

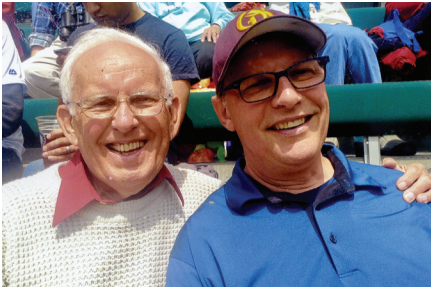


Sunday, June 16, 2019 * Solemnity of the Holy Trinity * www.stjosephparish.org

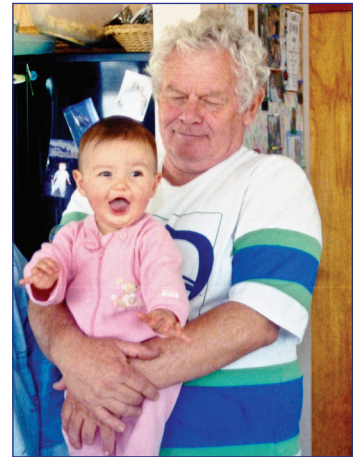
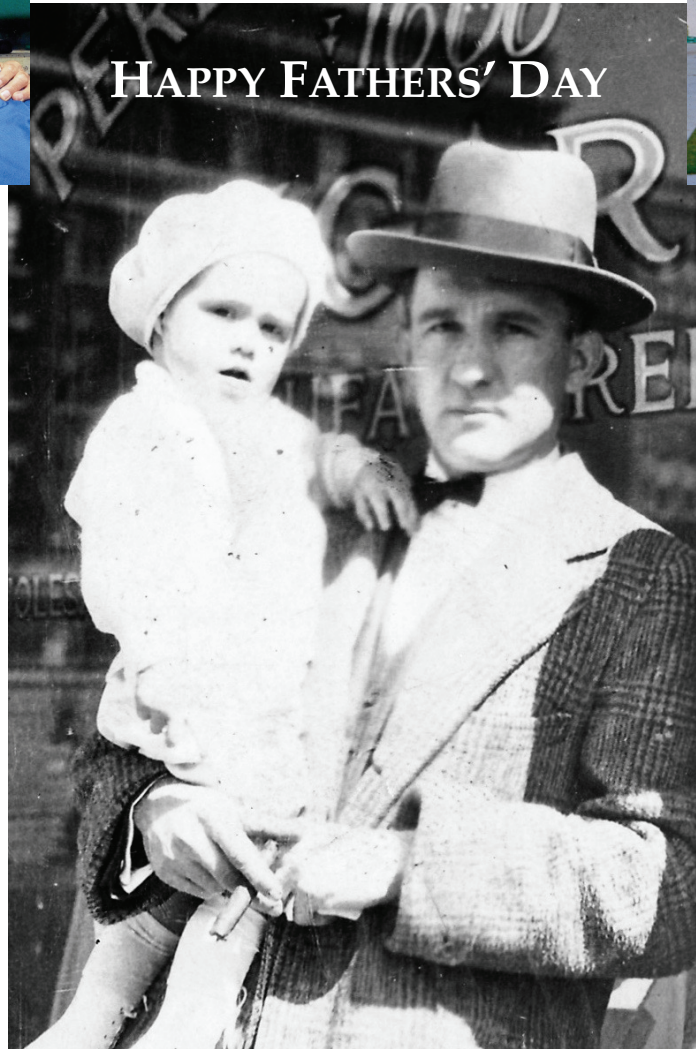
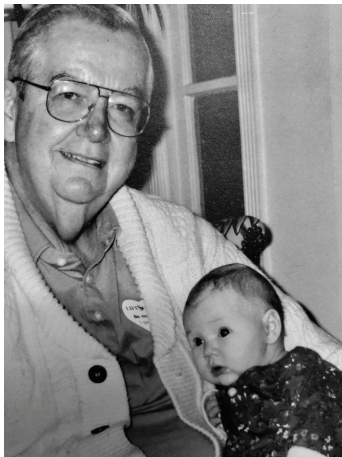
ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

*"Everything that the Father
has is mine."*



HAPPY FATHERS' DAY



THE MOST HOLY TRINITY
JUNE 16, 2019

Reflection This Week: Andy Perez
Homily Next Week: John D. Whitney, S.J.

Weekend Mass Schedule
Saturday - 5 pm
Sunday - 9:30 am & 5:30 pm

Readings for June 23, 2019
FIRST READING: GENESIS 14:18-20
SECOND READING: 1 CORINTHIANS 11:23-26
GOSPEL: LUKE 9:11B-17

Weekday Mass Schedule
Monday - Friday, 7 am, Parish Center
Reconciliation
Saturday - 3:30-4:15 pm in the Church
or by appointment
Parish Center
732 18th Ave E, Seattle, WA 98112
Monday- Thursday - 8 am - 4:30 pm
Friday - 8 am - Noon
Saturday - 9 am - 1 pm
www.stjosephparish.org
Parish Receptionist (206) 324-2522

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jwhitney@stjosephparish.org	
Parochial Vicar	
Rev. Julian Climaco, S.J.	x103
jclimaco@stjosephparish.org	
Deacon	
Steve Wodzanowski	x106
stevew@stjosephparish.org	
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marti@stjosephparish.org	
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Yuri Kondratyuk, Facilities	x110

St. Joseph School - Main Office	x210
Patrick Fennessy, Head of School	x218
Mary Helen Bever, Primary School Dir	x215
Vince McGovern, Middle School Dir	x219

A God of Relationship

*May the grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy Spirit be with you all.*

-Greeting of the Mass-

Right now, having read the quote above, you are very likely thinking, "And with your spirit," or, perhaps (if you still haven't fully accepted the new responses), "And also with you." It is Catholic reflex, as hard to suppress as when the doctor hits your knee with that little hammer and your foot jerks up. A small wish, given and returned automatically at the beginning of every Mass. This Trinitarian formula is one we've all heard countless times; one of the many ways we, as Christians, invoke the Trinity, sometimes so automatically that we hardly notice. Almost every prayer—from the most solemn to the simplest—is begun in the name of the Father, and the Son, and the Holy Spirit. We baptize in those names; we confirm in those names; we call upon those names in our prayer over the bread and wine offered at Eucharist; and when we are buried, we expect that our remains will be blessed with those same names: Father, Son, and Holy Spirit.

Yet, for all the moments, great and small, when we invoke the three persons of the one God, *do we really believe in the Trinity?* By this, I don't mean do we assent to the doctrine of the Trinity—i.e., do we accept it as a teaching of the Church. I would suppose most of us would be willing to agree to that, just as we would assent to the Pythagorean theorem or believe in Antarctica even though we've never seen it. Rather, what I mean is: do we believe in the Trinity with our hearts, as well as accepting it with our voices? Does it matter to us? Does it make a real difference in our lives, in how we live with one another and as persons in the world? Does it change us in any way? Does it reveal to us not just something about God "out there" but also something about the God who is in our midst, and, about the God in whose image and likeness each of us is made?

In my own experience—for most Catholics—the description of God as Trinity matters very little either to how we live or how we pray. Wrapped in centuries of dogmatic debate and hidden behind the obfuscation of "It's a mystery," the Trinity seems arcane and abstract, a useful intellectual device for theologians, but with about as much effect on our day-to-day life as Heisenberg's uncertainty principle. "God is one in being, but three in person." I can say the sentence, I can understand each of the words. But every time I try to imagine such a thing—every time I try to get a picture in my mind—I fall into one heresy or another: either I see the Trinity as just the three-faces of one God (as though God had multiple personality disorder) or I see the Trinity as a nice name for the three persons who each seem to do their own thing (i.e., one Creates, one Redeems, one Sanctifies). In either of these formulations, I get as stuck as was the Church for much of the 3rd and 4th centuries.

But what if we stop trying to approach the Trinity the way we approach physics? What if we stop trying to come up with models that allow us to wrap our minds around it or picture it? What if we accept that the trinitarian nature of God is a mystery—but not in the sense of a murder mystery that we could solve if we could just get enough clues or a better theory? Rather, the Trinity is a mystery in a deeper and more human sense, the way love is a mystery: something we can constantly

be learning more about, yet something no image or theory can ever fully encompass, even though we are in the midst of experiencing it. The Trinity—that is to say, God—opens up to us, like the heart of a beloved, and the deeper we enter in, the more we see that we have just begun the journey. Yet, I would like to suggest that, even if we cannot picture it, the revelation of the Trinity—i.e., the realization that in the deepest being of God there exists a community of persons—can change our lives and our world, if we let it. If we embrace the unimaginable but powerful truth of the Trinity—not simply as a barren doctrine of the Magisterium, but as a living reality, planted in our hearts from the beginning of Creation and revealed to us by Christ in Scripture—we can change the way we see ourselves as individuals and as a community, change our understanding of the Church and of civil society, change even our understanding of eternal life and salvation. And in all this, we can draw closer to the kingdom of God, promised and proclaimed by Jesus and ignited by the descent of the Holy Spirit.

But first, we have to stop seeing the Trinity as simply about God, and recognize that it is also about us, and about our relationship to God—the God whose very being is relationship.

When, in the New Testament, Jesus is called "*Son*" or refers to the One who sent him as "*Father*" it has nothing to do with the gender of God, but is meant to reveal a new sense of God to us—a God who is not some kind of "*Lone Ranger*" up in the sky, but who exists by relationships, i.e., by the nature of love given and received. What Jesus reveals is that the very being of God, the deep inner life of God, involves the generous and mutual love of persons for one another—and that this love is not something done by already existing beings, but is the source of being itself. From all eternity, these persons—the Father and the Son—share with one another a Spirit of love, a Spirit we call Holy. And in the mutual gift of this Holy Spirit, the diverse persons exist always together, exist not as three separate Gods, but as one God unified absolutely in their actions of giving and receiving love.

Certainly how this all works—how one God can be three persons or three persons can be one God—is an unfathomable mystery. It is not something we can get our mind around, nor something we can explain without resorting to metaphor and imagery. But it is something we know, if not by explanation then by our own experience. It is a mystery echoed in the mystery of our own lives. For it is the same mystery seen in the love of spouses for one another, who remain two persons even as they make one family. It is the mystery that flows forth in the care of a daughter for a mother, or in the generosity of a friend for a friend. It is a mystery proclaimed each time we come to this table as unique persons and allow ourselves to be bound to one another and to Christ by that same Spirit

which unites the Father and the Son in eternity.

It is the same mystery we celebrate this weekend, in Fathers' Day, as we recall those relationships which are not merely reproductive, but also bind us together spiritually—father to child and child to father—in a way that is constitutive and transformative of both persons. The love of a father for a child and a child for a father "*begets*" both in a bond that echoes the union of the Godhead, because the need for such a communion is written in us as part of the divine life we share. Which also explains why the failure to bond—why the selfishness and fear which drives us to cling to independence over love—causes such spiritual damage to the individuals involved and to the world which remains unhealed.

For the doctrine of the Trinity is not merely a doctrine about God, "*out there*," it is also a doctrine about us who are made in God's image. It is a revelation that challenges the fear and desire that drives us to be "*rugged individualists*," that challenges all the borders we set up between ourselves and others. To be ourselves is to be in relationship with all other women and men, to be united with them in the Spirit, as the Father and Son are united to one another and to us. To believe wholeheartedly in the Trinity demands that we, as a Church, reject clericalism and sexism; demands that we overthrow our destructive delusions that race or sex, language or culture, where we go for worship or how we fall in love can ever create an impassable barrier to keep us from one another. For how can our borders hold when we are made in the image of a God whose inmost nature involves the self-emptying embrace of love? A God whose mysterious and dynamic union transcends even the power of reason to comprehend? A God who constantly embraces humanity in the very grace of unity that is the divine "*image and likeness*"? A God who "*so loved the world that he gave his only Son*" that it might find unity through him?

Perhaps, as we Christians face the challenges of this world—as we hear about the current Administration warehousing children on the border, as we see more mass shootings by those who feel no connection to life, as we watch women sold into sexual slavery across the world, and listen to a hierarchy of the Church divided over who might be welcomed at the altar—we need to ask what it means to believe in this three-person God. If we believe, not just with our minds or in our prayers, but as women and men whose very selves are marked with the divine imprint, what are we to do, except tear down the barriers that fear and selfishness create? Our mission as women and men of faith calls us to become, by choice, what we are made to be by divine origin: children of the triune God, individual persons in undivided community, all marked by the sign of our redemption—the sign of the Father, the Son, and the Holy Spirit. Amen.

John S.

THE MOST HOLY TRINITY

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

Introit

(9:30) Trinity Introit

Proulx

Blest be God the Father, and the only begotten Son of God, and also the Holy Spirit,
For he has shown us his merciful love. Show us your merciful Love, O Lord!

Entrance Song

(5) Holy, Holy, Holy

GROSSER GOTT

1. Ho - ly, Ho - ly, Ho - ly! Lord God Al - might - y!
2. Ho - ly, Ho - ly, Ho - ly! all the saints a - dore thee,
3. Ho - ly, Ho - ly, Ho - ly! though the dark - ness hide thee,
4. Ho - ly, Ho - ly, Ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:
Cast - ing down their gold - en crowns a - round the glass - y sea;
Though the eye made blind by sin thy glo - ry may not see,
All thy works shall praise thy Name in earth, and sky, and sea;

Ho - ly, Ho - ly, Ho - ly! mer - ci - ful and might - y,
Cher - u - bim and ser - a - phim fall - ing down be - fore thee,
On - ly thou art ho - ly; there is none be - side thee,
Ho - ly, Ho - ly, Ho - ly! mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.
God ev - er - last - ing through e - ter - ni - ty.
Per - fect in power, in love, and pu - ri - ty.
God in three Per - sons, bless - ed Trin - i - ty.

(9:30) Sing Out Earth and Skies

Haugen

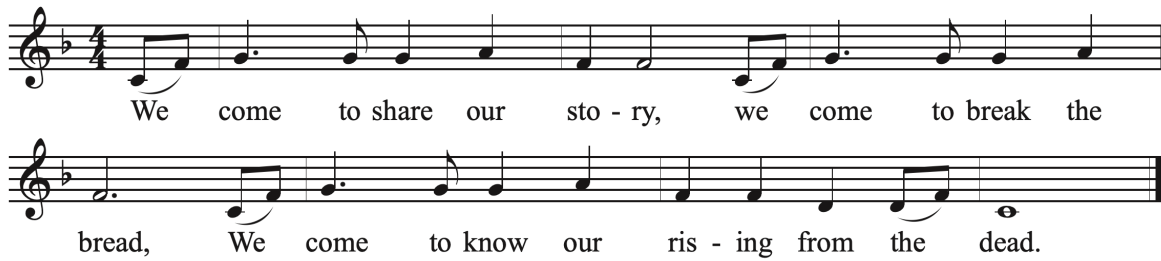
1. Come, O God of all the earth: Come to us, O Right-eous One;
2. Come, O God of wind and flame: Fill the earth with right-eous-ness;
3. Come, O God of flash - ing light: Twin - kling star and burn - ing sun;
4. Come, O God of snow and rain: Show - er down up - on the earth;
5. Come, O Jus - tice, Come, O Peace: Come and shape our hearts a - new;

Come, and bring our love to birth: In the glo - ry of your Son.
Teach us all to sing your name: May our lives your love con - fess.
God of day and God of night: In your light we all are one.
Come, O God of joy and pain: God of sor - row, God of mirth.
Come and make op - pres-sion cease: Bring us all to life in you.

Sing out, earth and skies! Sing of the God who loves you! Raise your
joy - ful cries! Dance to the life a - round you!

(5:30) Song Of the Body Of Christ

Haas



1. We come as your people, we come as your own, united with each other, love finds a home.
2. We are called to heal the broken, to be hope for the poor, we are called to feed the hungry at our door.
3. Bread of life and cup of promise, in this meal we all are one. In our dying and our rising, may your kingdom come.
4. You will lead and we shall follow, you will be the breath of life; living water, we are thirsting for your light.
5. We will live and sing your praises. Alleluia' is our song. May we live in love and peace our whole life long.

Gloria See Cards In Pews

First Reading

Proverbs 8:22-31

Thus says the wisdom of God:

"The LORD possessed me, the beginning of his ways,
the forerunner of his prodigies of long ago;
from of old I was poured forth,
at the first, before the earth.

When there were no depths I was brought forth,
when there were no fountains or springs of water;
before the mountains were settled into place,
before the hills, I was brought forth;
while as yet the earth and fields were not made,
nor the first clods of the world.

"When the Lord established the heavens I was there,
when he marked out the vault over the face of the deep;
when he made firm the skies above,
when he fixed fast the foundations of the earth;
when he set for the sea its limit,
so that the waters should not transgress his command;
then was I beside him as his craftsman,
and I was his delight day by day,
playing before him all the while,
playing on the surface of his earth;
and I found delight in the human race."

Responsorial Psalm

Psalm 8

Carroll/Gelineau



When I see the heavens, the work of your fingers,
the moon and the stars which you arranged,
what is man that you should keep him in mind,
the son of man that you care for him?

Yet you have made him little lower than the angels;
with glory and honor you crowned him,
gave him power over the works of your hands:
you put all things under his feet.

All of them, sheep and oxen,
yes, even the cattle of the fields,
birds of the air, and fish of the sea
that make their way through the waters.

Second Reading

Romans 5:1-5

Brothers and sisters: Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith to this grace in which we stand, and we boast in hope of the glory of God. Not only that, but we even boast of our afflictions, knowing that affliction produces endurance, and endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us.

Gospel Acclamation

Festive Alleluia

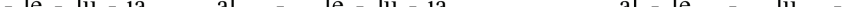
Mozart

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

(5:30) Chant Alleluia

Plainchant

(5:56) *Chant America*



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

Gospel

John 16:12-15

Jesus said to his disciples: "I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you."

Reflection

Andy Perez

Offertory Song

Make Me A Channel Of Your Peace

Temple

1. Make me a chan - nel of your peace. Where
2. Make me a chan - nel of your peace. Where
4. Make me a chan - nel of your peace. It

there is ha - tred, let me bring your love. Where
there's de - spair in life, let me bring hope. Where
is in par - don - ing that we are par - doned, Where
in

there is in - ju - ry, your par - don, Lord, And
there is dark - ness, on - ly light, And
giv - ing of our - selves that we re - ceive, and in

where there's doubt, true faith in you.—
where there's sad - ness, ev - er joy.
dy - ing that we're born to e - ter nal life.—

3. Oh, Mas-ter, grant that I may nev-er seek So much to be con-

soled as to con - sole. To be un - der - stood as to un - der -

stand. To be loved as to love with all my soul.

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.

The musical score for 'Holy, Holy, Holy' is written in 6/8 time. It features a single melodic line on a treble clef staff. The key signature has one flat (Bb). The lyrics are: '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.

The musical score for 'Mystery of Faith' is written in 6/8 time. It features a single melodic line on a treble clef staff. The key signature has one flat (Bb). The lyrics are: '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.

The musical score for 'Great Amen' is written in 6/8 time. It features a single melodic line on a treble clef staff. The key signature has one flat (Bb). The lyrics are: 'A - men, a - men, a - men.' and '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.

The musical score for 'Lamb of God' is written in 4/4 time. It features a single melodic line on a treble clef staff. The key signature has one flat (Bb). The lyrics are: 'Lamb of God, you take a - way the sins of the world, have mer-cy on us. Lamb of God, you take a-way the sins of 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

(9:30) You Are the Voice Of the Living God

Haas

Refrain

You are the voice of the liv - ing God,
 call - ing us now to live in your love, to be
 chil - dren of God once a - gain!

Verses

1. Praise for the light that shines through the night, from
 2. Praise for the wa - ter that springs from the sea, the
 3. Praise for the sing - ing and praise for the dance, with
 dark - ness to light, from death to new life, and praise to the
 seed that gives life to all who be - lieve, God's love o - ver -
 new heart and voice, all raise the song of praise to cre -
 morn - ing that brings forth the sun, to o - pen our eyes to the Lord!
 flow - ing, our hearts know the joy to be daugh - ters and sons of the Lord!
 a - tion; all heav - en and earth, come sing of the glo - ry of God!
 To o - pen our eyes to the Lord! For
 To be daugh - ters and sons of the Lord! For
 Come sing of the glo - ry of God! For

I Receive the Living God

Geoffroy/Clement

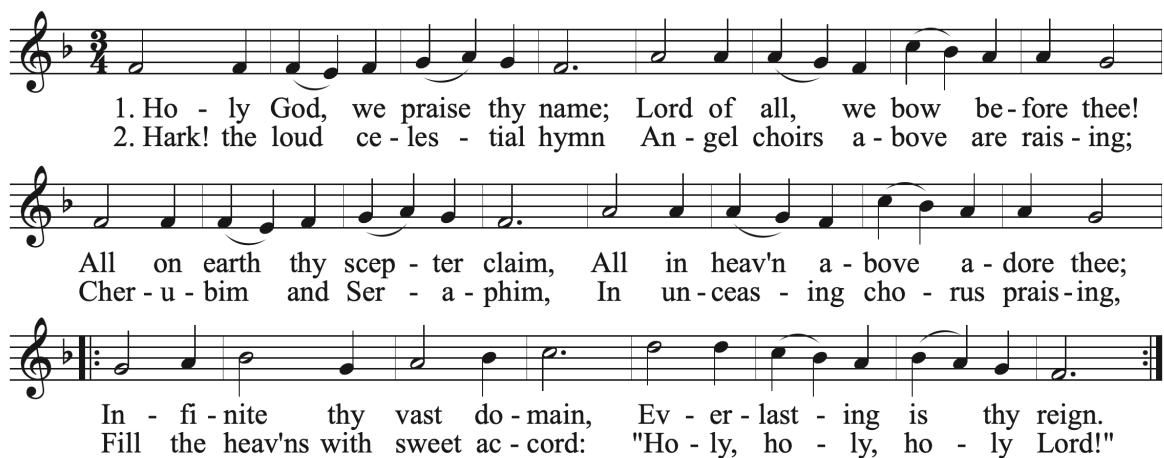
I re - ceive the liv - ing God, and my heart is full of joy. I re -
 ceive the liv - ing God, and my heart is full of joy.



Song of Praise

Holy God, We Praise Thy Name

GROSSER GOTT Franz



1. Ho - ly God, we praise thy name; Lord of all, we bow be - fore thee!
 2. Hark! the loud ce - les - tial hymn An - gel choirs a - bove are rais - ing;
 All on earth thy scep - ter claim, All in heav'n a - bove a - dore thee;
 Cher - u - bim and Ser - a - phim, In un - ceas - ing cho - rus prais - ing,
 In - fi - nite thy vast do - main, Ev - er - last - ing is thy reign.
 Fill the heav'ns with sweet ac - cord: "Ho - ly, ho - ly, ho - ly Lord!"

Recessional

(5:30) You Are the Voice Of the Living God

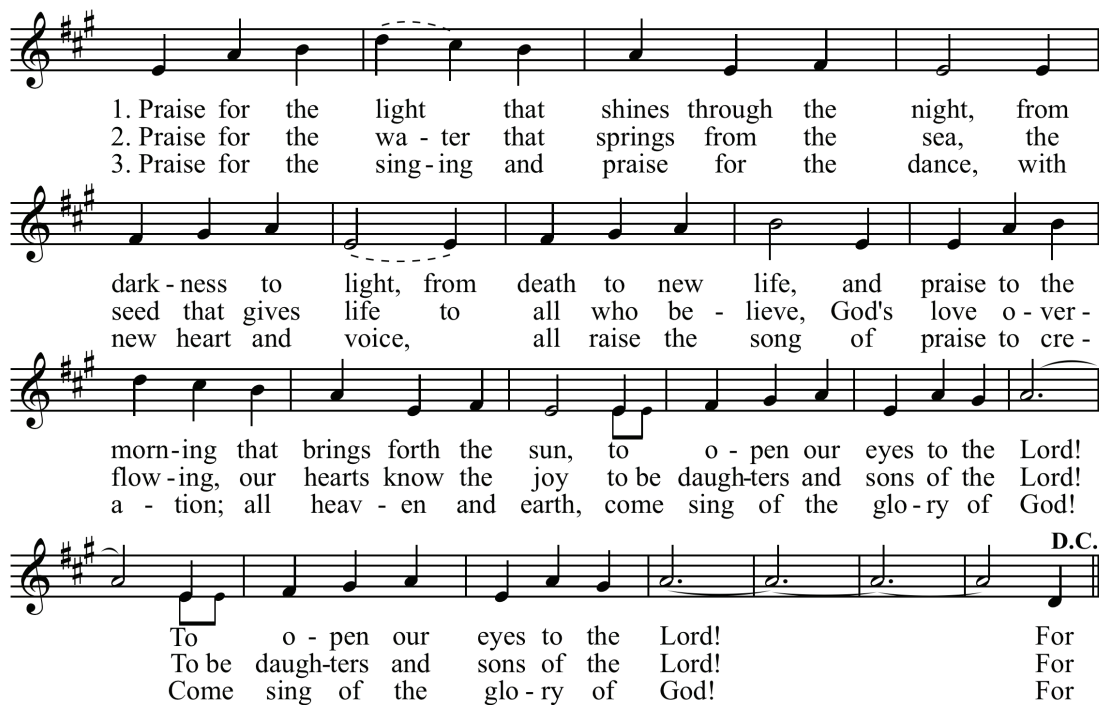
Haas

Refrain



You are the voice of the liv - ing God,
 call - ing us now to live in your love, to be
 chil - dren of God once a - gain!

Verses



1. Praise for the light that shines through the night, from
 2. Praise for the wa - ter that springs from the sea, the
 3. Praise for the sing - ing and praise for the dance, with
 dark - ness to light, from death to new life, and praise to the
 seed that gives life to all who be - lieve, God's love o - ver -
 new heart and voice, all raise the song of praise to cre -
 morn - ing that brings forth the sun, to o - pen our eyes to the Lord!
 flow - ing, our hearts know the joy to be daugh - ters and sons of the Lord!
 a - tion; all heav - en and earth, come sing of the glo - ry of God!
 D.C.
 To o - pen our eyes to the Lord! For
 To be daugh - ters and sons of the Lord! For
 Come sing of the glo - ry of God! For



SUMMER MASS TIME CHANGE

STARTING SUNDAY, JUNE 16

SUMMER MASS TIMES ARE:

SATURDAY AT 5PM

SUNDAY AT 9:30AM AND 5:30 PM

ANNUAL CATHOLIC APPEAL / PARISH FINANCIALS

Thank you to everyone who has made a donation or pledge in the last few months. We continue to make headway on our deficit. If we can keep the momentum going through June, I'm hopeful that with our cost cutting measures, we will come close to breaking even. Most importantly our monthly EFT and credit card donations are up with recurring gifts. This is wonderful news as it really helps our cash flow, thank you so much! If you do not currently give monthly, please considering signing up by either using the Stewardship envelopes in the pews or on our website, (click on Give then Online Giving). If you need any assistance setting up an online account, please contact Lianne Nelson our Bookkeeper at LianneN@stjosephparish.org or 206-965-1653, she will be happy to help you.

It is also time for the Annual Catholic Appeal. What is this ACA? It is a unified effort in which all parishioners are asked to provide critical financial support to 60 Diocesan ministries, this includes inclusion ministries, youth ministries and migrant ministries. We have been assigned a goal of 162,011. If we do not reach our goal we are sent a bill for the remaining amount. You can call it a goal, tax or bill but we have to pay any remaining deficit before next year's campaign starts. When I came back to St. Joseph there was a large deficit as we were 34K short of our ACA goal. Our tight budget can't absorb a deficit again. You may have noticed that we are not pushing from the pulpit or taking time during mass to fill out the cards. Many parishes reach their goal that way with a little more arm twisting. That is not St. Joseph's style and I think you're probably grateful for that. Together with both large and small gifts we need to come together as a Parish, reach our goal and assist these worthy ministries. As always, please call or email me with questions or comments, marti@stjosephparish.org or 206.965.1648. Thank you! *Marti*

	Current Fiscal Year to 5/19	Budget	Difference
Ordinary Income	\$1,518,897.82	\$1,614,600.00	(\$95,702.18)
Donations and Fundraisers	\$38,934.42	\$45,967.00	(\$7,032.58)
Business Income	\$7.00	\$0.00	\$7.00
Proceeds from Endowment	\$16,190.86	\$16,190.86	\$0.00
Total	\$1,574,030.10	\$1,676,757.86	(\$102,727.76)

Thank you to those who have already made their gift to this year's Annual Catholic Appeal! As of June 12th, 179 parishioners have committed \$73,877 to our goal of \$162,011. We are at 46% of our goal. Thank you!

A million thanks to: Aaron & Dorothy Ambuske, David Batchelder & Colleen McShane, Martin & Kelsey Brantner, Jon & Jeanne Cantalini, Ken Chapman & Denyse McFadden, Arthur & Sharon Crisera, Hank & Megan Cycyota, Andrew DeBerry, James & Janet Dwyer, Russell & Carolyn Fairbanks, Patrick Fennessy & Ann Alokolaro, Sean & Jamie Flynn, James Freeburg, Andy & Courtney Heily, Jack Hilovsky, Jim & Kathie Hood, Nabil & Layla Jammal, Daniel & Julie Little, Robin Martin, Robert & Eileen McCaffery-Lent, Jeffrey Morneau, Vincent & Catherine Mullally, Andrea Papi, Sr. Rosemary Perisich, SNJM, Jane W Peterson, Dr. Jon & Elizabeth Rhea, Glen & Elizabeth Rogers, Wolf & Leilani Saar, Rohan Sebastian, Ron & Erin Smith, Kyle & Jessica Smits, Matthew & Maria van Wollen, Dr. Stephen & Jan Waszak, Brian Werner & Kate Crisham, Peter & Karen Wickstrand and Deacon Steve Wodzanowski & Cyndy Ferrell.

FR. JOHN - CELEBRATING 25 YEARS OF PRIESTHOOD



*Please join us to
celebrate with Fr. John
his Silver Jubilee!
Sunday, June 23rd after
the 9:30 am Mass.*

*We will host a
celebratory breakfast
with him on the plaza.*

*All Are Welcome!
Join Us!*



Interested in Traveling to our Sister Parish to celebrate our 30th Anniversary?



*Come learn about our upcoming
Fall 2019 Delegation!*

**Sunday June 23, 2019
7:00pm @ Parish Center
(after 5:30 mass)**

As we celebrate our 30th year in communion with Arcatao, St. Joseph Church is planning a very special trip! We'll spend 9-10 days full of activities, including visiting St. Romero's tomb & hospital chapel, attending the celebration and mass of the Jesuit Martyrs of the UCA. We'll attend their 30-year celebration with our sisters and brothers of San Bartolome, and more!



Delegation Planning

One reason this relationship has thrived for 30 years is through delegations to and from San Bartolome. It's a unique way to see the face of Christ, living with and understanding the lives of the people of Arcatao. This is a unique and wonderful opportunity to celebrate, learn about another culture & our shared history, and how they are shaping their future.

Interested in More Information?

Please join us this **Sunday, Jun 23, 2019 @ 7:00 pm in the Parish Center Arrupe Room**. We'll talk about what a typical delegation looks like, how we travel with safety as our highest priority, answer questions, and discuss dates and costs. If you are interested in being part of this delegation but cannot attend this meeting, please contact Steve W. at stevew@stjosephparish.org or (206) 965-1646.

**Families
Welcome!**



ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE



PARISH LIFE

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

Young Adult Ministry

Camping Trip

St. Joseph Young Adult ministry is hosting a campout July 26-28 in the Okanogan-Wenatchee National Forest on the sunny east side of the mountains. We have reserved a group site campground for Friday and Saturday night that can accommodate 50 people. Depending on how many people come, we will ask for a few dollars per person to cover the reservation fee.

There are plenty of opportunities nearby for easy and more challenging hikes. We will have a group meal potluck on Saturday night. Breakfasts and lunches will be on your own. This is "rustic" car camping, with no running water and pit latrines. Make sure to bring enough water for yourself, BYOB, maybe a guitar or other instrument, and good campfire stories.

Please RSVP www.stjosephparish.org by July 7th. For more info, contact Katy Federico kmheerschap@gmail.com

Social

Join the Young Adult Ministry after 5:30 Mass on July 30th, for a celebration of summer with food, drinks, and picnic games on the lawn between the church and the Parish Center. Burgers, Dogs, Pop, Lemonade, Wine, Potato Salad, Chips provided. Bring a Salad, side dish or dessert to share.

Contact Thomas Sutton if you would like to help with setup, cooking, or cleanup, Thomasutton@yahoo.com

Seniors On The Go

Friday, July 5th - Anointing Mass at 11:30 am. Please join us for Mass. *(There will be NO luncheon after).*

FOLLOW ST. JOSEPH ON FACEBOOK

Did you know that St. Joseph has a Facebook page? Check out our posted pics and inspirational shares on our Jesuit identity. Additionally, information about events at the parish are updated regularly. And while you're at it, please "like" us.

Check us out at: www.facebook.com/stjosephseattle



Recorded Homilies

St. Joseph is now recording the homily each weekend. We are sharing those recordings on our website, www.stjosephparish.org and also on our Facebook page, www.facebook.com/stjosephseattle. Please feel free to listen and to share them with others. We hope you enjoy this new feature.

LITURGY AND WORSHIP



Come Pray With Us!

Monday Night Prayer Groups

Join us in prayer this **Monday 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. We have volunteers ready to help guide those who are just learning.



St. Joseph Community extends its prayers and hopes for the following intentions:
Wishing fathers on Father's Day a happy and joy filled Sunday . . . For families and friends safe travel during their summer vacation . . . For Fr. Julian as he prepares to embark on a new journey to the Philippines . . . For Fr. John who will be celebrating his silver anniversary as a priest . . . Thanksgiving for all God's graces and blessings . . . For those who are healing from illness or falls.

*"Be renewed in the spirit of your mind."
Ephesians 4:23*

ST. JOSEPH SCHOOL



**Now accepting applications
for the
2019-2020 school year**

**Schedule a tour today!
206.329.3260 ext. 243
Learn more at:**

www.stjosephsea.org



ST. JOSEPH SCHOOL
established 1907



FAITH JUSTICE

Join our friends at IRC,
as they celebrate
World Refugee Day!



14TH ANNUAL CELEBRATION OF

WORLD REFUGEE DAY

POP-UP ART SHOW
APPS + REFRESHMENTS
FREE AND OPEN TO ALL

JUNE 20 2019 6-8PM

Presented by:



LA MARZOCCO CAFE
472 1ST AVE N, SEATTLE, WA

BIT.LY/ARTVOCACY2019

JV EnCorps

Volunteer Service & Welcoming Spiritual Community for Older Adults! Jesuit Volunteer EnCorps (JV EnCorps) is now accepting applications for 2019-20! JV EnCorps, a program of JVC Northwest, facilitates rewarding opportunities for service, community and spiritual formation for adults 50 and older who are committed to social and ecological justice. During their ten months of part-time volunteer service, participants meet monthly for fellowship, reflection and to explore the values of community, spirituality, simple living and social & ecological justice. Our values arise from Ignatian Spirituality and JV Encorps is an inclusive and ecumenical community. Priority application deadline: August 31st. Opening Retreat in September. For more information contact Helen at: JVESeattle@jvcnorthwest.org or visit www.jvencorps.org

JVEnCorps
A PROGRAM OF JVC NORTHWEST