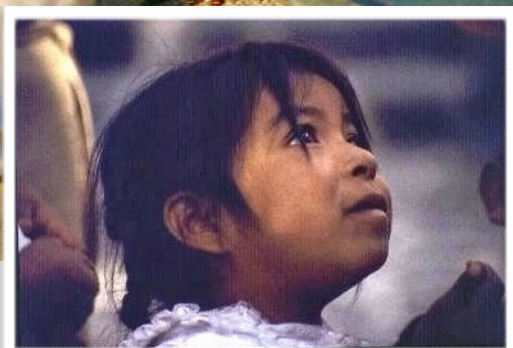




Sunday, August 19, 2018 * Twentieth Sunday of the Year * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*For my flesh is true food, and my
blood is true drink.*

TWENTIETH SUNDAY IN ORDINARY TIME
AUGUST 19, 2018

Homily This Week:

Deacon Steve Wodzanowski

Homily Next Week: John D. Whitney, S.J.

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9:30 am & 5:30 pm

Readings for August 26, 2018

FIRST READING: JOSHUA 24:1-2A, 15-17, 18B

SECOND READING: EPHESIANS 5:21-32

GOSPEL: JOHN 6:60-69

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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Parochial Vicar

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Yuri Kondratyuk, Facilities x110

St. Joseph School - Main Office x210

Patrick Fennessy, Head of School x218

Mary Helen Bever, Primary School Dir x215

Vince McGovern, Middle School Dir x219

The Suffering Church

*Sin wants to remain unknown. It shuns the light.
 In the darkness of the unexpressed it poisons the whole being of a
 person. This can happen even in the midst of a pious community.*

-Dietrich Bonhoeffer-

This week, as the Church celebrated the Solemnity of the Assumption of Mary, the Attorney General of the Commonwealth of Pennsylvania released a report cataloguing 70 years of abuse and cover-up by the Catholic Church in that region. With over 1000 survivors identified and stories of abuse that sicken the heart, the report detailed not just deviant priests and religious, but a disordered system of Church leadership; a system which used political pressure and intimidation to hide the offenses of priests; a system which contributed to further abuse by the movement of priests to various unsuspecting parishes; a system which put preserving the appearance of clerical virtue above the call of truth, and so undermined the great Truth that it was created to serve. Sadly emerging not from the bishops of Pennsylvania but from its civil authorities, this report should enflame us to demand true reform in the leadership of the Church and greater transparency and humility from the hierarchy, whose moral authority has been compromised not because of the sexual actions of some priests, but because of the bishops' complicity in refusing to stop abuse, and indeed, at times, their active role in protecting it. Reading parts of this report, I keep recalling the words of St. Paul, spoken to the Corinthian leaders who had failed to deal with a similar situation in their community: *"And you are inflated with pride! Should you not rather have been sorrowful? The one who did this deed should be expelled from your midst. . .when you are gathered together and I am with you in spirit with the power of the Lord Jesus, you are to deliver this man to Satan for the destruction of his flesh, so that his spirit may be saved on the day of the Lord. Your boasting is not appropriate. Do you not know that a little yeast leavens all the dough?"* (1 Corinthians 5:2, 4-6). Would that the bishops had held this passage in the forefront of their hearts, perhaps the yeast of sexual abuse would not have so grown so great, wounding the innocent and damaging the mission of the Church, not just in Pennsylvania, but across the world.

In June 2002, reacting to the outrage over abuse in Boston, the US Conference of Catholic Bishops hastily approved the Dallas Charter for the Protection of Children, hoping to avoid more condemnation and begin the process of *"moving on"* from the crisis. One month later, I became Provincial Superior of the Society of Jesus in the Northwest. Though I knew of the Charter and something of the crisis growing around the Archdiocese of Boston and other areas, it was not at the center of my thoughts as I assumed the office of Provincial. Indeed, like many of my Jesuit colleagues in this region, I thought that—while there may be a few failures in our history—it was unlikely that a scandal similar to Boston could touch our region. Thus, I felt a great deal of hope as I came into office, especially sensing that our Province was on the forefront of empowering lay leadership and that, as companions with Jesuits, the laity could and would assume the role anticipated for it in Vatican II: i.e., as ministers of the gospel to the world and as full partners in the living out of the mission of the Church. Even when, during my first days in office, I was told of the settlement of a lawsuit against the Province and the Archdiocese of Portland for abuse of two young girls in Woodburn, Oregon by a Jesuit priest, I felt confident that such

behavior was an aberration, addressed quickly and appropriately when it came to light. After all, I knew that the priest had been removed from ministry as soon as the allegations came forward, and that he remained in a locked facility under professional supervision (n.b., he could not be arrested, because the criminal statute of limitations had past). Thus, I presumed that for all our faults and failures, a moral collapse along the lines of Boston was not possible in the Northwest. I was, to say the least, naive.

During my years as Provincial, the revelations of moral disorder in the Church—which began with the first stories of the widespread sexual abuse of minors in the Archdiocese of Boston, grew with the revelations of episcopal complicity, and continue, even today, throughout the world—became part of the history of the Jesuits of the Northwest. At first, the idea that we could be part of this shameful chapter in the Church struck at our very notion of ourselves as Jesuits and Northwesterners. Of course we knew individuals could fail, and knew that some had, but the idea that we could be part of such a systemic sin within the Church—a failure not just of the chastity of individuals but of authority and moral responsibility of the community—seemed unimaginable at the time. We were, after all, the “good guys”: i.e., proud of our openness and our tradition of discernment, connected with laity and socially conscious. Yet, as I came to experience firsthand, sin—both personal and structural—is a condition that strikes not just “other people,” not just those obviously venal power-players. Sin stalks even respectable persons, who, in wanting to be seen as good, make little compromises, small surrenders to fear or pride, which result in sacrificing the most vulnerable to some perceived greater purpose. In that moment—when we forget the reality of the children and adults who are abused—we have lost Christ, and imperiled the soul of the Church. All of us can fall prey to such a temptation—as happens not only in the Church, but in civil society, as well—and any of us can become immobilized by its strength, especially if we are so proud of the institution we serve that we fail to comprehend the depths and destructiveness of abusive behaviors, or are so fearful of scandal and humiliation that we fool ourselves into believing that the greater good can be served by secrecy and silence.

From my perspective as Provincial, I came to understand that we (the Jesuits, the bishops, and even, in some cases, the larger Church community) have often behaved not with the calculated evil of the thug, but in a manner that is somehow even more deplorable, more worthy of condemnation and punishment. For though they had been given the example of Jesus, though they had studied the teachings of Scripture, the leadership of the Church willingly assumed the position of Caiaphas in the Gospel of John, holding fast to the notion that it was better for some innocents to suffer abuse, than for the “Church” (a term that—in the minds of many bishops—became synonymous with themselves) should suffer shame. Perverting the teaching of Jesus, the hierarchy minimized or excused evil actions done to the

most vulnerable; they quieted or ignored the inner voice of conscience, as well as the voices of those few who spoke up to call them to greater responsibility; they refused to accept fully the evil acts that their colleagues—people they loved and with whom they lived—had done. And they did all this in the name of mercy (at least towards clerics like themselves) or for the sake of discretion, claiming that such silence could preserve God’s work or prevent God’s people from suffering scandal. Both progressives and traditionalists, those who saw the origin of abuse in the laxity of modern culture and those who blamed the rigidity of the old, impersonal formation, became complicit in silence, choosing the image of the Church over its essence, and colluding, sometimes intentionally, in a repressive and intimidating response that crushed those very women and men who had been abused, while protecting their abusers. Though there were some exceptions to this pattern, the pressure to suppress and to hide things deemed scandalous has shaped a system in which the yeast of abuse grew and expanded year by year.

The result of following this dark spirit has led Church leaders to listen more to lawyers than to the gospel, and has brought the whole Church to a place beyond scandal, a place of profound sin, with suffering multiplied and vast numbers of women and men alienated from their faith community, from themselves, and even from God. Nor are those alienated limited to the direct victims of abuse. For many of the “people in the pews,” and those who have given much of their lives to ministry in the Church, face confusion, disillusionment, and even despair each time such revelations appear. The faithful grow disgusted and some even leave a Church they had loved and supported, and give up on the religious communities that they thought they knew. True to the Latin proverb, “*Corruptio optima pessima*” (“The corruption of the best is the worst”), this betrayal by the leaders of the Church, in the service of their own pride and fear, has severely damaged the moral authority of the Church, and, at least in the United States, has left all those who serve the Church with a decreasing degree of relevance.

Nor have the reactions by leadership always been helpful to the healing of the Church; indeed, even the Dallas Charter itself and subsequent programs—though important for protecting the future—have done little to bring about the reconciliation needed in the community of faith. Reconciliation is hard work, and many who most need to do the work (i.e., bishops, religious superiors, clergy, etc.) have not yet begun it. Instead, there has often been defensiveness and an increased sense of clericalism, a circling of the wagons where other voices go unheard. Although Pope Francis, Cardinal Cupich, and some others have made steps towards reconciliation, the American hierarchy, by and large, still seems unwilling to engage in the painful journey that is needed for healing, a journey that will re-

(Continued on page 8)

TWENTIETH SUNDAY IN ORDINARY TIME

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

Entrance Songs

Gather Us In

Haugen



1. Here in this place new light is stream - ing,
2. We are the young our lives are a mys - tery,
3. Here we will take the wine and the wa - ter,
4. Not in the dark of build - ings con - fi - ning,



now is the dark - ness van - ished a - way
we are the old who yearn for your face,
here we will take the bread of new birth,
not in some hea - ven light years a - way.



see in this space our fears and our dream - ings,
we have been sung through - out all of his - t'ry
here you shall call your sons and your daugh - ters,
Here in this place the new light is shin - ing,



brought here to you in the light of this day.
called to be light to the whole hu - man race.
call us a - new to be salt for the earth.
now is the King - dom, now is the day.



Gath - er us in the lost and for - sak - en, gath - er us in the
Gath - er us in the rich and the haugh - ty, gath - er us in the
Give us to drink the wine of com - pas - sion, give us to eat the
Gat - her us in and hold us for - ev - er, Gat - her us in and



blind and the lame; call to us now and we shall a - wak - en,
proud and the strong; give us a heart so meek and so low - ly,
bread that is you; nour - ish us well, and teach us to fash - ion,
make us your own; Gat - her us in all peo - ples to - ge - ther,



we shall a - rise at the sound of our name.
give us the cour - age to en - ter the song.
lives that are ho - ly and hearts that are true.
fire of love in our flesh and our bone.

(5:30) Holy Ground

Beatty

1. This is Ho - ly ground we're stand - ing on Ho - ly ground,
2. These are Ho - ly hands, God's giv - en us Ho - ly hands,

For the Lord is pres - ent and where God is, is Ho - ly.
God works thru these hands, and so these hands are Ho - ly.

This is Ho - ly ground, we're stand - ing on Ho - ly ground,
These are Ho - ly hands, God's giv - en us Ho - ly hands,

For the Lord is pres - ent and where God is, is Ho - ly.
God works thru these hands, and so these hands are Ho - ly.

The musical score is written on four staves in treble clef with a key signature of one sharp (F#) and a common time signature (C). It includes two verses of lyrics and a chorus. The melody features a triplet of eighth notes in the first measure of the first line and the third line.

Gloria

See Cards In Pews

First Reading

Proverbs 9:1-6

Wisdom has built her house, she has set up her seven columns; she has dressed her meat, mixed her wine, yes, she has spread her table. She has sent out her maidens; she calls from the heights out over the city: "Let whoever is simple turn in here; To the one who lacks understanding, she says, Come, eat of my food, and drink of the wine I have mixed! Forsake foolishness that you may live; advance in the way of understanding."

Responsorial Psalm

Psalm 34: Taste and See

Mayernik

Taste and see the good - ness, the — good - ness of the Lord.

The musical score is written on a single staff in treble clef with a key signature of one flat (Bb) and a 3/4 time signature. It consists of a single line of music with a long rest in the middle.

I will bless the LORD at all times;
praise of him is always in my mouth.
In the LORD my soul shall make its boast;
the humble shall hear and be glad.

Glorify the LORD with me;
together let us praise his name.
I sought the LORD, and he answered me;
from all my terrors he set me free.

Look toward him and be radiant;
let your faces not be abashed.
This lowly one called; the LORD heard,
and rescued him from all his distress.

The angel of the LORD is encamped
around those who fear him, to rescue them.
Taste and see that the LORD is good.
Blessed the man who seeks refuge in him.



Second Reading

Ephesians 5:15-20

Brothers and sisters: Watch carefully how you live, not as foolish persons but as wise, making the most of the opportunity, because the days are evil. Therefore, do not continue in ignorance, but try to understand what is the will of the Lord. And do not get drunk on wine, in which lies debauchery, but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and playing to the Lord in your hearts, giving thanks always and for everything in the name of our Lord Jesus Christ to God the Father.

Gospel Acclamation

Alleluia

Murray



"Whoever eats my flesh and drinks my blood,
remains in me and I in them, says the Lord."

Gospel

John 6:51-58

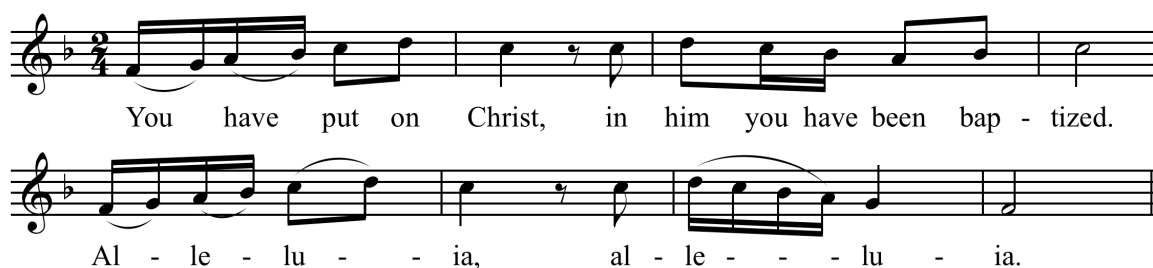
Jesus said to the crowds: "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world." The Jews quarreled among themselves, saying, "How can this man give us his flesh to eat?" Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."

Homily

Deacon Steve Wodzanowski

(5 & 9:30) You Have Put On Christ

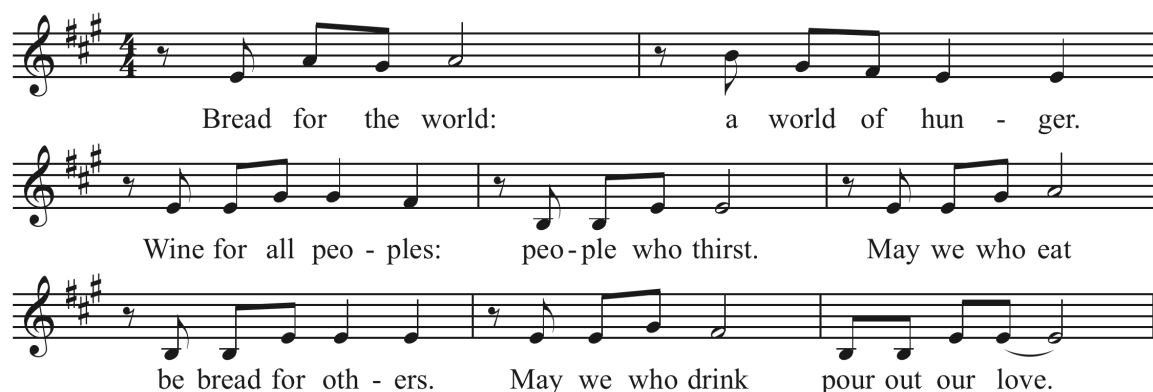
Hughes



Offertory

Bread For the World

Farrell



Holy, Holy, Holy

Mass Of Wisdom

Janco

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

We pro - claim your death, O Lord, and pro - fess your
re - sur - rec - tion, un - til you come a - gain.

Great Amen

A - men. A - men. A - men.

Lamb of God

Cantor *All*
Lamb of God, you take a - way the sins of the world, have
Cantor *All*
mer - cy on — us. Lamb of God, you take a - way the
sins of world, — grant — us — peace. —

All Are Invited To Come Forward

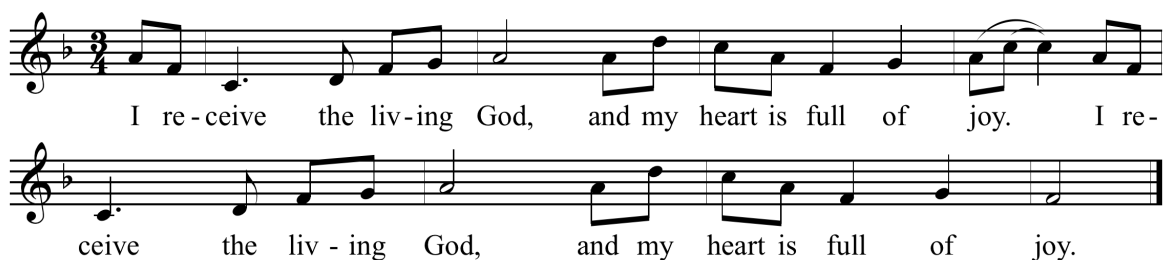
During communion, we invite all to come forward. If you do not ordinarily receive Eucharist, or choose not to, come for a blessing, indicating your desire by putting your hand on your heart.

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

Communion Song

I Receive the Living God

Geoffroy / Clement Jacob

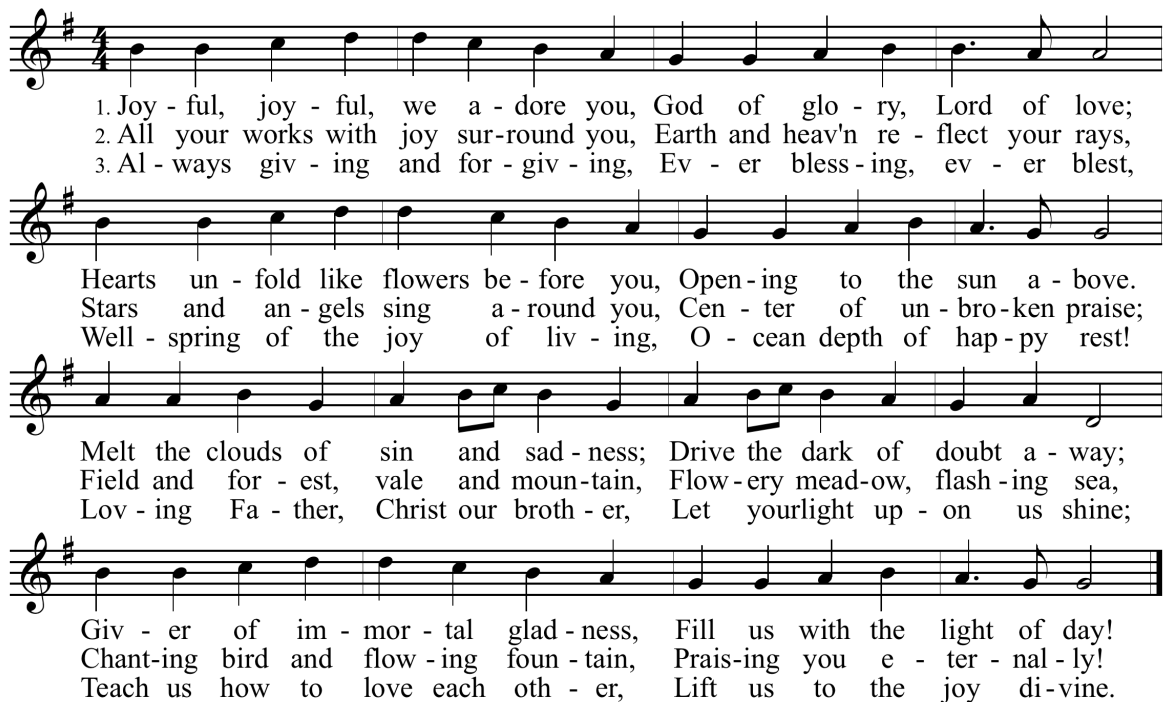


I re-ceive the liv-ing God, and my heart is full of joy. I re-
ceive the liv - ing God, and my heart is full of joy.

Closing Song

Joyful, Joyful, We Adore You

van Dyke / Beethoven



1. Joy - ful, joy - ful, we a - dore you, God of glo - ry, Lord of love;
2. All your works with joy sur-round you, Earth and heav'n re - flect your rays,
3. Al - ways giv - ing and for - giv - ing, Ev - er bless - ing, ev - er blest,
Hearts un - fold like flowers be - fore you, Open - ing to the sun a - bove.
Stars and an - gels sing a - round you, Cen - ter of un - bro - ken praise;
Well - spring of the joy of liv - ing, O - cean depth of hap - py rest!
Melt the clouds of sin and sad - ness; Drive the dark of doubt a - way;
Field and for - est, vale and moun - tain, Flow - ery mead - ow, flash - ing sea,
Lov - ing Fa - ther, Christ our broth - er, Let yourlight up - on us shine;
Giv - er of im - mor - tal glad - ness, Fill us with the light of day!
Chant - ing bird and flow - ing foun - tain, Prais - ing you e - ter - nal - ly!
Teach us how to love each oth - er, Lift us to the joy di - vine.

(5:30) Instrumental

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(Continued from page 2)

quire abnegation of power and privilege, and may require resignation from a number of bishops who have failed in their duties. Yet, this cross may be the only way to resurrection.

This week, celebrating the Solemnity of the Assumption in the wake of the Pennsylvania report, I reflected on Mary as the Mother and model of the Church. So often we think of her only as the beautiful young woman, or the sorrowful mother at the foot of the cross. But in the Assumption, we are invited to reflect on the older woman, who has lived without her son or husband for many years. She lies in bed, moving towards death, with the same labored breath and weakness that all who have sat at the bed of a dying loved

one know so well. They hold her hand, and watch her slip away, unable to conquer death. Perhaps this is an image of the Church today, suffering and seeming close to death. Yet, Christ, who is always with his Mother in love, infuses her with grace, even at the moment of death, and takes her to himself. In this we believe: that Christ will not let the Church go into the grave, but that he will raise us yet, if, like Mary, we are willing to accept his call.

(In the Coming Weeks—Finding Reconciliation in the Church: Five Steps to Consider)



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:

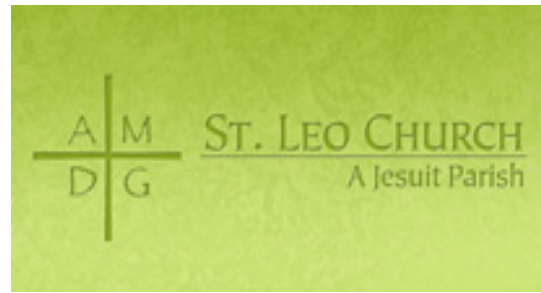
- **To reunite all families separated by the Customs Service or by Immigration and Customs Enforcement, even if parents or guardians have been detained or deported.**
- **To provide minors detained by the US government with legal counsel prior to any hearings—either administrative or judicial—on refugee 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.

Signatures are being gathered in the back of the church after each Mass.

Deadline for all signatures and responses is August 27th!

After Monday, the 27th, the signatures will be sent to various Legislators.



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

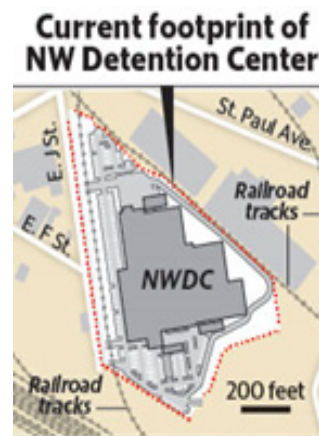
Works and Parishes in the Jesuit West Province
stand in solidarity with refugees and immigrants.

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
steve@stjosephparish.org or
206-965-1646
or Joe Hastings at
jhastings@stleoparish.org or
253-272-5136 X110



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

OUR COMMUNITY

Please Join Us In Prayer For The Families Having Children Baptized This Weekend

The Alexander Family
The Bauer Family
The Bell Family
The Brandtner Family
The Cadag Family
The Cooper Family
The Griffin Family
The Hayes Family
The Mendizabal Family
The Penny Family
The Peterson Family
The Santangelo Family



Laptop Drive to Support Our Sister Parish in El Salvador

The Sister Parish Committee is asking for donations of well-functioning laptops running up-to-date operating systems (Windows 10, Mac OS High Sierra). We are hoping to collect 20 laptops by October 1st.

These laptops will be given to scholarship students in our sister parish in El Salvador this fall. At present, there are thirty scholarship students who share 6 computers. Providing more laptops will increase the students' ability to excel and take advantage of their education. Please consider donating to our laptop drive to support the success of our brothers and sisters in El Salvador.

The Sister Parish Committee will wipe the computers before they are donated. Please remember to provide any log-in information and passwords, as well as the power source. Laptop bags are also appreciated.

For questions or more information, please contact Sam Kennedy (samkenedy09@gmail.com) or Deacon Steve at 206-965-1646.

St. Joseph's Racial Justice Book Group

Tuesday September 11th
7:00pm – 9:00pm Parish Center

"The New Jim Crow: Mass Incarceration in the Age of Colorblindness"

Please join the St. Joseph Racial Justice in America Book Group for study, reflection and opportunities for action and solidarity on issues of race in America. Our book read this summer is *"The New Jim Crow: Mass Incarceration in the Age of Colorblindness"* by Michelle Alexander. We particularly encourage men in the parish to participate. This group provides a safe space for the exploration and discussion of difficult issues, with the ultimate goal of discovering for each of us how to live the Gospel message in light of the sin of racism so alive in our country today. Please RSVP to Cathy Murray at cathymurray22@gmail.com or Deacon Steve at stevev@stjosephparish.org or 206-965-1646. We look forward to you joining us!

Young Adult Third Sunday Socials: Canterbury Ale House

Sunday, August 19th
6:30-8 p.m.
Canterbury Ale House

New to St Joe's? Not new to St. Joe's? Looking to continue your fellowship outside of Mass? Join us for Third Sunday Socials at Canterbury Ale House (534 15th Ave E, Seattle, WA 98112) on each third Sunday of the month. This is a casual, no-obligation, social way to connect with fellow St Joe's Catholics. Open to all ages. Meet at the back of church the 5:30pm Sunday Mass or meet us there.

Questions? Reach out to Patrick Mireur
pmireur@gmail.com

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

High School Youth Group Lead and Assistant: If you have Youth Group or High School teaching experience, we are looking for someone who can help guide our youth to become discerning Catholics. Help them to grow in their gifts and talents to find their way in the world. The weekly activities vary widely, ranging from discussions to games to field trips. Service Trip experience is a plus. The Voice seeks to create an open space in which students can come as they are, bringing their questions, their struggles and their excitement, without meeting any expectations or judgments. If you are feeling called to serve, 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.

OUR COMMUNITY

Children's Faith Formation 2018-2019

The CFF program continues to flourish with the participation of so many children and youth in grades Pre-K thru Junior High. This is a program that takes many hands and hearts to provide strong and consistent faith formation for our youngest parishioners. To volunteer, please contact Theresa at theresaL@stjosephparish.org

Course Offerings

Scholarships available for all our course offerings!

Children's Faith Formation Childcare: During the 9am Mass for children 1-3 years old. This is a time for your child to begin experiencing church through playtime. Children are supervised by a paid adult and volunteer youth. Open year-round, register at any time. The annual fee is \$100.

Children's Faith Formation Pre-Kindergarten (CFF Pre-K): During the 9am Mass for children *3 1/2-5 years old. This is a hands-on, Montessori-style class for our young ones. **Your child should be out of diapers and able to follow simple directions, such as those given in a pre-school setting.* The annual fee is \$40.

Children's Faith Formation K (CFF K): During the 9am Mass for children currently enrolled in Kindergarten (private, public, home, or parish school) beginning in the fall. Classes consist of scripture stories, arts & crafts, songs, and gym playtime. Pickup is in the old gym across from the Social Hall. The annual fee is \$40.

Children's Faith Formation 1 (CFF 1): The first of a two year Sacramental Preparation program for First Reconciliation and First Eucharist. Participation and completion of CFF 1 (or equivalent) is required before the second year, during which your child would receive these sacraments. This includes children in our parish school, public school, other private school or home school. The annual fee is \$75.

Children's Faith Formation 2 (CFF 2): ALL children planning to receive First Reconciliation and First Eucharist this upcoming school year must have completed the CFF 1 class (or equivalent) last year whether you attend our parish school, public school, other private school or home school. Additional retreat and home materials provided for immediate preparation. There is a \$125 annual fee.

To sign up, visit our
Faith Formation Page:
www.stjosephparish.org

Children's Faith Formation Year 3 & 4 (CFF 3/4): This class is for children to reflect, learn, and continue to practice their faith. We will continue to use arts, scripture studies, and community building activities to strengthen our faith and knowledge of the Church. The annual fee is \$40.

Children's Faith Formation Year 5 & 6 (CFF 5/6): This class for youth in 5th & 6th grades focuses on the liturgy, Church teachings and growing faith through prayer. The annual fee is \$40.

Children's Faith Formation Year Junior High: This class is a 3-year Bible study for youth in 7th, 8th, & 9th grades. The annual fee is \$40 for each of the classes PLUS \$25 for materials (Bible & workbook).

High School Confirmation: Youth must be at least 16 years old by the Confirmation Mass date (late January/early February), already received the Sacraments of Baptism and Eucharist, and continued in ongoing faith formation through parish programs or Catholic High School. Students are actively seeking the Sacrament of Confirmation and are participating members in their parish and personal faith life. Classes begin the end of September and ends in January. The annual fee is \$150.

Pathfinders Youth Group at St. Joseph Parish

Did you know this year begins the 16th year of our middle school youth group? Pathfinders—open to all 6th, 7th, and 8th graders—began with a small group of youth and a handful of adult parishioners back in September 2002. We have seen the group grow and flourish for hundreds of youth over the years, through service, community, and faith-oriented activities. **Pathfinders is currently seeking adult volunteers** interested in having a positive impact on our middle school youth this 2018-2019 school year. Come be a part of it! Please contact Theresa Lukasik at theresaL@stjosephparish.org or 206-965-1651 to learn how you can help with this vibrant ministry.

OUR COMMUNITY

Women of Passion & Power: Loving Ourselves

Fall Retreat 2018

September 28th 6 pm – Sept 30th 12 pm

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

women of
**passion
& power**



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!

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.

St. Joseph Men's Ministry

Please join us for our Fall Mass and Potluck BBQ

Friday September 7th

**6pm – 8:30pm – Parish Center.
Fr. John Whitney SJ presiding.**

Brats and hot dogs provided! Bring a salad, side dish, dessert and beverage of choice to share.

Newcomers Always Welcome!

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 Community extends its prayers and



Prayer Tree hopes for the following intentions: For Mel in his recovery from pneumonia ... New beginnings for Danny as he travels to Alaska ... For a doctor's discernment in a father's health care ... For the precious infants being baptized this weekend.

*"For you are God's masterpiece
Created in Christ to do good works
Which God planned for you long ago."
~Ephesians 2:10*

Praying The Examen With Deacon Steve

Wednesday August 22nd

7:00pm – 8:15pm

St. Joseph's Parish Center

One way to examine life is "*the examen of consciousness*," a popular method of prayer from **St Ignatius Loyola** and his followers. The Daily Examen is a technique of prayerful reflection on the events of the day in order to detect God's presence and discern God's direction for us. The Examen is an ancient practice in the Church that can help us see God's hand at work in our whole experience.

Please RSVP to Deacon Steve at 206-965-1646 or stevew@stjosephparish.org



OUR COMMUNITY

St. Joseph Parish Choir

WHAT: Auditions for St. Joseph Parish Choir

WHEN: August, at a time to convenient to you and the music director

WHERE: Church Tower Music Office

HOW: Contact Music Director Robert McCaffery-Lent at 206-965-1649 or Rmclent@stjosephparish.org

PREPARATION:

I will hear you sing some scales and short phrases to assess your range and sight reading ability and ask you to sing a verse of a familiar hymn. You don't need to anything in particular to prepare.

SCHEDULE:

You can find the music ministry calendar for the coming year at: <https://www.dropbox.com/s/w69o9190py-0isdb/St. Joseph Choir Calendar 2018-2019.pdf?dl=0>

For hundreds upon hundreds of years the Catholic liturgy has counted upon the choir to help people pray through song. Catholic Parish Communities all over the world, large and small, rich and poor, do their best, every year, to invite and gather the finest musicians in their midst so that they might hone the craft of liturgical music and help the spirits of those present to soar in the liturgy. St. Joseph is no exception, having had an active parish choir here for many years and we are currently seeking singers in the community to be part of the music ministry during the coming year.

Make this the year that you listen to that little voice in your head that encourages you to get involved and to use the voice God gave you to sing! Remember:

"Those who sing pray twice." St. Augustine

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 mtighmanhavens@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.

Liturgy & Worship Commission

The parish commission overseeing the community prayer life of the parish is seeking a few new members to replace members whose terms have expired. The work of the commission is to reflect on the question: "Where is the Spirit moving us at St. Joseph?" How are we being called to "be church" and to live out our mission: "*Ignited by the Eucharist to love and serve?*" We ask the parish in a formal way: "How is our current worship life at St. Joseph working well? Where is it not working as well and getting in the way of moving towards our goal of living out, more fully, our mission? How might our answers to these questions impact our liturgical life in the immediate future as well as down the road?"

The group meets five times a year on Wednesday evenings. If the description of this important work appeals to you please contact Pastoral Assistant for Liturgy and Music Robert McCaffery-Lent to discuss the possibility of joining the commission. Rmclent@stjosephparish.org 206-965-1649 or simply talk with me after mass.

Come Pray With Us! Monday Night Prayer Groups

Join us in prayer on **Monday, August 20th, 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.