

**FIRST SUNDAY OF ADVENT**  
**November 30, 2014**

**Reflection Next Week:**  
**Jen Tilghman-Havens**

**Readings for December 7, 2014**

FIRST READING: ISAIAH 40:1-5,9-11

SECOND READING: 2 PETER 3:8-14

GOSPEL: MARK 1:1-8

**Weekend Mass Schedule**

**Saturday - 5 pm**

**Sunday - 9:00 am, 11:00 am & 5:30 pm**

**Weekday Mass Schedule**

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

**Reconciliation**

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

**Parish Center Hours**

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

**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/Pastoral Associate**

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

**Pastoral Staff:**

Dottie Farewell, Dir. Religious Ed. x112  
[dfarewell@stjosephparish.org](mailto:dfarewell@stjosephparish.org)

Rebecca Frisino, Business Mgr x108  
[rebeccaf@stjosephparish.org](mailto:rebeccaf@stjosephparish.org)

Tina O'Brien, Stewardship x114  
[tinao@stjosephparish.org](mailto:tinao@stjosephparish.org)

Renée Leet, Admin Assistant x100  
[rleet@stjosephparish.org](mailto:rleet@stjosephparish.org)

Bob McCaffery-Lent, Liturgy & Music x109  
[rmclent@stjosephparish.org](mailto:rmclent@stjosephparish.org)

Caprice Sauter, Administration x102  
[caprices@stjosephparish.org](mailto:caprices@stjosephparish.org)

Yuri Kondratyuk, Facilities x110

**St. Joseph School**

Main Office x210  
Patrick Fennessy, Principal x218  
Mary Helen Bever, Middle School Dir x215  
Lillian Zadra, Primary School Dir x219

## The Origins of Christmas & Advent

*Have mercy on those who wait for you, Lord,  
and you shall find your prophets keeping faith.*

**-Monastic Liturgy-**

When was Jesus born? For those of us who have celebrated Christmas our entire lives, the question seems absurd—the ecclesial version of “*Who’s buried in Grant’s tomb?*” Yet, for the Church of the 3rd century, a Church just coming out of the shadows of persecution and martyrdom, this question was the subject of great study and debate. Though the date of Jesus’ death was known to be the 14th day of Nisan, in the Jewish lunar calendar, his birthday was not reported in either the gospels or the tradition. (Indeed, even the date of his death, because the Jewish calendar is lunar, remained uncertain; for if Jesus died, as some believed, in 32 AD, 14 Nisan would translate to March 25 in the solar calendar; but if he died, as others believed, in 33 AD, it would translate to April 6.) Nevertheless, despite its scriptural uncertainty, finding a date of Christ’s nativity became an important aspect of Christian testimony, a way of recognizing and proclaiming the reality of the Incarnation. As the Church became established in various cultures, it needed its own festivals and days of remembrance, and Christmas was to become a primary celebration, comparable in the West only to Easter itself.

In dating Christmas, the Western Church seems to have adopted—with an important variation—a long established tradition of Jewish mysticism, in which the Patriarchs were believed to have died on the same day that they were born. In this tradition, those with whom God had formed a covenant—i.e., Abraham, Isaac, Jacob, etc.—would manifest the perfection and completeness of God through the perfect circle of their lives. Thus, each would be born and die on the same day of the year. For the Christians of North Africa, educated in these Jewish mystical traditions, it seemed evident that, if the life of the Patriarchs should be a perfect circle, even more so should the life of Christ Jesus, the perfect manifestation of the new and final Covenant. Yet, the circle of Jesus’ life begins—as Luke testifies—not with his birth but with his conception. Thus, we continue to celebrate Jesus’ conception every March 25, on the feast of the Annunciation, and we celebrate his birthday nine months later, on the Solemnity of Christmas.

A contrary origin story, which also emerges in the West, asserts that Christmas was instituted in December primarily to counter the Roman pagan festival of the Unconquered Sun, re-established by the Emperor Aurelian in 274 AD. However, although the connection of Jesus’ birth to the Winter solstice offers an important and beautiful dimension to the spirituality of the season—when the *Sun of Righteousness* is born into the dark world—the notion that Christians simply “*baptized*” the pagan festival is undercut by the age of the North African celebration. In anonymous texts, dated as early as 243 AD, the celebration of Christmas on December 25 already exists an important feast of liturgical year.

In the Eastern Church, the notion of the perfect circle also remained important; though—for the most part—Eastern Christians emphasized less the actual nativity of the Lord, and more the presence of Jesus as the one who leads us to become daughters and sons of God. For Christians of the eastern Mediterranean, the most important thing was not the birth, but the way in which Christ became the manifestation of God in the world. Differing from their Western colleagues, theologians of the East tended to place the death of Jesus on April 6, and the Eastern Church, therefore, celebrated January 6 as the primary feast of Incarnation—a feast they named *Epiphany* (i.e., *the manifestation*). Though in the West this feast would come to be associated with the visit of the Magi, in the East it has continued to remain the primary feast of the coming of Christ into the world, and the readings on that day often refer not to Magi but to the baptism of the Lord in the Jordan, when the Spirit descended and Jesus began his public life. Although some Eastern Churches continued to hold that January 6 was the actual date of his birth (e.g. the Armenian Church), in time, the vast majority of the Christian Church came to accept both of these feasts as important, resolving any conflicts in the traditional Catholic manner of adding together, rather than deciding between.

While for centuries the twelve days from Christmas to Epiphany represented a crucial part of the liturgical year (e.g., Shakespeare's play, *Twelfth Night*, is named that because it was first performed as part of the festivities of Epiphany), the notion of a season preparatory of the feast took far longer to develop. The first accounts of such a season appear around the year 380 AD—nearly 100 years after Christmas itself becomes a universal feast of Western Christianity. At that time, in Spain, Christians were called to attend mass from December 17 to January 6, in part, perhaps, as a response to the wild and often indecent celebrations of the pagan Saturnalia, which occurred during the exact same days. In Gaul, on the other hand, the preparatory period was tied to monastic tradition, introducing penitential and ascetic elements still found in Advent today, including the use of the color purple and the banishment of the *Gloria* from the liturgy. From both of these sources, gradually, the notion of a preparatory season, prior to Christmas, began to develop; so that by the 5th century, in both Spain and Gaul, a Monday fast is added during the period from November 11 to Christmas Eve.

Advent, however, becomes part of the whole Western Church only when it becomes part of the Roman Church—which began to happen somewhere around the end of the 4th century. By the late 6th century, when Gregory the Great begins his reform of the liturgy (introducing, among other things, Gregorian chant), there

is already an established tradition in Rome in which the four Sundays, preceding Christmas, are seen as preparatory for that feast. Though these Sundays lessen the penitential quality of the Gallican tradition—emphasizing more the preparation for Christmas rather than the coming final judgment—they represent the first identifiable indications of a true Advent. This is followed in the 7th century by the composition of the famous “*O Antiphons*”—found today in the song “*O Come, O Come, Emmanuel*”—and, in the 8th century, by the naming of Advent as the beginning of the liturgical year. While continuing to be influenced by Gallic and Spanish traditions, the Roman Advent ultimately replaces these longer seasons and becomes the norm for the whole Western Church.

It can be easy to believe that the Church springs, full grown, from the mind of Christ. Yet, the story of Advent and Christmas reminds us that such is not the case. Rather, the Church grows and develops—its liturgy and its self-understanding bearing the marks of many eras and many cultures. Such development testifies to God's grace, and reminds us how deep the Incarnation permeates and grounds the life of the Church. In the womb of time the living Church grows, the body of Christ fed by an umbilical cord of culture and tradition, which unites us to all our ancestors. But while fed by its history, the Church develops anew in every generation, according to the needs and movements of the Spirit. Far from a delicate antique, which cannot be changed or adapted, this Church is alive and growing, just like the body of Christ in the womb of Mary. We await his coming and we prepare for his birth—over and over again. O come, O come, Emmanuel.



## **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 OF A GLUTEN FREE HOST, PLEASE COME TO THE PRESIDERS & INDICATE THIS.**

# ORDER OF CELEBRATION

## FIRST SUNDAY OF ADVENT

Prelude (5 & 11)

*Zion Hears the Watchmen Singing*

Bach

Prelude (9)

*Advent Introit*

Proulx

Call To Worship

*Please stand at the sound of the bell.*

### THE INTRODUCTORY RITES

Entrance Song

*O Come, O Come Emmanuel* VENI VENI EMMANUEL

1. O come, O come, Em - man u - el,  
2. O come, O Wis - dom from on high,  
3. O come, O come, great Lord of might,  
4. O come, O Rod of Jes - se's stem,  
And ran - som cap - tive Is - ra - el,  
Who or - der all things might i - ly;  
Who to your tribes on Si - nai's height  
From ev - 'ry foe de - liv - er them  
That mourns in lone - ly ex - ile here  
To us in the path of knowl - edge show,  
In an - cient times once gave the Law  
That trust your might - y power to save,  
Un - til the Son of God ap - pear.  
And teach us in her ways to go.  
In cloud and maj - es - ty and awe.  
And give them vic - t'ry o'er the grave.  
Re - joice! Re - joice! Em - man u - el  
Gau - de! Gau - de! Em - man u - el  
Shall come to you, O Is - ra - el.  
Na - sce - tur pro te Is - ra - el.

**Verse 5:** O come, Desire of Nations bind in one the hearts of humankind.  
O bid our sad divisions cease. And be for us our King of Peace.  
Rejoice! Rejoice! Emmanuel, shall come to you O Israel.

# Blessing The Advent Wreath



## Penitential Act

I confess to almighty God and to you, my brothers and sisters,  
that I have greatly sinned, in my thoughts and in my words,  
in what I have done and in what I have failed to do,

*Strike breast during next line.*

through my fault, through my fault, through my most grievous fault.  
therefore I ask blessed Mary ever-Virgin, all the Angels and Saints,  
and you, my brothers and sisters, to pray for me to the Lord our God.

## Kryie

<p>Cantor:</p> <p>Ky - ri - e e - le - i - son.</p>	<p>All:</p> <p>Ky - ri - e e - le - i - son.</p>
<p>Cantor:</p> <p>Chris - te e - le - i - son.</p>	<p>All:</p> <p>Chris - te e - le - i - son.</p>
<p>Cantor:</p> <p>Ky - ri - e e - le - i - son.</p>	<p>All:</p> <p>Ky - ri - e e - le - i - son.</p>

## LITURGY OF THE WORD

### First Reading

You, LORD, are our father,  
our redeemer you are named forever.  
Why do you let us wander, O LORD, from your ways,  
and harden our hearts so that we fear you not?  
Return for the sake of your servants,  
the tribes of your heritage.  
Oh, that you would rend the heavens and come down,  
with the mountains quaking before you,  
while you wrought awesome deeds we could not hope for,  
such as they had not heard of from of old.  
No ear has ever heard, no eye ever seen, any God but you  
doing such deeds for those who wait for him.  
Would that you might meet us doing right,  
that we were mindful of you in our ways!

Isaiah 63:16b-17, 19b; 64:2-7

Behold, you are angry, and we are sinful;  
all of us have become like unclean people,  
all our good deeds are like polluted rags;  
we have all withered like leaves,  
and our guilt carries us away like the wind.  
There is none who calls upon your name,  
who rouses himself to cling to you;  
for you have hidden your face from us  
and have delivered us up to our guilt.  
Yet, O LORD, you are our father;  
we are the clay and you the potter:  
we are all the work of your hands.

## Responsorial Psalm

Haugen/Isele

*Psalm 80 - Lord Make Us Turn to You*

Lord, make us turn to you, show us your face, and we shall be saved.

## Second Reading

1 Corinthians 1:3-9

Brothers and sisters:

Grace to you and peace from God our Father  
and the Lord Jesus Christ.

I give thanks to my God always on your account  
for the grace of God bestowed on you in Christ Jesus,  
that in him you were enriched in every way,  
with all discourse and all knowledge,  
as the testimony to Christ was confirmed among you,  
so that you are not lacking in any spiritual gift  
as you wait for the revelation of our Lord Jesus Christ.  
He will keep you firm to the end,  
irreproachable on the day of our Lord Jesus Christ.  
God is faithful,  
and by him you were called to fellowship with his Son,  
Jesus Christ our Lord.



## Gospel Acclamation (5 & 11)

*Alleluia*

A. Gregory Murray OSB



## Gospel Acclamation (9)

*Advent Alleluia*

Michael Joncas



## Gospel

Mark 13:33-37



Jesus said to his disciples:

“Be watchful! Be alert!

You do not know when the time will come.

It is like a man traveling abroad.

He leaves home and places his servants in charge,  
each with his own work,  
and orders the gatekeeper to be on the watch.

Watch, therefore;

you do not know when the Lord of the house is coming,  
whether in the evening, or at midnight,  
or at cockcrow, or in the morning.

May he not come suddenly and find you sleeping.

What I say to you, I say to all: ‘Watch!’”

## Reflection

Dottie Farewell



# The Nicene Creed

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages.

God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven,

*At the words that follow, up to and including 'and became man', all bow.*

and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures.

He ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.

I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

## Offertory Song

## Creator of the Stars of Night

CREATOR  
ALME SIDERUM

1. Cre - a - tor of the stars of night,  
2. In sor - row that the an - cient curse night,  
3. When this old world drew on toward night,  
4. At your great Name, O Je - sus, now pray,  
5. Come in your ho - ly might, we pray,  
6. To God Cre - a - tor, God the Son,

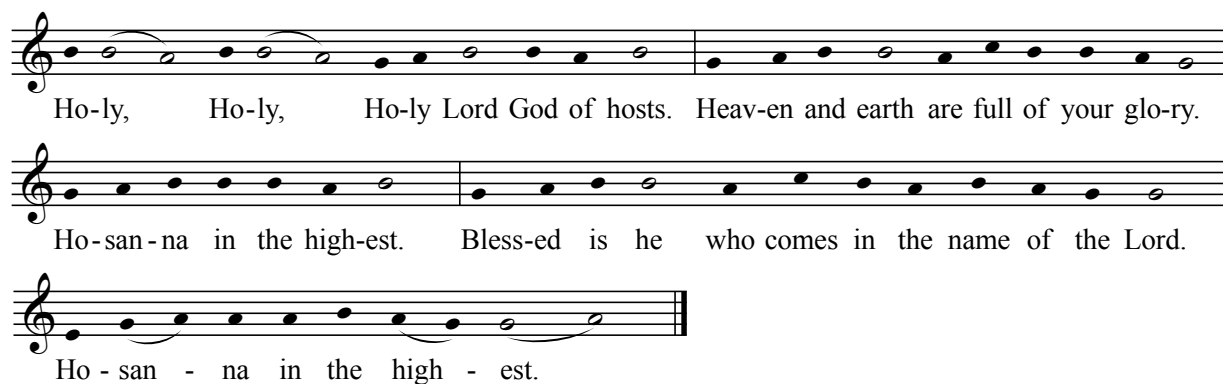
Your peo - ple's ev - er - last - ing light,  
Should doom to death a u - ni - verse,  
You came; but not in splen - dor bright,  
All knees must bend, all hearts must bow:  
Re - deem us for e - ter - nal day;  
And God the Spir - it, Three in One,

O Christ, Re - deem - er of us all,  
You came, O Sav - ior, to set free  
Not as a mon - arch, but the child  
All things on earth with one ac - cord,  
De - fend us while we dwell be - low  
Praise, hon - or, might and glo - ry be

We pray you hear us when we call.  
Your own in glo - rious lib - er - ty.  
Of Mar - y, blame - less moth - er mild.  
Like those in heav'n, shall call you Lord.  
From all as - saults of our dread foe.  
From age to age e - ter - nal - ly.

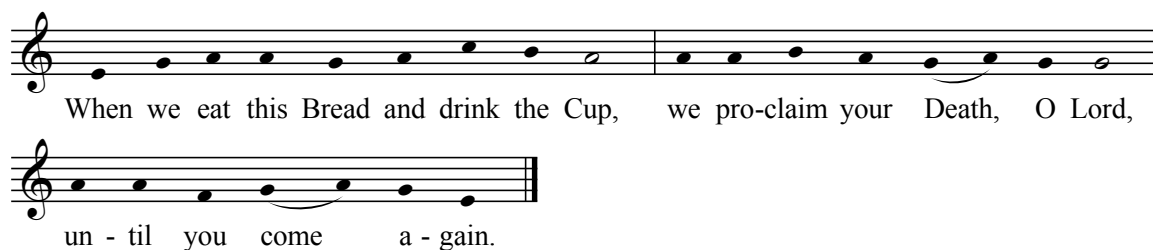
## Holy, Holy, Holy

Plainchant

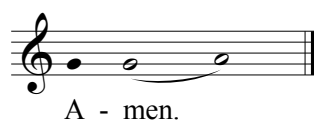


## Mystery of Faith

Plainchant



## Great Amen



Plainchant

## Lamb of God

*Vatican Edition XVII*

Plainchant




# Communion Song

## Jesus, Hope of the World

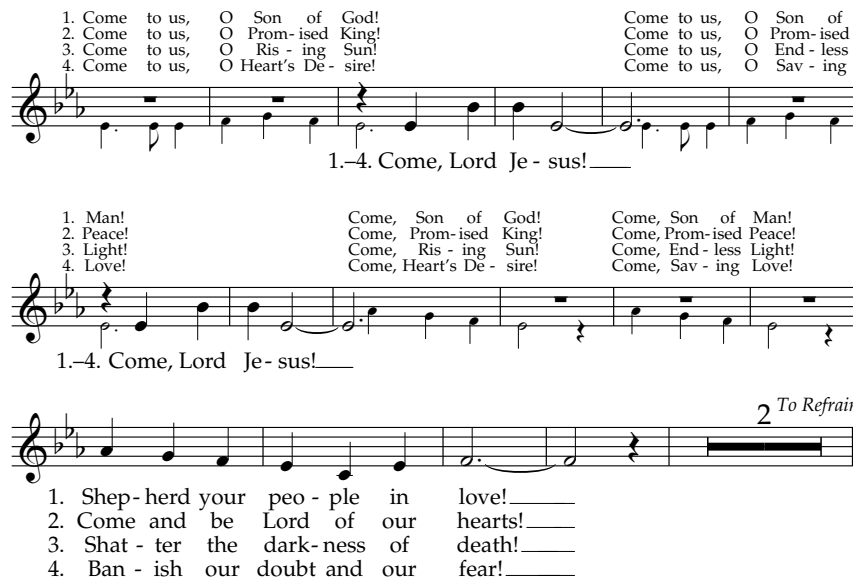
Tate

### REFRAIN



Je - sus, hope of the world, \_\_\_\_\_ Je - sus,  
light in our dark-ness, \_\_\_\_\_ here we a - wait you, O  
Mas - ter Di - vine. Here we re - ceive you in bread and in  
wine: \_\_\_\_\_ Je - sus, hope of the world. \_\_\_\_\_

### VERSES



1. Come to us, O Son of God! Come to us, O Son of  
2. Come to us, O Prom-ised King! Come to us, O Prom-ised  
3. Come to us, O Ris-ing Sun! Come to us, O End-less  
4. Come to us, O Heart's De-sire! Come to us, O Sav-ing

1.-4. Come, Lord Je - sus! \_\_\_\_\_

1. Man! Come, Son of God! Come, Son of Man!  
2. Peace! Come, Prom-ised King! Come, Prom-ised Peace!  
3. Light! Come, Ris-ing Sun! Come, End-less Light!  
4. Love! Come, Heart's De-sire! Come, Sav-ing Love!

1.-4. Come, Lord Je - sus! \_\_\_\_\_

2 To Refrain

1. Shep-herd your peo-ple in love! \_\_\_\_\_  
2. Come and be Lord of our hearts! \_\_\_\_\_  
3. Shat-ter the dark-ness of death! \_\_\_\_\_  
4. Ban-ish our doubt and our fear! \_\_\_\_\_

# Song of Praise (5 & 11)

## The King Shall Come When Morning Dawns

MORNING SONG

Wyeth/Batastini



1. The King shall come when morn-ing dawns And light tri - um - phant breaks. When  
2. Not, as of old, a lit - tle child, To suf - fer and to die, But  
3. The King shall come when morn-ing dawns And earth's dark night is past; O  
4. And let the end-less bliss be - gin, By wea - ry saints fore - told, When  
5. The King shall come when morn-ing dawns And light and beau - ty brings. Hail,  
beau - ty gilds the east - ern hills And life to joy a - wakes.  
crowned with glo - ry like the sun That lights the morn - ing sky.  
haste the ris - ing of that morn Whose day shall ev - er last.  
right shall tri - umph o - ver wrong, And truth shall be ex - tolled.  
Christ, the Lord! Your peo - ple pray: Come quick - ly, King of kings.



1. Soon and ver - y soon we are goin' to see the King,  
 2. No more cry - in' there we are goin' to see the King,  
 3. No more dy - in' there we are goin' to see the King,  
 4. Soon and ver - y soon we are goin' to see the King,

Soon and ver - y soon we are goin' to see the King,  
 No more cry - in' there we are goin' to see the King,  
 No more dy - in' there we are goin' to see the King,  
 Soon and ver - y soon we are goin' to see the King,

Soon and ver - y soon we are goin' to see the King, Hal-le-  
 No more cry - in' there we are goin' to see the King,  
 No more dy - ing there we are goin' to see the King,  
 Soon and ver - y soon we are goin' to see the King,

lu - jah, Hal-le - lu - jah, we're goin' to see the King!

## THE CONCLUDING RITES

## Recessional

## Instrumental





# POPE-POURRI

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Dear Brothers and Sisters, Good morning!

Today I wish to return to the affirmation “I believe in the resurrection of the body”. This is not a simple truth and it is anything but obvious; living immersed in this world it is not easy for us to fathom a future reality. But the Gospel enlightens us: our resurrection is strictly bound to Jesus’ Resurrection. The fact that he is risen is the proof that there is a resurrection of the dead. I would like to present several aspects regarding the relation between the Resurrection of Christ and our resurrection. He is risen, and because he rose, we too will be raised.

First, Sacred Scripture itself contains a path towards full faith in the resurrection of the dead. This is expressed as faith in God as creator of the whole man, soul and body, and as faith in God the Liberator, the God who is faithful to the covenant with his people. The Prophet Ezekiel, in a vision, contemplates the graves of the exiled which are reopened and whose dry bones come back to life thanks to the breath of a living spirit. This vision expresses hope in the future “resurrection of Israel”, that is, the rebirth of a people defeated and humiliated (cf. Ez 37:1-14).

Jesus, in the New Testament, brings to fulfilment this revelation, and ties faith in the resurrection to his own person and says: “I am the resurrection and the life” (Jn 11:25). It will be our Lord Jesus who on the last day raises those who have believed in him. Jesus has come among us, he became man like us in all things, except sin; in this way he took us with him on his return journey to the Father. He, the Word Incarnate, who died for us and rose again, gives to his disciples the Holy Spirit as a pledge of full communion in his glorious Kingdom, which we vigilantly await. This waiting is the source and reason for our hope: a hope that, if cultivated and guarded — our hope, if we cultivate and guard it — becomes a light that illumines our common history. Let us remember it always: we are disciples of the One who came, who comes everyday and who will come at the end. If we can manage to be more aware of this reality, we will be less fatigued by daily life, less prisoners of the ephemeral and more disposed to walk with a merciful heart on the way of salvation.

Another aspect: What does it mean to rise again? The resurrection of us all will take place on the last day, at the end of the world, through the omnipotence of God, who will return life to our bodies by reuniting them to our souls, through the power of Jesus’ Resurrection. This is the fundamental explanation: because Jesus rose we will rise; we have the hope of resurrection because he has opened to us the door of resurrection. And this transformation, this transfiguration of our bodies is prepared for in this life by our relationship with Jesus, in the Sacraments, especially in the Eucharist. We, who are nourished in this life by his Body and by his Blood shall rise again like him, with him and through him. As Jesus rose with his own body but did not return to this earthly life, so we will be raised again with our own bodies which will be transfigured into glorified bodies. This is not a lie! This is true. We believe that Jesus is Risen, that Jesus is living at this moment. But do you believe that Jesus is alive? And if Jesus is alive, do you think that he will let us die and not make us rise? No! He is waiting for us, and because He is risen, the power of his resurrection will raise us all.

A last element: already in this life we have within us a participation in the Resurrection of Christ. If it is true that Jesus will raise us at the end of time, it is also true that, in a certain way, with him we have already risen. Eternal life has already begun in this moment, it begins during our lifetime, which is oriented to that moment of final resurrection. And we are already raised, in fact, through Baptism; we are inserted in the death and resurrection of Christ and we participate in the new life, in his life. Therefore, as we await the last day, we have within us a seed of resurrection, as an anticipation of the full resurrection which we shall receive as an inheritance. For this reason too, the body of each one of us is an echo of eternity, thus it should always be respected; and in particular, the life of those who suffer should be respected and loved, that they may feel the closeness of the Kingdom of God, of that state of eternal life towards which we are journeying. This thought gives us hope: we are walking toward the resurrection. To see Jesus, to encounter Jesus: this is our joy! We will all be together — not here in the Square, or elsewhere — joyful with Jesus. This is our destiny!

*From Pope Francis General Audience*

# STEWARDSHIP



## One Minute: Once a Year

Each year, during our Fall stewardship appeal, we ask each parish family to take just one minute to reaffirm active membership in St. Joseph as a sign that you are intentional in joining us in this gracious and holy work. During this time, we also ask that you prayerfully consider what, if any, gift you are able to give in support of our work. We try to make this process as easy as possible:

- Send us an email to [stewardship@stjosephparish.org](mailto:stewardship@stjosephparish.org)
- Give us a call at (206) 965-1654,
- Stop by the Parish Center,
- Complete a stewardship envelope (available in the pews)
- Make a gift online at [www.stjosephparish.org](http://www.stjosephparish.org)
- ...whatever is easiest for you, works for us!

We are endlessly grateful for the many parishioners who have already pledged participation, as well as those who have made a financial pledge for 2015. **To date, we have received 270 pledges of participation and commitments of \$663,204 toward our goal of \$1,500,000. THANK YOU!!!**

Should you have any question whatsoever, please don't hesitate to contact Tina O'Brien at [stewardship@stjosephparish.org](mailto:stewardship@stjosephparish.org) (206) 965-1654. Many thanks!

## Online Giving *Making your Stewardship gift online?*

Online Giving looks a bit different with our new website. After you set up your account the first time, you will find a much more user-friendly and interactive system. You can make one-time gifts--or set up recurring gifts and receive reminders before gifts are processed. A new feature is that you can also direct funds from either your credit card or a bank account. Don't hesitate to contact Tina if you'd like her assistance with entering your first gift in the new system. She can be reached at 206.965.1654 or [stewardship@stjosephparish.org](mailto:stewardship@stjosephparish.org)



Many thanks!

***Additional names of parishioners who have affirmed their membership in St. Joseph. We thank you!***

Steve & LeAna Alvarado-Smith, Fred & Sheri Andrews, Mohammad Babaie & Elizabeth Andrews, William & Nancy Basl, Kirk & Kim Boys, Tim Brown & Helen Sullivan, Curtis & Karen Bryan, David & Mary Anne Buerge, Morgan & Elizabeth Cole, Steven Cramer, Philip & Barbara Cutler, Aaron & Kristin Dupont, James & Janet Dwyer, Gary Evans & Christy Higgins, Elaine Frawley, Suzanne Grady, Dan & Tami Greenshields, Lisa Griswold, Peter Heymann & Nicole Piaseki, Rebecca Holden, Rick Holzli & Aime Mitchell, John Hrvatin, John & Maria Hughes, Anna Johansen, Erin Kittleman, Mimi Krsak, Michael & Nancy Kuester, Tricia Lawrence, Brian Leitzelar & Lisa Lawrence, Robert & Eileen McCaffery-Lent, George & Cheryl Mead, Jane Mueller, Katie O'Sullivan, Fiore & Lisa Pignataro, Donald & Mary Roos, Jay Schwartz & Renee Willette, Steve Smith & Jill Heiney-Smith, David & Valerie Spannau, Veronica Spies, Brion & Kristin Stone, Mary Strom, David Uhl, John Warne & David & Megan Wellings

***When we are generous in welcoming people and sharing something with them—some food, a place in our homes, our time—not only do we no longer remain poor: we are enriched. I am well aware that when someone needing food knocks at your door, you always find a way of sharing food; as the proverb says, one can always 'add more water to the beans'! Is it possible to add more water to the beans?...Always?... And you do so with love, demonstrating that true riches consist not in materials things, but in the heart!***

*~Pope Francis*



# LITURGY AND WORSHIP

## Mass Of The Immaculate Conception

On Monday, December 8th the church celebrates the Solemnity of the Immaculate Conception of the Virgin Mary. There will be two parish masses on this Holy Day: 7 am in the Arrupe Room and 7 pm in the church. The 7 pm liturgy will be preceded at 6:30 pm by a rosary led by the parish Rosary Group. All are welcome to participate in this as well. Following Mass will be a reception in the vestibule. Please join us!



## Parish Holy Hour

Thursday, December 4, 7- 8 pm, join the Choose Life Ministry for a Rosary with Exposition of the Blessed Sacrament, in the Loyola Chapel of the Parish Center. Refreshments to follow.

All are welcome!

*"What will save the world? My answer is prayer. What we need is for every Parish to come before Jesus in the Blessed Sacrament in Holy Hours of prayer."*

*"The time you spend with Jesus in the Blessed Sacrament...will help bring about an everlasting peace on earth."*

*-Mother Teresa of Calcutta*

## Prayer Tree



St. Joseph Community extends its prayers and hopes for the following intentions: For guidance in the ways of justice and peace . . . For all the sick and suffering, the unemployed and for those who are in any kind of distress . .

. For our own needs and intentions that we hold in our hearts . . . For our Advent celebration to be a time of reflection on the coming of Christ.

***"Blessed is the man that endures temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him."***

*~ James 1:2*

***Eternal rest grant unto him, O Lord,  
And let perpetual light shine upon him.***

***For Edward Kineke, father of Margaret Kineke,  
who died recently.***

## The Call Of Liturgical Ministry

If you go to the Liturgy and Worship page of our new parish website it says: "The parish community of St. Joseph gathers together to pray and worship throughout the liturgical year. Prayer, especially the celebration of the Eucharist binds our community together to give honor and glory to God and to recognize the real presence of Christ and the Spirit in one another. Through the celebration of our faith, we are empowered to live out our parish mission statement: 'Ignited by the Eucharist to love and serve.' "

### Get Involved

If you are interested in getting involved, sharing and developing your gifts, and serving as an Usher, a Lector or a Eucharistic Minister please reach out to the coordinator of that particular ministry. The parish website has information about each of these ministries and you can reach the coordinator directly via the website at: [Ushers@stjosephparish.org](mailto:Ushers@stjosephparish.org), [lectors@stjosephparish.org](mailto:lectors@stjosephparish.org) or [eucharisticministers@stjosephparish.org](mailto:eucharisticministers@stjosephparish.org). They will be able to answer your questions and arrange a time for training.



# FAITH JUSTICE



## St. Vincent de Paul

They had a turkey but no heat.

They lived about three blocks from St. Joseph Church. No heat in the house, a four-month-old baby boy, a boy of seven and a girl age 10, the dad was trying to finish school for his dental assistant license, the mom was looking for work and that November looked rather grim. They had some food stamps and the mother had carefully shopped so that she could buy a small turkey for the coming holiday.

She told us that she didn't want Thanksgiving to come and go without her children being able to enjoy the traditional meal but also to give thanks for their blessings. They would crimp on other meals so they at least could enjoy a good one Thanksgiving day. They had no more money. The kids needed some heavy winter clothing. They used the kitchen oven for heat. The house was cold as we sat and chatted with her.

Holidays carry special meanings for people, some are happy memories, some not. But that Thanksgiving three years ago was memorable because we could order some oil for their furnace, provide a clothing voucher for the kids' winter garb, and a voucher for food to carry them through the end of the month.

Your donations made that possible. Your generosity helped that family to get through that cold November three years ago. Our job as St. Vincent de Paul volunteers is to connect your giving with people who need it. Thanks for all you do.

## Giving Tree

Thank you for supporting one of our Outreach Partners!

Instructions: GIFTS MUST BE BACK TO THE CHURCH BY MONDAY DECEMBER 15th

1. Please choose an ornament and purchase the requested item.
2. If your item does not indicate whether to wrap the gift or to leave it unwrapped, please leave the gift UNWRAPPED.
3. Please attach the ornament/tag you received to the wrapped/unwrapped gift.
4. Bring your giving tree donations back to the St. Joseph's Giving Tree or the Parish Center. The last day of our collection is Monday December 15th
5. If you have any questions regarding the Giving Tree, please contact Deacon Steve at 965-1646 or [stevew@stjosephparish.org](mailto:stevew@stjosephparish.org)

### ORNAMENT CODES

Gold - Westside Baby  
Red - Francis House  
Blue - St. Martin de Porres  
Violet - Jubilee Women's Center  
Yellow - Chief Seattle Club  
Orange - Winter Shelter  
Light Green - Light L'Arche  
Dark Green - C.C.S Pregnancy Support  
Orange - Recovery Café  
Light Blue - Noel House  
Black - Peace for the Streets by Kids From the Streets  
White - St. Vincent de Paul



## Women's Ministry Project

Several women in the parish are assisting the Sisters of the Daughters of Mary from Uganda with fundraising to help women in small remote villages with HIV. It costs roughly \$1,000/year for one mother with HIV to get the medicine to stay alive. About half of the village children have been left orphans because of HIV. Contact Sheila Marie at [smarie49@comcast.net](mailto:smarie49@comcast.net) for more information on how to assist.

# FAITH JUSTICE

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## St. Francis House Needs Help!

*Baby it's cold outside--St. Francis House  
needs winter supplies!*

In addition to non-perishable food donations, St. Francis House urgently needs new or used sleeping bags, blankets, and back packs, tents and plastic tarps. Please bring items to St. Joseph Parish Center, or drop off at St. Francis House, 169 12th Ave S (about four blocks south of Seattle University.) For more information, please contact James Brennan at [jpbirish@comcast.net](mailto:jpbirish@comcast.net)



**WestSide Baby**  
*basics for children in need*

*st. joseph's*  
**& Baby Corner**

## SAVE the DATE

*The VOICE-sponsored 2014 Christmas Dinner Party*

*A fundraiser for our youth delegation to our Sister  
Parish in El Salvador next summer*

### What?

A Christmas Dinner Party fundraiser to support The VOICE delegation to El Salvador next summer. Come enjoy a delicious meal prepared by our youth, a brief presentation on our sister parish in Arcatao and dancing with live music! Cost: \$25 per plate.

### When?

Friday, December 12th - 6 to 10PM

### Where?

St. Joseph Parish Center - Arrupe Room

## WestSide Baby

WestSide Baby opens a new location to continue St. Joseph's Baby Corner legacy

WestSide Baby merged with St. Joseph's Baby Corner this summer and is now open for volunteers and donations at 2301 S. Jackson Ste. 202, Seattle, WA 98144. Find us near the Red Apple Market across from Subway. The new facility offers additional hours and a big, open, inviting space for volunteers and donations. There are new, increased volunteer opportunities available, including filling orders, sorting and painting. Stop in to lend a hand or just to see the new space. Contact Shana@westsidebaby.org to volunteer or call her at (206) 686-3110. We are open Mondays and Thursdays from 9 am-3 pm, and Wednesdays from 9 am-5 pm. In December, we will also be open two Saturdays: December 6th and 13th, from 10 am-1pm. We will add hours with volunteer support as soon as the help arrives! The last day for 2014 item donations is December 22 so we can conduct inventory.

The former Baby Corner facility on Cherry Hill next to Providence Hospital has been relocated due to the planned development of that site. WestSide Baby will also continue to operate its White Center headquarters.







Please join St. Joseph Parish's LGBT Ministry  
for a

**WHITE ELEPHANT  
GIFT EXCHANGE  
and  
HOLIDAY TREATS  
POTLUCK**

Thursday, December 11th at 730pm  
The Parish Center, Arrupe Room

Please bring a wrapped gift (\$10 max.) and a treat to  
share. There will be hot cocoa!

Please R.S.V.P at [meghan.m.mayo@gmail.com](mailto:meghan.m.mayo@gmail.com)



## St. Joseph Young Adults

Join the St. Joe's Young Adult Community December 7th following the 5:30 Mass as we meet for festive fellowship in the Parish Hall. Feel free to wear your finest, "ugliest" Holiday sweater to kick the season off right!

***Bring \$5 or a can of food to get your picture taken with Santa!***

Interested in deepening your faith during Advent? Join other young adults at Breaking Open the Word. We will be taking a closer look at the upcoming Mass readings together through Lectio Divina. St. Joseph's at 6:30pm for the first 3 Mondays in Advent: December 1, 8, & 15. Bring \$5 for a simple soup supper!

12/1: Pedro Arrupe Room (main room in Parish Hall)

12/8: Small Room Upstairs (meet us downstairs first in Parish Hall) - No supper - We will then go to Mass for the Solemnity of the Immaculate Conception together!

12/15: Pedro Arrupe Room (main room in Parish Hall)

# PARISH LIFE

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## Seniors On The Go

**Friday, December 5** - Healing Mass at 11:30 am followed by lunch in the Parish Center.

**Thursday, December 11th**- Senior Potluck, Social Hall 6-8:30 pm. The halls will be decked with our holiday spirits. A very special evening. We would like to ask the seniors in the bulletin for a child's toy (unwrapped) to be brought to the evening Potluck and will be sent to the St. Francis House. Also, we are asking the seniors to bring a \$5 wrapped gift for our silent exchange Please join us. Questions ~ Mary Ott 324-7459 ~ Dolores Dorn 322-2259

## St. Joseph's MOMS Group

### 3-Part series - Advent: Welcoming the Mystery

Three Wednesdays mornings; December 3, 10, & 17  
9:30-11am, coffee and check in begins at 9am

St. Joseph Parish Center-Main Floor

Childcare available (advanced notice required)

Total Cost \$25 or \$30 including childcare (scholarships available) In this three week series Sr. Liz Tiernan, SNDdeN, invites us to "Welcome the Advent Mystery"; to MARVEL, to PONDER, to take DELIGHT in JOY and PEACE, as we become AWARE of the spark of the DIVINE which surrounds us during this HOLY season.

To reserve your place, please contact Jeanine Benham-Jones at [jeanine@cwjones.net](mailto:jeanine@cwjones.net)  
or 206-799-5177



# ADVENT

**Tuesday, December 9th** - Trip to Mobok's, Flower World and lunch at the Maltby Café. Leave from St. Joe's at 10 am in our Parish Mini-Bus. Return around 3pm. No cost except your purchasing your own lunch. To sign-up for a space call Renee at 324-2522 or email [rleet@stjosephparish.org](mailto:rleet@stjosephparish.org)

## St. Joseph Women's Ministry

St. Joseph's Women's Ministry Group invites you to join us for "Coffee Connect" Saturday, December 6th from 10 am -11 am at Tulleys on 19th & Aloha.

Contact Sheila Sifferman Marie  
206.251.7035 if you have any questions. Thank you.



## Women's Ministry

### Yoga In Advent

### Pray the Magnificat with Mary

*Rest your bones in silence, still your racing heart, close your tired and restless eyes, and come awhile apart... come swiftly, loved and precious ones, God longs to sit with you, to absorb your lovely presence as the flower holds the dew. —Edwina Gately*

This Advent consciously create space and stillness to allow something new to be born within. For centuries yoga has been used to prepare the body for meditation and communion with the Divine. Join us for three weeks of yoga in which we will practice vigorously so that we can rest the bones and still the racing heart.

The yoga series begins Wednesday, December 3rd at 7pm in the Social Hall and continues on December 10th and 17th. Wear comfortable clothes; bring a yoga mat and water. The class will last for approximately 75 minutes. No previous yoga experience is necessary but this will be a moderately vigorous physical, as well as spiritual, practice. Linda Chavez, who has been a Director of Faith Formation for over 20 years and a certified yoga teacher for the last five will lead the series. The cost for the series is \$20 and is limited to the first 20 folks to register. To sign up contact Deacon Steve Wodzanski (206) 965-1646 or [stevew@stjosephparish.org](mailto:stevew@stjosephparish.org)

# FAITH FORMATION



## Preparation for Older Children Baptism

If you have a child five years of age and older whom you would like to be Baptized into the Catholic Faith, please set up an appointment with Deacon Steve Wodzanowski at [steve@stjosephparish.org](mailto:steve@stjosephparish.org) or 206-965-1646. The plan is to gather monthly (Jan-April) with family catechesis at home between sessions. In accordance with Archdiocesan policy, the norm is for children seven years of age and older to be fully initiated into the Catholic Faith by receiving the Sacraments of Baptism, Confirmation and Eucharist at the Easter Vigil Mass. Children younger than seven receive the Sacrament of Baptism only at a designated Sunday Mass during the Easter Season – This year that date is Sunday April 19th at the 9:00 am Mass. Classes are all on Thursday evenings from 6-7:30 pm. Beginning with a family potluck. Jan. 29, Feb. 26, March 26 and April 16th. Deacon Steve Wodzanowski (206) 965-1646 or [steve@stjosephparish.org](mailto:steve@stjosephparish.org)



## In the Steps of Ignatius: Ignatian Spirituality for Men

Thursday, December 4th | 7:00 - 9:00 PM | St. Joseph

The beauty and power of Advent is its utter simplicity, bare-bone stillness and waiting. That simplicity is also endangered, nearly overwhelmed with the din of a coming holiday season blaring for weeks - no, months – before its arrival.

"The Utter Simplicity of Advent" will offer time to gather in early Advent to relish some quiet, some prayer, and reflection on the "Close-come Mystery" that approaches us, not so much from far off, as from within our hearts. During this Advent liturgy, there will be time for a reflection by Peter Byrne SJ, quiet time of personal prayer, and reflection together on our hopes for ourselves, our loved ones and our waiting world.

Free will offering. An RSVP is helpful for planning. To RSVP, please contact Andrea Fontana, Program Coordinator, at [andrea@ignatiancenter.org](mailto:andrea@ignatiancenter.org) or 206.329.4824.

## SPONSORS NEEDED: RCIA

We have about six people currently participating in the RCIA process who are in need of a sponsor. A sponsor is a faith companion who accompanies the RCIA participant in their journey towards full initiation in the Catholic Faith. The commitment is some Tuesday evenings from 7-8:30 pm, being available to accompany RCIA participant at Sunday mass and participation in 2-3 Liturgies and being available to get together and answer questions. Sponsors begin in December and finish up in May.

This is a very rewarding way to share your faith with someone and help welcome them into the community. For more information, contact Deacon Steve at 965-1646 or [steve@stjosephparish.org](mailto:steve@stjosephparish.org)

## An Advent Evening Of Prayer

*"The Word Dwells Within Us"*

Tuesday, December 9th | 7:00-9:00 pm | St. Joseph

Enter into the Advent Season by joining us for a quiet contemplative experience of prayer using all of the senses. Be transported into the story of the Annunciation through light, darkness, Word, silence, music, art, poetry and contemporary storytelling. Contemplate in the Advent story your own story of wonder, fear, questioning, acceptance, and trust in the One who becomes flesh and dwells within us!

Artists, musicians and storytellers include: Jennifer Kelly, Tad Monroe, Maria Ochoa, Carla Orlando, and Trung Pham, S.J.

Admission by free will offering. Seating is first-come, first-served. An RSVP is helpful, but not necessary. For more information, visit [www.ignatiancenter.org](http://www.ignatiancenter.org) and click on "Advent Evening of Prayer." To RSVP or if you have questions, please contact Andrea Fontana at [andrea@ignatiancenter.org](mailto:andrea@ignatiancenter.org) or (206) 329-4824.

# The Journey To Bethlehem

## An Advent Day of Recollection & Reconciliation

Saturday, 13 December 2014 \* St. Joseph Parish \* 10:00 am to 1:00 pm

A chance for quiet reflection, with points for prayer  
offered on the hour.

INDIVIDUAL SACRAMENTAL  
RECONCILIATION  
OFFERED CONTINUALLY.  
*Come for a few minutes  
or the whole time!*

