

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*"For it was the Lord, our God, who brought us and
our ancestors up out of the land of Egypt, out of a
state of slavery."*

TWENTY-FIRST SUNDAY IN ORDINARY TIME
AUGUST 26, 2018

Homily This Week: John D. Whitney, S.J.
Reflection Next Week: Randy Novak

Weekend Mass Schedule

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

Readings for September 2, 2018

FIRST READING: DEUTERONOMY 4:1-2, 6-8
SECOND READING: JAMES 1:17-18, 21B-22, 27
GOSPEL: MARK 7:1-8, 14-15, 21-23

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

Parish Receptionist (206) 324-2522

Pastor

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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

Incarnating Repentance

As a convert, I never expected much of bishops. In all history, popes and bishops and father abbots seem to have been blind and power-loving and greedy. I never expected leadership from them. It is the saints that keep appearing all through history who keep things going.

-Dorothy Day-

*Every sorrow and desolation
He saw, and sorrowed in kinship.*

-Denise Levertov-

In the last week or so, angered and saddened by the reports coming out from the Pennsylvania Grand Jury, many women and men have spoken to me seeking understanding and some sort of explanation. They ask how men, supposedly dedicated to the service of Christ, could become such vicious perpetrators. But more than that, they ask how the bishops of the region could have acted so badly in the face of these criminally sinful acts. How could the very structure of the Church fail to do what would seem self-evident to any reasonable person, anyone possessed of a shred of compassion: i.e., protect children from sexual abuse, save them from rape and exploitation. How could these leaders turn away from their duty, and choose to protect the perpetrators rather than the victims of abuse? Confused and confounded, angry and disgusted, women and men who have lived their lives in the Church are done with the simplistic excuses of human frailty and “*we did the best that we could.*” They want more than the reminders of new policies and changed procedures, which they have heard since 2002; more than the vague apologies that fail to show true repentance. Rather, the people of the Church (including priests, deacons, and religious who have tried to live faithfully) want accountability and justice, not just towards the perpetrators (many of whom are dead), but towards the system that has allowed this criminal cover-up to exist, and which, indeed, may even have fostered the culture in which it arose.

In some quarters, frustration with the seemingly endless scandal has led to scapegoating—i.e., to searching for some discernible group or cause that can be blamed for all that has happened. Yet, often, this search for blame becomes just another opportunity for people to ride their social or theological hobby-horse. Thus, some have claimed it is the “*homosexual cabal*” in the Church that is at fault for the abuse, and the decadent progressives who have allowed it. Though such an assertion is contradicted both by research, which finds no causal link between abuse and sexual orientation, and by the experience of the many women and girls abused by priests, for those already predisposed to stereotype gay men, this myth becomes another tool of propaganda. At the same time, others blame priestly celibacy, as though the freedom to marry could quiet the perverse spirit that motivates many abusers, or even more to the point, could explain the structural sin of cover-up and deception. Still other people wish to focus the blame simply on the particular bishops involved, while ignoring the structural and social milieu which formed and supported their behavior. Certainly, individuals bear personal responsibility for their actions—including the immoral and, in some cases, criminal cover-up and enabling of abuse; but, to explain the breadth of the criminal behavior simply by citing individual corruption is to treat the symptoms without curing the disease. Neither the facile stereotypes of “*wicked*” homosexuals or disordered celibates, nor the insufficient notion of personal failure explains all that has happened. Instead, we must go deeper and root out the structures that underlie these sins: structures of clericalism and

episcopal imperialism which have created a culture protective of sexual abusers, and protective, as well, of other forms of disorder and oppression in the Church.

As one who sought, with limited success, to work for reconciliation and justice for those who had been abused by Jesuits of the Northwest, I feel deeply the shame that comes from being identified with men who did such evil and destructive acts. Over six years, through countless conversations with bishops and survivors; with narcissistic perpetrators and heartbroken families; with deniers and accusers, lawyers and reporters, parishioners and trustees; with those who called me gullible for believing the stories of survivors, and those who called me complicit for challenging some claims, I came to a greater awareness of the physical, psychological, and spiritual pain inflicted upon victims of priestly sexual abuse, and to deeper understanding of the multiplier effect created when Church leaders refused to respond to survivors with pastoral hearts—choosing instead to protect the worldly honor and riches of the institution. Though I would never presume to say I truly understand what victims of priestly sexual abuse have endured, I believe the survivors of such abuse have taught me much. In listening to them and in encountering, for myself, the fear and loathing of those who would silence them, I have begun to see that a true solution to this perverse and systemic evil requires undoing many of the imperial qualities identified with leadership in the Church—a painful notion for those who equate the power and privilege of their office with the ministry of Christ in the world. Yet, healing demands the Church dismantle the medieval system of ecclesial power and secrecy. It calls us to reassert, or perhaps to assert fully for the first time, the collegial ideal and the *“the common priesthood of the faithful”* spoken of in Vatican II. For, although human beings will continue to sin, often grievously, we can mitigate the tragic effects of such sin by replacing structures which encourage egoism and pride with those which nurture true humility, which foster shared responsibility, and which create a Church alive in the Spirit of Christ.

However, though the systemic nature of the abuse and cover-up crisis seems to make systemic change an obvious need, the leadership and even the faithful remained ambivalent about fully engaging the process of reform and reconciliation, even after the revelations in Boston that began in 2002. Though all desire a Church healed and whole, we have—with few exceptions, exceptions often pushed out of the mainstream—remained hesitant or fearful to assume the pain involved in moving forward. Like a person on retreat who cannot quite muster up the will to surrender herself into the awful hands of God, a majority of Catholics, though repulsed by the stories of abuse and by the cost of settlements, wanted things to go back to *“normal,”* and accepted that, once we had rid ourselves of the *“few bad apples”* and put security procedures in place, we could trust that the worst was past. Meanwhile, many in the US

Bishops’ Conference—who could not even remove one of their own when he was convicted of failing to report a child pornographer (he was finally forced to resign in 2015)—while instituting safeguards under the Dallas Charter, failed to acknowledge or address the underlying structural issues. Preferring to project an image of strength over humility, many in Church leadership have seen the cross that is being offered as a disturbing and perhaps overwhelming prospect, one they have continued to avoid even at the cost of the Church’s evangelical credibility. As the old saying goes, *“Everyone wants to go to heaven, but nobody wants to go today.”*

What many of us in the Church wish we could find is the great gesture: the single liturgical act or symbol that would erase the remnants of the past, reconcile the wounded, and remake our community—the right word or gesture that would allow us to move to resurrection without the pain and sacrifice of the cross. However, I don’t believe there is such a symbolic act—in part, because all such actions are signs of clerical power (especially as clerics would determine their implementation) and in part, because they skirt the difficult but essential qualities of all true reconciliation: surrender and humility. Instead of one grand act, what we—bishops, priests, religious, and the People of God, generally—must do, I believe, is to follow the path of Jesus in a genuine process of reconciliation. Looking at the Scriptures for guidance, we must engage in the work by which we might finally be truly reconciled with God and with the whole community—not simply our will, but by grace. In an image taken from the spiritual writer, Ruth Burrows, we must stack the wood and trust that God will ignite the fire. Above all, we must stop trying to hold onto power, under the guise of defending the faith, and instead, immerse ourselves in the way of repentance—a repentance composed not just of words, but of deeds—trusting the Spirit who is the source of the Church will act to preserve it.

Though there are many ways of approaching this process of reform and reconciliation, we might use the analogy of personal Confession, and the steps involved in that sacrament:

I. Acknowledgement: The path to healing and reconciliation can only begin with a true understanding that it is **my** sin for which I seek reconciliation, not the sin of someone else. Likewise, leaders in the Church cannot merely repent for the sins of the abusers or those who covered up, but must acknowledge that—as part of the structural sin—we (and I include myself in this) come to the People of God as sinners ourselves.

II. Acceptance of Weakness: Having acknowledged our sinfulness—our corporate and personal location within the sinful social structure—we must then begin the path of repentance and reconciliation by accepting, with honesty and humility, a position of weakness and spiritual vulnerability, without equivocation or evasion. We may not, in other words, explain away our sin by historical reference

("It was a different era"), by relative merit ("We are not as bad as others"), or by later acts of restitution ("This could not happen now because we have policies"). These are my sins, we must say.

III. Listening: The process of repentance calls us to open ourselves to the stories of those who have felt the sting of our sin, and demands of us that we come to know, in an authentic way, the experience of alienation suffered by those against whom we have sinned. For all who serve in the leadership in the Church—from Pope to pastor—such listening means not just assuming we know, but actually listening with an open heart to the stories of the women and men who have suffered direct abuse. Further, it means listening to those who feel alienated by our inactions and by the scandal itself.

IV. Penance: In the Sacrament of Reconciliation, penance is an essential component of the rite, not as punishment for the offense—since Jesus has already paid the debt of our failures by his own blood—but as a means by which the penitent may begin to incarnate the grace desired. If we receive mercy without penance, without the penetration of that mercy into our actions, we easily become like the debtor in the gospel who received forgiveness from his master, but remained rigid towards those who owed money to him. Quite apart from legal sanctions, acts of penance—e.g., the giving up of personal wealth, the inclusion of lay women

and men in structures of decision making (including the choosing of bishops), the exercise of humility in matters of discipline, the letting go of medieval symbols such as coats of arms and special colors, perhaps even resignation—are the incarnation of repentance, and are needed in the leadership of the Church before true healing can begin.

V. Re-membering of Victims and Survivors: We may all long to finish the process of reconciliation quickly and find the Church restored; to say that we have done the right things and accomplished healing through our noble efforts and our deep piety, through our penances and our processes. But, the humbling truth remains: we are not the heroes of this tragic chapter in the Church's history. In the end, we are merely servants, seeking forgiveness of the People of God and led by grace—like Peter at the shore of Tiberius—to places that we would often prefer not to go. Our task is to follow Christ, with humility and fidelity, even to the cross: to do all we can to create the conditions for reconciliation, knowing that whatever happens in the hearts of those who have suffered from our sins remains in the hands of God. We must long for them and pray for them and love them with the love of Christ Jesus—resisting, above all, the temptation to condemn them for not forgiving us—but it is not our place nor within our power to heal them. The scars of sin are not so easily removed. That is a lesson for the whole Church to learn.

John S.

How Can We Respond?

The crisis in the Church—a crisis of leadership as much as abuse—has dismayed and disheartened many faithful women and men. So, what can we do, today, to respond and to be heard? There are many possibilities, but here are a few suggestions:

- **Stay In:** *More than ever, the Church needs you to take your place in this holy communion—we need your anger, your hope, your determination. The temptation to despair is strong, but without God's People together, there is no Church.*
- **Open Up:** *Share your story with others in the Church, both the graces of the faith and the times you have been wounded. And listen to the stories of others. We must become, like the early Church, "of one heart and mind," and that means your story is important.*
- **Kneel Down:** *In an era when "thoughts and prayers" is often a euphemism for inaction, we can forget that seeking God in the midst of the world—that basic Jesuit idea—is not about doing nothing, but about doing everything in the Spirit and power of God. Thus, when Pope Francis calls the Church to prayer and fasting, he is inviting us to find the wisdom to heal in Christ.*
- **Speak Out:** *A faith that does justice is never silent, and so we need to call on those charged with leadership—and ultimately called not to power to service—and tell them what we think. I encourage you, especially, to write the papal nuncio, the Pope's ambassador in the U.S., and Cardinal O'Malley, one of his chief advisors in matters of sexual abuse and misconduct:*
 - **Cardinal Seán P O'Malley OFM Cap.**—Archbishop of Boston, 66 Brooks Drive, Braintree, MA 02184-3839
 - **The Most Reverend Christophe Pierre**—Apostolic Nuncio to the United States, 3339 Massachusetts Ave NW, Washington, D.C. 20008
 - **Cardinal Daniel N. DiNardo**—Archbishop of Galveston-Houston, President of the US Conference of Catholic Bishops, 1700 San Jacinto St., Houston, TX, 77002

TWENTY-FIRST SUNDAY IN ORDINARY TIME

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

Entrance Songs

What Is This Place?

Oosterhuis

1. What is this place where we are meet - ing?
2. Words from a - far, stars that are fall - ing,
3. And we ac - cept bread at his ta - ble,

On - ly a house, the earth its floor, Walls and a roof
Sparks that are sown in us like seed. Names for our God,
Bro - ken and shared, a liv - ing sign. Here in this world,

shel - ter - ing peo - ple, Win - dows for light, an o - pen door.
dreams, signs and won - ders Sent from the past are all we need.
dy - ing and liv - ing, We are each oth - er's bread and wine.

Yet it be - comes a bod - y that lives When we are gath - ered
We in this place re - mem - ber and speak A - gain what we have
This is the place where we can re - ceive What we need to in -

(5:30) Ubi Caritas est Vere

Hurd

U - bi ca - ri - tas est ve - ra, est ve - ra: De - us i - bi est, De - us i - bi est.

Gloria

See Cards In Pews

First Reading

Joshua 24:1-2a, 15-17, 18b

Joshua gathered together all the tribes of Israel at Shechem, summoning their elders, their leaders, their judges, and their officers. When they stood in ranks before God, Joshua addressed all the people: "If it does not please you to serve the LORD, decide today whom you will serve, the gods your fathers served beyond the River or the gods of the Amorites in whose country you are now dwelling. As for me and my household, we will serve the LORD."

But the people answered, "Far be it from us to forsake the LORD for the service of other gods. For it was the LORD, our God, who brought us and our fathers up out of the land of Egypt, out of a state of slavery. He performed those great miracles before our very eyes and protected us along our entire journey and among the peoples through whom we passed. Therefore we also will serve the LORD, for he is our God."



Responsorial Psalm

Psalm 34: Taste and See

Proulx



Taste and see the good - ness of the Lord.

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.

The LORD turns his eyes to the just, and his ears are open to their cry.

The LORD turns his face against the wicked to destroy their remembrance from the earth.

When the just cry out, the LORD hears, and rescues them in all their distress.

The LORD is close to the brokenhearted; those whose spirit is crushed he will save.

Many are the trials of the just man, but from them all the LORD will rescue him.

He will keep guard over all his bones; not one of his bones shall be broken.

(5:30) The Lord Hears the Cry of the Poor

Murray

Refrain



The Lord hears the cry of the poor. Bless-ed be the Lord.

I will bless the Lord at all times, with praise ever in my mouth.

Let my soul glory in the Lord, who will hear the cry of the poor.

Let the lowly hear and be glad: the Lord listens to their pleas;

and to hearts broken, God is near, who will hear the cry of the poor.

Every spirit crushed, God will save; will be ransom for their lives;

will be safe shelter for their fears, and will hear the cry of the poor.

We proclaim your greatness, O God, your praise ever in our mouth;

every face brightened in your light, for you hear the cry of the poor.

Second Reading

Ephesians 5:2a, 25-32

Brothers and sisters: Live in love, as Christ loved us. Husbands, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. So also husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the church, because we are members of his body. *For this reason a man shall leave his father and his mother and be joined to his wife, and the two shall become one flesh.* This is a great mystery, but I speak in reference to Christ and the church.

Gospel Acclamation

Alleluia

Murray



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

"Your words, O Lord, are Spirit and Life; you have the words of everlasting life."

Gospel

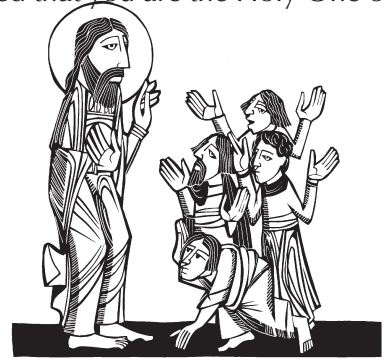
John 6:60-69

Many of Jesus' disciples who were listening said, "This saying is hard; who can accept it?" Since Jesus knew that his disciples were murmuring about this, he said to them, "Does this shock you? What if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life, while the flesh is of no avail. The words I have spoken to you are Spirit and life. But there are some of you who do not believe." Jesus knew from the beginning the ones who would not believe and the one who would betray him. And he said, "For this reason I have told you that no one can come to me unless it is granted him by my Father."

As a result of this, many of his disciples returned to their former way of life and no longer accompanied him. Jesus then said to the Twelve, "Do you also want to leave?" Simon Peter answered him, "Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God."

Homily

John D. Whitney, S.J.

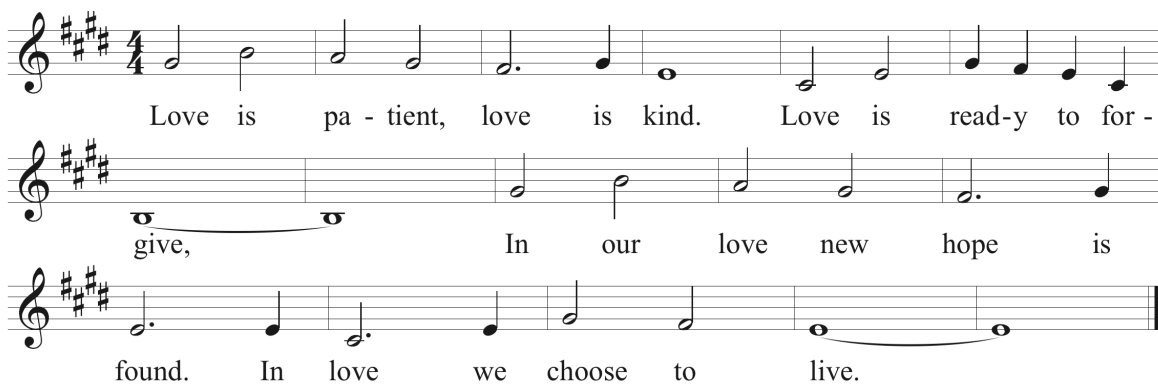


Offertory

(5&9:30) Instrumental

(5:30) In Love We Choose To Live

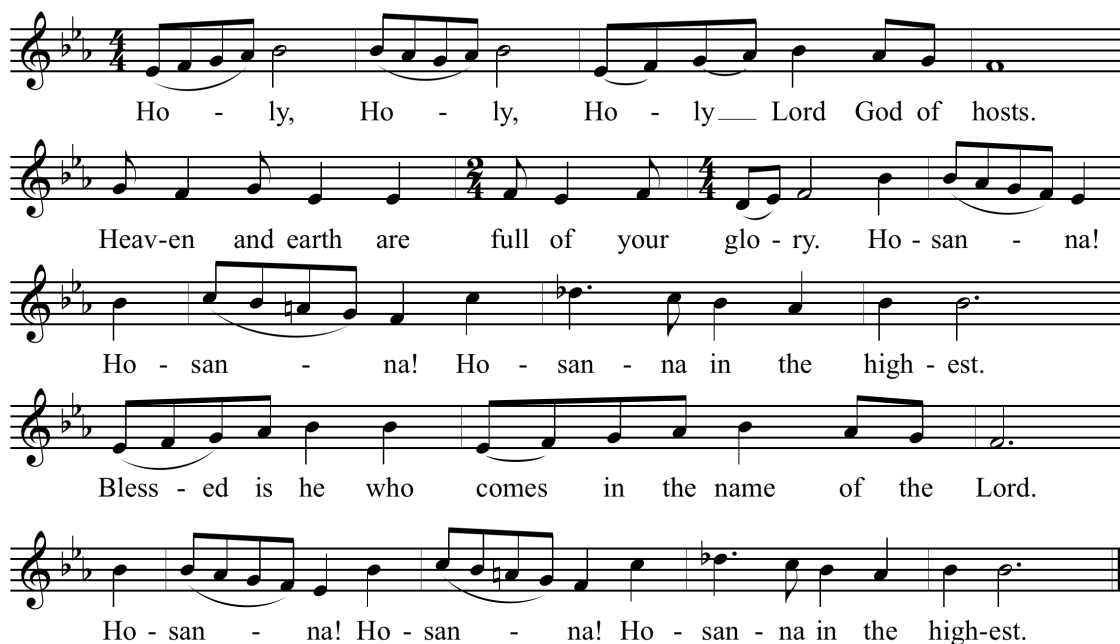
Cotter



Holy, Holy, Holy

Mass Of Wisdom

Janco



Mystery of Faith

Two staves of music in G minor, 4/4 time. The melody is simple and hymn-like. The lyrics are: We pro - claim your death, O Lord, and pro - fess your re - sur - rec - tion, un - til you come a - gain.

Lamb of God

Three staves of music in G minor, 4/4 time. The melody is simple and hymn-like. The lyrics are: Lamb of God, you take a - way the sins of the world, have 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 PRSIDER & INDICATE THIS.

Communion Songs

Draw Near

Janco

Two staves of music in G minor, 4/4 time. The melody is simple and hymn-like. The lyrics are: Draw near, draw near! Take the Bod - y of your Lord. Draw near, draw near! Drink the Blood for you out-poured.

Gusten Y Vean

Alonso

Two staves of music in G major, 4/4 time. The melody is simple and hymn-like. The lyrics are: Gus-ten y ve-an, gus-ten y ve-an qué bue-no es el Se-ñor, qué bue-no es el Se-ñor. Taste and see, taste and see the good-ness of the Lord.

Verses

Two staves of music in G major, 4/4 time. The melody is simple and hymn-like. The lyrics are: ¡Gus-ten y ve - an! Taste and see the good-ness of the Lord, qué bue-no es el Se - ñor.

Closing Song

The Summons

Bell

1. Will you come and fol - low me if I but
2. Will you love the 'you' you hide if I but
3. Lord, your sum - mons ech - oes true when you but

call your name? Will you go where you don't
call your name? Will you quell the fear in -
call my name. Let me turn and fol - low

know and nev - er be the same? Will you
side and nev - er be the same? Will you
you and nev - er be the same. In your

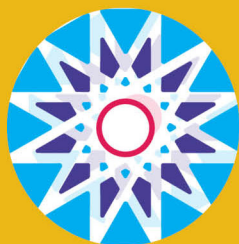
let my love be shown, will you let my
use the faith you've found to re - shape the
com - pa - ny I'll go where your love and

name be known, will you let my life be
world a - round, through my sight and touch and
foot - steps show. Thus I'll move and live and

grown in you and you in me?
sound in you and you in me?
grow in you and you in me.

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FALL MASS TIME CHANGE STARTING SUNDAY, SEPTEMBER 9



**FALL MASS TIMES RETURN TO:
SATURDAY AT 5PM
SUNDAY AT 9:00AM, 11:00 AM
AND 5:30 PM**



USA West Province
Provincial Office
P.O. Box 86010
Portland, OR 97286-0010

503. 226 6977
Jesuitswest.org

August 17, 2018

Dear Brothers and Sisters in Christ,

As we read the news of results of the Grand Jury deliberations on sexual abuse by priests in Pennsylvania, we feel disgust, anger, disappointment, and disillusion among other emotions. The numbers are staggering. It can feel that there is no end to this sinful abuse of authority by priests. It is behavior which is as far from Christ-like as we can imagine. We know now that this behavior springs from illness worthy of treatment as a disease, requiring highly complex, specialized treatment, focused on behavioral change, accountability, and relapse prevention.

We pray for victims there and everywhere, for their healing from these terrible wounds, and for hope for us all.

Meanwhile, I want to assure you that Jesuits West has a no tolerance policy. We have had policies in place since 2002, the time when this issue reached a crescendo in our Church, which require that we follow a strict protocol. In the situation when a complaint of sexual abuse of a minor is received, the Provincial takes appropriate steps in the removal of a Jesuit from ministry while an investigation ensues.

Every report of child abuse by a Jesuit is subject to a mandated report to law enforcement and investigation to the degree possible. It is then presented to our Review Board. Our Review Board, composed of competent lay persons in the fields of psychology, law enforcement, education, and other administration, assesses an allegation and advises on the disposition of cases in internal investigations, advises on the response to the victim, and makes recommendations to the Provincial regarding the disposition of the Jesuit. No Jesuit who poses a risk for abuse is allowed to continue in ministry.

If you or anyone you know has felt victimized by a Jesuit at any time please contact Mary Pat Panighetti, Victims Advocate, at 408-893-8398 or mppanighetti@jesuits.org. She will reach out to you and speak with you, and we will then engage our protocols.

We pray for forgiveness and atonement for the harm inflicted upon some of the most innocent members of our society, and for the deep sin against God and the Church.

With prayers,

Scott Santarosa, S.J.
Provincial



Archdiocese of Seattle

710 9th Ave.
Seattle, WA 98104

Statement of Archbishop J. Peter Sartain, August 17, 2018 Pennsylvania Grand Jury Report

With the recent allegations of sexual abuse committed by Archbishop Theodore McCarrick, former Archbishop of Washington, D.C., and the release of a Grand Jury Report involving several dioceses in Pennsylvania, the tragedy of sexual abuse in the Catholic Church is once again brought to light. The sexual abuse of a minor is an intrinsic moral evil and a crime. Anyone responsible for such an act or for shielding those who do, including bishops and other Church leaders, must be held accountable for their actions. I join with other bishops from throughout Washington and the United States in expressing our sincere shame and remorse for the incredible harm these crimes have caused the victims and their families.

The Catholic Church in Western Washington continues its focus on providing a safe environment for all minors and vulnerable adults in our care. Special procedures, training and reporting protocols were adopted in 1990. Our policies, training and procedures are reviewed frequently and have been updated several times.

To report any suspicion of abuse by any Church personnel, please contact local law enforcement. In addition, anyone who has knowledge of sexual abuse or misconduct by a member of the clergy, an employee or volunteer of the Archdiocese of Seattle is urged to call the archdiocesan hotline at 1-800-446-7762.

As Catholics, we believe that every life is sacred. Each person is created in the image and likeness of our loving God. Violence and abuse of any kind are unacceptable, and we have a serious responsibility to work towards their end. Together, we must do everything we possibly can to protect children.

Link to USCCB Statement on the Pennsylvania Grand Jury Report:

<http://www.usccb.org/news/2018/18-139.cfm>

**A Statement From Pope Francis
is available in the vestibule of the church.**



FAITH JUSTICE

**Signatures are being gathered in the back of the church after each Mass.
Deadline for all signatures and responses is August 28th!
After Tuesday, the 28th, the signatures will be sent to various Legislators.**

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.

FAITH JUSTICE



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 (samkennedy09@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!

Faith Justice Commission

The St. Joseph 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 stevev@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. Vincent de Paul Collection

Will be September 8 & 9 - Note the date change!

Prayer Tree



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

For the health of Eric, Nancy, Joseph and Kelly Ann . . . For the comfort and wellbeing of our seniors . . . Thankful for the bravery and courage of the firefighters during this season of wildfires . . . Justice in the Catholic Church abuse scandal.

"So whoever knows the right thing to do and fails to do it, for him it is a sin."

~James 4:17

Rest In Peace

**Michael Conant, beloved husband of MHB,
whose celebration of life will be Saturday,
September 1st, at 9: 30 am at St. Joseph.**



FAITH JUSTICE

Shirts Across America

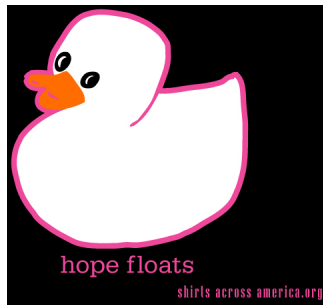


This all started with a DUCK!

Several years ago, I challenged a handful of students who were part of St. Joseph's high school community, The VOICE, to come up with a way to positively impact families along the Gulf Coast affected by Hurricane Katrina. I presented them with \$1,000 in cash and told these high school students "this is your money -- for 60 days, that is".

What ideas could the students come up with to grow this money? Or would they simply return it to me after 60 days and say "we decided to save it"?

These students tackled the challenge by selling two t-shirts. One shirt said "4 the Flood" and another had an image of a rubber duck with the words "Hope Floats" on it. The students raised \$19,000 to help families impacted by the storm.



Shirts Across America was born.

Over the years, St. Joseph parish and school has acted as an incubator. Parishioners have come up with ideas and implemented programs that impact our local, regional and global communities. Our parish has created and supported important entities like the Baby Corner, Homeless Shelter, Chief Seattle Club, sister parish relationships in Arcatao & Kenya, and the Jubilee Women's Center. This community is amazing!

It is humbling and exciting to say **ANOTHER idea born in our community** is making an impact locally, regionally, and nationally! In April 2018, Shirts Across America celebrated its 10th year of sending students and adults to the Gulf Coast to build homes.

This past summer, 90 high school students and adult volunteers from St. Joseph, Holy Names Academy, Bishop Blanchet, Seattle Prep, Roosevelt and Bellarmine Prep traveled to New Orleans to raise those hammers. These young adults and chaperones helped another seven families get closer to the dream of moving back into their homes destroyed 13 years ago. They witnessed a city with a rich history while simultaneously impacting the New Orleans community.

By the Numbers:

Since 2008, *Shirts Across America* has sent over **3,000** volunteers to the Gulf Coast. We've worked on **170** homes, fully funding **16** of those through donations and time volunteered.

We hope to lock arms with you!

This Labor Day weekend, we look to the St. Joseph community to walk in solidarity with the New Orleans community. Your generous donations allow us to send students to New Orleans, provide scholarship assistance, buy building materials, and most importantly - you help move families back home, work we began 10 years ago.

Thousands of families are still trying to get back home. Can you believe it? We can, because we see the empty lots where homes once stood. We hug strangers who became friends as we built their homes. We celebrate the progress but know there is still so much more to do.

We often tell high school students they are the leaders of tomorrow. Yes, this is true.

However, let us remind these amazing young people that they are the Leaders of TODAY, if they choose to be. (Remember this all started by selling t-shirts with a rubber duck on the front.)

Please support this mission that has persevered against many odds. We strive to create leaders while moving deserving families back home.

*Shirts Across America
Building homes to build leaders*

St. Joseph will be taking a special collection to support the good work at Shirts Across America on Sunday, September 2nd.



PARISH LIFE



Parish & School Picnic



ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE

Sunday

September 16th

1-4 pm, Parking Lot

We provide the following:

Hot Dogs, Cotton Candy & Sno-Cones

Soft Drinks & Beer on tap

Rides for the Kids

*New this year: We will have Pupusas,
Tamales and Horchata for purchase
at the Picnic... \$3.00 each from
Lily's Salvadoran Catering*

PLEASE BRING: *dessert, salad or
side dish to share*

LIVE MUSIC!



**PARENTS GET YOUR
VOLUNTEER HOURS
WE NEED YOU!**

Contact Joe Augustavo,
joeaugustavo@comcast.net
or 206-229-6881





PARISH LIFE

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.

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.

women of
**passion
& power**



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

Service Project at CCS Pregnancy and Parenting Support
Saturday, September 15th - 9:00am – 1:00pm
4212 S. Mead St. Seattle, Wa. 98118

We need guys who can bring the following items; ladders – pruning style, chain saws, wheelbarrows, loppers, gas pole trimmers, light construction tools (Circular saw, hammers, galvanized fasteners, extension cords, saw horses, etc). We also need donations, not a lot, \$300-\$500 to purchase treated wood on that day for repair and to rent a dumper-style landscape truck. It costs about \$100 to dump one ton of yard-waste and another \$100 plus to rent the truck. This project is well worth it, both money and time-wise. If you can, donate \$25, \$50 or \$100 towards this cause. Make checks payable to St. Joseph Church. If we collect more than we need, we will use it to hire someone to clean/repair their gutters.

If you can help, please contact Deacon Steve Wodzanski at 206-965-1646 or stevew@stjosephparish.org and I will connect you with Joe Prusa who is heading up this work project.

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, or dessert and beverage of choice to share.

Newcomers Always Welcome!

Commission Help Needed

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.

FAITH FORMATION



Come and See What the Catholic Faith has to offer

KICK-OFF SEPTEMBER 25TH - Tuesday Nights
7:00pm – 8:30pm - St. Joseph's Parish Center

- Are you, your spouse, a friend, or an acquaintance a member of another faith tradition but worship regularly here at St. Joseph's?
- Are you experiencing God's call in your life and seeking Baptism or full communion or Confirmation with the Catholic Church?
- If you are, please consider participating in the Rite of Christian Initiation for Adults. The RCIA is an opportunity to explore with others what the Catholic Church has to offer. It is an opportunity, through a process of discernment and gradual conversion to become a full member of the Catholic Church.

If you are interested, contact Deacon Steve Wodzanski at stevew@stjosephparish.org or 965-1646. All are welcome in this journey of faith.

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

Faith Formation 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.

High School Youth Group Lead & Assistant Needed

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



FAITH FORMATION

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.

LITURGY AND WORSHIP



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 do 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 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.

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 27th 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.