



5 August 2018 * Eighteenth Sunday in Ordinary Time * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



"Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you. For on him the Father, God, has set his seal."

EIGHTEENTH SUNDAY IN ORDINARY TIME
AUGUST 5, 2018

Homily This Week: Julian Climaco, S.J.
Homily Next Week: John D. Whitney, S.J.

Weekend Mass Schedule

Saturday - 5 pm
Sunday - 9:30 am & 5:30 pm

Readings for August 12, 2018

FIRST READING: 1 KINGS 19:4-8
SECOND READING: EPHESIANS 4:30-5:2
GOSPEL: JOHN 6:41-51

Weekday Mass Schedule

Monday - Friday, 7 am, Parish Center
Reconciliation
Saturday - 3:30-4:15 pm in the Church
or by appointment
Parish Center

732 18th Ave E, Seattle, WA 98112

Monday- Thursday - 8 am - 4:30 pm

Friday - 8 am - 3 pm

Saturday - 9 am - 1 pm

www.stjosephparish.org

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St. Joseph School - Main Office x210

Patrick Fennessy, Head of School x218

Mary Helen Bever, Middle School Dir x215

Angels and Devils

*I have refused to live
locked in the orderly house of
reasons and proofs.
The world I live in and believe in
is wider than that. And anyway,
what's wrong with "Maybe?"*

*You wouldn't believe what once or
twice I have seen. I'll just
tell you this:
only if there are angels in your head will you
ever, possibly, see one.*

-Mary Oliver-

Recently, someone asked me if I believe in the devil, i.e., in a personal force of evil that seeks our harm and causes us sorrow. Though they did not say it, I knew—from other conversations of this type—that this was something of a litmus test for this person, a check to see what kind of Catholic I am, so they could put me in a box they had already prepared. On the one hand, to say I believe that there really is a personal evil spirit, who acts in the world and who acts against us, would put me in that category of those medieval thinkers who take everything in the Bible as literally true and who blame the struggles of the material world on some supernatural cause. In this view, the world suffers because of the devil's actions, and the world is rescued only because Jesus overcomes the devil, literally tricking him out of his claim on humanity on the cross. Human beings, for the most part, are simply pawns in the great metaphysical struggle of good and evil, victims of forces beyond themselves, who either take the side of the devil or take the side of Christ, but can do nothing other than that. On the other hand, to say that I don't believe in a personal force of evil, but instead take a more psychological understanding—i.e., that the things we call “evil spirits” are actually just our own fears and desires externalized into some supernatural being—suggests that I am in the category of those modernists who want to make the whole of religion into a mythological manifestation of human psychology. Such demythologizing begins by denying the reality of the devil but ends up explaining away the miraculous itself, and turns the miracles of Jesus, including the resurrection, into mere metaphors for how the example of Jesus continues to live-on in the community that his followers founded. In this scenario, the devil is simply a symbol of our psychological illnesses and Jesus—“the great physician”—is really just “the great therapist,” freeing us up to actualize our own potentiality. In such a view, human agency is everything—we create and define the good for ourselves—and the suffering of the world is simply the product of our own unrealized desires.

I am familiar with the dilemma of these two positions, having wrestled with them at various times in my own life, and having tended towards the latter way of thought. Growing up in relative comfort and with so many privileges, it was especially easy for me to believe that evil is simply a psychological category, a power that emerges from within our own fears of loss or from our own egotistical desires. Though, I was unwilling to go to the next step by fully rejecting the

miracles or the gospels or the physical reality of the resurrection, I saw the notion of a personal devil as too unsophisticated for my highly enlightened and educated mind. The idea of an evil spirit, floating through the universe causing havoc, seemed the stuff of superstition and horror movies—and I was too smart for that. We human beings were capable of destroying our own happiness, and what was called the devil was more easily understood as the unrecognized shadows of some past hurt or rejection, lived out in the present. Even though I never doubted that God could come to us with a call to something good—especially after I had a clear experience of a call to the Jesuits—I continued to wonder if the notion of a personal devil was not just part of our human desire to shift the blame away from ourselves.

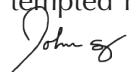
It was only in my late 20's that my experience began to challenge my psychological bias against the devil, as I went through the experience of the *Spiritual Exercises* of St. Ignatius. There, in the silence of those 30 days, I began to notice movements and voices in my mind and in my heart that did not seem to come from me, but rather came to me from another source. They had no power to make me act—I was not possessed by a demon—but, rather, in the quiet of my heart, I could feel their invitation, hear their words of discouragement and despair. That, indeed, was their only power: the power to tempt, to invite, to rouse in me fears and desires that I often kept hidden in the bushes of my heart. It was clear to me, listening to these “voices”—a metaphor, often used in spiritual writing, which I now understand far better—that they were not me, nor of me, but they sought my willingness to follow their desires. At the same time, I could also sense something else coming to me, thoughts and hopes, blessings and encouragements that seemed unearned and unexpected. Like the dark voices of the evil spirit, these messengers of grace also had no control of me; yet, neither did they seem to be simply my own voice; and as much as I tried to explain them away with all my psychological sophistry, their reality—like the reality of the dark spirit—seemed undeniable.

Since those days in the novitiate, I have come, more and more, to believe that there is a personal spirit of evil in the world, a devil, whose power cannot overcome us, but whose voice is real and constant, preying on our hearts and on our minds. As his name in Scripture suggests, this “Satan”—i.e., “Tempter”—has no inherent power, is not the ruler of sea or sky, cannot make us do this or that, but can only act on our own fears, our own desires, to draw us further away from our truest selves. This is why Ignatius calls the evil spirit, “*the enemy of our human nature*,” and encourages us to discernment of our deepest desire, where neither the devil, nor even the angels, can speak to us, but where we surrender ourselves to God, as Christ did in the desert when he, like all of us, faced the voices

of selfishness and fear that sought to make him choose himself over God. It is within our power to choose as Jesus did—to be neither pawns in some metaphysical war, nor to be lonely individualists, creating our good from whole cloth. The good spirit, born of God's love may encourage us, and the dark spirit will seek to make us despair, but neither can make these choices for us: we are condemned and blessed to be as free as Christ Jesus himself was to choose the way of selfishness or the way of the cross.

When we look at the world today, we can easily believe that the devil is in charge. We see 65 million refugees, displaced by war and poverty, who find no welcome in the countries of Europe or in our own country. We see children, stolen from their families and abused by our own government. We see the leaders of our Church, revealed in their hypocrisy and disorder, abusing people and power, or covering up for those who did. We see famine caused by greed, hatred nurtured by lies, and the land scarred by the consumption of those who already have more than they can use, at the expense of those who have too little. We see the apparently intractable problems of Jerusalem and Syria, of Korea and Sudan, of racism in our own country and nationalism across the world. And in the face of all this, we want to say we have no power—the devil makes us do it. But, such is not the case, for “*where sin increased, grace overflowed all the more*” (Rom. 5:20), and we, called by Christ can and must choose the good and overthrow the evil that human choices have created.

This last week, the universal Church celebrated the lives of Ignatius Loyola and Peter Faber, two men who chose to listen to the movement of hope in their hearts, though tempted, throughout their lives, by despair. They did not save the whole world—did not stop the Reformation nor keep the Church free of all corruption—but their choices raised some up who were suffering, and blessed some who might otherwise not have known they were loved. Further this last week, the Church in North America celebrated the 175th year of the Sister of Providence, who have not yet eliminated all suffering or solved the injustices of our economic and social systems. Yet, they have nursed the sick, and visited the lonely, and for all these years, chosen light over darkness. Finally, last week, the Church in Seattle said farewell to Archbishop Raymond Hunthausen, who worked for peace in great ways and small, and who was almost overcome by those who saw his choice to love as a threat to their fear and power. He did not fully conquer the devil, did not overcome all fear and war, but like Ignatius and Faber, like the Sisters of Providence for the last 175 years, and like every parent who showed love to their child this week, Hunthausen listened to the voice of God, and rejected the voice of the devil. He chose to let his life incarnate the good he had chosen, instead of the evil that tempted him. And that choice made all the difference.



We Are One Body

A Petition for Reform of the Immigration Policies of the United States

“Every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ, who identifies with the welcomed and rejected strangers of every age (Matthew 25:35-43). . . In this regard, I wish to reaffirm that ‘our shared response may be articulated by four verbs: to welcome, to protect, to promote and to integrate.’”

-Pope Francis-

“My dream is of a place and a time where America will once again be seen as the last best hope of earth.”

-Abraham Lincoln-

At its birth, the United States declared that the value of a person depends not on rights granted by government, but on inalienable rights granted by the will of the Creator. This principle—tested and refined through civil war and social upheaval—is a north star to our nation’s moral compass, drawing us back when fear or selfishness lead us astray. Today, as we struggle to decide our policy towards those seeking refuge at our border, we are called, as Americans, to look again to the wisdom of the *Declaration* and, as Christians, to the teaching of our faith.

Just as “*inalienable rights*” guided the founders of our nation, so inherent human value guides Catholic Social Teaching, proclaiming that every woman or man has a right to life, and to the human goods by which to maintain family, faith, and freedom. Catholic tradition holds that the goods of the earth exist to foster the common good, the good of reason, by which each person and the whole community are protected. Civil laws must respect not just the will of the majority, but the inherent dignity of every person, who is “*endowed by their Creator*” with a value that cannot be justly compromised by the power of any government. This we believe and affirm, as Catholics, as Christians, and as Americans.

Today, in the name of protecting the sovereignty of our national borders, the US Government is violating both Catholic Social teaching and the fundamental moral principles of this nation. No government has the authority to fracture families, to deny basic rights of counsel to the detained (including children), to indeterminately confine, and to punish those who had no active role in committing the offense of unlawful migration. Such actions violate the inherent dignity of migrants and undermine the principles of justice upon which our country was founded. We, therefore, petition the Congress, in accord with the moral law and as provided for in the Constitution, to take immediate action:

- **To reunite all families separated by the Customs Service or by Immigration and Custom Enforcement, even if parents or guardians have been detained or deported.**
- **To provide minors detained by the US government with legal counsel prior to any hearings—either administrative or judicial—on refugee status or immigration.**
- **To provide alternative forms of monitoring, not involving incarceration, for all those detained solely as the result of violations of immigration law, or awaiting hearings on immigration status.**
- **To empower the judiciary to review decisions of the administrative immigration courts (maintained by the executive branch) regarding requests for refugee status based on well-grounded fear.**
- **To provide inspection and government oversight of private for-profit detention facilities.**

These are not easy times, but as women and men of faith, we are filled with a Spirit of hope, and drawn as one body to our displaced brothers and sisters, by the love of God and the example of Christ Jesus. Though the power of oppression seems great, we are not cowed by it; though the walls of fear seem high, we are not overcome. Rather, we stand today in solidarity—one body, one spirit—with our immigrant brothers and sisters. We stand with Christians and Jews, with Muslims and Hindus, with women and men of every spiritual and ethical tradition, who pursue justice for the poor as a moral imperative. We stand with all people of good will, including police officers, customs officers, and agents of Immigration and Customs Enforcement (ICE) who seek a more just system. To them, especially, we offer our prayer and support, asking them to refuse any order inconsistent with the principles of human rights and moral law. Together, we reject fear, and embrace faith; we call for prayer that leads to action; and we act together as one living body, who seeks justice and hope for every woman and man.

EIGHTEENTH SUNDAY IN ORDINARY TIME

Welcome to St. Joseph. Please take a moment to silence your cell phones.

Entrance Songs

All Who Hunger

Holy Manna / Dunstan



1. All who hun-ger, gath-er glad - ly; Ho - ly man - na is our bread.
2. All who hun-ger, nev-er stran - gers, Seek-er, be a wel-come guest.
3. All who hun-ger, sing to - geth - er; Je - sus Christ is liv - ing bread.



Come from wil - der - ness and wan - d'ring. Here, in truth, we will be fed.
Come from rest - less - ness and roam - ing. Here, in joy, we keep the feast.
Come from lon - li - ness and long - ing. Here, in peace, we have been led.



You that yearn for days of full-ness, All a - round us is our food.
We that once were lost and scat-tered In com - mun - ion's love have stood.
Blest are those who from this ta - ble Live their days in grat - i - tude.



Taste and see the grace e - ter - nal. Taste and see that God is good.

(5:30) Song Of the Body Of Christ

Haas



We come to share our sto - ry, we come to break the



bread, We come to know our ris - ing from the dead.

1. We come as your people. We come as your own.
United with each other, love finds a home.
2. We are called to heal the broken, to be hope for the poor.
We are called to feed the hungry at our door.
3. Bread of life and cup of promise, In this meal we all are one.
In our dying and our rising, may your kingdom come.
4. You will lead and we shall follow. You will be the breath of life;
living water, we are thirsting for your light.
5. We will live and sing your praises. "Alleluia" is our song.
May we live in love and peace our whole life long.

First Reading

Exodus 16:2-4, 12-15

The whole Israelite community grumbled against Moses and Aaron.
The Israelites said to them,
"Would that we had died at the LORD's hand in the land of Egypt,
as we sat by our fleshpots and ate our fill of bread!
But you had to lead us into this desert
to make the whole community die of famine!"

Then the LORD said to Moses,
"I will now rain down bread from heaven for you.
Each day the people are to go out and gather their daily portion; thus will I test them, to see whether they follow my instructions or not.

"I have heard the grumbling of the Israelites.
Tell them: In the evening twilight you shall eat flesh,
and in the morning you shall have your fill of bread,
so that you may know that I, the LORD, am your God."

In the evening quail came up and covered the camp.
In the morning a dew lay all about the camp,
and when the dew evaporated, there on the surface of the desert were fine flakes like hoarfrost on the ground.

On seeing it, the Israelites asked one another, "What is this?" for they did not know what it was.
But Moses told them,
"This is the bread that the LORD has given you to eat."



Responsorial Psalm

Psalm 78

Guimont



The things we have heard and understood, the things our fathers have told us,
we will tell to the next generation:

The glories of the Lord and his might, and the marvelous deeds he has done.
He commanded the clouds above, and opened the gates of heaven.
He rained down manna to eat, and gave them bread from heaven.

Man ate the bread of angels. He sent them abundance of food.
So he brought them to his holy land, to the mountain his right hand had won.

Second Reading

Ephesians 4:17, 20-24

Brothers and sisters: I declare and testify in the Lord that you must no longer live as the Gentiles do, in the futility of their minds; that is not how you learned Christ, assuming that you have heard of him and were taught in him, as truth is in Jesus, that you should put away the old self of your former way of life, corrupted through deceitful desires, and be renewed in the spirit of your minds, and put on the new self, created in God's way in righteousness and holiness of truth.

Gospel Acclamation

Alleluia

Murray



"One does not live on bread alone, but by every word that comes forth from the mouth of God."

Gospel

John 6:24-35

When the crowd saw that neither Jesus nor his disciples were there, they themselves got into boats and came to Capernaum looking for Jesus. And when they found him across the sea they said to him, "Rabbi, when did you get here?" Jesus answered them and said, "Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you. For on him the Father, God, has set his seal." So they said to him, "What can we do to accomplish the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in the one he sent." So they said to him, "What sign can you do, that we may see and believe in you? What can you do? Our ancestors ate manna in the desert, as it is written: He gave them bread from heaven to eat." So Jesus said to them, "Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world." So they said to him, "Sir, give us this bread always." Jesus said to them, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst."

Homily

Julian Climaco, S.J.

Offertory

Panis Angelicus

- | | |
|--|--|
| 1. Panis angélicus, fit panis hóminum,
Dat panis cáelicus figúris términum.
O resmirábilis mandúcat Dóminum,
Pauper, servus, et húmilis. | May the Bread of Angels become bread for mankind;
The Bread of Heaven puts all foreshadowings to an
end; Oh, thing miraculous! The body of the Lord will
nourish the poor, the servile, and the humble. |
| 2. Te, trina Déitas únaque, póscimus
Sic nos tu vísita, sicut te cólimus;
Per tuas sémitas duc nos quo téndimus,
Ad lucem quam inhábitas. | You God, Three In One, we beseech; that You visit us,
as we worship You. By Your ways, lead us where we are
heading, to the light that You inhabitest.
Amen. |

Holy, Holy, Holy

Mass Of Wisdom

Janco

The musical score is written for a single voice on a treble clef staff with a key signature of two flats (B-flat and E-flat) and a 4/4 time signature. The melody is composed of eighth and quarter notes, with some measures containing rests. The lyrics are written below the staff, aligned with the notes. The score consists of five lines of music.

Ho - ly, Ho - ly, Ho - ly — Lord God of hosts.
Heav-en and earth are full of your glo - ry. Ho - san - na!
Ho - san - na! Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord.
Ho - san - na! Ho - san - na! Ho - san - na in the high-est.

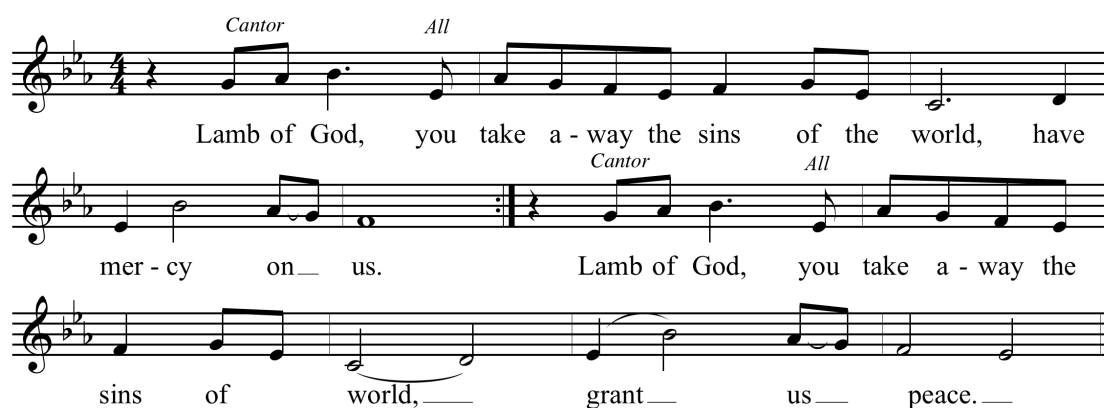
Mystery of Faith



Great Amen



Lamb of God



All Are Invited To Come Forward

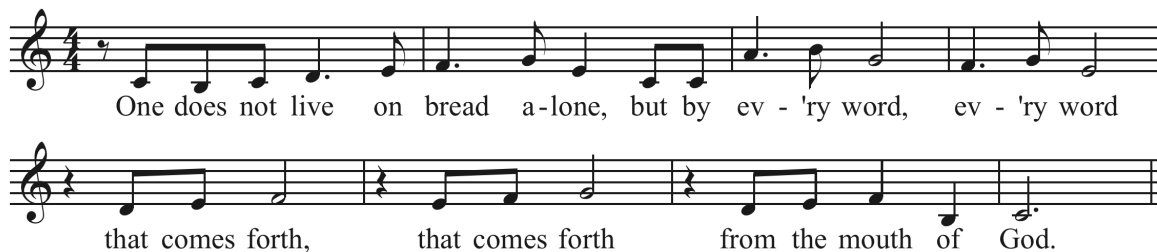
During communion, we invite all to come forward. If you do not ordinarily receive Eucharist, or choose not to, come for a blessing, indicating your desire by putting your hand on your heart.

IF YOU HAVE A GLUTEN ALLERGY, & NEED A GLUTEN FREE HOST, PLEASE COME TO THE PRESIDER & INDICATE THIS.

Communion Song

Not By Bread Alone

Holland



Draw Near

Janco



Closing Song

I Am the Bread Of Life

Toolan

1. I am the Bread of life. You who
2. The bread that I will give is my
3. Un - less you eat of the

come to me shall not hun - ger; and who be -
flesh for the life of the world, and if you
flesh of the Son of Man and

lieve in me shall not thirst. No one can come to
eat of this bread, you shall live for -
drink of his blood, and drink of his

me un - less the Fa - ther beck-ons. And I will
ev - er, you shall live for - ev - er.
blood, you shall not have life with in you.

raise you up, and I will raise you up, and I will
raise you up on the last day.

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Annual Catholic Appeal - Only \$8,347 Left To Go!

Please give today if you haven't done so already. Your gift to the Annual Catholic Appeal is still needed! Thank you to all who have responded to the needs of our Church in Western Washington through the 2018 Annual Catholic Appeal. **Currently, 401 parishioners have committed \$143,390 of our \$151,738 goal, which is 21% of our registered families.** Any amount received over our goal will be returned to St. Joseph and will be designated to improve, and hopefully expand, the restroom facilities in the Parish Social Hall. Please fill out a pledge envelope today or donate online – the web address is on the pledge envelope located in the pews.

A million thanks to Daniel & Julie Coleman, James & Janet Dwyer, Kathy Farley, Larry & Rose Goulet, William & Suzanne Lindberg, George & Eleanor McCall, Erin Oliver and Victoria Selser.



OUR COMMUNITY

Commission Help Needed

St. Joseph's Faith Justice Commission is seeking new members. The Faith Justice Commission builds a community of gospel love and care at St. Joseph by sharing information and promoting opportunities for parishioners to engage in direct service with those in need, assisting in those events or programs that build greater companionship with the poor or marginalized, and developing collaborative avenues of advocacy to transform structures of poverty and displacement. We meet on five Monday evenings from 7:00 to 9:00 pm in the Parish Center. Meeting dates are: Sept. 24, Nov. 19, Jan. 28th, March 25th and May 20th. Ministries we currently support include St. Martin de Porres Shelter, Francis House and our Sister Parish in El Salvador to name a few. We also coordinate the Alternative Christmas Bazaar, Giving Tree, Epiphany Dinner and We are St. Joseph's Service Days. If interested, please contact Deacon Steve at stevew@stjosephparish.org or 206-965-1646. We are looking for 2-4 new members who can commit to either a 1, 2 or 3 year term.

St. Joseph's Parish Life Commission is seeking new members. The Parish Life Commission strengthens the community of St. Joseph Parish by welcoming new members into the Parish, making current members feel welcomed through celebrations and social opportunities, and building and uniting various communities of life. We meet on five Monday evenings from 7:00 to 9:00 pm in the Parish Center. Meeting dates are: Sept. 10, Nov. 5, Jan. 14, March 4, and May 6. Ministries we currently support include Newcomers, LGBTQ, Young Adults, Seniors, Men's and Women's ministry, Parish Picnic, St. Patrick's Day Party and We Are St. Joseph celebration. If interested, please contact Deacon Steve at stevew@stjosephparish.org or 206-965-1646. We are looking for 4-6 new members who can commit to either a 1, 2 or 3 year term.

JV EnCorps

Intentional Service and Welcoming Spiritual Community. Jesuit Volunteer EnCorps (JV EnCorps) is now accepting applications for 2018-19! JV EnCorps, a program of JVC Northwest, facilitates transformative opportunities for service, community and spiritual formation for adults 50 and older who are committed to social and ecological justice. During their ten months of part-time volunteer service, participants meet regularly in community to deepen their spirituality and explore the values of community, simple living and social & ecological justice. Monthly meetings held at St. Joseph Parish. Priority application deadline: August 15th. For more information: **JVEnCorps** A PROGRAM OF JVC NORTHWEST
JVESeattle@jvcnorthwest.org or www.jvencorps.org

Come Pray With Us! Monday Night Prayer Groups

Join us in prayer on **Monday, August 6th at 7 pm.** There are two prayer groups meeting. Join our Sacred Silence prayer group in the Church or come pray the Rosary in the Parish Center Chapel.

The Sacred Silence prayer group will gather in the church for an hour of silent prayer. Please arrive before 7 pm as the doors are locked right at 7. For information, contact Jim Hoover at sacredsilence@stjosephparish.org or 206-286-0313.

Praying the Rosary can help us face the often harsh realities of life with hope and grace. People will help guide those who are just learning.

St. Vincent de Paul Collection This Weekend August 4th & 5th

St. Joseph Community extends its prayers and hopes for the following intentions: Thank you



donors and volunteers for the wonderful support at our recent Give Blood Drive . . . For Geraldine's wellbeing after surgery . . . For families who have suffered losses from fires.

*"God is our refuge and strength,
A very present help in trouble."*

~Psalm 46:1

OUR COMMUNITY

Faith Formation Teams Help Needed

St. Joseph's Infant Baptism Prep Team is seeking new members to join our team. Last year we had 80 Baptisms and hosted 9 Prep Classes. We are looking for people to host the baptismal families at Mass on the day of the child's baptism. We also need team members who are willing to help teach the baptism prep classes. If teaching isn't your thing, we need others who are willing to share and talk with these new parents about your experience of baptism as well as the graces and struggles of parenting. If you are interested or would like further information, please contact Theresa Shepherd-Lukasik at theresal@stjosephparish.org or 206-965-1651.

St. Joseph's High School Confirmation Team is seeking new members to join our team. Yearly, 20-30 High School Youth receive the Sacrament of Confirmation. We need vibrant faith-filled people to help form them in the faith. This is a 13 week preparation program with an offsite retreat and a day of service. No teaching experience is necessary, but knowledge of the faith with a desire to ignite a spark of faith in others is. All volunteers are required to take the Archdiocese Safe Environment Class. If you are interested or would like further information, please contact Theresa Shepherd-Lukasik at theresal@stjosephparish.org or 206-965-1651.

CFF still needs your help!

Faith Formation Needs You! We have over 200 children in our Sunday School and Youth Group programs. This vibrant and critical ministry is only successful with the help of an army of volunteers. The following volunteer positions are still needed:

CFF Pre-K Teacher: This energetic group of children who can make learning fun and someone who is excited to see awe and wonder in children's eyes. Some experience with children ages 3-4 is preferred. Class meets from 9:00-10:15am in the social hall. Class begins October 7th (major holidays/breaks off). Student volunteers are also needed to assist; this does count for service hours.

CFF Kindergarten Teacher: general religious education for Kindergarten aged children. Class meets from 9:00-10:15am.

CFF Substitutes Needed: If you have teaching experience but not enough time to commit to every week. We still need you! Please add your name to our substitute roster, lessons provided and easy to follow. Please email Theresa Lukasik at theresal@stjosephparish.org

Employment Opportunity

DIRECTOR OF RELIGIOUS EDUCATION

St. Joseph Parish, Seattle, is seeking a new Director of Religious Education. The Director of Religious Education (DRE) develops and oversees the spiritual formation and intellectual development of the community at St. Joseph Parish. Working with the Director of Adult Faith Formation, the DRE has primary responsibility for the development of the youth of the Parish, and shared responsibility for the development of all members as people of "faith seeking understanding" in the Catholic Jesuit tradition of St. Joseph Parish. Working in collaboration with the Pastoral Team, volunteers, and others, the DRE seeks to nurture intellectual curiosity, emotional maturity, and spiritual formation through development and implementation of programs, and through sacramental preparation. Full job description available at www.stjosephparish.org Contact Marti McGaughey, Pastoral Assistant for Administration at jobs@stjosephparish.org to apply.



St. Joseph Adult Faith Formation Presents

Brats BBQ, Beer and Basics with John D. Whitney, SJ



August 12th after the 5:30 PM Mass
Arrupe Room

Join fellow parishioners after the 5:30 Mass for a causal evening of brats, hot dogs, beer and other refreshments as we engage in a conversation with John D. Whitney, SJ around the basics of our faith. Why do we confess our sins to a priest? Why do Catholics baptize babies? What does papal infallibility really mean? What is the role of conscience in moral discernment? Please bring your questions and Father John will answer them.

To RSVP or for further information, please contact TheresaL@stjosephparish.org
www.stjosephparish.org

OUR COMMUNITY

Women of Passion & Power: Loving Ourselves

Fall Retreat 2018
September 28th 6 pm – Sept 30th 12 pm

Come, join your sisters and make new friends as we explore Loving Ourselves. When we find time to rejuvenate, it lifts our spirits and makes us better parents, partners, friends and colleagues. Bolster your prayer life, meditate, draw, stretch, unplug. This weekend is about you.

We will be staying at the beautiful Archbishop Brunett Retreat Center at the Palisades in Federal Way.

Five delicious meals provided, no shopping, cooking or clean-up!

Cost is \$250 per person, single occupancy.
All are Welcome.

Payment Plans and Scholarships available. Please contact Deacon Steve at stevew@stjosephparish.org
If you need a ride, have dietary restrictions, mobility needs or other questions, please send them to Sheila Marie at smarie49@comcast.net.



Seniors On The Go

Friday, September 7th - Anointing Mass at 11:30 am.

Friday, October 5th - Anointing Mass at 11:30 am. Followed by our delicious luncheon. Join us for fellowship and lunch after Mass.

St. Joseph Men's Ministry Hike

Saturday August 11th

Red Pass via Commonwealth Basin (off Snoq Pass):

~10 miles round trip, ~2500 vertical.

7AM departure from St Joseph to carpool.

Stop on way home for a beer/burger.

Northwest Forest Pass required for parking.

Maximum 12 guys.

Please RSVP to Bill Fleming billfl@live.com or Deacon Steve at 206-965-1646 stevew@stjosephparish.org

Young Adult Ministry

Please join us for our Quarterly Planning Meeting
Wednesday, August 15th - 7-8:30 pm - Parish Center

Our goal is to plan out events for the next three months (Sept-Oct-Nov) Bring your ideas and feel free to invite a friend. Snacks will be provided.. For more details contact Deacon at 206-965-1646 or stevew@stjosephparish.org

The Prayer Shawl

*This shawl was knit with love and care,
Each stitch made with a special prayer;
To warm you when you feel a chill,
And hold you when you're very ill.
To give you strength and hope and cheer,
To let you know that God is near.
As you wrap it 'round you tight,
Know that God blesses you this night.*

-Nancy Peterson (adapted 2003)

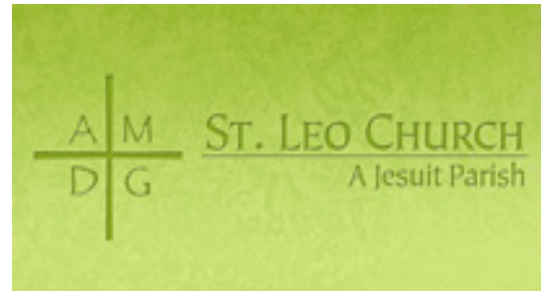
Prayer Shawl Ministry

If you or someone you know would like to receive one of our beautiful handmade Prayer Shawls, please email prayershawlgroup@stjosephparish.org, or email Deacon Steve at stevew@stjosephparish.org. We will do our best to get a Prayer Shawl for you as soon as possible.

If you would like to join us, we meet on the first Tuesday of every month in the Parish Center at 7pm and we would love to have you with us. If you would like to contribute supplies, please contact Sheila Prusa at sheilaprusa@msn.com, or Deacon Steve.



ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE



A Pilgrimage & Mass at the Northwest Detention Center Saturday, August 25th

Works and Parishes in the Jesuit West Province
stand in solidarity with refugees and immigrants.

9:00 am – Carpool/Bus from St. Joseph Parking Lot to St. Leo's.
Please RSVP to rleet@stjosephparish.org or call 206-324-2522 to reserve a seat on the bus. Space is limited. Address: 732 18th Ave E Seattle 98112

10:00 am – Prayer and Pilgrimage at St. Leo's Parish. 30 minute walk for those who wish. Bus transportation available. Address: 710 S. 13th St. Tacoma, WA 98504

11:00 am – Mass Outside the Detention Center. Fr. John Whitney SJ Presider, Limited seating. Join us for fellowship after with Food Trucks present after Mass. Cash Only. Address: 1623 E. J. St. Tacoma, Wa. 98421

For more information contact
Dn. Steve Wodzanowski at
stevew@stjosephparish.org or
206-965-1646
or Joe Hastings at
jhastings@stleoparish.org or
253-272-5136 X110

**Current footprint of
NW Detention Center**



NW Detention Center
710 S 13th St, Tacoma, WA 98504

OUR COMMUNITY

Music Ministry

Top 10 Reasons to join choir:

1. St. Augustine famously said: "Those who sing, pray twice." VERY efficient!
2. Admit it, you aren't feeling confident about your singing voice. Singing in choir will give you the basic training and experience you need to sing more freely. Next thing you know, you'll be singing your office presentations, around the dinner table, during your walk around the neighborhood or while you are working out at the gym. This will literally change how people think about you!
3. We have the best seats in the house, especially when the church is overflowing on Christmas and Easter.
4. Singing is a whole and complete Mind/Body/Spirit experience. I had a choir member for many years with Cystic Fibrosis. Her doctor said that singing in the choir had done more for her breath and lungs than anything he could have done.
5. Intellectual stimulation--when you make music, you are using both sides of your brain simultaneously.
6. Since the choir sometimes moves between the organ loft and the south transept, we exercise while we pray and sing. This has obvious health benefits.
7. You have a regular Thursday night out (Choose one):
a: without the kids, **b:** without your partner, **c:** WITH your partner, **d:** WITH your kids, **e:** with yourself.
8. We are a small faith community offering a humble gift...if you have been given the gift of a decent singing voice, this is a surefire way to make sure you don't hide it under a bushel but share it with the world.
9. Friends! You will no longer be able to complain, "Church is so impersonal--I don't know anyone."
10. 2000 years of liturgical music tradition can't be wrong.
11. We need you!! Seriously!

Lord, after a long day at work, Thursday night choir rehearsal was like springtime! Hard to put into words but after a day of dunning bureaucracy, how precious it was to let my spirit soar. And when it all came together and my brothers and sisters sang as one and lost ourselves to God. It doesn't happen all the time but when it does...Wow is all I can say.

~Anonymous chorister

The St. Joseph Adult Choir rehearses Thursdays from 7-9 pm and sings the 9 am Sunday mass from September through June. It is open to high school age and older. For more information or to schedule an audition, contact Robert McCaffery-Lent: Rmclent@stjosephparish.org or 206-965-1649.

The St. Joseph Children's Choir "Joyful Voices" sings the 9 am mass three or four times a year and has two after school rehearsals before each mass. The date of the next Children's Choir Sunday is October 15. All children are welcome, as long as they are able to focus on singing through rehearsal and Mass. Parents of younger kids may need to sit with them and help them through the music. To sign up or for more information, please contact Jen or Matt Tilghman-Havens at j.tilghmanhavens@gmail.com and mtilghmanhavens@gmail.com.

Instrumentalists: If you are skilled in playing an instrument, there are a variety of opportunities in the music ministry! For more information or to schedule an audition, contact Robert McCaffery-Lent: Rmclent@stjosephparish.org or 206-965-1649.

Online Bible Study

Did you know that St. Joseph's has an Online Bible Study with reflections written by Parishioners? This is the perfect opportunity to make a little space in your busy week to read and pray with the Scriptures for the upcoming Sunday. Join our online community and allow your fellow parishioners to help deepen your prayer life through their reflections. You can also find our online bible study on the top of the weekly e-newsletter that is sent out on Thursday, just click the button that says "Online Bible Study".

<https://stjosephparishbiblestudy.wordpress.com/>

"Don't forget what would happen if we treated the Bible as we treat our cellphone, always with us, always close to us!"

~Pope Francis