

Sunday, July 28, 2019 * Seventeenth Sunday of the Year * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*“Ask and you will receive; seek and you will find;
knock and the door will be opened to you.”*



*“What father among you would hand his son a
snake when he asks for a fish?”*

SEVENTEENTH SUNDAY IN ORDINARY TIME
JULY 28, 2019

Homily This Week: Deacon Steve
Wodzanowski

Homily Next Week: John D. Whitney, S.J.

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9:30 am & 5:30 pm

Readings for August 4, 2019

FIRST READING: ECCLESIASTES 1:2; 2:21-23

SECOND READING: COLOSSIANS 3:1-5, 9-11

GOSPEL: LUKE 12:13-21

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

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Mary Helen Bever, Primary School Dir x215

Vince McGovern, Middle School Dir x219

The Pilgrim's Story

Up to the age of twenty-six, he was a man given over to the pleasures of the world. Out of a vain, vehement desire to win renown, he took special delight in the career of a soldier.

-The Autobiography of St. Ignatius-

Nearly every year since I first entered the Society of Jesus, I spend part of the month of July re-reading the *Autobiography of St. Ignatius*, in preparation for his feast day on 31 July. It is, for me, one of the foundational books of my Jesuit life; the story that reminds me, both in its form and substance, of what my vocation to the Jesuits entails, while challenging me to avoid settling for anything less. At times touched with self-deprecating humor and alive with a mature humility, this story of his years of pilgrimage and discovery—of the ways the young Iñigo was gradually and lovingly led to surrender all he was to God—consoles me in the twists and turns of my own journey. I can appreciate the false starts and the failed attempts of the Pilgrim whom Ignatius describes. And though as a young man I was stunned, like many modern readers, by the excessive acts of mortification and penance in which Iñigo engages, yet I recognize today the desire of youth, and I am moved by the journey he makes from mere external penances to the deeper mortification that comes from mission. The older I get—and I am roughly the age now that Ignatius was when he dictated the text—the more I see the pattern in the story, a pattern that incarnates the *Spiritual Exercises* in the life of the Pilgrim, and that ends just as the Pilgrim becomes a part of something greater than himself, just as the Lord takes and receives all he is and puts it at the service of the Church. For Ignatius, the *Exercises* as prayed or studied was only the beginning: it was the *Exercises* as lived which mattered—that journey from narcissism to humility, from vainglory to surrender, from the illusional happiness of self-determination to the real joy of love and the giving of oneself to others.

Ignatius never intended to write an autobiography, believing that he was merely the agent of God's grace and that Jesus was the true founder of the Society. Yet, reluctantly, urged on by Nadal and other Companions—and after asking them to offer three Masses each in prayer about the matter—he submitted to their wishes, and in 1551, ten years after the founding of the Society of Jesus, Ignatius agreed to narrate his story, choosing Luis Gonçalves da Camara as his scribe. Though it would take him another five years to complete the relatively short narrative—his full-time job of running the young Society often kept him from the work—he stops the story at the establishment of the Society and the beginning of its ministries in Rome. His last words on the subject to da Camara—“*Master Nadal can tell the rest*” (99)—reveal his sense that, with the start of the Jesuits, his personal story, i.e., the story of the Pilgrim, had come to completion. He was now a part of the Company of Jesus, placed at last in the presence of Christ.

Yet, if the end of the *Autobiography* seems brusque—as it did to da Camara—the story that precedes it demonstrates why Ignatius might end it so; for his entire life, as he reflected upon it, was a journey out of self-centeredness and into Christ. Thus, he begins Iñigo de Loyola, born the youngest son of a minor noble in the Basque region

of Spain in 1491, who exemplifies the personal heroism romanticized at the end of the feudal age. As a young man, Iñigo thought he would become one of the great heroes he loved to read about in the literature of his day: fighting for the just cause and winning the struggle for his beloved. Chivalric and charming, he was both brave in battle (as the *Autobiography* tells) and courtly in his approach to women. Indeed, even after he was critically wounded in the battle of Pamplona and began his path of conversion, the change was largely superficial. Laying his arms at the foot of the Black Madonna at Montserrat monastery and standing vigil there, he changed the object of his affection, but not his understanding. Though he now saw himself doing great things for God instead of the Emperor, and serving Mary instead of a noble lady, Iñigo de Loyola still believed that to be someone great he must first become the medieval idea of an individual hero—replacing Lancelot or Amadis of Gaul, with St. Dominic or St. Francis. However, God, who can bless the barley loaves meant for one boy and make them feed a multitude, saw that what was needed for Iñigo was not to achieve the ideal of personal glory, but to become fully himself: i.e., to accept the blessings of his life as gifts, meant to feed him and all those whom he was to meet.

Though he seeks to be honest in the *Autobiography*, Ignatius is often betrayed in this desire by subsequent generations of followers, who want to make him—instead of Christ—the center of his story. Thus, when they tell the story of Montserrat, the followers of Ignatius often miss the gentle humor which undercuts the nobility of the lonesome knight, and fail to mention the episode with which the story ends. As Ignatius recalls it, the Pilgrim, who had traded his noble clothes for that of a pauper, travels a short distance from Montserrat when he is overtaken by a man who asks him about the trade, since the poor man, appearing in the fine clothes, had been arrested shortly after Iñigo's departure. So it is that Iñigo, seeking to pursue his own sense of noble poverty and imitate the great saints of whom he had read, becomes a source of punishment rather than grace, for he has not yet surrendered to God, not yet turned to the Jesus who loves him, but remains caught in his ideas of God—ideas that have more to do with him than with God.

Throughout the rest of the text, the Pilgrim slowly learns what true conversion entails, and comes to recognize that God's love for him precedes and overwhelms any love he can earn for himself. God loves him because God loves him, and not because he deserves that love; and all Iñigo's efforts to deserve it or to control it, to comprehend it or direct it—all the attempts to make God go where he thinks God should go—only end in unhappiness and despair. Whether in Manresa, where Iñigo considers suicide because he cannot seem to live the life of Dominic or Francis; or in the Holy Land, where

his desire to work among the infidels is thwarted by the authorities who don't need another religious zealot in their midst, Ignatius portrays his younger self as learning by experience the hard lessons of humility and the deep grace of surrender. Even in the culminating moment of La Storta, where, in a small roadside chapel on his way to Rome, Ignatius is blessed by a vision of the Trinity, God demonstrates to Ignatius that grace will be different than he imagines. For though he had been praying to Mary for years to "*Place me with your Son,*" it is not Mary, but the Father who comes to him, placing the Pilgrim in the presence of Jesus as he carries his cross and tells Ignatius, "*I want you to be in my Company.*" This small but significant transition, reminds Ignatius that not even his best desires determine God's actions, but it is always about God's will, given to him in love and communion. "*Like a master with a schoolboy,*" as he says of his experience at Manresa, Ignatius is led by God into moments that seem at times like failure or a revelation of his own smallness, but are filled with the grace by which he becomes Christ's Companion, united in the joy of surrender.

Though the stories of Manresa and La Storta are wonderful examples of God's action in the life of Ignatius, one very small story, rarely recalled from the *Autobiography*, has become a favorite of mine in recent years—in part because it lacks the grandness of the others. It is told late in the text, when Ignatius is on his way to Bologna in preparation for ordination. He leaves Genoa and begins climbing along a mountain path when he somehow manages to get lost. Walking on, he finds the road growing more and more narrow, and he becomes nervous looking down the steep cliff towards a raging river. As it grows dark, the little path virtually disappears, and Ignatius, in terror, ends up crawling along the mountain-side, the roar of the water rising from below. Somehow, though, he makes it through, and comes to the outskirts of Bologna after what the *Autobiography* calls, "*the greatest of all physical efforts he ever made*" (91). At this moment of heroic victory, he makes ready to enter the city; but as he is crossing a small wooden bridge, he slips and falls into the muddy, muck-filled waters—giving, as he says, "*a good laugh*" to all around.

Terrified, muddy, and wet are hardly the images of the great saint that we expect; yet of all the stories in the *Autobiography*, I think I like this one best because it speaks to my experience of being a human being and being a Christian. We live in an age filled with terrors and muck, with narcissism and unwarranted cruelty. And there are days we will be terrified or humiliated, when we will be made objects of derision for the path we follow. But, as Ignatius came to know, God is still God, and the love of God—even when it seems hidden—is at work in us for the salvation of the world.

John S.

SEVENTEENTH SUNDAY IN ORDINARY TIME

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

Entrance Song

As We Gather At Your Table

HOLY MANNA/Daw



1. As we gat - her at your ta - ble, as we lis - ten to your
2. Turn our wor - ship in - to wit - ness in the sac - ra - ment of
3. Gra - cious Spi - rit, help us sum - mon oth - er guests to share that
word. Help us know, O God, your pre - sence; let our
life. Send us forth to love and serve you, bring - ing
feast. where tri - um - phant love will wel - come those who
hearts and minds be stirred. Nour - ish us with sac - red sto - ry till we
peace where there is strife. Give us, Christ, your great com - pas - sion to for -
had been last and least. There no more will en - vy blind us nor will
claim it as our own Teach us through this ho - ly
give as you for - gave; May we still be - hold your
pride our peace des - troy; As we join with saints and
ban - quet how to make love's vic - tory known.
im - age in the world you died to save.
an - gels to re - peat the soun - ding joy.

(5:30) There Is A Longing

Quigley



Refrain
There is a long - ing in our hearts, O Lord, for you to re -
veal your - self to us. There is a long - ing in our hearts for
love we on - ly find in you, our God.
Verses
1. For jus - tice,
2. For wis - dom,
3. For heal - ing,
4. Lord save us,
1. for free - dom, for mer - cy: hear our prayer. In
2. for cour - age, for com - fort: hear our prayer. In
3. for whole - ness, for new life: hear our prayer. In
4. take pit - y, light in our dark - ness. We
to Refrain
1. sor - row, in grief:
2. weak - ness, in fear:
3. sick - ness, in death:
4. call you, we wait: } be near, hear our prayer, O God.

Gloria

See Cards In Pews

First Reading

Genesis 18:20-32

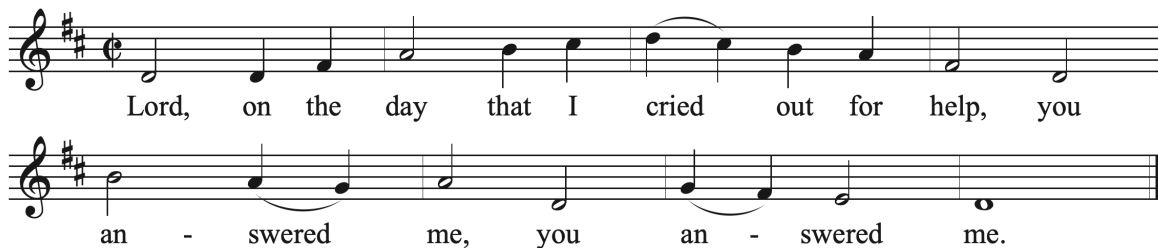
In those days, the LORD said: "The outcry against Sodom and Gomorrah is so great, and their sin so grave, that I must go down and see whether or not their actions fully correspond to the cry against them that comes to me. I mean to find out."

While Abraham's visitors walked on farther toward Sodom, the LORD remained standing before Abraham. Then Abraham drew nearer and said: "Will you sweep away the innocent with the guilty? Suppose there were fifty innocent people in the city; would you wipe out the place, rather than spare it for the sake of the fifty innocent people within it? Far be it from you to do such a thing, to make the innocent die with the guilty so that the innocent and the guilty would be treated alike! Should not the judge of all the world act with justice?" The LORD replied, "If I find fifty innocent people in the city of Sodom, I will spare the whole place for their sake." Abraham spoke up again: "See how I am presuming to speak to my LORD, though I am but dust and ashes! What if there are five less than fifty innocent people? Will you destroy the whole city because of those five?" He answered, "I will not destroy it, if I find forty-five there." But Abraham persisted, saying "What if only forty are found there?" He replied, "I will forbear doing it for the sake of the forty." Then Abraham said, "Let not my Lord grow impatient if I go on. What if only thirty are found there?" He replied, "I will forbear doing it if I can find but thirty there." Still Abraham went on, "Since I have thus dared to speak to my Lord, what if there are no more than twenty?" The LORD answered, "I will not destroy it, for the sake of the twenty." But he still persisted: "Please, let not my Lord grow angry if I speak up this last time. What if there are at least ten there?" He replied, "For the sake of those ten, I will not destroy it."

Responsorial Psalm

Psalm 138

Haas



I will thank you Lord with all of my heart, you have heard the words of my mouth.
In the presence of the angels I will bless you, I will adore before your holy temple. *Ref.*

I will thank you, Lord for your faithfulness and love, beyond my hopes and dreams.
On the day that I called you answered; you gave life to the strength of my soul. *Ref.*

All who live on earth shall give you thanks when they hear the words of your voice.
All shall sing of your ways: How great is the glory of God!" *Ref.*

Second Reading

Colossians 2:12-14

Brothers and sisters: You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead. And even when you were dead in transgressions and the uncircumcision of your flesh, he brought you to life along with him, having forgiven us all our transgressions; obliterating the bond against us, with its legal claims, which was opposed to us, he also removed it from our midst, nailing it to the cross.

Gospel Acclamation

Alleluia

Haugen



You have received a Spirit of adoption, through which we cry, Abba, Father.

Gospel

Luke 11:1-3

Jesus was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples." He said to them, "When you pray, say:

Father, hallowed be your name,
your kingdom come.
Give us each day our daily bread
and forgive us our sins
for we ourselves forgive everyone in debt to us,
and do not subject us to the final test."

And he said to them, "Suppose one of you has a friend to whom he goes at midnight and says, 'Friend, lend me three loaves of bread, for a friend of mine has arrived at my house from a journey and I have nothing to offer him,' and he says in reply from within, 'Do not bother me; the door has already been locked and my children and I are already in bed. I cannot get up to give you anything.' I tell you, if he does not get up to give the visitor the loaves because of their friendship, he will get up to give him whatever he needs because of his persistence.

"And I tell you, ask and you will receive; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. What father among you would hand his son a snake when he asks for a fish? Or hand him a scorpion when he asks for an egg? If you then, who are wicked, know how to give good gifts to your children, how much more will the Father in heaven give the Holy Spirit to those who ask him?"

Homily

Deacon Steve Wodzanowski

Offertory Song *Christ Has No Body Now But Yours #760*

Warner



No hands but yours to heal the wounded world,
no hands but yours to soothe all its suff'ring,
no touch but yours to bind the broken hope of the people of God.

No eyes but yours to see as Christ would see,
to find the lost, to gaze with compassion;
no eyes but yours to glimpse the holy joy of the city of God.

No feet but yours to journey with the poor,
to walk this world with mercy and justice.
Yours are the steps to build a lasting peace for the children of God.

Through ev'ry gift, give back to those in need;
As Christ has blessed, so now be his blessing,
with ev'ry gift a benediction be to the people of God.



Holy, Holy, Holy

Mass of Wisdom

Janco

Ho - ly, Ho - ly, Ho - ly — Lord God of hosts.
Heav-en and earth are full of your glo - ry. Ho - san - na!
Ho - san - na! 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

We pro - claim your death, O Lord, and pro - fess your
re - sur - rec - tion, un - til you come a - gain.

Great Amen

A - men. A - men. A - men.

Lamb of God

Cantor *All*
Lamb of God, you take a - way the sins of the world, have
Cantor *All*
mer - cy on — us. Lamb of God, you take a - way the
sins of world, — 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 Song

Blest Are They #735

Haas

Re - joice and be glad! Bless-ed are
you, ho - ly are you! Re - joice and be glad!
Yours is the king - dom of God!

Blest are they, the poor in spirit, theirs is the kingdom of God. Blest are they, full of sorrow, they shall be consoled.
Blest are they, the lowly ones, they shall inherit the earth. Blest are they who hunger and thirst, they shall have their fill.
Blest are they who show mercy, mercy shall be theirs. Blest are they, the pure of heart, they shall see God!
Blest are they who seek peace; they are the children of God. Blest are they who suffer in faith, the glory of God is theirs.
Blest are you who suffer hate, all because of me. Rejoice and be glad, yours is the kingdom; shine for all to see.

Recessional

Standin' In the Need of Prayer

Spiritual

1. Not my broth - er, nor my sis - ter, but it's me, Oh Lord,
2. Not the preach - er, nor the dea - con, but it's me, Oh Lord,
3. Not my fa - ther, nor my moth - er, but it's me, Oh Lord,
4. Not the stran - ger, nor my neigh - bor, but it's me, Oh Lord,
Stand-in' in the need of prayer; Not my broth - er, nor my sis - ter,
Stand-in' in the need of prayer; Not the preach - er, nor the dea - con,
Stand-in' in the need of prayer; Not my fa - ther, nor my moth - er,
Stand-in' in the need of prayer; Not the stran - ger, nor my neigh - bor,
but it's me, Oh Lord, Stand - in' in the need of prayer.
but it's me, Oh Lord, Stand - in' in the need of prayer. It's
but it's me, Oh Lord, Stand - in' in the need of prayer.
but it's me, Oh Lord, Stand - in' in the need of prayer.
me, it's me, Oh Lord, Stand - in' in the need of prayer. It's
me, it's me, Oh Lord, Stand - in' in the need of prayer.



30 YEARS AS A SISTER PARISH

A Reflection by Sam Kennedy, Sister Parish Committee Member

Meet Saul Hernandez

Saul is the academic and social advisor to the DHP student scholarship program. DHP stands for *Desarollo Humano Popular* — which translates roughly to Human Development of the Common People. This loose translation hints at the broad and important focus of DHP: providing students from our sister parish in Arcatao and nearby rural areas of El Salvador the opportunity to deepen themselves through higher education at the universities in the capital of San Salvador. Since 2002, St. Joseph has been committed to working alongside our Sister Parish to support this program that allows opportunities beyond emigration or farm work.

For teenagers coming from small communities in the mountains of central El Salvador — towns of 200 or 300 people — you can imagine how startling of a contrast it is to find themselves in a city of 1.2 million. Compared to a town like Sicaquites with roughly 300 people, San Salvador is 6,000 times larger. Almost every weekend, these students leave the city to return home to be with their friends and families, to slow down amidst the comforting confines of lush green hills and dusty roads with familiar faces. But then come Sunday, they must make the four hour trek back into the capital to attend their classes.

As the Director of DHP, Saul faces a big task helping these students manage this new life. The transition to college is complicated for anyone. I recall my own attempts to learn how to organize my life without my parents present. Yet I faced nothing like this overwhelming cultural incongruity. According to Saul, the first-year students struggle the most. They feel alone and miss home. They are sharing a house with other DHP students, many of whom they had never met before. What a contrast to a life where you know all of your neighbors, where it is commonplace for a friend to walk through your backyard to see what you're doing.

Saul does his best to ease this transition, organizing nightly dinners where all the students gather to eat together — an effective approximation of the communal family settings they have all left. He also leads weekly meetings filled with team-building games, opportunities to interact and share experiences. I asked him his favorite, and he — along with Cristian a DHP student studying English — explained a game called “Secret Friend” in which the participating students receive the name of another participant a week in advance. They will purchase a small gift for this student, costing no more than \$4-5 dollars. Then at the meeting, each student will describe the characteristics of their “secret friend” until the group is able to successfully guess.

At this point, the student gives their gift to the identified “secret friend”. For students living in a big city, this type of dynamic game must help soften the hard edges of city life and offer ease amidst the intensity of so many strangers.

Yet as I have shadowed him these past two days, I am beginning to gain an understanding of the breadth of his job. Not only is he serving as an emotional support — and that is clear in the way that students warmly greet him — but he also manages the logistics of the two homes that house DHP students. Yesterday, we made our way across the city to pick up the internet and water bills and then had to head into the city center to pay these bills. Today, we visited Office Depot to replenish school supplies. In between these errands, he has been working to prepare reports on the current academic semester, collecting grades and identifying students at risk of failing classes. He will share these reports with the San Bartolome Parish and with outside parties like St. Joseph. He will also work with the students who are not passing classes to identify tutors and other academic supports to ensure their success.

Saul is deeply interested in how to help the students. He is always trying to learn more about psychology. While together, we spent an hour perusing a local bookstore, looking at different opinions of the sociological problems of El Salvador. Earlier that day, we spoke with another DHP student who is interested in studying social work. Saul believes in the power of story. He wants to help students think about the stories that they carry about themselves, and eventually to transform these stories in empowering ways. He is also a parent, with a one year old daughter. His family lives in a nearby town, Sonsonate, so he typically only sees them on weekends, but it is clear based on his gentle, loving nature that he is a great father.

I am grateful to have had Saul's hospitality helping me settle in to my time in El Salvador. He has been responsive to my requests and is always willing to slow down his speech when I look at him confused. He is a warm support to these students looking to expand their lives beyond what had previously been thought possible — and importantly, he does so in a way that acknowledges their origins, and seeks to create and nurture communities like the ones to which they hope to eventually return (armed with new knowledge and skills)!



FAITH JUSTICE



St. Joseph Winter Shelter Program: Important Update

Our longtime Winter Shelter Coordinator, Taffy McCormick has retired. We will have a gathering in the fall to thank and appreciate Taffy for her years of dedicated service to the men of St. Martin de Porres Shelter. I can say without a doubt, there would not have been a Winter Shelter without Taffy and her willingness to organize and operate it year after year. I would love help in planning the proper way to thank Taffy. I also know many of you have been committed to helping either as an overnight host, meal provider or shopper year in and year out. Thank you!

Knowing this I am confident together we can come up with a new plan to operate the Winter Shelter. My initial thought is to have a small team of 3-5 people who can help me run the Winter Shelter. What if one person took on the coordination/scheduling of the overnight hosts and another person took on the coordination/scheduling of the meal providers? What if 1-2 people shared the responsibility of shopping and keeping the shelter space stocked and tidied. We do have a significant hurdle we need to get over: finances. In the past, Taffy recruited friends to cover the cost of running the shelter which is approximately \$900 - 1200 per month. Unfortunately the Winter Shelter cannot be funded out of the parish budget, so we need to do some fundraising. A possibility to consider is promoting the Winter Shelter to anyone who has Matching Funds available through their workplace. While matching funds cannot support the Parish, we can use them for social service outreach programs. For example: Microsoft employees can donate through the Benevity Causes Portal to the St. Joseph Homeless Support Program. I'm also open to other suggestions for funding to keep our Shelter Ministry going.

My goal is to schedule a meeting during the summer with anyone interested in helping with the continued running of the Winter Shelter. If you are interested, please contact me at 206-965-1646 or stevew@stjosephparish.org. **We will have a meeting of interested folks on July 30th, Tuesday, at 7 pm in the Parish Center.**

Blessings - Deacon Steve Wodzanowski

Lazarus Center

Lazarus Center celebrates its first anniversary at our new location this month! We've made some home improvements over the year. On **Saturday, August 3, 2019**, we're hosting an open house at the Lazarus Center and invite you to come for a visit to check out the updates. We'll be serving lunch and giving tours from 11:00 am to 2:00 pm. Come see firsthand how we help homeless seniors in our community. RSVP to [LazarusCenter@ccsww.org](mailto:RSVPtoLazarusCenter@ccsww.org)

Saturday Night - St. Martin de Porres Meal Ministry

St. Joseph's parish provides a meal to the men at St. Martin de Porres Shelter every Saturday night. We have four teams, one for each Saturday of the month. We are looking for parishioners to volunteer and join one of our weekly teams. Then you have the option of deciding each month how you want to contribute.

1. Serve at the St. Martin de Porres shelter (5:45-8:15pm)
2. Contribute food items: milk, ice cream, fruit, hard-boiled eggs, sandwiches, hot dogs, or lasagna. It varies from team to team. (You can drop off items during the week in the vestibule kitchen if you are going to be out of town!)

We usually serve between 150 and 220 Men a night. This is a great opportunity to serve as a family or with a group of friends. We have a special 5th Saturday team that helps out whenever a 5th Saturday pops up on the calendar. **If you would like to learn more or volunteer, contact Deacon Steve at stevew@stjosephparish.org or 206-965-1646.**

Recovery Cafe

Please join us at the NEW SODO location for a construction tour on July 31st at 7 pm! If hard hats are required, we will provide them!

Please RSVP to rsvp@recoverycafe.org, new location, 4202 6th Ave South 98108





PARISH LIFE

Men's Ministry

Wednesday, July 31st, 5-7 pm - Jamjuree on Capitol Hill

Join us for a discussion with Deacon Steve Wodzanowski and others at Jamjuree, a superb Thai restaurant at 509 15th Avenue, walking distance from St. Joseph. The food is good, the dialogues are interesting, and the beer is cold. Space is limited so reserve your spot today. (We have a table for ten). Please RSVP to Robert Rogowski, rjrogowski@gmail.com.

St. Joseph Men's Ministry Hike

Saturday August 17th - Snow Lake

<https://www.wta.org/go-hiking/hikes/snow-lake-1>

Meet in the St. Joseph parking lot at 7:30 am to carpool

Northwest Forest Pass required to park at trailhead

Stop for refueling at North Bend Bar & Grill.

Arrive back at St. Joseph around 4 pm.

RSVP to Ian Anderson, ian.j.anderson.cpa@outlook.com

LGBTQ Ministry

Home Mass and Potluck

Tuesday, August 20th at 6:30pm

Please join the LGBTQ Ministry to celebrate a home Mass and to share a potluck dinner, community and fellowship at the Greenlake home of Val Ritchie and Kathy Hastings. Fr. Glen Butterworth, SJ will be the presider. Please bring your favorite side dish and beverage. RSVP is appreciated as space is limited. Please email theresal@stjosephparish.org or call 206.965.1651 to RSVP, and for the location address.



Seniors On The Go

Friday, August 2nd - Anointing Mass at 11:30 am. Please join us for Mass. *(There will be NO luncheon after).*

Friday, September 6th - Anointing Mass at 11:30 am. Please join us for Mass. *(There will be NO luncheon after).*



St. Joseph Community extends its prayers and hopes for the following intentions: For a cousin and for others who have been diagnosed with cancer or a chronic disease, help heal their pain . . . For a good night's sleep . . . For relief from addiction . . . Grateful for our First Responders.

***"Wait on the Lord;
Be of good courage,
And He shall strengthen your heart;
Wait, I say, on the Lord!"***

~Psalm 27:14

Rest in Peace

Beloved parishioners who passed away recently:

MHB Conant

Larry Lacktrup

Annette McDonald

Save The Date ST. JOSEPH WOMEN'S MINISTRY RETREAT

SEPTEMBER 28, 2019 | At Parish Center | Cost \$50

For more information or to help with this retreat please contact TheresaL@stjosephparish.org

Immigration Vigil

August 8th at 5:30pm - St. James Cathedral - 804 Ninth Avenue - Seattle,

St. James Cathedral will host a special Mass in response to the immigration crisis at our borders. As fear and xenophobia rise, many of our brothers and sisters live in fear of ICE raids and family separation. This is an opportunity to come together in prayerful solidarity for those who are suffering, and to pray that our nation may respond with compassion to those who come to our borders fleeing poverty and violence. The Mass will conclude with the lighting of candles. All are welcome.

WELCOME BACK FR. GLEN

Vocation and Response

Sometimes knowing what you don't want to do with your life is as helpful as knowing what you do want to do. I was quite sure I didn't want to spend my years competing with others, first to secure basic necessities and then to secure the perks of success. My father was leery of this kind of reasoning. One of his refrains was, "You have to be rich to think that way." And I certainly was rich - in experiences, in opportunities, in being cared for and part of a wild, international family.

When I was 10 our family's Greek pastor, Fr. Paul Buhagiar, S.J., took us to the Holy Land. Things were a little different in 1980 as there was no line to enter the Edicule in the Church of the Holy Sepulchre. In fact, I was able to spend some time in there by myself and while I wouldn't say I heard something, I did experience something. It stays with me to this day.

Nonetheless, I was the kid who ordered a pizza when my cohort was fasting during our Confirmation retreat. Going to church was something Mom made me do, not something I wanted to do. And when she couldn't force me to go anymore, she tricked me into going by letting me drive to church from the time I was 13. If you ask any of my childhood friends if I was destined to become a priest, they'll have a good laugh (one of my BFFs, Andrea, lives in West Seattle and so you can ask her!). Things began to change in my mid-twenties when I moved to New Mexico after my foray into politics. I became acutely aware of the natural world while working at the Sioux Trading Post; supplying antlers and pelts and beads and skins and feathers to native peoples for their pow wows, I entered into relationship with a spiritual world that was new to me. I remember sitting in a great kiva in Chaco Canyon with my friends Carol and Steve and having a revelation of what it all means to be a part of the Medicine Wheel. I began to see a Tibetan lama for direction. How I connected the two, I'll never understand.

Seeking remained avocational throughout my time in New Orleans, where I worked in a glass studio - getting the furnace temperature just right and tinkering with the timing on the annealer. But I knew something was happening in my soul as my hands worked the molten glass. I had the instinct that wherever I was headed would mean celibate chastity and that was NOT on my agenda. A full response was going to take some time. Easier for me was divesting myself of material accumulation - renunciation as liberation from suffering. Having sold or given away absolutely everything, I headed for Chagdud Gonpa in Northern California and set up camp in those beautiful woods by the Trinity River while participating in the life of the Tibetan community. After a particular day of empowerment, I had an experience that I can only describe as, "This isn't it. This isn't where I am called to be."

Fast forward some years and I'm walking down Summit Ave near E. Pike here in Seattle. I pause and realize that I'm walking home from St. James Cathedral. I make this walk so often that I know the cracks in the sidewalk. I ask myself, why am I always walking to St. James? I go in to see Fr. Mike and have a conversation but it's obvious I'm not quite ready. I need to have more experiences before I can commit fully to Christ and the Church. And so, with customary freedom, I up and move to rural China to seek answers and I teach English to children and engineers to pay the bills. I need to know if Christ is truly universal or just a cultural phenomenon. Lo and behold, I find myself day after day walking through the villages of Jiangxi Province on the floodplains of Poyang Lake. Farmers come to recognize me and wave as I pass by. Water buffalos lumber past and frogs croak from the wetlands. And kids who will never go to school pick through garbage heaps. I open up the Bible and I fall in love with Jesus. Truly, Christ plays in ten thousand places.

I think I'm a lot like many cradle Catholics today in that the Church really didn't hold my attention once I became a teenager. And my spiritual questions, my being part of a very complex global reality, seemed bigger and more profound than what I experienced when I went to church. And so, far from faulting someone for being a seeker, I believe I'm called to witness to the grandeur of God among a people so diverse and so varied in experience. Having taken the long way home, I can preach with absolute certainty that Jesus Christ is everything the Church teaches, and more.

WELCOME BACK FR. GLEN

As kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring; like each tucked string tells, each hung bell's
Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves — goes itself; myself it speaks and spells,
Crying What I dó is me: for that I came.

I say móre: the just man justifies;
Keeps grace: that keeps all his goings graces;
Acts in God's eye what in God's eye he is —
Christ — for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men's faces.

~Gerard Manley Hopkins, S.J.



ANNUAL CATHOLIC APPEAL

Thank you to those who have already made their gift to this year's Annual Catholic Appeal! As of July 25th, 285 parishioners have committed \$123,136 to our goal of \$162,011. We are at 76% of our goal. Thank you!

A million thanks to: Rose Mary Bacina, James & Mary Helen Dean, Patty Geraghty, Collin Hennessey & Lin Holley, George & Debra Hofbauer, Douglas & Merilee Hudson, Ryan & Laura Kelley, Erin Oliver, Valerie Ritchie, Blake & Natalie Rodgers and Sandip & Carrie Soli.

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



ST. VINCENT DE PAUL

St. Vincent de Paul volunteers regularly meet people who live on the edge. Some are the working poor. They earn money. But too often they get part-time hours that are irregular, or may not get any at all in some weeks. Some are well trained, say in nursing; others may work in retail stores at minimum wage; still others may carry a disability that limits what they can do or how often.

Your donations the first of the month enables us to help these folks when they are short for the rent, for food, for the heat bill, or even some money to replenish their Orca card for the bus or light rail. Without fail these people, young and old alike are grateful for this help.

For us, it is a privilege to be able to represent you.

The generous donations of St. Joseph parishioners, collected after Masses on the first Sunday of each month, provide the means by which we can help people in need with food, clothing, rent, bus fare and utility bills. We have no overhead expenses, so 100 percent of donations go to help the people we visit.

We Vincentians are united in an international society of charity by a spirit of poverty, humility and sharing, which is nourished by prayer and reflection. Vincentians witness God's love by embracing all works of charity and justice. We collaborate with other people of good will in relieving need and addressing its causes, making no distinction in those served because, in them, Vincentians see the face of Christ.

We meet on two Monday evenings per month at 7 pm in the Parish Center, and welcome people of all ages. Join us!

If you would like to attend a meeting or are interested in learning more about the society, please email svdp@stjosephparish.org



Our next St. Vincent de Paul Collection is August 3rd & 4th



FAITH FORMATION

Children's Faith Formation 2019-2020

The CFF program continues to flourish with the participation of so many children and youth in grades Pre-K thru Junior High. This is a program that takes many hands and hearts to provide strong and consistent faith formation for our youngest parishioners. To volunteer, please contact cff@stjosephparish.org

Course Offerings

Scholarships available for all our course offerings!

Children's Faith Formation Childcare: During the 9am Mass for children 1-3 years old. This is a time for your child to begin experiencing church through playtime. Children are supervised by a paid adult and volunteer youth. Open year-round, register at any time. The annual fee is \$110.

Children's Faith Formation Pre-Kindergarten (CFF Pre-K): During the 9am Mass for children *3 1/2-5 years old. This is a hands-on, Montessori-style class for our young ones. **Your child should be out of diapers and able to follow simple directions, such as those given in a pre-school setting.* The annual fee is \$50.

Children's Faith Formation K (CFF K): During the 9am Mass for children currently enrolled in Kindergarten (private, public, home, or parish school) beginning in the fall. Classes consist of scripture stories, arts & crafts, songs, and gym playtime. Pickup is in the old gym across from the Social Hall. The annual fee is \$50.

Children's Faith Formation 1 (CFF 1): The first of a two year Sacramental Preparation program for First Reconciliation and First Eucharist. Participation and completion of CFF 1 (or equivalent) is required before the second year, during which your child would receive these sacraments. This includes children in our parish school, public school, other private school or home school. The annual fee is \$85.

Children's Faith Formation 2 (CFF 2): ALL children planning to receive First Reconciliation and First Eucharist this upcoming school year must have completed the CFF 1 class (or equivalent) last year whether you attend our parish school, public school, other private school or home school. Additional retreat and home materials provided for immediate preparation. There is a \$135 annual fee.

To sign up, visit our
Faith Formation Page:
www.stjosephparish.org
Questions?

Email, cff@stjosephparish.org

Children's Faith Formation Year 3 & 4 (CFF 3/4): This class is for children to reflect, learn, and continue to practice their faith. We will continue to use arts, scripture studies, and community building activities to strengthen our faith and knowledge of the Church. The annual fee is \$50.

Children's Faith Formation Year 5 & 6 (CFF 5/6): This class for youth in 5th & 6th grades focuses on the liturgy, Church teachings and growing faith through prayer. The annual fee is \$50.

Children's Faith Formation Year Junior High: This class is a 3-year Bible study for youth in 7th, 8th, & 9th grades. The annual fee is \$50 for each of the classes PLUS \$25 for materials (Bible & workbook).

High School Confirmation: Youth must have already received the Sacraments of Baptism and Eucharist, and continued in ongoing faith formation through parish programs or Catholic High School. Students are actively seeking the Sacrament of Confirmation and are participating members in their parish and personal faith life. Classes begin the end of September and end in January. The annual fee is \$150.

High School Confirmation

St. Joseph's High School Confirmation Team is seeking new members to join our team. Yearly, 20-30 High School Youth receive the Sacrament of Confirmation. We need vibrant faith-filled people to help form them in the faith. This is a 13-week preparation program with an offsite retreat. No teaching experience is necessary, but knowledge of the faith with a desire to ignite a spark of faith in others is. All volunteers are required to take the Archdiocese Safe Environment Class. If you are interested or would like further information, please contact Theresa Shepherd-Lukasik at theresal@stjosephparish.org or 206-965-1651.