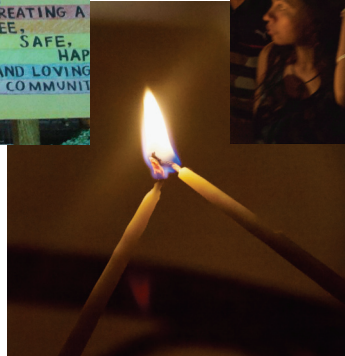


Sunday, August 18, 2019 \* Twentieth Sunday of the Year \* [www.stjosephparish.org](http://www.stjosephparish.org)

# ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*"I have come to set the earth on fire, and how I wish it were already blazing!"*



**TWENTIETH SUNDAY IN ORDINARY TIME**  
**AUGUST 18, 2019**

**Homily This Week: John D. Whitney, S.J.**  
**Homily Next Week: Deacon**  
**Steve Wodzanowski**

**Weekend Mass Schedule**

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

**Readings for August 25, 2019**

FIRST READING: ISAIAH 66:18-21  
SECOND READING: HEBREWS 12:5-7, 11-13  
GOSPEL: LUKE 13:22-30

**Weekday Mass Schedule**

**Monday - Friday, 7 am, Parish Center**  
**Reconciliation**

**Saturday - 3:30-4:15 pm in the Church**  
**or by appointment**

**Parish Center**

**732 18th Ave E, Seattle, WA 98112**

**Monday- Thursday - 8 am - 4:30 pm**

**Friday - 8 am - Noon**

**Saturday - 9 am - 1 pm**

**[www.stjosephparish.org](http://www.stjosephparish.org)**

**Parish Receptionist (206) 324-2522**

**Pastor**

Rev. John D. Whitney, S.J. x107  
[jwhitney@stjosephparish.org](mailto:jwhitney@stjosephparish.org)

**Parochial Vicar**

Rev. Glen Butterworth, S.J. x103  
[gbutterworth@stjosephparish.org](mailto:gbutterworth@stjosephparish.org)

**Deacon**

Steve Wodzanowski x106  
[stevew@stjosephparish.org](mailto:stevew@stjosephparish.org)

**Pastoral Staff:**

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Bob McCaffery-Lent, Liturgy & Music x109  
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Caprice Sauter, Comm. & Scheduling x102  
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Lianne Nelson, Bookkeeper x113  
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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

## The Eucharist and Christ's Gift of Real Presence

*He chooses to identify himself with the hungry, the thirsty, the naked, and the prisoner, so that we may serve him and touch him in times of famine and drought, and in the ghettos and jails. God is constantly invading our world with his nearness. Is it any wonder then that he takes bread and wine, the staples of the table with which he feeds us, and surrounds and endows them with his life?*

**-Robert Griffin-**

*On the night of that Last Supper,  
Seated with his chosen band,  
He, the Paschal victim eating,  
First fulfilled the Law's command;  
Then as food to his apostles,  
Gives himself with his own hand.*

**-St. Thomas Aquinas-**

In the last weeks, the Catholic press has been filled with various bishops and theologians fulminating about the findings of a recent Pew study on religious practice and belief. According to this study, only 31% of Catholics say that they believe that "during the Catholic Mass, the bread and wine actually become the body and blood of Jesus." Going further, the study records that 43% of Catholics believe that the bread and wine are symbolic, and that 22% reject the idea of "transubstantiation" even when they know that this is the traditional teaching of the Church. Even among the most observant Catholics, only 63% attest to belief in transubstantiation, while 37% say that they don't believe the bread and wine actually become the body and blood of Christ, with 23% saying they do not know the Church's teaching and 14% saying they know but do not believe it.

In response to this survey, where 69% of Catholics say they personally believe that the bread and wine of the Eucharist, "are symbols of the body and blood of Jesus Christ," some traditionalist Catholic sources have begun to point to the failure of the post-Vatican II Church to educate and catechize the faithful, and some bishops have connected this survey to any number of other perceived failures: from sexual abuse to the loss of respect for the clergy, from homosexuality to a growing Protestant influence. Even more moderate voices have worried that this survey is indicative of a growing divide within the Catholic Church, and a failure of the Church in its role as teacher for the faithful. These people worry that, if we cease to understand and accept the notion of transubstantiation, and instead look upon the Mass as merely a symbolic rather than substantive act, then the presence of Christ among us will become more amorphous, more "spiritualized" in a way that will move the Eucharist from its role as the central reality of our faith. Thus, this survey has elicited calls for more catechetical homilies and more focus on doctrinal education for all the faithful.

I am a person who profoundly believes that Catholics need to know better than we do the beautiful gift of our faith and tradition, who believes that on-going, lifetime faith formation is fundamental to the renewal and thriving of the Church, and who believes that my primary job as a Jesuit and a priest is to give the People of God the inheritance that belongs to them; yet, I must admit, I am neither shocked nor scandalized by the results of the Pew poll. Nor do I think it represents a great loss of faith among the members of the Church. While 50 years ago, many more Catholics may well have said that the bread and wine become the body and blood of Christ through a process of transubstantiation, and may well have held that they believed that teaching, I have a strong sense that, even then, most would



not have understood what they were affirming and would not have been able to articulate meaningfully the doctrine of transubstantiation, without resorting either to symbolism or magic.

For many Catholics, formed in the pre-Vatican II Church but lacking the metaphysical infrastructure on which Aquinas' notion of transubstantiation relies, the doctrine had the air of magical transformation, brought about by the power of the priest (who represents Christ, not the People), who offers an incantation in the words of consecration, at which time the bread and wine magically becoming the body and blood of Christ. This idea that the "*real presence*" of Christ in the Eucharist was part of a magical action was not new; indeed, it is speculated that the term "*hocus pocus*" originates, during the Reformation, as a ridicule of the words of consecration, "*hoc est enim corpus meum*." But in the minds of many Catholics, untutored in Aristotle and Aquinas, the ability to affect transubstantiation was a power of the priest, given to him by God, that changed the bread and wine we see into the body and blood of Christ, hidden beneath these mere appearances. The remnant of this kind of magical thinking may be found in the stories of hosts bleeding at the altar or the wine suddenly becoming actual human blood; though it might also be found in the clerical structures that grew up following the medieval period.

But if the notion of transubstantiation, as popularly understood, makes the Catholic Mass a kind of magic act, and if we reject magic as fantasy, does that mean that the Eucharist must be understood merely as a symbol, standing in for Christ? This seems to be a dichotomy experienced by many Christians, as well as a dichotomy at the root of the Pew study. Yet, perhaps there is another way. First, we might ask what St. Thomas was really trying to say, and then we might look at more contemporary ways of asking a similar question. We may not ever fully understand the Eucharist—it is, after all, a mystery—but perhaps we can understand something of the love and closeness Christ seeks in this gift.

When St. Thomas spoke about the Eucharist, he was trying to apply Aristotelian categories to describe what he knew to be a mystery. He knew he was speaking analogously, since any discussion of God must be analogous; but he thought it worthwhile to apply this newly discovered metaphysics, as a means of talking about God's action in the world. For Aristotle all things that exist are composed of two principles of being: form and matter. Aristotle's matter is not "*stuff*" and his form is not "*shape*;" rather, matter is an ability or potential to take on form, and form is the "*what*" of anything or its act. Neither of these exist alone—all matter has some form, all form is in some matter. So, for example, the matter of wood and glue has the ability to take on the form of a desk; or the matter of egg and sperm has the ability to take on the form of human being. In this view, things can only become the form their matter has the potential to take on—e.g., the matter of rocks cannot take on a living form. Now, the matter of bread and wine do not have, in themselves, the potential to take on the being (i.e., form) of Christ's body and blood; yet, through the prayer of the Church, represented in the priest, God miraculously allows this matter to take on a form beyond itself. This is change of the substance, by the will of the Creator, a "*tran-substantial*" change. It is a miracle (and so

mysterious), but one fully in line with the action of a God who creates all things in their matter and form. It is not magic, because it remains God's act, not the act of the priest. Thus, in Thomas' metaphysics, Christ becomes really (i.e., substantive-ly) present, though under the appearance of bread and wine.

However, when the Aristotelian model is not the primary way of conceiving the world—i.e., in the modern world—speaking about a substantial change makes little sense, which seems to leave a person who wants to think or speak about the Eucharist with no place to go except to see it as a symbol. And for many of us, today, symbols are weak things, mere stand-ins for the real deal. Thus, the Eucharist we celebrate isn't *really* Christ present, but just an image of Christ, like a painting or a statue. Such a reduction leaves us alone, without the ongoing incarnation offered by transubstantiation, and with a God who can easily seem far away from our lives.

But there is a difference between symbols and signs, between things which stand for something else because of convention—e.g., an eight-sided red sign which, by agreement, we say means stop—and things which manifest something they cannot fully contain. Thus, the ice chips given to your father on his death bed are not merely signs of your love, they are your love in the flesh, a true and meaningful symbol. Likewise, I can say that my body is a symbol of myself, not in the weak sense that my body stands in for me, but in the stronger, richer sense that my body manifests me, without being the fullness of me. When I encounter someone I love, I embrace them and speak to them, I smile and eat with them—all bodily acts meant to convey my presence and love for them. In this way, my body is a symbol of myself and, at the same time, *is* myself. Likewise, the Eucharist *is* the *symbol* of Christ, and *is* Christ present among us. This means that Christ comes to us, not in magic words which conjure him, but in the fidelity of God who promises to be with us, to fill us, to touch and heal us. The whole of the Mass—the hearing and remembering, the offering and praying, the receiving and going—show the movement of Christ in our midst. And the bread and wine, which Jesus himself gave to us as his body and blood before they could be taken from him, have a special symbolic presence—a reality stronger than mere sign. Even if you don't hold an Aristotelian world-view, you can see that this meal is changed by the One who offered it, and by the love it manifests. While not the flesh of the historical Jesus, it is the body of the living Christ, physically and spiritually present, who loves us and renews us and unites himself to us, and us to God. It is a symbol, that is also a reality; a spiritual action, which we taste and touch; a moment of Incarnation that continues in us, every time we enter into its fullness.

In the end, what saves us is not a doctrine—not transubstantiation or trans-signification or any other theological term—but a personal encounter. The real presence of Christ in our body and our soul, in us as

individuals and in the world as holy and salvific Church.



# TWENTIETH SUNDAY IN ORDINARY TIME

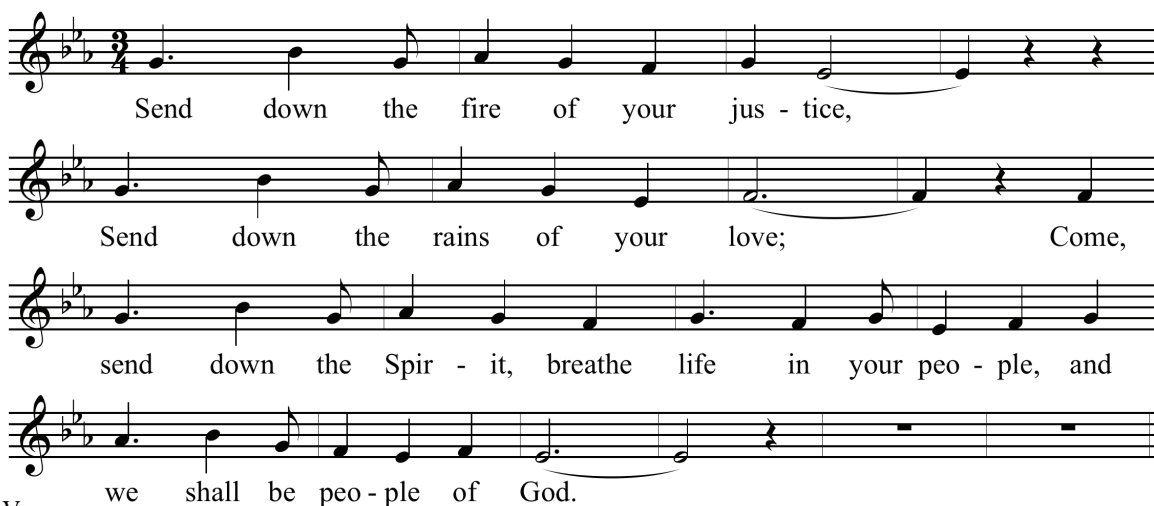
Welcome to St. Joseph. Please take a moment to silence your cell phones.

## Entrance Song

## Send Down the Fire

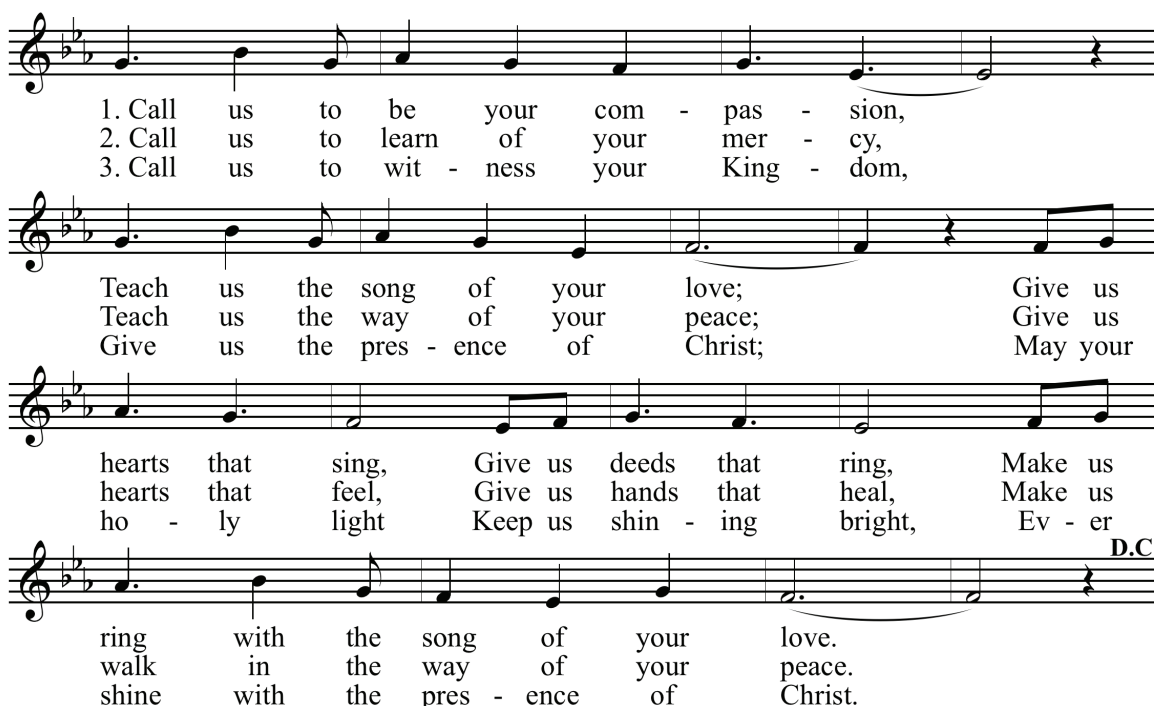
Haugen

### Refrain



Send down the fire of your jus - tice,  
Send down the rains of your love; Come,  
send down the Spir - it, breathe life in your peo - ple, and  
we shall be peo - ple of God.


### Verses



1. Call us to be your com - pas - sion,  
2. Call us to learn of your mer - cy,  
3. Call us to wit - ness your King - dom,  
Teach us the song of your love; Give us  
Teach us the way of your peace; Give us  
Give us the pres - ence of Christ; May your  
hearts that sing, Give us deeds that ring, Make us  
hearts that feel, Give us hands that heal, Make us  
ho - ly light Keep us shin - ing bright, Ev - er  
ring with the song of your love. D.C.  
walk in the way of your peace.  
shine with the pres - ence of Christ.

## (5:30) Within Our Darkest Night

Taize



With-in our dark-est night, you kin - dle the fire that nev - er dies a -  
way, nev - er dies a - way. With-in our dark-est night, you kin - dle the  
fire that nev - er dies a - way, nev - er dies a - way.

## First Reading

Jeremiah 38:4-6, 8-10

In those days, the princes said to the king: "Jeremiah ought to be put to death; he is demoralizing the soldiers who are left in this city, and all the people, by speaking such things to them; he is not interested in the welfare of our people, but in their ruin." King Zedekiah answered: "He is in your power"; for the king could do nothing with them. And so they took Jeremiah and threw him into the cistern of Prince Malchiah, which was in the quarters of the guard, letting him down with ropes. There was no water in the cistern, only mud, and Jeremiah sank into the mud.

Ebed-melech, a court official, went there from the palace and said to him: "My lord king, these men have been at fault in all they have done to the prophet Jeremiah, casting him into the cistern. He will die of famine on the spot, for there is no more food in the city." Then the king ordered Ebed-melech the Cushite to take three men along with him, and draw the prophet Jeremiah out of the cistern before he should die.

## Gloria

See Cards In Pews

## Responsorial Psalm

*Psalm 40*

*Guimont*



Lord, come to my aid, \_\_\_\_\_ Lord, come to my aid! \_\_\_\_\_  
I waited, I waited for the LORD, and he stooped down to me; he heard my cry. *Ref.*

He drew me from the deadly pit, from the miry clay.  
He set my feet upon a rock, made my footsteps firm. *Ref.*

He put a new song into my mouth, praise of our God.  
Many shall see and fear and shall trust in the LORD. *Ref.*

Wretched and poor though I am, the Lord is mindful of me.  
You are my rescuer, my help; O my God, do not delay. *Ref.*

## Second Reading

Hebrews 12:1-4

Brothers and sisters: Since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God. Consider how he endured such opposition from sinners, in order that you may not grow weary and lose heart. In your struggle against sin you have not yet resisted to the point of shedding blood.

## Gospel Acclamation

*Alleluia*

*Haugen*



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



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

*My sheep hear my voice, says the Lord; I know them, and they follow me.*

## Gospel

Luke 12:49-53

Jesus said to his disciples: "I have come to set the earth on fire, and how I wish it were already blazing! There is a baptism with which I must be baptized, and how great is my anguish until it is accomplished! Do you think that I have come to establish peace on the earth? No, I tell you, but rather division. From now on a household of five will be divided, three against two and two against three; a father will be divided against his son and a son against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law."

# Homily

John D. Whitney, S.J.

## Baptismal Acclamation

*You Have Put On Christ*

*Hughes*

You have put on Christ, in him you have been bap - tized.

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

The musical notation is in 2/4 time, key of B-flat major. It consists of two staves. The first staff has a treble clef and a key signature of one flat. The melody is: Bb4, A4, G4, F4, E4, D4, C4. The second staff continues the melody: Bb4, A4, G4, F4, E4, D4, C4, Bb4, A4, G4, F4, E4, D4, C4.

## Offertory Song

*Only This I Want*

*Foley SJ*

On-ly this I want: but to know the Lord,

and to bear his cross so to wear the crown he wore.

1. All but this is loss, worth - less ref - use to me,  
2. I will run the race; I will fight the good fight,  
3. Let your heart be glad, al - ways glad in the Lord,

D.C.

for to gain the Lord is to gain all I need.  
so to win the prize of the King - dom of my Lord.  
so to shine like stars in the dark - ness of the night.

The musical notation is in 4/4 time, key of D major. It consists of four staves. The first staff has a treble clef and a key signature of two sharps. The melody is: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. The second staff continues the melody: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. The third staff continues the melody: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4. The fourth staff continues the melody: D4, E4, F#4, G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4.

## 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!

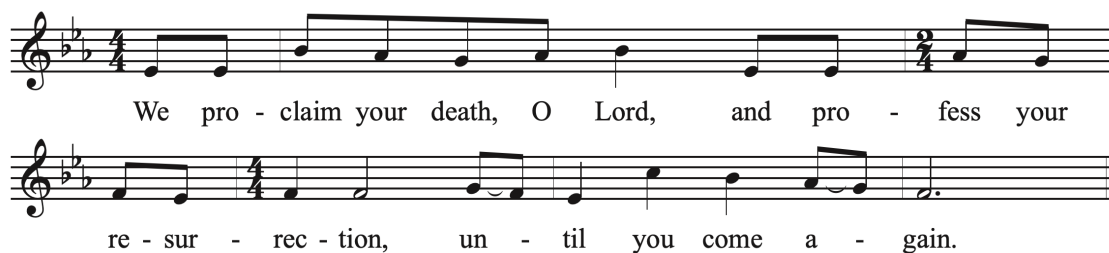
Ho - san - na! Ho - san - na in the high - est.

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.

The musical notation is in 4/4 time, key of B-flat major. It consists of six staves. The first staff has a treble clef and a key signature of two flats. The melody is: Bb4, A4, G4, F4, E4, D4, C4. The second staff continues the melody: Bb4, A4, G4, F4, E4, D4, C4. The third staff continues the melody: Bb4, A4, G4, F4, E4, D4, C4. The fourth staff continues the melody: Bb4, A4, G4, F4, E4, D4, C4. The fifth staff continues the melody: Bb4, A4, G4, F4, E4, D4, C4. The sixth staff continues the melody: Bb4, A4, G4, F4, E4, D4, C4.

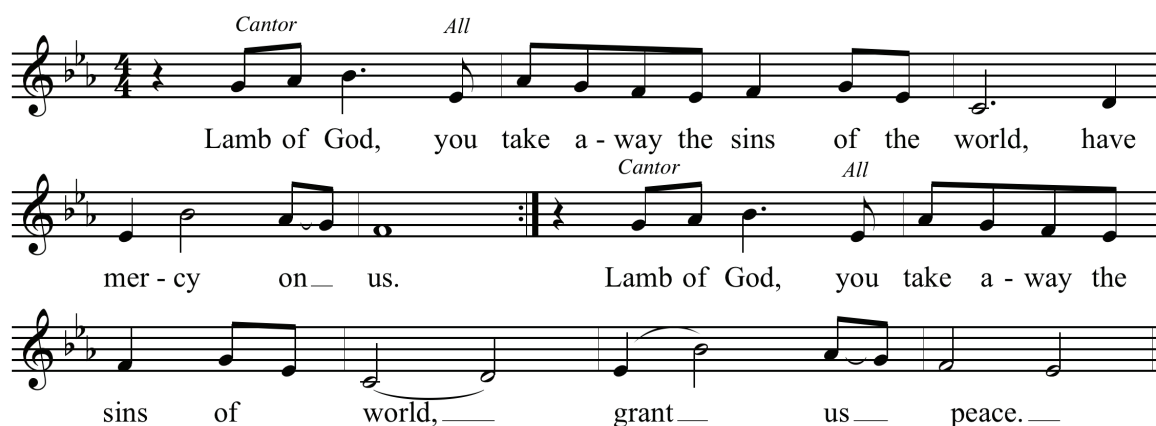
## Mystery of Faith



## 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

### Unless A Grain Of Wheat

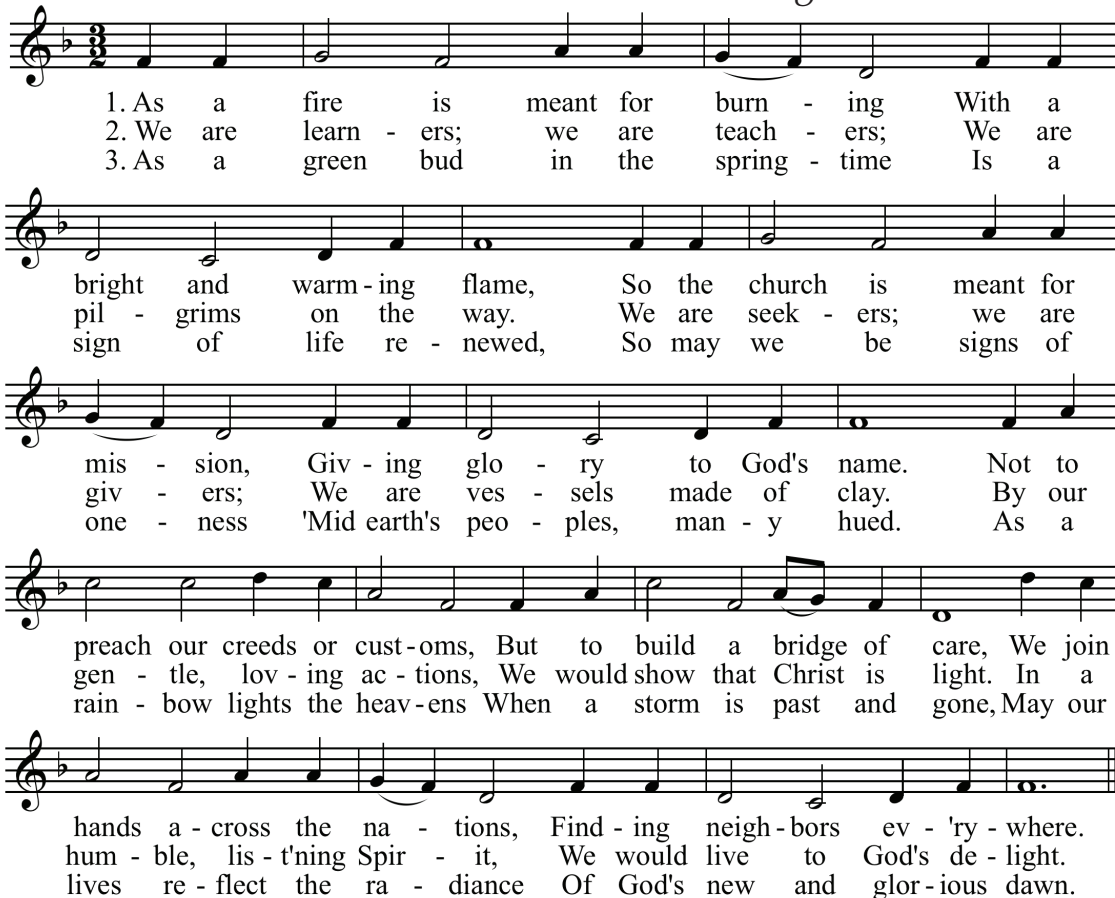
Farrell



## Recessional

## As A Fire Is Meant For Burning

Duck/BEACH SPRING



1. As a fire is meant for burn - ing With a  
2. We are learn - ers; we are teach - ers; We are  
3. As a green bud in the spring - time Is a

bright and warm - ing flame, So the church is meant for  
pil - grims on the way. We are seek - ers; we are  
sign of life re - newed, So may we be signs of

mis - sion, Giv - ing glo - ry to God's name. Not to  
giv - ers; We are ves - sels made of clay. By our  
one - ness 'Mid earth's peo - ples, man - y hued. As a

preach our creeds or cust - oms, But to build a bridge of care, We join  
gen - tle, lov - ing ac - tions, We would show that Christ is light. In a  
rain - bow lights the heav - ens When a storm is past and gone, May our

hands a - cross the na - tions, Find - ing neigh - bors ev - 'ry - where.  
hum - ble, lis - t'ning Spir - it, We would live to God's de - light.  
lives re - flect the ra - diance Of God's new and glor - ious dawn.

## WELCOME!

**New? Visiting? Interested?** Are you visiting for the first time? Interested in knowing more about the ministries and activities at St. Joseph Parish? Please join our weekly e-news blast at [www.stjosephparish.org](http://www.stjosephparish.org) and click on the "Sign up for our eNewsletter" link in the upper right corner of the homepage. Thank you!

**Register!** Are you a Catholic attending Mass at St. Joseph Parish, yet haven't officially registered? Join us!

**Why register?** St. Joseph Church is a vibrant parish offering many avenues for ministry, connecting with other parishioners and spiritual development. We'd love to get to know you, connect with you, and inform you of our various activities, groups and events going on at the church. Please pick up a registration form in the back of the church or go online to register at [www.stjosephparish.org](http://www.stjosephparish.org) and click on the "Join Our Parish" link.





St. Joseph Adult Faith Formation Presents

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



**August 25<sup>th</sup> 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](mailto:TheresaL@stjosephparish.org)  
Or call 206-965-1651



**St. Joseph Women's Ministry Presents**

# **Fall Retreat**

## *Tending Your Garden*



*Morning Reflection, Leisurely Lunch, Afternoon Exhale*

**Saturday, September 28<sup>th</sup>**

**9 am – 2 pm**

**Arrupe Room in the Parish Center**

Carla Orlando, Facilitating Limited Space. Please register at [www.stjosephparish.org](http://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](mailto:women@stjosephparish.org)  
or call 206.965.1651.

[www.stjosephparish.org](http://www.stjosephparish.org)



# FAITH JUSTICE

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## 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](mailto:stevew@stjosephparish.org) or 206-965-1646.**



# PARISH LIFE

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## Seniors On The Go

**Thursday, August 22nd** - Senior Outing to LaConner, Premium Outlet Malls and Tulalip Casino!

Join us for a full day of fun on Thursday August 29th. We will depart from St. Joseph at 10:00am. 1st Stop in LaConner for lunch, shopping or visiting the Quilt Museum. 2nd Stop is Marysville where you can shop at the Premium Outlet Mall or gamble at the Tulalip Casino followed by dinner at the Casino. Return to St. Joe's by 8:00pm. Reserve your seat on the bus by calling Renee at 206-324-2522 or [rleet@stjosephparish.org](mailto:rleet@stjosephparish.org)

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

## 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 [stfrancis@live.com](http://stfrancis@live.com).

## 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](mailto:stevew@stjosephparish.org) or Tom Sutton [tcsutton@uw.edu](mailto:tcsutton@uw.edu) or Sabrina Popoff at [spopoff@spu.edu](mailto:spopoff@spu.edu)

## 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](mailto:theresal@stjosephparish.org) or call 206.965.1651 to RSVP, and for the location address.



ST. JOSEPH PARISH  
THE JESUIT PARISH IN SEATTLE

# Come and See

*What the Catholic Faith has to offer*

**Tuesday Nights**  
**KICK-OFF SEPTEMBER 24<sup>th</sup>**  
**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.*

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If you are interested contact Deacon Steve Wodzanowski at 965-1646 or [steve@stjosephparish.org](mailto:steve@stjosephparish.org) All are welcome in this journey of faith.





# 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](mailto: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](http://www.stjosephparish.org)  
Questions?  
Email, [cff@stjosephparish.org](mailto: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](mailto:theresal@stjosephparish.org) or 206-965-1651.



# FAITH FORMATION

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## Volunteers Needed!

Do you desire to help young people feel valued as a part of our St. Joseph community? Do you have a heart to share your faith with young people? Consider being a part of our growing catechetical teams at St. Joseph! We are looking for help in all levels of Children's Faith Formation (especially for Kindergarten and Pre-Kindergarten children) and in Pathfinders Youth Group (for 6th, 7th, and 8th graders). No experience is necessary and all materials and content will be provided. We welcome middle and high school students, as well as adults of all ages. If you would like to be considered as a volunteer, or would like to learn more information, please contact Claire Hansen at

[claireh@stjosephparish.org](mailto:claireh@stjosephparish.org).

Do you have some spare time during the weekdays on a regular basis and love to organize? Consider becoming an office volunteer for Faith Formation! Administrative help is needed during the weekly parish office hours. For more information, please contact Claire Hansen at [claireh@stjosephparish.org](mailto:claireh@stjosephparish.org).



# FAITH JUSTICE

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**How do we non-violently resist the injustice in the separation of families at the border and the detention of children and the policies aimed at allowing no refugees into our country while remaining true to our Gospel values and principles?**

Join Fr. John and Deacon Steve for an evening to educate ourselves on what Non-Violent resistance is and its roots in Catholic Social Teaching and to prayerfully discern our call to host a public action. We will be joined by Deacon Denny Duffell who has been involved with Pax Christi and recently participated in an act of non-violent resistance in Washington D.C. and Patty Bowman, Executive Director of the Intercommunity Peace and Justice Center.

**This gathering will take place on Wednesday August 21st 7:00pm – 9:00pm in the Parish Center.**

For info contact Deacon Steve at 206-965-1646 or [stevew@stjosephparish.org](mailto:stevew@stjosephparish.org)



# LITURGY AND WORSHIP

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## Recorded Homilies

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

## Please Join Us In Praying For Our Baptismal Families

Richard & Madeline Bersamina  
Mark & Taylor Kuhlman  
Michael & Megan Lutes  
Richy & Catherine Mulcahy  
Tai Truong & Thao Le  
Jesse & Adrienne Van Nostrand

Faith Formation is looking for a team of people to help us record the homilies. We record at the 5:30 Mass or at the 11:00. If you would be interested in learning how to do this please contact [Theresal@stjosephparish.org](mailto:Theresal@stjosephparish.org)

# POPE-POURRI



## MESSAGE OF THE HOLY FATHER FRANCIS TO THE PARTICIPANTS IN THE SECOND FORUM OF THE LAUDATO SI' COMMUNITIES IN AMATRICE, ITALY

I address a cordial greeting to the organizers and participants in the second Forum of the *Laudato si'* Communities, which is being held in a territory devastated by the earthquake that struck Italy in August 2016, and which more than any other area has paid a very high price in terms of the number of victims.

It is a sign of hope, the fact that you are indeed in Amatrice, the memory of which is always present in my heart, to focus on the imbalances that devastate our "common home". Not only is it a sign of closeness to the many brothers and sisters who still live between the memory of a terrible tragedy and the reconstruction that is slow to get started, but it also expresses the desire to make resonate, loud and clear, that it is the poor who pay the highest price of environmental devastation. The wounds inflicted on the environment are inexorably wounds inflicted on humanity at its most defenceless. I wrote in the Encyclical *Laudato si'*: "There can be no renewal of our relationship with nature without a renewal of humanity itself. There can be no ecology without an adequate anthropology" (118).

After facing, last year, the theme of the plastic that is suffocating our planet, today you reflect on the grave and no longer sustainable situation of Amazonia and the peoples who live there. You are thus inspired by the theme of the Synod of Bishops which will be held this coming October for the Pan-Amazon region, and whose *Instrumentum laboris* was recently presented.

The situation of Amazonia is a sad paradigm of what is happening in various parts of the planet: a blind and destructive mentality that favours profit over justice; it makes evident the predatory attitude with which man relates to nature. Please, do not forget that social justice and ecology are profoundly interconnected! What is happening in Amazonia will have repercussions at a global level, but it has already prostrated thousands of men and women, robbing them of their territory, making them strangers in their own land, impoverishing them of their own culture and their own traditions, and breaking the millennia-long equilibrium that united those peoples with their land. Man cannot remain an indifferent spectator in the face of this destruction; nor can the Church remain silent: the cry of the poor must resonate in her

mouth too, as already highlighted by Saint Paul VI in his Encyclical *Populorum progressio*.

Promoted by the Church of Rieti and the *Slow Food* movement, the *Laudato si'* Communities are engaged not only in disseminating the teaching proposed in the Encyclical of the same name, but in favouring new styles of life. From this pragmatic perspective, I wish to offer you three words.

### *The first word is **doxology***

Faced with the good of creation and, above all, the good of man who is the peak of creation, but also its custodian, it is necessary to assume the attitude of praise. Faced with such beauty, with renewed wonder, with the eyes of a child, we must be able to appreciate the beauty that surrounds us and of which man too is also formed. Praise is the fruit of contemplation, contemplation and praise lead to respect, and respect becomes almost veneration before the goods of creation and its Creator.

### *The second word is **Eucharist***

The Eucharistic attitude faced with the world and its inhabitants knows how to grasp the status of gift that every living being carries within itself. Everything is consigned to us freely, not to be plundered and swallowed up, but to become in turn a gift to share, a gift to give so that joy may be for all and that it may therefore be greater.

### *The third word is **asceticism***

Every form of respect arises from an ascetic attitude, that is, from the capacity to know how to renounce something for a greater good, for the good of others. Asceticism helps us to convert the predatory attitude, which is always lurking, to take the form of sharing, and of an ecological, respectful and polite relationship.

I hope that the *Laudato si'* Communities may be the germ of a renewed way of living in the world, to give it a future, to preserve its beauty and integrity for the good of every living being, *ad maiorem Dei gloriam*.

I thank you and I bless you from my heart. Pray for me.