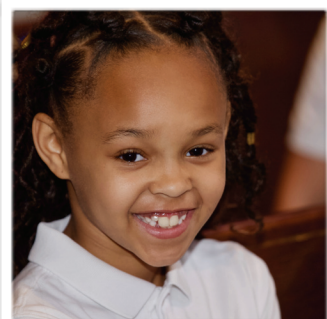




Sunday, September 16, 2018 * Twenty Fourth Sunday of the Year *
www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*"Who do people say that
I am?"
"You are the Christ."*



Homily This Week: Julian Climaco, S.J.
Homily Next Week:
Deacon Steve Wodzanowski

Weekend Mass Schedule

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

Readings for September 23, 2018

FIRST READING: WISDOM 2:12, 17-20
 SECOND READING: JAMES 3:16-4:3
 GOSPEL: MARK 9:30-37

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

"He Told Me Everything I Have Ever Done"

Silence gives consent.
-Proverb of Law-

When the Evangelist declares, in the opening of the *Gospel of John*: "*In the beginning was the Word, and the Word was with God, and the Word was God. . .and the Word became flesh and dwelt among us*" [literally, "*pitched his tent among us*"], he ties Christianity to a narrative tradition in which salvation and story are inextricably linked. Catholic identity emerges not from a series of precepts and principles, not from dogmas or doctrines, not from the purity of the abstract word, but from the Word made flesh: from the story of Jesus Christ and his relationship with those first followers, and with each new believer. Jesus comes to us through his story, and enters the story of each person he encounters, helping that person to understand better their experience, to know the truth of who they are. Though the story of Jesus lacks the theological precision of the Catechism or the rigor of Canon Law, unless we enter that story, unless we listen to it in its many levels and dimensions, the teachings and the law have little human meaning: they are simply intellectual artifacts. Christianity demands story; it reverences story; it makes the remembrance of story the source by which Christ's own body and blood becomes our food and drink. And because the story of Jesus is so much a part of the whole human story, Christianity imbues with infinite value all the messiness of our world: the life and the loss, the courage and the betrayal, the great evil of death and the resurrecting power of love. Far from the idealized principles of some traditions, Christian truth lives at the center of our own broken and blessed reality, at the center of human experience. There truth has "*pitched his tent among us*," and there truth must be found and embraced—"on earth as it is in heaven."

One of the best examples of the primacy of story and remembrance in Christianity comes in the fourth chapter of John's gospel, when Jesus encounters the Samaritan Woman. Here, at the well of the patriarch, Jacob, Jesus and the Samaritan Woman begin by sparring with one another about social norms and theology, but quickly move into a discussion of her life story. Jesus listens to the Woman and helps her to listen to herself. He helps her to acknowledge her story, offering his attention and insight and receiving her honesty and truth as a kind of food that nourishes him—so much so that he is not hungry when the disciples return. Yet, what is most profound in this story is the proclamation that the Woman makes when she leaves Jesus and goes into the town—the first and only disciple in all of John to be missioned to preach about Jesus. Coming into the town, her message to the people is not about theology or social norms, not about Jacob nor about Jerusalem nor even about Jesus; rather, the good news that sparks her is: "*Come see a man who told me everything I have done.*" What, for many of us, might seem a terrifying prospect—to have someone tell us everything we have ever done—for the Samaritan Woman is the source of her faith; it is her liberation and her salvation. In helping her tell her story, in allowing her to hear and to face all she has ever done, Jesus enables the

Samaritan Woman to find liberation from all of the pretense, all the illusions behind which most of us hide. He frees her from the fear of being found out. And, further, in helping her claim her sin and acknowledge all that she has ever done, Jesus then accepts her, and loves her, and honors her in a way she feared would never happen. This is good news for her; this is a gospel of salvation and liberation. Jesus meets this Samaritan Woman, and consecrates her for his service not in spite of her failures and sins, but in the midst of them. Receiving her story and binding it to his own, he saves her in a way she might never have believed possible.

Today, in a crucial moment for the history of the Church, the example of the Samaritan Woman—whose healing comes only when she listens to the story of her life through the ministry of Christ, only when she lets herself hear *“everything I have ever done”*—is one to which we need to attend. For today, all those charged with leadership in the Church need to imitate the Samaritan Woman: listening to the story of the Church and facing everything that they have ever done.

Like the Samaritan Woman, the bishops and leaders in the Church need to go to the well of the patriarchs, to that place where the people worship God. There they need to acknowledge that they are thirsty for a kind of mercy which they, themselves, cannot provide. Like the Samaritan Woman, they need to accept that they have wed themselves to false spouses: to power and privilege, to wealth and status. And they need, then, to open their hearts to the One who speaks with the voice of Christ, to the body of Christ who can reveal to them *“everything [they] have ever done.”* In this historic moment, rather than taking their usual posture as *“alter Christi”* (*“other Christs”*), these men, who have been isolated by their own clerical rank, need to assume the posture of the Samaritan Woman, who thirsts for the living water that can only come through listening to Christ. In the voice of the faithful, they must discern their own story, and hear the great and painful truth that will allow them to go free. Not through passive-voiced apologies nor liturgies of reconciliation, but only through humbly listening to the stories of those wounded by abuse and cover-up in the Church can salvation come to those responsible for these abusive structures. For unless they listen, unless they allow the People of God to show them the whole story of the Church—not just its grandeur, but the pain and destruction it has sometimes caused—there cannot be genuine self-awareness or believable repentance.

It is by helping the Samaritan Woman know all she has ever done, that Jesus frees her from her denial and welcomes her into a place where mercy is possible. She becomes, by virtue of knowing the role of sin in her own

story, capable of accepting the love and mercy—the living water—that Jesus has to offer. In hearing and accepting her own story, she is accepted by Christ, and so becomes a disciple, capable of proclaiming the good news that she has experienced herself. In a similar way, the bishops and clergy need to hear, and make their own, the stories of those who are the Church; they need to listen, as she listens, to the voice of Christ who tells them the fullness of their own story, including the painful and sinful parts. Only in this way can they, like the Samaritan Woman, enter the place of mercy and become, in truth, the ministers they are called to be.

No wound can be healed that is not first revealed, and those who have suffered by the sins of clerics—both the direct victims of abuse and the whole community of the faithful, harmed by the secrets of a clericalized Church—assume the part of Jesus at the well for us today. They come weary to the place, and yet become strong in helping us—who call ourselves the leaders of the Church—to know better our own story. Here, the People of God act *“in persona Christi”*—*“in the role of Christ”*—by revealing the wounds of the Church not as abstractions nor as principles of law, but in their effects upon real persons, in the stories of the lives that have been harmed and the faith that has been broken. In this moment, the official *“leaders”* of the Church must accept with humility the position of listeners, of disciples confronted by *“all [they] have ever done,”* and not too quickly presume to retake their place as chosen ministers. Part of a systemic sin, rooted in clericalism, the hierarchy must begin to seek healing by following the example of the Samaritan Woman, i.e., by allowing the story of their sin and its effects to be told to them by those who feel it most deeply and know it with particular force. *This is why, before any rites of reconciliation, every parish and diocese, every community of faith, needs to engage in listening sessions, where the priests and bishops are not speakers of their own words, but receivers of the Word made flesh in the community of faith. Until that is done, until those immersed in clerical culture hear, more clearly, the truth of their story, all rites and liturgies will seem hollow, ungrounded in the reality of experience.*

If the analogy of the leadership of the Church and the Samaritan Woman is challenging, still it offers hope for the Church, as well—though not through any facile or instantaneous relief. The story of the Samaritan Woman is the story of one who accepts the cross of self-realization, which, paradoxically brings her to self-liberation. Only in this way does she become a true minister to her community, revealing the *Logos*, the *Word* that is Christ, to others—not by discourse or arguments—but by the experience she has had. Likewise, the Church

(i.e., the whole People of God) needs to embrace the cross of our history if we are to be saved. Our ministry, i.e., our service of one another and the world, depends on our willingness to accept the revelations of our history and the failure of our choices. Or, to put it another way, it depends upon our willingness to name the “false spouses” we have so often embraced. In the current crisis, this means that the bishops, especially, must listen to the laity and to other victims of clerical privilege; but, it might also mean that white Catholics need to listen to Catholics of color who have been so often ignored, or that men in the Church (including clerics) must listen to women whose voice is so often silenced. While such listening must not become self-indulgent nor a form of masochistic self-flagellation—while it must be discerning and modeled on Christ—still, it must be seen as an

essential step towards true reconciliation and redemption. When we allow ourselves to leave the roles and castes of privilege, accepting the humility of the Samaritan Woman, we become revealed, as she was, even to ourselves, even in our sin. And, more than that, we allow the other person to be revealed, as well: the One whose story we hear, the One who tells us the part of our story we have denied. Such deep listening gives us a kind of knowledge impossible to find simply through the testimony of others or in the summaries offered by statistics on abuse. It gives us direct knowledge of those against whom we have sinned, and so allows for the possibility of true repentance and real reconciliation.

John

St. Joseph Community extends its prayers and hopes for the following intentions: For Andrew’s precious,



two month old baby, Amilia, may she have a successful heart surgery and a complete recovery. For Sam, may he and his family have all the peace, strength, wisdom and loving care they need to endure God’s plan for them on Sam’s road to healing.

*Peace I leave with you, my peace I give unto you:
not as the world giveth, give I unto you.
Let not your heart be troubled, neither let it be
afraid. comes to save you.”
~John 14:27*



THIS WEEK AT ST. JOSEPH

Sunday

9:00 AM Mass
10:00 AM Coffee & Donuts - Join us!
11:00 AM Mass
1:00 PM Parish Picnic
5:30 PM Mass

Monday

7:00 AM Mass
7:00 PM Sacred Silence Prayer Group
7:00 PM Rosary Prayer Group

Tuesday

7:00 AM Mass

Wednesday

7:00 AM Mass

Thursday

7:00 AM Mass

Friday

7:00 AM Mass

Saturday

3:30 PM Reconciliation
5:00 PM Mass

TWENTY-FOURTH SUNDAY IN ORDINARY TIME

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

Entrance Songs

Glory In the Cross

Schutte

1. Let us ev - er glo - ry in the cross of Christ, our sal -
2. Let us make our jour - ney to the cross of Christ, who sur -
3. Let us stand to - geth - er at the cross of Christ where we
va - tion and our hope. Let us bow in hom - age to the
ren - dered glo - ry and grace to be - come a ser - vant of the
see God's bound - less love. We are saints and sin - ners who are
Lord of Life, who was bro - ken to make us whole. There is
great and small, that all peo - ple may know God's face. Though his
joined by faith here on earth and in heav'n a - bove. Nei - ther
no great - er love, as bless - ed as this: to
birth was di - vine, he knelt as a slave, to
wom - an nor man, nor ser - vant or free, but
lay down one's life for a friend. Let us ev - er glo - ry in the
wash com - mon dust from our feet.
one in the eyes of the Lord.
cross of Christ and the tri - umph of God's great love.

(5:30) Prayer Of Peace

DAKOTA/Haas

1, 6. Peace be - fore us, peace be - hind us, peace un - der our feet.
2. Love be - fore us, love be - hind us, love un - der our feet.
3. Light be - fore us, light be - hind us, light un - der our feet.
4. Christ be - fore us, Christ be - hind us, Christ un - der our feet.
5. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia,
Peace with - in us, peace o - ver us, let all a - round us be peace.
Love with - in us, love o - ver us, let all a - round us be love.
Light with - in us, light o - ver us, let all a - round us be light.
Christ with - in us, Christ o - ver us, let all a - round us be Christ.
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

First Reading

Isaiah 50:5-9a

The Lord GOD opens my ear that I may hear;
and I have not rebelled,
have not turned back.
I gave my back to those who beat me,
my cheeks to those who plucked my beard;
my face I did not shield
from buffets and spitting.

The Lord GOD is my help,
herefore I am not disgraced;
I have set my face like flint,
knowing that I shall not be put to shame.
He is near who upholds my right;
if anyone wishes to oppose me,
let us appear together.
Who disputes my right?
Let that man confront me.
See, the Lord GOD is my help;
who will prove me wrong?

Responsorial Psalm

Psalm 116

Psallite



I will walk in the pre-sence of the Lord; I will walk in the land of the liv-ing.
I love the LORD, for the Lord has heard the cry of my appeal;
The Lord was attentive to me in the day when I called. *Ref.*

They surrounded me, the snares of death; with the anguish of the tomb;
they caught me, sorrow and distress.
I called on the Lord's name. O Lord, my God, deliver me! *Ref.*

How gracious is the LORD, and just; our God has compassion.
The LORD protects the simple hearts; I was helpless so God saved me. *Ref.*

Turn back, my soul, to your rest for the Lord has been good,
And has kept my soul from death, my eyes from tears, my feet from stumbling. *Ref.*

Second Reading

James 2:14-18

What good is it, my brothers and sisters, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, "Go in peace, keep warm, and eat well," but you do not give them the necessities of the body, what good is it? So also faith of itself, if it does not have works, is dead.

Indeed someone might say, "You have faith and I have works." Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works.

Gospel Acclamation

Syrian Hallelujah

Traditional

Cantor: Hal - le, hal - le - lu - jah. **All:** Hal - le, hal - le - lu - jah.

Cantor: Hal - le - lu - jah, hal - le - lu - jah, hal - le - lu - jah, —

All: Ha - le - lu - jah, hal - le - lu - jah, ha - le - lu - jah.

*May I never boast except in the cross of our Lord,
through which the world has been crucified to me and I to the world.*

Gospel

Mark 8:27-35

Jesus and his disciples set out for the villages of Caesarea Philippi. Along the way he asked his disciples, "Who do people say that I am?" They said in reply, "John the Baptist, others Elijah, still others one of the prophets." And he asked them, "But who do you say that I am?" Peter said to him in reply, "You are the Christ." Then he warned them not to tell anyone about him.

He began to teach them that the Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days. He spoke this openly. Then Peter took him aside and began to rebuke him. At this he turned around and, looking at his disciples, rebuked Peter and said, "Get behind me, Satan. You are thinking not as God does, but as human beings do."

He summoned the crowd with his disciples and said to them, "Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it."

Homily

Julian Climaco, S.J.

Offertory

There Is a Love

Janco

There is a love that reaches out to all, that loves the loveless and unlovable,
And never fails to hear us when we call: There is a love that reaches out to all. *Ref.*

There is a love that wants to make us whole, a love that searches out the one lost soul,
And has the world's salvation as its goal: There is a love that wants to make us whole. *Ref.*

There is a love that counts all humans kin, that gathers outcasts and insiders in,
And knows where peace and justice must begin: there is a love that counts all humans kin. *Ref.*

This love of God in Jesus crucified, as he foreshadowed may at first divide:
But, oh, how high and deep it is and wide: this love of God in Jesus crucified. *Ref.*

All:

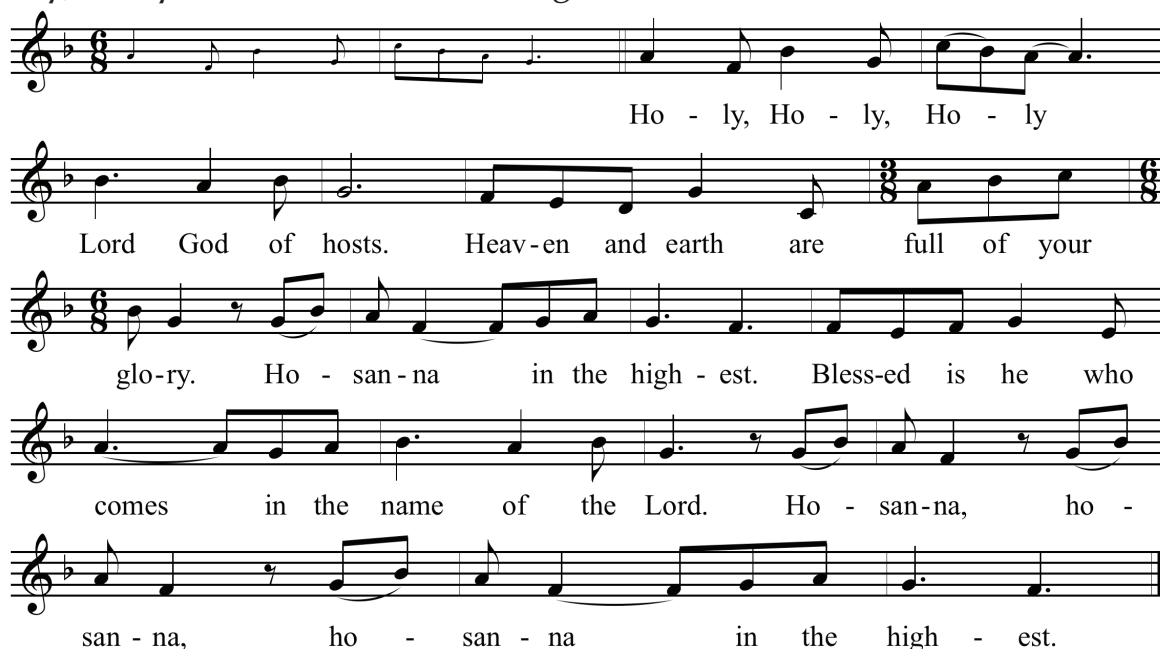


There is a love that reach - es out to all.
There is a love that wants _____ to make us whole.
There is a love that counts _____ all hu - mans kin.
This love of God in Je - sus cru - ci - fied.

Holy, Holy, Holy

Storrington Mass

Haugen



Ho - ly, Ho - ly, Ho - ly

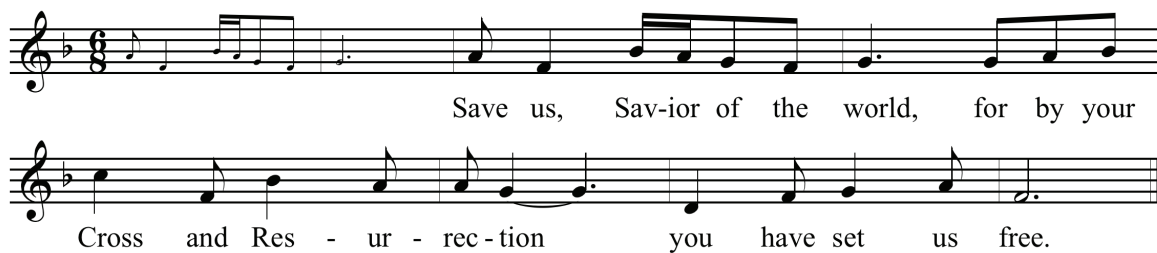
Lord God of hosts. Heav-en and earth are full of your

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.

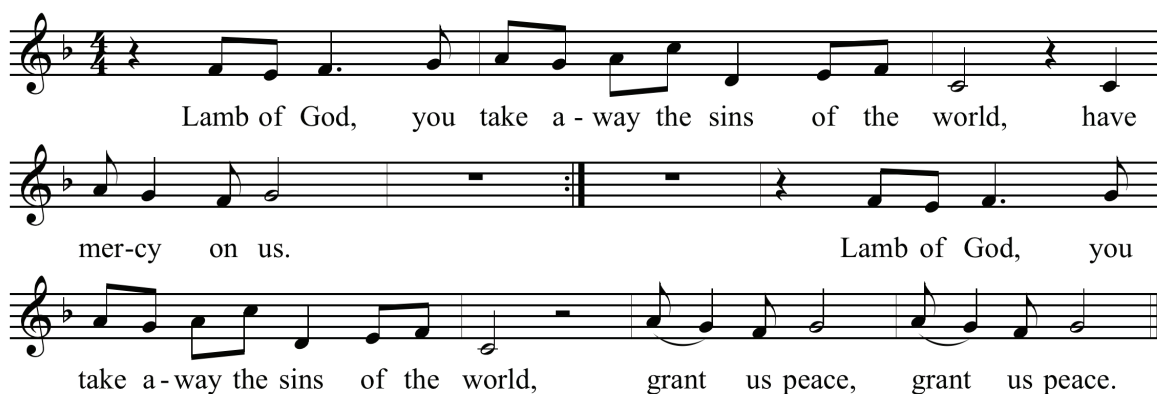
Mystery of Faith



Great Amen



Lamb of God



All Are Invited To Come Forward

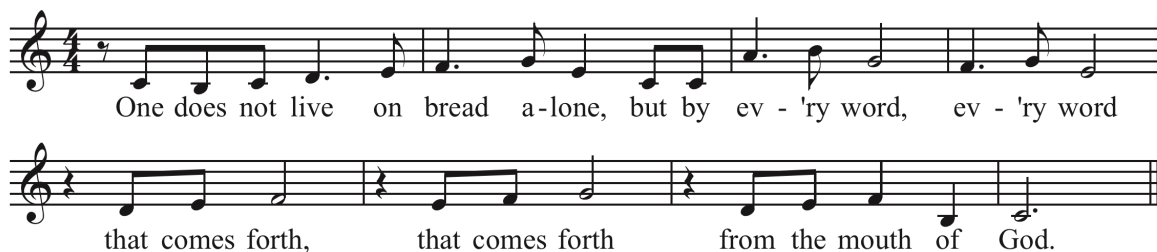
During communion, we invite all to come forward. If you do not ordinarily receive Eucharist, or choose not to, come for a blessing, indicating your desire by putting your hand on your heart.

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

Communion Songs

(9) Not By Bread Alone

Holland



Now We Remain #694

We hold the death of the Lord deep in our hearts.
Liv - ing, now we re - main with Je - sus, the Christ.

Song Of Praise

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.





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

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.

Young Adults

Faith & Money: Utilizing Biblical Principles in Managing Finances

Join in a 9-week personal finance bootcamp and train in the principals of biblical finance. Take control of your money, get out of debt, and create a plan for the future. Parishioners David and Martha host another season of Dave Ramsey's Financial Peace University. Space is limited to 10 spots. Come ready to practice your faith, learn from example of others, and have fun! The group goes through a step-by-step plan to take control of your money. It's on Tuesday at 6:30 PM, starting on September 25. I'm really excited about it and can't wait to get started! You can register for my group here: <https://fpu.com/1074151>. Let me know if you have any questions. David Fitzpatrick dfitzpatrick11@gmail.com

Third Sunday Socials: Canterbury Ale House

Sunday, September 16th - 6:30 - 8 pm
Canterbury Ale House

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

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 Wodzowski at steve@stjosephparish.org or 965-1646. All are welcome in this journey of faith.

ISC - Ignatian Spirituality 101:

An Introduction to Ignatian Prayer and Spirituality
Thursday, September 27 - 6:45 - 8:45 pm
St. Joseph Parish Center, Seattle

Heard of Ignatian spirituality but not sure exactly what it's about? Little did founder Ignatius of Loyola know how relevant his vision of "finding God in all things" would be for today's world! Join us for an interactive evening introduction to some key characteristics of the spirituality emerging from the life and spiritual exercises of St. Ignatius, experience Ignatian prayer, and discover how enriching it can be for your life.

- Cost: No cost to attend this program.
- Info: <https://www.ignatiancenter.org/ignatian-spirituality-101>
- Questions: Email Andrea Fontana at andrea@ignatiancenter.org or call (206) 329-4824

CFF still needs help! We need you!

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

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

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

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

High School Youth Group Lead & 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



Resources For Jesuit Prayer

www.jesuitprayer.org - Jesuit Prayer is a collaborative online ministry of Jesuits Midwest and Jesuits West. May this prayer site anchor your day and strengthen your resolve to remember what truly matters.

www.sacredspace.ie - Sacred Space began in 1999 and has offered new content every day since then. This prayer site is a joint apostolate of the Irish Jesuits and Loyola Press.

www.loyolapress.com/3-minute-retreats-daily-online-prayer - Focus on what is truly important through a daily prayer experience with Scripture, music, and images, offered by Loyola Press.

www.prayerwindows.com - This site presents an internet gallery that uses paintings to display a way to pray in a creative manner. The artist, Bob Gilroy, S.J., uses creativity to express feelings and communicate with God. Directions are provided so viewers can learn how to see God reflected in their own lives through the arts.

Come Pray With Us!

Monday Night Prayer Groups

Join us in prayer on **Monday, September 17th 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.

FAITH JUSTICE



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 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

Blood Drive

Monday, September 24th - St. Joseph Parish Center
1 pm to 7 pm - (closed 3 pm - 4 pm)

To make an appointment, please email Renee Leet at rleet@stjosephparish.org or call 206-324-2522 ext 100. For questions about eligibility, please call 800-398-7888.

Laudato Si'

A Mass celebrating the Season of Creation
Saturday, September 22, 2018 at 10:30 am
St. James Cathedral, 804 Ninth Avenue, Seattle

We invite all people of faith to celebrate the joy which the Earth shares with us. Let us come together to thank God for the richness that is in the Creation which we share. Father Michael G. Ryan will preside at the Mass and afterwards, he will bless the new Cathedral Garden. All are welcome.



From the private meeting between Pope Francis and the Jesuits in Ireland.

Provincial Fr. Leonard A. Moloney spoke first, giving a welcome on behalf of all: "Holy Father, our brother Francis, on behalf of the Irish Jesuits I say to you 'Céad míle fáilte!' This is the customary Irish expression of welcome and means 'a hundred thousand welcomes.' We welcome you as a brother in Christ and son of St. Ignatius." Fr. Moloney continued and gave thanks for this "intimate and informal" encounter, despite the pope's busy agenda. In particular, he said, "we thank you for your deep faith in Jesus Christ, as the merciful and loving face of God our Father. You present the faith as something attractive at a difficult time."

Fr. Moloney spoke about the commitment to "promote the understanding of freedom, discernment and spiritual accompaniment." Francis has requested this commitment from Jesuits many times during his apostolic voyages, as La Civiltà Cattolica has always reported. The provincial, referring to those present, said: "As you can see, we are not so young – you are one of the youngest in this group! – and we ask you to pray for vocations. This province has great courage and a desire to serve and to love in all things. We have listened this week to your call for prayer and fasting and to do everything possible to eradicate the evil of abuse within the Church."

The provincial then concluded his welcome: "Once again, Holy Father, a thousand thanks for being here, for accompanying us along this path, and especially for the joy, the humor and the serenity with which you carry the burden of your leadership. Be assured of our prayers and know that we are here to support you in all your needs so that you can carry out your mission in peace and with courage!"

Then Francis began to speak: Many thanks! I am sorry that our meeting is so rushed. I am late and shortly I have to go to the meeting of families. There is a precise schedule that I have to respect. Firstly, I am sorry to have forgotten all the English that I learned at Milltown Park so many years ago, when I came to Ireland for the first time. I am not at ease speaking in English. It must be a psychological limit! But many thanks.

Why am I late? Because I had a meeting with eight survivors of sexual abuse. I didn't know that in Ireland there were also cases where unmarried women had their chil-

dren taken away from them. Hearing this particularly touched my heart. Today the minister for children and young people spoke to me about this issue, and then sent me a memorandum. I want to ask you a special help: help the Church in Ireland to put an end to this. And what do I mean by put an end to it? I don't mean simply turn the page, but seek out a cure, reparation, all that is necessary to heal the wounds and give life back to so many people. The letter I wrote recently to the people of God speaks of shame for the abuses. I wish to repeat it here and share it with you today.

There is something I have understood with great clarity: this drama of abuse, especially when it is widespread and gives great scandal – think of Chile, here in Ireland or in the United States – has behind it a Church that is elitist and clericalist, an inability to be near to the people of God. Elitism, clericalism fosters every form of abuse. And sexual abuse is not the first. The first abuse is of power and conscience. I ask you to help with this. Courage! Be courageous! I really was unable to believe the stories that I have seen well documented. I heard them now in the other room and was deeply upset. This is a special mission for you: clean this up, change consciences, do not be afraid to call things by their name.

Another thing. The provincial told me that I am making the faith joyful. Really? As long as it is not a circus! [Here the pope and everyone laughed out loud]. No, this is the joy of Gospel, its freshness moving you forward, not losing peace. We need to work so that the freshness of the Gospel and its joy are understood. Jesus came to bring joy, not moral casuistry. To bring openness, mercy. Jesus loved sinners. But now I am preaching ... I didn't intend to! Jesus loved sinners ... he loved them! He had a strong dislike of the corrupt! The Gospel of Matthew in chapter 23 is an example of what Jesus says to the corrupt.

To have the freshness of the Gospel is to love sinners. I know one confessor. When sinners come to confess, he welcomes them in such a way that they feel free, renewed ... And when the penitent has something difficult to say, he does not insist but says, "I understand, I understand," freeing that person of embarrassment. He makes of that confession an encounter with Jesus Christ, not a torture room or a psychiatrist's couch.

We need to be the reflection of merciful Jesus. And what did Jesus ask of the adulteress? "How many times and who with?" No! He simply said, "Go and sin no more."

The joy of the Gospel is the mercy of Jesus, indeed, the tenderness of Jesus. And Jesus liked the crowd, the simple, ordinary people. The poor are at the heart of the Gospel. The poor follow Jesus to be healed, to be fed. This is what came to my mind when you [turning to the provincial] spoke of joy.

Then you spoke of freedom, freedom of discernment. I believe in discernment, and we need to be able to do it. It needs to be done in prayer, seeking the will of God ... and – this might sound heretical but it is certainly not – as Jesus is present in the Eucharist, so in discernment the Holy Spirit is present. It is the Spirit who acts in me. And so you go on and find a road you hadn't thought of ... This is the spirit of freedom, the spirit that always works in us. And we should not lose this when speaking of freedom.

The pope asks the provincial:

And how many novices have you?

The provincial replies that there are three in the same novitiate: one from Ireland and two from Great Britain.

Then Francis goes on: This is something that worries me: vocations. What happens if people no longer become enthusiastic for our life? We have to look again at our life to blessed with future generations. Or are we already sterile? When we discover our sterility, if we put ourselves in prayer with the desire to be fruitful, the Lord will give us fecundity. Have faith. Each one of us should show tenderness to children and speak with grandchildren. And we (Jesuits) almost no longer have "children" and "grandchildren"! And after so many saints that we have had in the Society over the ages ... We have to think and ask ourselves: What is happening? With so many young people that there are ... I suggest you pray.

Then the pope asks if there are any questions ... Fr. Michael Bingham gets up to say: "This is not a question. I just want to thank you for the example of solidarity that you offer, especially to those in prison."

The pope replies: Please, say hello from me to those you know. I love those who are in prison. I have a special place for them in my heart.

Fr. Brendan McManus asks what can be done concretely against the abuses.

The pope replies: We have to denounce the cases we know about. And sexual abuse is the consequence of abuse of power and of conscience as I said before. The abuse of power exists. Who among us does not know an authoritarian bishop? Forever in the Church there have been authoritarian bishops and religious superiors. And authoritarianism is clericalism. Sometimes the sending

in mission decisively and with authority is confused with authoritarianism. Instead they are two different things. We need to defeat authoritarianism and rediscover the obedience of the sending in mission.

Fr. John Callanan takes his turn and asks: "But how do you manage to keep your heart happy with all that is happening to you?"

The pope replies: It is a grace. Every morning for 40 years, after morning prayer, I recite the prayer of St. Thomas More, asking for a sense of humor. It seems the Lord has given it to me! But generally, we should have this sense. Fr. Nicolás used to say that we should give Fr. Kolvenbach the Nobel Prize for Humor, because he was able to laugh at everything, about himself and even his own shadow. This is a grace to ask for. I don't know if the one I have is the right one, perhaps it is only foolishness... [and here all laugh]. Having a sense of humor is a fruit of the consolation of the Spirit. I insist on something that helps me: A Jesuit must always seek consolation, he must always seek to be consoled. When he is desolate, he is arid. Consolation is the balm of the Spirit. It can be strong or minimal. The minimum of consolation is interior peace. We have to live with this peace. A Jesuit who does not live in peace, lives desolate.

Fr. Michael O'Sullivan gets up and says: "I don't know if you remember, but we met in the 1980s here at Milltown." The pope asks his name and remembers, and also the name of another Jesuit he knew. Fr. O'Sullivan carries on to ask about responsibility for abuse cases. Francis begins to respond saying that of course people must take up their responsibilities and do so following the very structure of the Church, that is of the local Churches.

At this point a person enters the room to ask the pope to conclude the meeting, as he was falling behind schedule. An elderly Jesuit brother, George Fallon, in the name of all, offers Francis a small pyx to bring communion to the sick and says: "I ask the Lord to give you the gift of the Holy Spirit and also Wisdom to help you during your visit." Sadly, there was not time for a group photo, nor to greet all one by one, as usually occurs. The pope asks all to pray together a Hail Mary. All stand up. After the prayer and before exiting, Francis does not fail to greet some of the elderly Jesuits in wheelchairs in the front row.