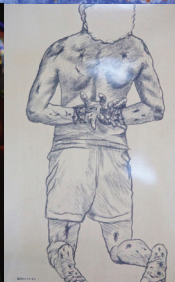


ST. JOSEPH PARISH

THE RESUIT PARISH IN SEATTLE



*"I am sending the
promise of my
Father upon you."*



*"Men of Galilee, why are you
standing there looking at the sky?"*

THE ASCENSION OF THE LORD

JUNE 2, 2019

Reflection This Week: Julia Fitzpatrick

Homily Next Week: Deacon
Steve Wodzanowski

Weekend Mass Schedule

Saturday - 5 pm

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

Readings for June 9, 2019

FIRST READING: ACTS 2:1-11

SECOND READING: 1 CORINTHIANS 12:3B-7, 12-13

GOSPEL: JOHN 14:15-16, 23B-26

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

Deacon

Steve Wodzanowski x106
stevew@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 Must Decrease, We Must Increase

Otherworldliness can be a real temptation in the religion, but the Incarnation itself is a corrective. Down to earth, real flesh and blood. And even at feasts such as the Ascension, which might seem otherworldly, the scripture texts for the day are anything but: "Why stand ye gazing up into heaven?" (Acts 1:11, KJV). As if to say, take a look around; your work is here!

-Kathleen Norris-

In the closing days of the old dispensation, when the last of the prophets stood on the shores of the Jordan, calling the People of Israel to repentance and baptism, he looked at the man from Nazareth, and saw the Word made flesh, the One for whom he had been waiting: "*Behold, the Lamb of God, who takes away the sins of the world!*" (Jn. 1:29). A short time later, questioned by his own disciples, John went further, saying of Jesus: "*This joy of mine has been made complete. He must increase; I must decrease*" (Jn. 3:29-30). This is the last testimony given by John the Baptist in Scripture, and it marks a transformative moment in salvation history: when all the promises given through Abraham and Moses, Isaiah and Jeremiah come to fruition; when at last God's promise to redeem humanity is fulfilled in a single person. In Jesus the fullness of God's presence enters the world and becomes united with the fullness of humanity. No longer aliens or strangers, no longer even the Chosen People of the Covenant, we are now inseparably united with God—sharers in the same family, in the same DNA—through Jesus the Christ, the Son of Mary, and the one who lives and dies just as we all must do. In Jesus, the old call to worship and sacrifice is replaced by a new call to discipleship: for Christ himself has become our sacrifice, and he now stands as the union with the Father, the like of which we could never attain through our own actions. Thus, for all of us, "*He must increase; I must decrease.*"

And yet, if Jesus himself is now the One in whom all our hopes lie—if he, in his own person, unites us to God—why does he leave us? Doesn't the departure of Jesus just put us back in the same boat, worshipping someone whom we cannot see, someone removed from us in heaven? Although it may be nice to have "*one of our own*" inside the Godhead, wouldn't it be better if he was here, running this still apparently not-yet-fully-redeemed world in which we all remain? If in his death and resurrection, Jesus overcomes the power of death—demonstrating the power of love and sacrifice, as well as God's complete communion with the One who loves—then I want him to remain here on earth. I want him to use that power and communion with God to heal the divisions caused by race and creed, by fear and anger; I want him to rule with justice and compassion, instead of the selfishness and brutality that surrounds us; I want him to ensure that the poor have medical care, that the refugee knows welcome, that children are safe in their schools, and the goods of the earth are distributed with equity. I want to follow Jesus and serve him in a world where he overturns the power of death by his power of life, and where the devil, in all his forms, is on the run. Isn't that what the resurrection promises: all of us serving in the Kingdom of Christ?

Wanting all this, I feel a bit like that disciple, standing with Jesus on the Mountain of the Ascension, who asks: "*Lord, are you at this time going to restore the kingdom to Israel?*" (Acts, 1:6). And like that disciple, I suffer more than a bit of disappointment when, in answer to my question, get little more of a response than, "*It's none of your business.*" So instead of the new Israel, I am left—with everyone else—looking up at the sky, wondering, "*Where did you go?*"

We may be too used to celebrating this feast to feel fully what it must have been like for those first disciples to see Jesus—whom they had already lost once at the cross—rise into the heavens. Having just begun to feel peace in the presence of their resurrected Lord, they suddenly realized that they were alone again, and that the promise of the Kingdom was still, it seemed, a long way off. Yet, their sense of abandonment might well be echoed in all our hearts, in the heart of every woman or man who wishes that Jesus would just get on with healing the world and finally save us from ourselves. For all of us, sick of the liars and the war profiteers, the narcissists and the sycophants who pass for leadership in our world, the Ascension is a moment of disappointment, bordering on despair. We long for the Kingdom of God under Christ the King, and all we have is empty sky.

So, then, why does Jesus leave?

The answer, I think, goes back to John the Baptist, and his response to those asking him about the new prophet, Jesus: *"This joy of mine has been made complete. He must increase; I must decrease."* The first part of this phrase is echoed by Jesus in his farewell address, when he tells his disciples on the night before his death, *"I have told you this so that my joy may be in you and your joy may be complete"* (Jn. 15: 11). In this moment, as Jesus passes on his life to them, the joy of fulfillment, given to John through his surrender to Jesus, is now promised by Jesus to the disciples (i.e., to us). But it is only by ascending to God, that this joy can truly be theirs—or ours. In the Ascension, Jesus—as a particular individual—ceases to be the person to whom we disciples can turn to do everything for us. In gazing after him, we are simply peering up at the sky, and, like those disciples on the mountain, we soon realize that such passive adoration is not really our mission. Rather, we are called not just to worship Jesus—that is not our joy—but to become as he is: i.e., to become women and men filled with the Holy Spirit and empowered *"to proclaim liberty to captives, and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord"* (Lk. 4: 18-19), even at the cost of our own lives. Jesus, the man raised from the dead by the power of God, decreases, so that the Spirit of Christ—the anointed One—might increase in each one of us.

The Ascension begins a transformation in salvation history as great as the one that began on the banks of the Jordan. For in the Ascension we see that Jesus came not to rescue us from ourselves, but to transform us into the image of himself. We are left behind in this world because the mission of Jesus involves more than just establishing himself as the one and only Christ; i.e. the sole anointed one. The mission of Jesus is more than a personal mission: it is a mission to proclaim and begin the anointing of the whole world—the transformation of the entire world into the body of Christ. And only when Jesus completes his mission in the flesh can we take up that mission, our mission, in the Spirit. Only when he ceases to be, exclusively, the Messiah, can the messianic age begin; only when he ascends and is no longer the visible body of Christ for the world can the whole world become that body, that Christ. As Jesus was anointed by the Spirit at the Jordan—thus

entering into his mission as the Christ, the Anointed One—so we, as his followers, must be anointed with the same Spirit. At Pentecost, we must be *"Christ-ed,"* anointed in a way that allows us to become what Jesus promises we shall be, what St. Paul recognizes when he calls us: *"the church, which is his body, the fullness of the one who fills all things in every way"* (Ep. 1: 22-23). In this fulfillment, by which Jesus, the individual, decreases so that the body of Christ might increase, Jesus finds the same joy John described at the end of his ministry, the joy Jesus foresaw at the last supper, and passes on his disciples—each of whom must, likewise, decrease in our self-centeredness so that the fullness of Christ might be realized.

So it is that the world, redeemed *through* Jesus, will not come to the fullness of its redemption *by* him, alone, but by the Spirit of Christ that he breathes upon us, the Holy Spirit alive in each of us individually and in all of us together—alive, that is, in the fullness of Church. This is the joy that Jesus has given to us, a joy that makes us one with him not as his subjects, but as his friends. We are called to become, by our adoption in the Spirit, what Jesus was by his Incarnation: the living presence of God, by which the world and all that is in it, are returned to God in love.

It is we, now who are called to be the anointed, called to live in communion with God through the gift of Christ Jesus, and called to redeem the world by continuing to pour out the Spirit upon it. Not with armies nor with missiles will this redemption come, but with every act of kindness to a stranger, every blessing given in water or food to a refugee. This redemption comes when we place our bodies in the way of war and violence, when we resist the merchandising of arms across the earth and the reductions of medical care to the poor and aged. Redemption comes when we welcome life in the womb by caring for a mother in her fear, and when we hold the hand of someone dying until they pass to God in peace. Redemption comes when we live in the fidelity of our commitments—loving our spouse in everyday ways, forgiving with openness and listening with care. Redemption comes when we tear down all the artificial barriers of gender, race, status, or Pharisaic *"virtue"* that keeps our sisters and brothers from a place at the table of Christ. For if Christ is not yet everything—if we still limit the Spirit that filled Jesus to a place in heaven above, or in the institutional church, or to a particular gender or class—then we are still gazing at the sky, when the mission of the Kingdom still awaits fulfillment.

John

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


For students who are preparing for their end of the school year exams . . . Thankful for teachers dedicated in educating children to expand their knowledge of books, science, math and learning etc. and the values of compassion, teamwork, and perseverance . . . For Uncle Rocco's leg to heal well . . . For our governmental leaders to listen and to discern when they make decisions.




THE ASCENSION OF THE LORD

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


Entrance Songs (5&11) Hail the Day That Sees Him Rise LLANFAIR/Wesley




1. Hail the day that sees him rise Al - le - lu - ia!
2. There for him the tri - umph waits; Al - le - lu - ia!
3. Still, for us he in - ter - cedes, Al - le - lu - ia!
4. There we shall with him re - main, Al - le - lu - ia!



To his throne a - bove the skies; Al - le - lu - ia!
Lift your heads, e - ter - nal gates; Al - le - lu - ia!
His pre - vail - ing death he pleads; Al - le - lu - ia!
Part - ners of his end - less reign; Al - le - lu - ia!



Christ, a - while to mor - tals giv'n, Al - le - lu - ia!
He has con - quered death and sin; Al - le - lu - ia!
Near him - self pre - pares our place, Al - le - lu - ia!
There his face un - cloud - ed see, Al - le - lu - ia!



Re - as - cends his nat - ive heav'n. Al - le - lu - ia!
Take the King of glo - ry in! Al - le - lu - ia!
He, the first fruits of our race, Al - le - lu - ia!
Live with him e - ter - nal - ly. Al - le - lu - ia!

(9) Lift Up Your Hearts

O'Connor

Refrain




Lift up your hearts to the Lord, praise God's gracious mer - cy!




Sing out your joy to the Lord, whose love is en - dur - ing.


Verses



1. Shout with joy to the Lord, all the earth!
2. Let the earth wor - ship, sing - ing your praise.
3. God's right hand made a path through the night,



Praise the name a - bove all names! Say to God, "How
Praise the glo - ry of your name! Come and see what
split the wa - ters of the sea. All cre - a - tion,



won - drous your works, how glo - rious your name!"
God has re - vealed, bless God's ho - ly name!
lift up your voice: Our God set us free.

(530) *Be Not Afraid*

Taize



Gloria/Sprinkling Rite

See Cards In Pews

First Reading

Acts 1:1-11

In the first book, Theophilus, I dealt with all that Jesus did and taught until the day he was taken up, after giving instructions through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the kingdom of God. While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for "the promise of the Father about which you have heard me speak; for John baptized with water, but in a few days you will be baptized with the Holy Spirit."

When they had gathered together they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" He answered them, "It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth." When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight. While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them. They said, "Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven."

Responsorial Psalm

Psalm 47

Murray/Polan



All peoples clap your hands. Cry to God with shouts of joy!

For the Lord, the Most High, is awesome, the great king over all the earth.

God goes up with shouts of joy, the Lord goes up with trumpet blast.

Sing praise for God, sing praise! Sing praise to our king, sing praise!

God is king of all the earth, sing praise with all your skill.

God reigns over the nations, God sits upon his holy throne.

Second Reading

Ephesians 1:17-23

Brothers and sisters: May the God of our Lord Jesus Christ, the Father of glory, give you a Spirit of wisdom and revelation resulting in knowledge of him. May the eyes of your hearts be enlightened, that you may know what is the hope that belongs to his call, what are the riches of glory in his inheritance among the holy ones, and what is the surpassing greatness of his power for us who believe, in accord with the exercise of his great might, which he worked in Christ, raising him from the dead and seating him at his right hand in the heavens, far above every principality, authority, power, and dominion, and every name that is named not only in this age but also in the one to come. And he put all things beneath his feet and gave him as head over all things to the church, which is his body, the fullness of the one who fills all things in every way.

Gospel Acclamation

Festive Alleluia

Mozart



(5:30) Easter Alleluia

Plainchant



Gospel

Luke 24:46-53

Jesus said to his disciples: "Thus it is written that the Christ would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem. You are witnesses of these things. And behold I am sending the promise of my Father upon you; but stay in the city until you are clothed with power from on high."

Then he led them out as far as Bethany, raised his hands, and blessed them. As he blessed them he parted from them and was taken up to heaven. They did him homage and then returned to Jerusalem with great joy, and they were continually in the temple praising God.



Reflection

Julia Fitzpatrick

Offertory Songs

(9) *CHORAL: Ascendit Deus*

Ravanello

God has gone up with a joyful noise, *Ascendit Deus in jubilatione,*
and the Lord with the sound of the trumpet. Alleluia. *et Dominus in voce tubae. Alleluia.*

(5&11) *Prayer of St. Teresa of Avila*

Talbot

Christ has no body but yours, No hands, no feet on earth but yours,
Yours are the eyes with which he looks with compassion on this world,
Yours are the feet with which he walks to do good,
Yours are the hands, with which he blesses all the world.

Yours are the hands, yours are the feet, Yours are the eyes, you are his body.
Christ has no body now but yours, No hands, no feet on earth but yours,
Yours are the eyes with which he looks with compassion on this world.
Christ has no body now on earth but yours.

Holy, Holy, Holy

Storrington Mass

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

Here I Am, Lord

Schutte

1. I, the Lord of sea and sky, I have heard my peo - ple cry.
 2. I, the Lord of snow and rain, I have borne my peo - ple's pain.
 3. I, the Lord of wind and flame, I will tend the poor and lame.

All who dwell in dark and sin My hand will save.
 I have wept for love of them. They turn a - way.
 I will set a feast for them. My hand will save.

I who made the stars of night, I will make their dark-ness bright.
 I will break their hearts of stone, Give them hearts for love a - lone.
 Fin - est bread I will pro - vide Till their hearts be sat - is - fied.

Who will bear my light to them? Whom shall I send?
 I will speak my word to them. Whom shall I send?
 I will give my life to them. Whom shall I send?

Here I am, Lord. Is it I, Lord? I have heard you
 call-ing in the night. I will go, Lord, if you lead me.
 I will hold your peo - ple in my heart.

I Receive the Living God #916

Geoffrey

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



Song of Praise

Go To the World

Dunstan

1. Go to the world! Go in - to all the earth. Go
2. Go to the world! Go in - to ev - 'ry place.
3. Go to the world! Go strug - gle, bless and pray. The
4. Go to the world! Go as the ones I send, For

preach the cross where Christ re - news life's worth, Bap -
Go live the Word of God's re - deem - ing grace.
nights of tears give way to joy - ous day. As
I am with you till the age shall end, When

tiz - ing as the sign of our re - birth. Al -
Go seek God's pres - ence in each time and space.
ser - vant Church you fol - low Christ's own way.
all the hosts of glo - ry cry "A - men!"

le - lu - ia! Al - - le - lu - ia!

Recessional

(9) CHORAL: We Will Rejoice

Haas

When the Lord redeems the very least: We will rejoice
When the hungry gather for the feast, We will rejoice
When the Lord resotres the sick and weak, We will rejoice
When the earth is given to the meek, We will rejoice. *Ref.*

We will rejoice with gladness! We will rejoice! Days sing, God in praise! We will rejoice!

When the Lord lifts up the trembling hands, We will rejoice.
When we all have strength enough to stand, We will rejoice.
When the Lord revives the world from death, We will rejoice.
When the Word of God fills every breath, We will rejoice. *Ref.*

When the Lord returns in victory, We will rejoice.
When we live in glorious liberty, We will rejoice. *Ref.*

(5:30) Thuma Mina/Send Me Jesus

South African

1. Thu - ma mi-na, Thu - ma mi - na, Thu - ma mi-na So - man - dla.
2. Send me, Je-sus, send me, Je - sus, send me, Je-sus, send me, Lord.
3. Lead me, Je-sus, lead me, Je - sus, lead me, Je-sus, lead me, Lord.
4. Fill me, Je-sus, fill me, Je - sus, fill me, Je-sus, fill me, Lord.

St. Joseph Seattle Storm Game

Join us for our 1ST St. Joseph SEATTLE STORM
Women's Basketball Game on Sunday, July 14th

Tickets are only \$25.00!

As part of this package 35 of us get to high five
the entire Storm Team as they take the Court...

The Fan Tunnel Experience.

So get your tickets now!



Tickets online at www.stjosephparish.org

Parish Holy Hour

Thursday, June 6th, 7-8 pm, join the Choose Life Ministry for a Rosary with Exposition of the Blessed Sacrament in the Loyola Chapel of the Parish Center. All are welcome!

Racial Justice Book Group

Please join the Racial Justice Book Group on Tuesday, June 11 at 7PM in the parish center for an end-of-year potluck to break bread, socialize, and choose our books for next year. We will also be discussing dreams/hopes for more activities/opportunities for growing our awareness of racism and its history in our country-and how we can respond. Please invite a friend or family member! All are welcome. RSVP Mary de Rosas at mderosas729@gmail.com.

Adult Faith Formation

St. Joseph Adult Faith Formation Presents: A Historical Perspective On Reform In The Church: As a Lens For Reform Today

Thursday, June 13 | 7:00-8:30 PM Arrupe Room

We appear to be at a crisis in the Catholic Church with scandals, clericalism, questions of the role of women and laity in the church, but when we look to our church history we are reminded that reforms in the Church have been a constant. Especially after the Second Vatican Council, the Church realizes it is always in need of reform in order to respond more fully and generously to the inspirations of the Holy Spirit. Pat Howell, SJ, presenter Interim Director, Institute for Catholic Thought and Culture. For information and to RSVP for this event, please contact Theresa at: Theresal@stjosephparish.org or 206-965-1651.

Seniors On The Go

Friday, June 7th - Anointing Mass at 11:30 am, then join us for our celebratory BBQ in the Parish Center. All are welcome! Please feel free to park in the parking lot and take the elevator up.

Women's Ministry Coffee Connect



Join us Saturday, June 15th from 11am to 12 pm at Vios Cafe on 19th Ave E. and Aloha. Come sip and socialize, bring a friend! Any questions, please contact Gayle Sommerfeld at gaylesommerfeld@msn.com

Catholic Central Europe Tour with Oberammergau Passion Play

August 20-29, 2020 (10 days/9 nights)

Join fellow Parishioners on this unique tour of Central Europe's breathtaking scenery and visit the area's most important Catholic Cathedrals and pilgrimage sites. Enjoy 1st Class seats at Oberammergau's renowned Passion Play, performed since 1634 to fulfill a vow to God for sparing the village of plague. Now presented only one season every 10 years.

DETAILS & INFORMATION AVAILABLE AFTER MASSES:

Sat. 5:00P Mass in Arrupe Rm; Sun. 11:00am and 5:30pm
Mother Teresa Rm. in Parish Center

**SAVE! \$100 per person if on deposit by
AUG 1, 2019**

Contact parishioner Hilda Kicinski - 206-501-4468
or email: hilda@vikingcat.com



ANNUAL CATHOLIC APPEAL

Thank you to those who have already made their gift to this year's Annual Catholic Appeal! As of May 30th, 106 parishioners have committed \$36,249 to our goal of \$162,011. We are at 22% of our goal. Thank you!

We've been asked how the Annual Catholic Appeal differs from Fall Stewardship Appeal. Below is an overview:

Annual Catholic Appeal in May

- Occurs in the Spring of each year
- Archdiocesan campaign (Denominational)
- Supports over 60 ministries and services throughout Western Washington
- Pledge to the Archdiocese – May to April
- Donations processed through Archdiocese

Parish Stewardship in October

- Occurs in the Fall of each year
- Parish renewal (Congregational)
- Provides parish ordinary income
- Yearly pledge to the parish – January to December
- Donations processed through the parish

There are envelopes in the pews for your ACA donation or you can donate online at www.stjosephparish.org



If for some reason you don't choose to give directly to the Archdiocese, know you can make your gift directly to St. Joseph—simply just write us a note to let us know that your gift is in lieu of a gift to the Archdiocese.

WAYS TO GIVE TO THE ANNUAL CATHOLIC APPEAL

- Donate Online with credit/debit/direct bank withdrawal.
- Pledge Only – submit your pledge (through the pledge card, envelope or online) and you will be sent monthly reminders.
- Cash or Check – make checks payable to Annual Catholic Appeal.
- Donate Stock – call 800-422-5417 for broker instructions.
- Donate through your IRA – contact your IRA administrator and have your gift sent directly to the ACA Office, 710 9th Ave, Seattle WA 98104 – include your name, ACA ID#023 and the parish you want the gift credit to go to.
- Payroll Deduction – some employers offer this option – check with yours.

A million thanks to: Reynaldo Adji & Paula Kosasih, Fred & Sheri Andrews, Robert & Pauline Bach, Jerrold & Cristina Bailet, Ryan & Maria Ball, Harry & Patricia Bossi, Frank & DeAnne Buono, Kathleen Caldwell, L Patrick Carroll & Dee McQuesten, Hunter Chua & Joyce Lim-Chua, Dolores Colobong, Marguerite Crowley Weibel, Philip & Barbara Cutler, Jon & Susan Decker, Martin & Cherlyn Dermody, Patrick & Marlene Dineen, Virginia Donley, Richard & Linda Ellis, Thomas Farrelly, John & Ann Felton, Patrick & Roxanne Finney, P. Tom & Leigh Foley, Susan Fox, Richard & Mary Beth Gemperle, John Goebel & Suzanne Long, Gary Graf, Darren & Leah Gray, Kelly Gremban, Kathy Hastings, Frank & Diana Heffernan, Sandi Heller, Richard and Mary Henderson, Bob & Sandy Hilton, Peter & Ann Holmes, Bill Hood, Jim & Debbie Hoover, Sue Horther, Vickie Johnson, Michael Jones, Paul Kelly & Cassandra Chinn, Walter & Hilda Kicinski, John & Sheelagh King, Steve and Carol Koehler, Justin Kuxhaus, Larry Lacktrup & Barbara Marilley, John & Judy Lavelle, Mary Laya, Toan Duc Le & Linh Thuy Dam, Renee Leet, Annie MacDonald, Christina Machnik, Lou & Lauretta Marchesini, Dale & Anne Martin, Jim & Judy McAteer, George & Eleanor McCall, Donald McDonald, Kit McGarry, Roger & Gayle McNulty, Bruce & Catherine Mirkin, Jeff & Sharon Montgomery, George Moore, James & Patricia Navone, Michael & Nicki Nelson, Ana Nina, Knut Nordness & Patricia Shanahan, Terence & Judy O'Keefe, Darragh & Lila O'Mahony, William Parks & Beth Struckhoff, John & Ann Patnaude, Andrew & Georgia Perez, Sara Perkins, Nick & Marianne Pettijohn, Dr. William & Mary-Anne Pomputius, Jr., Pablo & Jennifer Proaño, Joseph & Sheila Prusa, Philip & Martha Read, Tyler & Whitney Reparuk, Joan Robertson, Louise Robinson, Dr. James Rogers & Dr. Pamela Kulin, William & Patricia Rozmyn, Mai Russell & Chris Krejei, Susan Safioles, Richard Schwaegler, Albert Smith & Kristine Brynildsen-Smith, Veronika Spies, Bob & Peggy Stevens, Bret Taylor & Deborah Taylor-Hill, Freddie Allinie Taylor, Patricia Thenell, Robert & Jeanne Tiscareno, Doreen Twohy, Brian & Carol Ulman, Alex & Catherine Vallejo, Sean Walsh & Julie Tilghman, Edward Welch, Richard & Susan Wells, Thaddeus & Kari Westhusing, Dan and Siobhan Whalen, Joseph & Donna Whitford, James & Mary Lou Wickwire & Andrew & Theresa Wilkinson.