



November 25, 2018 * Solemnity of Christ the King * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE

CHRIST THE KING

You say I am a king. For this I was born and for this I came into the world, to testify to the truth.



**OUR LORD JESUS CHRIST,
KING OF THE UNIVERSE
NOVEMBER 25, 2018**

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

Weekend Mass Schedule

Saturday - 5 pm

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

Readings for December 2, 2018

FIRST READING: JEREMIAH 33:14-16

SECOND READING: THESSALONIANS 3:12-4:2

GOSPEL: LUKE 21:25-28, 34-36

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

Christ the King and Victim

Ultimately, Jesus' death lays bare all human self-glorification and thereby every superficial and presumptuous notion of the reign of God. God's realm can happen only where human beings collide with their own limits, where they do not know how to go on, where they hand themselves over and give space to God alone, so that God can act. Only there, in the zone of constant dying and rising, the reign of God begins.

-Gerhard Lohfink-

One of my favorite stories when I was growing up was J.R.R. Tolkien's, *The Lord of the Rings*. Though I have never liked the movies, which came out many years later and still seem stilted compared to my imagination, the books drew me into a world of heroism and courage, of mercy and betrayal that still moves my heart. In this deeply human tale, a group of unlikely heroes comes together to do battle—in their weakness—against all power of the forces of darkness. And in the course of their journey, the nature of each is revealed—from the smallest hobbit to the greatest wizard. Perhaps the most significant of these revelations is that of a man who appears to all the world a tramp and an outcast, but who comes to establish his rightful claim as King of Middle Earth. This character, Aragorn, triumphs over his enemies, reforges the sword of his ancestors, and shows—through his dignity, his courage, and, perhaps most interestingly, his ability to heal—that all good people should swear allegiance to him by his inborn right.

It is a great story—one I have read over and over again, whenever I need a fix of honor and triumphant suffering, and all the other romantic notions in which I like to indulge. I love this book; but I also admit that it gives me a somewhat skewed understanding of the feast with which the Church chooses to end the liturgical year: i.e., Christ the King.

Perhaps we all come to the notion of "*Christ the King*" with a bit of a disadvantage over earlier ages. After all, the whole idea of royalty in our culture is colored either by the Romantic heroes found in stories like the *Lord of the Rings* or the legends of King Arthur, or by the equally Romantic anti-heroes of *Game of Thrones*, or by the jet-set antics of the British royal family. In this last group, the notion of a King—or at least a Prince—usually comes down to someone with too much money, too few brains, and no real job. Perhaps we admire Harry or William as fantasy figures, along the lines of movie stars or the children of a billionaire; but they are hardly our model of the Savior of humanity. Somehow, I cannot imagine Christ the King playing polo with the rich and famous, or having his picture taken for *Town and Country* or TMZ.

In both of these visions—the Romantic and the modern—we have lost the sense that earlier ages had of monarchy and divine right: lost the notion that one can be a true and proper King or Queen, called to rule not because of votes counted, but because rule is one's mission and identity. And given this lost sensibility, our temptation—or at least my temptation—can be to turn the gospel notion of the reign of God and the kingship of Christ into a kind of Romance, or to dismiss it all together as a meaningless anachronism, held over from the Constantinian Church, which sought to flatter the Emperor by remaking the image of Christ into his image. Like kneeling to kiss a bishop's ring or the red shoes worn by the Pope (shoes symbolic of the Emperor), the idea of Christ the King seems sadly out of date in a Church rocked by scandal and a world misshapen by poverty and the abuse of power. And whether one follows the Romantic path or the modern one, on the last Sunday of the year, this feast seems disconnected from real life, a toothless last bite for the liturgical calendar.

But merely to dismiss or, worse yet, to romanticize this feast means rejecting or distorting a central image in the history of Christianity—an image that predates Constantine and unites Jesus to his own Jewish identity and history. For Jesus proclaims the reign of God—already present in the prophets—both by his words and by his deeds. He uses this promise of the kingdom as a means to locate himself among the People of God, and then takes that promise and opens it up, fulfilling it in both time and space. For whereas the ancient prophecies had spoken of the reign of God as “*somewhere*” and “*some-day*,” Jesus declares that the reign of God is here—in him and through him—and now—already unfolding in the midst of the people. What has yet to be done, i.e., yet to be fulfilled, is not God’s action, but the response of the People of God. This is a radical and revolutionary teaching, for what Jesus is saying is that, in his presence in the midst of God’s people, the kingdom has already come, though its fullness requires their response, our response, and is slowed only by the People’s continuing rejection.

Hardly a Romantic hero, then, and certainly no jet setter, Jesus comes into the world in poverty, yet still as God’s anointed, whose very Incarnation is the fulfillment of the ancient promises that God will dwell among the People. Following John the Baptist, Jesus’ preaching goes further, asking not just for the repentance that prepares for the Kingdom, but also proclaiming that the Kingdom of God is here, now, “*in your midst*,” waiting only to be acknowledged. The King is not hidden, like Aragorn before the reforging of his sword, but is preaching and healing, teaching and walking among the very People who are the locus of the reign of God. As with Abraham, who becomes a great nation, Jesus comes as one person, inviting others to choose and affirm, and so become the real and existing People of God—a true nation, not a metaphor, who manifest the Spirit of God.

Whereas Romantic or even modern notions of kingship are all about the power of the individual or the individual’s prestige, for Jesus, kingship emerges from the way in which he himself manifests this reign of God, to which all are called. Kingship is not about his power, but about his service as proclaimer and gatherer of the People of God. Thus, he takes our distorted notions of kingship and turns them on their head. This is the prophetic (and one might say, ironic) quality of this feast: that the Kingship of Christ comes forth not in Jesus’ power to wrest dominion from his enemies, but in the humility by which the People of God come to affirm their own submission—in imitation of Jesus—to the grace of God’s reign. It has already begun because Jesus has submitted himself fully to God, and it is coming to be insofar as all the People of God are on the way to such submission.

In the readings of this feast, we can begin to see this new sense of God’s reign, imaged in Christ. It is not a kingdom in an anachronistic sense, nor in a Romantic one; but it is a reign, a community created by the People of God in the real world, giving themselves to a common identity. The first two readings set the stage for this new sense of kingdom, as the *Book of Daniel* declares “*His dominion is an everlasting dominion that shall not be taken away*,” followed by *Revelations’* “*to him be glory and power forever and ever*.” In both of these texts, there

is an ironic undercurrent, an undercurrent which rises to the surface as we look at the gospel. For in the *Gospel of John*, we find Jesus at his *Hour of Glory*—but not ruling nations or judging peoples. Rather, this *Hour of Glory* is the moment of his condemnation and death. On trial for his life, Jesus stands before the authority of Pilate—who has the power to crucify or the power to liberate this itinerant Jewish preacher. To all the world, it appears that Pilate has the power of the king.

Yet, this is Jesus’ *Hour of Glory*, when all that he is—his reason for coming into the world—comes to its fruition. No Romantic hero, Jesus does not reveal himself as king—in the style of Arthur or Aragorn—but pushes off the title, saying to Pilate, “*You say I am a king*.” For it is not kingship, as the world knows it—i.e., as self-centered control—that makes Jesus a king; rather, it is his mission, as one who gathers the People of God around the truth: “*For this I was born, and for this I came into the world, to testify to the truth*.”

What the Church teaches us in placing this gospel on the feast of Christ the King is that the suffering and death of Jesus are not setbacks to his kingship, even less are they its opposite; rather, they are its essence. Christ the king is Jesus the prisoner; the One who is to come in glory is the One who is to be pierced in shame; the Alpha—the first—is the Omega—the last. For only by submission can the People of God, in their freedom, become part of the reign of God, following the One whose pure obedience invites them to communion.

Thus, the feast of Christ the King, in the irony of the Cross, becomes the pinnacle of the whole salvation story. For, from the beginning of time to our own lives, the great sin has always been our faithlessness to God’s loving call. In Adam and Eve, the sin is not that they ate the fruit—it was not about fruit, at all—but that they could not believe that God wanted for them all good things. They sought to take, because they would not believe that God would be generous enough to give the eternal life for which they hoped. Likewise, in the temptations of Jesus in the desert, it is never really a matter of bread, or of power, or even of the care of the angels that is the temptation—for after a forty day fast, Jesus deserved bread, and who better to have power over the nations of the earth, or who more deserves the care of the angels than the Son of God? No, the temptation is not in these things, but in the call of the devil for Jesus to take, rather than believe that God will give.

Even in our own lives, isn’t this the temptation, most of the time? I often fear that God is too busy, or that my needs are too small; I worry that God is too slow in coming, or too distant to care. And so, I hedge my bets—I cover myself by my own power, because, deep in my heart I do not quite fully believe that God wants me to be happy. But the feast of Christ the King challenges the fears and hesitations we find in our own hearts. It invites us into the reign of God, so that working through us, God may do infinitely more than we can hope or imagine. At the cross, where Jesus shows complete submission—his “*faithful witness*”—he is king, through whom the power of God overwhelms ego and fear in such a way that a bond of love is formed, a bond more powerful than death, a bond that allows for nothing short of resurrection. Such is our true king, and our true destiny.

John of

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE

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

Prelude

(9) Choral Fanfare for Christ the King

Smith

Entrance Songs

Crown Him With Many Crowns

DIADAMETA

1. Crown him with ma - ny crowns, the Lamb up - on his throne;
2. Crown him the Lord of life, who tri - umphed o'er the grace,
3. Crown him the Lord of love, be - hold his hands and side,
4. Crown him the Lord of peace, whose pow'r a scep - ter sways
5. Crown him the Lord of years, the ri - sen Lord sub - lime,

Hark! how the heav'n - ly an - them drowns All mu - sic but its own.
and rose vic - to - rious in the strife for those he came to save.
rich wounds yet vi - si - ble a - bove in beau - ty glo - ri - fied.
from pole to pole, that wars may cease, ab - sorbed in prayer and praise.
Cre - a - tor of the roll - ing spheres, the Mas - ter of all time.

A - wake my soul and sing of him who set us free,
His glo - ries now we sing, who died and rose on high,
No an - gel in the sky can ful - ly bear that sight,
His reign shall know no end, and round his pier - ced feet
All hail, Re - deem - er, hail! For you have died for me;

and hail him as your heav'n - ly King through all e - ter - ni - ty.
who died, e - ter - nal life to bring, and lives that death may die.
but down - ward bends his burn - ing eye at mys - te - ries so bright.
fair flow'rs of Pa - ra - dise ex - tend their fra - grance ev - er sweet.

(5:30) Jesus the Lord

O'Connor

Je - sus. Je - - - - sus.

Let all cre - a - tion bend the knee to the Lord.

Gloria

See Cards In Pews

First Reading

Daniel 7:13-14

As the visions during the night continued, I saw:

One like a Son of man coming,
on the clouds of heaven;
when he reached the Ancient One
and was presented before him,
the one like a Son of man received dominion, glory, and kingship;
all peoples, nations, and languages serve him.

His dominion is an everlasting dominion
that shall not be taken away,
his kingship shall not be destroyed.



Responsorial Psalm

Psalm 93

Batastini



The LORD is king, with majesty enrobed.

The LORD has robed himself with might; he has girded himself with power. *Ref.*

The world you made firm, not to be moved; your throne has stood firm from of old.

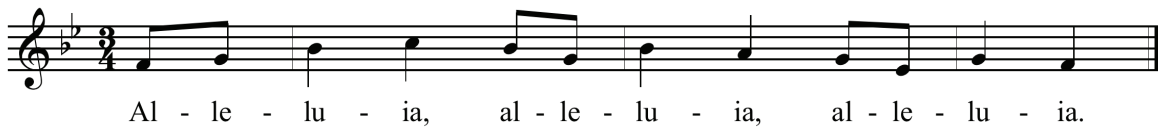
From all eternity, O LORD, you are. *Ref.*

Truly your decrees are to be trusted.

Holiness is fitting to your house, O LORD, until the end of time. *Ref.*

(5:30) Psalm 93

Murray



Second Reading

Revelation 1:5-8

Jesus Christ is the faithful witness, the firstborn of the dead and ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, who has made us into a kingdom, priests for his God and Father, to him be glory and power forever and ever. Amen.

Behold, he is coming amid the clouds,
and every eye will see him,
even those who pierced him.

All the peoples of the earth will lament him.

Yes. Amen.



"I am the Alpha and the Omega," says the Lord God, "the one who is and who was and who is to come, the almighty."

Gospel Acclamation

Festival Alleluia

Chepponis



Gospel

John 18:33b-37



Pilate said to Jesus, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

Homily

John D. Whitney, S.J.

Offertory

(5&11) O Christ, What Can It Mean For Us

Dufner

1. O Christ, what can it mean for us To
2. You came, the im - age of our God, To
3. Though some would make their great - ness felt And
4. You chose a hum - ble hu - man form And

claim you as our king? What roy - al face have
heal and to for - give, To shed your blood for
lord it o - ver all, You said the first must
shunned the world's re - nown; You died for us up -

you re - vealed Whose praise the Church would sing? As -
sin - ners' sake That we might rise and live. To
be the last And serv - ice be our call. O
on a cross With thorns your on - ly crown. But

pir - ing not to glo - ry's height, To pow - er, wealth, and
break the law of death you came, The law of love to
Christ, in work-place, church, and home Let none to pow - er
still, be - yond the span of years, Our glad ho - san - nas

fame, You walked a dif - f'rent, low - ly way, An -
bring: A dif - f'rent rule of right - eous - ness, A
cling; For still, through us, you come to serve, A
ring, For now at God's right hand you reign, A

oth - er's will your aim.
dif - f'rent kind of king.
dif - f'rent kind of king.
dif - f'rent kind of king!

(9) Choral: Sing My Soul His Wondrous Love

Rorem

1 Sing, my soul, his wondrous love, who, from yon bright throne above,
ever watchful o'er our race, still to us extends his grace.

2 Heaven and earth by him were made; all is by his scepter swayed;
what are we that he should show so much love to us below?

3 God, the merciful and good, bought us with the Savior's blood,
and, to make salvation sure, guides us by his Spirit pure.

4 Sing, my soul, adore his Name! Let his glory be thy theme:
praise him till he calls thee home; trust his love for all to come.

(5:30) *The Lord Is My Hope*

Ridge

The Lord is my hope and my glo-ry. The Lord is the song that I
sing: so ten-der and lov-ing a shep-herd, so root-ed in
jus-tice, a king. When shad-ow con-fus-es my vi-sion, when
sor-row lays claim to my heart, God is my ref-uge, my rock and my shield.
I will re-ly on the Lord.

Holy, Holy, Holy

Storrington Mass

Haugen

Ho - ly, Ho - ly, Ho - ly
Lord God of hosts. Heav-en and earth are full of your
glo-ry. Ho - san-na in the high - est. Bless-ed is he who
comes in the name of the Lord. Ho - san-na, ho -
san - na, ho - san - na in the high - est.

Mystery of Faith

Save us, Sav-ior of the world, for by your
Cross and Res - ur - rec - tion you have set us free.

Great Amen

A - men, a - men, a - men.
A - men, a - men, a - - - men.

Lamb of God

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, 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

Worthy Is the Lamb

Manalo

Refrain

Wor-thy is the Lamb that was slain to re-ceive
hon-or and glo-ry. Wor-thy are the ones who be-lieve
to re-ceive the good-ness of God.

Verses

1. Wor - thy are you, O Pas - chal Lamb.
2. Wor - thy are you, O Bread of Life. Sal -
3. Wor - thy are you, O Ris - en Christ.

1. Wis - dom and strength be - long now to you. You
2. va - tion and joy be - long now to us. By
3. Won - ders and signs, re - veal - ing your might. Your

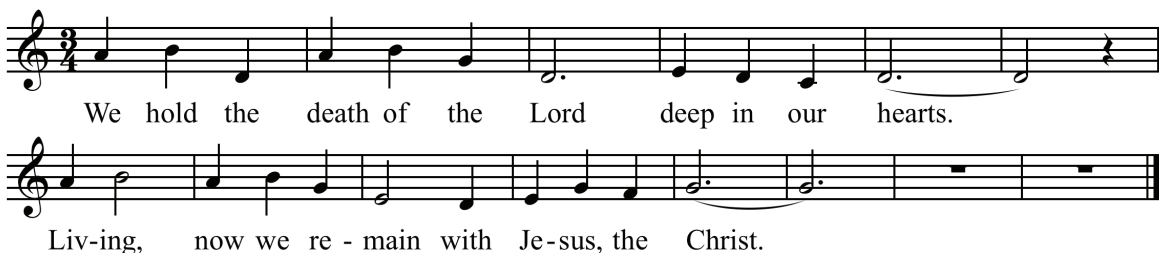
1. laid down your life and died up-on the cross: we've be -
2. con - quer - ing death and ris - ing to new life, we've be -
3. pow - er and glo - ry shine up-on our lives: we've be -

2 to Refrain

1. come a peo - ple of hope.
2. come a peo - ple of praise.
3. come your light for the world.

Now We Remain

Refrain




We hold the death of the Lord deep in our hearts.
Liv-ing, now we re - main with Je-sus, the Christ.


Verses



1. Once we were peo - ple a - fraid, lost in the night.
2. Some-thing which we have known, some-thing we've touched,
3. He chose to give of him - self, be - came our bread.
4. We are the pres - ence of God; this is our call.



Then by your cross we were saved; Dead be-came liv - ing, Life from your
What we have seen with our eyes: This we have heard; Life giv - ing
Bro - ken, that we might live. Love be-yond love, Pain for our
Now to be - come bread and wine: Food for the hun - gry, Life for the

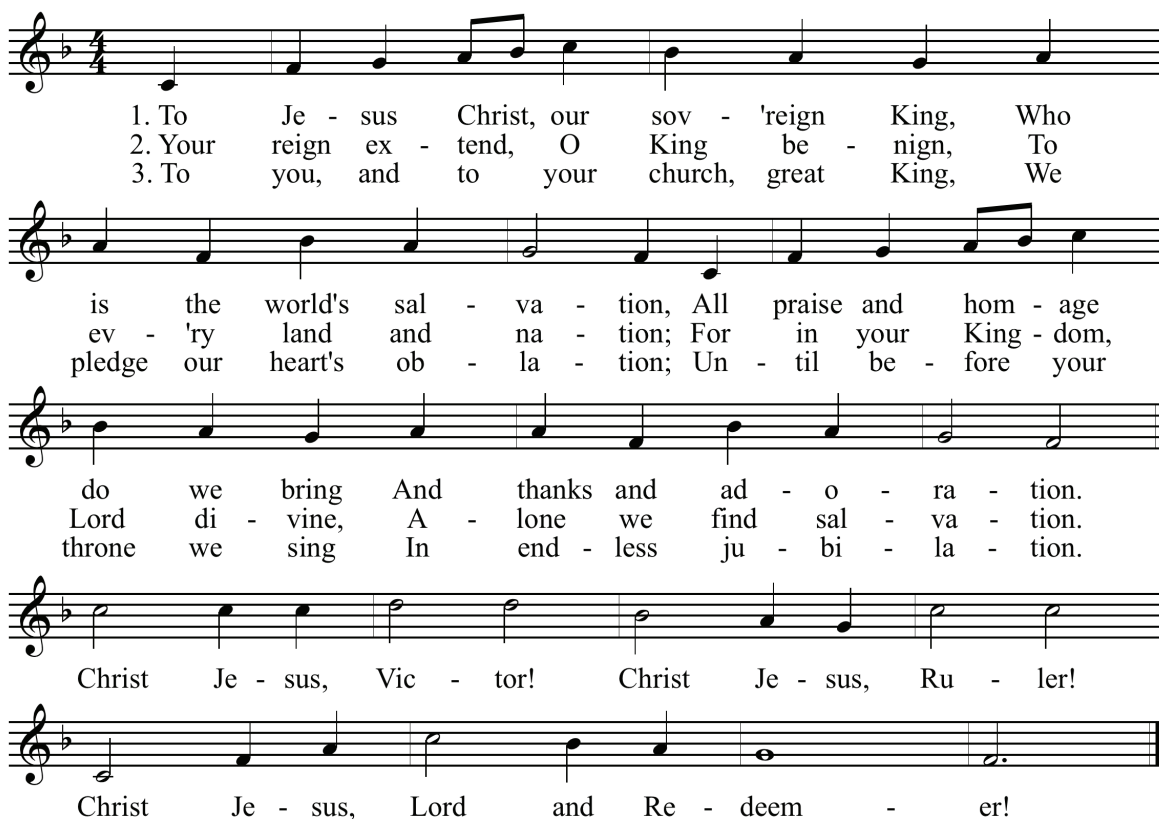


1, 2, 3. || 4. D.C. D.C.
giv - ing. for to live with the Lord, we must die with the Lord.
word.
pain.
wea - ry,

Recessional

(5&11) To Jesus Christ, Our Sovereign King

Hellreigel

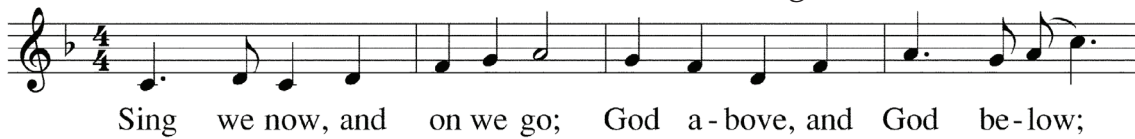


1. To Je - sus Christ, our sov - 'reign King, Who
2. Your reign ex - tend, O King be - nign, To
3. To you, and to your church, great King, We
is the world's sal - va - tion, All praise and hom - age
ev - 'ry land and na - tion; For in your King - dom,
pledge our heart's ob - la - tion; Un - til be - fore your
do we bring And thanks and ad - o - ra - tion.
Lord di - vine, A - lone we find sal - va - tion.
throne we sing In end - less ju - bi - la - tion.
Christ Je - sus, Vic - tor! Christ Je - sus, Ru - ler!
Christ Je - sus, Lord and Re - deem - er!

Refrain

(9&5:30) Onward To the Kingdom

Haas



Verses



1. Star a - bove to show the way, through the night and
2. Come now sis - ters, broth - ers all, time to heed the
3. In the prom - ised land we'll be, one with God, where



in - to day, with the light we won't
 Lord's are call, we will tra - vel stand -
 all are free, the deaf will hear, the blind



de - lay on - ward to the king - dom.
 ing tall on - ward to the king - dom.
 will see when we reach the king - dom.

THIS WEEK AT ST. JOSEPH



Sunday

9:00 AM Mass
 10:00 AM Coffee & Donuts - Join us!
 11:00 AM Mass
 5:30 PM Mass

Monday

7:00 AM Mass
 7:00 PM Sacred Silence Prayer Group
 7:00 PM Rosary Prayer Group

Tuesday

7:00 AM Mass
 7:00 PM RCIA

Wednesday

7:00 AM Mass

Thursday

7:00 AM Mass

Friday

7:00 AM Mass

Saturday

8:30 AM Men's Ministry Advent Gathering
 3:30 PM Reconciliation
 5:00 PM Mass

STEWARDSHIP

A Special Thanks

On this feast of Christ the King, we give thanks for the way parishioners of St. Joseph embody our mission every day. We are truly contemplatives in action! So much of what we do will never be seen by the whole, yet we hope you know how much your volunteer time, sharing of talents, and giving is appreciated.

In addition to the many ways you regularly provide to St. Francis House, St. Vincent de Paul, St. Martin de Porres, St. Joseph School, WestSide Baby, and countless other ministries that call to your heart (and to which you support directly), below is an overview of the financial gifts that our community offered during special collections in the recent liturgical year:

St. Vincent de Paul \$69,033.00
Catholic Community Services \$25,133.00
Catholic Relief Services \$751.00
St. Mary's Food Bank \$1,516.00
St. Francis House \$14,520.00
Jesuit Refugee Service \$926.00
International Rescue Committee \$2,894.00
Recovery Cafe \$500.00
Sister Parish \$36,495.00
Shirts Across America \$5,026.00
SCOPE Missions \$3,950.00
Jesuit Retirement Fund \$1,185.00
Peter's Pence \$712.50
Noel House \$197.50
Rice Bowl \$5,902.54



Many, many thanks to all who have made gifts and pledges to our annual stewardship appeal. **To date, we have received 239 pledges which is 13% of our families, totaling \$602,292.60 toward our goal of \$1,700,000.** We are endlessly grateful for your commitment to St. Joseph Parish! If you haven't yet affirmed your active membership in our parish, please do so, and prayerfully consider what, if any, gift you are able to give to support our work.

Many, many thanks to: Ian & Ana Anderson, Jerrold & Cristina Bailet, Jeff & Winnie Brinker, Curtis & Karen Bryan, Michael & Joanne Burgess, Trevor Cobb & Cecilia Cayetano, Carolyn Conway, Steven Cramer, Brian & Patricia DesRoches, Virginia Donley, Robert Doyle, Tee Earls & Troy Kaser, Carol Eland, Gary Evans & Christy Higgins, Vince & Amber Ferrese, Scott Floyd, Susan Fox, Phillip & Erin Friedman, Patrick & Mollie Gemma, Sonia Gilman, John Goodmanson & Patricia Ann Searce, Susan Heffernan & Craig Smith, Mary Johnson, Matthew Kearney, Ryan & Laura Kelley, John & Sheelagh King, Sean & Colleen Kreyling, Michael & Nancy Kuester, Kenneth Miller, Jeff & Sharon Montgomery, Deirdre Noonan, Mary Ott, Sr. Rosemary Perisich, SNJM, Jane W Peterson, Rodney & Cathy Prentice, Richard & Janet Ranf, David & Michelle Riege, Kathryn Rios, Kim Rooney, Robin Rosamond & Katherine Mitch, Michael & Amanda Rubel, Tyrone & Ashley Samson, Paul & Mary Schwaegler Sam & Connie Shepherd, Astrini Sie, Sandip & Carrie Soli, Priscilla Soto & Darcy King, Blaine & Laura Stein, Bret Taylor & Deborah Taylor-Hill, Doreen Twohy, Jane Urner, David & Megan Wellings, Richard & Susan Wells, Dana Widrig and Michael & Jennifer Wood

Double Or Triple Your Gift!

Below is a list of large companies that regularly match gifts to our parish and the archdiocese. This is not an exhaustive list--many, many other companies also provide match gifts, doubling or tripling the initial gift. If your employer isn't listed here, please ask your Human Resources department if the organization will match gifts to St. Joseph Parish for general operations or for our particular programs such as social outreach, faith formation, capital projects, or for the school. As always, for additional information please don't hesitate to contact Tina O'Brien, Director of Advancement, at stewardship@stjosephparish.org or (206) 965-1654.

Companies that Match Gifts

Altria
American Endowment Foundation
Bank of America Matching Gifts
Bill & Melinda Gates Foundation
Boeing Employee Credit Union
Carillon Point Account
Cemex Materials LLC
Chevron Humankind Matching Gift Program
Costco Wholesale
Expedia Inc
Holland America Line-Westours Inc.
KeyBank Foundation
Laird Norton TYEE
Los Arboles Management, LLC
McKinstry Co Charitable Fund
Microsoft Corporation
Monsanto Fund
Nordstrom
Pepsico
RealNetworks Foundation
Salesforce Foundation
Starbucks
Symetra
The Home Depot
The Seattle Foundation
UBS Wealth Management USA
Verizon Foundation



St. Joseph Men's Ministry
Advent Morning of Prayer

ADVENT: What are you waiting for?



**A morning of quiet prayer, reflection and conversation in
preparation for the Christmas Season**

Saturday, December 1st at 8:30-11:30 am
St. Joseph Parish Center

Animators: Fisher Key, Casey Losh
and Jim Schneider

Questions?

Contact Deacon Steve at (206)965-1646 or
steve@stjosephparish.org

www.stjosephparish.org



St. Joseph Adult Faith Formation Presents:



The Gospel of Luke

Thursday, November 29th,

Thursday, December 6th

Thursday, December 13th

St. Joseph Parish Center

Arrupe Room

7:00 pm – 9:00 pm

This is a three-week series, facilitated by **Fr. John D. Whitney, SJ** who will lead us on an in depth look at the major themes of the Gospel of Luke. Join us in breaking open the gospel for the new liturgical year.

For more information and to **RSVP** please contact Theresa Lukasik

theresal@stjosephparish.org or 206-965-1651



PARISH LIFE

Women's Book Club

Our final book for 2018 is *The Testament of Mary* by Colm Tóibín--It is a short and fairly easy read, so you still have time to read it and join in the discussion! We are always happy to have new voices!

We will meet Wednesday, November 28, at 7:00 pm, in the Xavier Room, second floor of the Parish Center. Please feel free to email Katy Huston, Coordinator, at katyh101@gmail.com with questions and/or suggestions of new members.

Seniors On The Go

Friday, December 7th - Anointing Mass at 11:30 am. Followed by a delicious luncheon in the Parish Center. *Please feel free to park in the lot behind the church and take the elevator.*

Tuesday, December 11th - Join us for our annual Seniors Christmas Potluck Party from 5-8 pm in the Arrupe Room.

Thursday, December 13th - Join us for our annual outing to Molbak's, Flower World and the Maltby Café. We will hop on the parish mini-bus (which seats up 14) around 10:00 am and return around 3:30 pm. Reserve your seat by emailing Renee at rleet@stjosephparish.org or by calling 206-324- 2522, Ext 100.



Pancake Breakfast

Parish Pancake Breakfast on Sunday, December 2nd.

This breakfast is co-hosted by CFF and PAB following 9am Mass in the Social Hall. All are welcome for a delicious breakfast of pancakes, sausage, eggs, and fruit. Coffee, hot cocoa, and juice are provided. The cost is \$5 per person; 4 years old and under are free.

You may pay in advance www.stjosephparish.org or pay at the door.

Young Adult Ministry

November Social: Board Game Night

Friday, November 30th, 7:00 pm – 10:00 pm
St. Joseph Parish Center Arrupe Room

Join us for our monthly social where you'll be anything but bored. We'll have some classics like Settlers of Catan, Ticket to Ride, and card games as well as some newer games to knock your socks off! Competition not your thing? Come try out the cooperative game Pandemic. Did you stock up on any new games recently? Feel free to bring it along! Food will be provided, feel free to bring a drink to share. Suggested donation \$10. Have questions? Feel free to email us at youngadultcommunity@stjosephparish.org. See you soon!

Advent Bible Study

Join the Young Adult Bible Study as we prepare our hearts for the coming of Jesus during Advent! We will be reading and discussing Richard Rohr's book: *Preparing for Christmas: Daily Meditations for Advent*. Plan to meet 12/6, 12/13, and 12/20 for dinner at 6:30 and discussion at 7:00pm. Please email Sabrina at spopoff@spu.edu to RSVP and with any questions! We are looking forward to growing in our faith with you!

FAITH FORMATION

Online Bible Study

Did you know that St. Joseph has an Online Bible Study with reflections written by parishioners? If you don't already follow us, sign up. This is a perfect opportunity to make a little space in your busy week to read and pray with the scriptures for the upcoming Sunday. Join our online community and allow your fellow parishioners to deepen your prayer life through their reflections. <https://stjosephparishbiblestudy.wordpress.com>

If you are interested in being one of our writers, please email theresaL@stjosephparish.org

LITURGY AND WORSHIP



Liturgy & Worship Survey

This weekend begins the St. Joseph online liturgy evaluation sponsored by the parish Liturgy and Worship Commission. This evaluative tool is designed to assist the pastor and parish staff in understanding the aspects of liturgy that support parishioners in active and meaningful participation in the liturgy. We want to know what elements of how we celebrate Mass together help deepen your experience of worship and/or your engagement in the community. We also want to hear from you about elements of our worship together that take away from your experience, that you have questions about and/or that you find distracting.

The survey is currently "live" on the parish website. Simply go to the parish website at <https://www.stjosephparish.org> and click on the link right there on the front page. **The evaluation will conclude at midnight on Sunday, November 25th.** If you do not have access to a computer or would prefer to fill out a paper evaluation, you can pick one up from the receptionist at the Parish Center. Paper surveys must be dropped off by 7 pm on November 25th. Your feedback is important so thank you for taking the time to fill out an evaluation.

Come Pray With Us! Monday Night Prayer Groups

Join us in prayer on **Monday, November 26th 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. People will help guide those who are just learning.

Ushers Needed

We are in need of 3 new ushers for the Saturday, 5 pm Mass. If you would like to help, please email ushers@stjosephparish.org

St. Joseph Community extends its prayers and hopes for the following intentions: Happy and joy filled birthday, El Marie . . . For Evonne's health as she begins a new treatment . . . For people who are suffering and for others who are lonely, may



some comfort be provided by a word, a smile, a helping hand and/or our prayers . . . Safe travel for those who are returning home.

*"There are many things that are essential to arriving at true peace,
And one of the most important is faith,
Which cannot be acquired without prayer."*

~John Wooden

An Advent Evening of Prayer: The Waiting Room

Wednesday, December 5, 2018 - 7:00 pm
Seattle First Baptist, Seattle

Allow yourself to let go of the busyness and "shoulds" of the holiday season! This Advent, we join Zechariah, Mary, Elizabeth and others in "The Waiting Room," remembering that we are not alone as we wait for what is yet to be. Come to this contemplative ecumenical evening to pray with beautiful music, silence, vivid imagery and rich reflections from presenters Carla Orlando (SEEL Puget Sound) and Rev. Tim Phillips (Seattle First Baptist Church).

Hosted by the Ignatian Spirituality Center.
For questions call (206) 329-4824 or email Andrea Fontana at andrea@ignatiancenter.org, ISC Program Coordinator.