



Sunday, October 7, 2018 * Twenty-Seventh Sunday of the Year *
www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*"This one, at last, is bone of my bones
and flesh of my flesh."*

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

OCTOBER 7, 2018

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 October 14, 2018

FIRST READING: WISDOM 7:7-11

SECOND READING: HEBREWS 4:12-13

GOSPEL: MARK 10:17-30

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

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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

Everyday Saints

*God has made everything appropriate to its time,
and has put the timeless into their hearts,
without man's ever discovering,
from beginning to end, the work which God has done.*

-Ecclesiastes 3:11-

*Our apparatniks will continue making
the usual squalid mess called History:
all we can pray for is that artists,
chefs, and saints may still appear to blithe it.*

-W.H. Auden-

One of the profound gifts of our Church is the liturgical calendar, that cycle of feasts and readings that runs through the seasons and calls us to embrace a part of ourselves too easily forgotten. On Sundays, we listen to readings proclaimed on a three-year cycle, corresponding to the three synoptic gospels of Matthew, Mark, and Luke; while weekdays follow a two-year pattern, in which the gospel stays constant and the first readings change between the Old and New Testaments. And in the background of these cycles—rarely celebrated when they fall on Sunday—are the memorials and feasts of the Saints, usually recalled on the day of their death, if that is known. So it is, that in this last week, as our nation continued to anguish about a nominee to the Supreme Court and about the failures of our bishops, as we mourned the devastation of Indonesia and the children encamped in tents along the border, the cycle of the Church year called us to remember, as well, our communion with Thérèse of the Child Jesus, and with the Guardian Angels; with Francis Borgia, and with Francis of Assisi. In each of these holy ones—in the “*Little Flower*” who entered the Carmelite monastery in Lisieux at the age of 15 and died there at 24; in the “*messengers of God*,” appointed to each person, who “*always look upon the face of my heavenly Father*” (Mt. 18:10); in the Duke of Gandia and widowed father of eight, who befriended Ignatius of Loyola and at 41 gave up his fortune to become a Jesuit; and in the merchant's son who embraced poverty, loved the earth, and shared the wounds of Christ in the stigmata—we are invited to recall that we are a part of the timeless, as well as a part of times in which we live.

Each of the feasts of this week have been, in some way, about humility. With Thérèse, we recall the young, beautiful girl, who aspired to be a great saint, but knew that she could never be a hero. And yet she found, in her “*little Way*” a path to great holiness, in small things. Writing only to her Sisters (her work would not be known until after she was dead), Thérèse embraced fully the ascetic life of the Carmel in which she lived, and found the transcendent God in the midst of scrubbed floors and annoying companions. Likewise, Francis Borgia, the wealthy Duke who thought that religious life would enable him to withdraw from the cares of the world to a higher plane, became Superior General of the Jesuits, and found his way to God in the intrigue of Vatican politics and the establishment of schools around the world. In a similar way, Francis of Assisi, called by a voice to “*rebuild my Church*,” found his path to heaven bringing him more and more into the world: to the tents of the Sultan and to the counsels of his brothers, to wonderful conversations with his beloved Clare and to arguments with Church officials about the nature of poverty and the need for ordination. Though the wounds of his stigmata united Francis with the One who had overcome the world, they were born on his human flesh in a moment of time. Even the Guardian Angels,

whose identity seems beyond this world, are actually signs of the immersion of the holy into time, since it is to each of us, the little ones of Christ, that they are bound and whom they serve, humbled in time, though they have the timeless in their being.

As I sit writing this essay, on the morning it is due, I find myself a bit concerned that time is short, and that, maybe this time I will not find the words to speak my heart: that I won't be able to teach or challenge or proclaim in the way that God is calling me. Having, for some weeks, written and preached about the sexual abuse and leadership crisis in the Church, I know that I desire to return to the hope of the gospel, which keeps me going and grounds me here at St. Joseph and in this Church—to escape what seems the weight of all the Church's failings. Yet, confronted by the saints of this last week, by their humility and the uniqueness of their stories, I begin to see that the escape I seek is neither possible nor the Way of God in the world. And why should it be? After all, hasn't God—in the Incarnation—already shown that our division of time and eternity, of the sacred and the profane, of this world and the next is just a delusion of our mind, a distinction that keeps us from seeing the work we have to do and the gift we have received?

Though the sins of the Church that I serve are always before me, yet, there is something deeper at work in this body, as well: something in me, something in us, something in this community of faith which was formed at the foot of the Cross, and that still belies the world of organizations and institutions. There is some mystery in place by which the Church—this broken-down stable of an institution—continues to be the ground where the Savior of the world is born. It is that *"something"* which Paul felt, when he pushed back against Peter at the Council of Jerusalem; that *"something"* which Francis heard when he knelt in the ruins of the small chapel outside Assisi. It is that *"something"* which moved Ignatius as he sat on the banks of the Cardoner, and which he met again on the roadside near La Storta. It is the *"something"* that inspired Teresa of Avila to build monasteries in the night—before she could be stopped—and that gave Catherine of Sienna the words to call the Pope back to Rome. It is that *"something"* which Thérèse knew in her *"little Way"* and which Borgia discovered in the Curia in Rome. It is a *"something"* that erupts rarely in institutions or organizations, but emerges regularly in women and men of faith, arising from the deepest desires of their heart—from their frustration and their hope, their anger and their creativity. It is that *"something"* that creates strain in the Church—institution, on the one hand, body of Christ on the other—but without which the Church cannot live.

It is that *"something"* we name in various ways—e.g., *grace*, *love*, *the Holy Spirit*—but that ultimately exists only when those who experience it allow it to become flesh in the world; i.e., those women and men, who respond, like Mary to the Angel, with a *"Yes"* that does not draw them out of the world, up into heaven, but allows heaven to come down to earth and pitch its tent through their lives and through their embrace of life.

Those who seek to follow the way of Christ—whom we sometimes dismiss by labeling them *"saints"*—have always been something of an insurgency, a band of generally *"unimportant"* people committed to trying to live with compassion and kindness, with humor and goodness, with love and hope and faith, despite all the meanness and madness of the world. This commitment is not the result of privilege nor myopia, not because they have built up walls of wealth or disinterest that allow them to keep out poverty or drug abuse, cancer or dementia. No, these followers of Jesus are not outside the world or hunkered down in some holy fox-hole; rather, they are very much a part of the world, engaged in the lives of people around them. All of those things—poverty, drugs, cancer, dementia—they encounter through their experience, in personal ways that involve real people, not theories or mere principles. Not in the great and abstract sweep of ideology and historical movements, but in the everyday people they love, or those they want to love, they find the face of God, looking back at them. They find it in the annoying coworker who chews with his mouth open, and in the single mother whose baby keeps squirming in church. They find it in the friend whose daughter committed suicide during one particularly dark moment of life, and in the relative who started taking pain pills after an accident and ended up addicted to opioids. They face the so-called *"realities of the world"* as they hold the hand of their mother, dying slowly in a hospice bed, no longer able to recognize even her own child. And then they see it again while talking to a 12 year old in a Detention Center, whose arms are covered with cigarette burns, given to him by the father who believes himself saved because he has *"accepted Jesus Christ as his Lord and Savior."* No. Christians are not sheltered from the world and do not seek to escape it, but, like the One who loved us first, they are immersed in it—in the darkness and the light, in the moments of profound suffering and those moments that can take your breath away.

To be a Christian—and perhaps especially to be a Catholic—is not to be sheltered from the world, but to know that the redemption of the world comes in all the particular people and moments we encounter—to see the world through the eyes of the One who loved us first, and who pitched his tent right in the middle of occupied territory, where violence and slavery were the order of the day, amid a people weighed down by their tradition, yet somehow still enough in love with God to go out in the desert to listen to the Baptist. To be a Catholic is to believe what the Sacraments and the liturgical calendar teach us: that transcendent holiness abides in the ordinary things of life—in bread and wine, in water and oil, in breath and touch, in the embrace of spouses, in the gathering of a community, in the lives of people who face the world with humility and unconquered love.

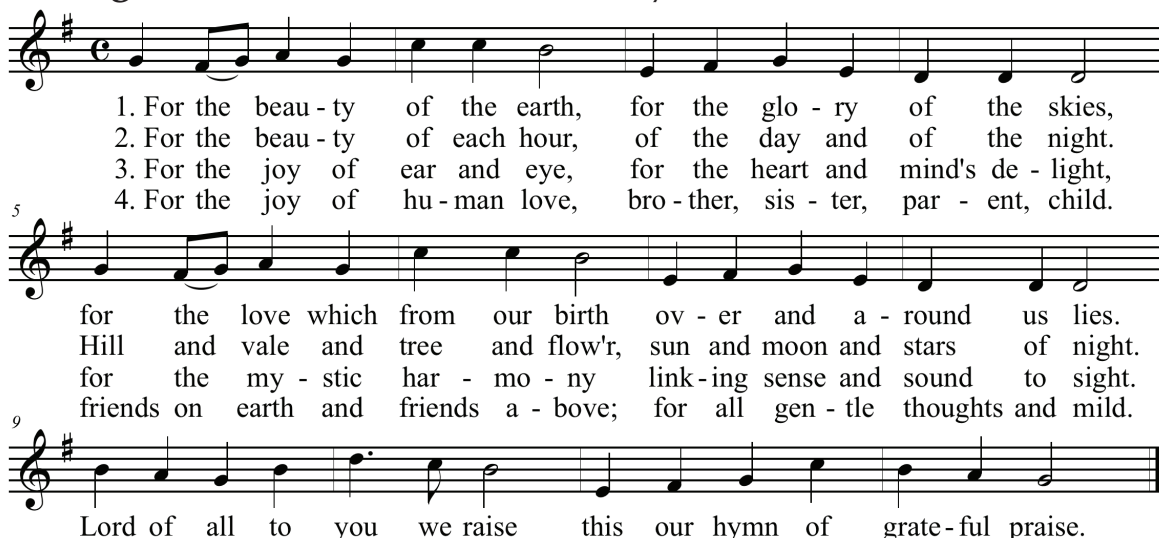
The world is a bloody mess—full of work for us to do and tears for us to cry—but it will not overcome us, because all around us is grace, and a community of saints, hidden in plain sight.

John SJ

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

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

Entrance Songs (5&11) *For the Beauty Of the Earth* ADORO TE DEVOTE



1. For the beau - ty of the earth, for the glo - ry of the skies,
2. For the beau - ty of each hour, of the day and of the night.
3. For the joy of ear and eye, for the heart and mind's de - light,
4. For the joy of hu - man love, bro - ther, sis - ter, par - ent, child.

for the love which from our birth ov - er and a - round us lies.
Hill and vale and tree and flow'r, sun and moon and stars of night.
for the my - stic har - mo - ny link - ing sense and sound to sight.
friends on earth and friends a - bove; for all gen - tle thoughts and mild.

Lord of all to you we raise this our hymn of grate - ful praise.

(9) *Canticle Of the Sun*

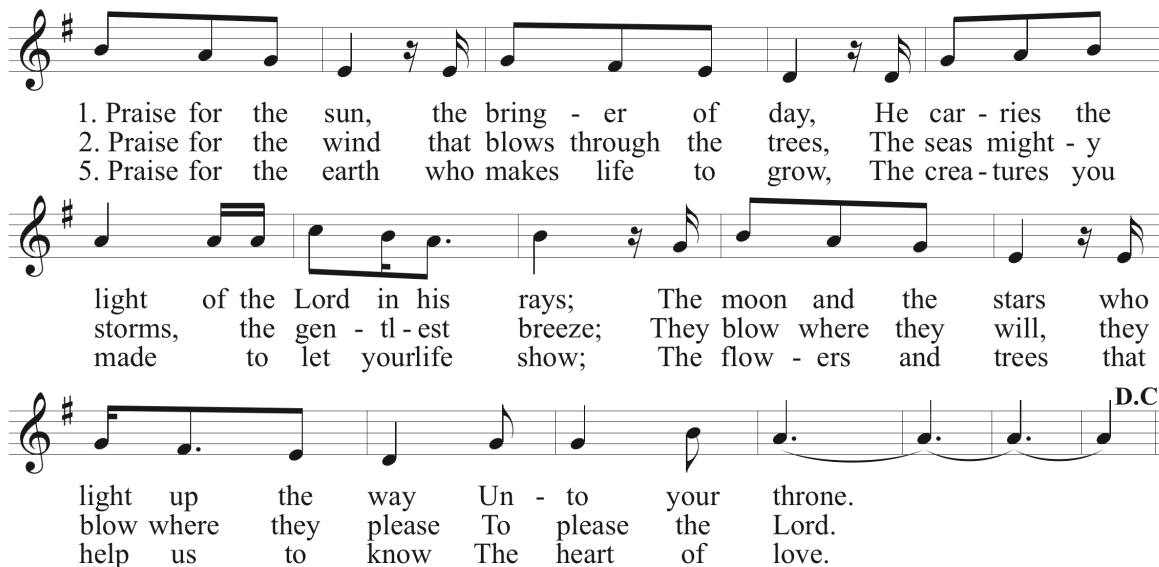
Haugen

Refrain



The heav - ens are tell - ing the glo - ry of God, and
all cre - a - tion is shout - ing for joy. Come, dance in the
for - est, come, play in the field, and sing,
sing to the glo - ry of the Lord.

Verses



1. Praise for the sun, the bring - er of day, He car - ries the
2. Praise for the wind that blows through the trees, The seas might - y
5. Praise for the earth who makes life to grow, The crea - tures you

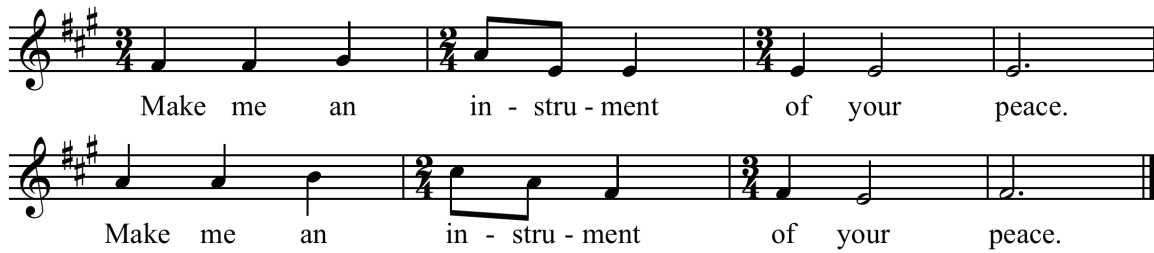
light of the Lord in his rays; The moon and the stars who
storms, the gen - tl - est breeze; They blow where they will, they
made to let your life show; The flow - ers and trees that

light up the way Un - to your throne.
blow where they please To please the Lord.
help us to know The heart of love.

D.C.

(5:30) Make Me An Instrument of Your Peace

Bridge



Gloria

See Cards In Pews

First Reading

Genesis 2:18-24

The LORD God said: "It is not good for the man to be alone. I will make a suitable partner for him." So the LORD God formed out of the ground various wild animals and various birds of the air, and he brought them to the man to see what he would call them; whatever the man called each of them would be its name. The man gave names to all the cattle, all the birds of the air, and all wild animals; but none proved to be the suitable partner for the man.

So the LORD God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The LORD God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said:

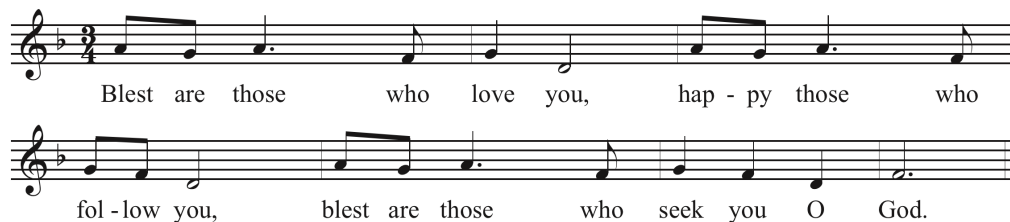
"This one, at last, is bone of my bones
and flesh of my flesh;
this one shall be called 'woman,'
for out of 'her man' this one has been taken."

That is why a man leaves his father and mother and clings to his wife, and the two of them become one flesh.

Responsorial Psalm

Psalm 128

Haugen



Happy all those who fear the Lord and walk in his pathway,
You will find what you long for: the riches of our God. *Ref*

Your spouse shall be like a fruitful vine in the midst of your home,
Your children flourish like olive plants, rejoicing at your table. *Ref*

May the blessings of God be yours all the days of your life.
May the peace and the love of God live always in your heart. *Ref*

Second Reading

Hebrews 2:9-11

Brothers and sisters: He "for a little while" was made "lower than the angels," that by the grace of God he might taste death for everyone.

For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering. He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them "brothers."



HEBREWS

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.

*If we love one another, God remains in us;
and his love is brought to perfection in us.*

Gospel

Mark 10:2-16

The Pharisees approached Jesus and asked, "Is it lawful for a husband to divorce his wife?" They were testing him. He said to them in reply, "What did Moses command you?" They replied, "Moses permitted a husband to write a bill of divorce and dismiss her." But Jesus told them, "Because of the hardness of your hearts he wrote you this commandment. But from the beginning of creation, *God made them male and female. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer two but one flesh.* Therefore what God has joined together, no human being must separate." In the house the disciples again questioned Jesus about this. He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery."

And people were bringing children to him that he might touch them, but the disciples rebuked them. When Jesus saw this he became indignant and said to them, "Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it." Then he embraced them and blessed them, placing his hands on them.

Homily

Julian Climaco, S.J.



Offertory

Come, My Way, My Truth, My Life

Herbert/Vaughan Williams

Come, my Way, my Truth, my Life: Such a Way, as gives us breath:
Such a Truth, as ends all strife: Such a Life, as killeth death.

Come, my Light, my Feast, my Strength: Such a Light, as shows a feast:
Such a Feast, as mends in length: Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart: Such a Joy, as none can move:
Such a Love, as none can part: Such a Heart, as joys in love.

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

A - men, a - men, a - men.

A - men, a - men, a - men.

Lamb of God

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 the world, grant us peace, grant us peace.

All Are Invited To Come Forward

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

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

Communion Songs (9) Choral: Peace Prayer Of St. Francis

Latona

Lord, make me an instrument of thy peace. Where there is hatred, let me sow thy love;
Where there is injury, thy pardon, Lord; and where there's doubt true faith in thee. *Ref.*

Where there is discord, let me bring accord; were there is falsehood, only thy truth.
Where there is despair, only thy hope; Where there is darkness, light;
Where there is sadness, everlasting joy. *Ref.*

O Master grant that I may not so much seek to be consoled, as to console those in need;
To be understood, as to understand. To be loved, as to love one another. *Ref.*

For it is in giving that we receive; in surrendering that we behold;
It is in pardoning that we are pardoned; and it is in dying that we are born to life eternal. *Ref.*

One Bread, One Body

Foley

One bread, one bod-y, one Lord of
all, one cup of bless - ing which we bless.
And we, though man-y, through - out the earth,
we are one bod - y in this one Lord.

1. Gen - tile or Jew, ser - vant or free,
2. Man - y the gifts, man - y the works,
3. Grain for the fields, scat-tered and grown,

wom - an or man no more.
one in the Lord of all.
gath-ered to one for all.

Fine
D.C. al Fine

God Is Love #699

Haas

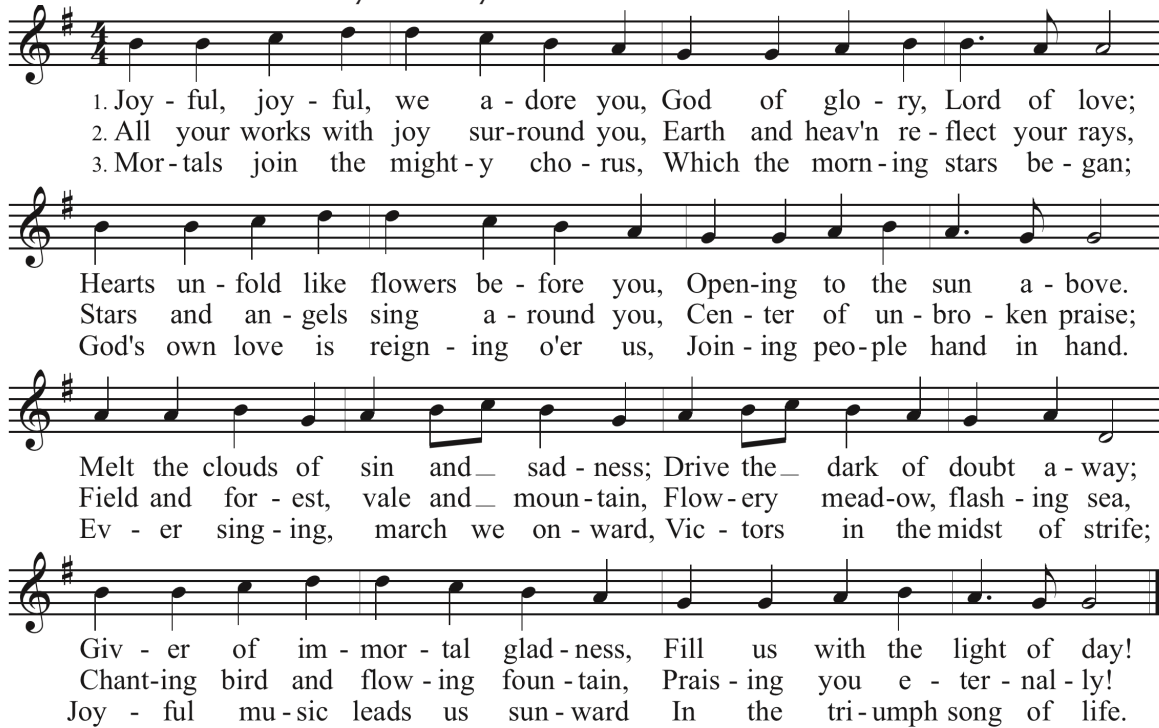
God is love, and all who live in love, live in God.



Song of Praise

Joyful, Joyful, We Adore Thee

Van Dyke/HUGHES



1. Joy - ful, joy - ful, we a - dore you, God of glo - ry, Lord of love;
 2. All your works with joy sur-round you, Earth and heav'n re - flect your rays,
 3. Mor-tals join the might-y cho - rus, Which the morn-ing stars be - gan;

Hearts un - fold like flowers be - fore you, Open-ing to the sun a - bove.
 Stars and an - gels sing a - round you, Cen - ter of un - bro - ken praise;
 God's own love is reign - ing o'er us, Join - ing peo-ple hand in hand.

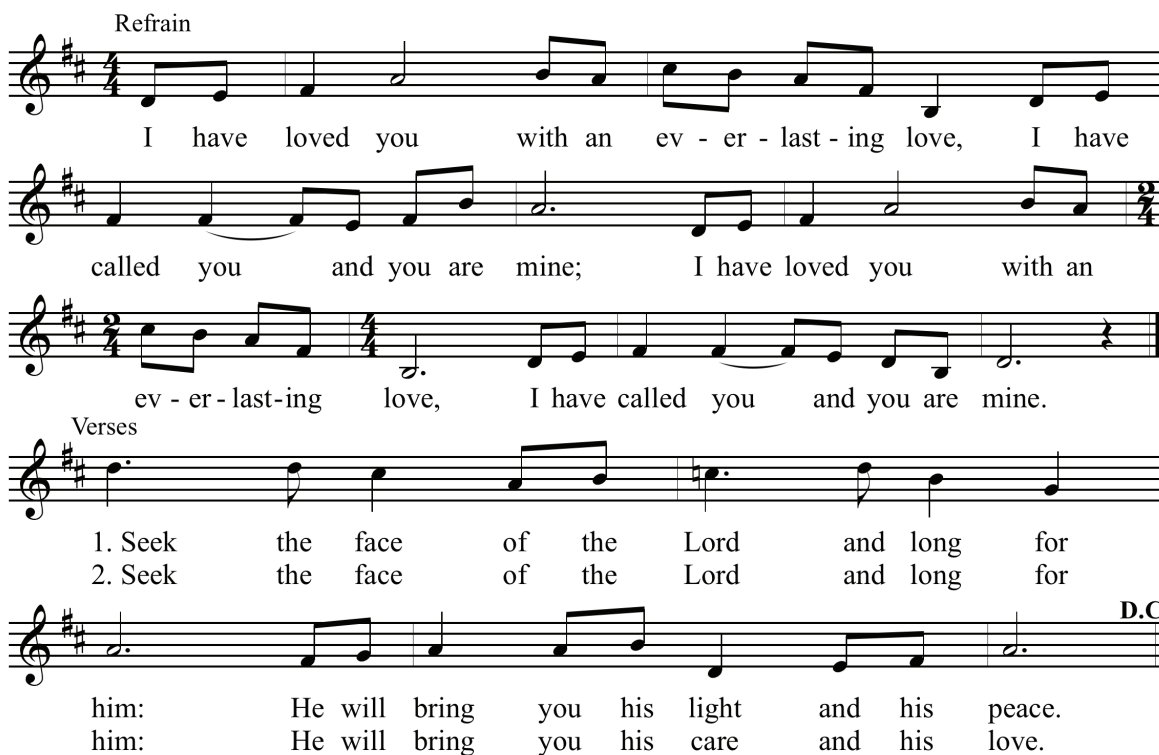
Melt the clouds of sin and sad - ness; Drive the dark of doubt a - way;
 Field and for - est, vale and moun-tain, Flow-ery mead-ow, flash - ing sea,
 Ev - er sing - ing, march we on - ward, Vic - tors in the midst of strife;

Giv - er of im - mor - tal glad - ness, Fill us with the light of day!
 Chant-ing bird and flow - ing foun - tain, Prais - ing you e - ter - nal - ly!
 Joy - ful mu - sic leads us sun - ward In the tri - umph song of life.

Recessional

(5:30) I Have Loved You

Joncas



Refrain

I have loved you with an ev - er - last - ing love, I have
 called you and you are mine; I have loved you with an
 ev - er - last - ing love, I have called you and you are mine.

Verses

1. Seek the face of the Lord and long for
 2. Seek the face of the Lord and long for

him: He will bring you his light and his peace.
 him: He will bring you his care and his love.

D.C.

PARISH LIFE



St. Joseph Annual Men's Retreat

Please join us for the Annual Men's Retreat, Friday Oct. 19th 8:00 pm – Sunday Oct. 21st around 11:00 am. The retreat will be held at Camp Casey on Whidbey Island. The theme for this year's retreat is *"How My Family of Origin Influences Me."* The registration fee is \$150 and includes Saturday meals and Sunday Breakfast. There will be a special dinner on Saturday, prepared and served by a team led by Gary Keister. The animators for the retreat include Brian DesRoches, Vince Herberholt, Bill Herkes, Dan Quinn-Shea and Bob Rogowski. This is the only Men's Retreat offered this year so be sure to register at www.stjosephparish.org For more information contact Dn. Steve at 206-965-1646 or stevew@stjosephparish.org

Seniors On The Go

Wednesday, October 10th - Seniors ministry planning meeting from 11:30 am to 1:00 pm in the parish center. Brown bag lunch optional. Bring your ideas and enthusiasm. For details contact Deacon Steve at 206 965 1646. **Newcomers Welcome!**

Friday, November 2nd - Anointing Mass at 11:30 am. Followed by a delicious luncheon in the Parish Center.

LITURGY AND WORSHIP



Eucharistic Minister Gathering

The annual gathering for all parish Eucharistic Ministers is this **Wednesday, October 10 from 6-8:30 pm in Arrupe Room in the parish center.** Come and spend a couple of hours of fellowship with your fellow ministers. There will be some prayer, some conversation, a visit from Fr. John including a Q & A and, of course, dinner! Please be sure to RSVP to Eucharistic Minister Captain Mary Sepulveda if you haven't already. (mlinden@seattleu.edu) And, if you are not an EM but are interested in joining this ministry, this is a great opportunity for you to come and find out more about it and meet some of the people would be serving alongside.

Joyful Voices

St. Joseph's Children's Choir, begins rehearsal this week in preparation for singing the 9 am mass on Sunday October 21. To register go to: <https://www.stjosephparish.org/3650/childrens-choir.html> or contact choir manager Barbara Trentalange at childrenschoir@stjosephparish.org Joyful Voices rehearses twice prior to each mass at which they sing. Rehearsals take place in the Arrupe Room of the parish center. Enter through the side doors.

Attendance for the entirety of both rehearsals is presumed in order to prayerfully and musically prepare for the liturgy.

Mass: Sunday October 21, 9 am. Warm-up at 8:30 am in the church.

Rehearsal #1: Wednesday October 10 from 3-4 pm in the Arrupe Room in the Parish Center.

Rehearsal #2: Wednesday October 17 from 3-4 pm in the Arrupe Room in the Parish Center.

Come Pray With Us!

Monday Night Prayer Groups

Join us in prayer on **Monday, October 8th, 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.

Prayer Tree



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

May we all join together in prayer for peace in our world and especially for all families, who are and have been experiencing great losses. For Father Richard Basso may he be blessed with God's peace and love on his journey home. For Danny, may his hand heal quickly and keep him safely under God's watchful eye. May the beloved wife of Phil, Barb Hainely, who has passed away, rest in peace.

The lord is near to all who call on him, to all who call on him in truth.

~Psalm 145:8

FAITH JUSTICE



Francis House

St. Francis House has serious "pantry" needs for non-perishable food; canned soups with pull-tabs, chili, baked beans, tuna fish, canned chicken, spam, canned sausage, peanut butter, canned fruits, mac & cheese, etc. we have as many as 15 new clients adding to our normal, 60- 75 daily, and emergency food items are essential! We thank you.

Ending the Silence Matters

NAMI Ending the Silence is a program for students in grades 7 – 12 that helps inform youth about the warning signs of mental health conditions and what steps to take if they or a loved one experience symptoms of a mental illness. A lead presenter shares an informative presentation and a young adult living with a mental health condition shares their journey of recovery. NAMI Ending the Silence for Families is a presentation for parents and primary caregivers. It includes warning signs, facts and statistics, how to talk to your child and best ways to work with school staff.

Sunday, October 21st 6:30 – 8:30 pm

St. James Cathedral Pastoral Outreach Center

Open to students and parents from all parishes

Info: Curtis Leighton, cleighton@stjames-cathedral.org
or Nancy Granger ngranger@stjames-cathedral.org

For more info on the Ending the Silence visit
www.nami.org

FAITH FORMATION

Come and See What the Catholic Faith has to offer

Join us - Tuesdays - 7:00 – 8:30 pm - 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.

Questions? Deacon Steve Wodzanowski at
steve@stjosephparish.org or 965-1646.

All are welcome in this journey of faith.

Racial Justice Book Group

Tuesday, October 9th

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 month is *La Rose* by Louise Erdrich. Victoria Kill will be our facilitator. We meet from 7-9 pm in the Mother Teresa Room in the Parish Center. 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 steve@stjosephparish.org or 206-965-1646. We look forward to you joining us!

Sister Parish Ministry

St. Joseph's Sister Parish Ministry with San Bartolome in Arcatao El Salvador is seeking parishioners to join in our Strategic Planning Process to strengthen this relationship. Please join us on **Sunday, October 7th 4:00 – 5:15pm** in the Parish Center. For more information contact Andrew DeBerry adeberry@outlook.com or Deacon Steve at 206-965-1646.



Children's Faith Formation

It's not too late to register for Children's Faith Formation! To register login in our websites. Join us on Sunday Mornings to learn more about Jesus together. All are welcome.

Faith Formation Assistants needed. Do you like to share your faith with others? Do you feel called to help form the faith of children? Children's Faith Formation is in need of assistants, especially teens, and substitutes. Sessions will begin October. Please contact Marie Pitman, DRE at mariep@stjosephparish.org to volunteer today!

Pathfinders, St. Joseph's Junior High Youth Ministry will be starting soon. We meet on Wednesday evenings from 6:00 to 7:30 pm. Come join us for food, fun, friendship, and faith sharing. For more information contact pathfinders@stjosephparish.org