

Sunday, October 27, 2019 * Thirtieth Sunday of the Year * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



*But the tax collector stood off at a distance and
would not even raise his eyes to heaven but beat
his breast and prayed,
'O God, be merciful to me a sinner.'*

**THIRTIETH SUNDAY IN ORDINARY TIME
OCTOBER 27, 2019**

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

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9 & 11 am & 5:30 pm

Readings for November 3, 2019

FIRST READING: WISDOM 11:22-12:2

SECOND READING: 2 THESSALONIANS 1:11-2:2

GOSPEL: LUKE 19:1-10

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

Pastor

Rev. John D. Whitney, S.J. x107
jwhitney@stjosephparish.org

Parochial Vicar

Rev. Glen Butterworth, S.J. x103
gbutterworth@stjosephparish.org

Deacon

Steve Wodzanowski x106
stevew@stjosephparish.org

Pastoral Staff:

Marti McGaughey, Business Mgr x108
marti@stjosephparish.org

Tina O'Brien, Stewardship x114
tinao@stjosephparish.org

Renée Leet, Admin Assistant x100
rleet@stjosephparish.org

Theresa Lukasik, Adult Faith Formation x111
theresal@stjosephparish.org

Claire Hansen, Youth Faith Formation x112
claireh@stjosephparish.org

Bob McCaffery-Lent, Liturgy & Music x109
rmclent@stjosephparish.org

Caprice Sauter, Comm. & Scheduling x102
caprices@stjosephparish.org

Lianne Nelson, Bookkeeper x113
liannen@stjosephparish.org

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 Council, Justice, and the Intervention

Part Two - Jesuit Mission and the Universal Apostolic Preferences

The appropriate renewal of religious life involves two simultaneous processes: (1) a continuous return to the sources of all Christian life and to the original inspiration behind a given community and (2) an adjustment of the community to the changed conditions of the times.

-Decree On the Appropriate Renewal of Religious Life (Documents of Vatican II)-

When Pope John XXIII called, in 1959, for the ecumenical council that became Vatican II, he shocked some of his closest companions. For not only had Vatican I, in its declaration of papal infallibility, seemed to make councils obsolete, the notion that the grandfatherly and seemingly traditional John would call one, baffled the bureaucrats and Cardinals of the Roman curia. Elected as a “short timer” the elderly John was meant simply to fill the space after the long reign of Pius XII—thus allowing the Cardinals to get to know one another before they chose a younger man. But Pope John and the Holy Spirit had other ideas. As the first pope elected after World War II, John felt that the movement of the Spirit could not be collapsed into the expected time-table. Rather, he discerned that the Church, though it seemed to be flourishing, was trapped in structures and traditions of an earlier age—structures and traditions that were choking the Word of God. The Gospel, he believed, needed to be opened into the sunlight and the fresh air of the modern world. And so he called for a council, and gave it the goal not of condemning some heresy or confirming some dogma, but of opening the windows and allowing the Church to meet the world and all “*the joys and the hopes, the griefs and the anxieties*” of the People of God.

It is difficult to overestimate the transformative power that the Second Vatican Council has had upon the Church—from obvious changes, such as Mass in the vernacular with the presider facing the faithful, to more easily missed but often more radical revisions, such as the previously unimagined notion that the Church begins with the People of God and not with the hierarchy. From the time it was first called, when theologians once banned by the Church were invited to contribute, Vatican II sparked a new sense of possibility and a new spirit of engagement with the world that ignited Catholics who had been—as John F. Kennedy put it—“*shaped by war and disciplined by a hard and bitter peace.*” Catching the movement of the age, the Council confronted the specters of totalitarianism and colonialism with a new understanding of the gospel, an understanding that was not afraid of once heretical ideas such as democracy and religious freedom, historical criticism and the vocation of the laity. In the shadow of genocide and with the very real possibility of nuclear war, the Council propelled the Church into the world, proclaiming that the work of Christians is not merely about heaven above, but also about justice on the earth. The notion of “*full, active, and conscious participation*”—first introduced in the reform of the liturgy—became, in some sense, the theme of the entire Council: Catholics, as followers of Christ, were not meant to be spectators in the world, merely waiting for heaven, but shapers and builders of the Kingdom.

For many in the Society of Jesus—though certainly not for all—the movements of Vatican II were welcome news. When, in 1965, Fr. Pedro Arrupe was elected Superior General, it seemed to promise a new birth for the Society. The number of men entering the Society was at an all-time high, and in Arrupe—the first Basque elected Superior General since Ignatius and a missionary in Japan who had survived the atomic attack on Hiroshima—the Society found a man both charismatic and spiritual, deeply experienced in the Exercises of Ignatius and also immersed in the life of the world. Through Arrupe the Jesuits embraced the direction of the Council and sought to foster its spirit in the workings of the Society. At General Congregation 31, where he was elected, and even more at General Congregation 32 (in 1973), Ar-

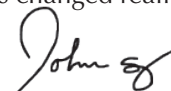
rupe pressed Jesuits to follow the Council in reassessing many long held—and sometimes dated—priorities, all in light of the “*signs of the times*” and the mission which Paul VI gave to the Society to “*combat atheism*.” What emerged was a new priority, a preference that reframed the understanding of Ignatius into a mission for the modern world, and that would, at the same time, lead to numerous Jesuit martyrs and a new list of enemies, both outside and within the Society. This preference, as stated in GC32’s Decree 4, “*Our Mission Today*,” declares: “*The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another*” (GC32, 48). In binding the service of faith, absolutely, to the promotion of justice, GC32 shows the powerful effect of Vatican II, but it also leaves the Society of Jesus open to claims of secularism and worldliness—accusations which would come to the fore even before the end of the Congregation, and would reach their climax near the end of Arrupe’s term, when those who regretted the loss of the old stability, and who believed that the innovations which followed the Council had gone to far, came to power in Rome.

In light of the Council and Congregations 31 and 32, Jesuits began a reform of their life and their ministry by looking back to their origins and looking around at the “*conditions of the times*.” Replacing habitual works and structures with new ministries and reformed methods, which some saw as more in line with their new mission and others saw as an abandonment of the Society’s identity, Jesuits sought to wrest the individual experience of the *Spiritual Exercises* from the communal formulation that had become dominant. They sought to restore the tradition of individual discernment and to leave the structures of big institutions in favor of new initiatives for and among those on the margins of society. In Latin America, Jesuits left their traditional schools among the rich and moved into barrios to work directly with the poor, or opened centers to critique social and economic structures, sometimes using Marxist categories of analysis. In Europe and North America, theologians began to question traditional teachings about morals and doctrine, politics and social sin—often getting into difficulty with bishops who found the questions themselves a form of heresy. Internally, as well, Jesuits began to question old structures of obedience and formation, even questioning how the vows might best be lived. In houses of formation, for the first time, young Jesuits were individually directed in the *Exercises*, and began reading the full text of Ignatius’ letters and the *Constitutions*, instead of mere summaries and rules. At the same time, the once monastic houses of formation—often located in remote places—were abandoned, and the preparation of young Jesuits moved into cities, where they could experience their prayer and training in the midst of the secular world. The result of this new spirit was often shocking to those who recalled the “*long black line*” of the post-Suppression Jesuits, and many believed that the large number of departures from the Society—as young men discerned different vocations—was a sign of the disorder and disunion caused by the Council and its aftermath. Throughout these transitions, Fr. Arrupe encouraged adaptation and experimentation among communities and Provinces—often providing the spiritual leadership and direction for those who led these moves—even while he also noted excesses and sought quietly to rein in those places in the Society that seemed to move away from the principles of religious life. But the quiet guidance of Arrupe was, to some, only a sign of his weakness; and, as the voices of those who believed that the

“*spirit of the Council*” had become a spirit of disobedience grew louder in Rome, it seemed only a matter of time until the Society of Jesus would be caught in the storm.

With the death of Pope Paul VI, who had guided the Council to its conclusion and had led its reforms, the issue of where the reform might go became of vital concern to the Church. When Paul’s successor was elected and chose the papal name, John Paul, it seemed certain that the reforms of the Council would continue. But when John Paul I died after only a month in office—while, allegedly, reading a report on the Jesuits—the future was less certain. Though his successor, the Polish bishop, Karol Wojtyla, also took the name of John Paul, and affirmed the teachings of the Council, it soon became clear that many of his advisors believed the reforming spirit of the Church had gone too far, and needed to be reigned in before schisms formed. The Jesuits, as the largest religious order in the Church, were seen as especially threatening to stability and proper obedience to the *Magisterium*, both because of their overly speculative theologies and because of their political engagements, especially in Latin America. Having grappled with the Communists during his time in Poland, John Paul II was especially wary of those who used Marxist categories in their social analysis, and saw movements built on so-called “*liberation theology*” as intrinsically contrary to the gospel. From voices both outside and even within the Society of Jesus, John Paul heard that many in the Society had lost their sense of loyalty and their love for the Church, and that the “*service of faith, and promotion of justice*” had become simply a mask for irreligious rebellion and social activism. Arrupe, it was further said, was either complicit in this loss of true Jesuit identity or too weak to stop it, and unless the Holy See acted, the Jesuits would continue to be a loose cannon on the Barque of Peter.

The opportunity for action came on 7 August 1981, when Fr. Arrupe, returning from a long trip to the far east, suffered a massive stroke at Rome’s Fiumicino Airport, leaving him paralyzed on his right side and barely able to speak. Invoking the *Constitutions of the Society*, Arrupe’s Vicar General, Fr. Vinnie O’Keefe was about to step-in as interim leader of the Jesuits, when John Paul intervened, taking direct control of the Society through the appointment of his personal delegate, Jesuit Cardinal Paolo Dezza. This intervention, unheard of in the history of the Society, prevented Arrupe from resigning as Superior General, but also brought the ordinary governance of the Jesuits into the direct control of the Pope. Told by advisors that this intervention would lead many in the supposedly disobedient Society to rebel and renounce their vows, John Paul seemed ready to rule the Jesuits directly for some time, going so far as to name an assistant to Dezza with the right of succession. But the rebellion never came; and with the encouragement of Arrupe and O’Keefe, the Jesuits around the world took the intervention with obedience and deep humility. John Paul, consoled and moved by this, ended the intervention in only two years, allowing the Jesuits to call GC33, where they would elect a new Superior General and adapt their mission and priorities in light of this changed reality.



Next Week: **Fr. Kolvenbach and the Universal Apostolic Priorities**

THIRTIETH SUNDAY IN ORDINARY TIME

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

Entrance Song

Gather Us In

Haugen



1. Here in this place new light is stream - ing,
2. We are the young our lives are a mys - tery,
3. Here we will take the wine and the wa - ter,
4. Not in the dark of build - ings con - fi - ning,



now is the dark - ness van - ished a - way
we are the old who yearn for your face,
here we will take the bread of new birth,
not in some hea - ven light years a - way.



see in this space our fears and our dream - ings,
we have been sung through - out all of his - t'ry
here you shall call your sons and your daugh - ters,
Here in this place the new light is shin - ing,



brought here to you in the light of this day.
called to be light to the whole hu - man race.
call us a - new to be salt for the earth.
now is the King - dom, now is the day.



Gath - er us in the lost and for - sak - en, gath - er us in the
Gath - er us in the rich and the haugh - ty, gath - er us in the
Give us to drink the wine of com - pas - sion, give us to eat the
Gat - her us in and hold us for - ev - er, Gat - her us in and



blind and the lame; call to us now and we shall a - wak - en,
proud and the strong; give us a heart so meek and so low - ly,
bread that is you; nour-ish us well, and teach us to fash - ion
make us your own; Gat - her us in all peo - ples to - ge - ther,



we shall a - rise at the sound of our name.
give us the cour - age to en - ter the song.
lives that are ho - ly and hearts that are true.
fire of love in our flesh and our bone.

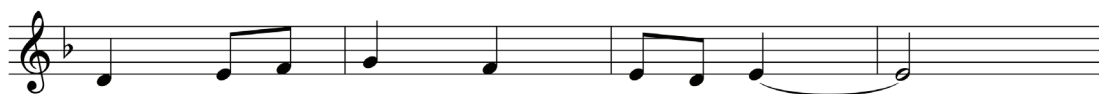
(5:30) *There Is A Longing*

Quigley

Refrain



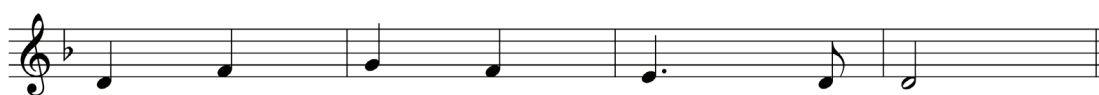
There is a long-ing in our hearts, O Lord, for



you to re - veal your - self to us.



There is a long-ing in our hearts for love we



on - ly find in you, our God.

Verses



1. For jus - tice,	for free - dom,	for mer - cy:
2. For wis - dom,	for cour - age,	for com - fort:
3. For heal - ing,	for whole - ness,	for new life:
4. Lord, save us,	take pit - y,	light in our



hear our prayer.	In sor - row,	in grief:
hear our prayer.	In weak - ness,	in fear:
hear our prayer.	In sick - ness,	in death:
dark - ness.	We call you,	we wait:



be near, hear our prayer, O God.

D.C.

First Reading

The LORD is a God of justice,
who knows no favorites.

Though not unduly partial toward the weak,
yet he hears the cry of the oppressed.

The LORD is not deaf to the wail of the orphan,
nor to the widow when she pours out her
complaint. The one who serves God willingly is heard;
his petition reaches the heavens.

The prayer of the lowly pierces the clouds;
it does not rest till it reaches its goal,
nor will it withdraw till the Most High responds,
judges justly and affirms the right,
and the LORD will not delay.

Sirach 35:12-14, 16-18



Responsorial Psalm

Psalm 34

Foley



The Lord hears the cry of the poor. Bless-ed be the Lord.

I will bless the Lord at all times, with praise ever in my mouth.

Let my soul glory in the Lord, who will hear the cry of the poor. *Ref.*

Let the lowly hear and be glad: the Lord listens to their pleas;
and to hearts broken, God is near, who will hear the cry of the poor. *Ref.*

Every spirit crushed, God will save; will be ransom for their lives;
will be safe shelter for their fears, and will hear the cry of the poor. *Ref.*

Second Reading

2 Timothy 4:6-8, 16-18

Beloved: I am already being poured out like a libation, and the time of my departure is at hand. I have competed well; I have finished the race; I have kept the faith. From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance.

At my first defense no one appeared on my behalf, but everyone deserted me. May it not be held against them! But the Lord stood by me and gave me strength, so that through me the proclamation might be completed and all the Gentiles might hear it. And I was rescued from the lion's mouth. The Lord will rescue me from every evil threat and will bring me safe to his heavenly kingdom. To him be glory forever and ever. Amen.

Gospel Acclamation

Alleluia

Murray



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

God was reconciling the world to himself in Christ, and entrusting to us the message of salvation.

Gospel

Luke 18:9-14

Jesus addressed this parable to those who were convinced of their own righteousness and despised everyone else. "Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. The Pharisee took up his position and spoke this prayer to himself, 'O God, I thank you that I am not like the rest of humanity—greedy, dishonest, adulterous—or even like this tax collector. I fast twice a week, and I pay tithes on my whole income.' But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, 'O God, be merciful to me a sinner.' I tell you, the latter went home justified, not the former; for whoever exalts himself will be humbled, and the one who humbles himself will be exalted."

Homily

John D. Whitney, S.J.

Baptismal Acclamation

(5, 9, 11) Alleluia

Vulpus



Al - le - lu - ia,

al - le - lu - ia,

al - le - lu - ia.

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.

Offertory Song

Seek Ye First

Lafferty

1. Seek ye first the king- - dom of God and his right-eous - ness,
2. Ask, and it shall be giv - en un - to you, seek, and ye shall find,
3. You do not live by bread_ a - lone, but by ev' - ry_ word
4. Where two or three are gath-ered in my name. there am I in their midst;
and all these things shall be add - ed un-to you; Al-le - lu, al-le - lu - ia.
knock, and the door shall be o - pened un-to you;
that comes_ forth from the mouth_ of_ God;
and what-so - ev - er you ask_ I will do;
Al - le - lu - ia, al - le - lu - ia,
al - le - lu - ia, al - le - lu, al - le - lu - ia.

Communion Songs

Lead Me, Guide Me #656

Akers

Lead me, guide me, a - long the way, For if you lead me,
I can - not stray. Lord, let me walk each day with thee.
Lead me, oh Lord, lead me.

Blest Are They #735

Haas

Re - jice and be glad! Bless-ed are
you, ho - ly are you! Re - jice and be glad!
Yours is the king - dom of God!



Verses

Bless-ed are the mer - ci - ful, for mer - cy shall be theirs,
 Blest are they who through their life - times sow the seeds of peace,
 and the pure in heart shall see their God.
 all will call them chil - dren of the Lord.

Blest are they whose hun - ger on - ly ho - li - ness can fill,
 Blest are you, though per - se - cu - ted in your ho - ly life,
 for I say they shall be sat - is - fied.
 for in heav - en, great is your re - ward.

Refrain

Lead me, Lord, lead me, Lord, by the light of
 truth to seek and to find the nar - row - way.
 Be my way; be my truth; be my life, my
 Lord, and lead me, Lord, to - day.

All GIA Publications, OCP Publications and WLP Publications reprinted under OneLicense.net # A-712642. Antiphon texts and texts for Eucharistic Acclamations are excerpts from the English translation of the Roman Missal copyright © 2010 by ICEL. Mass of Wisdom music by Steven R. Janco © 2010 WLP Publications, Inc. Storrington Mass © 2010 Marty Haugen GIA Publications, Inc. Psalm verses from The Revised Grail Psalms © 2010 Conception Abbey and The Grail, administered by GIA Publications, Inc. Psalm 121 music by Collegeville Composers Group, Liturgical Press, Collegeville, MN. Gospel Acclamation A. Gregory Murray OSB © 1958 The Grail, administered by GIA Publications, Inc. Lamb Of God David Iselle from. Holy Cross Mass © 1979 GIA Publications, Inc. There Is A Longing words and music by Anne Quigley © 1992. 1994 OCP Publications, Inc. The Cry Of the Poor words and music by Joh B. Foley SJ © 1981 OCP Publications, Inc. Gather Us In words and music by Marty Haugen © 1986 GIA Publications, Inc. Lead Me, Guide Me words and music by Doris Akers © 1953 Chappell Music, Inc. Seek Ye First words and music by Karen Lafferty ©1972 CCCM Music, Universal Music, Brentwood Benson Publishing Inc. Lead Me Lord words and music by John Becker © 1996 OCP Publishing, Inc.

FAITH FORMATION



Pathfinders Volunteers Needed!

HELP! We need high school and adult leaders for our Pathfinders Youth Group (for 6th, 7th, and 8th graders). We are down to two leaders and we are desperate to staff this important ministry! Pathfinders takes place on Wednesday evenings. No experience is necessary and all materials and content will be provided. If you would like to be considered as a volunteer, or would like to learn more information, please contact Claire Hansen at claireh@stjosephparish.org

The VOICE High School Youth Group

Wednesdays, 7:00-8:30pm Come join us this week as we engage in some Halloween spirited fun! We'll watch some Halloween cartoons or movie (voted on from this past week), eat some snacks and play some of our favorite games. We meet in the Brebeuf Room in the Parish Center. For more info email Emily Hayes at thevoice@stjosephparish.org

FAITH FORMATION

Volunteers Needed for the Family Mass & Pancake Breakfast on Sunday, Dec. 8th!

This event is cosponsored by the Parent Advisory Board and the Faith Formation office. The goal is to encourage families from our parish and school to meet and form community together. All are welcome! More information and a link to sell tickets will be available soon.

Volunteers are needed for:

Please email cff@stjosephparish.org to volunteer!

- Kitchen Cooks
- Dish washers
- Servers
- Payment



LITURGY AND WORSHIP

Lectors Needed for 11 am Mass

Proclaiming the Word of God for all to hear is a wonderful service to our parish. If you are interested in being a lector at the 11 am mass, please contact lector coordinator Jessica Smits to sign up: lectors@stjosephparish.org. We'd particularly like to invite interested high schoolers to join us! Training/Audition will be held Sunday, November 17 after the 11 am mass. We will go over the role of the lector and give you a chance to practice.

Parish Holy Hour

Thursday, November 7th, 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. All are welcome!

Remembering Our Beloved Dead

Please join us on Friday, November 1st as we celebrate The Solemnity of All Saints, remembering all the saints known and unknown to us.

Masses are at 7 am and 7 pm in the church.

Ritual Of Remembering: At the 7:00 evening mass on Friday, November 1, we remember those who have died this past year. We gather in candlelight, speak their names aloud, and pray for them and for each other as we sing the Litany of the Saints.

As in previous years, you are invited to bring photos of your loved ones to help create a shrine or "Saints Corner" to be located on the Mary altar. This will be maintained as a sacred space for contemplation and prayer throughout the month of November. Additionally, you are invited to write the names of your departed loved ones in the "Book of the Names of the Dead" located at the entrance to the church.



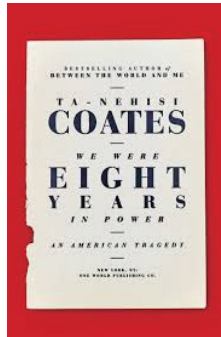
(Please write contact information on the back of the photo so it can be returned to you after November.)

FAITH JUSTICE



Racial Justice Book Group

Please join us for our next meeting on **Tuesday, November 8 at 7pm in the Parish Center** to discuss the book *We Were Eight Years in Power* by Ta-Nehisi Coates. Our group provides a safe and respectful place to address racism through the lens of the Gospel, and for discerning action steps in response. For a list of the titles we will read each month through May 2020, see the Racial Justice Book Group page under the Faith Justice section on the St Joseph Parish website. Please email racialjustice-bookgroup@stjosephparish.org with any questions, to RSVP or if the cost of purchasing the book is an obstacle.



Winter Shelter Program

St. Joseph's Parish in partnership with St. Martin de Porres Shelter operates an Overflow Winter Shelter Program for up to 14 men, 5 nights a week (Tues-Sat) in the Old Gym underneath the Church. The Shelter will open on Friday, November 1st with a closing date of April 30th.

We are in need of volunteers to help:

- Serve as an overnight host once a month (two per night, 18 or older)
- Provide 14 lunch bags once a month (Great family activity)
- Set-up one day a week (takes about an hour) Great way to involve the kids!

We need two hosts each for the 3rd Saturday and the 4th Tuesday. We need one host each for the 2nd Thursday, the 2nd Friday, the 4th Thursday and the 4th Saturday. The host needed for the 4th Saturday must be a driver as our current host does not drive.

If you would like more information or are interested in volunteering, contact Deacon Steve at 206-965-1646 or wintershelter@stjosephparish.org. We are also in need of financial contributions to operate the shelter. Our projected monthly budget is \$900-\$1200 a month. If your company offers matching funds. This is a great way to give.

Thanksgiving Meal

Annual Thanksgiving Meal & Open Mic Night at the Recovery Cafe, sponsored by St. Joseph on **SATURDAY, NOVEMBER 23, 10:00 am - 8:00 pm**. Are you and your family looking for a way to make Thanksgiving really memorable for those in need? On Saturday, November 23, we will prepare and serve a traditional Thanksgiving meal to 125 members of the Recovery Cafe. We need your help! Please consider signing up to provide food and/or volunteer. Food donation and volunteer sign-ups (see below) are on-line at Website: www.perfectpotluck.com. Last name: Brennan. PW: rcthanks

Volunteer Shifts: Food prep/clean-up at BLUE RIBBON COOKING SCHOOL (2501 Fairview Ave E, Seattle, WA 98102), 10:00am-12:00pm and 12:00-2:00pm; Food service/clean-up at RECOVERY CAFE: 4:00-8:00 pm.

Food Donations: there are a variety of dishes to sign up for!

Winter Comfort Items: We are again collecting items for winter comfort care packages to accompany the meal. Please bring the following items to ST. JOSEPH PARISH CENTER by FRIDAY, NOVEMBER 15. Wool Socks for men, Wool socks for women, Hand warmers, Toe warmers, Chapstick, Reusable rain ponchos, Winter hats & gloves, and protein bars.

Thank you in advance for your generosity. For more information, please go online or contact Deacon Steve at (206) 965-1646, steve@stjosephparish.org Lisa Visintainer at (206) 369-4842, lisavis@windermere.com or Gretchen Brennan at (206) 949-5456, gretchenbrennan@comcast.net

THE RECOVERY CAFE is a refuge of healing and transformation, supporting people in recovery from addiction, mental health challenges and homelessness. www.recoverycafe.org

St. Vincent de Paul Collection
Next weekend
November 2/3
Please join us in
helping our neighbors!





PARISH LIFE

Seniors On The Go

Friday, November 8th - (Please note date change!)

Anointing Mass at 11:30 am, then join us for a delicious luncheon in the Parish Center. All are welcome! Please feel free to park in the parking lot and take the elevator up.

Wednesday, November 20th - Join us for a Cabaret Musical Show from 12:30 – 2:00 pm. Parking will be available on the playground. Presented by Sigrid Endresen, parishioner and former Cabaret Nightclub Singer and D.J. Wilson, graduate of Eastman School of Music, a gifted composer, music director and performer.

12:30 – Gather for tea, coffee and dessert

1:00 - Musical Program

2:00 – Head home

For more information, contact Deacon Steve at 206-965-1646 or stevew@stjosephparish.org

Trick Or Treat For Jesuits

Each year thousands, yes thousands of witches, wizards and some saints visit the Jesuit house on Halloween night.

Help us feed these hungry souls by dropping off a bag or two of candy at the Parish Center on weekdays.
Thank you!



Pastoral Assistant for Stewardship Job Posting

We are hiring a new Pastoral Assistant for Stewardship. The Pastoral Assistant for Stewardship manages all aspects of institutional advancement including annual fundraising (Stewardship), endowment development, planned giving, donor cultivation, fundraising volunteer management, messaging, and certain special events. This position entails being a member of the Parish core administrative team, and requires one to be an active and practicing member of St. Joseph Parish. This position is a .75 FTE. A full job description is available at www.stjosephparish.org Send resume and cover letter to Marti McGaughey, Pastoral Assistant for Administration at jobs@stjosephparish.org to apply.

Soccer Cleats for our Sister Parish!

Have soccer cleats around your house that are no longer in use? The Sister Parish committee is collecting Soccer Cleats that are clean and in good condition for our brothers and sisters in Arcatao, El Salvador.

We will be collecting donations until Wednesday, November 6th — and will transport all of the shoes with us a few days later on the upcoming Delegation! There will be a box to drop off cleats at the Parish Center. For any questions, please contact Sam Kennedy (skennedy@stjosephschool.org) or Steve W (stevew@stjosephparish.org)

Sister Parish Thank You!

St. Joseph has once again shown its quality! The collection last weekend for a house for our Sister Parish scholarship students was a resounding success! The generosity of St. Joseph parishioners is a blessing! So far we have raised \$39,666 towards our matching funds of \$75,000. If you would still like to contribute, please mail or drop off a check labelled "sister parish". If you have any questions, please call 206 324-2522.



Baptism Families

Please join us in prayer for the families having a child baptized this weekend.

The Davis Family
The Henderson Family
The Hiatt Family
The Randall Family
The Riege Family
The Ross Family
The Tran/Romano-Mendez Family

STEWARDSHIP AT ST. JOSEPH



ST. JOSEPH PARISH

Your Gifts & Their Use: The Financials of St. Joseph

I am pleased to present our financials for the fiscal year 2018-2019. It was quite a year!

Triumphs

- Successfully completed our Archdiocesan audit.
- Completed the Paint the Church capital campaign: though we currently have an \$80,000 loan from the Archdiocese, our outstanding pledges of \$144,000 will be used to pay off the loan, and allow for the purchase of the new Parish van promised in the campaign.
- Completed Building Maintenance projects: we increased door security for the Parish Center. We also remodelled a new choir room and an office space for a new Jesuit partner ministry.
- Emergency Preparedness: we're expanding preparations for St. Joseph to be an emergency shelter-in-place with medical supplies, water and food.
- Enhanced endowment: we were blessed last year with several bequests. We placed 75% into the Building & Grounds endowment, the remaining 25% is being used for emergency preparedness.
- Increased communication: we publish monthly bulletin updates on Parish finances, which have led to increased dialogue with parishioners. We hope you feel we are living up to our *glass pockets* promise.

Challenges

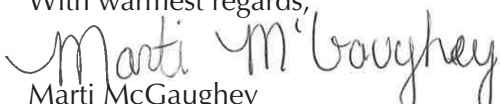
- Stewardship Income: we continue to struggle with receiving enough ordinary income to cover operating expenses and programs. While special projects are often generously supported, we still struggle to get support for St. Joseph's essential needs.
- Quality Staffing: though we have an amazing staff, it remains a challenge to retain the long-term staff we need to maintain excellence in the competitive Seattle employment market. Thus, salary and benefit expenses are up close to 7% this year.
- Building and Grounds Maintenance: faced with more needs than resources, we have postponed some important building and maintenance projects. We deferred our landscaping, completion of the walk way, and boiler upgrades to the 2019-2020 budget.

Stewardship Campaign

As always, our annual Stewardship drive is the crucial component for the fiscal health of St. Joseph. We need all our members to re-affirm their membership at St. Joseph with either a monetary pledge or a pledge of prayers (or both). Without pledges, we cannot accurately plan our budget. Currently, only 55% of our stewardship gifts come with a committed pledge. This year especially, we need all of our households to let us know what they can commit so we can plan effectively. Even if you regularly give, please let us know your plans and commitment. It really is important. Thank you so much for your love and support of our community!

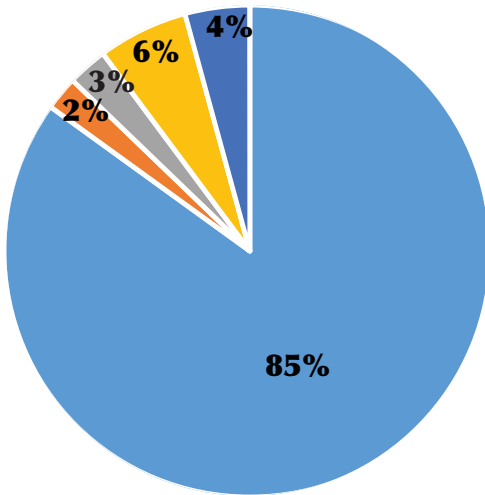
I continue to be grateful for the opportunity to use my talents to serve St. Joseph. As always, you are welcome to reach out anytime.

With warmest regards,


Marti McGaughey
Pastoral Assistant for Administration

STEWARDSHIP AT ST. JOSEPH

PARISH REVENUE



- Sunday Collections & Stewardship Gifts
- Remembrances, Devotions & Targeted Fundraisers
- Net Restricted Donations
- Business Revenue
- Program Revenue

Sunday Collections & Stewardship Gifts	\$1,622,962
Remembrances, Devotions & Targeted Fundraisers	42,500
Net Restricted Donations	50,000
Business Revenue - facility rental, interest, admin fees, etc.	113,503
Program Revenue - Adult & Children's Faith Formation	81,161
TOTAL REVENUE	\$1,910,126

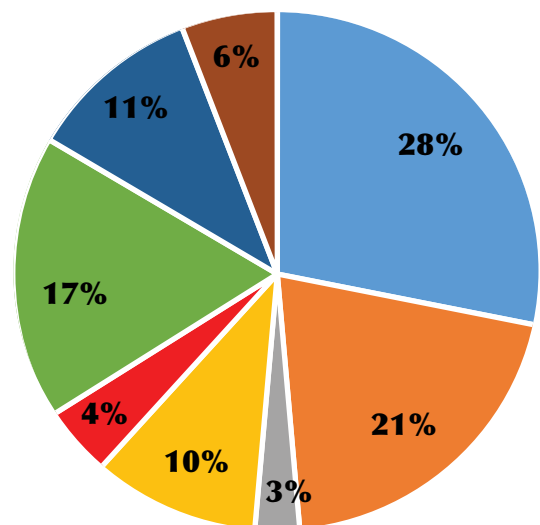
Behind The Numbers...

Beyond the abstractions of these numbers are hundreds of parishioners: donors & volunteers, parents & singles, young families & generational supporters, who create & enliven St. Joseph daily. We are grateful for every person who loves & serves our community.

THE REVENUE & EXPENSES OF ST. JOSEPH PARISH

Administration	\$538,061
Liturgy & Worship Programs	391,984
Parish Life Programs	53,925
Faith Formation Programs	198,354
Faith Justice Programs	82,720
Buildings & Grounds	332,555
School Support	204,000
Archdiocesan Assessment	112,444
TOTAL EXPENSES	\$1,914,043

PARISH EXPENSE



- Administration
- Liturgy & Worship Programs
- Parish Life Programs
- Faith Formation Programs
- Faith Justice Programs
- Buildings & Grounds
- School Support
- Archdiocesan Assessment

Why we came to St. Joseph. . .and why we stay. . .

St. Joseph Church was born when the trolley lines were extended to Capitol Hill, and people from somewhere else found a place in Seattle where they they could live. St. Joseph is still enriched by those who come from somewhere else, and then share their gifts and graces with our community. Today, we look at a wonderful, multi-generational family who have made St. Joseph their home.

Joan & Terry Earls: Following Children & Finding Home

Like many parents of adult children, **Joan and Terry Earls** knew that it was only a matter of time before they would move somewhere closer to their kids—and to their grandchildren. But with one son, Michael, living in Washington, D.C., with his wife, Victoria, and children, Theo and Henry; and with their daughter, Meg, living in San Francisco with her husband, Wellesley; and with another son, Tee, and his husband, Troy, recently relocated to Seattle from London, where to move was not an easy decision. But Seattle, was already attractive to Joan and Terry from their visits there, and so with the support of their other children, they made the jump to the Northwest in 2015.

It's a long way from Westwood, Massachusetts to Seattle, but when Joan and Terry decided to make that move, they knew two things: they wanted to be near their family (especially grandson, Erick) and they wanted to be close to St. Joseph. A graduate of Holy Cross College in Worcester, MA, Terry was already a fan of the Jesuits, but when he and Joan visited—even before they decided to move—they felt like they had found their place at St. Joseph. During those visits, they came to love the 5:30 PM Contemplative Mass, and

the quiet way it helped center their week. They loved the beauty of the liturgy—especially the music—and the real-world sensibility of the homilies. At St. Joseph, they found a place that valued the Catholic and Jesuit principles so important to them: the emphasis on a faith that does justice, the unwavering welcome offered to all people, and the commitment to intelligent and compassionate action. So, as they made the move to Seattle, one of the guidelines given to their real estate agent was that they be close enough to be involved at St. Joseph. And have they ever been involved.

Even as new members of St. Joseph, it did not take Joan or Terry long to find things that

interested them, and ways to get involved. Both joined-in wherever there was a need, moving through various opportunities until they found those that suited them best. They helped at community events and went to presentations, became important members of the Welcoming Committee, who could help others make the kind of transition they knew so well. Always with a smile and with an infectious joy, they immersed themselves in the whole life of the Parish.





Attending lectures and presentations on issues of the day, Terry soon found himself involved on the Faith-Justice Commission, and eventually becoming one of its co-chairs. He joined a men's book group, made up of members of the Parish, and got involved in several of our Ministry Partners—including the Refugee



Women's Alliance (ReWa), which helps immigrant and refugee women and their families settle well into their new land. Further, both he and Joan have become deeply involved at St. Francis House, a long-time partner agency of St. Joseph where women and men, many living on the streets, receive food and clothing, a warm welcome and a sense of dignity. St. Francis House, where the food collected each week at St. Joseph is distributed to women and men in need, offers a unique community of opportunity for Terry and Joan—one that allows them to help their grandchildren, Erick and Aubrie, fill the baskets on Sunday, and then enables them to distribute that food in the week.



Beyond work at Francis House and ReWa, however, Joan also joined a women's book group through St. Joseph, and has loved the chance to meet with these women of passion and wisdom, and to encounter ideas and perspectives that stretch and challenge her. But

perhaps her biggest gift to St. Joseph has been her participation in the liturgical choir, under the leadership of our Director of Music and Liturgy, Bob McCaffery-Lent. Though they loved the contemplative nature of the 5:30 Sunday Mass, both Joan and Terry knew that, if they were going to worship with their grandchildren, the 9:00 AM family Mass was more appropriate, and for Joan, that offered the opportunity of joining the choir. Through hours of rehearsal—especially around the holidays—Joan has found a wonderful community of fellow ministers and friends, who represent a great cross-section of the Parish and also bless the Parish with liturgical grace. (Those who have come to Lessons and Carols on Christmas Eve, or who attend the Triduum during Holy Week have some sense of the amazing gift the choir is to St. Joseph, and the dedication of its members.)



For both Joan and Terry, St. Joseph is not just a Sunday-parish: it is a community, filled with women and men of diverse and lively interests; it is a cross-roads, which offers new directions and surprising opportunities; and it is a part of their home, where they can feel their family welcomed and their grandchildren encouraged and nurtured in a life-giving and world-engaging faith. As Terry notes, *"St. Joseph always makes me want to do more."*



Aubrie's shoes show she follows in her grandparents' footsteps.