

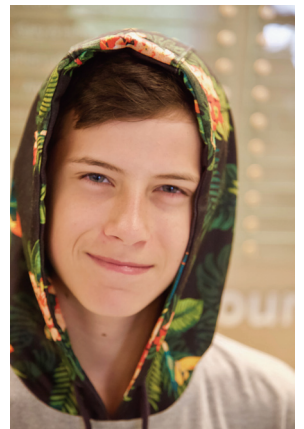
Sunday, September 9, 2018 * Twenty-Third Sunday of the Year *
www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

*"Say to those whose hearts are frightened:
Be strong, fear not! Here is your God,
he comes with vindication;
with divine recompense he comes to save you."*

Back To School...



Homily This Week:

Deacon Steve Wodzanowski

Homily Next Week: Julian Climaco, S.J.

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9 am , 11 am & 5:30 pm

Readings for September 16, 2018

FIRST READING: ISAIAH 50:4C-9A

SECOND READING: JAMES 2:14-18

GOSPEL: MARK 8:27-35

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- Friday - 8 am - 4:30 pm

Saturday - 9 am - 1 pm

www.stjosephparish.org

Parish Receptionist (206) 324-2522

Pastor

Rev. John D. Whitney, S.J. x107
jwhitney@stjosephparish.org

Parochial Vicar

Rev. Julian Climaco, S.J. x103
jclimaco@stjosephparish.org

Additional Priest

Rev. Bob Grimm, S.J.
bgrimm@stjosephparish.org

Deacon

Steve Wodzanowski x106
steve@stjosephparish.org

Pastoral Staff:

Marti McGaughey, Business Mgr x108
marti@stjosephparish.org

Tina O'Brien, Stewardship x114
tinao@stjosephparish.org

Renée Leet, Admin Assistant x100
rleet@stjosephparish.org

Marie Pitman, Director of Religious Ed x112
mariep@stjosephparish.org

Theresa Lukasik, Adult Faith Formation x111
theresal@stjosephparish.org

Bob McCaffery-Lent, Liturgy & Music x109
rmclent@stjosephparish.org

Caprice Sauter, Comm. & Scheduling x102
caprices@stjosephparish.org

Lianne Nelson, Bookkeeper x113
liannen@stjosephparish.org

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

Healing the Sin of Clericalism: Some Suggestions

And at the same time, as part of its own pastoral solicitude, this Synod urges all concerned to work hard to prevent or correct any abuses, excesses, or defects which may have crept in here and there, and to restore all things to a more ample praise of Christ and of God.

-Lumen Gentium, Dogmatic Constitution on the Church-

This is the definition of sin: the misuse of powers give us by God for doing good.

-St. Basil the Great-

When the bishops of the Catholic Church gathered in Rome in October of 1962, to begin the Second Vatican Ecumenical Council, they had little thought of addressing the issue of clericalism in the Church. Indeed, with vocations to the priesthood and religious life at an all-time high, the Fathers of the Council were called to Rome not to meet a looming crisis within the Church, but rather to listen to the voice of the Holy Spirit moving in the secular world and to read there the “signs of the times” for the Church. Europe, which had been decimated by the Second World War, was growing as an economic power to rival the triumphant and newly established American hegemony. Meanwhile, the Eastern Bloc, dominated by the Soviet Union and the rise of Communist China, seemed a constant threat to world peace and stability. In the developing world of Africa, Asia, and Latin America, popular revolutions seemed to offer hope for a new community of nations or a threat to the status quo—all depending on where one stood. Meanwhile, in the United States, as veterans of the Second World War came to power, the desire to avoid the isolationism that precipitated that conflict led to an interventionist foreign policy and a rising national security infrastructure. It was a time of tumult and possibility, when the world order, which had peaked in the 19th century and been damaged by World War I, was finally being replaced by a new order whose parameters were not yet understood. In this social environment, Pope John XXIII—the first Roman Pontiff to ever address an encyclical to “all men of good will”—called the Church not to respond to a particular crisis, but to reflect on its fundamental identity in a time no longer defined by the Protestant Reformation or Pius X’s attack on Modernism.

In a very real sense, the decrees and direction that emerge from Vatican II set the stage for the current crisis in the Catholic Church—though not in the way that many “traditionalists” would assert. Rather, when the Council calls for the Church to return to its sources—which it does in many documents, including the decrees on Scripture, on religious life, and, implicitly, even in the Constitution on the Church itself—it sets the stage for a conflict between the largely medieval models of governance that had attached themselves to the Church over centuries and more ancient models suggested both in Scripture and in the earliest writings of the Church. For while the former, as codified and concretized at Trent, describe a fundamentally feudal and inherently autocratic Church, one in which clericalism is not an aberration but the will of God, the latter—the more ancient traditions—suggest that the Church is a communion of sinners, equally

loved by God and equally called to the care of the community, even though differentiations in mission may exist. By calling Catholics to look to the Scripture and the earliest traditions of the Church, Vatican II returns the whole People of God to the primacy suggested by Christ's Incarnation, revealing as an heretical aberration, an accretion of later centuries, the sense of the Church as primarily the clerical class, with the religious and laity following along behind. Although it is a somewhat unintended consequence, Vatican II's reforms—especially, notions such as “the priesthood of all believers,” “collegiality,” and, perhaps most explosively, “full active and conscious participation” in liturgy—threaten the foundational mythology of clerical elitism, and so are met with fierce opposition and retrenchment.

What the current crisis in the Church reveals, in a more powerful way even than was revealed in 2002, is that structural clericalism—though it may have become more subtle than it was in the days when the priest's back was to the people—continues to undermine and subvert the full participation of the People of God in the Church that Jesus Christ gave to them through his Incarnation. This crisis calls us to root out clericalism, not by destroying all order in the Church, but by recognizing how that order, “given to us by God for doing good” has been misused, and must be reoriented. To accomplish this, much is needed, but to begin, I offer these three suggestions: 1. we must liberate the Church from medieval distortions; 2. we must read the signs of the times as they exist today; and 3. we must change from forming “priests” to forming ministers of the priesthood of Christ.

1. Beyond Medievalism: Though many “Church traditionalists” bemoan the loss of the “Tradition” in the wake of Vatican II, the aspects of the Church to which they most often refer—the tall miters, the flowing capes, the gold, etc.—arose not in the primitive Church, where bishops were most often married elders, chosen by the community for their fidelity to the teachings of the apostles and the goodness of their life. During the medieval period, however, following Constantine, the institutional Church became both the mirror and the source of a feudal system in which bishops were, literally, princes and lords of the earth, invested with temporal power and often chosen from the wealthy and noble families of the land. In the development of this structure, a strict hierarchy was seen as emerging from God's plan, a plan which set each person in their proper caste. Though religious life or entry into a clerical state could move a talented person up in caste somewhat, the laity was to the Church what the serfs or freedmen were to the government: subjects to be ruled. The ministers of the Church were arbiters and mediators between fallen humanity and God's divinity—holding the power of Christ in their own hands. The Pope—who bore the name “*Pontifex Maximus*,” a title once held by

the Roman Emperor, and meaning “*master bridge-builder*,”—was at the top of this hierarchy, wearing the triple tiara (abandoned only in 1964) signifying his power over both spiritual and temporal matters. The Cardinals—created during this era—were, in theory, the priest-Senate of Rome, a remnant of the old Roman Senate, charged with electing the Papal ruler, just as the Emperor was elected—a fiction that explains why Cardinals are still given a parish in Rome when they are named. Though they could be pressured by princes whose armies were strong enough, the medieval bishops and Popes equated themselves with lords and monarchs, and retained that understanding even after the reforms of the Council of Trent, which sought to respond to the Protestant Reformation by cleaning up certain episcopal practices, but which never touched the underlying model of the Church.

If the current crisis in trust and governance in the Church shows nothing else, it reveals the inadequacy and inherent disorder of this medieval model of the Church, which places bishops and priests not as servants but as masters, not as companions of God's people but as their rulers and betters. This model invites both abuse and the covering up of abuse, since it suggests that those who are ordained—who have been “elevated” to priesthood—are of higher value to the Church than are victims and families. Further, it creates a separation, in both symbol and substance, inconsistent with openness and with the humility of Christ.

To renew the Church at this time, to heal ourselves of this medieval hangover, we should look to separate the practices of the early Church from those which have misshapen it: e.g., getting rid of the trappings of royalty, such as coats of arms and rings of office, the regal purple and the princely red. Bishops should dress as common priests, “uniformed” perhaps in a black suit but without the expensive and exclusive dress of a medieval prince. Further, the monarchic model of governance might properly be tempered by the inclusion of required “outsiders”—i.e., members of the laity who have voice and authority in deliberations. The often quoted dictum, “*The Church is not a democracy*,” sometimes seems to confuse the truth that the monarch of the Church is neither the bishop nor the Pope, but Christ. Thus, the ministers of Christ—both ordained and lay—can work together under that one leader without turning the Church into a democracy or a tyranny.

2. Read the “Signs of the Times”: One of the great graces resurrected for the Church by the Second Vatican Council was the notion of spiritual discernment—i.e., reading the “signs of the times.” Though never absent from the history of the Church, the idea of discernment, because it depends on the charismatic power of the Spirit, can easily be met with fear and resistance by those for whom continuity and stability are sources of power. The resistance to the living Spirit of God can be seen in the life of Jesus, who

confronts the Pharisees for their excessive allegiance to the Law and to “*human traditions*”; it can be seen in *Acts of the Apostles*, when Paul calls Peter to acknowledge his experience with Cornelius and stand against the Judaizers in the community; and it can be seen in the various movements in the history of the Church against Arianism and Gnosticism, Pelagianism and Donatism. Today, though entrenched privilege and fearful inertia seeks to circle the wagons of the Church, the People of God—lay and ordained—must discern together a new way, by which abuse of the innocent and abuse of power might be healed.

And what are the signs of the times telling us? Without prejudging the movement of the Spirit, I would say that the current crisis calls us, first of all, to discern anew our ordering of the Church, i.e. how and to whom power is apportioned. How are the criteria for Orders the product of outlived human traditions—notions of purity rooted in a particular culture and not the true Spirit of the gospel? Further, the old appeals of “*Tradition*” in our understanding of women’s role in Church leadership—both sacramental and structural—must be open for discussion. The unacknowledged but essential role of women, in every parish, in every diocese, in every work and mission of the Church demands that we re-examine, with fresh hearts, what God is saying to the Church. Just as, at one time, women were barred from apostolic ministry because our human traditions made us deaf to the Spirit, what deafness blocks us now? So many other issues could be listed, but isn’t that the world of a living Church?

3. Form Ministers for the Priesthood: In the days when I was charged by the Society of Jesus with approving men for ordination, I used to write them a letter in which I described what I believed their call meant. I told them that they must consider themselves to be like the lenses in a pair of eyeglasses: it mattered how they had been ground, i.e., what their education and experience had done to shape them and made them unique. But they must always remember, as well, that they were being missioned so that their “*grinding*” might help others to see—not to see them—but to see and encounter God better. The best pair of glasses is the pair that the wearer eventually forgets are even on her face, because those glasses have helped that person see clearly the world in which she is called to live and the people she is called to love. The disorder of clericalism is that it proclaims that the lens is not simply an aid to help the eye more clearly, but that the lens is the source of the seeing at all. Clericalism makes the minister the barrier between God and the individual, because it takes the place of Christ, who became what we are that we might see God fully.

If we, as a Church, are to undo the sin of clericalism, we

must form the ordained to recognize that they are not the source or the power of any Sacrament. It is not their magic words nor their special actions, but the fidelity of Christ by which the bread and wine are transformed, the healing imparted, the embrace and welcome made whole. Christ, alone, is the priest, who, in his flesh, mediates and unites the human and the divine. This is why the language of the modern Ordination Rite—which speaks of “*elevation*” to the priesthood and uses the analogies of the priesthood of Aaron—seems to me so antithetical to our call. For we are not priests, in the sense of those who offered sacrifice for the people of Israel, Christ has offered the sacrifice once and for all; rather, we minister—remember—the sacrifice of Christ, as symbols of the whole Church present in this particular community. All Christians share in Jesus’ priesthood—the lay and the ordained alike. Those who take up a permanent, life-time service of the community, who minister those Sacraments as living symbols of the whole Church, are like executors of an inheritance, distributing to the whole People of God what belongs to them. And receiving it, just as they do. There is honor and dignity in this work, but not power—and to make it about power, to make the clerical state one that forces other’s knees to bend, is to live a lie: a lie that has wounded the Church and is wounding us, even now.

John S.



Prayer Tree St. Joseph Community extends its prayers and hopes for the following intentions: Accountability for those in the church who kept silent about the abuse issues . . . Justice for those who have suffered because of this.

**“Say to those whose hearts are frightened:
Be strong, fear not!
Here is your God,
He comes with vindication with divine recompense
He comes to save you.”
~Isaiah 35:4**

TWENTY-THIRD SUNDAY IN ORDINARY TIME

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

Entrance Songs

Lord, You Give the Great Commission

Hymn To Joy



1. Lord, you give the great com-mis-sion: "Heal the sick and preach the word."
2. Lord, you call us to your serv-ice: "In my name bap-tize and teach."
3. Lord, you make the com - mon ho - ly: "This my bod - y this my blood."
4. Lord, you bless with words as - sur - ing: "I am with you to the end."



Lest the Church ne - glect its mis-sion, And the Gos - pel go un-heard,
That the world may trust your pro-mise, Life a - bun-dant meant for each,
Let us all, for earth's true glo - ry, Dai - ly lift life heav - en - ward,
Faith and hope and love re - stor - ing, May we serve as you in - tend,



Help us wit-ness to your pur - pose With re - newed in - teg - ri - ty;
Give us all new fer - vor, draw us Clo - ser in com - mun-i - ty;
Ask - ing that the world a - round us Share your chil - dren's lib - er - ty;
And, a - mid the cares that claim us, Hold in_ mind e - ter - ni - ty;



With the Spir - it's gifts em-power us For the work of min - is-try.

(5:30) Ubi Caritas

Taize



U - bi ca - ri - tas et a - - - - mor,



u - bi ca - ri - tas De - us i - bi est.

Gloria

See Cards In Pews

First Reading

Isaiah 35:4-7a

Thus says the LORD:

Say to those whose hearts are frightened:

Be strong, fear not!

Here is your God,

he comes with vindication;

with divine recompense

he comes to save you.

Then will the eyes of the blind be opened,

the ears of the deaf be cleared;

then will the lame leap like a stag,

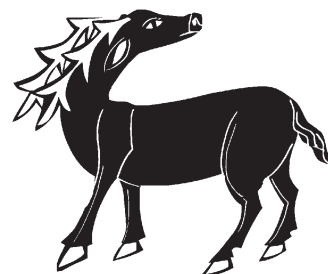
then the tongue of the mute will sing.

Streams will burst forth in the desert,

and rivers in the steppe.

The burning sands will become pools,

and the thirsty ground, springs of water.



Responsorial Psalm *Psalm 146: I Will Praise The Lord*

Joncas



Put no trust in the powerful, mere mortals in whom there is no help.
Take their breath, they return to clay, and their plans that day come to nothing.
They are happy who are helped by Jacob's God, whose hope is in the Lord their God,
who alone made heaven and earth, the sea's and all they contain.

It is the Lord who keeps faith forever, who is just to the oppressed.
It is God who gives bread to the hungry, the Lord, who sets prisoners free.
It is the Lord who gives sight to the blind, who raises up those who are bowed down,
The Lord who protects the stranger, and upholds the widow and orphan.

It is the Lord who loves the just but thwarts the path of the wicked.
The Lord will reign forever, Zion's God from age to age.

Second Reading

James 2:1-5

My brothers and sisters, show no partiality as you adhere to the faith in our glorious Lord Jesus Christ. For if a man with gold rings and fine clothes comes into your assembly, and a poor person in shabby clothes also comes in, and you pay attention to the one wearing the fine clothes and say, "Sit here, please," while you say to the poor one, "Stand there," or "Sit at my feet," have you not made distinctions among yourselves and become judges with evil designs?

Listen, my beloved brothers and sisters. Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him?

Gospel Acclamation

Syrian Hallelujah

Traditional



"Jesus proclaimed the Gospel of the kingdom, and cured every disease among the people."

Gospel

Mark 7:31-37

Again Jesus left the district of Tyre and went by way of Sidon to the Sea of Galilee, into the district of the Decapolis. And people brought to him a deaf man who had a speech impediment and begged him to lay his hand on him. He took him off by himself away from the crowd. He put his finger into the man's ears and, spitting, touched his tongue; then he looked up to heaven and groaned, and said to him, "*Ephphatha!*"—that is, "Be opened!"—And immediately the man's ears were opened, his speech impediment was removed, and he spoke plainly. He ordered them not to tell anyone. But the more he ordered them not to, the more they proclaimed it. They were exceedingly astonished and they said, "He has done all things well. He makes the deaf hear and the mute speak."

Homily

Deacon Steve Wodzanowski



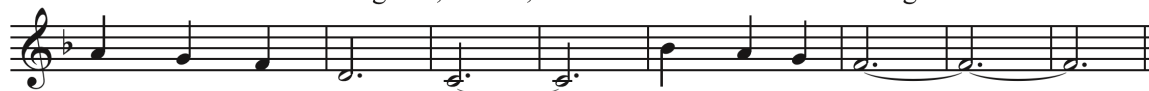
Offertory

Open My Eyes

Manibusan



1. O - pen my eyes, Lord. Help me to see your face.
2. O - pen my ears, Lord. Help me to hear your voice.
3. O - pen my heart, Lord. Help me to love like you.
4. *(Sung by choir)*
5. I live with - in you. Deep in your heart, O Love.
6. Your love and grace, Lord, these are e - nough for me.



O - pen my eyes, Lord. Help me to see.
O - pen my ears, Lord. Help me to hear.
O - pen my heart, Lord. Help me to love.
(Sung by choir)
I live with - in you. Rest now in me.
Your love and grace, Lord, these are e - nough.

Holy, Holy, Holy

Storrington Mass

Haugen



Ho - ly, Ho - ly, Ho - ly



Lord God of hosts. Heav-en and earth are full of your



glo-ry. 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



Save us, Sav-ior of the world, for by your

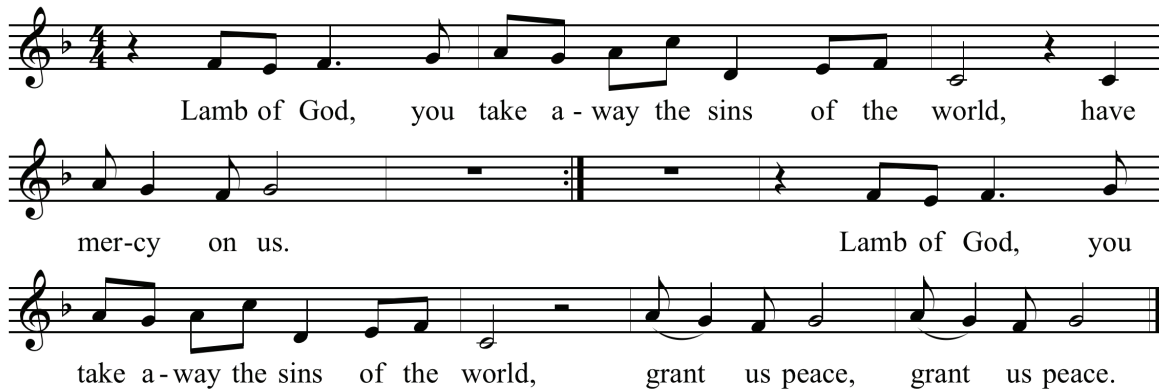


Cross and Res - ur - rec - tion you have set us free.

Great Amen



Lamb of God



All Are Invited To Come Forward

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

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

Communion Songs

(9) Choral: All Things Bright and Beautiful

Rutter

*All things bright and beautiful, all creatures great and small.
All things wise and wonderful the Lord God made them all.*

Each little flower that opens, each little birds that sings.
He made their glowing colors, he made their tiny wings. *Ref.*

The purple-headed mountain, the river running by
The morning and the sunset that brightens up the sky.
The cold wind in the winter, the pleasant summer sun,
The ripe fruits in the garden He made them everyone. *Ref.*

He gave us eyes to see them and lips that we might tell
How great is God Almighty, who has made all things well. *Ref.*



Come to the Feast

Moore

Come to the feast, come hear the word, come to the ta-ble of the
Lord. O come to the feast, come sing your song,
come let us join and be one.

On this mountain the Lord will provide for his people.
On this mountain death will be wiped away.

On this mountain we break bread together.
On this mountain we worship our God and King.

On this mountain tears will be gone forever.
On this mountain here is our God and King.

On this mountain the Lord hears the cry of his people.
On this mountain we are on Holy Ground!

On this mountain the Lord speaks to his people.
On this mountain we see our God and King.

On this mountain a new, clean heart is created.
On this mountain we come and we join as one.

Song Of Praise

We Are Called

Haas

1. Come! Live in the light! Shine with the
2. Come! O - pen your heart! Show your
3. Sing! Sing a new song! Sing of that
joy and the love of the Lord! We are called to be
mer - cy to all those in fear! We are called to be
great day when all will be one! God will reign, and we'll
light for the king-dom, to live in the free - dom of the cit-y of God!
hope for the hope - less so ha - tred and blind-ness will be no more!
walk with each oth - er as sis - ters and broth-ers u - ni - ted in love!
We are called to act with jus - tice, we are called__ to
love ten - der - ly, we are called__ to serve one__ an - oth - er;
to walk hum - bly with God!



FAITH JUSTICE

St. Joseph Prison Ministry Visit

Monroe Correctional Facility - Friday, Sept. 28th
4:00 pm - 9:30 pm - Carpool from St. Joseph
Brown Bag Dinner

Join Deacon Steve for Catholic Communion Service plus a chance to hear stories from some of the men who are incarcerated. You must be willing to fill out a visitor application. Deadline is September 13th. Contact Deacon Steve at 206-965-1646 or stevew@stjosephparish.org

Sister Parish - El Salvador

Strategic Planning Mtg - Wednesday, September 12th
5:30- 9:00pm - Parish Ctr - Light Dinner Provided

We are at an important crossroads in our Sister Parish relationship with San Bartolome in Arcatao, El Salvador. In many ways this conversation has been forced upon us because of the many good works happening: the recent water project, the Sustainable Living Initiative (SLI), and the new energy brought by our school and those who went on the most recent delegation. Our current way of operating (occasional meetings and counting on a few key people to animate this relationship) is no longer feasible. If we want to continue growing and deepening our sister parish relationship, we need a more consistent way of doing business that involves more people. The first hour is looking back over these past 29 years. What are we most grateful for in our sister parish relationship? Why are you personally committed to this relationship? How have you/we been blessed? It's important to ground our discernment both in prayer and in gratitude. The second hour we will discuss the current state of our sister parish relationship. We can't plan for the future unless we have a solid understanding of where things stand right now. Our last hour will be prayerfully visioning where we want to see our Sister Parish Relationship in 3 - 5 years and prioritizing what we want to do and outlining how/who will carry this forward to action. Participating in this event isn't a hard commitment to participate in the larger committee. However, we hope that you will see a role for yourself as we move forward, so that we can keep consistent and diverse energy as we animate this relationship for years to come! For more information or to RSVP, please contact Deacon Steve Wodzanowski at 206-965-1646 or stevew@stjosephparish.org

One Parish, One Prisoner Mtg

Wednesday, September 12th - 7:00pm - 8:30pm
Parish Center

St. Joseph's Parish is partnering with the Archdiocese of Seattle in being a pilot church for a prison re-entry Program called "One Parish, One Prisoner". We currently are in relationship with one incarcerated man and are making plans to expand our program. If you are interested, please contact Deacon Steve at 206-965-1646 or stevew@stjosephparish.org or join us on the 12th!



St. Vincent de Paul Collection

September 8 & 9

CCS Donations Needed

The Wintonia Housing Community is in need of 'Welcoming Home' supplies for new residents as well as current residents. Items can include pillows/cases, sheets (twin), blankets, towels (body & face), plates, cups, bowls, and silverware. Donations will happily be received at 1431 Minor Ave! Thank you in advance for your consideration and kindness!

St. Joseph's Racial Justice Book Group

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

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 stevew@stjosephparish.org or 206-965-1646. We look forward to you joining us!

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!



To Volunteer
Sign up at our website
www.stjosephparish.org

WE NEED YOU!





PARISH LIFE

Women of Passion & Power: Loving Ourselves

Fall Retreat 2018

September 28th 6 pm – Sept 30th Noon

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.

Questions? Sheila Marie at smarie49@comcast.net.



Seniors On The Go

Thursday, September 13th - Senior Outing to the Washington State Fair. Leave from St. Joseph at 10am. Admission for Seniors is \$11.00. For lunch, everyone is on their own. Leave the fair by 3pm and arrive home by 4:15pm. To reserve your spot, call Renee at 206.324.2522 ext 100.

Tuesday, September 18th - Seniors Fall Potluck Dinner - 5 - 7pm - Parish Center. Contact Mary Ott for details ottjm4@gmail.com or (206) 324-7459.

Please note there is no planning meeting in September.

Wednesday, October 3rd - Join us for a matinee of *BASKERVILLE: A Sherlock Holmes Mystery* at the Taproot Theatre. Leave St. Joseph at 11:30am then have lunch at a restaurant in Greenwood followed by play at 2pm. Cost is \$10 for play ticket and whatever you spend on lunch. To reserve your spot, call Renee at 206.324.2522 ext 100.

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



**Women's Ministry
Coffee Connect**

Join us Saturday, September 15th from 10 am-11 at Vios Cafe on 19th Ave E. and Aloha. Come sip and socialize, bring a friend! Any questions please contact Sheila Marie 206 251 7035 or smarie49@comcast.net

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 Wodzowski at 206-965-1646 or stevew@stjosephparish.org I will connect you with Joe Prusa who is heading up this work project.

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 steve@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



Saadawi Family Update

Our friends, the Saadawi family, refugees from Iraq, have moved from the house owned by the school into two apartments next door to each other on 132nd and N Linden St.

Ali, Dhilal, and the boys are in one, and Ali's parents and sister, Alaa, are in the apartment next door to them. Ali will be working as crossing guard and in facilities at St Joseph School while he continues to improve his English on his way to becoming re-licensed as a nurse. Alaa will be working in the school cafeteria while she goes to English classes. Dhilal is hoping to begin some English classes once both boys are back in school. Zaid will be in 2nd grade at St. Joseph, and Hassan will be enrolled in a Seattle Public School preschool closer to their apartment. Ali's father has begun the years long process of trying to bring their other daughter and her family to join them. Immigrants are the lifeblood of our country. We have been very blessed to have this family as a part of our community, and we hope they will always feel this is their home.

Here is a message from Ali Saadawi....

Dear friends, brothers and sisters, our family,

Thank you, each and every one of you, for everything that you have done for us - far, far beyond what we ever expected or dared to hope. We are writing this with gladness in our hearts and tears in our eyes. Your generous and loving support in enabling me to keep my family together, save my son's life, and many more things, more to us than we ever can return this love and support in one life-time !!

Each and every one of you will have a special place in our hearts always. We are truly blessed to have you in our lives. you will always be welcome in our home. Our doors are forever open to you. You are truly special people.

Thank you



*With Thanks...
To Deacon Steve and
the Diaconate Class of 2003,
for 15 Years of devoted
service of God's People.*



*"Receive the word of God:
Believe what you read,
Teach what you believe,
Practice what you teach."*

-Rite of Diaconal Ordination-

