



Sunday, September 22, 2019 * Twenty-fifth Sunday of the Year *

www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*Hear this, you who trample upon the needy
and destroy the poor of the land!
The Lord has sworn by the pride of Jacob:
'Never will I forget a thing they have done!'*



TWENTY-FIFTH SUNDAY IN ORDINARY TIME
SEPTEMBER 22, 2019

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

Weekend Mass Schedule

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

Readings for September 29, 2019

FIRST READING: AMOS 6:1A, 4-7
 SECOND READING: 1 TIMOTHY 6:11-16
 GOSPEL: LUKE 16:19-31

Weekday Mass Schedule

Monday - Friday, 7 am, Parish Center

Reconciliation

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

Parish Center

732 18th Ave E, Seattle, WA 98112

Monday- Friday - 8 am - 4:30 pm

Saturday - 9 am - 1 pm

www.stjosephparish.org

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St. Joseph School - Main Office x210

Patrick Fennessy, Head of School x218

Mary Helen Bever, Primary School Dir x215

Vince McGovern, Middle School Dir x219

A Missionary Order In A Missionary Church

The parish is not an outdated institution; precisely because it possesses great flexibility, it can assume quite different contours depending on the openness and missionary creativity of the pastor and the community. . . if the parish proves capable of self-renewal and constant adaptivity, it continues to be "the Church living in the midst of the homes of her sons and daughters."

-Pope Francis, The Joy of the Gospel-

From the end of the Roman Empire until the time of the Reformation, Christianity seemed a unified system that dominated virtually all of Europe. Though there might be moments of resistance to the leadership of a particular Pope, the idea that there was only one Church, which held both spiritual and temporal authority, was taken for granted. During this period, the rites of adult initiation, developed in the early Church almost disappeared, as virtually all children were baptized within a few days of birth—registered in church as modern babies are by the state. Across the diverse principalities of Europe, Christendom—the unifying force of the one Church—provided both a temporal and a spiritual order to the world, and though “outsiders” (e.g., Jews or Moslems) may still be present, Europe was ultimately Christian. Indeed, even after the Reformation, this notion of Christendom—by which the spiritual and temporal powers were seen as naturally joined—continued to be taken for granted. In both Protestant and Catholic countries, religious practice was linked to civil authority, and even when exceptions to the state religion were permitted, it often involved a special fine or other impediment. Spiritual and civil society were considered intrinsically united, and Christendom was seen as synonymous with Christianity. Though some rebelled against this view—e.g., Søren Kierkegaard, the Danish theologian, whose *Attack Upon Christendom* argued that Christianity, which requires faith, could never be the same as Christendom, which is only a matter of citizenship—the union of state and religion remained dominant in both Catholic and Protestant Europe until the 20th century. In fact, for Catholics, not until Vatican II did the Church officially changed its teaching that any country where Catholics gained a majority should make Catholicism the state religion. (A teaching which may help us better understand the anti-Kennedy Protestants of 1960.)

One effect of the notion of Christendom is that it creates a strong distinction between the ordinary activity of the Church and its missionary outreach. For in a place where all are *de facto* Christians, what need is there for evangelization or missionary appeal? Christendom presumes, indeed demands, that all those within the borders of a Christian country—except for clearly labeled exceptions, such as Jews—are Christian; and so, in these regions, the responsibility of the Church is largely that of maintenance: upholding the status quo, and teaching the rules to the members. Such was the role that parishes, in both Catholic and Protestant Christianity, tended to assume under Christendom. Missions, on the other hand, were forays outside Christendom—to the Moslems in the east or the indigenous of the New World—and though both forms of Christianity also considered it a missionary necessity to convert their heretical Christian brethren, the sense of distinction between mission and parish remained strong into the twentieth century. The Church, it was thought, is complete, and maintained through its parishes; the missions, however, are transitional, existing to bring those who are outside the Church into it, until they are no longer missions. Hence, a missionary order, such as the Jesuits, will, properly speaking, only be in a parish until it transitions to become part of the Church-proper.

For centuries, Catholicism maintained this distinction between its ordinary

and its missionary identity, a distinction which only crumbles in the wake of the Second World War. In the post-war period, the institutional Church could no longer be seen as united to particular nation states, from which it would send our its missionaries to draw people in. With the demise of the great Christian monarchies and the rise of religious pluralism—first seen in the United States—the myth of Christendom was undone, and even its value was rejected. Instead, the Church began to understand itself as intrinsically missionary—i.e., without a fixed point, mission is the very nature of Church, given to it by Christ in his missionary act of Incarnation. And if the Church is missionary, then missionary orders, such as the Society of Jesus, are no longer mere agents of a fixed and finished Church, sent to bring people in, but are now united with the whole Church in its ordinary missionary life. One effect of Vatican II, then, is to draw the life of the Church and the mission of the Society closer together, thus making possible a new vision of Jesuit parish ministry.

Once Vatican II suggests that the Church itself is missionary, Jesuit parish ministry is no longer a seemingly contradictory idea. Rather than a temporary aberration, the Jesuit parish is an essential work, undertaken and retained to serve a single overarching mission—a mission, first of all, of the Church itself, which is shared by the Society, and lived in various ministries. This reorientation of Jesuit mission within the Church's mission guides the work of General Congregation 34, including its document on Parish Ministry:

The Church, whose mission we share, exists not for itself but for humanity, bearing the proclamation of God's love and casting light on the inner gift of that love. Its aim is the realization of the Kingdom of God in the whole of human society, not only in the life to come, but also in this life. We exercise our Jesuit mission within the total evangelizing mission of the Church. This mission is "a single but complex reality which develops in a variety of ways:" through the integral dimensions of life witness, proclamation, conversion, inculturation, the genesis of local churches, dialogue and the promotion of the justice willed by God. Within this framework, in accordance with our charism, our tradition and the approval and encouragement of Popes through the years, the contemporary Jesuit mission is the service of faith and the proclamation in society of "that justice of the Gospel which is the embodiment of God's love and saving mercy" (GC34, 24).

In response to this new vision, where the missionary action of the Society is understood as a dimension of the Church's own missionary nature, the work of the Society no longer entails going out on mission for the Church, but instead entails co-operation in the mission of the Church. Thus, in GC35, Pope Benedict directs the Society not to an outside goal, but to "build bridges of understanding and dialogue" between the heart of the Church and its frontiers (GC35, 5) and in GC36, Pope Francis calls Jesuits to bring their gifts to "form seminarians and priests in discernment" (GC36, Francis). In such a view of the Society and its mission, Jesuit parish ministry is no longer a ministerial aberration or a platform for the presentation of our own spirituality. Rather, the Jesuit parish becomes a fundamental pathway through which the gifts possessed by

the Society of Jesus enter the world, i.e., through which the heart of this missionary Church can reach its frontiers and the frontiers of the missionary Church can come to its heart. The parish is a key environment where the People of God—the living Church—can engage with the Jesuit/Ignatian charism, and that charism can engage the world.

In sharing this single, complex mission—in uniting the call of the Society with the gifts of the local, embodied Church (which is also on mission) Jesuit parishes show they are no longer the step-child to the "real" Jesuit ministries of schools and universities. On the contrary, Jesuit parishes can and should live, with particular power, the call of the Society as Pope Francis describes it: "We walk neither by ourselves nor for our own comfort; we walk with 'a heart that does not rest, that does not close in on itself but beats to the rhythm of a journey undertaken together with all the faithful people of God.' We walk making ourselves all things to all people in order to help some" (Francis, GC36). As principal parts of the institutional Church, and as sharers in the mission of the Society, Jesuit parishes are well-suited to be the bridges that Benedict desired, or the "field hospitals" that Francis describes. Jesuit parishes can be crossing points where all peoples—rich and poor, gay and straight, religious and secular, ordained and lay, migrant and native born—can become part of the People of God, i.e. the Church which Vatican II first suggested and which subsequent Popes, especially Francis, have called us to manifest: a Church which is outside, as well as inside, the walls of our institutions.

Yet if this sense of a Church on mission should make Jesuit parishes more vital to both the Church and the Society, old habits die hard; and the prejudice that sees a Jesuit parish belonging neither truly with the Jesuits nor with the institutional Church continues to exist. It is not easy to be both an apostolic community of faith, guided by a historical, universal Jesuit charism, and a local assembly rooted in the particularity of this place and following this bishop. It is not easy to be both part of a community who gathers around this altar, and persons open to the call of an international community of Companions and colleagues. It is not easy to accept the unique gift of the Jesuit/Ignatian tradition, while foregoing the temptation to set that charism up as a parallel Church, which seems Catholic but avoids the very specific qualities of a local community.

But if being both Jesuit and parish is a difficult balance, when achieved, this balance can produce just the creative tension needed for the construction of a lasting bridge. And if we can avoid giving in, exclusively, to one side or the other, this tension may produce something glorious for God: a missionary Church and a Society of Jesus clearly united to it. Such parishes, at least, give us the opportunity to do what we are meant to do—the opportunity to pass from the heart of the Church out to its margins, and back again, without ever losing hold of either. In its embrace of this tension, a Jesuit parish serves the mission of the Church and the Society by bringing the graces of the center to the frontiers, and bringing the graces of the frontiers back to the center.

John S.
Next Week: *The Jesuit Mission Today - The Universal Apostolic Preferences*

TWENTY-FIFTH SUNDAY IN ORDINARY TIME

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

Entrance Song

Christ Be Our Light

Farrell

Verses



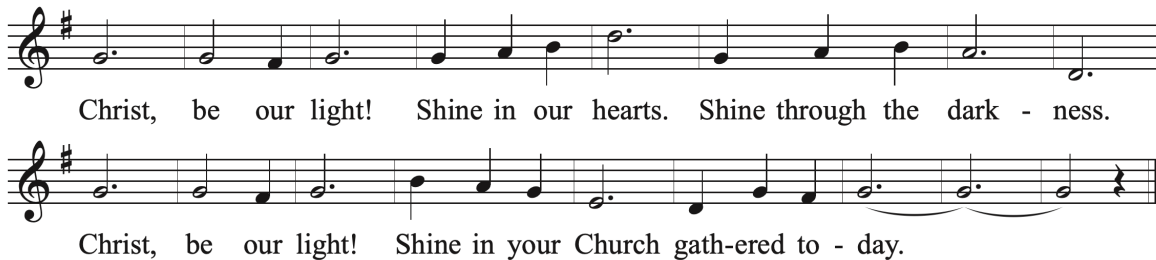
1. Long-ing for light, we wait in dark - ness.
2. Long-ing for peace, our world is trou - bled.
3. Long-ing for food, man - y are hun - gry.

Long - ing for truth, we turn to you.
Long - ing for hope, man - y de - spair.
Long - ing for wa - ter, man - y still thirst.

Make us your own, your ho - ly peo - ple,
Your word a - lone has pow'r to save us.
Make us your bread, bro - ken for oth - ers,

Light for the world to see.
Make us your liv - ing voice.
Shared un - til all are fed.

Refrain



Christ, be our light! Shine in our hearts. Shine through the dark - ness.

Christ, be our light! Shine in your Church gath-ered to - day.

(5:30) Come To the Water

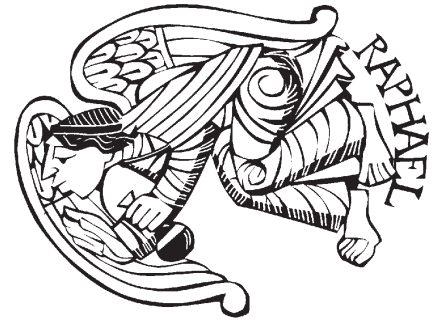
Foley

1. O let all who thirst, let them come to the water.
And let all who have nothing, let them come to the Lord: without money, without price.
Why should you pay the price, except for the Lord?
2. And let all who seek, let them come to the water.
And let all who have nothing, let them come to the Lord: without money, without strife.
Why should you spend your life, except for the Lord?
3. And let all who toil, let them come to the water.
And let all who are weary, let them come to the Lord: all who labor, without rest.
How can your soul find rest, except for the Lord?
4. And let all the poor, let them come to the water,
Bring the ones who are laden, bring them all to the Lord: bring the children without might.
Easy the load and light: come to the Lord.

First Reading

Amos 8:4-7

Hear this, you who trample upon the needy
and destroy the poor of the land!
“When will the new moon be over,” you ask,
“that we may sell our grain,
and the sabbath, that we may display the wheat?
We will diminish the ephah,
add to the shekel,
and fix our scales for cheating!
We will buy the lowly for silver,
and the poor for a pair of sandals;
even the refuse of the wheat we will sell!”
The LORD has sworn by the pride of Jacob:
Never will I forget a thing they have done!



Responsorial Psalm

Psalm 113

Guimont



Praise, O servants of the LORD, praise the name of the LORD!
May the name of the LORD be blest both now and forevermore! *Ref.*

High above all nations is the LORD, above the heavens his glory.
Who is like the LORD, our God, who dwells on high,
who lowers himself to look down upon heaven and earth? *Ref.*

From the dust he lifts up the lowly, from the ash heap he raises the poor,
to set them in the company of princes, yes, with the princes of his people. *Ref.*

Second Reading

1 Timothy 2:1-8

Beloved: First of all, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone, for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity. This is good and pleasing to God our savior, who wills everyone to be saved and to come to knowledge of the truth.

For there is one God.

There is also one mediator between God and men, the man Christ Jesus,
who gave himself as ransom for all.

This was the testimony at the proper time. For this I was appointed preacher and apostle—I am speaking the truth, I am not lying—, teacher of the Gentiles in faith and truth.

It is my wish, then, that in every place the men should pray, lifting up holy hands, without anger or argument.

Gospel Acclamation

Alleluia

Murray



Though our Lord Jesus Christ was rich, he became poor, so that by his poverty you might become rich.

Gospel

Jesus said to his disciples, "A rich man had a steward who was reported to him for squandering his property. He summoned him and said, 'What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.' The steward said to himself, 'What shall I do, now that my master is taking the position of steward away from me? I am not strong enough to dig and I am ashamed to beg. I know what I shall do so that, when I am removed from the stewardship, they may welcome me into their homes.' He called in his master's debtors one by one. To the first he said, 'How much do you owe my master?' He replied, 'One hundred measures of olive oil.' He said to him, 'Here is your promissory note. Sit down and quickly write one for fifty.' Then to another the steward said, 'And you, how much do you owe?' He replied, 'One hundred kors of wheat.' The steward said to him, 'Here is your prom-

Luke 16:1-13

issory note; write one for eighty.' And the master commended that dishonest steward for acting prudently.

"For the children of this world are more prudent in dealing with their own generation than are the children of light. I tell you, make friends for yourselves with dishonest wealth, so that when it fails, you will be welcomed into eternal dwellings. The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones. If, therefore, you are not trustworthy with dishonest wealth, who will trust you with true wealth? If you are not trustworthy with what belongs to another, who will give you what is yours? No servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and mammon."

Homily

Glen Butterworth, S.J.

Baptismal Acclamation

Celtic Alleluia

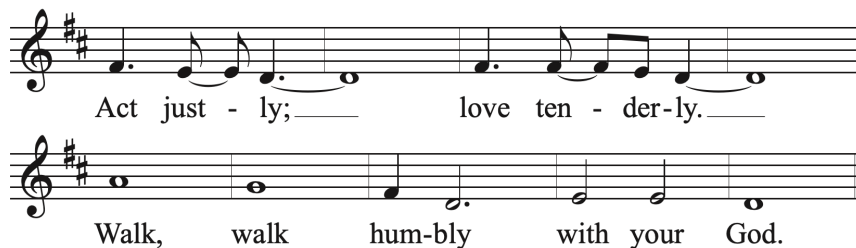
Walker



Offertory Song

Act Justly

Farrell



1. How shall we come before you? With what gifts to adore you?
Will our sacrifices please you? What should we bring today? *Ref.*
2. This is what the Lord asks you: only this will remain true,
what is good has been explained to you: Listen again today. *Ref.*
3. People, lift up your voices; by your actions make choices.
In this time, the only time we have, show us the way to live. *Ref.*
4. On this planet of plenty, lives and futures lie empty.
In this world, the only world we have, show us the way to live. *Ref.*
5. Gather, sisters and brothers; gather, fathers and mothers.
In this place, the only place we grow, show us the way to live. *Ref.*
6. Bread of life will be broken; word of hope will be spoken.
In this sacrament of endless care show us the way to live. *Ref.*

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.

Lamb of God

Mass of the Holy Cross

Isley

Lamb of God, you take a - way the sins of the world, have
mer - cy on us. Lamb of God, you
take a - way the sins of the world, grant us peace.

All Are Invited To Come Forward

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

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

Communion Songs

(9) Let Justice Roll Like A River

Haugen

Let jus - tice roll like a riv - er, _____ and
wash all op - pres-sion a - way; Come, O God, and take us,
move and shake us, come now and make us a - new, _____
— that we might live just - ly like you. _____

Blest Are They

Haas



1. Blest are they, the poor in spi - rit; theirs is the
 2. Blest are they, the low - ly ones; they shall in -
 3. Blest are they who show mer - cy, mer - cy
 4. Blest are they who seek peace; they are the
 5. Blest are they who suf - fer hate, all be -

king - dom of God. Blest are they,
 her - it the earth. Blest are they who
 shall be theirs. Blest are they the
 child - ren of God. Blest are they who
 cause of me. Re - joice be glad;

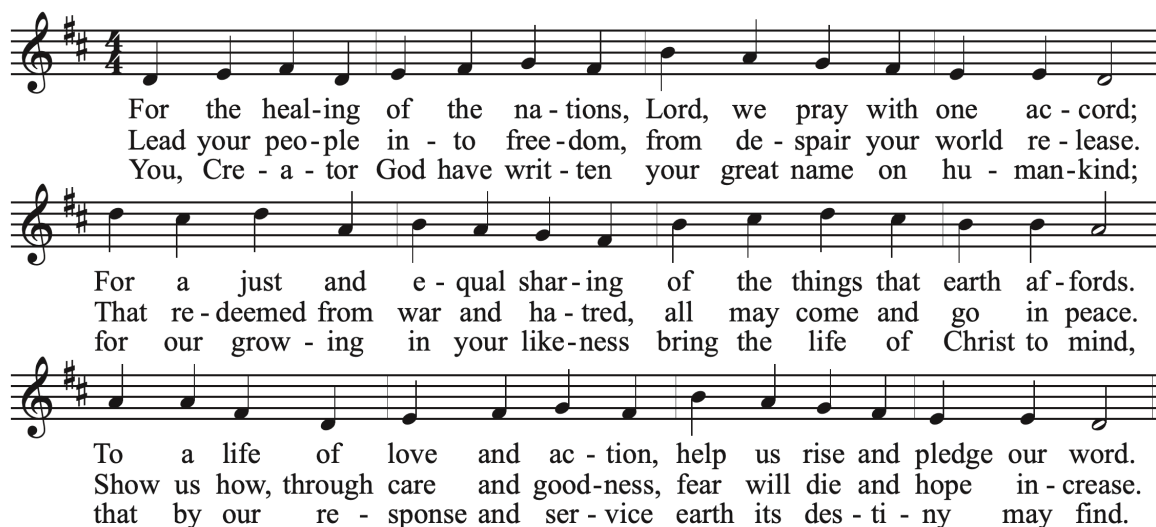
full of sor - row; they shall be con - soled.
 hun - ger and thirst; they shall have their fill.
 pure of heart; they shall see God.
 suf - fer in faith; the glo - ry of God is theirs.
 yours is the king - dom; shine for all to see.

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!

Recessional

For the Healing Of the Nations

St. Thomas/Kaan



For the heal-ing of the na - tions, Lord, we pray with one ac - cord;
 Lead your peo-ple in - to free-dom, from de - spair your world re - lease.
 You, Cre - a - tor God have writ - ten your great name on hu - man-kind;

For a just and e - qual shar-ing of the things that earth af - fords.
 That re - deemed from war and ha - tred, all may come and go in peace.
 for our grow - ing in your like-ness bring the life of Christ to mind,

To a life of love and ac - tion, help us rise and pledge our word.
 Show us how, through care and good-ness, fear will die and hope in - crease.
 that by our re - sponse and ser - vice earth its des - ti - ny may find.



PARISH LIFE

Join us! Sister Parish 30th Anniversary Celebration

This year marks the 30th anniversary of our Sister Parish relationship with San Bartolome in Arcatao, El Salvador. We are blessed to have visiting us, Padre Miguel Vasquez, Pastor of our Sister Parish. He will be here October 18-24. **Everyone is invited to a special dinner on Saturday, October 19th.** Our celebration will begin with Mass at 5:00 pm followed by a traditional Salvadoran Dinner. Along with music and dancing in the Parish Social Hall we will have a viewing of a special 30th anniversary video. *No ticket sales at the door.* Purchase tickets on our website www.stjosephparish.org Cost is \$30.00 per person and \$15.00 for children 12 and younger. Deadline to purchase tickets is Saturday October 12th. Vegetarian option available.

At all the Masses that weekend, we will be taking up a special collection to help purchase a house in San Salvador where the scholarship students reside. Our goal is to raise \$150,000 to purchase a house that can hold 20 students. By Seattle real estate standards, quite the bargain. If you would like to learn more or are willing to give in advance as part of a matching grant, please let us know.

You can also mark down Wednesday, October 23rd, 7-9pm for a special evening with Padre Miguel to discuss the stories of why so many people flee countries like El Salvador and what we can do about it. If you have questions about anything related to Padre Miguel's visit contact sisterparish@stjosephparish.org



Seniors On The Go

Friday, October 4th - 1st Friday Anointing Mass at 11:30 am, please join us after for the Seniors Luncheon.

FAITH FORMATION

Children's Faith Formation 2019-2020 - Begins 9/29/19

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

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).



Questions?
Claire Hansen at
claireh@stjosephparish.org or
206.965.1652.

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. Contact Theresa Lukasik at thersal@stjosephparish.org with questions.

Questions?
Theresa Lukasik at
thersal@stjosephparish.org or
206.965.1651.



FAITH FORMATION

Red Alert! Hospitality Team Volunteers Needed!

DO YOU WANT TO LIVE IN A WORLD WITHOUT COFFEE AND DONUTS?

In order to continue this important ministry of hospitality, we need more volunteers for the 2nd, 3rd and 4th Sundays of the month. Tasks include picking up the donuts, slicing them in half, arranging the trays, making the coffee, and helping to serve and clean up. More help is needed to make this ministry vibrant!

Please sign up on the bulletin boards in the vestibule or contact Claire Hansen at claireh@stjosephparish.org or 206.965.1652!

The VOICE High School Youth Group

Every Wednesday, 7:00-8:30pm in the Brebeuf Room in the Parish Center. No commitment required! All high school students are encouraged to drop in, when possible. We take part in regular service projects that are eligible for school service hours. The remaining weekly activities vary widely, ranging from discussions of current events, self-care exercises to help de-stress from the many pressures of high school, exploring individual spirituality without expectations or judgments, and we end each night playing group games.

This week we will be examining current news topics and what they mean to us as young people, as Americans, as Catholics, and as global citizens. For more information, email Emily Hayes at thevoice@stjosephparish.org



Come and See What the Catholic Faith has to offer

KICK-OFF SEPTEMBER 24TH - Tuesday Nights
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 RCIA 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 Wodzanski at steve@stjosephparish.org or 965-1646. All are welcome in this journey of faith.

Volunteers Needed!

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 5/6 grade. These classes take place on Sunday mornings. We are also looking for support for our Pathfinders Youth Group (for 6th, 7th, and 8th graders). This takes place on Wednesday evenings. No experience is necessary and all materials and content will be provided. 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

Safe Environment Training

St. Joseph's Parish is hosting a Safe Environment Training on Wednesday, October 2 from 6:30-9:00 pm. Located in the Arrupe Room of the Parish Center

This training is required for all parish and school volunteers working with children and vulnerable adults. This includes and is not limited to Parish and School Staff, Cat-Ushers, Hospitality, Over-Shelter, and parent volunteer please visit virtu.org



Join Us For the Annual St. Joseph's Men's Retreat

Finding God in Troubled Times

- Begins: Friday, October 11th – 8:00 pm sharp. **That's our start time!**
- Ends: Sunday, October 13th ~ 11:00 am
- Location: Camp Casey, Coupeville, Whidbey Island - **<https://casey.spu.edu>**
1276 Engle Road Coupeville, WA 98239 | Carpooling Options | Bring toiletries, a sleeping bag, pillow & towel
- Directions - **<https://casey.spu.edu/about/location-and-directions>**
- All meals included beginning on Saturday and breakfast on Sunday
- Bring snacks and beverages to share on Friday & Saturday
- Free time on Saturday afternoon
- Register with Dick to reserve a spot – Cost \$150 – bring checks to the retreat
- Animators – Dick Ellis, John Adams, Pat Gemperline, Chris Jones, Pat Kennedy, Dave Spicer, Larry Sweet, Fr. John Topel, SJ.



ST. JOSEPH PARISH
THE JESUIT PARISH IN SEATTLE

*For more information or
to register contact :
Dick Ellis
206-550-9360
crichardellis@comcast.net*



St. Joseph Women's Ministry Presents

Fall Retreat

Tending Your Garden



Morning Reflection, Leisurely Lunch, Afternoon Exhale

Saturday, September 28th

9 am – 2 pm in the Arrupe Room, Parish Center

Carla Orlando, Facilitating

Limited Space. Please register at www.stjosephparish.org

Program fee is \$35

(cost should not be a barrier, please reach out if you need assistance).

Questions? Email Theresa at women@stjosephparish.org

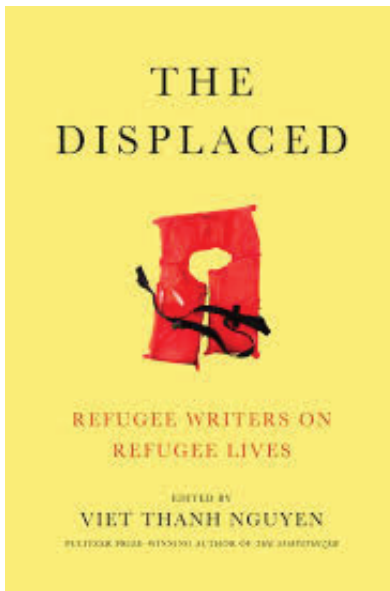
or call 206.965.1651.

www.stjosephparish.org

FAITH JUSTICE



Racial Justice Book Group



Please join us for our next meeting on **Tuesday, October 8 at 7pm in the Parish Center** to discuss the book *The Displaced: Refugee Writers on Refugee Lives*, edited by Viet Thanh Nguyen. Our group provides a safe and respectful place to address racism through the lens of the Gospel, and for discerning action steps in response. For a list of the titles we will read each month through May 2020,

see the Racial Justice Book Group page under the Faith Justice section on the St Joseph Parish website. Please email racialjusticebookgroup@stjosephparish.org with any questions or to RSVP.

Update - Winter Shelter

St. Joseph's Parish in partnership with St. Martin de Porres Shelter operates an Overflow Winter Shelter for up to 14 men, 5 nights a week (Tues-Sat) in the Old Gym underneath the Church. The shelter will open on Friday November 1st with a closing date of either March 30th or April 30th depending on need. A leadership team is being formed and we are now actively seeking volunteers to help with: 1) Serving as an overnight host, 2) Providing 14 lunch bags once a month 3) Doing set-up once a week (takes about an hour) and/or assisting with weekly shopping. An orientation for all volunteers will take place on Thursday, October 17th, 7:00 pm – 9:00 in the Social Hall. A mandatory training for anyone serving as an overnight host will precede this orientation in the Parish Center from 6:30 pm – 7:00. If you would like more information or are interested in volunteering, contact Deacon Steve at 206-965-1646 or wintershelter@stjosephparish.org We are also in need of financial contributions to operate the shelter. Our projected monthly budget is \$900-\$1200 a month. If your company offers matching funds, this is a great way to give. Questions on company match, please email stewardship@stjosephparish.org



ST. JOSEPH SCHOOL Kindergarten Information Night October 29th 7PM

Schedule a tour today!
Shana Abner, Director of Admissions
206.329.3260 ext. 243

Learn more at:
www.stjosephsea.org



ST. JOSEPH SCHOOL
established 1907



LITURGY AND WORSHIP

Come Pray With Us!

Monday Night Prayer Groups

Join us in prayer this **Monday at 7 pm**. There are two prayer groups meeting. Join our Sacred Silence prayer group in the Church or come pray the Rosary in the Parish Center Chapel.

The Sacred Silence prayer group will gather in the church for an hour of silent prayer. Please arrive before 7 pm as the doors are locked right at 7. For information, contact Jim Hoover at sacredsilence@stjosephparish.org or 206-286-0313.

Praying the Rosary can help us face the often harsh realities of life with hope and grace. We have volunteers ready to help guide those who are just learning.



Prayer Tree St. Joseph Community extends its prayers and hopes for the following intentions: For God's will in a brother-in-law's healing and prayers for his family . . . For an uncle who is visiting family on the East Coast . . . For those who are experiencing nerve damage, we pray for your healing and comfort

Rest in Peace
James Merz, father of Rena Ritchey.

"Cry out in the night . . . Pour out your heart like water in prayer to the Lord."

~Lamentations 2:19

Taize Prayer Service

On Friday, September 27 at 6:30 pm, the Cathedral will be offering a special contemplative ecumenical prayer with music from Taizé. What makes it special will be the presence of Brother John and Brother Emile from the Ecumenical Community in Taizé, France. Because of the unique nature of this event, we are hoping that you will bring it to the attention of your parishioners. It will be an ideal way to introduce them to this very popular prayer form.

Following the prayer in the Cathedral, young adults (in their 20s and 30s) will be invited to a simple supper and a time for conversation with Brother John and Brother Émile in the Cathedral's Pastoral Outreach Center, 907 Columbia Street.

Recorded Homilies - Help needed

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

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

5:30 Mass - Help Needed

Interested in becoming a Eucharistic Minister at the 5.30pm Mass? We are seeking 4 volunteers to serve once every three weeks. Please contact Ann Patnaude (annpatnaude@gmail.com or 312.330.6657) to learn more about this wonderful ministry.

Please Join Us In Prayer For The Families Having A Child Baptized This Weekend

The Ewings Family
The Grammer Family
The Holliday Family

