

# In Your Midst

A JOURNAL FOR ST. JAMES CATHEDRAL PARISH



*December 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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# Journeying together

## *Creating a new vision for St. James Cathedral*

Every five years or so, I convene a new Pastoral Vision Council to help identify priorities for our parish and develop a new vision statement to guide our ministries and our decision-making. To identify members for the Council, I invite nominations from our pastoral staff. Our goal is to find parishioners who represent the Cathedral parish in all its rich diversity: new parishioners and longtime parishioners; young and old; single people, parents, grandparents; people of different racial and ethnic backgrounds; different sexual orientations; converts as well as cradle Catholics; people involved in all the various ministries of our Cathedral and some who have yet to get involved.

The present group of eleven Cathedral parishioners has been a gift and a joy to collaborate with. Back in May, we began meeting every few weeks – by Zoom at first – and once everyone had been vaccinated, in person. We explored in depth the results of our parish survey that so many of you participated in (see the May 2021 issue), and then moved on to explore Pope Francis' reflection on the pandemic, *Let Us Dream*.

The timing of our vision process could not have been better. We gathered at a time when so many of our certainties – so many of the things we have taken for granted – were turned upside-down by the pandemic, and we find ourselves in a divided Church, nation, and world. Now is exactly the time to take stock of what is most important to us as a parish community, and to consider how we will rebuild, strengthen, and foster our community.

Gathering with the Vision Council has been a wonderful sign of hope and renewal for me. I've been inspired by each and every one of the members: their commitment, their energy, their hope, their faith. I know you will be, too, as you read their reflections on what the experience has meant to them and their dreams for this parish community.

Now, all that is left is for each one of us is to find ways to bring this vision to life. How will we do that? It's simple. The vision will come to life in the way we



The Cathedral's Pastoral Vision Council. Back, from L to R: Father Ryan, Dan Hsieh, Blake Steller, Joyce Mork-O'Brien, Bob Clifford, John Engel-Kemnetz, JoAnn Melina Lopez. Front, from L to R: Maria Laughlin (facilitator), Lisa Matchette, Joy Sherman, Jessica Ly. Not pictured: Michelle Maher, Miguel Smith.

live out our faith in this parish community in the months and years ahead. Will you join me in accepting this invitation to journey together?

Father Ryan

I recently returned as a parishioner at St. James after sixteen years away, and it was such a joy to learn from the parish survey that St. James continues to be a community that bears witness to its faith and is a place where many, including myself, feel closest to God.

Notwithstanding this shared feeling of belonging, the survey results also revealed many conflicting (and potentially irreconcilable) perspectives. For example, some feel safer with police presence in the Cathedral while others adamantly do not; some laud the Cathedral's successful outreach to the poor while others seek greater opportunities to engage with the homeless and mentally ill; and some embrace progressive messaging from Cathedral leadership while others prefer an entirely nonpartisan approach. I was surprised at the volume of tensions in the survey results, and struggled with coalescing the numerous



desires of such a large parish into a single vision statement. Identifying and bridging those tensions informed the council's efforts to highlight core values that can inspire parishioners as we pray, serve, and heal in the coming years.

In an increasingly polarized world, it is my hope that our parish will become a truly more inclusive community of believers that solicits and respects differing viewpoints – one that sees, in Pope Francis' words, "contrapositions" instead of contradictions: "opposites that nonetheless interact in a fruitful, creative tension."

Jessica Ly



**I** love that our vision council discussions led to the notion that we are embarking on a journey, a pilgrimage. St. James dropped his nets and followed Jesus, leaving behind his father's fishing boat and the known, predictable aspects of his life. I pray that we may embrace a different future and change those past ways of being that God calls us to shed. To resist taking an easy route that ignores what we have experienced over the last two years – from Black Lives Matter and other justice-centered movements to the urgent call to care for God's creation. To pay close attention to the voices of young people and the needs of families. To continue to care for the poor and marginalized while understanding the root causes of their plight. To embrace the diverse cultures of our shared faith community in our heartfelt welcome, beautiful liturgies, music, and celebrations. By definition, a vision council's task is to look forward. So, it is odd that I began by looking back at past councils. I imagined how they crafted the vision for our parish and the maps they laid out. I feel grounded by the footprints of those who came before us, their hearts full of hope for our Cathedral parish, just as ours are now. They accomplished what they set out to do, just as we will – guided by the Holy Spirit, walking together, and leaving signs for the next set of travelers who embark on the journey.

Lisa Matchette

**T**he most valuable takeaway from my experience with the Pastoral Vision Council is a deeper understanding of all the wonderful aspects of St. James Cathedral. We are made up of an incredibly diverse mix of parishioners with varying beliefs and values, but we all come together to worship and pray in God's name. It was fascinating to read and reflect on the feedback from so many

parishioners as we worked to understand their hopes and dreams of the future of the Church. I truly feel like I have a better understanding of the makeup of St. James Cathedral.

I am thankful to have gotten the opportunity to work alongside such faithful, intelligent people on the Pastoral Vision Council. I believe our time of prayer and reflection led to spiritual growth within each one of us, which allowed us to construct a Pastoral Vision that I hope speaks to every single parishioner at St. James Cathedral.

I feel so grateful to be a part of St. James Cathedral and I am inspired about the future that awaits us all as we work to bring this new Pastoral Vision to life.

Blake Steller



**W**orking on the Parish Vision Council was such a joy! Reading and interpreting parishioners' feedback made me realize what a blessing St. James is to so many. Positive and critical comments alike demonstrated true care for our faith home.



While the range of feedback for such a large parish was to be expected, I was most surprised by the team itself. We were a crew assembled from all age categories and walks of life. We ranged from young adults just starting out to parents of small children to retirees. Our love of St. James Cathedral and our faith that it will continue to be a beacon in a post-pandemic world unified us. The task of identifying just how parishioners want St. James to fill this lofty role was not easy. Questions regarding the limitations of church arose to shape the vision in all its stages.

These challenges aside, the team collaborated at a high level and with the utmost respect and compassion. The experience drove home St. Paul's words, "There are many gifts, but the same spirit. There are different kinds of service, but the same Lord." It was an honor to be propelled by this Spirit with so many gifted individuals.

Michelle Maher

**A**s I read through the surveys completed by hundreds of my fellow parishioners, I was struck by two things. The first was a clear message from the pews that we had work to do. There were some who felt marginalized. A number of the responses reflected a yearning for a

greater sense of community at St. James. Some expressed a desire for more programming for families and young people, and there was a clear directive that there be more diversity in the leadership. And of course, all were eager for a return to "normal" after the pandemic.

My second observation was the deep and abiding love parishioners have for this wonderful place...the liturgy, our pastor, the music, the beauty of the cathedral, the commitment to social outreach, and the recognition that St. James was where they wanted to experience and enrich their faith. People expressed pride for the ways in which Father Ryan, the Cathedral staff, and volunteers exemplified Catholic Social Teaching, and served our community. My takeaway was that we can and must always do better, but the very fact that there is a Vision Council that actively listens and responds to the parish is indicative of our commitment to do just that.

Joyce Mork-O'Brien



Serving on the Parish Vision Council has given me a renewed sense of community, faith, and hope. More importantly, it has reminded me of how dedicated our community is to living out the Gospels in what we do and how we act. I truly believe that the Vision Statement for St. James will bring respect, tolerance, faith, hope, and the Gospels to the greater Seattle community in this unprecedented time of a global pandemic and social unrest.

As a person of color, I take great pride knowing that the vision of St. James for the next five years is to strive for better diversity, equity, and inclusion in all that we do. Our vision is to empower everyone to share their own unique, God-given gifts to the parish and to our neighbors. But more importantly, being an example of what it means to value each human life not simply in words but through our everyday actions and deeds.

I would be remiss if I did not acknowledge and share my surprise in how quickly we as a Council agreed on the fundamentals of the Vision Statement and the key items we knew must be incorporated into any statement. Looking back at this entire process, I know for certain that the Holy Spirit was at work within each of our hearts and minds. Due to that, it was easy to know what fundamental principles must be at the core of the Vision Statement. I pray through this Statement that the Holy Spirit speaks to each of you in



your own way, and that we as a parish grow stronger through your actions, ideas, and voices.

Dan Hsieh

Throughout the Parish Vision process, as an oldster in the group, I was continually amazed, proud and pleased with my younger, sometimes much younger brethren who were light years ahead of me when I was their age in terms of thoughtful, prayerful insights into our parish life. They were concise and on point. Thank God for them.

The initial look at the Parish Survey was revealing to me. I was pleased that 90%+ of the responses were positive as respects leadership, current liturgy, music and outreach. The great majority felt the Parish had its priorities straight. Those critical focused on lack of opportunity to get involved, parking problems, inadequate emphasis on the youth and young adults and some facility problems.

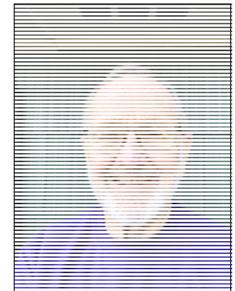
We are an inner city Parish, and while we can maintain a high profile as a center of worship and influence, there is not a lot we can do about parking, for example. The current typical Catholic parish community is all over the map, so we can never realistically expect to hit 100% satisfaction.

The Cathedral website lists offerings and resources available in our Parish. I counted about 14 ministries, everything from RCIA, Bookstore, Immigration Assistance, Mental Health Ministry, Solanus Casey, Young Adult to St Vincent De Paul and much more. We are rich in resources and just need to build upon them and make them stand out.

The Vision process looks deeply into the why of what we are about. The Vision Statement is the spiritual answer and has been done wonderfully. I am stuck on the how. That remains to play out.

Bob Clifford

Reflecting on being a part of the Pastoral Vision council, Luke's Gospel story of the Road to Emmaus comes to mind. Like the two disciples on the road to Emmaus, it felt like the Vision Council began on the heels of loss. We looked at a divided parish community amidst a horrifying pandemic, a contentious political environment, and a church ravaged by scandal. We read comments about how the parish felt less connected and more strained than ever. Like the two



disciples, the Council spent time sharing stories, asking questions, and listening to each other. We talked about encounters at St. James with the Eucharist, faith formation, outreach, and prayer. We asked tough questions about who we are and how the pandemic has changed us. We listened to each other's hopes and dreams for the parish.

Coming into the council, I knew most of the faces of the folks I'd be meeting with, but knew little else about them. We all came from the same community but represented a wide range of ministries, masses, tenures, and lived experiences within the parish. Through listening to each other's stories, having open discussions, and praying together, I've gotten to know my fellow Vision Council members and had an opportunity to deepen my own faith, all while dreaming about the future of our parish. Perhaps, in that way, we were a microcosm of the Cathedral at large: An incredibly diverse and talented community that just needs to listen, share, and pray together to realize our strengths. Maybe we're not very divided at all, we just need to encounter one another with open hearts. After all, be it at a Vision Council meeting, volunteering in a Cathedral ministry, or simply attending Sunday Mass: Were not our hearts burning within us on the way?

John Engel-Kemnetz

**A**s we read the responses from our parishioners, I was struck by the prevailing hunger for connection. I was saddened that some do not feel accepted and that for some, there is a sense of division in the parish. It was graphically underlined that the central focus and desire of our parishioners' hearts is that we achieve a deeper sense of community.

In addition to the fact that we gave in-depth consideration to the life, functioning and challenges of our parish, the most valuable and meaningful aspect of the Pastoral Vision Council for me has been the development of a loving fellowship and sense of connection with a diverse community that has come together as the Body of Christ, to uplift His vision of love, acceptance and service.

My dream for our parish is that we experience an even greater fulfillment of being God's family together by establishing a culture of acceptance and loving dialogue, providing a variety of opportunities for people to gather together to interact in openhearted frankness, between all age groups, cultures and ethnicities, so that we may learn to love each other as we are and thus fulfill the law of Christ. We cannot

achieve this sense of community without physically being together. I long to see increased occasions for gathering as COVID allows and would also like to see us take a more active role in outreach to marginalized groups such as African Americans, and to reach out to the community immediately around the Cathedral.

Joy Sherman

**I** am so grateful for my time on the Pastoral Vision Council this year. We gathered as parishioners from diverse backgrounds and experiences of our community, all united in love for the St. James community to pray, dialogue, and reflect together. We reviewed the feedback from the parish survey, shared our reflections, and listened deeply together to the Holy Spirit's call for our parish as we look to the path forward.



After each gathering, I found myself filled with joy and hope for the future. To me our process reflected the beauty of our parish community, and of the Catholic Church, in action: listening, learning, seeking God's voice together in the world. As we set out towards the next five years, this is how I believe we are being called to continue to move as we follow the Spirit's invitation to partner in God's dream of love and justice for the world.

In our vision, our council decided to flesh out each priority by beginning with the word "we." That "we" is not meant to identify a select few -- not just the council, or parish staff, or any one committee, or minister, but each and everyone of us is called to see ourselves as an integral part of the "we" of the parish, and to see the parish as a whole as the Body of Christ journeying as pilgrims on this path. It is together that our vision has emerged, and it is together that I hope we will journey towards its promise.

JoAnn Melina Lopez



# Let us journey together

*A Vision for St. James Cathedral Parish, 2021-2026*

*"To come out of this crisis better, we have to see clearly, choose well, and act right. Let's talk about how.*

*Let us dare to dream." – Pope Francis*

**T**he pandemic has given us the opportunity to pause, to reflect, and to dream. For several months, the Pastoral Vision Council listened to and prayed with feedback from you, the parish community. We now offer four priorities to focus on over the next five years. This is not an exhaustive vision of the parish and its ministries; instead, our hope is that you and each member of the Cathedral community will find something here that inspires and challenges you.

Inspired by our patron, St. James the Greater, let us journey together. As we set out, we take a pilgrim's posture, walking in humility and trust, open to the surprises of the Holy Spirit. Let us dare to dream!

--St. James Cathedral Pastoral Vision Council

## Walking together as a pilgrim people

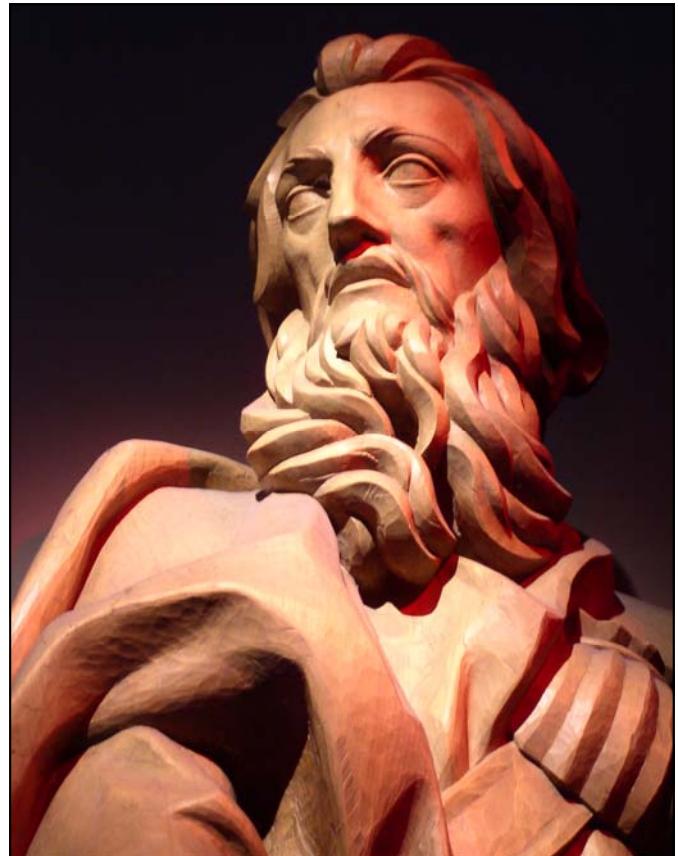
- We are a community shaped and formed by our common prayer, especially our celebration of the Eucharist
- We find ways to listen to one another and create space for dialogue across our differences
- We offer everyone opportunities for encounter, connection, and belonging
- We form disciples and empower them to live the Gospel in their daily lives

## Journeying with young people and families

- We embrace families with young children, helping them to flourish in their faith
- We provide opportunities for youth to become deeply involved in the life of the parish
- We dialogue with teenagers, listening to their desires, experiences, questions, and hopes as they navigate the tensions of a life of faith
- We lift up the needs and perspectives of young adults

## Making racial and cultural diversity and inclusion in leadership a reality

- We are committed to ensuring our ministries reflect the rich diversity of our community



- We are open to change, letting go of old patterns in order to create room for new leaders
- We intentionally and actively extend invitations to leadership roles
- We recognize that each one of us has God-given gifts to share with the parish community

## Encountering and accompanying the poor and marginalized

- We listen to the voices of the poor and respond in concrete ways
- We see injustice in the world and are compelled by our faith to speak and act
- We recognize the climate crisis and act to nurture, preserve, and protect God's creation
- We serve and minister with purpose, impelled by the love of Christ
- We strive to be bridge builders and reconcilers in a divided Church and world



# Listening Church

*The Road to the Synod of 2023*

**W**hat is a synod? The word synod, in Greek, literally means “walking together.” The term has been used in the Church for centuries to refer to a gathering of leaders. The Second Vatican Council breathed new life into the concept of the synod as the principal means by which bishops would exercise shared leadership in the Church.

Pope Francis has put synodality squarely at the center of the Church’s life. In 2015, he said: “Synodality denotes the particular style that qualifies the life and mission of the church, expressing her nature as the People of God journeying together and gathering in assembly, summoned by the Lord Jesus in the power of the Holy Spirit to proclaim the Gospel. Synodality ought to be expressed in the Church’s ordinary way of living and working.” As Pope Francis describes it, synodality is not just something the Church *does* from time to time, but something the Church is called to *be* at all times: a listening Church.

But who listens? And who speaks? It is not enough for the Pope to listen to the bishops, and the bishops to the priests and people—as important as that listening is. We are all called to listen to one another, because we all have something to contribute—the Holy Spirit is active in all the baptized. As St. Paul writes, “to each individual the manifestation of the Spirit is given for some benefit” (I Cor 12:7). For synodality to happen, we must listen deeply to one another, for this is how we will “hear the promptings of the Holy Spirit, who comes to guide our human efforts, breathing life and vitality into the Church and leading us into deeper communion for our mission in the world” (*Handbook for the Synod 2023*).

As Pope Francis is well aware, such listening can be difficult, even frightening, when we hear viewpoints different from our own. During the Synod on the Amazon in October 2019, many aspects of life in the



The official logo of the synodal path is full of meaning. “A large, majestic tree, full of wisdom and light, reaches for the sky. A sign of deep vitality and hope which expresses the cross of Christ. It carries the Eucharist, which shines like the sun. The horizontal branches, opened like hands or wings, suggest, at the same time, the Holy Spirit. The people of God are not static: they are on the move, in direct reference to the etymology of the word synod, which means ‘walking together’. The people are united by the same common dynamic that this Tree of Life breathes into them, from which they begin their walk. These 15 silhouettes sum up our entire humanity in its diversity of life situations of generations and origins. This aspect is reinforced by the multiplicity of bright colors which are themselves signs of joy. There is no hierarchy between these people who are all on the same footing: young, old, men, women, teenagers, children, lay people, religious, parents, couples, singles; the bishop and the nun are not in front of them, but among them.” (From the official Synod website, [www.synod.va](http://www.synod.va))

Amazon region were discussed—but only one topic, the question of ordaining married men, dominated the news. As Pope Francis said afterwards, people on both sides of the issue began lobbying for their own point-of-view, as if the Synod were a parliamentary process. But a synod, the Holy Father has insisted, “is not a parliament or an opinion poll; the Synod is an ecclesial event and its protagonist is the Holy Spirit. If the Spirit is not present, there will be no Synod.” Synodality cannot happen if we are unwilling to listen to each other. To quote Pope Francis again, “walking together means dedicating time to honest listening, capable of making us reveal and unmask the apparent purity of our positions and to help us discern the wheat that always grows among the weeds.”

The next Synod of Bishops will take place in

**Corinna Laughlin** is the Director of Liturgy at St. James Cathedral.

October, 2023. The topic for this Synod is synodality itself: how are we being called to “journey together” in the Church today? Pope Francis has called for the whole Church to participate in this Synod through widespread listening at every level of the Church’s life and mission. As Archbishop Etienne said at the opening Mass for the Synod in the Cathedral on October 17, “As Church, we are all one body, from Pope Francis to the newest baptized, from bishops to laity, religious men and women, deacons, priests, rich, poor, married, single, homeless, man or woman, child or elder, people of every nation, we are the one Body of Christ, journeying together. Think of the enormity of this event and moment. This is the largest consultation of the human family in history.”

Pope Francis’ call for listening on an unprecedented scale has sent bishops’ offices scrambling! But the logistical challenge of establishing consultative processes is not the most significant challenge to Pope Francis’ vision for this synod. As Christina Inogés-Sanz said at the Vatican in her address at the opening of the Synod on October 9, we are called to listen to those on the margins – and that is something we do not always know how to do: “All those to whom we did not know how to listen, who left us without us even missing them; they also are invited to make their voices heard, to send us their reflections, their concerns and their pain.”

And there is another danger: that we will turn the synod from something new into something familiar, and instead of journeying together with Christ into the future, will simply go back to the places we have been before. It would be all too easy, Pope Francis has said, to turn the synodal reflection into “a kind of study group... The usual people saying the usual things, without great depth or spiritual insight, and ending up along familiar and unfruitful ideological and partisan divides, far removed from the reality of the holy People of God and the concrete life of communities around the world.” Pope Francis writes, “That expression – ‘We have always done it that way’ – is poison for the life of the Church. Those who think this way, perhaps without even realizing it, make the mistake of not taking seriously the times in which we are living.”

The challenges are daunting, but the possibilities are truly exciting. The consultative process for the synod will give us an opportunity to listen to one another in new ways, and in so doing, push us to become a more synodal Church, a Church where listening is not a once-in-a-lifetime event, but a way of life. Good listening leads to understanding: only through deep listening can we become “a Church that does not stand aloof from life, but immerses herself in today’s problems and needs, bandaging wounds and

healing broken hearts with the balm of God.”

Will the Synod on Synodality make a difference? If the Holy Spirit has room to breathe through our listening, then the answer is yes. When the Holy Spirit touches us, we change, and new things can happen. “On many occasions, fidelity demands change. Fidelity to the missionary mandate received from Jesus himself, fidelity to our Church, demands that we live change, and this change might entail a revolution” (Christina Inogés-Sanz).

During the coming months, you will be invited to participate in this synodal listening. In these simple encounters with other parishioners, we will pray together and listen to one another. We will do something that seldom happens in our polarized environment: we will try to hear what others are saying with respect, not to correct or challenge, but to learn and understand. We will reflect on what it means to journey together as Church, how we have experienced this in our lives, and how the Holy Spirit might be leading us to journey together in the future.

May each of us respond to this invitation, and participate in the synodal listening process! True synodality demands participation – *our* participation. Everyone has something to contribute, because everyone is a member of the Body of Christ. This is not just another exercise for “the usual suspects.” No matter our age or background, no matter how often we come to church or how connected we feel with our faith, our viewpoint matters and we are called to be part of this listening. Merely to watch the Synod unfold from the outside without participating, Pope Francis has written, “would be like admiring the magnificent facade of a church without ever actually stepping inside.” Let’s go inside, and explore the possibilities.

Every member of the Cathedral community will have opportunities to participate, in person or by Zoom, in February, March, and April of 2022. Stay tuned! ♦

*Come, Holy Spirit! You inspire new tongues  
and place words of life on our lips:  
keep us from becoming a “museum Church”,  
beautiful but mute, with much past and little future.  
Come among us, so that in this synodal experience  
we will not lose our enthusiasm,  
dilute the power of prophecy, or descend into  
useless and unproductive discussions.  
Come, Spirit of love, open our hearts to hear your voice!  
Come, Holy Spirit of holiness, renew the holy  
and faithful People of God!  
Come, Creator Spirit, renew the face of the earth! Amen.*

Prayer of Pope Francis for the Synod

# We need you!

*Father Ryan extends an invitation to those who have not yet returned to in-person worship*

**Y**ou may be aware that Archbishop Etienne lifted the dispensation from the obligation to attend Mass on Sundays and Holy Days as of December 8, the feast of the Immaculate Conception. The archbishop had granted a general dispensation for obvious reasons back at the beginning of the outbreak of the pandemic. Now, with the wide availability of the vaccines and the assurance from public health officials that it is safe for people to gather indoors as long as they wear masks and use common sense, the archbishop's lifting of the dispensation was both timely and expected.

Having said that, I can't help but wonder how much obligation has to do with people attending Mass. Is it a prime motivator? I am hoping not. My sense is that most of us look upon Sunday Mass as something we want to do and wouldn't consider not doing except in extraordinary circumstances. And what has been more extraordinary than the pandemic? During the early days of the outbreak, many of you shared with me the sense of loss you experienced not being able to gather in the Cathedral for Mass—and the genuine hunger and longing you felt for the Eucharist. I don't believe that obligation can prompt such feelings!

At this point, we have been able to be in the Cathedral for Mass since last June, and many of you have availed yourselves of the opportunity. At first, there were rather severe limitations on the number of people we could accommodate, and this meant having to register for Mass. It was cumbersome, for sure—and off-putting for many—but a necessary evil. Eventually, the need for registration was eliminated and people could simply show up. And increasing numbers did show up. Those who did loved being able to experience once again what it means to be a community of faith gathered around the table of the Word and the Eucharist.

Looking back over those many months, I can only be grateful to God for keeping our community together, and I can only be grateful to all of you for the different ways you participated: some of you by being present in the Cathedral; others of you by joining the community via livestream; and all of you, I'm sure, praying for the day when things would return to normal. Now, I'm not so naïve as to think that we've arrived at normal. In fact, I'm not so sure any longer what 'normal' is! And since the pandemic is still with

us, precautions still need to be taken, protocols need to be followed. But, my friends, we are at a new moment, and even if the Archbishop hadn't decided to lift the dispensation, I'm thinking—hoping!—that those of you who have yet to return to the Cathedral are giving serious thought to doing so.

I'm not speaking, of course, of those who have health conditions that keep you from being in crowds, or those who, for medical reasons, have not been able to get vaccinated. Those of you who remain at home for these reasons are fulfilling the greatest obligation of all: the obligation to love your neighbor as yourself!

But what about those of us who have been vaccinated—some even with the booster—and who enjoy good health? You are the ones I am eager to welcome back to the Cathedral for Sunday Mass. Not because you are *obliged* to do so but because you *get to* do so and, from the perspective of faith, you *need* to do so. And, speaking for the community that gathers in the Cathedral each weekend, I would add that *we need you!* Our worship is lacking something essential when you are not there, and you are depriving yourself of the nourishment that can only come from the sacramental encounter with Christ in the Eucharist.

As good as the livestream experience has been for so many (and I can't count the number of people who have told me it has saved their sanity!); and as comfortable as it has been to be able to participate in Sunday Mass from the comfort of home—still, the livestream is no substitute for what I can only call *the real thing!*

My friends, I hope you will see this as an invitation, an invitation to rejoin the community in person, an invitation to experience once again the joy that comes from being together in our beautiful cathedral and celebrating and receiving the Eucharist. Let me return to where I started—to that business of obligation. As you've probably picked up, I prefer not to speak about that when it comes to something as important and life-giving as Sunday Mass. I'd prefer we simply settle for *wanting* to be here and I'm hoping you agree. So, for all of you who are able, I look forward to seeing you soon; and for those who cannot and should not, I continue to hold you in my heart and in my prayers each day, looking forward, as I know you do, to the day when Covid-19 is but a painful and distant memory. What a blessed and happy day that will be! ♦

# A Man of Many Talents

*Parishioner Ralph Paulin fulfils his dream of becoming a US Citizen*

**T**he first thing I notice about Ralph Paulin is his hands. They are the hands of an artist: long tapered fingers adorned with rings and buffed nails. These hands have helped to entertain prominent Filipino politicians and business owners, Seattle restaurant goers, and the clientele that come to the Cathedral Kitchen.

In the Philippines, Ralph was born to a single mother, and was orphaned at age 16. Prayer became an integral part of his life early on. Ralph would study decorating and interior design at Santo Tomas University in Manila. He became a gifted interior designer and was known for his extraordinary floral arrangements. While he had many friends and professional connections in the Philippines, he missed his sister, who had married a member of the United States Air Force and moved to the US. After his sister petitioned the US Government in 1984 on Ralph's behalf, in hopes that he could join her, Ralph would pray and wait. All in all, the journey to permanent residency, and eventually to U.S. citizenship, would take 36 years.

Once in the US, Ralph would encounter many obstacles: finding suitable housing and a job were first on a long list. He began working in an adult family home, and later worked at Group Health, helping prepare meals for patients. His cheerful attitude was a nice addition to this place of healing.

One fateful day in the International District, Ralph was waiting for the bus, when a man came up from behind and put a knife to his side. The thief demanded Ralph's wallet. Sadly, his wallet contained his ID, green card, social security card, and all of his cash. Ralph felt overwhelmed by the idea of having to start the immigration process again: he would need another green card. Ralph was unaware that he was eligible to replace his green card for free. He paid the \$540 fee for the application, and then waited as his application ran into delays. Eventually, his new green card was approved but was then lost in the mail. Ralph was unable to recover the lost card, and didn't have the money to submit a new application.

One Christmas Eve, Ralph came to St James for Mass. He prayed for help. While sitting in a pew, looking at a bulletin, he found St James Immigration Assistance (SJIA) listed. He called Monday morning



Ralph Paulin is proud to be a US Citizen.

and soon had an appointment with Patrick Suhrbier, Legal Services Coordinator. Patrick spent many hours with Ralph, helping him request records and immigration files to clarify his immigration history. Patrick helped Ralph to get a new green card, and had the additional fee waived. Working with Patrick, Ralph realized that he was eligible for U.S. Citizenship, and that SJIA could represent and assist him with the application process at no cost. Patrick was there at every step along the way, helping make sure Ralph understood the process and could navigate the application and the interview. On the day of his interview and oral exam, Ralph says proudly, "Patrick fought for me. He sat with me and I passed my citizenship exam! Patrick knows everyone at the Immigration Department and they all know (and like) him. He was wonderful to me."

It was a proud moment for Ralph, Patrick and the staff of St James Immigration Assistance.

Ralph has recently completed studies at Cordon Bleu Cooking School in Tukwila ("I was the oldest graduate!"), and pre-pandemic worked at Lola Restaurant. In addition, Ralph has been a tireless volunteer at the Cathedral Kitchen. He also assists as an usher on Sunday at 8:00am Mass.

Through prayer, perseverance, and immense gratitude, Ralph has accomplished much and gives back while sharing his talents. Looking at his hands, Ralph states, "My hands are my blessing." ♦

**Lisa Casterella** is a Cathedral parishioner and a freelance writer.

# Both Living and Dying

*A beautiful image of the crucified Christ for the Cathedral Columbarium*

For Father Trung Pham, who is Assistant Professor at Seattle University and a Jesuit priest, there is no separation between art and faith. For him, art offers a way to reflect on theology and spirituality and to explore the complexity of the human experience.

Born in Vietnam, Pham immigrated to the United States with his family in 1990. His father, Hoang Pham, was a noted artist both in Vietnam and in the U.S. until he suffered a stroke twenty years ago. Trung himself focused on the sciences as an undergraduate, completing a degree in chemical engineering. After joining the Jesuits in 1998, he had the opportunity to explore his artistic side. He studied at the Pratt Institute in New York before receiving an advanced degree in Theological Aesthetics from the Jesuit School of Theology in Berkeley. "I have been so lucky to have these resources available to me," he says.

Father Pham is no stranger to St. James Cathedral. Back in 2016, the Cathedral Chapel hosted an exhibit of his extraordinary paintings. In *Wounds*, his hope was "to depict beauty in vulnerability and brokenness." The paintings showed "the grotesque, deformed, contorted look of wounds," and yet at the same time, "the beauty of their tenderness and fragility emerges." The paintings reflected on the wounds of Christ: "by his wounds, we were healed" (Isaiah 53:5).

It was natural, then, that when the time came to commission an image of the crucified Christ for the Cathedral Columbarium, Father Ryan should turn to Pham for the commission. The project was a major undertaking for Pham, who had created bronze sculptures before (including a beautiful crucifix for the chapel of Seattle Preparatory School), but never one on this scale.

**Maria Laughlin** is the Director of Stewardship and Development at St. James Cathedral. Interested in learning more about purchasing a niche in the Columbarium? Contact Maria at 206-382-4284 or email [mLaughlin@stjames-cathedral.org](mailto:mLaughlin@stjames-cathedral.org).



Rev. Trung Pham, SJ, pictured in the Cathedral Columbarium. The new image of the Crucified Christ (see the cover) is the result of hundreds of hours of labor—and prayer.

Creating an image of the crucified Christ is particularly challenging because the image is so familiar. Pham researched the representation of the crucified Christ down through the ages, going back to the earliest images, which showed a victorious Christ, with no wounds. It was only after Christianity was legalized in the 4th century that the suffering Christ began to be represented. These images show Christ dying or dead. They are often bloody and sometimes grotesque.

As a priest and theologian, Pham notes: "We talk about the paschal mystery, but we don't always show it. We show one or the other, suffering or resurrection. I wanted to show the 'in between.' Both living and dying. We profess all three—passion, death, resurrection. But how do you show that?"

Prayer was an essential part of approaching the task. Pham reflected on the Spiritual Exercises of St. Ignatius, which are at the heart of Jesuit spirituality.

"One of the contemplations that the Spiritual Exercises ask the retreatants to do, is to imagine when the Holy Trinity looked down on the earth, and asked, what are we going to do with them? And the Second Person decided, I'm going to help them. So the downward gaze is very important."

After receiving the commission from Father Ryan



From L to R. Pham presents a small maquette of the sculpture, September 2020. Father Ryan visits the studio in February, 2021, to see the full-sized image sculpted in red clay. In November, 2021, the finished sculpture, cast in bronze, is hung in place in the Cathedral Columbarium.

in August, 2020, the first step was to make a miniature of clay. "This took about a month and a half, as I sought the right design," Pham remembers. "It goes through a lot of changes, a lot of research. It takes infinite patience."

Pham presented the miniature to Father Ryan and the team at the Cathedral in September, 2020. Pham sought to reconcile, in the design, both the living and the dying Christ. The pose suggests flight. "The hands suggest both resurrection—lifting—and crucifixion. The idea is to help viewers meditate about the resurrection within the crucifixion. Often we see Christ on the cross drooping, because he is dead. But the paschal mystery is both living and dying."

Once it was approved, Pham set out to create the full-scale version in red clay, which posed its own challenges. Pham would work each evening, alone in his studio, for four or five hours. In the end, he calculated he probably spent seven hundred hours on the sculpture.

To create the feeling of "flight," Pham sculpted the image suspended upright. "I could have used a traditional armature," he reflects, "but that would be boring. I couldn't have created the same feeling of flight, of floating, if the sculpture had been fixed in place."

The sculpture fell to the ground three times during the process, something Pham found symbolic. "I can't do art alone. I need grace. I cannot rely on my own talent. I can do 50%; God's grace needs to do the rest. I even asked my friends to pray for me, I was so desperate about the piece. It was only then that things began to fall into place."

"Without the Spirit," Pham says, "it's dead. With the Spirit, it's a living thing."

The team visited the studio in December, 2020, to view the work in progress, offer suggestions, and sign off on the work before it went to the foundry. At the

foundry, the original clay sculpture was sliced into eight pieces so that a rubber mold could be made. From the mold, a wax model is created.

Corrections are made to the texture and the modeling in the wax stage. "This is an important stage for creating texture—the melted wax has a different texture from the clay," Pham notes. "The finished piece will show both surfaces. I like a dynamic texture, that changes."

Once Pham finished overworking the wax pieces, they were cast in bronze, and then the whole sculpture had to be assembled, soldered together, and given its dark patina.

Reflecting on the piece as a whole, Pham says: "It's crooked, it's active, it's living, and it has a theological meaning. My goal is for it to be 'both-and.' Both art and theology. Both living and dying. Both suffering and hope. Some parts are rough, some parts smooth, some parts undefined. I hope to keep these things in tension.

"This is my life, forever. This is my art." ♦

**G**rant this this columbarium,  
placed under the sign of the cross,  
may, by the power of your blessing,  
be a place of rest and hope.  
May the bodies buried here sleep in your peace,  
to rise immortal at the coming of your Son.  
May this place be a comfort to the living,  
a sign of their hope for unending life.

*Prayer of Blessing for a Columbarium*

*Archbishop Etienne will bless and dedicate the Cathedral Columbarium on December 22, 2021, following the 12:10pm Mass. All are welcome.*

# The Miracle of Lourdes

*A place of beauty, serenity, holiness*

“I’m going to Lourdes!”, came out of my mouth this summer. It was a surprise to learn my name brought forward to the Order of Malta as a potential volunteer helper to assist the group of malades (the sick) that they would be taking to Lourdes in a delayed pilgrimage in late August/early September. I was blessed by benefactors who would help me financially so I could take part of this journey. Yes, the miracle had already begun.

The Order of Malta in the United States has three associations. The National, the Federal, and the Western association, which is the group I accompanied. They have taken *malades* on this annual journey for 47 years, with the exception of the year 2020. The 2021 pilgrimage was delayed from the normal April/May, to our journey in August/September.

The faithful have been going to Lourdes since the miracle of the visitations of Mary, our Lady of Lourdes, to a poor peasant girl named Bernadette Soubirous between February 11 and July 16, 1858. The Virgin Mary revealed herself as the Immaculate Conception, asked that a chapel be built on the site of the vision, and told the girl to drink the water from the grotto, which was discovered by digging into the earth. Many miracles and healings are attributed to drinking and washing in the water at Lourdes.

Our pilgrimage group was composed of broken people. Some were broken by illness, some by financial difficulties, some by loss, and all of us have been broken by COVID-19. All who were participating in the pilgrimage were vaccinated. We would be a group of around 275 or so tending to the 45 *malades* boarding a



Theresa Van de Ven is pictured at Bernadette's *cachot*, which is preserved as a museum and place of prayer. Photo by Jun Macalma.

chartered 787 from Los Angeles, flying directly to Tarbes, the airport closest to Lourdes.

After 11 hours on the plane, we arrived in France to a beautiful day in the foothills of the Pyrenees mountains. After meeting for dinner, we gathered in small teams of 30 or so, consisting of knights, dames, *malades*, medical personnel, and volunteers. It seemed fitting that our team, mostly coming from the Pacific Northwest and Hawaii, were members of the Green Team. We set the stage for beginning our next day in the Domain of Lourdes.

Day one consisted of donning the Malta

volunteer uniform and heading down to the garage of the hotel to find our carts—a combination of wheelchair and wagon—and parading out onto the streets of Lourdes. Each cart had a puller, one to three pushers, and a *malade* seated in the cart. The sight of 50 carts rolling down the street heading to Lourdes was a wonder—for us and for the merchants and townsfolk—especially after so many months without many pilgrims.

Entering the Domain—the area around the Grotto—for the first time was a transformative and spiritual experience. We entered Holy Ground. Everywhere one looked, there was beauty, serenity, and holiness.

We took the *malades* to the Church of St. Bernadette for Mass and to have a special washing of the feet. While this is normally done on Holy Thursday as part of the Triduum, this beautiful act was the first step toward healing. During this act, there was a litany of the Saints interspersed with a litany for each of our *malades* by name, followed by, “Heal your people.” This still rings in my ears.

**Theresa Van de Ven** is a longtime Cathedral parishioner and staff member.



This was followed by our first taste of Lourdes water. Special hands-free spigots were installed due to the pandemic, and we drank freely, splashing water on ourselves and on the injuries of our *malades*.

Day after day, we visited most of the churches and spent time praying at the Grotto itself. One of the *malades* requested we revisit the Grotto for our own rosary. Having been instructed to serve the *malades*, a small group of us did so without hesitation, despite the rain coming down. We prayed the rosary, and it felt like I had just learned it for the first time—understanding the words with a fervent intensity that I hadn't experienced before. It has become a consistent prayer now, living within me.

We had the extraordinary experience of listening to Fra. deFrancisis, the medical doctor in charge of determining if a healing is a true miracle. He wove the history of Lourdes with medicine to share what it takes to declare a healing as a miracle. What science and modern medicine dictates may be very different to what the faithful sees as a miracle. And even under intensive scientific scrutiny, miracles—truly inexplicable healings—have happened.

Each evening at 9pm, there is a Marian Procession at Lourdes. We watched the sun go down, and then slowly, candles were lit and spread throughout the

plaza. The Rosary was done by many voices and in many languages. The universal Church indeed was indeed present. A brightly lit statue of our Mother was brought through the crowd as we sang and prayed.

The days were filled with love, prayer, camaraderie, and healing. As we drank the water, prayed the Rosary, walked in the Domain of Lourdes, and lit candles for loved ones, we shared the joy of being in the presence of holiness. In witnessing the faith of our *malades* and their caregivers, our Dames and Knights, our volunteers, my own faith deepened.

We visited the home of St. Bernadette, the Cachot, which translates to “dungeon,” a small, dark, humble place where the family lived. Nearby was the Church she was baptized. We were walking in the footsteps of our humble Saint.

It all seemed to end too soon. The real story of Lourdes encompasses more than these few words. It is more than a trip to witness a bit of Church history. It is the journey of the faithful looking for healing—the spiritual healing we all need. Being in Lourdes, experiencing the water, praying at the Grotto—it is the miracle. ♦

# A Powerful Prayer and Blessing

## *Vespers and Benediction of the Blessed Sacrament*

It's 4:00pm on a Sunday afternoon at St. James Cathedral. It's very quiet and peaceful. The votive candles are flickering, and the afternoon sun streams in through the west entrance and stained glass windows. A small group of people are gathered in the pews. It's very comforting to see those who come every week to Vespers. The ministers, cantor, and Father Ryan enter the Cathedral, accompanied by organ music, and the beautiful service of Vespers begins. Vespers, also known as "Evening Prayer," gives thanks for the day and makes an evening sacrifice of praise to God.

"Vespers is part of the Liturgy of Hours," Corinna Laughlin, the Cathedral's Director of Liturgy, explains. "The Liturgy of the Hours is an ancient form of prayer that goes back to the earliest days in the Church. As the name suggests, this prayer is all about sanctifying the 'hours' of the day with prayer. Also known as the Divine Office, it is prayed daily by bishops, priests, deacons, and religious around the world."

"When we pray the Liturgy of the Hours, we pray mostly in the words of Scripture, especially the Psalms. The Book of Psalms in the Bible was the prayer-book of the Jewish people in Jesus' time, and it continues to be our prayer-book today. In fact, the Church tells us that when we pray the Psalms as a community, we are praying in the voice of Christ, who intercedes for us with the Father."

The Easter candle in the Cathedral features prominently during Vespers. From it, all of the other candles for Vespers are lit, including the beautiful candelabra on either side of the monstrance on the altar, and even the candles at the Mary shrine.

After the *lucernarium*, or offering of light, the Blessed Sacrament is exposed on the altar in the monstrance. There it remains during the service, Christ's great love for us and with us, as we continue to pray the psalms, hymns, the Magnificat, and the prayers of the faithful. A beautiful moment follows when the Blessed Sacrament, in the Monstrance, is lifted by Father Ryan over those present in the sign of the cross. Following this, as we chant the Divine Praises... "Blessed be God... Blessed be God's Holy Name... Blessed be Jesus Christ, true God and true Man. Blessed be Jesus in the most Holy Sacrament of

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**Patty Heffernan** is a longtime Cathedral parishioner and a regular attendee at Sunday Vespers for many years.

the Altar..." we realize the powerful blessing and healing we have just received. It's hard to describe the feelings of that moment.

Following the blessing, Vespers concludes with the singing of the *Salve Regina*, as we all turn toward the statue of Mary in the north transept. Father Ryan, the ministers, and the cantor process out of the Cathedral, and the Blessed Sacrament is placed back inside the Tabernacle.

Father Bill Heric is a regular at Sunday Vespers. "When I was ordained over 40 years ago, I made a promise to daily pray the Liturgy of the Hours. While that usually is a solitary prayer for me, I do cherish the times when I have the opportunity to pray the office in a community which is the ideal way to celebrate it. About nine years ago, I discovered the beauty and reverence of Sunday Vespers at St. James Cathedral. It has become a regular staple of my observance of 'The Lord's Day.' The opportunity to pray with my old friend Father Ryan is special to me, as is the opportunity to occasionally substitute as the presider when he is away. The community who gathers for this beautiful prayer is also dear to me. While most remain nameless, the prayer we share in this liturgy clearly makes me see them as brothers and sisters in the Lord. If you have never done so, give yourself a gift and attend Sunday Vespers at the cathedral. You will most likely see a priest there with white hair. Come say hello!"

Cathedral parishioner Marilyn Brink is another regular at Sunday Vespers. She reflects on the experience in this way:

"Vespers begins with Exposition of the Blessed Sacrament. Since early childhood, this devotion always stuns me, rocks my world. I am on Holy Ground--*I have seen the face of God and lived!* The Monstrance, the burning bush, containing the Eucharist, the greatest gift of all. But, wait: there's more! We begin reciting the Psalms, side one and then side two, back and forth. There's a rhythm to it and a feeling of joining together and sharing, almost like a call and response. We reverently chant biblical poetry that praises and thanks our Creator. While praying this way, I cannot help but feel connected not only to those in the pews next to me, but to those who have sung these very prayers in monasteries and churches since ancient times. We are all one, bound together always by a loving, gracious God. Then Mary's Magnificat is sung and is



"Vespers is my transition between the week that was, and the one beginning. It links me to all my sisters and brothers around the world and through the centuries who have prayed these prayers. I love the music, the prayers, the silent pauses, the community that gathers. It is a treasure!" says Mimi Krsak. Vespers with Benediction of the Blessed Sacrament is celebrated every Sunday at 4:00pm in the Cathedral.

accompanied by the gentle rocking of the thurible, releasing sweet incense carrying our prayers, gratitude and hopes to heaven. I always leave church after Vespers ready to rest, grateful for the past week's many blessings and lessons learned and, confidently looking forward to the new joys and challenges of the week to come."

Mimi Krsak is another regular attendee. "Vespers is my transition between the week that was, and the one beginning. It links me to all my sisters and brothers around the world and through the centuries who have prayed these prayers. It is an opportunity to pray in community. I feel connected to my grandparents, married more than 110 years ago at St. James, to my dear friends the Trappist Monks in Oregon, and to the whole church. I love the music, the prayers, the silent pauses, the community that gathers. It is a treasure."

I can't imagine a Sunday without Vespers. For me, attending Vespers each Sunday afternoon in the

Cathedral gives me all the strength I need to meet the challenges of the week to come. I know that I don't face them alone, but with the grace and blessing of God's divine presence.

Almighty God,  
we give You thanks for surrounding us,  
as daylight fades,  
with the brightness of the vesper light,  
and we implore You that, as You enfold us  
with the radiance of this light,  
so You would shine into our hearts  
the brightness of Your Holy Spirit. ♦

# Annual Report to the Parish

*The Cathedral wraps up Fiscal Year 2020-2021*

Dear Friends,

Each year at this time, we publish a report on the financial condition of the parish. As you reflect on how you will support the Cathedral parish in 2022, I hope that the information contained in this report will help inform your decision. The report details not only the dollars and cents, but also some of the ministries and activities which are made possible through your support.

Our fiscal year runs from July 1 through June 30.

**For the fiscal year ending June 30, 2021, our total parish income was \$5,352,944.**

- Sunday and holy day collections (46%)
- Various gifts, grants, and bequests (25%)
- Business income (including land lease, fundraisers, Cathedral Bookstore) (21%)
- Paycheck Protection Plan loan forgiveness (8%)

**Total expenses for the year were \$4,765,015.**

- Salaries, benefits and other personnel-related expenses (50%)
- Parish assessment by the Archdiocese (4%)
- Our annual support of six central area Catholic schools and parish scholarships for Rainbow Schools and high schools (5%)
- Supplies, operating costs for the maintenance and improvement of the Cathedral, other parish buildings, and grounds, etc. (41%)

**This left us with a surplus in 2020-2021 of \$587,929.**

You will notice that last year at this time, we projected a modest surplus of \$77,676. The forgiveness of our PPP loan accounts for much of the surplus, but the financial health of the parish—extraordinary during this year of all years—is, more than anything, a remarkable testimonial to your generosity and to the

Income and Expense	Projected 2020-2021	Actual 2020-2021	Projected 2021-2022
Sunday & Holy Day Collections	\$ 2,315,000	\$ 2,472,827	\$ 2,624,000
Bequests	176,000	179,821	188,000
Other gifts, grants, ACA rebate	751,086	1,200,597	1,096,990
Called to Serve Rebate ( <i>designated for Columbarium</i> )		112,883	
Business income ( <i>land lease, bookstore, fundraisers</i> )	891,346	977,863	1,049,492
Paycheck Protection Plan* loan forgiveness		408,953	
<b>Total Income</b>	<b>\$4,133,432</b>	<b>\$5,352,944</b>	<b>\$4,958,482</b>
Staff salaries & benefits	2,394,884	2,394,224	2,707,040
Supplies ( <i>including postage &amp; printing</i> )	230,900	231,666	339,996
Operations & Maintenance	210,000	250,161	228,500
Capital Expense**	13,000	101,956	70,000
Columbarium construction ( <i>covered by Called to Serve Rebate and restricted donations in FY 19-20 and 20-21</i> )		549,901	
Contracted Services ( <i>includes insurance premiums, police officers, service contracts, &amp; contract musicians</i> )	369,271	341,888	498,575
Business Expenses ( <i>including bookstore and fundraising expense, hospitality, donations to others</i> )	109,600	117,232	195,998
Utilities, vehicles	288,500	342,786	329,414
Archdiocesan assessment	191,848	191,848	178,460
Rainbow Schools and Scholarships	247,753	243,353	341,795
<b>Total Expense</b>	<b>4,055,756</b>	<b>4,765,015</b>	<b>4,882,279</b>
<b>Surplus (Deficit)</b>	<b>\$ 77,676</b>	<b>\$ 587,929</b>	<b>\$ 76,203</b>

\* The Paycheck Protection Plan (PPP) was established by the Federal Government in March 2020 to incentivize small businesses to keep workers on payroll and/or to rehire laid-off workers that lost wages. The Cathedral received the loan in FY19-20 and it was forgiven FY20-21.

careful stewardship of our Finance Council and Cathedral staff.

It's worth noting that because of the ongoing pandemic, our expenses continue to be significantly down from past years. Several staff positions remain unfilled, and the suspension of our on-campus programming has resulted in substantial savings in supplies and other expenses. We know that as life gradually returns to normal, our expenses will increase.

It's good for you to know, too, that our Finance Council meets every month to monitor the finances of the parish and to advise me and my team on financial matters. I am immensely grateful to them for the way they share their time and expertise with me and the parish. As you will see from the projected income and expense for 2021-2022, we are being cautious in our budgeting for the coming year. It's impossible, of course, to know what the future holds, but we are assuming we will continue to experience reduced operations throughout the coming Fiscal Year, including some restrictions on in-person gatherings and, alas, on choral music-making. We also anticipate the continued suspension of ministries like coffee hour and babysitting, until it is safe to resume them.

### Liturgy and Music

It has been a year like no other. Last July 1, we were still limited to just 100 people in the Cathedral. In September 2020, we installed a new livestream system which was a huge step up from the iPhone which served us so faithfully during the first months of lockdown. Slowly, we resumed our pre-pandemic Mass schedule, first opening the 5:30pm Saturday Mass to the public, followed by the 8:00am and 10:00am Masses; the Sunday Noon Mass was added in November 2020; and the Sunday 5:30pm returned in March 2021.

While an average of around 1,100-1,200 come to Mass in person each weekend, still there are hundreds who connect with the parish via the Sunday morning livestream Masses. I continue to receive letters each week from people near and far who find the livestream Mass a lifeline during this difficult time.

Our music program has faced special challenges due to the impossibility of safely gathering our choirs. However, our Youth Music Program has continued to meet by Zoom and were able to create a truly wonderful Advent Service of Readings and Carols for all of us to join in from our homes, as well as an extraordinary "Virtual Choir" performance to round out the school year. Our Cathedral Choir has been able to connect by Zoom as well, and we look forward, as they do, to the day when we will once again be able to enjoy the splendid gift of those 70 voices.

### Outreach to the Poor

Apart from a break of several weeks during the first part of the lockdown, Cathedral outreach ministries have continued to thrive, always putting the safety of our guests and volunteers first. The Sunday Early Breakfast started up first, on May 31, 2020, followed in short order by the Cathedral Kitchen, in June 2020. And it hasn't been closed a day since! It has been wonderful to see our guests come back—only a handful at first, but as the word got around, they made their way back to the Cathedral in ever greater numbers. For the safety of all, we are still doing primarily takeaway meals. Our guests (averaging around 80 a night) get a hot entrée, as well as a sack lunch with sandwich, dessert, fruit, and beverage.

And our Cathedral Kitchen Garden is thriving. An extraordinary all-volunteer crew has turned what was once a vacant lot into something truly beautiful. Special thanks are owing to Sue Williams, designer, whose vision and hard work have really made the garden what it is. The garden produces hundreds of pounds of vegetables and fruit for the Cathedral Kitchen and St. Mary Foodbank.

### Life at the Cathedral Parish

In addition to all programs and sacramental celebrations which make up the life of the parish, a few special events stand out in the past year. On July 16, 2020, Archbishop Etienne received the Pallium in a solemn Mass in the Cathedral. On September 27, 2020, we celebrated the Centennial of the Society of St. Vincent de Paul in Seattle/King County. On November 1, we hosted an extraordinarily moving and powerful interfaith prayer in the Cathedral on the eve of the Election. And we marked the anniversary of George Floyd's murder with a special prayer and commitment to justice in the Cathedral on May 25, 2021.

In addition, the Cathedral Columbarium, a dream of mine for many years, finally became a reality. It is a wonderful addition to the Cathedral campus and a beautiful repurposing of a neglected space.

All of this was made possible by your generous contributions. Your support of the parish during these difficult times fills me with gratitude and even awe! We don't know what the future holds, but if there's one thing we've learned in the past year, it is that we can carry on, even in circumstances we could never have imagined. You're the ones who make that possible. Thank you!

Sincerely yours in Christ,



Father Michael G. Ryan, Pastor

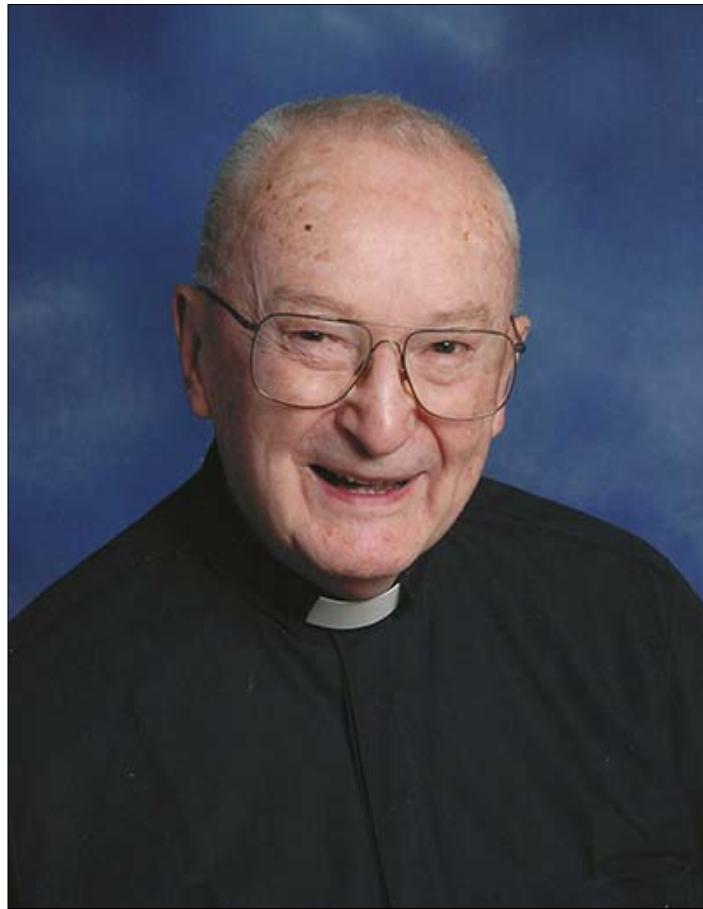
# Remembering Father Dick Ward

*Father Ryan pays tribute to a remarkable man*

**F**ather Dick Ward served as my Vicar (or my “wing man,” as he called it) here at St. James for the first six years of his ministry as a priest. But I’d known him a long time before he was ever assigned here as a priest.

Back in the early 1980’s, Archbishop Hunthausen received a very nice invitation from a couple in Our Lady of Family parish in Magnolia. I happened to know them quite well because I was in residence there at the time. Their names were Dick and Norah Ward. Their invitation was simple. Would the archbishop join them at their home for dinner? He asked me what I thought and I told him I was sure it would be an enjoyable evening. When he accepted, he asked if I could come along, which I did. The thing I remember about that evening is not the drinks and dinner (although I’m sure they were excellent and probably included Dick’s patented apple pie for dessert); no, what I remember is that toward the end of the meal, Dick put his napkin down on the table, turned to Archbishop Hunthausen, and said, Now, what are we going to do to feed the poor of the world?”

It was nice that he said “we” and not “you” because it gave the archbishop the opportunity to turn the question back on Dick. Which he did. And Dick was prepared with an answer: He told him, ‘Instruct all your pastors to turn over one Sunday collection each month to a fund for feeding the poor. If it catches on, and other dioceses pick it up, the problem will soon be



Father Richard Ward, MD. August 7, 1925—October 4, 2021

solved. The poor of the world will be fed!’

Well, it wasn’t often that Archbishop Hunthausen was speechless – although he always thought very carefully before he spoke – but this time he did search for words and, as I recall, all he did was thank Dick for the challenge and for stretching his horizons. And he promised to bring the matter before the Priests’ Senate, as it was called in those days. Which he did, as the minutes should show. And the reaction? Well, it was pretty much what you would expect from a bunch of pastors trying to keep the lights on, make payroll, and retire their debts! And so the poor of the world still go hungry.

If I hadn’t known Dick Ward before that evening, I certainly came to know him then. The memory of that evening brings to mind the familiar passage from the Book of the Prophet, Micah. “You have been told, O man, what is good and what the Lord requires of you: only to do justice, to love mercy, and to walk humbly with your God.” Those few words sum up Dick Ward better than a learned theological treatise or a monograph in a highbrow medical journal ever could. I witnessed those qualities that evening at dinner, and I saw them unfold day after day in the years we got to work together here at the Cathedral. Dick was always ‘loving mercy’ and showing mercy. I think of how he would drop whatever he was doing and come down to the rectory parlor to counsel someone in distress – a street person, a mentally ill person, or just someone in need of a caring, listening ear and heart. Dick never said no. And he spent hours on end that way – always

This article is adapted from Father Ryan’s homily at Father Dick Ward’s funeral Mass on Saturday, November 6, 2021.



Left, Father Ward joins Father Ryan and Father Bill Gallagher at the celebration of the Cathedral's Centennial, 2007.  
Right, marking his 90th birthday with the Cathedral staff in 2015.



with kindness, always with compassion, and with just enough Irish good humor to lift drooping spirits.

And, of course, the 'walk humbly with your God' part is what Dick Ward did all his life long – from his days in medical school, to his years in the Air Force, to his long and storied career as professor of anesthesiology at the University of Washington, to the way he and Norah raised their family, to his nearly 30 years as a priest of this archdiocese. Dick had many stellar achievements in life, but he always, always walked humbly with his God.

It must have been late 1988 or early 1989. I was in my first few months as pastor of the Cathedral. Dick called me one day and invited me to have breakfast with him. We set a time – a Saturday morning, as I recall – and he picked me up in his racy, high-end car (one of the few luxuries he allowed himself!). I imagined we'd be going to the I-Hop or Denny's, but when we arrived at the imposing drive-in entrance of the Four Seasons Olympic Hotel, it occurred to me that this was to be no ordinary breakfast. And there was bit of *de ja vu* about it because after we were well into our mimosas and eggs benedict, Dick put down his napkin (what was it about that gesture!), looked me squarely in the eye, and said, 'what would you say if I told you I wanted to be a priest?' Well, as nearly as I recall, former vocation director that I was, I said something like. 'I'd say, good for you, Dick. Good for us. What a great idea!' I promised to follow up by making the necessary introductions, he paid the bill, and up the hill to the Cathedral we went in that cool, sporty car of his!

Before long, Dick was on his way to Hales Corners, Wisconsin (or 'Hells Corners' as he invariably called it)

where he began his theology studies and his preparation for the priesthood. Four years or so later, he was a newly-minted priest – ordained right here in St. James Cathedral in June, 1993 – and featured prominently in the pages of the Seattle Times – not to mention People magazine. After all, it's not every day that a man at the height of a highly successful career, with three children and a gaggle of grandchildren, gets ordained a Catholic priest!

The Gospel passage I chose for Dick's funeral includes the familiar words inscribed in the oculus above the Cathedral's altar, words Jesus spoke at the Last Supper: "I am in your midst as one who serves." Dick Ward certainly embodied those words on the day he was ordained a priest in this Cathedral. But that was not the first time he first took those words to heart. He had taken them to heart and lived them all his life long – most especially as he and Norah loved each other and worked together to raise three wonderful kids. Servants Dick and Norah were, and faithful servants, too. No surprise, then, that living a life of humble priestly service came quite naturally to Dick. With him there no fuss, no frills, no falderal – just the real thing: presence to people, care for people, wise counsel for people, preaching the gospel, yes; but far more importantly, living the gospel!

Dick always let Shakespeare have the last word in every funeral homily he gave, so I'm going to do the same. And so, "Good night, sweet prince, and flights of angels sing thee to thy rest!" ♦

# Cathedral Almanac

*Snapshots of life at St. James Cathedral, April – December, 2021*

## April 2021

**29.** A memorable day in the history of the Archdiocese of Seattle: as part of the rededication of the old St. Edward's Seminary Building at St. Edward State Park, the cornerstone blessed and sealed by Bishop O'Dea in 1932 was opened and the contents restored to the Chancery Archives. The old seminary has found new life as the Lodge at St. Edward State Park.



## May 2021

**1.** Bishop Mueggenborg presided at the annual Inclusion Ministry Mass, which celebrates the gifts our special needs community brings to our local church.

**5-12.** The Cathedral had the privilege of hosting a unique, pandemic-era Seattle Opera production of *Tosca*. "The star of this production is Seattle's iconic St. James Cathedral," wrote Zach Carstensen in his review. And Father Ryan made a cameo appearance in the opera in Act III, playing the role of – the priest! As a thank you to the Cathedral community, Seattle Opera offered a YouTube screening free of charge to Cathedral parishioners.



**From top to bottom:** Cornerstone ceremony at the old St. Edward's Seminary, April 29; *Tosca* filming in May (photo courtesy Seattle Opera); multicultural Corpus Christi

**23. Pentecost.** In his homily for today, Father Ryan said: "A museum of memories. That must

not be the Church; it must not be our life! A museum of memories is the very opposite of the New Creation that is Pentecost because the Holy Spirit of Pentecost comes to us in fire to awaken and embolden us – to make us eager to renew and repair relationships – relationships within families and among friends, relationships between peoples and nations, and, yes, our very relationship with the creation around us."

**25.** On the first anniversary of George Floyd's murder, representatives of parishes in the South Seattle Deanery participated in a **Prayer, Healing, and Action for**

**Racial Solidarity.** Archbishop Etienne presided and each parish offered prayers and made a public commitment to work for Racial Justice.

## June 2021

**5.** On the eve of **Corpus Christi**, multicultural communities from around the Archdiocese gathered with Archbishop Etienne for a special Procession with the Blessed Sacrament following the 5:30pm Mass.

**6.** It was a joy to have our traditional **Corpus Christi procession** following the 10:00am Mass, concluding with Benediction on Terry Avenue. "The Body of Christ is the Bread of Life," Father Ryan said in his homily. "Without it, we starve. And the Blood of Christ is our cleansing and our healing. Without it, we falter, we lack the strength we need to go on."

**7.** Mondays in June the Cathedral hosted a **vaccine clinic** in partnership with King County Public Health. About sixty community members were vaccinated. Participants included parishioners, Cathedral Kitchen guests, First Hill neighbors, members of the nearby construction crew, and a large group from a local treatment center. The nurses

arrived each week armed with lifesaving vaccines and a spirit of kindness; it was a joy to host them.

**26. Archbishop Etienne ordained three men to the priesthood:** Kyle Poje, Michael Barbarossa, and Val Park.

## July 2021

**25.** We celebrated the Feast of **St. James the Greater**, our patron. It was a special treat to have the Parish Picnic back after a one year hiatus, complete with hot dogs, hamburgers, and live music.

31. The Cathedral was honored to host the **Sisters of Providence** Jubilarian celebration.

## August 2021

30. The **Hunthausen Charity Golf Tournament** returned this year, at Glendale Golf and Country Club in Bellevue. The Tournament, sponsored by Pagliacci Pizza, was our most successful ever, raising over \$190,000 in support of the Cathedral Kitchen and other outreach ministries of St. James Cathedral.



## September 2021

8. Bishop Dan Mueggenborg celebrated a farewell Mass with Chancery staff and well-wishers. Pope Francis appointed Bishop Mueggenborg Bishop of Reno, Nevada, on July 20.

11. Archbishop Etienne presided at a special Mass on the **20th Anniversary of September 11**.

19. Father Ryan offered a special **blessing of catechists** at Noon Mass. Our Children's Faith Formation programs have continued uninterrupted throughout the pandemic. As 2021 draws to a close, classes are still held on Zoom.

23. Seattle University held an **Inaugural Mass for Dr. Eduardo Peñalver**, the first lay president in the university's history.



**From top to bottom:** Father Ryan with Martha and Mike Galvin and Sasha Mitronovas of Pagliacci Pizza at the Hunthausen Tournament, August 30; Prayer in Honor of all who have died of Covid-19, November 8 (photo by Stephen Brashear); Remembering Kathleen McCabe, who died suddenly on October 17.

## October 2021

7. **Holy Ground**, a Bible study series led by Patty Bowman and Patty Repikoff, explored the questions: Where was Jesus from? Where did he minister? Where did his ministry lead him? And where does his life and ministry lead us? Dozens participated in the four sessions during the month of October.

17. In union with bishops throughout the world, Archbishop Etienne celebrated a special Mass for the **Opening of the Synodal Process**. "As Church, we are all one body, from Pope Francis to the newest baptized, from Bishops to laity, religious men and women; deacons, priests, rich, poor, married, single, homeless, man or woman, child or elder, people of every nation, we are the one Body of Christ, journeying together.

Think of the enormity of this event and moment. This is the largest consultation of the human family in history.

Mostly, it is an exercise of our faith as members of the Body of Christ." (Read more on pages 8-9 of this journal.)

23. Many members of our Native American community gathered for a special Mass in honor of **St. Kateri Tekakwitha**.

30. At the 4th annual **Mass in Honor of all Our Saints**, many different cultural communities gather in the Cathedral to give honor to the saints, carrying images of saints representing the rich diversity of the Catholic Church in this region.

## November 2021

2. Our traditional **Mass of All Souls** with Duruflé's sublime Requiem brought hundreds to the Cathedral.

6. Archbishop Etienne presided at the Funeral Mass for **Father Richard Ward, MD**. Read excerpts from Father Ryan's homily at the Mass in this issue, pages 20-21.

8. A special Mass was celebrated for **all who have died of Covid-19**, in our own country and around the world. As of printing, 775,000 have died in the US, and more than 5 million worldwide.

11. At our annual **Mass for the Deceased Homeless**, we gathered to remember the 221 men, women, and children who died on our streets and in

our shelters in the past year.

12. We celebrated the Funeral Mass for **Kathleen McCabe**, our Director of Faith Formation, who died very suddenly on October 17. In his homily, Father Ryan paid tribute to Kathleen with these words: "Kathleen's faith never wavered even in the face of trials and tragedies too painful even to think of. And because she had that kind of faith, she was the perfect mentor for everyone she accompanied along the journey of faith. It wasn't just that she was good when it came to talking about faith or sharing her faith – she was, of course – but more importantly, it was her example that spoke – the way she lived her faith with courage and confidence and always with joy." Rest in peace, Kathleen. ♦

# ST. JAMES CATHEDRAL

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## Christmas at your Cathedral

**Friday, December 24, 2021**

**5:30pm \***

THE NATIVITY OF THE LORD—VIGIL MASS  
The Very Reverend Michael G. Ryan,  
Presider & Homilist

9:00pm CAROL SERVICE

**10:00pm \***

THE NATIVITY OF THE LORD—MASS DURING THE NIGHT  
The Most Reverend Paul D. Etienne,  
Archbishop of Seattle, Presider & Homilist

**Saturday, December 25, 2021**

**8:00am \***

THE NATIVITY OF THE LORD  
Father Ryan, Presider & Homilist

**10:00am \***

THE NATIVITY OF THE LORD  
Father Ryan, Presider & Homilist

**12 Noon**

THE NATIVITY OF THE LORD  
Father Ryan, Presider & Homilist

**4:00pm**

SOLEMN VESPERS OF CHRISTMAS  
Father Ryan, Presider

**5:30pm**

THE NATIVITY OF THE LORD  
Father Ryan, Presider & Homilist

*Masses indicated with \* will be livestreamed.  
Visit the Cathedral website for details.*