

Sunday, November 3, 2019 * Thirty-first Sunday of the Year * www.stjosephparish.org

ST. JOSEPH PARISH

THE JESUIT PARISH IN SEATTLE



Jesus looked up and said, "Zacchaeus, come down quickly, for today I must stay at your house." And he came down quickly and received him with joy.

THIRTY-FIRST SUNDAY IN ORDINARY TIME
NOVEMBER 3, 2019

Homily This Week: Deacon
Steve Wodzanowski

Homily Next Week: Glen Butterworth, S.J.

Weekend Mass Schedule

Saturday - 5 pm

Sunday - 9 & 11 am & 5:30 pm

Readings for November 10, 2019

FIRST READING: 2 MACCABEES 7:1-2, 9-14

SECOND READING: 2 THESSALONIANS 2:16-3:5

GOSPEL: LUKE 20:27-38

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

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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

Kolvenbach and the Universal Mission

Part Three - Jesuit Mission and the Universal Apostolic Preferences

The highest authority of the Society, the General Congregation, has clearly taken a stand in recognizing first that our fidelity has not been perfect (GC 33, 8) and then in asking the Society to make an effort to become more energetically and creatively involved in the day-to-day life of the Church (CG 34, 316).

-Peter Hans Kolvenbach, S.J.-

The summoning of the 33rd General Congregation of the Society of Jesus was an occasion of great trepidation and soul-searching for many of the delegates. Only two years before, when Fr. Pedro Arrupe had been struck by a massive stroke while returning from an overseas journey, Pope John Paul had suspended ordinary governance in the Society, refusing to allow the Vicar General, Fr. Vincent O'Keefe, to take office, and naming instead his own delegate, Jesuit Cardinal, Paulo Dezza, to manage the Jesuits on his behalf. For John Paul, convinced by various advisors that the Society of Jesus was in a state of disarray and near rebellion, the intervention seemed essential to restore obedience to the Holy See; but for many Jesuits around the world, the move felt unjust and insulting—especially towards the unfailingly loyal, and suffering Arrupe. Yet, if they found the intervention hurtful, the Jesuits of the world, led by the example of Arrupe, held their tongues and accepted the intervention with humility—seeing in it a call to deeper reflection and a corporate examination of conscience. Thus, when the Holy Father gave permission for the resumption of ordinary governance, the Jesuits who gathered did not take for granted the security of the Society's future. Realizing that they had, to some extent, dodged a bullet, they did not repeat the long meetings of GC31 and GC32, but wrote a relatively brief document, before adjourning and returning home. As one provincial put it, *"All we wanted to do was get to Rome, elect a new Superior General, and get out of town."*

The Superior General elected by GC33 was a Dutchman, who had grown up in the Netherlands under German occupation and had entered the Jesuits in 1948. Gifted in languages (he is reputed to have spoken or written 25 with some fluency), Peter Hans Kolvenbach had spent much of his Jesuit life in Beirut, where he worked with both Eastern and Western Christians. At the time of his election, he was serving in Rome as rector of the Pontifical Oriental Institute, which dealt with matters of the Eastern rite churches. Less charismatic than Arrupe, Kolvenbach was known for his profound intellectual gifts, for his deep personal humility, and for his ability to navigate complex Church politics. (Asked, shortly after his election, how he found the politics of Rome compared to those of Beirut, Kolvenbach is said to have replied, with a wry smile, *"Rome is not too difficult. In Beirut, I had to work with a number of patriarchs; here there is only one."*) Already known to Pope John Paul at the time of his election, Kolvenbach was seen as one who would please the Vatican; yet, he was also dedicated to the direction set by Fr. Arrupe and the 32nd General Congregation. In one of his first moves

after his election, the new Superior General asked the Congregation whether or not they believed the Society should continue along the path Arrupe had set, and when they answered in the affirmative, he responded, “*That is what I think, too.*” Thus, the fundamental understanding of the mission of the Society—i.e., “*the service of faith, of which the promotion of justice is an absolute requirement*”—would remain the same under Kolvenbach, although its implementation would change—in no small part because of the intervention. For Kolvenbach, the future of the Society of Jesus depended upon deepening the insights first found in GC32, and in making them a part of the entire life of the Society. If the intervention marked the end of the “*shake down cruise*” of the post-Vatican II Society of Jesus, it meant that the Society must now more deeply renew and reform itself in ways that its new mission could be seen as continuous with its historical call to “*serve the Lord alone and his Vicar on earth*” (*Formula of the Institute*).

In the wake of the intervention, the Society became more circumspect, and Kolvenbach sought to turn that circumspection into an occasion for communal apostolic discernment. While affirming the mission of GC32, he began to call Jesuits to reflect upon this mission in light of the teaching of Ignatius the General, and not just more attractive and apparently free-wheeling Ignatius the Pilgrim. While the *Spiritual Exercises* may be the soul of the Society, Kolvenbach—who recognized that the gifts of the *Exercises* were the patrimony of the Jesuits, but belonged to the whole Church—emphasized that the “*particular way to God*,” which is the Society, relies not just on the *Exercises*, but on those documents which give the soul a body. He began to encourage Jesuits to look at the *Constitutions*, at the letters of Ignatius, at the writings of the first Companions, etc.—all to better understand how the graces of the *Exercises* were to be lived in community. Pushing against a culture of individualism, which he saw as detrimental to the Jesuit mission, Kolvenbach spoke repeatedly of the need for Jesuits both to immerse themselves within a community and to act together, as a community within the Church, in order to be true to the original charism of the Society. Though he did not call for a return to the “*long black line*” of previous ages, he called Jesuits and Jesuit ministries to develop a balance between the particularity of their work and the universal call of the Society in the Church; called them to see that every Jesuit ministry must manifest a sense of the common good and common effort. For Kolvenbach, the transformative movements of GC32—e.g., towards outreach to the poor and marginalized, towards critique of culture, etc.—were consistent with the whole history of discernment in the Society; but living those movements in the post-Vatican II world require grounding in that communal discernment and acceptance of what he

came to call “*creative fidelity*.”

The fostering of communal apostolic discernment manifested itself most clearly in the call for apostolic planning and inter-provincial cooperation. For much of the history of the Society of Jesus, Provinces functioned as virtually independent units, overseen by Rome but running by their own lights. The long-held notion in the Society that one should not “*interfere in the office of another*,” often led to a sense of isolation and a lack of collaboration at every level of ministry. An individual Jesuit, or a particular community or Province, would often be immersed in its particular work, with little sense of the universal call of the Society—except, perhaps, at times of a General Congregation. Yet, following the Council, and even more following the disruption of established forms that came from GC31 and 32, the notion of greater cooperation and collegiality within the Society began to grow. And at GC33, responding to the intervention, this movement towards collaboration blossomed into a call for strategic planning and communal apostolic action. With the encouragement of Fr. Kolvenbach, Provinces formed commissions on ministry, in order to better manage the transitions implicit in the new Society. And collections of Provinces—called Conferences—were likewise encouraged to discuss even more significant collaborative efforts. In the 34th General Congregation, these efforts came to the fore, when a document on *Inter-Provincial and Supra-Provincial Cooperation* articulated the need to foster “*an attitude of universalism*” at every level in the Society, and laid out plans to develop global and regional networks. This attitude of inter-provincial planning resulted in stronger Jesuit Conferences in many parts of the world, including the United States.

Simultaneous with this drive to greater communal apostolic discernment and strategic planning within the Society, Fr. Kolvenbach was also reminding the Society of its duty to the larger Church—a reminder that also had its roots in the papal intervention. In his final allocution to the Congregation of Procurators,¹ Kolvenbach spoke of the need to renew the Ignatian notion of “*sentire cum ecclesia*,” (i.e., “*thinking with the Church*”) in light of the post-Vatican Council and post-intervention experience. Because much of the impetus for the papal intervention had been supposed disloyalty, Kolvenbach’s call “*not only to be favorably disposed toward the Church, but also to think and feel—head and heart—entirely with the Church*” seemed, at first, a surrender of creative theology and the challenging social work that the Jesuits had been involved in since GC32. But in this document and others, it soon became clear that Kolvenbach, under the category of “*creative fidelity*,” was neither surrendering to those who found the Society disloyal nor approving of those individual Jesuits who approached the

Church without “a constructive and loving attitude.” For Kolvenbach, the call to “*sentire cum ecclesia*” did not imagine a perfect Church, nor did it require one to act as though the Church were perfect. Rather, pointing out that “*Ignatius is a lover of the Church precisely because it is covered with wounds*,” Kolvenbach notes that our service to the Church may sometimes lead to condemnation and even persecution, but we must be persistent and loving—not egotistical and proud—acting as men on mission in the Society, and not as mere individuals. Because, ultimately, the mission of the Society is a mission in and for the Church, we may not be silent, but we must be humble, or as Kolvenbach says: “*We should associate ourselves with the work of the Spirit in our human history by continuing the work of the mission of Christ in building up the body of Christ—which is His Church, the people of God on route toward the Kingdom to come.*”

The papal intervention shaped the Society which Kolvenbach would lead for almost a quarter of a century, and drew the Jesuits more deeply into their spiritual heritage of discernment and into their history as a religious Order in the Church. In this context—around the same time that he composed the *Allocution to the Procurators*—Kolvenbach presented five **Universal Apostolic Priorities**: the *Intellectual Apostolate*, the *Roman Houses*, *Refugees*, *Africa*, and *China*. Though the list seems, at first, a strange combination of the general and the particular, of types of ministry and points of geography, if we look at the list in the context of all that has gone before, we can see, perhaps, a method in the madness—a method connected to the Society’s identity as servant of the Church and her mission of a faith that does justice.

The first two of these priorities—the *Intellectual Apostolate* and the *Roman Houses*—speak to the Society’s duty to the universal Church. At the time Kolvenbach presents this list, the Jesuits remain the place to which the Church goes for serious intellectual work in almost every field. Meanwhile, at the *Roman Houses*—i.e., the Gregorian University, the *Biblicum*, and the *Oriental Institute*—Church teachers and priests, bishops and scholars, especially from the developing world, receive an education that they bring back to their homelands. Thus, Kolvenbach says to the Church, “*We are at your service*,” and to those doing strategic planning, “*Keep in mind the responsibility carried by all of us together.*”

The other three priorities, similarly, are intended to address the universal obligations of the Society—and so forestall regionalism by those within Provinces and Conferences charged with planning—only this time, in light of the Society’s mission of the service of faith and promotion of justice. In prioritizing Refugees, Kolvenbach takes seriously the commitment made by Fr. Arrupe in

the founding of the Jesuit Refugee Service, and calls upon regional superiors, likewise, to make persons and resources available for this ministry. At the same time, in identifying Africa—just as missionaries are returning home and the indigenous clergy and religious are taking leadership—Kolvenbach is reminding the Conferences that, even when people from their own country are not present, the needs of the Society in this poor continent do not disappear. Finally, in prioritizing China, which had only recently allowed Jesuits to return to the mainland, Kolvenbach returns to the apostolic origin of the Society, which does not allow parochial needs to prevent a call to rich pastures.

Each of these priorities speaks to the needs of the universal Church and the universal Society—and thus responds, as well, to the concerns raised in the intervention. Whereas the Jesuits had been accused of disloyalty to the Church and disarray in their structures, these priorities emphasize that all Jesuits and Jesuit works are part of the whole—the universal Society and the universal Church. And while these priorities do not dictate participation by any particular person or community, they remind those charged with the care of every region, work, or Province, that the Society—in constant service to the Church—is one body throughout the world, with one mission. Though that mission is expressed in many ministries, it is not divided up, but held by all for the good of all.



¹Procurators are individual Jesuits, who have no office in Province administration, who are elected by a Province Congregation to evaluate the state of the Society and report to Fr. General. Procurators’ Congregations are held, ordinarily, every 6 years, unless a General Congregation intervenes.

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!

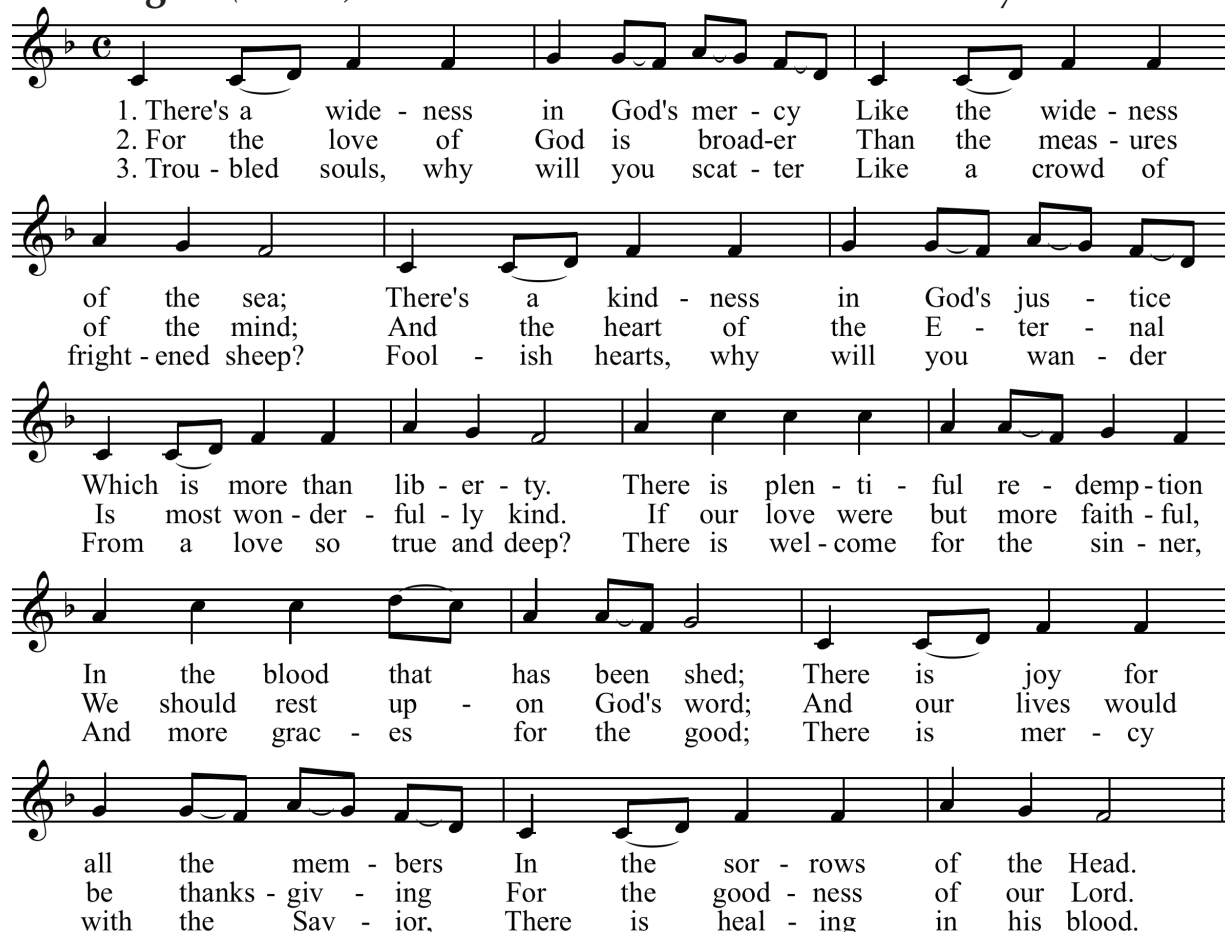
Register! Are you a Catholic attending Mass at St. Joseph Parish, yet haven’t officially registered? Join us!

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.

THIRTY-FIRST SUNDAY IN ORDINARY TIME

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

Entrance Song (5&11) *There's A Wideness In God's Mercy* HOLY MANNA



1. There's a wide - ness in God's mer - cy Like the wide - ness
2. For the love of God is broad-er Than the meas - ures
3. Trou - bled souls, why will you scat - ter Like a crowd of
of the sea; There's a kind - ness in God's jus - tice
of the mind; And the heart of the E - ter - nal
fright - ened sheep? Fool - ish hearts, why will you wan - der
Which is more than lib - er - ty. There is plen - ti - ful re - demp - tion
Is most won - der - ful - ly kind. If our love were but more faith - ful,
From a love so true and deep? There is wel - come for the sin - ner,
In the blood that has been shed; There is joy for
We should rest up - on God's word; And our lives would
And more grac - es for the good; There is mer - cy
all the mem - bers In the sor - rows of the Head.
be thanks - giv - ing For the good - ness of our Lord.
with the Sav - ior, There is heal - ing in his blood.

(9) *Lift Up Your Hearts to the Lord*

O'Connor

Refrain



Lift up your hearts to the Lord, praise God's gracious mer - cy!



Sing out your joy to the Lord, whose love is en - dur - ing.

Verses



1. Shout with joy to the Lord, all the earth!
2. Let the earth wor - ship, sing - ing your praise.
3. God's right hand made a path through the night,



Praise the name a - bove all names! Say to God, "How
Praise the glo - ry of your name! Come and see what
split the wa - ters of the sea. All cre - a - tion,

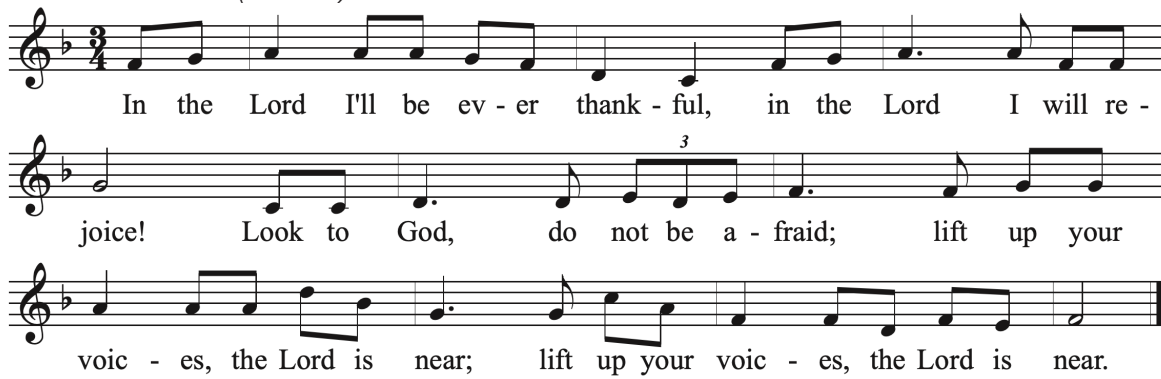


won - drous your works, how glo - rious your name!"
God has re - vealed, bless God's ho - ly name!
lift up your voice: Our God set us free.

D.C.

(5:30) *In the Lord I'll Be Ever Thankful*

Taize



Gloria

See Cards In Pews

First Reading

Wisdom 11:22-12:2

Before the LORD the whole universe is as a grain from a balance
or a drop of morning dew come down upon the earth.
But you have mercy on all, because you can do all things;
and you overlook people's sins that they may repent.
For you love all things that are
and loathe nothing that you have made;
for what you hated, you would not have fashioned.
And how could a thing remain, unless you willed it;
or be preserved, had it not been called forth by you?
But you spare all things, because they are yours,
O LORD and lover of souls,
for your imperishable spirit is in all things!
Therefore you rebuke offenders little by little,
warn them and remind them of the sins they are committing,
that they may abandon their wickedness and believe in you, O LORD!

Responsorial Psalm

Psalm 145

Haas



I will give you glory, my God above, and I will bless your name forever.
Every day I will bless and praise your name forever. *Ref.*

The Lord is full of grace and mercy, who is kind of slow to anger.
God is good in every way, and full of compassion. *Ref.*

Let all your work give you thanks, O Lord, and let all the faithful bless you.
Let them speak of your might, O Lord, the glory of your Kingdom. *Ref.*

The Lord is faithful in word and deed, and always near, his name is Holy.
Lifting up all those who fall, God raises up the lowly. *Ref.*

Second Reading

2 Thessalonians 1:11-2:2

Brothers and sisters: We always pray for you, that our God may make you worthy of his calling and powerfully bring to fulfillment every good purpose and every effort of faith, that the name of our Lord Jesus may be glorified in you, and you in him, in accord with the grace of our God and Lord Jesus Christ.

We ask you, brothers and sisters, with regard to the coming of our Lord Jesus Christ and our assembling with him, not to be shaken out of your minds suddenly, or to be alarmed either by a "spirit," or by an oral statement, or by a letter allegedly from us to the effect that the day of the Lord is at hand.

Gospel Acclamation

Alleluia

Murray



God so loved the world that he gave his only Son, so that everyone who believes in him might have eternal life.

Gospel

Luke 19:1-10

At that time, Jesus came to Jericho and intended to pass through the town. Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature. So he ran ahead and climbed a sycamore tree in order to see Jesus, who was about to pass that way. When he reached the place, Jesus looked up and said, "Zacchaeus, come down quickly, for today I must stay at your house." And he came down quickly and received him with joy. When they all saw this, they began to grumble, saying, "He has gone to stay at the house of a sinner." But Zacchaeus stood there and said to the Lord, "Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over." And Jesus said to him, "Today salvation has come to this house because this man too is a descendant of Abraham. For the Son of Man has come to seek and to save what was lost."

Homily

Deacon Steve Wodzanowski

Offertory Song

(5,11&5:30) *Amazing Grace*

NEW BRITAIN/Newton



(9) *Choral Anthem: Amazing Grace*

Niles

Holy, Holy, Holy

Mass of Wisdom

Janco

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

Mystery of Faith

We pro - claim your death, O Lord, and pro - fess your
re - sur - rec - tion, un - til you come a - gain.

Great Amen

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

Lamb of God

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

All Are Invited To Come Forward

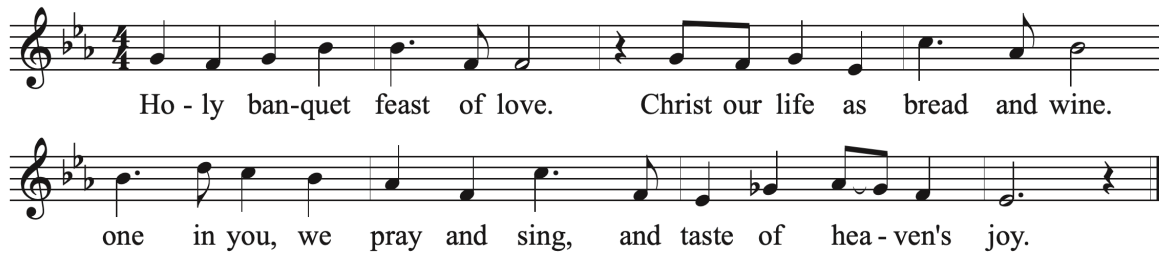
During communion, we invite all to come forward. If you do not ordinarily receive Eucharist, or choose not to, come for a blessing, indicating your desire by putting your hand on your heart.

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

Communion Song

Holy Banquet, Feast Of Love

Gouin



Song of Praise/Recessional

God Sends Us Forth

Alonso

1. God sends us forth to love and serve,
2. Nour - ished by Christ, our Word and Bread,
3. Called to the ones the world ig - nores—
4. So, with the cross to lead the way,
Make known God's name and live God's word,
Burn - ing with love and Spir - it - led,
Hun - gry and thirst - y, weak and poor—
Let us go forth in peace to - day,
Mir - ror God's love, re - flect God's grace Till
Sent to em - brace a world in need, To
Let us bear Christ, who heals all pain And
And to the ends of earth make known The
all have seen the Sav - ior's face.
make God known in word and deed.
com - forts those bowed down by shame.
sav - ing love our God has shown.



LITURGY AND WORSHIP



Come Pray With Us!

Monday Night Prayer Groups

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

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

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



St. Joseph Community extends its prayers and hopes for the following intentions: For all those experiencing the California fires and for all, who are involved in serious out of control situations, may they find safety and the help they need. For all those recovering from a serious illness or surgery, may they recover quickly and return to good health and happiness. May we continue to give abundantly and do good works for all God's people, especially for our Sister Parish in El Salvador.

For we are Gods handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.
~Ephesians 2:10

Eucharistic Ministers Needed

Eucharistic Ministers have a special delight and joy in sharing the Body and Blood of Christ with the "*Body Of Christ*." We need additional Eucharistic Ministers for next year. For more information and to become part of this important ministry please contact team captain Mary Sepulveda at eucharisticministers@stjosephparish.org

5PM Saturday - need one

9AM Sunday - need three

11AM Sunday - need one

Lector Gathering

All lectors are invited to attend our annual Lector Gathering on Wednesday, November 20th at 6 PM in the Ar-rupe Room.

We'll socialize, share a meal, and discuss our ministry. It's a great chance to be together and we hope you can make it. Please RSVP to Jessica Smits at lectors@stjosephparish.org

Welcome the Newly Baptized



Juliette Davis
Finley Henderson
Zoe Hiatt
Macallister Randall
Jack Riege
Rebecca Ross
Owen Tran

Recorded Homilies - Help needed

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

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

Parish Holy Hour

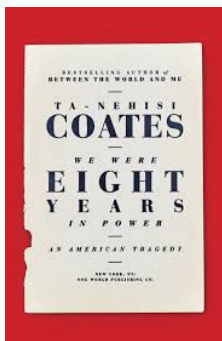
Thursday, November 7th, 7-8 pm, join the Choose Life Ministry for a Rosary with Exposition of the Blessed Sacrament in the Loyola Chapel of the Parish Center. All are welcome!



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.



One Parish, One Prisoner

Wednesday, November 13th - 7:00 to 8:30pm

St. Joseph Parish is partnering with the Archdiocese of Seattle and the Department of Corrections in a Prison Re-Entry Program called "*One Parish, One Prisoner*". We currently are discerning a relationship with one incarcerated man currently serving time at WSRU who is scheduled to be released summer 2020. Key to our decision is having a team of stakeholders in place to manage this relationship and involve the larger parish. If you are interested, please contact Deacon Steve at 206-965-1646 or stevew@stjosephparish.org or join us on the 13th.

St. Vincent de Paul Collection

Join us to help our neighbors in need this weekend,
November 2nd and 3rd.



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!







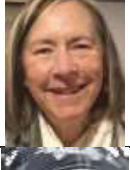



Winter Comfort Items: We are again collecting items for winter comfort care packages to accompany the meal. Please bring the following items to ST. JOSEPH PARISH CENTER by FRIDAY, NOVEMBER 15. Wool Socks for men, Wool socks for women, Hand warmers, Toe warmers, Chapstick, Reusable rain ponchos, Winter 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, stevew@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. Joseph Delegation to the Border

A delegation of 10 people, (see bulletin insert), are being blessed for their journey at the 5:30 Mass on November 3rd. The delegation will be traveling to the Jesuit KINO Border Initiative (KBI) in Nogales, Arizona USA and Nogales, Sonora, Mexico, November 9-14. KBI provides a "Border Immersion" that is intended to offer participants an opportunity to spend time with migrants and learn from their stories, as well as to understand the broader context of the border and immigration. On their return, the delegation will share their experiences with the St. Joseph community. Please offer your prayers for a safe and productive immersion.

	Tracy Bennett – I am discerning how I can best serve God, the Church, and humanity. I want to make a difference in the lives of suffering migrant families and children who do not have the comforts and privilege that I have been blessed with. Participating in the KINO trip is an important first step in learning more about immigration issue and witnessing, with compassion and an open heart, the migrant experience. I can then determine how I can engage further in advocacy, education, and humanitarian service.
	Cathy Dietz – I am awed by the bravery of people who uproot their lives, come to a country that may or may not be welcoming, and face the challenges of a new culture and language! It is important for us to pay attention to the way they are treated and show that we care for them as people. I hope going to the border will improve my understanding of the current crisis there and the issues around immigration, thereby making me a better advocate for those who seek safety and opportunity here.
	Elaine Duncan - My reasons for wanting to be a part of this delegation are to make a heartfelt connection with immigrants and deportees, to represent the American people who are heartbroken at their suffering, to provide unconditional listening and presence, and to be a channel of God's love.
	Vince Herberholt – I want to stand in solidarity with migrants at the border. I want to see and hear their struggles and learn why they want to migrate to the US. I also want to offer welcome, support and assurance that we care for them and want them to be safe and treated with dignity. Finally I think our parish delegation and what we learn at the border can serve as leaven for our whole community as we grow our justice work and advocacy for immigrants.
	Pat McCoy – I have been longing to become a servant not an observer in this continued tragedy of human suffering and I feel a moral obligation to take action. I lived in Mexico as a young nurse and I speak some Spanish so I am looking eagerly forward to hearing the immigrant's stories. My prayer is that the Holy Spirit ignites our team deepening the fire of love on our journey and continued action on our return.
	Jeff Montgomery – The inhumane treatment of people appearing at our southern border is outrageous and shameful. The Kino Immersion experience will enable me to support, serve and interact with refugees, asylum seekers, migrants and deportees as fellow human beings who are entitled to fair and just treatment.
	Rosemary Nelson – This immersion was an answer to my search for something to do in response to the inhumane treatment of those looking for a safer and better life for themselves and their families. I can only imagine what it would take to force one to embark on such a journey. I look forward to meeting people involved in the aspects of this issue, learning more about immigration, and what I can do here to advocate for and support those fleeing violence and poverty in their native lands.
	Joe Prusa – Like many I have deliberated for some time about my responsibility to act in partnership with the families being affected by our border policies. The immersion opportunity will help formulate an appropriate response to policies affecting the safety and health of our fellow man, the immigrant. The border situation draws us deeper beyond worker exploitation and into how we value all people, even the foreigner
	Dave Spicer – We are all learning about the incredible challenges of our southern border immigrants and the inhumane ways our government is responding to this crisis at the border. I want to hear directly from the men and women themselves who are coming to our country out of desperation and learn about their stories. My hope is that our delegation can come back with ideas and recommendations for St. Joseph Parish on steps we might take to be more in solidarity with the immigrants and refugees in our midst.
	Beth Toomey – I am eager to walk alongside immigrants and to let them know that all Americans do not fear or hate them. I wish to show solidarity and compassion for their difficult circumstances. I seek to understand the complicated immigration problems that our country and many other countries face with refugees. What are constructive steps the United States can take? I am eager to share what I learn with the St. Joseph community and everyone I know. I would like to be part of the solution- complicated as it is.



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 13th - Seniors ministry planning meeting 11:30 am to 1:00 pm in the Parish Center. Brown bag lunch optional. Bring your ideas and enthusiasm. For details contact Deacon Steve at (206)965-1646. Newcomers welcome!

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 steve@stjosephparish.org

Prayer Shawl Ministry

Please join the Prayer Shawl Ministry. We meet on the 1st Tuesday of the month in the Brebuef Room of the Parish Center at 7pm. We have yarn, needles and patterns. If you do not know how to knit or crochet, we can teach you. All are welcome on November 5th we would love to meet you.

If you would like a Prayer Shawl for yourself or someone you know, email prayershawl@stjosephparish.org

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.

Young Adult Ministry

Quarterly Planning meeting

Tuesday, November 19th - 7:00-8:30pm

Our agenda is to evaluate our past events and plan out events for the upcoming months (recapping September - November events, and planning for December – February) including our Annual Retreat at Camp Huston January 11-12, 2020. If there is an event you would like to see our Young Adult group do, this is the place to be to make that happen! For more details contact Deacon at 206-965-1646 or steve@stjosephparish.org or Tom Sutton tcsutton@uw.edu or Sabrina Popoff at spopoff@spu.edu Snacks provided! Newcomers are always welcome. Spread the word!

Soulful Soups

Soulful Soups is Back!

Tis' the season for soup and friends! Join the St. Joseph Young Adult community for family style dinners every other week (late October through February). The October/November Soulful Soups will take place in the Social Hall at 7 pm on 11/11, and 11/25 (Friendsgiving!). You are welcome to bring a drink, side, or salad to share. We take turns providing the soup, and you can sign up to bring soup at <https://tinyurl.com/soulfulsoup>. Email Callie Turgeon with any questions (cturgeon10@gmail.com). We're excited to see you there!

STEWARDSHIP AT ST. JOSEPH

Stewardship FAQ – Why Make a Commitment?

What is the annual Stewardship Campaign and how is it different from the Annual Catholic Appeal?

Similar to listener-supported radio, St. Joseph depends upon listeners of the Word—and the annual Stewardship Campaign is our pledge drive. Because we are a church, we are not eligible for many grants or matching funds, so St. Joseph Parish completely depends upon the annual support of our parishioners. This is what we call Stewardship—local support of our local parish. The Annual Catholic Appeal, which comes in the Spring, raises money for the functioning of the Archdiocese and its key ministries, but directly benefits St. Joseph Parish only when we raise more than our assessment.

Why is it important that I affirm my active membership in the St. Joseph Community and make a pledge of finances and/or prayers?

If we are to accomplish the work of our long-range plan—or more importantly the work of the Spirit—we must do so together, sharing our wealth, our talent, our time, and our prayers as stewards in the service of the Lord. Your annual affirmation and commitment is a visible statement of your active participation in the mission of our Parish. Together, we stand with whatever we can offer, as a faith community committed to be Ignited by the Eucharist to love and serve.

To be a member of the St. Joseph Community today is to follow Christ with your sisters & brothers through these steps:

I. ACTIVATION: If you have not already done so, please register officially as a member of St. Joseph, either online or by dropping a written form in the collection basket or by the office. This need only be done once.

II. AFFIRMATION: Each year, please send in a pledge card, telling us that you choose to be part of this community, giving whatever you can—prayer, especially, and financial support, if you are able. Please send in an annual affirmation even if you have a recurring gift set up. Simply complete the remit form or simply email stewardship@stjosephparish.org.

III. PARTICIPATION: Everything at St. Joseph depends on those who share its life, in whatever way you can: come to Mass, serve in a ministry, sustain the poor, learn the faith—proclaim the Gospel in companionship with all.

Completion of all 3 steps is important, especially if you need St. Joseph Parish to attest to your active, registered status for any reason (confirmation, godparenting, high school admission, etc).

If you are not able to give financially this year, know that your pledge of prayers—the gift that animates all others—is always needed. Simply use the remit envelope to affirm your membership in St. Joseph Parish and pledge your commitment to pray for, and with, the St. Joseph Community.

Will you publicize my name with the amount I give?

St. Joseph parish staff members strongly believe in protecting the privacy of donors and the confidentiality of information concerning them. Donor records, both hard copy and electronic, and all other donor information are highly confidential and protected by parish policy. Rest assured, we do not share your names, addresses, nor gift amounts with any other organization (other than the Archdiocese). As with previous annual stewardship campaigns, we plan to thank donors publicly by printing only your name in our bulletin; no dollar amounts will be reflected in the list. If you prefer your commitment remain completely anonymous, simply let us know and we'll be sure to omit your name from our weekly list of thanks.

Should you have any questions whatsoever about our annual Stewardship Campaign, please don't hesitate to call (206) 324-2522.



STEWARDSHIP AT ST. JOSEPH

Many, many thanks to all who have made gifts and pledges to our annual stewardship appeal. **To date, we have received 107 pledges which is 6% of our families, totaling \$211,924 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.

A million thanks to: Peggy Aman, Aaron & Dorothy Ambuske, Dave & Jennifer Aydelott, Susan Bannon, Thomas Barr & Maria Renz, Eric & Cameron Bellm, Brian & Sandra Bonet, Jeff & Winnie Brinker, Rebecca Brown & Christine Galloway, Frank & DeAnne Buono, Clayton & Judith Canfield, Jon & Jeanne Cantalini, L Patrick Carroll & Dee McQuesten, Oscar & Jennifer Cea, Carrie Clapp, Deborah Closs, John & Natalie Coombs, Charles & Sarah Cummings, Philip & Barbara Cutler, Ron and Trina Davis, Jon & Susan Decker, Martin & Cherlyn Dermody, Joan Duroe, Carol Eland, Margaret Gaffney, Richard & Mary Beth Gemperle, Pennie K Gentzkow, II, Michaela Gill, Lee & Ann Goodrich, Darren & Leah Gray, Lisa Griswold, Donald Harrison, Kathy Hastings, Sandi Heller, Edward Henderson, Robert & Lynn Hester, Bob Hilton, Jim & Kathie Hood, Bill Hood, Jim & Debbie Hoover, Sue Horther, Kevin & Cathleen Hylton, Paul Kelly & Cassandra Chinn, Edwardo and Sandee Kho, Walter & Hilda Kicinski, Victoria Kill, John & Sheelagh King, Marykay Kreszenzia, Mimi Krsak, Justin Kuxhaus, Mark and Anna Leonetti, Charles Loneran, Barbara Marilley, Marc & Teresa Mayberg, Patricia McColly, Janet McDermott, Susie McDonald, Kit McGarry, Mark & Ellen Mills, Jeff & Sharon Montgomery, Suzanne Moreau, Anna Morzinski, Don & Lynn Murphy, Paul & Lianne Nelson, Rosemary Nelson, Jeffrey Nevin & Carrie Nemec, Ana Nina, Al O'Brien, Marlene O'Neil, Julie Olsen, Mary Ott, Sr. Rosemary Perisich, SNJM, Jane Perry, Charles & Eleanor Pollnow IV, Joseph & Sheila Prusa, Jim Raisio, Philip & Martha Read, Tyler & Whitney Reparatur, Valerie Ritchie, Joan Robertson, David & Michelle Rodriguez, Bill & Jeannie Ruckelshaus, Joseph & Lydia Schumm, Gerry Scully & Jennifer Kelly, Rohan Sebastian, Raymond Serrano & Colene Jablonski, Regan and Valerie Shea, Michael Sinsky & Mary Cunningham, Samuel & Julie Smith, Mark & Sondra Snyder, Sandip & Carrie Soli, Gayle Sommerfeld, Veronika Spies, Kyle & Maria Stinson, Larry & Diane Stokke, Freddie Alliniece Taylor, Scott & Stacey Thompson, Matthew & Jennifer Tilghman-Havens, Alex & Catherine Vallejo, Ray Wheeler & Barbara Clinton, Patricia Whitney, Andrew & Theresa Wilkinson, Paige Wilson, James & Gloria Wittrell and David & Anne Zablotny



FAITH FORMATION

Altar Servers NEEDED!

Attend a training November 17th - 11 am-1:30 pm

Training will include attending the 11am Mass and meeting afterwards with Fr. Glen Butterworth SJ and Claire Hansen, Director of Youth Faith Formation.

As an altar server, What Would I Do?

- Light candles & carry them in the procession
- Lead the procession with the cross
- Help receive the bread and wine
- Prepare the altar for Eucharist
- Be one of the first people to receive communion
- Assist Fr. John, Fr. Glen & Deacon Steve with baptisms
- You never have to be late for Mass again
- You will always have the best seat in the house!

To sign up, contact ClaireH@stjosephparish.org

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