

In Your Midst

A JOURNAL FOR ST. JAMES CATHEDRAL PARISH

May 2021

In Your Midst

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"I am in your midst as one who serves." From the great oculus high above the altar of St. James Cathedral, these words of Jesus communicate His abiding presence among us. This inscription gave us the name for our Journal and continues to be our guiding inspiration.

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St. Joseph, pray for us!

Pope Francis declared a special year honoring St. Joseph December 8, 2020-December 8, 2021.

Signs of Risen Life All Around Us

Parishioners look back on a year of loss and of hope

What a difference a year makes! We've still got a long way to go, but we are making progress. I see that every Sunday as more and more of you have returned to the public celebration of the Mass. Over the last few months, we've been able to add both the Noon and Sunday 5:30pm Masses back into our weekend Mass schedule. I thank God for that because, without taking anything away from the amazing technology that makes virtual celebrations possible, there's a danger of confusing the virtual with the real, or even of coming to think of the virtual as real.

Having said that, the Passion and Resurrection of Jesus which we celebrate every Sunday--whether we gather to worship in the Cathedral or on our computers, phones, or laptops--is, in every sense of the word, real. It is not virtual! Christ is risen; Christ has defied the power of death, shaken off its grip. He lives. He lives for us and he lives with us, and because he lives, we live!

And, my friends, there are signs of that risen life all around us today. When I look around the Cathedral on Sunday, I see signs of life. You are signs of life - you with your faith and love and goodness. And I look at the spring that is bursting all around and I see signs of life, as I do in the smile in someone's eyes, in the playfulness of little children, in the commitment of our kitchen volunteers, the compassion of our St. Vincent de Paul members, the courage of medical workers - there, and in so many other places, I see signs of life, abundant life! There is darkness and death on our world, for sure, but there is also light and there is life! The Resurrection of Jesus is God's assurance that life is what will win out, and not just life in the hereafter; no, life here and now.

The Resurrection of Christ is real and we need to hold onto that belief against some pretty bruising



odds, some powerful storms - including the present storm we've all been living through. We need to hear again and again those reassuring words, "Do not be afraid," and no matter what challenges we face, we need to be reminded that we are not alone. Far from it. We are part of a great community of faith - the Church - a community that is, I am hoping, even more important to us now than it was before COVID-19 showed up. This community, however flawed and however imperfect - is a great and a holy community, and the faith we share and celebrate together is an Easter faith, a faith charged with hope, a faith fired by Jesus Christ himself, risen from the dead, whose triumph over death is our triumph, too.

Father Michael G. Ryan

When I was asked to write a sequel essay on the topic of loss a year after the first essay I recorded during the lockdown, I knew I wanted to be sensitive to those who experienced deep personal loss in addition to the losses we have all suffered as a collective whole. Little

did I know that a few weeks later, I would receive a phone call from a police officer across the country that my father had suddenly died from natural causes. My father lived alone in Michigan and I am his only child, living here in Seattle. My husband, youngest child, and I boarded a plane to Detroit to plan my father's funeral and burial, as well as begin to settle his estate. To say I was in shock is an understatement.

My father and I shared many wonderful hour-long phone conversations over the many years and miles that separated us. One thing we had in common this past year was just how careful we were about doing our part not to spread Covid-19. My dad was in great health at 78 years old and had strong feelings about not wanting to contract or pass along this virus. He wished more people took it seriously. Just 11 days before he collapsed suddenly and died on Easter Sunday, he received his second vaccination. It indeed seems so unfair to me that after a year of isolation and being meticulously careful, then vaccinated and filled with hope, he would suddenly die. He was a loving, caring, and generous father and I wish I could hug him one more time.

Presently, I am back home after returning from Michigan. Here I am, writing on loss and what has changed for me during this pandemic. I lost my wonderful mom 16 years ago to brain cancer and now my dad unexpectedly. What has changed the most for me, besides experiencing the painful grief that comes from losing a beloved parent, is a loss of footing, an uncomfortable, unmoored, lost sort of feeling. I imagine that is a feeling many of us have experienced this past year, whether we lost a loved one or not. When there has been a need for clear answers, it seems only mystery hovered in the air like a low hanging mist. Mystery is something we are familiar with as Catholics, yet when one "needs" answers, it sure feels a lot less mystical.

One thing that hasn't changed is putting my faith and trust in Christ. We have all been challenged to do this more than ever this past year. That is not to say we refrain from contributing to care for this planet and one another. No, quite the opposite, but we know that we are in God's loving hands, in good times and bad. My dad (and my mom) did an incredible job loving and caring for me and I wish to honor them daily in how I live my life and how I treat others, in ways that would make them proud.

This essay turned out to be much more personal than I envisioned. I almost didn't write it, but as someone in the depths of personal loss, I want to stress the importance of living in the Hope of Christ. That is the one truth that will carry each of us. Hopefully, we will soon be together again as parishioners, even if things are not fully "normal" as we once knew them.

We have a new normal now, just as our brothers and sisters do who have lost loved ones. We need to come together and truly care for one another even more. I think this past year has taught us that and I think we are up for the challenge. Blessings of peace to you and your loved ones.

Tami Kowal

Thank God, we're beginning to see some light at the end of this interminably long tunnel. As I write, half of all adults in this country have had at least one shot of vaccine – a vaccine nearly miraculous in the speed it was developed. I have my first jab. Do I dare believe that I will see, in the flesh, my beloved Cathedral parish soon?

Recent headlines appear to say, not so fast. Counties in our state have moved backward in reopening. Herd immunity could be a long way away. The day we can lay to rest masks and distancing is unknown. And I don't even want to think about virus mutations. One step forward, threatening to become steps backward. Sisyphus has nothing on us.

Last year at this time, I wrote about how I was trying to nurture a sense of hope. A hope that we would somehow emerge on the other side of this pandemic by following our way together over unknown paths. I quoted a novelist who wrote, "Hope is like a road in the country; there was never a road, but when many people walk on it, the road comes into existence."

In hindsight, that essay comes across as somewhat naïve. Nurturing hope that we would find a common way forward was difficult enough during those terrible months when so many lives were lost or broken. Layer on the searing obscenities of racial injustice. Add catastrophic fire and hurricane seasons. Cap it off with a poisonous and destructive political season like no other. Today, I'm deeply apprehensive about our future as a nation, as a people.

I have learned two lessons I pray will stay with me long after the pandemic is a bad memory. First, intentionally acknowledging how many people and things in my life I take for granted. I was able to work from home for a stable employer. I have not suffered the loss of a loved one to the virus. My skin color and gender grant me unjustified and unearned societal privileges that can become toxic for others if not actively examined. I pray for a permanent loss of complacency. Gratitude cannot live without active care and feeding: prayer, listening, silent reflection, and – of course – the Eucharist.

Second, recognizing that hope and optimism are not the same thing. Far too often, I confuse the two, thinking that I'm losing hope when I'm really losing

confidence that we'll solve our challenges as swiftly as the Gospel demands. But as a member of the Body of Christ, I can still find what Joan Chittister describes as "[hope that] digs in the rubble of the heart for memory of God's promise to bring good out of evil and joy out of sadness and, on the basis of those memories of the past, [take] new hope for the future." The road ahead, however hard it may be to follow, does exist, because of our faith that death, evil, and sadness will not have the last word.

Mark Schoen



When the pandemic began a year ago, I found myself praying with a passage from the prophet Isaiah: "Comfort, give comfort to my people." So much at that time was unknown and scary, and my prayer was that God would comfort us in our fear and anxiety, and give us strength during this most discomforting time. The pandemic has been devastating in so many ways: in lives lost, in jobs disappearing, in long-term health effects, in the loss of personal connections and the ability to mark major life moments such as births, baptisms, graduations, weddings, and funerals.

Yet in the midst of those losses, I've been keenly aware of the many comforts God has sent our way, which have given me so much hope. I think of the dedication and commitment of those in the medical community and the researchers who were able to develop effective vaccines so quickly. I think of the ingenuity shown by people who found creative ways to adapt to social distancing restrictions. In particular, I have been very impressed with the staff at St. James for how quickly and how well they have been able to continue their ministries online, and in some ways even enhance those ministries. I'm so grateful for communication technologies that have allowed us to remain in virtual contact with each other, something our ancestors did not have during the flu pandemic 100 years ago. I have found comfort in many small

instances of examples of kindness and consideration I've experienced from strangers as we've all figured out how to navigate public spaces while staying physically distant. And I've been encouraged by the commitment of leaders in so many sectors to use the experience of the pandemic to rebuild our society in more just and equitable ways.

Like everyone else, I am eagerly awaiting the day when we can once again gather freely. I've had two great-nephews born during the pandemic and I can't wait till I can travel to meet them in person. (Sorry, Zoom, you just don't cut it in this case.) I'm also looking forward to the little things we've missed – being able to go to a movie, or share a meal or a hug with friends, or any number of things I've taken for granted. As we come out of this pandemic, my prayer is one of gratitude for these comforts, and once again I find my thoughts expressed by Isaiah: "The Lord gives power to the faint and abundant strength to the weak. They that hope in the Lord will renew their strength, they will run and not grow weary." I look forward to seeing you all one day soon!

Patty Bowman

For many years I entertained a fantasy – carving out a year of solitude – travelling to a faraway beautiful place to live a hermitic life, with time to pray, read, write, and re-ground myself. But I never put it on any calendar. When the pandemic arrived, the fantasy materialized unscheduled, hardly

in the way I imagined! Initially, as I stood at the pandemic's narrow gate, I resisted. Lockdown required loss of control, relinquishment of self-sufficiency, of my need to engineer plans for everything—daily schedules, vacations, retirement, travel. I had to let it all go—that driving frenzy to do it all, see it all, try it all, be everywhere and with everyone.

But, once I passed through that gate, I was surprised by what was waiting. My little cottage became a hermitage, and there I found freedom to embrace simplicity and quiet solitude, to stay put, to focus without distraction on the hidden pandemics we were living locally and globally. I found space to ponder with Pope Francis how this crisis was adjusting my dreams and vision, changing my heart, and inspiring me to live more boldly as a steward of the mysteries of God. I worked in my garden; I explored neighborhood trails as an awe-struck child. I found a pilgrim's consolation at our Vimeo Eucharists and Sunday Vespers. And I re-discovered from a distance the treasure already in my midst—my scattered family, dear friends, and communities of St. James and Catholic Community Services.

This year I have re-grounded myself in habits I hope to practice for my remaining days: renewed faithfulness to daily reflection and prayer—pondering the mysteries of life within and without, and scribbling about the fruits of those meditations; modest artistic endeavors to bring order from chaos—creating mosaics of Genesis' days of creation from broken plates and glass. Although I didn't walk the Santiago Camino last September, I have now walked its length several times through the neighborhood. And those Zoom visits with beloved friends and family are an important fixture of my week. Some have morphed into joyful small gatherings and meals. In this time of holy quarantine, I admit missing parts of my old life, but on this side of the narrow gate, I have found pure gold, a clarity and joy far surpassing what I had relinquished.

I know that this year changed us all in significant ways. God willing, in the near future, most of us will return to St. James for Eucharist and conviviality. My deepest hope is that we return differently, with gratitude and new readiness to accompany each other. I hope we find ways to gather and listen to each other: What did this crisis teach us about ourselves, the mysteries of God, the needs of the world, our mission as Catholics? How will we reap the harvest of our "narrow gate" insights? How can we become the bold and discerning stewards of God's mysteries that our families, parish, neighbors, and our planet need us to be?

Patty Repikoff

“What happened to Fr. Ryan's fingers?" Our children were all concerned. The Vimeo feed was zoomed in so closely it was impossible not to notice the bandages. And then, for weeks, the same question persisted. This up-close glimpse of our beloved pastor was courtesy of the front row seat to the liturgy that had become the norm of livestreaming Mass. We have been, and continue to be, enormously grateful for the gift of technology that enables us to continue to pray the Mass, and more so to pray with *our* community. What a gift to feel this close to Fr. Ryan, to hear his homilies almost as if they were spoken directly to us in our living room. What a gift to have this intimate view of the altar, to see the bread and wine so clearly. What a gift to hear the scriptures proclaimed without the distractions of a full cathedral. For us, the closeness of livestream Mass has been grace. A grace we received often this past year in our pajamas, curled upon our couch!

And yet, we have also ached because it's not the same. We miss communion! We miss receiving the Eucharist to be sure, but we also miss those distractions of a full cathedral. We miss the choir. We miss the holy water. We miss the incense. We miss our fellow parishioners who care enough to gather weekly. The kids miss the muffins. We miss the building! (I mean our living room is great for comfort, but does not inspire and stir the spirit.) This paradox of how our family "does Mass" is still what I am reflecting upon as gathering together in-person has become more available. We love being able to feel so close and so at ease with touching the holy through our TV screen. And we love being able to go in-person, to participate in prayer with a larger community, to taste and see the Lord is good through Real Presence in the Eucharist. Honestly, I have fears for the Church as we press on. Will people come back to the greater community, to the Church itself, if the Mass (and other forms of prayer) are continued to be offered on our phones, our computers, our TV screens in front of our comfortable couches? When does this gift of connection become a barrier to something even greater that God offers to us in joining the larger Church for the celebration of the Mass? I continue to think on these things and to be grateful for both the virtual experience and the welcome of returning in-person as well.

Sarah Riggio

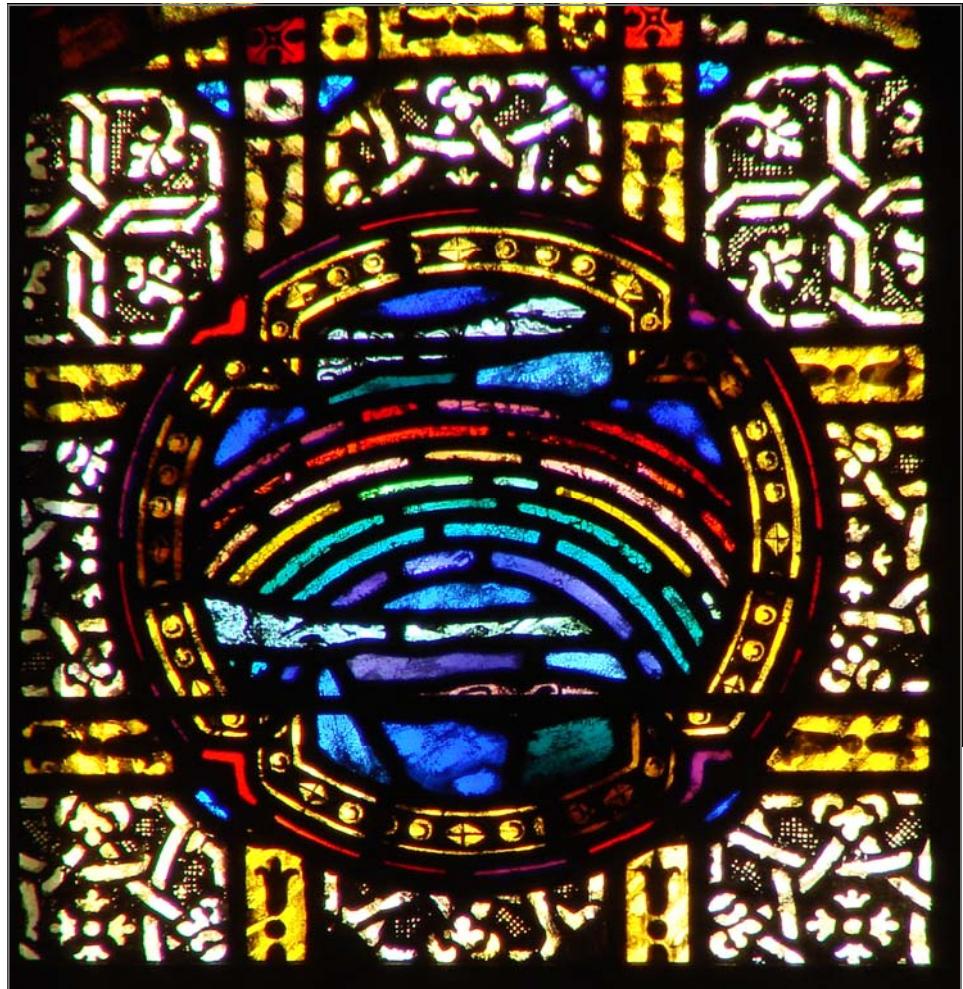
Last spring, I recorded my thoughts on the holy kind of waiting we were engaged in both individually and as a faith community. While we are in the latter stages of this waiting, I can't help but feel it is tinged with a fair amount of hope.

As we begin to reopen, I look forward to us fulfilling our mission as a people who truly believe Christ is in our midst as one who serves. Don't get me wrong, the dogged parishioners who provided meals for the St. Martin de Porres Shelter for the entirety of this pandemic were clearly in our midst. So too were the volunteers who prepared meals for the Cathedral Kitchen, who never stopped feeding guests who now had to take their food to-go through a plexiglass window. These were encounters with our neighbor and God, but what they lacked was the nourishment that can only come from giving and receiving together. Volunteers anxiously await reunions with their usual crews, and Kitchen patrons look forward to taking a load off while the piano plays. It's so close I can almost taste it.

Speaking of nourishment, I look forward to unencumbered participation in the sacraments. We are blessed to celebrate in a parish leading the way in streaming Mass on Vimeo and safe, communal gatherings dating back to last Pentecost. Like many of you, however, I have missed the old ways. I have missed singing. I have missed receiving communion when my sole focus is on the Lord rather than praying I don't drop the host while removing my mask. I miss sitting in our regular spot near Our Lady of Guadalupe or visiting freely after Mass. I miss the sacrament of Penance. This past year has highlighted just how much sustenance I receive from participation in the sacraments. Though we have been blessed all along with the opportunities to taste and see the goodness of the Lord, we are so close to once again doing so consciously, fully, and actively.

Whether snaking through construction to drop off food for the shelter, in the line around the block to get takeout from the Cathedral Kitchen, or on our couches viewing Vimeo, we have certainly gathered in His name and received bread from heaven. It's just that it's about to get better, and I can hardly wait!

Michelle Maher



In my early twenties, I had a rebellious phase and stepped away from the Catholic Church to spend a couple of years exploring different faith traditions, one of which was the New Age movement that was all the rage at the time. One of the books I connected with was a text called *Be Here Now* by Ram Dass. If you have read the book, you know that it is a unique and thought-provoking take on spirituality. Though I have long since misplaced my copy of the book, the title has become somewhat of a centering phrase for me during the Covid pandemic.

Pre-pandemic, my family, like so many others, was living life in fast-forward. Getting our children to music and sporting events, rushing through meals to make it to that next activity, working 40+ hours a week, making sure attending Mass remained a priority. I remember when having a "free" weekend was a rarity and how wonderful it was to stop for a moment and just "be here now". When the pandemic hit, I was left searching to discover what I was to learn from all of this and the verse from John 13:17, rang in my head. "You do not realize now what I am doing, but later you will understand."



As the months came and went, I began to have a deeper understanding of what I was learning and now, a year later, those “free” weekends have become the norm and I have found so many opportunities to just “be here now.” I have taken up quilting and I feel no pressure to hurry, instead I allow myself to be in the moment as I sew. Quieting my mind during yoga has come so much more easily as I allow myself to just “be” on my mat. My prayer life is so much more focused and quiet; my mind does not wander nearly as much and have found that I can just be in prayer. Even the most difficult times have taken on a more sacred space of being. We lost my father-in-law in October and I find that I am allowing myself to be in grief without feeling the need to quickly dry my tears and “get on with life.”

As the pandemic restrictions loosen and it appears that we may be seeing a light at the end of the tunnel, I am secretly hoping that life does not return to “normal.” Yes, I want to hug my friends and family, go to Coffee Hour at church, hear the Cathedral Choir again, and return to in-person teaching. But I also do not want to forget that just “being” is a wonderful and sacred perspective and allows me the space to cherish the peace and the stillness within.

Katherine Berry

Last Saturday, I talked to a worm. I was weeding my raspberry bed, a nasty, prickly operation, sweetened only by visions of fragrant berries to come. Freddie, my squirming friend, got caught in a fistful of weeds, and, oh, I apologized for having disturbed the little fellow, and invited him back to his work doing whatever worms do in the soil.

Which brings me to my point. I am hungry. Hungry for conversation, for real physical connection, for reaching out my hand to another, for sharing food and love and laughter. Poor Freddie did his best, but hugging a worm, well, no. I need people, real, human, touchable people.

The pandemic has brought me close to starvation. People starvation. Oh, I see many people, every day, mostly on my Apple screen, and I remain grateful for Zoom. In the course of my work at the Cathedral, I interact with people day and night, one at a time, small groups, big groups. I’ve learned all kind of “zoomie” tricks... music, screen shares, whatever.

At the end of the evening, though, there can be an uneasy emptiness. Was I really connecting with these wonderful people? That is, after all, what I do. And now, these dear people are confined in squares the size of postage stamps. Or worse, in a phone.... no image at

all! Not only was my own soul shriveling with loneliness, I wondered if I was indeed helping anyone.

And then, ever so slowly, light appeared. Senses sharpened. Hope returned.

It was a gift. Formerly, being with people meant breathing the same air, leaning forward and peering at them with a gentle intensity... and listening. I lost this, mostly. But as time passed, something changed... My ears started opening to nuances of sound I had never noticed. On a phone call, I could suddenly hear and read inflections, pauses, tears, smiles, the slightest break in a voice... As for the two-dimensional images on a screen—well, seeing a person at home, the cats, the dogs, the babies, the manner in which people hold their heads, and hands, and the eyes—yes, even tiny eyes on a screen—speak volumes. And I believe the gift of this new awareness will last.

When I go for my daily walks, climbing hills and reveling in peek-a-boo glimpses of Puget Sound, watching evergreens pierce the clouds, savoring a concert of birdsong, my heart swells as never before. I breathe deeply and notice what's around me. Again, senses are sharpened. This, too, will last.

Still, I miss people. Even as I remain grateful for the gifts of the pandemic, for the opening of my ears and eyes, and indeed my spirit, in new ways, these wonderful gifts come wrapped in a yearning, a growing desire to reach out and hold people closely. And even now, trusting God, I can taste the coming joy of gathering together in the streets, in our homes, at Mass at the Cathedral, filled with Spirit, laughing, singing, and, yes, holding one another.

Rosanne Michaels

My first time back in the Cathedral after the stay-at-home order was in mid-May. As part of Pope Francis's declaration of a worldwide Day of Mercy we were invited to drop off donations in the sanctuary. It had been months since I had seen the inside of the building, and I thought it would be nostalgic, like a family reunion. However, entering the Cathedral that day, I was surprised by how starkly different things looked. Pews usually full of parishioners were empty and cordoned off with caution tape. Flickering intention candles were extinguished or removed completely. The sounds of music and laughter were absent, exposing a weighty silence. Returning to my car, my fiancé looked at me strangely and said, "are you... crying?" and I did have tears in my eyes. What I had seen was incredibly painful. I wasn't sad about the state the building, I was sad about what that state represented: A vibrant, loving community and a home-away-from-home abruptly

dispersed with little hope for a return to normal. For seven years I had depended on the St. James community for inspiration, joy, and comfort, and those empty pews were heartbreaking. It was like losing a loved one.

That pain turned to delight a few weeks later when I received an invitation to St. James's first public Mass during the pandemic. Being low-risk and a non-essential worker, I felt called to offer my help, motivated by my desire to see St. James get "back to normal." The first Mass was a cold, rainy, windy affair in the Cathedral courtyard with just 100 attendees and strict social distancing protocols, but the air was nonetheless filled with excitement and joy. Over the past year I've had the opportunity to serve at the weekend Masses as they have slowly progressed from one Mass with 100 attendees to five Masses with 200 attendees each, and it has been a gift to be able to watch the St. James community spring back to life. I've gotten to know many dedicated and caring parishioners, volunteers, and staff at St. James who go above and beyond to help make Mass feel safe and welcoming. I've also formed new friendships and learned much about my faith along the way. However, St. James isn't just getting "back to normal." There's also a renewed vigor to welcome the stranger, accompany the elderly, and care for the sick. We've seen loss, and we know better than ever that we each must use our gifts to nurture and grow our community.

Early in the pandemic there was a major home bread baking trend. Most yeast bread recipes follow the same basic procedure: form a dough, allow the dough to rise, knead the dough, then allow the dough to rise for a second time before baking. That "second rise" improves the final product's volume, flavor, and texture. Looking around at Sunday Mass, I'm seeing all the signs that our own "second rise" is upon us.

John Kemnetz



Parish Vision Survey

Every five years, we conduct a parish survey. Here's what you told us!

Back in February, we conducted a survey about our Cathedral parish. We are grateful to the nearly 600 of you who took the time to complete it. The survey results will be an invaluable tool for the Cathedral staff and Pastoral Vision Council to set our priorities for the next five years.

The time is right for a new vision. In his book *Let Us Dream*, a reflection on the Church and the world during this time of pandemic, Pope Francis writes: "The basic rule of a crisis is that you don't come out of it the same. If you get through it, you come out better or worse, but never the same. Normal times are like formal social situations: you never have to reveal yourself. You smile, you say the right things, and you come through unscathed, without ever having to show who you really are. But when you're in a crisis, it's the opposite. You have to choose. And in making your choice you reveal your heart."

We've been through a crisis in the past year, no matter how you look at it, and as we contemplate a return to something more like pre-pandemic life, it's time for us as a parish to ask: who are we, really? What are our priorities? What have we learned in the past year? How do we want things to change moving forward?

In the coming months, both the Cathedral staff and the new Pastoral Vision Council will be reflecting on the input you provided in the survey, listening to you, studying the areas you identified as both strengths or weaknesses, and reflecting on what you dream your parish can become.

What is our greatest strength as a parish?

We received hundreds of written responses to this question (476). The most frequently mentioned were: outreach to the poor, Father Ryan's leadership, community, liturgy and music, and diversity and inclusion.

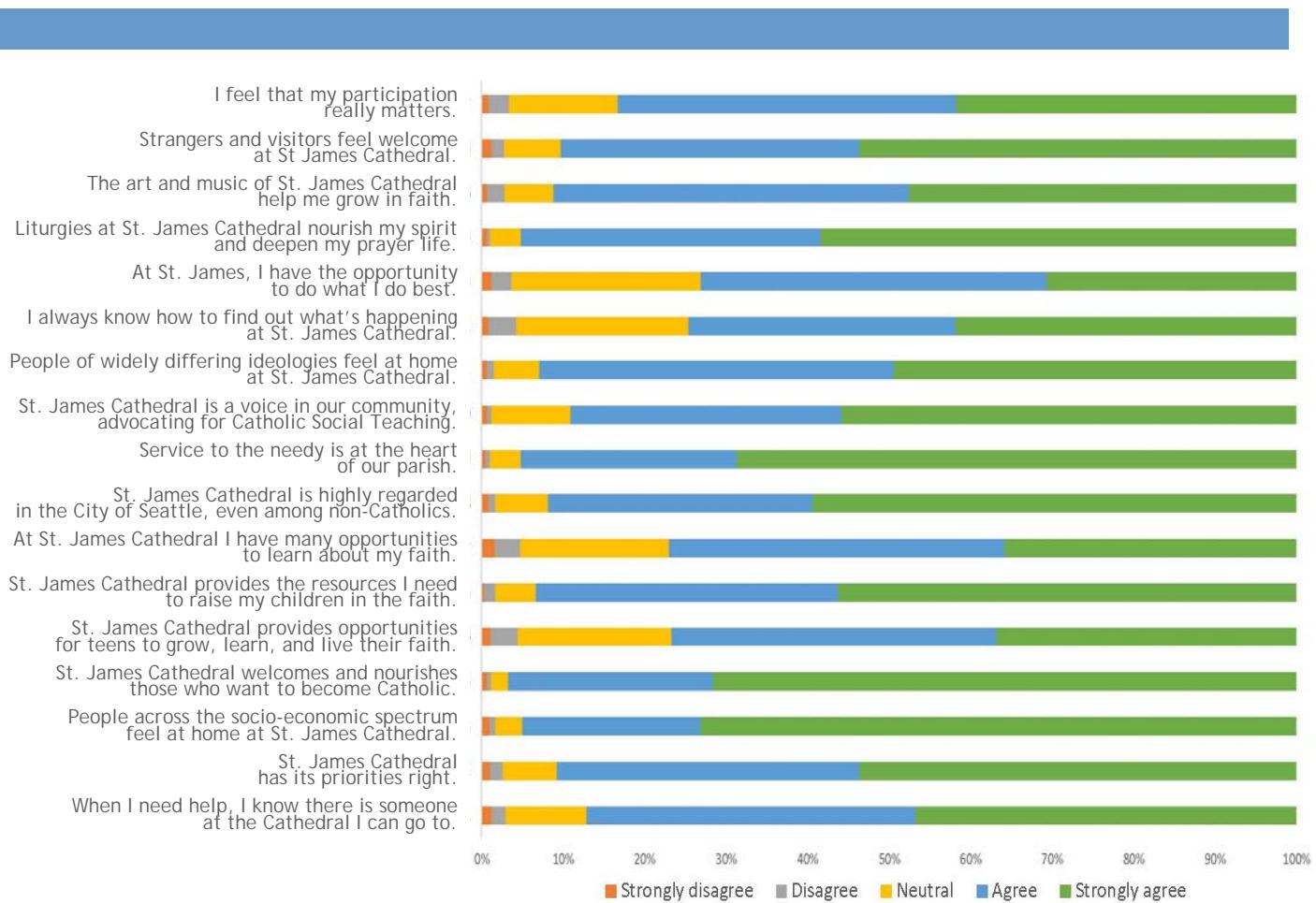
A new Pastoral Vision Council is convened every five years by Father Ryan to help identify the priorities of the Cathedral parish and develop a new vision statement to guide parish ministries. Please pray for our Pastoral Vision Council as they gather in May and June for a series of conversations: Dan Hsieh, John Kemnetz, Lisa Matchette, Miguel Smith, Jessica Ly, Joy Sherman, Joyce Mork-O'Brien, Michelle Maher, Bob Clifford, Blake Steller, and JoAnn Melina Lopez.

- Modeling "in your midst as one who serves" consistently, authentically.
- Diversity and inclusivity. Willingness to incorporate the wealth of our 2000-year liturgical heritage coupled with deepening understanding of Catholic Social Teaching.
- Its cultural and racial diversity, its commitment to the neighborhood.
- The beauty the cathedral coupled with an outreach to all and active inclusion of all, and a dedication to help those in need. That is the wonderful beauty of St. James.
- Great leadership at the top (Father Ryan) who has gathered a strong and stable Team to lead the various ministries of this large parish.
- The ability to not just survive but thrive during this unprecedented time. I am awestruck at how the parish staff has kept all programs alive.
- I am inspired every week by Father Ryan and the supporting staff at St. James who bring incredible liturgies and rich offerings that deepen my faith in a progressive, loving way that asks me to consider how I can love all people without judgment. The music, study, discussion, community and constant loving messages consistent with what I know to be God's word bring me back over and over.
- Being welcoming to all people regardless of race, sexual orientation, income, disability. Making "love one another as I have loved you" the top priority.

What is our greatest weakness as a parish?

Here, there were fewer responses (365) and much more variety in the responses. The most commonly mentioned areas for growth were concern about our outreach to young people; the feeling of being too large and the difficulty of making personal connections; a sense that the parish is "too liberal"; a desire to see more racial diversity in leadership roles; worries about the financial security of the parish in the future and motivating more parishioners to support the parish financially.

- After Mass, so many just hurry out to resume their lives. There wasn't the social connection that we have experienced at other parishes.
- New parishioners who come to St. James experience beautiful liturgies, but not the "parish family" feeling.



- Need more diversity reflected in all aspects of parish life e.g. staff, choir, parish council, etc.
- More parishioners getting involved beyond attending Sunday mass.
- Making people of a conservative ideology feel welcome and included.
- As a new parent, I noticed that I didn't see children as much as I have in other communities that I've lived. I'd like to see the parish be more welcoming or have more activities for families.
- Attracting/"recruiting" more young(er) Catholics (e.g., "Millennials" and others) to join/participate in parish activities.

What should the Cathedral's priorities be, post-Pandemic?

We were interested to learn what you thought the Cathedral should be after the pandemic. There were many thoughtful responses (424), of which the following are just a sample.

- Re-establishing social bonds and continue to serve the needy in our parish
- Helping the community regrow. I think mental health is going to be huge after the pandemic and we really need to support that
- Doubling down on service to those who were already suffering before the pandemic and whose

needs are even greater in its wake.

- I think it will be a challenge to attract people back to in-person mass.
- Building community back better. Events. Gatherings. I can't wait.
- Getting together and learning from what we have gone through! Historic!
- More ongoing dialog and discussion about racism, justice, and inequality.
- I think that live-streamed masses should continue! They are much more accessible and have allowed me to attend more masses and stay in touch with the church even better than before.
- Critical that we continue/maintain the Vimeo/Zoom capabilities. These have expanded the reach of the Cathedral. I have felt closer to the essentials of the Mass than ever in my life. This has ensured that I have never felt isolated or cut off from my faith community.
- Let's not bring back anything that wasn't working and let's think carefully about what we do bring back and how to improve. Our priority should be to bring people back to the Cathedral and to provide a rich spiritual experience when they do come back.
- Discover our new normal. ♦

Cathedral Columbarium

Answering your questions about the new columbarium at St. James Cathedral, which will be blessed this summer

The Cathedral Columbarium provides the opportunity for St. James Cathedral parishioners and benefactors to be inurned on the grounds of their parish church. It is an ancient tradition in the Church to be buried in or near the church itself. At St. James Cathedral, the Cathedral Crypt, built in 1907, has been in use since 1997 for the Archbishops of the Archdiocese of Seattle. The columbarium allows parishioners to be buried here as well.

The Columbarium will bring parishioners, family and friends to the Cathedral and make it possible for their remains to rest surrounded by loved ones, prayed for, and tended by the community for generations to come.

The Cathedral Columbarium respectfully and discreetly complements the Italian Renaissance style of the Cathedral, making beautiful use of a neglected and little used part of the Cathedral campus. Family members and friends have access to the Cathedral Columbarium and will be able to pause and remember their loved ones and all those who have died in a quiet and private prayerful place whenever they attend Mass or visit the Cathedral.

The Cathedral Columbarium will be blessed and opened this summer. Here are some common questions and answers about the columbarium.

What is a columbarium? A columbarium is a building, a room or a wall with niches for urns or boxes containing the cremated remains of the dead. The word is derived from the Latin word *columba* which means the dwelling place of a dove. This name may have been chosen because of the resemblance of burial niches to dovecotes, or because the dove also is a symbol of the Holy Spirit whose presence is associated with the resting place of the faithful departed.

What is a niche? What does inurnment mean? A *niche* is a space in a columbarium to be used for the inurnment of cremated human remains. *Inurnment* describes the placement of a person's cremated remains in a niche in a columbarium, mausoleum, or in sacred ground and after a funeral service.

Why do some people choose cremation? There are



Architect Stephen Lee's rendering of the Cathedral Columbarium as it will appear when complete.

many reasons why people choose cremation. Since 1963, the number of Catholics choosing cremation has grown. Some reasons include deeply held personal preferences, the cost of traditional burials, the potential difficulty of making visits to distant cemeteries, and environmental concerns about the use of land and resources. The Church teaches that cremated remains are to be treated with the same respect as the full body of the departed. Inurnment in a columbarium meets this requirement.

How will the Cathedral pay for the Columbarium?

The costs of building the Columbarium was covered by donations to the Called to Serve as Christ Campaign—15% of every gift to that campaign comes back to the parish in the form of a rebate. The project was also made possible by a generous grant from the Norcliffe Foundation. The costs of building the columbarium are covered entirely by the anticipated rebate and the grant. Proceeds from the columbarium will go, in part, into a fund for the ongoing maintenance of the Cathedral Columbarium and grounds, while the bulk of proceeds will support the Cathedral's outreach of prayer and service in the midst of the city.

Who can purchase a niche? Parishioners who have been registered for at least two years may purchase a niche in the Cathedral Columbarium. Exceptions may

be made by the Columbarium Committee for those who have a long-term, special relationship with the Cathedral. Others are encouraged to inquire for space at one of our many Catholic cemeteries, particularly Calvary Cemetery or Holyrood Cemetery.

Why should I choose a niche at the Cathedral Columbarium? Burial within the church itself or in the adjacent churchyard was once a common practice. Historically, Christians from the earliest time have buried their dead in the consecrated areas in close proximity to their place of worship where they could be remembered and their remains safeguarded. The Cathedral Columbarium is the only Catholic columbarium in downtown Seattle and provides a place of rest near the spiritual home of Cathedral parishioners, where deceased loved ones will be prayed and cared for by the community and our family and friends in faith and hope of the Resurrection for generations to come.

May I specify a desired niche location? Yes. Niches are selected and assigned on a first-come basis at the time of purchase, with fully executed documentation, and with the first minimum payment. Niches are only permanently reserved upon complete payment of the niche subscription. The niches vary in price based on location and placement.

How do I determine the size and shape of urn? The Cathedral Columbarium provides information sheets explaining the actual size of the niche and the type and size of urn that is suited for the niches. Niches vary in size and location and can accommodate either one or two urns.

Is there room in the niche for memorabilia? Depending on the urn(s) selected there may be limited space for small memorabilia inside the niche.

What are the niche prices? Niche prices vary depending on size, location, and number of urns in each niche. A price list will be available from the Columbarium office. The Cathedral Columbarium is committed to keeping pricing in line with those at Archdiocesan Catholic Cemeteries. The maximum number of urns per niche is two (assuming urns are the appropriate size). Each niche is sold with one "right of inurnment." If a second individual will also be inurned in the niche, an additional "right of inurnment" must be purchased.



The Cathedral Columbarium as it nears completion.

May I donate a niche to be used for the poor or homeless? Yes, you may. Such a donation is tax-deductible. In addition, a percentage of niches in the Cathedral Columbarium have been set aside for the poor.

Are payment plans available? Yes. Payment may be made in full at the time of purchase, or in three, six and twelve consecutive monthly installments. There is no interest charged on any of these payment options. We accept cash or check and credit cards.

How is the Cathedral Columbarium administered? An Advisory Board administers the Cathedral Columbarium. Governing Documents, By-Laws, and Articles of Agreement exist to govern the Board. The Board includes a committee of laypersons and the pastor.

Where will the revenue go that is generated by the columbarium? Niche reservation revenue will pay for maintenance and operating expenses of the Cathedral Columbarium, and will also establish a small reserve. Any revenue in excess of these needs will support the ongoing life and ministry of St. James Cathedral.

How can I get more information? To be on the waiting list to be contacted when the Columbarium opens, contact Maria Laughlin, mlaughlin@stjames-cathedral.org. ♦

Going Live

Behind the scenes with the Cathedral's livestream system

“ Camera four for the pre-Mass announcement... camera three for the entrance... then to camera five for the incensation... camera two for the reader, camera one for the presider... and don’t forget to adjust the sound before the opening prayer!” These are the thoughts that go through the head of a Cathedral livestreamer, a job that is equal parts liturgist, cinematographer, and techie.

Thanks to the generosity of Cathedral parishioners, and a major gift from the Archdiocese of Seattle and the Knights of Columbus, the Cathedral now has a state-of-the-art system for livestreaming Masses and other events from the Cathedral. The new system has its own dedicated Ethernet cable to ensure ample and consistent bandwidth, six cameras which make it possible to capture just about everything that happens in the Cathedral, and even a dedicated sound board.

There is, however, one thing the Cathedral’s new livestreaming system can’t do, and that is run automatically! At each livestreamed Mass or event, one of a team of four trained operators sits in the control booth, located in a quiet space in the Cathedral’s south tower. She or he powers on the cameras and the computer, opens up Wirecast, our livestreaming software, and makes sure the feed is connected to the appropriate Vimeo channel and Facebook feed. About ten minutes before the liturgy, the stream goes live. And that is when the real work begins, as the operator follows the Mass carefully, making constant decisions about which camera to use, controlling each camera with a joystick and a set of programmed presets. The operator needs to be attentive to each camera’s angle, zoom, and focus. It is like being the director, cinematographer, and sound technician all at once. The goal is to ensure that those who are participating via livestream get to experience as fully as possible what is happening during the Mass – the singing, the spoken word, and the processions.

Even as Covid-19 restrictions have gradually lifted,

Corinna Laughlin is the Director of Liturgy at St. James Cathedral and is one of the Cathedral’s four livestreamers!



Command central for the Cathedral livestream system, made possible by generous donations from the Archdiocese of Seattle, the Knights of Columbus, and you!

the limited capacity in the Cathedral with social distancing has meant that the majority of our parish community is still tuning in to livestreamed Mass. One parishioner wrote: “I yearn for the reality of being together as a congregation again and receiving the Eucharist. How much more precious are the things we cannot have. The isolation has forced many of us to re-examine our ‘busy’ lives and decide what is truly important. My faith, my family, my friendships. Do I make time for the important things? Some good will come from this horrible pandemic but lives will be changed. Let’s hope for the better.”

The livestreamed liturgies have had another benefit in allowing former parishioners to reconnect with St. James. “Thank you for keeping the Masses and musical events available to us here on Maui! It has been our spiritual nourishment each week.... It has meant a lot to me to be reconnected virtually to my Seattle roots.” Livestreaming has also meant that some liturgies that most people would never get to experience – like the conferral of the pallium on the Archbishop last summer, Ordinations, the Rite of Election, the Chrism Mass – are accessible to everyone.

As vaccine distribution accelerates, there are hopeful signs that normal life could resume in the next few months, and parishioners will once again be able to participate in Mass in person. But one thing is certain: regular livestreaming of Mass and other special events is here to stay. ♦

The Hands of God

Cathedral parishioner Raymond McCammon shares his journey

During this time of Covid-19, a face mask cannot cover up a warm smile, especially when that smile belongs to Raymond McCammon, a parishioner and volunteer usher at St James Cathedral. When I meet Raymond for the first time at the Pastoral Outreach Center, a plastic partition separates us as we sit across from each other at a long table. A cold breeze flows through the room from the open door as we sit on chilly metal chairs, all part of the protocol to keep everyone safe. Interestingly, as Raymond speaks, the cold dissipates.

I learn that as a boy of five, while still in his native Guyana, Raymond developed cataracts. Surgery rendered him completely blind (dull instruments were to blame). More surgeries would take place with modest gains. His family supported and cared for him but growing up visually impaired offered very few opportunities in Guyana, a country where 40% of the population lives below the poverty level, violent crime is rampant, and the suicide rate is one of the highest in the world. Raymond would spend much of his time alone and isolated, unable to go out without assistance. He often went to bed hungry.

When his mother and sister relocated to the US, Raymond eventually followed, after going through the necessary legal channels. All in all, this would take seventeen years.

Arriving in Seattle, doctors told Raymond that nothing could be done to recover his sight, until he consulted an ophthalmologist at Harborview. Lenses were placed in his eyes and he now can see light and dark, doors, walls, and is even able to read with the help of magnifiers and enlargers.

This procedure was nothing short of a miracle for Raymond. He states, "I felt the hands of God taking control of everything."



Raymond McCammon

While living with his family in Kent and visiting his doctors at Harborview, Raymond felt drawn to St James. Despite the distance from his home, Raymond showed up each Sunday.

"St James felt so different, it felt like Heaven," he says enthusiastically. Each week, he would return home via Access Transport. One Sunday, a parishioner introduced herself and offered Raymond information regarding St. James Immigrant Assistance.

Over the course of two years,

Immigration Assistance helped with the application process for US Citizenship, which includes gathering history and immigration files, preparing and submitting the citizenship applications, tutoring, and practice interviews for his in-person evaluation by US Immigration.

Sayuko Setvik, Tutoring Coordinator, as well as a number of Cathedral volunteers helped Raymond prepare for his citizenship interview by reviewing the application questions with him, helping strengthen his reading and writing skills, as well as studying the 100 US history and civics questions. Additionally, Legal Services Coordinator, Patrick Suhrbier, assisted Raymond with completing his applications, prepping for his in-person interview, and representing him in front of Immigration.

Raymond considers himself a very fortunate man stating, "The bad times are behind me. God has blessed me."

He continues, "I want to be the best that I can be. The sky is the limit."

Raymond keeps very busy. He now has an apartment near St James and is working at Lighthouse for the Blind, packing products for Boeing. St. James Immigration Assistance is helping him update his Social Security and his application for a US Passport.

In addition, he just registered to vote and says beaming from beneath the mask, "I'm proud to be a United States citizen." ♦

Lisa Casterella is a Cathedral parishioner and a freelance writer.

The Fifth Gospel

Join a parish pilgrimage to the Holy Land, January-February, 2022

You are invited to join Father Ryan on a pilgrimage to the Holy Land, January 23-February 1, 2022, with an optional stop-off in Rome on the return journey (February 1-4). We will join those pilgrims who, for thousands of years, "have gone in search of the 'footprints' of God in that land, rightly called 'holy,' pursuing them as it were in the stones, the hills, the waters" (Pope John Paul II, 1999). A pilgrimage to the Holy Land is a life-changing experience. A passage commonly attributed to St.

Jerome says it best: "Five gospels record the life of Jesus. Four you will find in books and the one you will find in the land they call Holy. Read the fifth gospel and the world of the four will open to you."

Day 1: Sunday, January 23. We depart SeaTac in the early evening.

Day 2: Monday, January 24. Late in the evening, we arrive at Ben Gurion Airport in Tel Aviv. We will board the bus which will be our home away from home for the next week and continue to our hotel in Netanya on the Mediterranean Coast.

Day 3: Tuesday, January 25. After breakfast, we will begin our day with a visit to Caesarea by the Sea, the site of a flourishing early Christian community where the ruins of Turkish, Crusader, and Roman civilizations are still visible. St. Paul was imprisoned here before being sent to Rome for trial. We will continue on to Mount Carmel where the triumph of Elijah over the pagan prophets of Baal took place (1 Kings 18). We will have a chance to visit Stella Maris, the largest monastery of the Carmelite order. Then we will visit Nazareth, the village where Jesus grew up and lived most of his life. We plan to celebrate Mass at the Basilica of the Annunciation. From there, we will



continue on to Cana, ending the day with dinner and overnight at our hotel on the Sea of Galilee.

Day 4: Wednesday, January 26. We will explore the Sea of Galilee and the area of Jesus' public ministry. We'll start the day at Capernaum to visit the house of Peter's mother-in-law and the 1st-century synagogue where Jesus taught. From there we'll ascend to the Mount of Beatitudes, where Jesus gave the Sermon on the Mount; and continue on to visit the Church of the Multiplication and the Church of the Primacy of Peter (where the risen Lord told Peter: "Feed my sheep"). We'll celebrate Mass at the Church of the Primacy. In the afternoon, we will drive to northern Israel to visit Banias in the region of Caesarea Philippi. Here St. Peter was inspired to proclaim Jesus "the Christ, the Son of the living God!" On our return to Tiberias, we'll have a boat ride on the Sea of Galilee.

Day 5: Thursday, January 27. We will begin our day with Mass at the Church of the Beatitudes. After Mass, we'll drive through the valley of Jezreel to Mount Tabor. Taxis will take us to the top of the mountain for a commanding view of all of Galilee. We'll have time for prayer and reflection at the Church of the Transfiguration. On our way to Jerusalem, we will stop at Samaria-Sebastia, a land rich in old Testament history. Sebastia was built by Herod as the capital of the region and is where John the Baptist was buried. We will stop at Jacob's Well, where Jesus met the woman of Samaria. In the early evening, we will check-

Maria Laughlin is the Director of Stewardship & Development at St. James Cathedral and is coordinating the 2022 pilgrimage to the Holy Land. Feel free to contact her with questions at 206-382-4284 or mlaughlin@stjames-cathedral.org.

in at our hotel in Jerusalem. "The view of Jerusalem is the history of the world; it is more, it is the history of earth and of heaven" (Benjamin Disraeli).

Day 6: Friday, January 28. We will begin our day with a drive to the hills of Bethlehem. We'll visit Shepherds' Field, where we will see caves typical of the stables of that time. The highlight of our time in Bethlehem will be a visit to the traditional birthplace of Jesus, in the Basilica of the Nativity. We will each have the opportunity to venerate the silver star that marks the place of Jesus' birth. We will celebrate Mass in St. Catherine's Chapel at the Basilica of the Nativity, and sing a Christmas carol or two! Next we will return to Jerusalem and drive to the top of Mount of Olives. The summit offers a magnificent view of the Old City. We will visit the Chapel of the Ascension, the Shrine of Pater Noster, and the Chapel of Dominus Flevit. Then, we will follow Jesus' Palm Sunday route along Hosanna Road to the Garden of Gethsemane.

Day 7: Saturday, January 29. We will celebrate Mass at the Church of All Nations in the Garden of Gethsemane, and pray at the "Rock of Agony," a section of bedrock traditionally identified as the place where Jesus prayed alone in the garden on the night of his arrest. After Mass, we'll visit Jericho before continuing on to Qasr El Yahoud, near the Jordan River, to visit the traditional site of the baptism of Jesus by John the Baptist. It is also considered to be the place where the Israelites crossed the Jordan River and Elijah the Prophet ascended to heaven. We will have the opportunity to renew our baptismal promises at the Jordan River. After lunch, we will visit the Dead Sea, where there will be time for swimming. On the way back to Jerusalem we'll visit Bethany, where Martha, Mary and Lazarus welcomed Jesus into their home.

Day 8 Sunday, January 30. After breakfast, we'll celebrate Sunday Mass at the Church of St. Ann, one of the most beautiful churches in Jerusalem. After Mass, we will explore the old City and walk to the area of the Temple Mount. Above the Temple foundations, we will view the El Aksa Mosque and the Dome of the Rock, visit the excavation of the Western Wall, and walk through the narrow alleyways and streets of Jerusalem. In the afternoon we'll cross the Kidron Valley and drive to Mount Zion to visit the Church of St. Peter in Gallicantu. We'll continue on to visit Dormition Abbey and the Upper Room, as well as the Church of the Visitation in Ein Karem.

Day 9: Monday, January 31. After an early breakfast, we will drive to the old City and enter through St. Stephen's Gate, walk along the Via Dolorosa to the Church of the Holy Sepulchre, and celebrate Mass in the Chapel of the Blessed Sacrament at the Basilica of the Holy Sepulchre. After Mass, we'll

embark on a guided visit of the Basilica and have the extraordinary opportunity to enter and exit the empty tomb. After lunch, we will continue to one of the traditional Emmaus sites. Then, back to Jerusalem for our farewell dinner.

Day 10: Tuesday, February 1. This will be the day we part: some to return to Seattle; for those who are able, there is the option of following in the footsteps of Saint Peter and Saint Paul to Rome. This is a wonderful way to break up the return journey home and follow in the footsteps of the Apostles who, after the Resurrection of the Lord, took the Good News to the ends of the earth!

Day 11: Wednesday, February 2. After an early breakfast, we will set out for St. Peter's Basilica for an audience with Pope Francis. Then we will tour Christian Rome, including the Arch of Titus, Arch of Constantine, Colosseum, Trajan's Column, and the Market. We'll visit the Basilica of the Holy Cross in Jerusalem, and celebrate evening Mass at Sant'Andrea al Quirinale.

Day 12: Thursday, February 3. We'll begin the day by returning to St. Peter's Basilica to celebrate Mass at the Tomb of St. Peter (subject to confirmation) or the Tomb of Saint John XXIII. After Mass, we will visit the Church of St. Peter in Chains, where St. Peter was imprisoned, and the Basilica of St. Paul outside-the-Walls, to pray at the tomb of St. Paul. After a free afternoon, we'll gather for a farewell dinner.

Day 13: Friday, February 4. The pilgrimage concludes! ♦

FAQs

Why January? What about the weather? January in Israel is temperate, with an average daily high of 63.5 and low of 49.

How much will the pilgrimage cost? All-inclusive, assuming double occupancy, is \$3,295 plus \$1,695 for the extension to Rome. Details are available in the pilgrimage brochure.

What if something happens and we can't go? You are encouraged to purchase travel insurance through Peter's Way in case you need to cancel. Should something happen to prevent the pilgrimage itself from happening, it will be rescheduled at no extra cost to you.

How soon do I need to decide? Enrollment deadline (\$350 deposit due): June 30, 2021. Final payment deadline (balance due): October 5, 2021.

How do I sign up? Download the registration form and details about the pilgrimage at the Cathedral website, www.stjames-cathedral.org.

“Work! More work! Most work!”

The Tacoma Dominicans at St. James Cathedral, 1942-1955

The United States entered World War II in December of 1941. In August of 1942, Bishop Shaughnessy asked Sister M. Josephine, Superior of the Tacoma Dominicans, “if she could possibly spare three or four Sisters to take over the household management of the Cathedral rectory in Seattle.” The two events are, surprisingly, directly connected. The Cathedral Rectory had always been staffed by laypeople, mostly women. But with World War II, women’s labor was suddenly greatly in demand, and high-paying jobs which had

never been available to women before were now open. It became quite difficult to hire and retain domestic staff, especially in a city like Seattle, where there were more jobs than there were people to fill them.

The Tacoma Dominicans were a teaching order. Indeed, when Bishop Shaughnessy made his request of Sister M. Josephine, he was in Tacoma to inspect a new building for their college there. As the Sisters wrote in their Annals, “Reverend Mother, very much surprised at the request, had to decline because of the shortage of Sisters in our Congregation and especially because of the few number of cooks.”

But things went from bad to worse at the Rectory (as the Sisters put it, “the situation at the Cathedral Rectory regarding household help had become acute”) and in October of 1942, Monsignor John Gallagher, the pastor, was sent to visit Sister M. Josephine again, and this time, not to take no for an answer. She consented to provide three Sisters (not four!) for the duration of the war. Even those were hard to find. School was



Tacoma Dominican Sisters at Holy Cross School in Tacoma in the 1950s. Special thanks to Sr. Sharon Casey, OP, for the photo.

underway and everyone was busy. Sister M. Ursula, Sister M. Loyola, and Sister M. Cornelia were reassigned to this new venture, which began on November 15, 1942. The mission ended up lasting well beyond the end of World War II, and over the years, many Sisters would take a turn at the Cathedral Rectory. As is the custom in religious communities to this day, the Sisters kept a chronicle of significant happenings. The Annals for St. James Cathedral Convent offer a window on life at St. James Cathedral from the Sisters’ unique perspective.

The work the Sisters carried out at St. James was very different from teaching and managing schools. Here, they were responsible for a busy Rectory, with as many as eight priests and often a bishop in residence. The Sisters were responsible for the housekeeping and the meals, as well as answering the telephone and “the bells” for sick calls after hours. “The first days were hectic. The work was strange and each Sister was wrapped in a pall of anxiety in trying to adjust herself to her new situation.”

The Sisters soon adapted, and found much to enjoy in their new situation. They loved participating in Cathedral liturgies – Mass as well as Holy Hours and the Monday evening devotion in honor of our Lady of the Miraculous Medal. “The Sisters had a happy reaction after attending their first Holy Hour in the Cathedral,” they wrote in the Chronicle. “It was an appealing and inspiring service.”

The Rectory was busier than they anticipated. The first holy day they celebrated at the Cathedral was the Solemnity of the Immaculate Conception on December 8. In those days the only way to find out the Mass schedule was to telephone. “It will ever remain in the

Corinna Laughlin is the Director of Liturgy at St. James Cathedral. Special thanks to Sister Sharon Casey, OP, for sharing the Annals for St. James Cathedral Convent with us!

memory of those who were here as the day on which the telephone rang almost continually during the forenoon."

There was plenty to do even on ordinary days, but, as the Sisters discovered, there are few ordinary days at a busy Cathedral! There was a constant stream of visitors, with bishops and priests coming to stay at the Rectory for a few days or a few weeks, or popping in to join the Cathedral clergy for a meal. The Sisters soon engaged extra help with cooking, laundry, and phones, including some students from Holy Names Academy (several of whom later joined the community). In the Annals, they noted some of these visitors: a priest "who had seen some of the fighting at Guadalcanal"; Bishop Paul Yu Pin (later appointed Cardinal Archbishop of Nanking); and, in 1953, five priests from Ireland at the same time. "The new arrivals caused food preparations, bed making, and general household duties to swell considerably. Also many of the priests of the diocese wished to welcome the new priests and they did so by staying for lunch and dinner."

Being at the Cathedral, the Sisters were in the middle of the most exciting happenings in the diocese. In 1948, Thomas A. Connolly of San Francisco was appointed coadjutor bishop. The Sisters wrote that after the installation Mass, "about 1:40 p.m. Monsignor Gallagher brought Archbishop Howard [of Portland] and Bishop Connolly into the rectory to meet the Sisters. This was Bishop Connolly's first official visit as Coadjutor Bishop of Seattle and the Sisters received his first official blessing aside from that given at the installation ceremonies."

Bishop Connolly lived at the Rectory for two years. One of the first of the dozens of building projects he undertook was to add a third story to the Rectory and build a dedicated convent for the Sisters (the Cathedral Bookstore is in what was the Sisters' recreation room and dining room, while the music department occupies the Sisters' rooms upstairs). Under Connolly's leadership, Seattle would host major events, including the National Conference of Catholic Women in 1952 ("Work! More Work! Most Work!" the Sisters wrote).

The Sisters especially enjoyed their friendly relationship with the other women religious. The Holy Names Sisters were right next door, in charge of the Cathedral School. There were also Missionary Sisters of the Sacred Heart at Cabrini Hospital, Sisters of Providence at Providence Hospital, and Sisters of St. Joseph of Newark (now St. Joseph of Peace) at St. Teresa's Home, a residence for unmarried working women near the Cathedral. The Sisters would often take holidays together, and host each other for lunch (the Sisters' quarters in the Rectory were so small that when six Holy Names Sisters came for lunch, they had

to serve them three at a time!) While they did not see them in person, the Dominicans had a warm relationship with the Carmelites as well. They remembered each other on their feast days, and exchanged gifts, including, one year, "canned peaches and cream puffs"!

Christmas and Easter were the Sisters' busiest days. The phones rang incessantly, of course, and there were many other special duties. The Sisters took charge of the decorations of the Rectory, which were sometimes quite elaborate – "silvered" branches and centerpieces made of apples and marshmallows. Each Easter Sunday, the largest meal of the year was served, usually in Cathedral Hall, to the seminarians from St. Edward's who provided the music for Holy Week, as well as the bishop and clergy. Sometimes there were as many as 75 in attendance. A caterer (the famed Seattle restaurateur Eugene Manca) was usually brought in for this meal, while the Sisters served, with the help of a few girls from Holy Names Academy.

Monsignor John Gallagher and the priests of the Rectory were deeply grateful to the Sisters, as is evidenced by Sisters' record of the many gifts presented to them by the priests. Monsignor Gallagher delivered countless boxes of candy to the convent, and the assistant priests gave them books, nuts, and other surprises – including a pair of tropical fish which the Sisters named Romeo and Juliet. But the most treasured gift was a day off. The Sisters had regular breaks, but they took turns, so a day off for the whole community was a rare occurrence. On September 12, 1946, the Sisters wrote, "For the first time since the Sisters had come to the Cathedral rectory, the priests had to get their own lunch" while the Sisters enjoyed a trip to a farm in North Bend where they picked fruit and thoroughly enjoyed themselves.

In May of 1955, Sister Edwardine, Mother Superior of the community, broke the news to Bishop Thomas Gill, the new Cathedral pastor, that there was a shortage of teachers in the schools, and that she could no longer spare the Sisters for the Rectory. Bishop Gill accepted this decision, and hired new staff whom the Sisters trained. By the end of August, the Sisters were gone. "Thus was closed one of our Mission Houses – Convent of St. James Cathedral Rectory – which we had been urgently requested to take over by His Excellency Most Reverend Bishop Shaughnessy, S. M. for the duration only of World War II."

Today, icons of St. Catherine and St. Dominic hang in the entryway to the Cathedral Bookstore, to recall the service of the Tacoma Dominicans at St. James Cathedral. ♦

Cathedral Almanac

Snapshots of life at St. James Cathedral, August 2020 – April 2021

August 2020

2. Our long-delayed sacraments of initiation with our **Elect** were celebrated in the Cathedral. Because we were unable to celebrate the sacraments with them at the Great Easter Vigil, this was the first opportunity we had to gather. Nine adults were baptized, confirmed, and received their first Holy Communion at this memorable celebration. We welcomed these newest members of the family faith with special joy.

3. An 8-week series entitled **Faith and Racial Equity: Exploring Power and Privilege** allowed participants to wrestle with hard questions and take an honest look at their own attitudes, assumptions, and choices.

6. In commemoration of the anniversary of the destruction of the Japanese cities of **Hiroshima and Nagasaki** on August 6 and August 9, 1945, the Cathedral hosted a powerful display of photographs of the devastation, thanks to Deacon Denny Duffell of Pax Christi International. The exhibit was a stark reminder of the destruction wrought by nuclear weapons.

11. Sister Judy Ryan hosted a timely book discussion of

Seattle in Black and White, an excellent history of the civil rights movement in Seattle.

19. St. James Immigrant Assistance hosted a screening of **Immigration Nation**, followed by conversation.

24. We were unable to host our annual **Hunthausen Charity Golf Tournament**. That didn't stop you from supporting the great work of the Cathedral Kitchen and contributing more than \$115,000!

29. Our youth candidates for confirmation received the **Sacrament of Confirmation** during a beautiful celebration.



From top to bottom: Celebrating our long-delayed Baptism of the Elect, August 2; celebration of Youth Confirmation, August 29; wildfires on the west coast led to days of terrible air quality in September, 2020.

September

16. Nine adults were confirmed in a simple ceremony in the Cathedral.

23. Ron Ryan led a timely virtual retreat on the subject of **The Catholic Worldview: Living with Eyes Wide Open**. This session explored how a healthy Catholic worldview can help us recognize the presence and grace of God at work in the world around us, and empower us to be channels of hope for others.

27. We marked the **Centennial of the Society of St. Vincent de Paul** in Seattle with festive Mass at which Archbishop Etienne presided and preached.

28. Archbishop Etienne accepted the invitation of the Cathedral's **Care for Creation Committee** to offer a presentation on Zoom about *Laudato Si* and how we can respond to Pope Francis' call to care for the earth, our common home.

October

4. Father Ryan wrote a letter to the parish inviting each of us to approach the coming **election** in a spirit of prayer: "So, my friends, if we want to know how to begin to heal our nation, how to treat one another, how to re-set our priorities – how even to

vote – we need to go no farther than the gospel of Jesus Christ which is the very backbone of Catholic moral and social teaching in all its rich complexity... All that needs to happen is for us to change: for us to let the gospel of Jesus Christ wake us up to the world around us, recharge our moral batteries, and inform our way of thinking. As Christians formed by the gospel of Jesus Christ, we have an unbeatable recipe for the healing of our nation and a clear direction for how to vote. It's not one issue, it's many issues, and it's not what's good for me, it's the common good."

6. Women of Courage, Women of Faith, a four-week Zoom Bible study led by Patty Bowman and Patty Repikoff began tonight. The series explored the stories of the women who followed Jesus. Women were among his most courageous and faith-filled disciples, but their witness can be overlooked or misunderstood. The series on Zoom was well-attended and well-received.

31. The first annual St. Kateri Celebration. Cheryl Johnson, a member of the Lummi Tribe, said in an interview in *Northwest Catholic*: "We just think everybody should know about her and know that her miracle happened here... Kateri is a saint for everyone. We just want everybody ... to embrace her and say prayers to her." St. Kateri has a special connection to the Archdiocese of Seattle: the miracle that was needed for her canonization took place in Ferndale, when 6-year old Jake Finkbonner experienced a miraculous healing through her intercession.

November

1. Due to increasing demand, our pandemic time Mass schedule was adjusted to add the **Noon Mass** back to our weekend schedule. It was good to welcome even more people back to the celebration of public Mass.

1. United for Good: Gathering in Silence to Quell the Darkness. Faith leaders from around the Seattle area gathered for an hour of silent prayer on the eve of one of the most divisive elections in our nation's history.

2. Solemn Mass of All Souls.

We prayed in a special way for the more than 230,000 who have died in the US from Covid-19 at this year's Solemn Mass of All Souls.

8. In the wake of the **election**, Father Ryan took a moment before Mass to comment: "Lastly, may our prayer help bring our nation, so deeply divided and wounded, to a reawakening, to a belief and a



From top to bottom: United for Good: Gathering in Silence to Quell the Darkness, November 1; Solemn Mass of All Souls, November 2; Ordination of Deacons, December 19.

conviction that the great gifts given us so long ago by our Founders are not spent or forgotten: that the great American Dream is still alive and that we are the ones who can make that dream come true."

12. At the Mass for the Deceased Homeless, the names of all those who died on our streets and in our shelters were read while the Cathedral's funeral bell tolled.

23. Corinna Laughlin offered a history talk on **Bishop A. M. A. Blanchet**, the first bishop of what would later become the Archdiocese of Seattle.

December

2. Ron Ryan led a prayerful and peaceful **Advent Evening of Reflection** on Zoom.

8. It was a blessing to gather on Zoom with **Kate Hennessy**, granddaughter of Dorothy Day, to talk about her amazing grandmother, and her recent book about her entitled *The World Will Be Saved by Beauty*. Kate joined us from Ireland!

23. In the wake of new lockdowns owing to the pandemic, Father Ryan sent a special Advent message of hope to the parish: "My friends, during these days of the pandemic when we might be inclined to turn in on ourselves a bit - chafing against the limitations placed on us and worrying about the future over which we have no control – perhaps the thought that we can be a source of hope for others will charge our batteries and re-focus our energies as we reach out in love to those who have far less reason to hope than we do. Wouldn't this be the perfect way to celebrate Christmas – and capture the meaning of Christmas – during an Advent

and Christmas unlike any other we've ever known or, please God – ever will know!"

19. Archbishop Etienne presided at a wonderful celebration of the **Ordination of Deacons**. After many years of preparation, twenty-nine men were ordained in this solemn ceremony.

20. After being vandalized in July, 2019, the Cathedral's beloved **statue of the Virgin and Child** returned to the Cathedral, beautifully restored, and was blessed at the 10:00am Mass.

20. We couldn't gather for our treasured **Service of Readings and Carols** this year, but the children of the parish didn't let that stop them! They recorded the readings and the carols from their homes and the event was livestreamed for the whole parish to enjoy. It was especially wonderful this year. One parishioner wrote: "we wanted to share that we absolutely loved watching the video of the Christmas music! That was stellar! It's hard to say that we had a favorite because each and every one was so beautiful, unique and touching."

22. The Cathedral marked the 113th **Anniversary of its Dedication** with a special Mass including the lighting of the twelve dedication candles.

31. In lieu of our annual **New Year's Eve** concert, a video drawing on highlights of our wonderful weekly Friday Musical Prayer helped us to ring in the New Year.

January 2021

8. In the wake of the appalling assault on the **US Capitol** on January 6, Father Ryan called all to prayer with these words: "we should most assuredly be praying for our nation because our sacred democratic institutions are being tested in ways reminiscent of what happened at the time of the outbreak of the Civil War. And our prayer should include all of our elected officials – that they will not allow their own ambitions, or narrow party interests, or ideologies to come before the Common Good."

11. Dr. Judy Mayotte offered an in-depth presentation on Pope Francis' *Fratelli Tutti*.

22. The traditional **Mass and March for Life** went virtual this year, with Archbishop Etienne celebrating the Mass for Life in the Cathedral. Only a few could be



From top to bottom: Beautifully restored face of our statue of the Virgin and Child, December 20; screenshot from Advent Readings and Carols, a delightful virtual event this year, December 20; the Nativity Scene in the Cathedral's East Apse; Lent Scripture Study, 2021.

present, but many more joined in the livestream.

February

6. Archbishop Etienne offered our first annual **Mass for Health Care Workers**, especially appropriate this year as we give thanks for the heroic efforts of all our health care professionals during this time of pandemic.

17. We began the season of Lent with **Ash Wednesday**. This year, the ashes were sprinkled on top of the head instead of being imposed on the forehead.

23. Patty Bowman and Patty Repikoff began a six-week Scripture study entitled **Fire, Font, and Feast**. Around fifty participated in this Zoom series which focused in on the nine readings of the Great Easter Vigil.

March

10. We began a **Novena to St. Joseph** in preparation for the solemn celebration of his feast on March 19.

11. Father Ryan marked a milestone **birthday** this year (80!). A huge thank you to the more than fifty parish families who recorded video greetings at home which came together to create a special birthday gift for him. Father Ryan said: "I can't remember a birthday that was happier than this one. For one reason: you. Your messages touched my heart. It reminded me how blessed I am to be here and how blessed I am to serve you."

14. Due to increasing demand to attend **public Mass**, we added the Sunday 5:30pm Mass back into our schedule. After a full year our weekend Mass schedule was finally back to where it had been pre-

pandemic.

21. In the wake of a controversial clarification from the **Vatican** about the possibility of blessing same-sex unions, Father Ryan offered these thoughts at the end of Mass: "The language employed in the statement was, in my opinion and in the opinion of many – including some very prominent bishops and

archbishops—unfortunate, to say the least. It was tone deaf and hurtful. I know many of our gay and lesbian parishioners felt crushed by it, and they are not the only ones who found it very disturbing. The issue here is not the church's teaching. We are all well acquainted with that. The issue is that, even though there was an effort in the statement to affirm our gay and lesbian brothers and sisters and remind them that they are loved, some of the language that was used negated that effort and left many of them with the feeling that they are not welcome in the Church. I am here to say that they are. You are. You are welcome and you are loved."

23. Catholic Advocacy Day went online this year, with hundreds participating from their homes. Archbishop Etienne noted at the Mass for this day: "Let us pray and work together to build respectful relationships which advance conversations that break down barriers and lift up solutions to the many challenges we face as a human family today. Let us advance our belief and understanding of the dignity of every human person, the sacredness of all human life from conception to natural death."

25. Priests of the Archdiocese of Seattle gathered with Archbishop Etienne and a small assembly for the annual **Chrism Mass**, when the oils for use in sacramental celebrations throughout the Archdiocese are blessed. In his homily, Archbishop Etienne commented: "Our world is suffering. More specifically, people are suffering. Every person is a child of God, and as such, is my brother and my sister. Every act of compassion and kindness which recognizes a brother or sister's need is an act of anointing the feet of Jesus. Every time we allow ourselves to break out of 'my little world' and overcome the indifference which blinds me to the need of the person next to me we advance God's kingdom."



From top to bottom: Chrism Mass, March 25; Tenebrae on Wednesday of Holy Week, March 31; Baptisms at the Easter Vigil, April 2; the Cathedral Columbarium nears completion, April 15.

26. Today Corinna Laughlin posted the fiftieth episode of **Poem of the Week!** This series of short videos, created in collaboration with Cathedral parishioners Scott Webster and Jackie O'Ryan, has been a favorite of many throughout the pandemic. The series began back in March, 2020, with Jessica Powers' "Enclosure," and since then has explored a wide array of poems, all with spiritual themes.

March 28-April 4. We celebrated another **Holy Week and Easter** during the coronavirus pandemic. With social distancing protocols still in force, it was necessary to limit attendance at the great liturgies of Palm Sunday, the Sacred Triduum, and Easter to no more than two hundred. Hundreds more were able to join in the celebrations via livestream.

April

4. Easter Sunday. In his homily for today, Father Ryan said: "What a difference a year makes! We've still got a long way to go, but the fact that hundreds of us can gather here in the Cathedral to celebrate the most important feast of the Church's year - and the central mystery of our faith - should give us hope. Last year's celebration of Easter was virtual and only virtual; this year, for some, at least (and how I wish it could be more!), the celebration is real. However slowly, we are making progress!"

12. Rosanne Michaels began a series on Zoom entitled **Spiritual Exercises: A Classic Retreat in Catholic Spirituality** based on the Spiritual Exercises of St. Ignatius.

15. The Cathedral Columbarium, which has been quietly under construction since November, nears completion with the arrival of the grey granite columbarium units from China. See article on pages 12 and 13 of this issue. ♦

ST. JAMES CATHEDRAL

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Annual Catholic Appeal

The Archbishop's goal for this year's Appeal is \$12 million and, of this amount, our own parish of St. James Cathedral is being asked to raise \$369,157. Everything given over and above that goal will come back to the parish for our own needs. This year we intend to use the rebate to support our many ministries for children, from Children's Faith Formation to Youth Music, from Youth Ministry to Rainbow Schools and Scholarships. We have set our rebate goal at \$180,000, which brings our total goal for the 2021 Appeal to \$549,157. Would you please consider making a gift to this year's Annual Catholic Appeal? Use the envelope you received in the mail or make your gift online at the link below. Thank you!



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