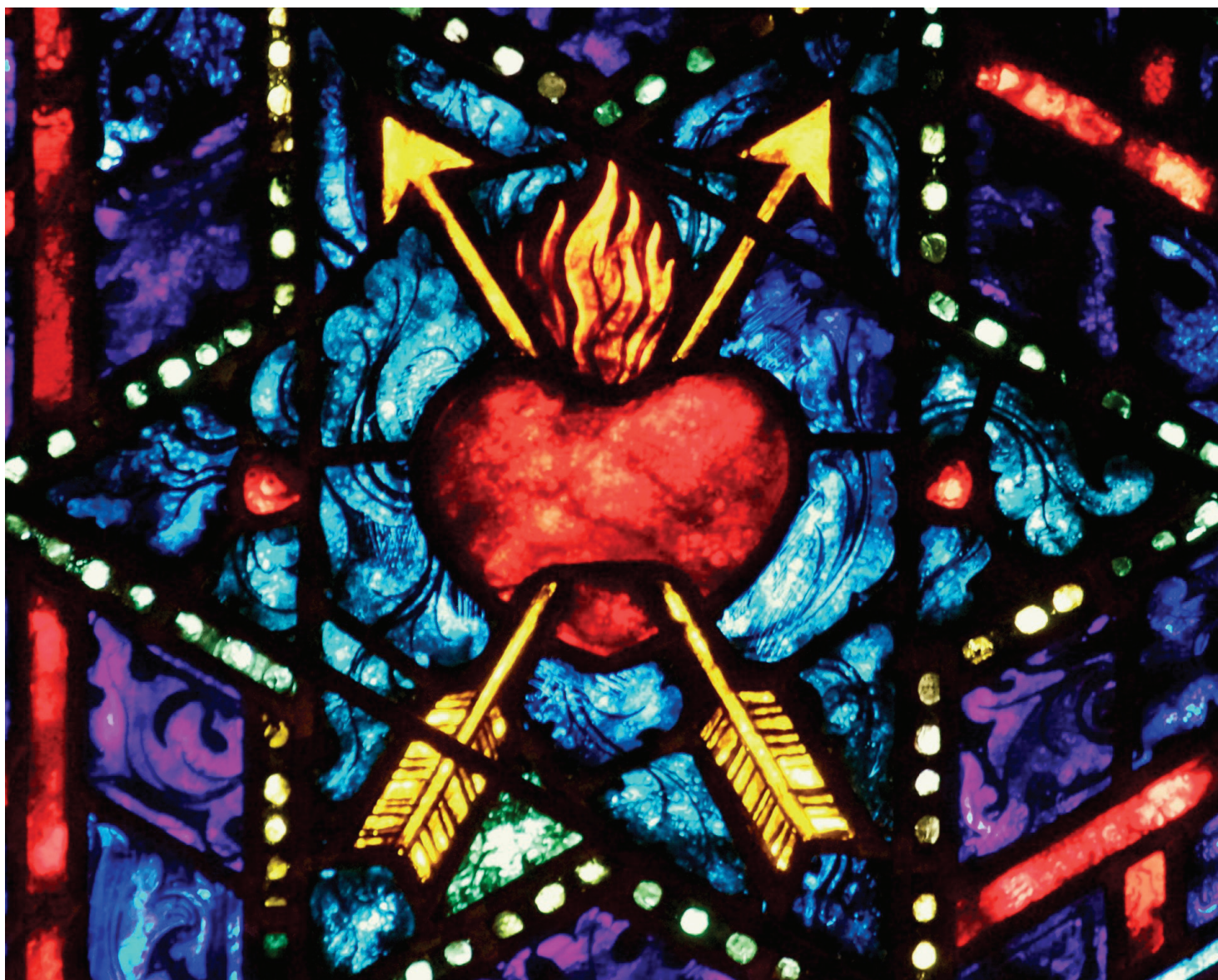


Sunday, August 11, 2019 * Nineteenth Sunday of the Year * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*Faith is the realization of what is hoped for
and evidence of things not seen.*

NINETEENTH SUNDAY IN ORDINARY TIME
AUGUST 11, 2019

Homily This Week: Glen Butterworth, S.J.
Homily Next Week: John D. Whitney, S.J.

Weekend Mass Schedule

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

Readings for August 18, 2019

FIRST READING: JEREMIAH 38:4-6, 8-10
SECOND READING: HEBREWS 12:1-4
GOSPEL: LUKE 12:49-53

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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Parochial Vicar

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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

Again

*Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.*

-W.B. Yeats-

*After this I had a vision of a great multitude, which no one could count,
from every nation, race, people, and tongue. They stood before the throne
and before the Lamb, wearing white robes and holding palm branches in
their hands.*

*Then one of the elders spoke up and said to me, "These are the ones who
have survived the time of great distress; they have washed their robes and
made them white in the blood of the Lamb.*

-Revelation 7: 9, 14b-

Accompanying this essay, I am including links to two essays you may remember. The first—I *Prayed Today for the Shooter*—I wrote in June 2016, following the attack by Omar Mateen on the Pulse nightclub in Orlando. Re-reading this essay, I am aware of how much I still believe its thesis, and, at the same time, how distressingly relevant it remains. It would be easy to publish the entire article again, changing just a few words—e.g., “Latino” or “immigrant” in place of “LGBTQ,” and “El Paso” instead of “Orlando”—and have it speak directly to last week’s attack at the Walmart in El Paso. Though there are, of course, certain differences in the events surrounding Orlando and El Paso, having to do in part with those to whom the shooter’s hate is directed, still both events begin with a man of disordered affections and overarching fear (who may or may not be mentally ill) whose rage at an imagined threat to his identity overflows into public violence. Enflamed by the shooter’s desire to do something “important”—something which gives him value, at least in his own mind—and by those public voices who foster hate as a means to increased revenue or power, this rage is combined with access to weapons whose sole purpose is the maximization of death, resulting in the sinful and tragic carnage we saw in Orlando, and see again in those images from El Paso. In both events, as in so many like them, the blinding power of ideology results in innocent blood—like the blood of Abel—crying out to God, as families weep and mourn for those they will not see again.

The second essay, which also seems distressingly appropriate for republication, with only minimal updating required, was written in October 2017, in the aftermath of the Las Vegas shootings. In this essay, I could easily change “Las Vegas” to “Dayton,” since in both cases, the events, though heinous, seemed less politically motivated than Orlando or El Paso. Yet, in both Dayton and Las Vegas, while the motive may not be clearly political, the driving need of the perpetrator is similar to that of the politicized killings of Orlando and El Paso: i.e., a disordered desire to assert his identity through violence. As with the white nationalism of the El Paso shooter or the homophobia of Omar Mateen, the shooters in Dayton, or Las Vegas, seem to possess a deep and powerful fear of disappearing—a need to proclaim that “*you will not replace us*,” as the neo-Nazis chanted at Charlottesville—which manifests itself in violence. As at Columbine or Aurora, such shooters seem driven to become notorious,

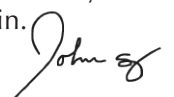
to make a name for themselves either by their “*leadership*” in a political movement (e.g., a race war), or by their individual extremism. Though not inherently a sign of mental illness (which is often used as a convenient scapegoat to keep us from facing other issues), this grand and suicidal assertion of identity reveals a despair that has deepened in our society at least since 9/11—exacerbated, no doubt, by the seemingly endless war. This despair makes many people—especially those who feel their “*rightful*” privilege has been usurped by others—susceptible to extremist ideology or to the abyss of private anger. As victims of the same entrenched racism that makes women and people of color feel marginalized, some white men (and it is mostly white men) become convinced that they should be more successful, and that their hopelessness and failure must be the result of enemies usurping them, stealing what is rightfully theirs.

This fear of erasure and sense of being wronged often manifests itself in acts of dominance over others—as though one might establish one’s identity by standing atop another—and may be found at the root of many disordered behaviors. For example, sometimes, this perceived need for dominance comes out as over-identification with a cause (e.g., the Aryan nation or the anti-federal government movement), in which the individual joins with others who validate his rage at being “*usurped*”. Or it may come out in verbal abuse of others, as in the vitriolic comments on many internet posts, or in vicious chants heard at rallies of political figures who seek to use rage and despair for their own political interests. But it may also take more destructive forms, as in acts of rape and other violence against women, or in “*gay-bashing*,” or racist assaults, or in the harassment of migrants and the abuse of refugees: all of these are signs not of power, but of that fear of weakness and of obliteration. And sometimes, in its most extreme form, this fear of being replaced, this disordered and toxic despair, takes the shape of murder, either against the particular “*enemies*” one imagines (or is led to imagine), or against society at large.

Nevertheless, it is not simply the alienation and fear entailed in these recent outbursts which draw so much attention (for many acts of violence, that are hardly noticed, come from these same motives); rather, it is the means and the effect of these violent assertions of self that make us look at them with shock and sorrow. The proliferation and easy access to weapons such as the semi-automatic AK-47 or the 100-round magazine may not be the *sufficient* cause to explain the evil acts perpetrated in Dayton or El Paso, but they are a *necessary* cause, without which such actions would rarely, if ever, happen. For by their cataclysmic power, these devices not only enable the desperate men whose quest for identity requires a big effect, they encourage them to act. Indeed, the carnage caused in so little time (in Dayton, it was less than a minute) is the primary reason we notice these killers—or in the case of El Paso, notice their cause—which is just what they desire. As such, the weapons become more than just neutral tools, they are the necessary means of identity for the shooter—and their easy procurement is an occasion of sin for our country.

We live today in a nation in the midst of what the book of *Revelation* calls a “*great distress*,” but the robes we wear are not washed in the blood of the Lamb, but in the blood of our own children and neighbors. So overwhelmed by the sheer magnitude of such shootings that only the most heinous even grab our attention, we run the risk of becoming what W.B. Yeats predicted: a place where “*the blood-dimmed tide is loosed, and everywhere / The ceremony of innocence is drowned*.” We can no longer afford to speak across each other on talk shows and at political rallies. We can no longer promote the straw arguments of video games or abstract moral decay that allow us to win debating points, while ignoring the truth of our situation. We can no longer speak of “*common-sense gun regulation*”—since far more is required—nor attribute these evil deeds to the mental illness of a “*lone wolf*.” Rather, we must look to the complex causality that is at work, not simply in the perpetrators of these acts, but in the culture itself—in our golden-calf politics and our ratings obsessed media, in the idolatrous understanding of the Second Amendment, that sees the right to own even the deadliest of weapons as inalienable and, in some views, ordained by God. We are in the midst of an epidemic of violence and hatred—an epidemic rooted in an existential despair that leads people into the desolate wastelands of suicide or political radicalism, and is enabled by arms dealers and politicians who willingly feed this darkness for the sake of those old enemies of our human nature: riches, honor, glory.

As Catholic Christians, sustained by a rich history of thought and a spirituality rooted in the Incarnation of Christ Jesus, we must stand with the great multitude and overthrow both the *material* cause of these massacres—e.g., by banning assault weapons and large magazines, by undoing a disordered understanding of the Second Amendment, by striking at the corrupting power of the NRA—and the *underlying* causes—i.e., existential despair, alienation, racism, and a model of masculinity which emphasizes dominance instead of compassion for others. Even as we bury our dead and bind up the wounds of our sisters and brothers, we must become agents of hope and mercy. We must recognize that these acts are engendered by a culture opposed to the life Christ offers, a culture of consumption and power that seeks to dehumanize us in so many ways: by enriching the few at the expense of the many, by dividing us into classes based upon race, by caging children in filth and fear, by denigrating and abusing women and girls, by deifying wealth and power at the expense of basic human needs, by sending young men and women to kill and die for the sake of special interests, by killing those who are most vulnerable because they are inconvenient. We must stand, as Christ stood, against this culture; and filled with the conviction Yeats fears we may lack, proclaim the love and hope of the gospel, again.



To read “*I Prayed Today for the Shooter*” and “*Do You Want Us To Call Down Fire*” please visit the front page of our website www.stjosephparish.org

NINETEENTH SUNDAY IN ORDINARY TIME

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

Entrance Song

Come and Journey with A Savior


Haugen



Come and jour-ney with a Sav - ior who has called us from our birth,
Come and jour-ney, jour-ney in - ward, come and seek him deep with - in,
Come and jour-ney, jour-ney out - ward, tell-ing oth - ers of his name,
Come and jour-ney, jour-ney on - ward, all our gifts we now shall bring,
who has washed us in the wa - ters, and who loved us on the earth.
where he meets us in our liv - ing, in our striv - ing and our sin.
tell - ing oth - ers of his glo - ry, of his cross and of the shame.
to the build - ing of a ci - ty that is ho - ly, Christ its king.
Come and jour - ney, come and jour-ney with a Sav-ior who has come. We are
all God's sons and daugh-ters. In the Spi-rit we are one. In the Spi-rit we are one.

(5:30) In the Lord I'll Be Ever Thankful

Taize



In the Lord I'll be ev - er thank - ful, in the Lord I will re -
joice! Look to God, do not be a - fraid; lift up your
voic - es, the Lord is near; lift up your voic - es, the Lord is near.

Gloria

See Cards In Pews

First Reading

Wisdom 18:6-9

The night of the passover was known beforehand to our fathers,
that, with sure knowledge of the oaths in which they put their faith,
they might have courage.
Your people awaited the salvation of the just
and the destruction of their foes.
For when you punished our adversaries,
in this you glorified us whom you had summoned.
For in secret the holy children of the good were offering sacrifice
and putting into effect with one accord the divine institution.



Responsorial Psalm

Psalm 33

Gelineau



Ring out your joy to the LORD, O you just; for praise is fitting for the upright.

Blessed the nation whose God is the LORD, the people he has chosen as his heritage. *Ref.*

Yes, the LORD'S eyes are on those who fear him, who hope in his merciful love,
to rescue their souls from death, to keep them alive in famine. *Ref.*

Our soul is waiting for the LORD. He is our help and our shield.

May your merciful love be upon us, as we hope in you, O LORD. *Ref.*

Second Reading

Hebrews 11:1-2, 8-19

Brothers and sisters: Faith is the realization of what is hoped for and evidence of things not seen. Because of it the ancients were well attested.

By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance; he went out, not knowing where he was to go. By faith he sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God. By faith he received power to generate, even though he was past the normal age—and Sarah herself was sterile—for he thought that the one who had made the promise was trustworthy. So it was that there came forth from one man, himself as good as dead, descendants as numerous as the stars in the sky and as countless as the sands on the seashore.

All these died in faith. They did not receive what had been promised but saw it and greeted it from afar and acknowledged themselves to be strangers and aliens on earth, for those who speak thus show that they are seeking a homeland. If they had been thinking of the land from which they had come, they would have had opportunity to return. But now they desire a better homeland, a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them.

By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, "Through Isaac descendants shall bear your name." He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol.

Gospel Acclamation

Alleluia

Haugen



Stay awake and be ready! For you do not know on what day the Son of Man will come.

Gospel

Luke 12:35-40

Jesus said to his disciples: "Gird your loins and light your lamps and be like servants who await their master's return from a wedding, ready to open immediately when he comes and knocks. Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants. Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. You also must be prepared, for at an hour you do not expect, the Son of Man will come."

Homily

Glen Butterworth, S.J.

Offertory Song

Dwelling Place

Foley SJ

1,4. I fall on my knees to the Fa - ther of Je - sus, the
2. May Christ in his love give us strength for our liv - ing, the

Lord who has shown us the glo - ry of God. (To verse 2)
strength of the Spi - rit, the glo - ry of God.

Refrain
May Christ find a dwell - ing place of faith in our hearts.

May our lives be root - ed in love,
root - ed in love.

3. May grace and peace be yours in God our
Fat - her and in the Son.

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.

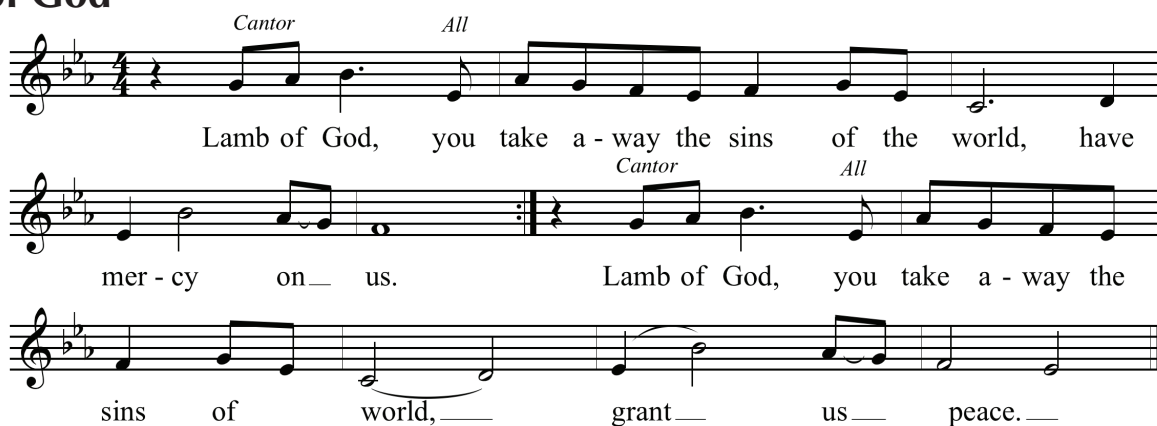
Mystery of Faith



Great Amen



Lamb of God



All Are Invited To Come Forward

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

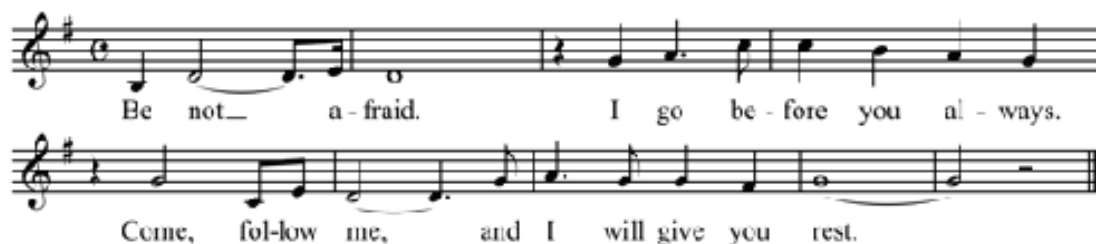
IF YOU HAVE A GLUTEN ALLERGY, & NEED A GLUTEN FREE HOST, PLEASE COME TO THE PRESIDER & INDICATE THIS.

Communion Song

Be Not Afraid

Dufford

You shall cross the barren desert, but you shall not die of thirst.
You shall wander far in safety, though you do not know the way.
You shall speak your words in foreign lands, and all will understand,
You shall see the face of God and live. *Refrain*



If you pass through raging waters in the sea, you shall not drow
If you walk amidst the burning flames, you shall not be harme
If you stand before the pow'r of hell and death is at your side,
know that I am with you, through it all. *Ref.*

Blessed are your poor, for the Kingdom shall be theirs.
Blest are you that weep and mourn for one day you shall laugh.
And if wicked ones insult and hate you, all because of me,
Blessed, blessed are you! *Ref.*

Recessional

Though the Mountains May Fall

Schutte

Refrain

Though the moun - tains may fall and the hills turn to dust,
 yet the love of the Lord will stand
 as a shel - ter for all who will call on his name.

Verses

Sing the praise and the glo - ry of God.

1. Could the Lord ev - er leave you? Could the Lord for -
 3. Go to God when you're wea - ry; who will give you
 get his love? Though a moth - er for -
 ea - gle's wings. You will run, nev - er
 D.C.
 sake her child, he will not a - ban - don you.
 tire, _____ for your God will be your strength.

(5:30) All Will Be Well

Warner

All will be well, and all will be well, all
 man - ner of things will be well. _____



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WELCOME CLAIRE HANSEN

Hello! My name is Claire Hansen and I am very excited to be the new Director of Children's Faith Formation at St. Joseph Parish. I look forward to meeting you and building a strong community for your children to explore their faith! Because I am new to the role and to this area, I'd like to share a little bit about who I am and how the Spirit has led me into this work.

I am originally from Oak Park, IL which is a suburb on the westside of Chicago. I grew up in St. Giles Parish as a part of the St. Giles Family Mass Community. Some of my earliest memories are of being at church with my family. I recall wandering around to find my Godmother so we could sit together and playing an angel in the nativity story. However, the most meaningful memories are of being one of the communion helpers, which was a group of young children (who had not had First Communion) who held the plates for the Eucharistic ministers as they helped to distribute the Eucharist. I loved this role because I got to go up to the altar, wear a little stole (just like the priest!), and see people receive the Eucharist, up close and personal. I was very young and not very mature, but I understood on some basic level that receiving Jesus means we want to become the body of Christ in the world and that the bread we share is a symbol of all of us, broken, blessed, and given to serve.

These basic pieces of my childhood faith experience have stayed with me and I am so grateful to have been raised in a Catholic parish which held worship, formation, service, and justice at its core. Because I felt so included and valued as a part of St. Giles Family Mass Community, I looked forward to all of my sacraments, I attended service immersions into downtown Chicago to learn about the issues facing my community in the 90s, I got involved with the retreat programs at my Catholic high school, and I eventually chose to attend Santa Clara University, which was my very first introduction to the Jesuit world. Go Broncos!

After college I signed up to be a Jesuit Volunteer at the L'arche Tahoma Hope. It was a formative year for me, and I felt that I encountered Jesus in a new way because of the people I worked and lived with. For example, one of the folks I accompanied lost his brother to throat cancer during the year I was a JV. I was able to be with him most days and witness how he prayed for Jesus to be with his brother. He often told us that his brother was "in Jesus' heart." His deep faith in God and his ability to grieve during this process and afterwards taught me about the spirituality of L'arche and the special gifts that adults with developmental disabilities have to share.

After my year as a JV, I applied for graduate school at

The Jesuit School of Theology in Berkley and I earned a Master of Divinity in 2005. During this time I was able to encounter other young people who felt called to minister in the Church, either as Jesuits or as lay ministers. I was able to take courses in theology, scripture and ethics and able to learn about the complicated history of the church as a human institution but also work toward the mission of a renewed church.

My professional life has been primarily in Catholic education. I was a Religious Studies teacher at Bellarmine College Prep in San Jose for 3 years. After that I moved over to another high school where I taught, worked in the service-learning program, and later became the director of campus ministry. I moved to the Seattle area last year with my husband Peter and our 3-year son Paul. We settled in Issaquah and quickly chose St. Joseph as our parish. We love the liturgy, the community, and the types of social justice and community-building events that are offered.

I am excited to begin this new role and VERY excited that it's almost September, when the Children's Faith Formation program will officially kick off. We are enrolling students now on our website. You can see the different offerings at www.stjosephparish.org. Please take a look and reach out to me with questions. I look forward to talking with you!

And, we are also looking to grow our team of volunteers in our various classrooms and youth groups. We have positions open for adults, high school students, and 7th and 8th graders. We can certify volunteer hours for students, and we can offer support and formation for those looking for a way to use their gifts in service. Thank you for considering!

Yours in Christ,
Claire Hansen
claireh@stjosephparish.org
direct line – (206) 965-1652





St. Joseph Adult Faith Formation Presents

Beer, Brats and Basics with John D. Whitney, SJ



August 25th after the 5:30 PM Mass
Arrupe Room

Beer, Brats, and Basics is like *Stump the Priest*, where parishioners are encouraged to bring their questions about the faith. No question is off limits. This year there will be focused questions around Consistent Ethic of Life, Immigration, Migration, and Catholic Civil Disobedience.

Join fellow parishioners after the 5:30 Mass for a casual evening of brats, hot dogs, beer and other refreshments as we engage in a conversation with Father John. Please bring your questions and he will answer them. RSVP is encouraged so we know how much food to purchase.

To **RSVP** or for further information, please contact TheresaL@stjosephparish.org
Or call 206-965-1651



PARISH LIFE

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



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

Prayers for a beloved father, Terry . . . For our college bound kids, may God hold them close...For families dealing with Alzheimers and dementia, may God give them strength...For the families affected by gun violence, may God give them healing.

"We cannot trust in our own strength, but only in Jesus and his mercy."

~Pope Francis

Seniors On The Go

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

Young Adult Ministry (21-35)

Quarterly Planning meeting - Tuesday, August 20th

7:00-8:30 pm - Parish Center - Snacks provided!

Newcomers are always welcome. Spread the word!

Our agenda is to evaluate our past events and plan out events for the upcoming months (recapping May – August events, and planning for September - December). If there is an event you would like to see our Young Adult group do, this is the place to be to make that happen! Should we have more service projects? Go bowling? Help us plan a fall to remember! For more details, Deacon Steve at 206-965-1646 or stevew@stjosephparish.org or Tom Sutton tcsutton@uw.edu or Sabrina Popoff at spopoff@spu.edu

St. Francis House

St. Francis House is looking for people to work as Security Guards and Peacekeepers in our Hospitality Area. This is a paid position that provides for the safety of clients, volunteers and staff; assists clients with special needs, manages the flow of client shoppers and enforces the rules of the house. Please contact St. Francis House for more information and/or with interest at st.francis@live.com.

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

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.





St. Joseph Women's Ministry Presents

Fall Retreat

Tending Your Garden



Morning Reflection, Leisurely Lunch, Afternoon Exhale

Saturday, September 28th

9 am – 2 pm

Arrupe Room in the Parish Center

Carla Orlando, Facilitating Limited Space. Please register at www.stjosephparish.org Program fee is \$35 (cost should never be a barrier, please reach out if you need assistance).

Questions? Email Theresa at women@stjosephparish.org
or call 206.965.1651.



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.



ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE

Come and See

What the Catholic Faith has to offer

Tuesday Nights
KICK-OFF SEPTEMBER 24th
7:00pm – 8:30pm
St. Joseph's Parish Center

- *Are you, your spouse, a friend, or an acquaintance a member of another faith tradition but worship regularly here at St. Joseph's?*
- *Are you experiencing God's call in your life and seeking Baptism or full communion or Confirmation with the Catholic Church?*
- *If you are, please consider participating in the Rite of Christian Initiation for Adults. The RCLA is an opportunity to explore with others what the Catholic Church has to offer. It is an opportunity, through a process of discernment and gradual conversion to become a full member of the Catholic Church.*

If you are interested contact Deacon Steve Wodzanowski at 965-1646 or stevew@stjosephparish.org All are welcome in this journey of faith.



FAITH JUSTICE

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 stevev@stjosephparish.org or 206-965-1646.**



30 YEARS AS A SISTER PARISH

A Reflection by Sam Kennedy, Sister Parish Committee Member

In 2015, a youth delegation from St. Joseph's parish visited San Bartolome to walk in solidarity with the youth of our Sister parish. During this trip, a clear need emerged: students in the DHP program desired more opportunities to put their education to use within their local communities. Students had many entrepreneurial ideas but little capital or training to bring these initiatives to life.

Enter SLI

Upon hearing this need, a member of the Seattle University board and parishioner of St. Joseph Parish had the insight that Seattle University's commitment to Nicaragua could extend to El Salvador. Fortunately, Seattle University had just decided to expand their commitment to Central America, growing their "Nicaragua Initiative" into the "SU Central America Initiative". Emerging from these voices, the Sustainable Livelihoods Initiative (SLI) was conceived -- a partnership between Seattle University's Global Initiatives program and the long-standing sister parish relationship between St. Joseph's and San Bartolome.

SLI was formed to help create jobs and provide alternatives to outbound emigration. SLI serves the community — especially young people — by providing training in entrepreneurial skills, leadership development, and access to capital to develop their own businesses. In this process, we hope to stimulate the local economy and produce jobs with social impacts. We are working towards a replicable model of local economic development throughout Central America. SLI provides youth with the necessary training and resources to successfully execute an economically sustainable project. With the use of grant funding from Seattle University and a variety of strategic partners, SLI is able to assist in leadership and mentorship training, project identification and vetting, start-up funds, and project monitoring and oversight. Empowering and investing in youth are vital strategies for addressing violence, promoting local development and job creation, as well as making alternatives like outbound emigration a choice, not a necessity.

Wide Ranging Projects

SLI has already funded 8 different projects, and many more are in the development phase preparing for the next review panel. So far, projects include an agricultural and holistic health initiative, a motorcycle shop, honey producers, a carpentry workshop, and much more.

Visit: www.sustainablelivelihoods.org to learn more about this exciting partnership between St. Joseph Parish, Seattle University and San Bartolome parish.