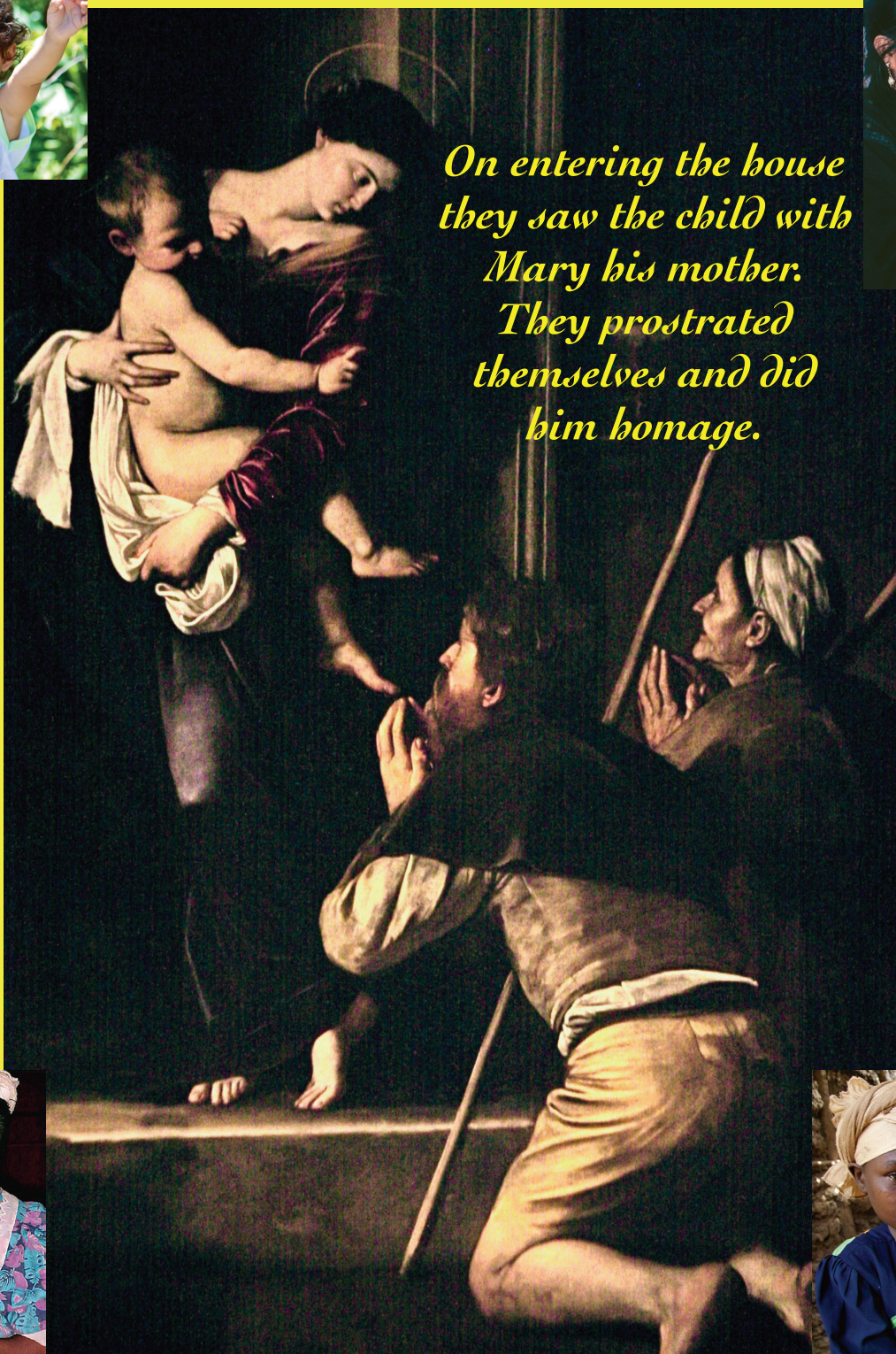




Sunday, January 6, 2019 * The Solemnity of the Epiphany * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*On entering the house
they saw the child with
Mary his mother.
They prostrated
themselves and did
him homage.*



THE EPIPHANY OF THE LORD

JANUARY 6, 2019

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

Homily Next Week: Julian Climaco, S.J.

Weekend Mass Schedule

Saturday - 5 pm

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

Readings for January 13, 2019

FIRST READING: ISAIAH 42:1-4, 6-7

SECOND READING: TITUS 2:11-14; 3:4-7

GOSPEL: LUKE 3:15-16, 21-22

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

Parish Receptionist (206) 324-2522

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Parochial Vicar

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Yuri Kondratyuk, Facilities x110

St. Joseph School - Main Office x210

Patrick Fennessy, Head of School x218

Mary Helen Bever, Primary School Dir x215

Vince McGovern, Middle School Dir x219

The Magi and Me

The Child we seek / doesn't need our gold.

On love, on love alone / he will build his kingdom.

*His piercé hand will hold no scepter, / his haloed head will wear
no crown;*

his might will not be built / on your toil.

Swifter than lightning / he will soon walk among us.

He will bring us new life / and receive our death,

and the keys to his city / belong to the poor.

-Gian Carlo Menotti-

It is a story I have known since my childhood, when I watched the animated version of *The Little Drummer Boy* with my parents, or sang along with my brothers to "We three kings of orient are / Trying to smoke a rubber cigar." It has formed the subject of countless paintings, in various cultures and styles, and is almost as familiar as the story of the stable itself, and of that night when Mary and Joseph, rejected by the inn keeper, sought shelter among the cattle as Mary gave birth.

Magi—astrologers from Persia, known for their wisdom in reading the night sky—travel into Roman occupied Israel, after witnessing the rising of a new star. Believing that this star portends the birth of a great king, they go first to the ancient seat of the Israelite kingdom: to Jerusalem. There they meet with Herod the Great, who holds the title of King through the power of the Roman army, and who knows nothing of the signs spoken of by the magi. Calling the priests from the temple of Solomon, he asks them to search in the treasury of Scripture for some clue to understand the magi's message, and learns that ancient prophecies predict that one "who is to shepherd my people Israel" will be born someday in Bethlehem, in the region of Judah. Though he, like all those in power residing in Jerusalem, is "greatly troubled" by the idea of a new-born king—who could threaten the status-quo and stir up Roman reprisals—he tells the magi of the prophecy, and promises to follow them, if they find the child. So, they leave Jerusalem, and as they travel, the star returns, leading them to a place where they find the child with Mary, his mother. And there they kneel to honor him, opening gifts of gold—a sign of kingship, and frankincense—an offering for a god, and myrrh—the precious balm used to prepare the dead for burial. And afterwards, having laid their cryptic gifts before the child, they leave, returning not to Herod in Jerusalem, but to their own country by another route, never to appear in Scripture again.

Later traditions added many details to this story—e.g., that there are three magi (though *Matthew* never tells us this); that they are actually kings; that their names are Balthasar of Arabia, Melchior of Persia, and Gaspar of India—yet, as described in the Gospel of Matthew, the magi are intentionally mysterious, like the priest of Salem, Melchizedek, who greets Abram in the book of Genesis, carrying bread and wine, and proclaiming, "Blessed be Abram by God Most High, the creator of heaven and earth" (Gen. 14:19). Similar to Melchizedek, whom later writers see as prefiguring Christ, the magi and their gifts foreshadow the life and death of Jesus, and sym-

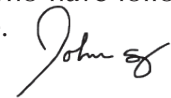
bolize the way in which the gospel will be accepted by gentiles, even while being threatened by those to whom knowledge of God was originally entrusted. Thus, while we may wonder about the historical accuracy of the magi's visitation (as with much in the infancy narratives), there is no doubt that the story itself has a symbolic dimension, intended to open our hearts and challenge our own sense as disciples and followers of Christ and of the Spirit who leads us to him.

As I have grown older, I have come to realize how much more important it is to be among the magi, the pilgrims, than it is to be among those in Jerusalem who are blessed with every gift and grace, yet troubled by the seekers and unwilling to seek themselves. For the magi, with little or no knowledge of the covenant of God or the promise of Christ, follow the star they encounter through observation and reflection. Like so many good people I know, both within the Church and beyond it, these magi are moved to become people of discernment, watchers who try to read the signs given to them without fear or ideology. Because they are willing to look, they see the star rising in the darkness of the world, in the deep places of their own hearts, and it draws them forward, into that darkness, as they try to follow its light, even without fully understanding where they are going. Through hardship and desert, among the homeless and the displaced, at the side of children and non-believers, they journey, sometimes in joy and sometimes in sorrow. And sometimes, in following their star, they end up in the wrong place for awhile, believing that the palaces of power and prestige, of tradition and knowledge will bring fulfillment to their quest and allow them to find the light they seek. Yet, often these places are the greatest disappointment. For though Herod and the chief priests have everything they need to find the Christ—have the books of Moses and the teaching of the prophets, the covenant given to Abraham and the power to complete the search—they are unwilling to go along the path of the magi, and are threatened by the light their own knowledge recalls. So they stay in Jerusalem, behind walls of money and power, racial privilege and intellectual superiority—walls that mark their slavery and betray the very gifts their ancestors received. Those who refuse to become pilgrims choose to lock themselves in ideologies and *ideas* of truth, even while failing to pursue the *living* truth that burns in their hearts, but which fear keeps them from accepting.

Yet, for the magi, those who seek not just knowledge but wisdom, the end of the pilgrimage comes only in leaving behind the centers of power and ideology. For these women and men, the star that guides them always draws them from theory and fear into encounter and hope. For the star always comes to rest where one may encoun-

ter the living Christ Jesus: among the poor and outcast, the despised and the desperate, among those whom the world rejects but who hold in their hearts the fullness of God and the light of the Spirit. Here we must lay down our gifts. Here we will find our fulfillment.

Many years ago, while I was in Rome for the 35th General Congregation of the Jesuits, I happened upon the church of Sant Agostino near the Piazza Navonna. There I found a painting by Michelangelo Caravaggio, *Our Lady of the Pilgrims*, which has moved me in ways I cannot easily describe. Highly controversial in its day, the painting shows two pilgrims—a man and a woman—at the door of Mary's house. The doorway itself is chipped and the wall beside it has plaster missing, revealing the bricks beneath. Mary, with only the slightest line of a halo circling her head, stands at the door, barefoot and dressed in red, her leg bent and feet crossed as she supports the body of her naked child. She is a poor woman, who clearly loves her child, and who looks, kind but weary, upon the barefoot and kneeling pilgrims on her stoop. Though not, in fact, an image of the magi, this painting has replaced for me all the older images I once held—images of camels and caravans, chests of gold and wise men dressed in the elegance of the east. For in the craggy faces of those two pilgrims, in the worn staffs they hold and the patched clothing they wear, I see myself—and all the other pilgrims who have followed the star, seeking this epiphany of love.



The picture Fr. Whitney is referring to is on the cover of the bulletin.

WELCOME!

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

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

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

THE EPIPHANY OF THE LORD

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

Prelude

(9) Epiphany Introit

Proulx

We have seen his star in the East, and we have come to adore the Lord.

We have seen his star in the East.

Entrance Song

We Three Kings

1. We three kings of O - ri - ent are; Bear - ing
2. Born a King on Beth - le - hem's plain, Gold I
3. Frank - in - cense to of - fer have I; In - cense
4. Myrrh is mine: its bit - ter per - fume Breathes a
gifts, we trav - erse a - far Field and foun - tain,
bring to crown him a - gain; King for - ev - er,
owns a De - i - ty nigh; Prayer and prais - ing,
life of gath - er - ing gloom; Sor - rowing, sigh - ing,
Moor and moun - tain, Fol - low - ing yon - der star.
Ceas - ing nev - er, O - ver us all to reign.
Glad - ly rais - ing, Wor - ship - ing God on high.
Bleed - ing, dy - ing, Sealed in the stone - cold tomb.
O star of won - der, star of night, Star with roy - al beau - ty bright, West - ward
lead - ing, still pro - ceed - ing, Guide us to the per - fect Light.

Gloria

See Cards In Pews

First Reading

Isaiah 60:1-6

Rise up in splendor, Jerusalem! Your light has come,
the glory of the Lord shines upon you.
See, darkness covers the earth,
and thick clouds cover the peoples;
but upon you the LORD shines,
and over you appears his glory.
Nations shall walk by your light,
and kings by your shining radiance.
Raise your eyes and look about;
they all gather and come to you:
your sons come from afar,
and your daughters in the arms of their nurses.

Then you shall be radiant at what you see,
your heart shall throb and overflow,
for the riches of the sea shall be emptied out before you,
the wealth of nations shall be brought to you.

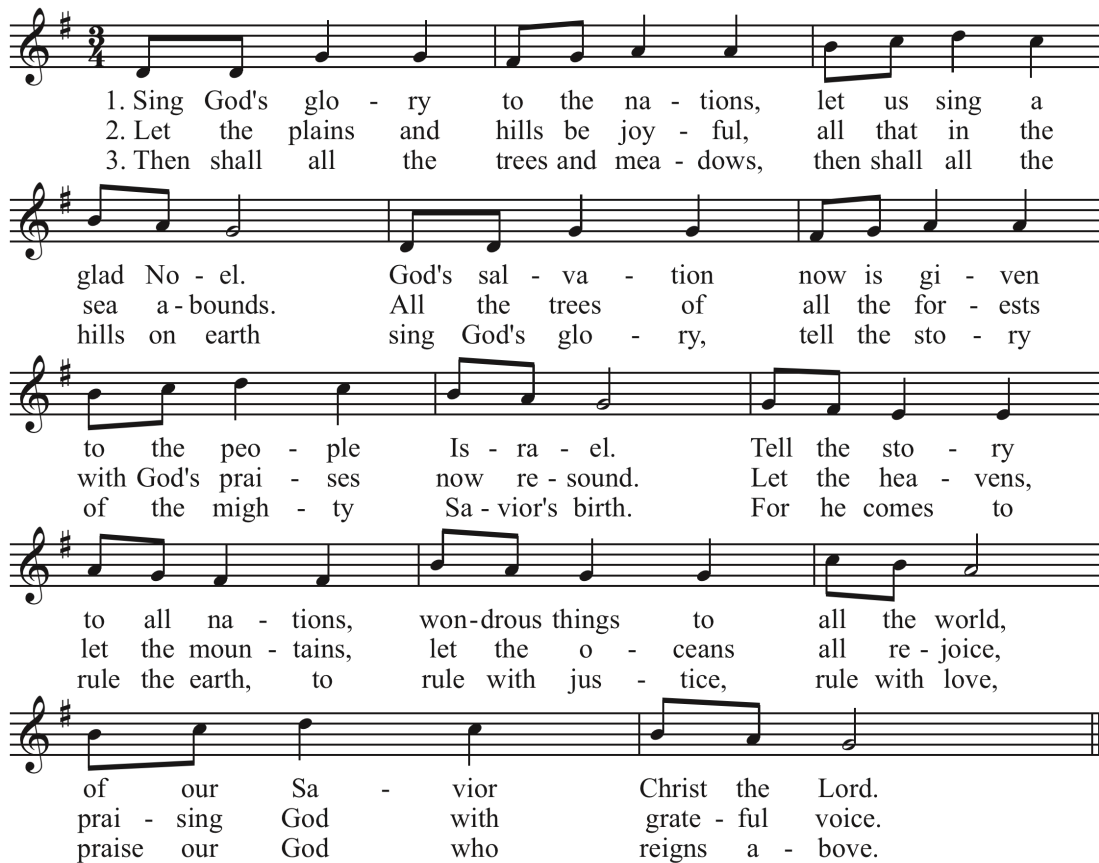
Caravans of camels shall fill you,
dromedaries from Midian and Ephah;
all from Sheba shall come
bearing gold and frankincense,
and proclaiming the praises of the LORD.



Responsorial Psalm

Psalm 96

W ZLOBIE LEZY



1. Sing God's glo - ry to the na - tions, let us sing a
2. Let the plains and hills be joy - ful, all that in the
3. Then shall all the trees and mea - dows, then shall all the
glad No - el. God's sal - va - tion now is gi - ven
sea a - bounds. All the trees of all the for - ests
hills on earth sing God's glo - ry, tell the sto - ry
to the peo - ple Is - ra - el. Tell the sto - ry
with God's prai - ses now re - sound. Let the hea - vens,
of the migh - ty Sa - vior's birth. For he comes to
to all na - tions, won-drous things to all the world,
let the moun - tains, let the o - ceans all re - joice,
rule the earth, to rule with jus - tice, rule with love,
of our Sa - vior Christ the Lord.
prai - sing God with grate - ful voice.
praise our God who reigns a - bove.

Second Reading

Ephesians 3:2-3a, 5-6

Brothers and sisters: You have heard of the stewardship of God's grace that was given to me for your benefit, namely, that the mystery was made known to me by revelation. It was not made known to people in other generations as it has now been revealed to his holy apostles and prophets by the Spirit: that the Gentiles are coheirs, members of the same body, and copartners in the promise in Christ Jesus through the gospel.

Gospel Acclamation

Christmastime Alleluia

Chepponis



Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia!

Gospel

Matthew 2:1-12

When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, magi from the east arrived in Jerusalem, saying, "Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage." When King Herod heard this, he was greatly troubled, and all Jerusalem with him. Assembling all the chief priests and the scribes of the people, he inquired of them where the Christ was to be born. They said to him, "In Bethlehem of Judea, for thus it has been written through the prophet:

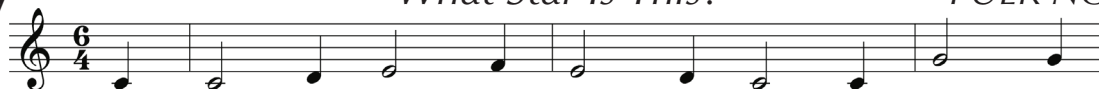
*And you, Bethlehem, land of Judah,
are by no means least among the rulers of Judah;
since from you shall come a ruler,
who is to shepherd my people Israel. "*

Then Herod called the magi secretly and ascertained from them the time of the star's appearance. He sent them to Bethlehem and said, "Go and search diligently for the child. When you have found him, bring me word, that I too may go and do him homage." After their audience with the king they set out. And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was. They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they departed for their country by another way.

Offertory

What Star Is This?

PUER NOBIS/Coffin



1. What star is this, with beams so bright, More love - ly
2. 'Tis now ful - filled what God de - creed: "From Ja - cob
3. While out - ward signs the star dis - plays, An in - ward
4. O Je - sus, while the star of grace In - vites us
5. To God the Fa - ther, God the Son, And God the



than the noon - day light? 'Tis sent to an - nounce a
shall a star pro - ceed." And lo! The east - ern
light the Lord con - veys. It urg - es them, with
all to seek your face, Let not our sloth - ful
Spir - it, Three in One, May ev - 'ry tongue and



new - born king, Glad tid - ings of our God to bring.
sag - es stand To read in heav'n the Lord's com - mand.
force be - nign, To seek the Giv - er of the sign.
hearts re - fuse The guid - ance of your light to use.
na - tion raise An end - less song of thank - ful praise!

Holy, Holy, Holy

Mass of Christ the Savior

Schutte



Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav - en and earth are



full, 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, who comes in the name of the



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

Mystery of Faith



When we eat this bread, and drink this cup, we pro -



claim your death O Lord, un - til you come a gain.

Great Amen



A - men. A - men. A - - - men.

Lamb of God

Je - sus, Lamb of God, you take a - way the sins of the

1, 2 world: have mer - cy on us. Final world: grant us peace.

Communion Song

The First Nowell

1. The first No - well the an - gel did say Was to cer - tain poor
 2. They look - ed up and saw a star Shin - ing in the
 3. And by the light of that same star Three wise men
 4. This star drew nigh to the north-west, O'er Beth - le
 5. Then en - tered in those wise men three, Full rev - 'rent -
 6. Then let us all with one ac - cord Sing praise - es

shep - herds in fields as they lay; In fields where they lay
 east be - yond them far; And to the earth it
 came from coun - try far; To seek for a king was
 hem it took its rest; And there it did both
 ly up - on their knee, And of - fered there in
 to our heav - 'nly Lord, Who made the heav'ns and

keep - ing their sheep, On a cold win - ter's night that was so deep.
 gave great light, And so it con - tin - ued both day and night.
 their in - tent, And to fol - low the star where - ev - er it went.
 stop and stay Right o - ver the place where Je - sus lay.
 his pres - ence Their gold and myrrh and frank - in - cense.
 earth of naught, And with his blood our life has bought.

No - well, No - well, No - well, No - well! Born is the King of Is - ra - el.



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 PRESIDERS & INDICATE THIS.**

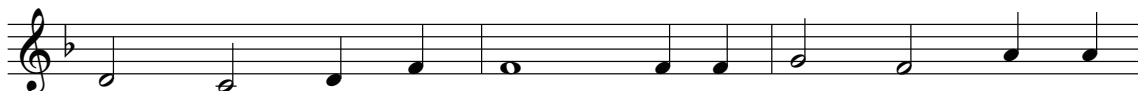
Closing Song

Epiphany Carol

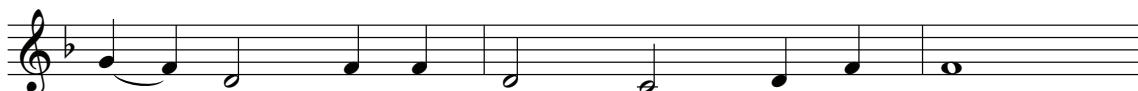
BEACH SPRING/O'Brien



1. Ev - 'ry na - tion sees the glo - ry Of a
2. Ev - 'ry tongue shall sing the prais - es Of his
3. Once a - gain may we dis - cov - er Word made
4. Gath - er, God, the world to - geth - er In the



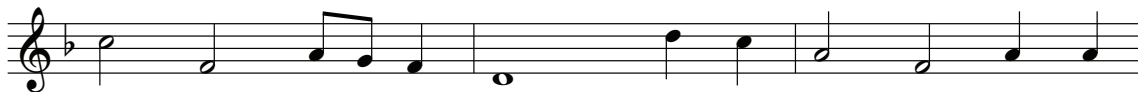
star that pierced the night. As we tell the won-drous
birth in deep - est night. He is heal - ing for the
flesh sent from a - bove. In our neigh - bor, sis - ter,
bright - ness of your day. Fill our hearts with joy for -



sto - ry We are bathed in ra - diant light.
a - ges; He is Christ, our God's de - light.
broth - er, In the lone - ly and un - loved.
ev - er; Help us walk the ho - ly way.



Star sent forth from high - est heav - en, Danc - ing
He pro - claims with - in his be - ing All our
May we touch him, may we hold him, May we
May your jus - tice rule the na - tions; May all



light of God's de - sign, Shine up - on the gift that's
hopes, our great de - sires. He shall die to rise, re -
cra - dle him with care As we learn to love each
peo - ple live as one. Now we see our true sal -



giv - en: Word made flesh now born in time.
deem - ing All who fol - low with their lives.
oth - er, Bring - ing hope from out de - spair.
va - tion In the glo - ry of your Son.

FAITH JUSTICE



St. Joseph Prison Ministry Visit

MONROE CORRECTIONAL FACILITY

Friday, February 8th and Friday, February 22nd

3:30 pm - 9:30 - Carpool from St. Joseph
Brown Bag Dinner

Join Deacon Steve for Catholic Communion Service plus a chance to hear stories from some of the men who are incarcerated. You must be willing to fill out a visitor application two weeks in advance. Space is limited. Contact Deacon Steve at 206-965-1646 or stevew@st-josephparish.org

Racial Justice Book Group

Please join other parishioners in our Racial Justice Book Group on **Tuesday, January 8, 2019** at 7PM in the parish center to discuss *White Fragility* by Robin DiAngelo. Robin DiAngelo is a local renowned expert on racism and white privilege. Our group provides a safe and respectful place for us to address racism through the lens of the Gospel, and for discerning action steps in response. If you cannot join us please read along on your own. Everyone is welcome—men and high schoolers are especially invited to join us. Please email Mary de Rosas at mderosas@pnwimmigration.com with any questions or to RSVP.

Catholic Hospital Ministry at Harborview Medical Center

Volunteers are needed to bring Holy Communion and provide a presence to patients and their families at Harborview Hospital. Volunteers must complete all necessary paperwork, background checks, personal interviews and Orientation/Training sessions. Time expectation is once a week - 3-4 hour shift, plus bimonthly check-in gatherings. There is lots of flexibility in regards to specific day/time. If you would like to participate call 206-965-1646 or email Deacon Steve Wodzanowski at stevew@stjosephparish.org

Sister Parish

St. Joseph's Sister Parish Ministry with San Bartolome in Arcatao El Salvador is seeking parishioners to join in our Strategic Planning Process to strengthen this relationship and help in celebrating our 30th Anniversary! Please join us on **Sunday, January 13th 3:30 pm – 5:00** in the Parish Center. For more information contact Andrew DeBerry adeberry@outlook.com or Deacon Steve at 206-965-1646.

Casa Latina

Are you having trouble finding workers who are hard-working and reliable? Casa Latina's new Jobs Connect Team can help you find the long-term workers you are looking for! Call us today to access our pool of workers who are searching long-term employment in industries including but not limited to construction general labor, restaurants, housecleaning, hotel staffing, maintenance work, nannyng, house sitting etc. We offer you comprehensive support that is flexible to your needs as an employer! Our friendly bilingual staff can connect you with eligible applicants; facilitate interviews and initial onboarding/training with candidates! We work with businesses, families, companies, contractors, apartment buildings, and more!

To learn more about our workers & how the program works, give us a call at 206.686.2616!



St. James Racial Justice Dialogue

Join us for the St. James Cathedral Racial Justice Dialogues, a five-week program for parishioners who desire to more deeply explore questions at the intersection of faith and racial justice. It starts on **Monday, January 21, 2019**. For information or to register go to: www.stjames-cathedral/immigrant



PARISH LIFE

Seniors On The Go

Friday, January 11th - (Note the date change) 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.*

Thursday, January 24th - Please join us for a tour at Theo Chocolates followed by lunch at the Lockspot Café. Leave from St. Joseph at 10:30am, tour at 11:15, followed by lunch. Cost: \$5.00 for hour long tour plus lunch. Be back around 2:30 pm.

Young Adult Ministry

Soulful Soups

Soup season is here! Join the St. Joseph Young Adult community every other Monday for a chance to take a break from your busy week for fellowship and friends. We'll take turns volunteering to make the soup, and others can bring a drink or side dish to share. The next Soulful Soups will be at 7 pm. on: 1/7, 1/21 in the Parish Center Arrupe Room. For details, contact Callie at youngadultcommunity@stjosephparish.org

Bible Study

Join the Young Adult Bible Study as we study the Gospel of St. Luke for 9 weeks. Our first meeting will be January 3rd! We will wrap up before Lent on February 28th. Plan to meet for dinner at 6:30pm with discussion beginning at 7:00 and ending promptly at 8:30. Please email Sabrina at spopoff@spu.edu to RSVP and for more details!



LITURGY AND WORSHIP

Come Pray With Us!

Monday Night Prayer Groups

Join us in prayer on **Monday, January 7th 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.

St. Joseph Community extends its prayers and hopes for the following intentions: For a daughter's upcoming diagnosis and possible surgery, may she have strength and comfort . . . For Paul's decision about his future.



*"The light of God surrounds me;
The Love of God enfolds me;
The power of God protects me;
The presence of God watches over me.
Wherever I am, God is."*

~James Dillet Freeman

*How powerful prayer is!
May we never lose the courage to say:
Lord, give us your peace.*

~Pope Francis

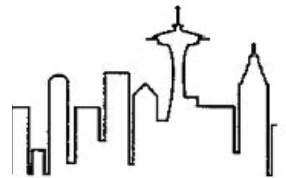
STEWARDSHIP

Parish Stewardship

Many, many thanks to all who have made gifts and pledges to our annual stewardship appeal. **To date, we have received 455 pledges which is 24% of our families, totaling \$841,763 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: Peter Alspach & Maureen O'Leary, Michael and Madeleine Arvold, Averill Aubrey, Remigijus Audejaitis & Jurate Audejaitiene, Dave & Jennifer Aydelott, Robert & Cynthia Baur, Joseph & Teresa Cannon, Bridget Carney, Christian & Angela Chabot, Arthur Chapman, Ken Chapman & Denyse McFadden, Marguerite Crowley Weibel, John Culkin, Matthew & Alicia Cullen, Charles & Sarah Cummings, Kristen Danforth, Jon Ellis & Vicki Anderson-Ellis, Tom & Kathy Fawthrop, Sean & Jamie Flynn, Joan Garden, Brian Hahn & Mary Klubben, Patrick Hogan, Peter & Ann Holmes, Jim & Kathie Hood, Paul & Mary Ann Huddleston, Douglas & Merilee Hudson, Christopher & Linda Koa, Jonathan & Beverly Kocarnik, Lisa Krogman, Paul Kuniholm, Scott & Patricia Larson, Damon & Kelly Maletta, Robin Martin, Mathew & Kelly Martineau, Jenner Mathiasen, Greg Miller, Rosemary Nelson, Knut Nordness & Patricia Shanahan, Michele Nucci, Ifeoma Okoro, Steve & Lissa Orr, Ronald & Elizabeth Pauldine, Paul Peterhans & Mary deRosas, David & Annette Raubvogel, David Rawlings & Kathryn McGonigle, James Read, Tyler & Whitney Reparuk, Leanne Sangster, David & Molly Shearer, Maegan Slone, David Smukowski & Patty Helberg, Mark & Sondra Snyder, Casey & Sharon Sullivan, Judd Todd, Elizabeth Urner, Jane Urner and Katherine VanGaver.

OUR LOCAL CHURCH



Gathering of Faithful Women & Men

January 13th, 3 PM- 5

The Cassidy's - 1620 E Prospect St, Seattle

Question we will pose:

How do we transform the sin of Clericalism in Our Church as specifically related to the role of women in leadership and the abuse of the vulnerable?

Goal:

Collaboratively set short and long-term actionable goals and form groups of lay people who will work with clergy and religious to achieve them.