

In Your Midst

A JOURNAL FOR ST. JAMES CATHEDRAL PARISH

Summer 2020

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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Holy Week, 2020. The Cathedral was nearly empty, but thousands were present at the liturgies via livestream.

The Body of Christ Speaks

*Parishioners reflect on their experience of finding hope
and finding God during the coronavirus pandemic*

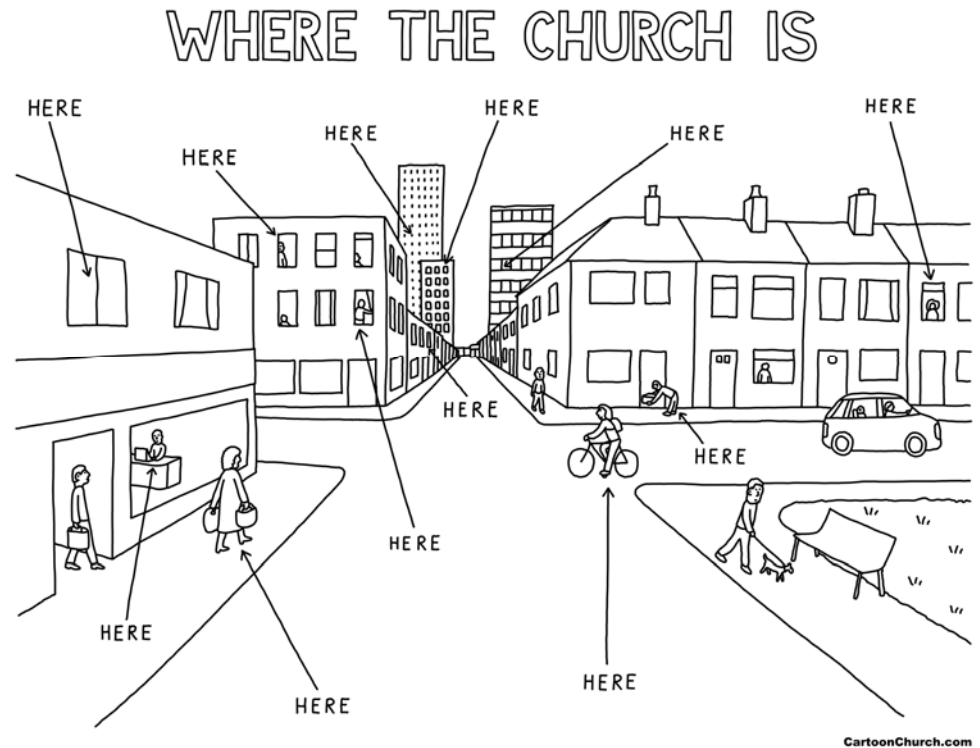
I miss holy water. I miss the smell of incense. I miss the way the light comes through the oculus after it's been raining for months. I miss watching the chubby babies get baptized. But mostly I miss you all... terribly.

I miss passing the peace and talking to you at coffee hour. I miss that red sweater you wear each Pentecost. And you, I miss the seersucker suit you were going to wear on Easter. I was praying for a couple of you who were to be baptized at the Easter Vigil. I don't know your name but God knew who I was talking about.

There are so many of you who don't know my name and I don't know yours, but we've been watching each other for years. You've watched my boys grow from babies to little men. And I've watched your faithfulness, your love for God and for our church. Even though we are not connected through the Eucharist right now, we are connected through our prayers. I can feel them and I hope that you can feel mine too.

I want you to know that I haven't lost my joy. Not to say I don't have difficult days. I do but isn't this really what our faith had been preparing us for? It's easy to have joy when life seems stable and under control. It's another to find joy in chaos and isolation. St Paul reminded us this from his prison cell and we know that joy is the fruit of the Holy Spirit within us. And in the book of James we are told to Consider it all joy, when we encounter trials, knowing that the testing of our faith produces endurance.

So I've been intentionally looking for joy, each day. Those joyful moments are often a reflection of when we felt loved or felt God's presence. Seeing a bald eagle flying overhead, a surprise call or distanced visit from a friend or a tickle fest with my boys. I've heard it



Cartoon by Dave Walker, originally published in *Church Times* (UK). Follow him on Instagram or Twitter @davewalker. He has made the wonderful drawings used in this article available free for church use.

said, The Joy that isn't shared, dies young. So in the evenings we take turns answering the question, Where did you find joy today? around the dinner table.

Not only does our joy not die, it multiplies when we hear a sacred moment through the eyes of our loved one. Even on tough days, as we look over the hours to try to find a moment to share, we realize, there were many. I've begun to end Facetime and Zoom calls with this question too. Where did you find Joy today?

This way we do not hang up spent, heavy and deflated from the frustrations and trials we shared and supported each other through, but laughing, overflowing with love and joy. I've heard it said that "Joy is the infallible sign of the presence of God".

So I ask you, my dear church family, my home, Where did you find Joy today? Share it with us and it will grow.

Shemaiah Gonzalez

Like many of you, I miss the Cathedral. I miss the beauty and majesty of the building's soaring Italian Renaissance architecture. I miss the consuming, chest-vibrating sound of the cathedral organs. I miss the subtle smell of incense and the nostalgic taste of the eucharist. But above all – I miss the people. Whether it be the chatty EMs checking in before noon mass, or the guests staying overnight at the Winter Shelter, the cathedral brings together a unique and talented group of people who together accomplish extraordinary things in Jesus's name.

Losing that physical community has been difficult. It's also been difficult to have lost the in-person visits with people I used to see often – my friends and co-workers. I see much less of those people, and when I do see them, it's on a screen, which feels odd when we're in such close geographic proximity to each other. But I've also been surprised by what I've gained from all this. Because long distances are no longer a factor in social plans, I've gotten much closer with friends and family from whom I am geographically far.

At this point in our lives, my family is spread out across the United States and spread thin on time – particularly with five kids between my three sisters. Finding time to connect with my family for a call has historically been difficult and, I'm a bit ashamed to say, rare. Now though, with all of our in-person commitments on hold, my family is as equally accessible as are my friends here in Seattle, and we've done frequent family video calls. I've gone from most of my interactions with my nephews being occasional Facebook likes on their photos to making funny faces and trying out all the special effects on Facebook messenger. Reconnecting with these people in my life has done more than just bring me joy – it's given me perspective.

I guess that by now I shouldn't be surprised that God can continue to surprise me, but He does. He regularly takes my priorities and plans and turns them upside down, giving me a whole new perspective. He makes the familiar unfamiliar, and the unfamiliar familiar. He makes the exciting mundane, and the mundane exciting. He makes the far close and the close far.

I look forward to when I can reunite with my family at the Cathedral, but for now, I'm thankful for God's gift of perspective.

John Kemnetz

I miss seeing you all and coming together in prayer to receive the Eucharist in our holy gathering place of St. James Cathedral. You have been in my prayers during these challenging times. I hope this message finds you well and in good spirits. If not, I hope connecting this way can bring a sense of comfort

– we are indeed in this together!

My husband and I are parents to three teenagers and a wonderful dog of 8 years named Coco. She has become an unofficial therapy dog for us all during these times of anxiety. She is very happy in return because she has her entire pack at home every minute of the day. The cutest thing is how she goes to work with my husband each weekday in our sunroom, his makeshift home office. She gathers up all her stuffed toys, relaxes on the carpet, and gets to work...being the calming presence she is. Coco teaches us a lot. She doesn't live in the past or worry about the future. She goes with us on daily neighborhood walks and her excitement level rises with the number of family members that join. When she has her whole family together, she is the most exuberant, jumping for joy as we set off together. This reminds me of us, the Body of Christ. May we jump for joy when we are finally all together again!

I remember receiving a phone call from Father Ryan a few weeks into the lockdown to check in with our family and see how we were faring. This was a perfect example of a small thing done with great love and it put quite a smile on my face. I told Father Ryan that much to my surprise our family was experiencing harmony at home together. We were cooking and baking, creating music, playing games, decluttering, reading, watching movies, and going on walks with Coco. Without speaking it directly, we had each decided to occupy this new reality with love. Now to be perfectly honest, since that initial lockdown honeymoon period, we have had some stressful days here and there – we are a human family after all, but love always has the last word.

St. Therese believed and taught that “everything is grace” – that God's face and presence could be experienced in every person and situation of our lives. May we be present to others with love in our hearts and actions during this time of uncertainty. Be well. Stay Safe. Peace be with you!

Tami Kowal

As I consider blessings emerging for me out of this pandemic, I do so humbly, deeply aware of my privilege in the face of those who, pre-pandemic, already struggled to survive life's inequities, whose lives now are doubly disrupted – unhoused people, refugees, migrant workers harvesting our food. I am able to work from home, but I hold awesome gratitude for my younger Catholic Community Services colleagues who daily risk their lives on the front lines for the poorest among us.

I am a walker. Every day I walk 4 or 5 miles to the lake and back. Since March my walks have become a saving grace. As the “stay at home” order unrolled,

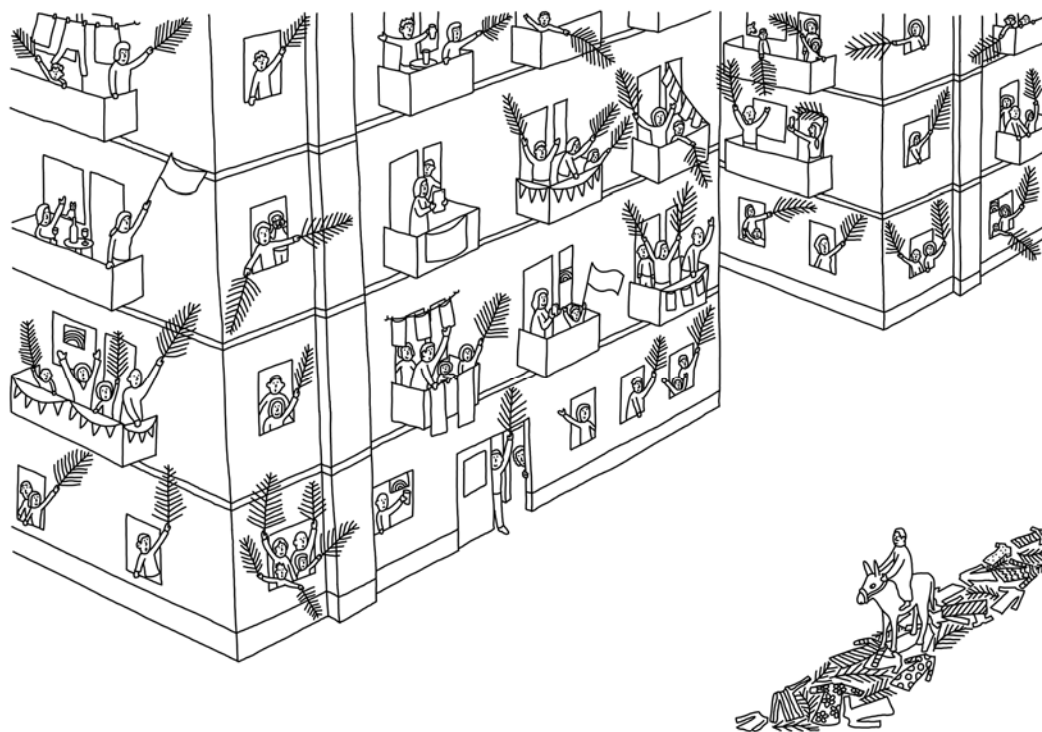
ferns began unfurling fronds, daffodils and camellias and cherry trees started blossoming, birds returned singing, and every day I walked more astonished at the natural world's capacity to awake and rise up despite Covid-19's threats. The words of the poet Gerard Manley Hopkins came to mind... "nature is never spent; / there lives the dearest freshness deep down things..." Each day now I ponder what dear freshness lives deep in my own soul, or in our world, or in our church, what waits to be awakened to heal our anxious and desperate world?

As Lent ended, I wasn't looking forward to a "stay-at-home Zoomed" Easter. But the Easter angel's message, "He is not here, he is risen!" marched right through the security system of my quarantined heart and reminded me that God's grace can never be locked down, even if I am! This Easter season I find the unlocked presence of the Risen Jesus everywhere, roaming free, available for spiritual communion, eager to surprise, console, hidden as the dearest freshness in my heart, in endless Zoom calls, in masked shopping lines, in desires to sew masks and bring food to shelters.

If I believe the Easter proclamation---that life conquers death, that self-emptying love trumps fear and greed, that compassion will not stay home or be locked down, then I need to get going, to follow the Risen Shepherd leading me through the narrow gate of this surreal moment to help bring forth the dearest freshness of a more just and compassionate world.

Patty Repikoff

Once it was certain COVID hit our shores, I suddenly found myself recalling the familiar phrase "necessity is the mother of invention" and wondering if this virus would alter "business as usual". Yes, stay-at-home orders were issued to help flatten the curve and protect human life. But with the right technology, I knew we would have to re-imagine how we work, play, and

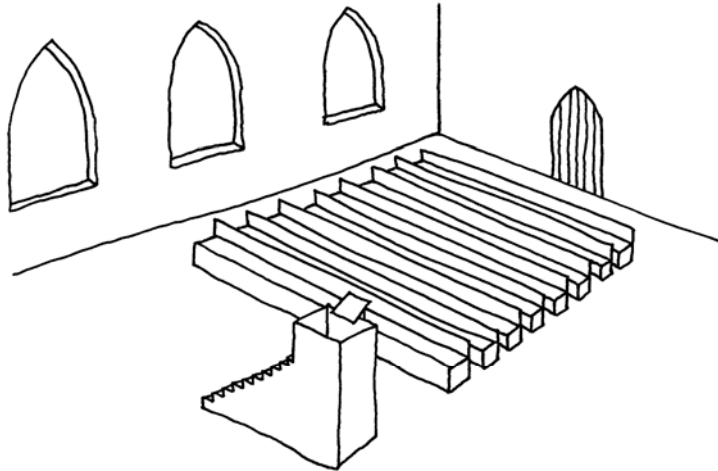


worship. We are hard-wired to be in communion with one another. And sure enough, we leveraged existing technologies to work from home, live-stream church services, and provide tele-medicine to patients with non-COVID symptoms. Working from home can be productive and minimizes the pollution from all modes of land and air transportation. Taking walks in our neighborhood is a great opportunity to marvel and just be in the presence of God's creation. And yes, we can watch virtual Mass but without the Eucharist, like most of you I'm sure, I feel short changed. It is the "source and summit" of our life. For now, we wait with great anticipation for the pandemic to end so we may once again participate in the Mass with even greater love and devotion.

When radio and television were invented, there was virtual communal prayer. For example, I recall my parents tuning into a Catholic radio station that broadcast the rosary. They gathered us up and we would pray along with the voice in the box. Last March mom managed to gather the troops once again but this time to pray the rosary as a family using Zoom! What started as a Lenten practice quickly became a daily practice to this day. I find our "rosary time" to be a very special. We take a few minutes before and after to reconnect, share hopes, fears, and struggles with one another. On more than one occasion, aunts, uncles, and cousins have joined in as well! Although it's virtual, I find this new way of experiencing community comforting.

Ruben DeAnda

THE CHURCH IS EMPTY



THIS IS BECAUSE EVERYONE IS BUSY



HELPING AT THE
FOODBANK



DELIVERING
PRESCRIPTIONS



CREATING
ONLINE WORSHIP



RUNNING THE
DEBT ADVICE CENTRE

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For myself, in my own moments of prayerful reflection, I have come to realize that the hardest part of all this for me is the uncertainty. Because, really, I like to know what's happening, what's coming down the pike. And now, during these days of the pandemic, I can't know what's coming.

And so, I have learned, once again, that I'm not in control. I don't like it, but it is the truth. And really, I never had control. We like to think we are in control. But it's an illusion. What we do have is... this moment. This moment to live in God. And with that realization comes for me a kind of freedom. A freedom born perhaps of throwing up my hands to the heavens, and then, listening, really listening, for the tender voice of Jesus.

And in this moment of surrendering myself to a God who loves me, I have been blessed with a freedom from worrying so much about what's going to happen, from fretting over how well I've done something, or what I need to do

tomorrow.

In this newfound freedom, I've become more creative. With my colleagues on the staff, I've entered boldly the brave new world of "video platforms." Never heard of such a thing. And now I'm Zooming everyday. One on one, classes, meetings, even retreats. Who'd a thought.

And so, as I move through my days, working, zooming, calling people on the phone... I am able to remain with them in this moment, and listen, really listen, and share with them pain, fear, joy.

And at the end of the day, I head out through the streets of my neighborhood to wave at people and smile at dogs, to feel warm sunlight and watch clouds gather. And then as the sun disappears, I watch lights flicker on in the windows of the homes around me, and I smell the fragrance of the lilacs. I pray for all the people in the houses and the apartments, and for all of you, my fellow parishioners, that we all might hear the loving voice of Jesus inviting us to rest in him.

*I looked to Jesus and I found
in him my Star, my Sun;
and in that light of life I'll walk,
'til trav'ling days are done.*

Rosanne Michaels

"I heard the Voice of Jesus" is a hymn we often sing at the Cathedral, and one that has always touched my heart, especially during the darker, painful times of my life. And now we are living in tough times of the coronavirus. So many people are hurting so badly, and my heart goes out to them, every day.

A wonderful friend once told me, as I was navigating one of my worst storms, that it is in times of suffering that we experience the greatest spiritual growth. Not what I wanted to hear at the time, but true I think. And now, as we navigate such a difficult time, I can't help but wonder what new life might emerge from the darkness of this pandemic.

I don't think we'll get a heavenly manual in some "Dropbox," complete with all the great stuff we should learn through this painful and tragic time. But, as we continue to hold one another in prayer, I know God is there, with us, loving us, and moving through us, so that we can be Christ for one another.

Every day, I experience members of our community caring deeply for one another... reaching out, asking how they can help. My prayer, for our own community, as well as for the country, and the world, is that we might continue to grow in love and compassion for one another.

I hope you are all well and finding some peace during this time of quarantine. Peace, perhaps, is my first wish for you because, as the mother of four teens at home and a middle school teacher to 45 adolescents, peace will likely not be the first thing that comes to mind when I look back on my time in quarantine. Like you all, I am waiting. With our days rooted in prayer, even waiting can be holy. If we look to the Old Testament, there are many translations of the word “wait”.

The first is “to bind together.” In my days of teaching Religion and English Language Arts remotely via Zoom, I have been astounded by how we have been able to come together. We have celebrated everything from birthdays to Seder meals and honored everything from Christ’s passion to our friends at the Josephinum. It truly has been remarkable.

The second is “to wait expectantly.” Three of my own children have had their Confirmation likely postponed. Rather than feel despondent about the prospect, they wait expectantly for the celebration of the year as Father Ryan keeps promising!

The third translation is “to grow silent.” Now, silence can be deafening for teachers, especially ones working under the awkward format of a Zoom call. I have chosen to hear it as a sign that seeds are taking root. Recently, a student blew my mind with his connection between our novel and Catholic Social Teaching. These connections don’t happen as readily in the din of classroom life.

The final translation is “to long for.” Of course, we are all longing for the days when we can be together, to receive the sacraments, and to put this dark period behind us. There is also an undeniable urge to bring some of our experiences with us. From my 8th grade student who took a walk for no reason for the first time in her life to my 6th grader who is enjoying spending more time with his parents, we are all longing for something better, simpler, and purer.

It is my hope that, whatever your station in life, you are able to bind together, wait expectantly, to grow silent, and to long for something better. If we do that, our waiting will not be futile. It will be holy. Peace be with all of you!

Michelle Maher

I saw a bible verse, on, of all places, a coffee cup the other day. It was John 3:17 and it went “You don’t realize now what I am doing, but afterward you will understand” and that verse started me thinking about the “why” of all of this. What am I supposed to learn from this pandemic and the effect it is having on my life and the life of those around me? I think most of us are pretty good at being grateful for

the obvious blessings in our life, like work, home and family, but, though I don’t pretend to understand the full picture of the “why” all of this is happening, I have learned that I can have a deeper appreciation for all I have in my life.

I tend to see life as an opportunity to learn and I am always looking to answer the question “what am I to learn from this?” especially when things are really hard. I bet the Holy Spirit would enjoy me looking for lessons in the positive parts of my life, but it seems like I frequently look for those lessons when life is hard. Life has been hard lately. I am an elementary music teacher and I started to see the impact and fear of this virus in late February as my students stopped attending school and eventually when our superintendent had us move to on-line education. We had about two days to prepare and I have to tell you that taking a performance-based curriculum like music and moving it to a digital format has been quite the learning curve for me and my team. It’s tough to go from feeling good at your job to feeling really bad at it in just a few short days.

I have always enjoyed my work, but since I have been taken out of the classroom, I realize how much joy and energy my students give me. This time away from them has been so difficult and no zoom meeting will ever be able to replace the fun of making music with my kids in my classroom. Yes, the mute button is a much more immediate form of classroom management, but I would give anything to be managing my students in person.

I’m grateful for my home, but more so, I’m grateful for my garden and the space it gives me to escape from the news and enter into the quiet of pulling weeds, pruning and planting new things. I’m grateful for my family, but more so, I’m grateful for the loving and patient relationship I have with my husband and the blessing of living with a 14-year old who willingly does her on-line school work and chips in when we need help with house work and taking care of our dog, Dallas. I’m thankful for my good health, but more so, I’m grateful for my ability to go on long walks, practice those yoga stretches and celebrate the moments when it gets easier to touch my toes.

I’m grateful for my church and for the spiritual leadership of Father Ryan, but more so, I am grateful for my church family that is St. James. For all of the East apse parishioners that have become my “little church” over the years. For the choir and their dedication to prayerful music for our liturgies. I yearn for the Eucharist in a way I never thought would be possible and, when we do return to the Cathedral, I doubt I will have many Sundays where sleeping in is going to be more tempting than getting up and going to Mass.

Recognizing all that I have to be grateful for has also impacted my prayer life. I find that I am praying for people in ways that I hadn't prayed for them before. I've always prayed for my students but now I'm praying for my students whose home lives are dysfunctional and who miss school, not just for their friends and their teachers, but because it was a safe place, removed from domestic turmoil and food insecurities. I pray for the homeless and those who are marginalized, who were already living on the edge of survival and now, with so many social safety nets dissolved, must feel even more vulnerable.

So, when Jesus said, "You don't realize now what I am doing, but afterward you will understand" I pray that the lessons I have learned over these last weeks and the deeper appreciation for all that I have stay with me, even when times are good.

Katherine Berry

In his Easter message a few weeks ago, Pope Francis talked about the significance of hope in this difficult time. He even repurposed a word we've been hearing a lot, calling the message of the risen Christ a "contagion of hope."

It's challenging though, for me, to hold on to that sense of hope these days. Much of the news I read in the paper and see on TV is overwhelming: no real end to this pandemic in sight and no easy remedies for the pain it is causing so many people.

Much like you, I normally get my sustenance of hope when we gather for the Eucharist. I also get a healthy dose whenever I think of the service that you offer our broken community. Both of those currents are severely curtailed at the moment. So, how does one respond?

I sincerely believe that this time calls me to be more active in cultivating the sense of hope that, before the coronavirus, I'm afraid I took for granted. Like many of you I'm trying to nurture hope by participating in our parish's virtual liturgies. In their forced simplicity they have a unique beauty. I'm paying close attention to the stories of first responders, caregivers, and essential workers – they're heroes one and all. And, I actively seek out the stories of people directly affected by the pandemic. Though this can sometimes be painful, more often than not I'm deeply moved – and renewed – by their sense of hope.

The novelist Lin Yutang once 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."

We don't know what our world will look like on the other side of this pandemic. But, I eagerly look forward to walking that road with you.

Mark Schoen

We've been going through this coronavirus crisis during Lent and now during the Easter season. It's spring, the flowers are blooming, and the temperatures are warming up. And yet, as I spend time in quiet prayer, what keeps coming to me is some music that we usually associate with Advent and Christmas – Handel's Messiah, and particularly the opening piece "Comfort Ye My People." The words for this piece come from the Book of Isaiah: "Comfort, give comfort to my people, says your God." Biblical scholars tell us that these words were written while the Israelite people were in exile in Babylon. The worst thing they could have imagined had happened: their country had been conquered, the temple had been destroyed and they had been driven into exile in a foreign land. And yet, in the midst of that grief and uncertainty, the prophet brings a word of encouragement: Comfort, give comfort to my people, says your God.

We're living through a similar time of grief, fear and uncertainty. This disease is taking lives and livelihoods. It's hurting everyone, but it's particularly hurting people who have so little already. We don't know when we'll get back to normal, or even what the new normal will look like. I've been reading a lot about how this pandemic has exposed and exaggerated so many inequalities that have already existed, and how, as we rebuild, we have an opportunity to build a more just society. And yet, in all of this, I keep hearing the musical promise of the Messiah, that we should take comfort in remembering that God has been with us in similar times of distress and has brought something new out of pain, and death and grief. Which, of course, brings me back to the Easter season, and the stunning reality of Jesus' resurrection, the victory of life over death, and of love over fear. Remembering how God has been with us in the past really does give me comfort to know that God is with us now, and that somehow, something new and beautiful will come out of all of this.

Patty Bowman

Last year about this time, our family was in Nicaragua celebrating the wedding of our god daughter, Mirna. It was truly one of the most joyous and happy moments that our family and friends have had opportunity to experience together. We laughed together, we danced together, we celebrated two of our favorite people coming together as one before God and an amazing community of friends. God's presence was truly, truly felt in this joyous occasion.

Flash forward one year, and we find ourselves in the grip of Covid-19, and terms like social distancing and quarantine have become the new daily norm. At

the time of printing, the US has reported more than 137,000 deaths from the coronavirus.

So where am I seeing God in all this?

I believe that God is alongside each life lost. I also believe that He is present, grieving alongside each family and friend mourning those lives lost. I believe he is also there next to each individual recovering from the virus.

I see His presence in the grocery workers, the police and fire department members working to keep us safe, and in all the essential workers helping us to adjust to the new normal.

I see Him in the faces of my family, as Christina, Payton, Bennett and I work together around the house, as we find new ways to laugh together, new ways to encourage one another.

Finally, every Sunday, as many of you parishioners have, we have been celebrating “virtual Mass,” tuning in to view the live-streaming from St. James Cathedral. I see God’s presence in the words of Father Ryan, and Archbishop Etienne. I see His presence at the altar.

Our family continues to pray for all our friends in the Saint James community. We pray for Father Ryan, and all the staff. We pray for the youth ministry kids.

We look forward to the day the doors of the cathedral reopen, when we can gather together outside the confines of our living rooms, to when we can share in the Eucharist together. I especially look forward to the time when Father Ryan says “let us now offer each other a sign of peace,” and we can shake hands, embrace, and put the days of Covid-19 behind us.

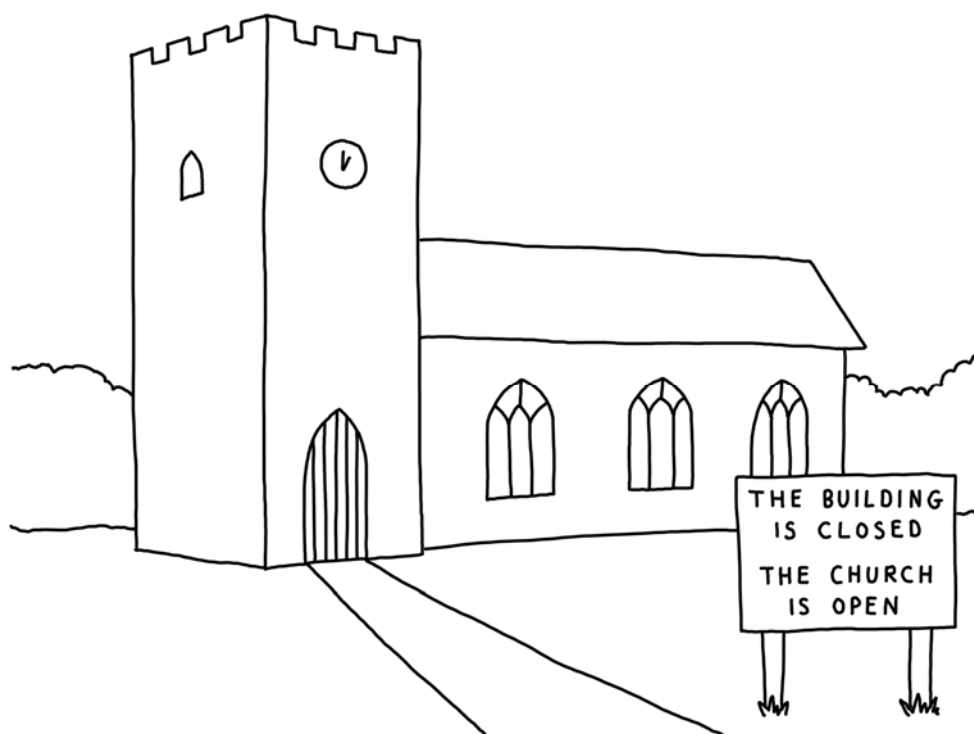
Until then, we wish that the peace of Christ be with each and every one of you.

David Buchholz

Since the start of the pandemic, I find that I feel a greater connection to all humans. Yes, we can all get each other sick, but we can also all be the hands of God and do our part to save each other.

I find it easier to see God is working in all of us. I keep coming back to the phrase: I wonder what God’s love will do with this situation?

I keep coming back to the phrase of our own Father



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Tom Lucas, that our hearts are being broken open. That there is a deeper truth we need to be able to see.

I recently came upon a reflection from Fr Ignacio Martin Baro, who was killed in El Salvador and was working at the time of Oscar Romero. It goes like this: “There are truths that can be discovered only through suffering or from the critical vantage point of extreme situations.” I believe God is present here, working in this situation to help us uncover a deeper truth, a deeper sense of our interconnectedness and of our capacity to love.

Finishing on a lighter note, I feel I have to sing this song of joy that I recently heard while watching the film *O Brother Where Art Thou*. It has helped me stay focused on joy at this time of countless sorrows, and I hope it helps you all as well:

*Keep on the sunny side, always on the sunny side
Keep on the sunny side of life
It will help us every day, it will brighten all the way
If we'll keep on the sunny side of life*

Finally, I end with a quote from Thomas Merton: “Joy is the ineffable sign of the presence of God.”

Emily Lundell



Coming back to Mass

An invitation to consider returning to public worship

Dear Friends,
Mass: to come or not to come? Is that your question these days? I'm thinking it might be.

Back in early March (if you can remember back that far, back before Everything Changed!), in response to the pandemic, Archbishop Etienne formally dispensed everyone in the archdiocese from the obligation of attending Sunday Mass. When he did so, I understood what he was doing and why but, to be honest, I found myself wondering how many people today look upon Sunday Mass as an obligation.

Some of a certain age and background do, I'm sure, but 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 the global pandemic we are dealing with certainly qualifies as an extraordinary circumstance. If I'm right about this, then the reaction that so many of you have shared with me about what it has felt like to be deprived of Mass for well over 100 days now – and the genuine hunger you have experienced for the Eucharist – makes eminently good sense. I sincerely doubt that obligation prompts such feelings, and release from obligation is more likely to result in regret than relief. My thoughts!

I would really like to test my theory on those of you who, over the past six or seven weekends, have returned to the Cathedral for the public celebration of Mass now that we are able to do so. Don't worry: I'm not going to conduct a survey, but I would definitely be interested in hearing about your experience! And since the archbishop's dispensation from the obligation remains in effect, I would also be interested in hearing the thoughts of those of you who have not yet returned. I know that a number of factors are at play here. Some who have not returned are in the 'vulnerable' category. You are not only very wise but also very loving and very caring to remain at home. Then there are those who are of a certain age (this comes close to home – very close!), and people whose immune systems may be compromised or whose overall health is less than robust. I'll say it again: those



Our first public Mass since the suspension of public worship began on March 11 was celebrated in the Cathedral Courtyard on May 31.

of you in these categories are fulfilling the greatest obligation of all: the obligation to love your neighbor as yourself! But what about the rest of us?

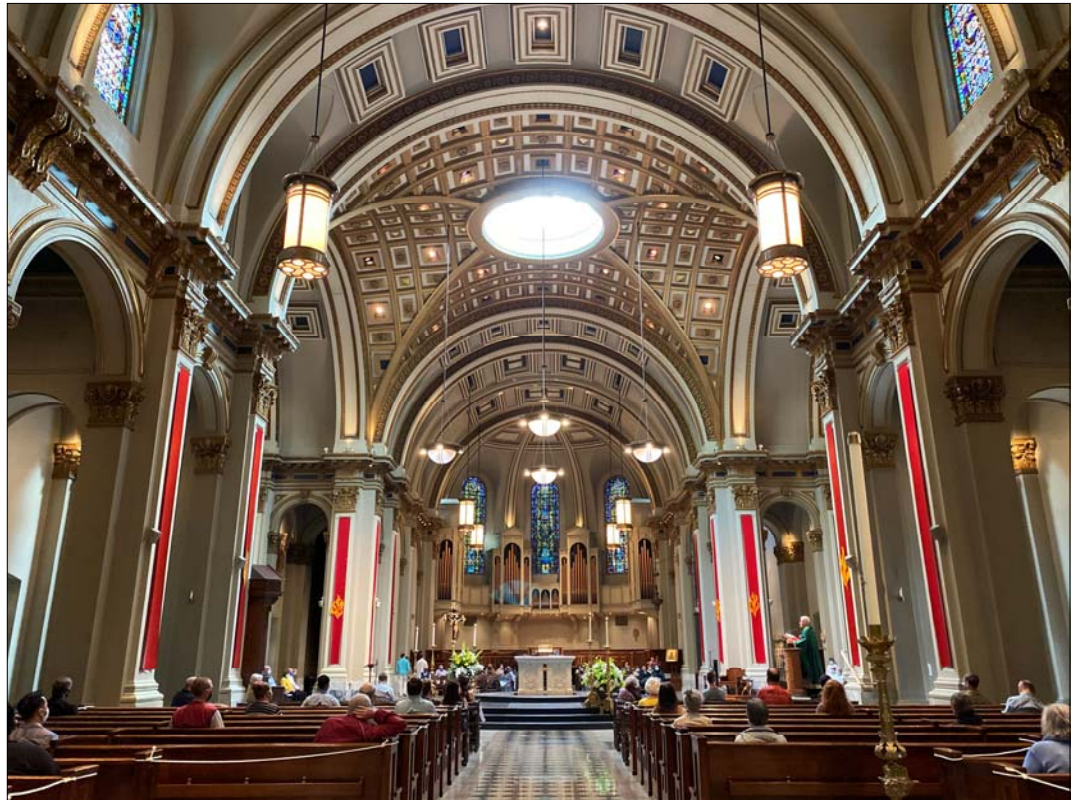
So many of you are finding you actually enjoy the experience of the livestream Masses. You have shared with me that after some initial hesitation, you have come to appreciate the feelings of warmth and intimacy the livestream makes possible. Many of you have told me, for instance, that you feel that I am speaking directly to you (I understand that, and in some ways I am!). Still others have talked about how the livestream Masses are free of all the usual distractions and occasional disturbances that are part of what happens whenever a large assembly gathers in the Cathedral. And then, let's be honest, there's also the advantage of not having to drive downtown and look for a place to park and the comfort of being able to park for Mass on a comfortable couch wearing equally comfortable sweats!

May I be completely honest? I find our growing comfort with livestream Masses a bit concerning. I am grateful for the wonders of technology, grateful to be able to use livestream technology to continue to be a community of faith in these unprecedented times. My concern has to do with whether we might not become

too comfortable with livestream Masses! We are, all of us, creatures of habit and habits can form rather easily and are not so easily broken. So, let me address a thought or two – not to those of you who have every good reason to stay at home on Sunday and who, in fact, should do so—but to those of you who could, in fact, come but who haven’t yet. This is not intended as a guilt trip! Please take it as an invitation, an invitation to consider rejoining the community, an invitation to experience once again the joy that comes from being together in our beautiful cathedral and receiving the Eucharist.

Mass, as you know, is not about me and it’s not about you—it’s about us—all of us gathered together around the Lord’s table. Speaking for myself, I can hardly describe the joy I experienced a few weeks ago when we were first able to come together as a community. The conditions were far from optimal since we were outside in the courtyard and on three successive weekends it was either rainy or windy or both! Even so, I know I was not alone in experiencing deep gratitude at simply being together again and seeing people’s faces—even if they were faces only partially visible behind masks! But the greatest joy of all was clearly visible in people’s eyes when they came forward to receive the Eucharist after weeks and weeks of a forced fast. The “Amen” each person spoke in response to the words, “the Body of Christ” was an act of faith and an expression of faith and gratitude that moved me deeply. As someone told me after one of our public Masses, “I didn’t realize how much I’d missed it until I came.”

Some have hinted that it was a mistake to start having public Masses at all. They couldn’t imagine a way in which we could celebrate Mass safely at a time like this. But with no end to the pandemic in sight, how could we wait until it’s over to offer public worship and the chance to receive Holy Communion? It’s just too important for that! If the coronavirus is going to be



Our first public Mass in the Cathedral in 100 days: Saturday, June 13, the Solemnity of Corpus Christi.

with us for a long time to come, we as a Cathedral want to adapt to it and live with it, not shut down until it’s over.

Let me add one note: If part of your reticence in returning has to do with how safe you will be in the Cathedral, I get that, I really do. I want to assure you that we are going to extraordinary lengths to assure safe physical distancing and are requiring everyone to wear face masks at all times. This is true both for the congregation and the ministers, who have been carefully trained to use hand sanitizer both before and after ministering the Eucharist. In addition, chairs and pews are thoroughly wiped down by the Cathedral’s able facilities staff both before and after services. Trader Joe’s has nothing on us!

Back to where I started—to that business of obligation. Frankly, I don’t much like the idea, especially when it comes to something like Mass. In fact, I’d be happy if we never again used it and simply settled for wanting to be here which, I’m willing to bet, describes all of you.

So, for those 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 and I look forward, as I know you do, to the day when COVID-19 is but a painful memory. A blessed and happy day that will be!

— Father Ryan ♦

Year of the Eucharist

*On the Solemnity of the Most Holy Body and Blood of Christ,
Archbishop Etienne announced a year dedicated to the Eucharist*

On April 29 of this year, the first anniversary of his appointment as Archbishop of Seattle, Archbishop Etienne announced a Year of the Eucharist, to begin on June 14, 2020, the solemnity of Corpus Christi, and to conclude on the same solemnity next year, June 6, 2021. It is a time to reflect on the gift of the Eucharist in the Church and in our lives as believers, to come to a deeper awareness of the mystery we celebrate, and to strengthen our resolve to live that mystery in our day-to-day lives.

A Year of the Eucharist? In an unprecedented year like this one, when so many of us have not been able to gather to celebrate the Eucharist? “I know the timing of this dedicated period to enhance our liturgical life is not optimal,” Archbishop Etienne has written, “as the coronavirus will more than likely continue to interrupt our ability to gather regularly to celebrate the Eucharist. Nevertheless... let us trust in God’s Providence that by his grace we will benefit from our renewed prayer and study of the Eucharist.”

The extraordinary time we are living through also offers an extraordinary opportunity: a chance to step out of habit and routine, and to become aware, perhaps as never before, of our need for the Eucharist, and for each other.

The Eucharist: A Shared Prayer

There is no doubt that every sector of our society will be reflecting on this experience of the pandemic for decades yet to come. Politics and economics, manufacturing, food handling, education and the arts, retail and restaurants — all have experienced massive repercussions. The Church is no exception! For parish communities, the pandemic has already prompted a reckoning and a great deal of soul-searching. Who are we if we cannot gather together to celebrate the Eucharist, which, as we know, is the very “source and summit” of our Christian lives? Livestreamed liturgies have been a blessing to countless people during these days of uncertainty. Many have come to enjoy the feeling of intimacy they bring. We can appreciate the readings, preaching, and the familiar rhythm of the

prayers from the comfort of our armchairs and couches. After all, Jesus told us, “go to your inner room, close the door, and pray to your Father in secret” (Matthew 6:6).

But comfortable intimacy is not, after all, what our worship is about. The Eucharist, by its very nature, is a communal gathering. In fact, the very word “liturgy” means “public work” or “work of the people.” The gathering of the people to celebrate the Eucharist is not merely functional matter. It is a sign and an image of the Kingdom of God. When we come together, from so many places, near and far, in all our diversity, to gather around one altar in worship, God is giving us a glimpse of his kingdom, when, in the words of the Eucharistic Prayer, “those of every race and tongue” will share “the unending banquet of unity in a new heaven and a new earth.” Of course, realizing that vision takes a lot more than being in the same place at the same time. Building community takes effort. That has been true from the very beginning. “I hear that when you meet as a church there are divisions among you, and to a degree I believe it,” Saint Paul wrote to the Christian community at Corinth (I Cor. 11:18). And he added, surprisingly, “there have to be factions among you in order that also those who are approved among you may become known.” In other words, the friction we experience when we are part of a community — the distractions, the disagreements, the push and pull — are a necessary part of becoming the people God is calling us to be.

We have been deprived of this vision of the Kingdom for several months now, and it may be many more months before our worship is fully restored. But we must not lose sight of it. We are called to worship in community together.

The Eucharist: Holy Presence

Several months ago, the highly-regarded Pew Research Center conducted a survey of American Catholics on what they believe happens at Mass. Even among Catholics who go to church regularly, there is a profound disconnect when it comes to Eucharistic belief, with nearly 40% describing the presence of Christ in the bread and wine of the Mass as “symbolic” rather than actually the Body and Blood of Christ. Among Catholics who do not go to

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

Mass regularly, that number is even higher. While we might quibble with the wording of some of the questions, the survey is profoundly disquieting, as it shows a definite erosion of sacramental belief among the people of our time—even those who go to Mass regularly.

What does the Church believe about the Eucharist? While our theological

explanations of the mystery of the Eucharist have evolved over time, our fundamental belief has not. In the words of St. Ambrose, the 4th-century Doctor of the Church, “it is mere bread before the sacramental words. But once the word of consecration has been added, what was bread becomes Christ’s flesh.” It was St. Thomas Aquinas, writing many centuries later, who brought theological precision to our understanding of what happens to the bread and wine in the celebration of the Eucharist. Using concepts from Aristotelian philosophy, Thomas spoke of accidents—the outward appearances of a thing—and substance—the thing itself. In the Mass, he explained, the bread and wine retain the outward appearance of bread and wine, but during the Eucharistic Prayer, the substance of bread and wine become the substance of the Body and Blood of Christ. This process is called “transubstantiation.”

Transubstantiation does not explain or contain the Real Presence. It simply provides us a way to glimpse and to talk about what is ultimately a profound mystery: the mystery of Christ’s presence made tangible. As Pope Francis wrote in his encyclical letter *Laudato Si’*: “The Lord, in the culmination of the mystery of the Incarnation, chose to reach our intimate depths through a fragment of matter. He comes not from above, but from within, he comes that we might find him in this world of ours. In the Eucharist, fullness is already achieved; it is the living center of the universe, the overflowing core of love and of inexhaustible life. Joined to the incarnate Son, present in the Eucharist, the whole cosmos gives thanks to God.



Archbishop Etienne presides at Mass in the Cathedral Chapel on Tuesday, March 17.

Indeed the Eucharist is itself an act of cosmic love.” Transubstantiation is not a dusty concept, divorced from reality. Indeed, belief in the Real Presence of Christ in the Eucharist has profound implications for our care for every person, made in God’s image, and for the created world itself.

Belief in what we call the Real Presence of Christ in the Eucharist has never been automatic or easy. It requires prayer and grace. As St. Cyril said to new converts in Jerusalem centuries ago, “Do not regard the bread and wine as nothing but bread and wine, for they are the body and blood of Christ as the master himself has proclaimed. Though your senses suggest otherwise, let faith reassure you.”

Keeping the Year of the Eucharist

In his homily in the Cathedral on June 14, the beginning of the Year of the Eucharist, Archbishop Etienne said, “we can be deceived in thinking that the Eucharist is what we do. It’s what God does. It’s the work of God upon us. It’s the work of God for our redemption. It’s the saving work of Jesus that is perpetuated throughout all of history.” Through our celebrations of the liturgy, we are joined to that holy work of God, and are made participants in the very work of redemption.

There are many ways to observe this Year of the Eucharist. Reading more about the Eucharist and the Catholic tradition is a great place to start. With two thousand years of tradition and counting, our Catholic

faith is not self-explanatory! Intentional study on our own can help deepen our awareness of our rich tradition and can truly illuminate what it is we do when we celebrate Mass. A good place to start would be to read the Archbishop's Pastoral Letter for the Year of the Eucharist (see the sidebar on this page). Or try *What Happens at Mass* by Abbot Jeremy Driscoll, OSB, a wonderful meditation on the Mass. There will be learning opportunities throughout the coming year — by Zoom, of course! — which you might consider joining in as well.

Taking time for adoration is another practice to foster during this special year. Even if you are still unable to join the community for Mass except via livestream, you might consider stopping by the Cathedral during open hours, and spending a few minutes in the presence of Christ in the Blessed Sacrament. This time-honored practice in the Church helps us to be still and silent in the divine presence, and to renew our awareness of the gift that is the Eucharist.

Of course, the most important way to celebrate the Year of the Eucharist is to celebrate the Eucharist! Together, let us pray that effective vaccines may swiftly be found, to protect our communities, especially those most vulnerable, and bring an end to this pandemic. Then, gathered in our churches once more, we will give thanks to God in the best way possible — by celebrating the Eucharist, the Church's great prayer of thanksgiving. ♦

Prayer for the Year of the Eucharist

Lord Jesus Christ,
the Eucharist is your gift to us.
As we celebrate your mysteries,
the very work of our redemption
is accomplished, and we are filled
with every grace and blessing.
May the liturgy become the pattern of our lives.
May our celebrations of this great mystery
draw us ever closer to you and to one another.
Strengthen the bonds of unity in our local Church,
that our love for one another may be evident
and we may proclaim your Gospel more effectively.
May the Eucharist bear fruit in our lives,
and deepen our commitment
to serve the poor and vulnerable in your name.
You live and reign for ever and ever. Amen.

The Work of Redemption

An excerpt from the Pastoral Letter

The COVID-19 pandemic has impacted every aspect of our lives, including our worship. For us Catholics, the pandemic along with the "Eucharistic fast" it imposed has revealed in a new way how central the celebration of the Eucharist is to who we are as Church and as community.... we have also come to realize, perhaps as never before, that there is no substitute for gathering to celebrate the Eucharist together, and receiving the sacrament of Christ's Body and Blood as part of a community of believers.

As I come to the end of my first year in Seattle, I invite all of us in this local Church to a renewed focus on the heart of our faith and the center of our parish life: the Eucharist. The Eucharist is an inexhaustible source of grace, the Paschal Mystery of Christ's dying and rising daily renewed for our salvation and for the salvation of the whole world. The Eucharist is the living presence of Christ in our midst. That presence does not, must not leave us unchanged: Receiving the Body of Christ, we become the Body of Christ. The Eucharist unites us to Christ, and, in Christ, to each other. And the Eucharist commits us to the poor, sending us forth in service and love.

When it comes to the Eucharist, we can always go deeper. No matter whether we have spent years exploring Eucharistic theology, or are still preparing for our first Holy Communion, there is always more to discover about the Eucharist. And no matter the resources of our parish communities, with care and attention our liturgies can always be improved, to reflect more clearly the Christ who truly presides at every celebration of the Eucharist. During the coming year, I ask every Catholic and every parish community to commit themselves to deepening our understanding and experience of the Eucharist, and strengthening our Eucharistic liturgies.

In a spirit of encouragement, and with a desire for a more profound and visible unity around the altar of the Lord, I am sharing this pastoral letter on the Eucharist and declaring the coming year a special Year of the Eucharist for the Archdiocese of Seattle.

--Archbishop Paul D. Etienne

Read the whole pastoral letter at <http://www.nwcatholic.org/features/nw-stories/the-work-of-redemption.html>

Our Outreach Continues

Cathedral ministries find ways to carry on during the pandemic

St. James Cathedral, revered for our beautiful Masses and our commitment to service, continues to serve the community despite the many challenges of COVID-19. Just as there have been many liturgical adjustments, the Cathedral's Outreach ministries have altered their approach to serving many who live on the edge of poverty and loneliness.

This has been a time to create new opportunities, such as the COVID-19 meal ministry. Sandwiches, casseroles and nonperishable foods are lovingly shared by Cathedral parishioners to support shelters and day centers operated by Catholic Community Services. With quarantine restrictions in place, this ministry has been a blessing for the volunteers who want to be of service but are unable to have direct interaction with the hungry. Blessings abound as the poor are physically nourished and the volunteers are spiritually fed.

Several outreach ministries, temporarily suspended, have been able resume, including the Solanus Casey Center and St. James dinner service at Operation Nightwatch. Unfortunately, other programs continue to be on hold, such as the Youth Tutoring Program and Care Teams, which accompany those living with HIV/AIDS. The Winter Shelter is also suspended, most likely until a vaccine is administered to those experiencing homelessness.

Throughout these last few months, an important revelation has become apparent. In the parable of the Rich Man and Lazarus, notice that the poor man is named but the rich man is anonymous. Perhaps Jesus is instructing us to personally get to know those who are suffering. During these months of quarantine, Cathedral volunteers have asked how specific guests are doing, people they have gotten to know over years of service. They have formed relationships, have joined in solidarity with the guests in their everyday joys and sufferings, and remain committed to a preferential



Our outreach ministries have had to be flexible in adapting to the ongoing pandemic. In this image taken March 18, the Cathedral Kitchen had already shifted gears to takeaway meals, before the shutdown forced us to close our doors for several weeks.

option for the poor.

The following snapshots of Cathedral Outreach during the coronavirus pandemic depict the importance of Christian service to the poor. Dorothy Day, co-founder of the Catholic Worker movement, reflects that, "The mystery of the poor is this: That they are Jesus, and what you do for them you do for Him. It is the only way we have of knowing and believing in our love." Many of us are unable to be with Jesus at the celebration of the Eucharist at Mass, but our love for Him continues to be expressed through our love for our sisters and brothers in poverty, even in the midst of the coronavirus pandemic.

Patrick Barredo

St. Vincent de Paul

The St Vincent de Paul mission of your Cathedral Conference is to visit needy neighbors in our parish and help as we can. We are made aware of these needs through the St Vincent de Paul Helpline. We always visit in pairs and our main focus is to keep those that are in an apartment from losing that shelter and becoming homeless. We ordinarily make an average of 45 actual in-home, face-to-face visits a month. The needs that we see range from rent to food, utilities, beds and clothing.

We value these calls as we are often able to bring some cheer, financial help and referrals to folks but we also gain an understanding of real life for many, and come to be amazed and humbled by the grace shown by neighbors in dire straits. It is a win-win ministry. We often feel we get more than we give.

When the pandemic hit and everything was suddenly shut down, we made a rapid adjustment in approach. No longer could we physically see our neighbors or visit with them in their apartments. We made two decisions.

We realized that many of our typical calls were to folks with low-paying jobs, and they would in all likelihood be unemployed. Thus, rent was to become a major, paramount problem. We decided to focus on rent exclusively during the pandemic period. This began in mid-March.

Second, we decided to continue seeing our neighbors, but via telephone-only visits. Our procedure is that we call and arrange a mutual, convenient time, and on that day and time, we make a 3-way conference call and have our visit. It is not perfect, as we miss the human contact and the ability to make eye-to-eye contact, but it works. Some are better on the phone and some aren't. We work around it. Since March 18, we have made 185 telephone visits!

There are 24 Vincentians at the Cathedral in your midst doing this hands-on ministry meeting those in need, learning from them and in some small part living the Beatitudes. Of course, we couldn't do any of this without the unbelievable support we get from you, our parish family. We are always on the lookout for those that want to join us.

Bob Clifford

Cathedral Kitchen Garden

At the Cathedral Kitchen Garden, we grow high-quality organic fruits and vegetables for the Cathedral Kitchen. In these challenging times with state restrictions for avoiding Covid-19 infections, the Garden has taken steps to protect the food we grow, as well as our volunteers.

Growing food is an essential service. Even though the Cathedral Kitchen has had to adjust its operations, we can still grow and provide nutritious foods to neighbors in need. After consulting with the Cathedral's Outreach & Advocacy staff, the Food Bank at St Mary's was chosen to receive our donations three days a week. The food varies depending on availability but since March we have donated over 200 pounds of greens, 25 pounds of carrots, a wide variety of herbs, and more than 15 pounds of berries – to name just a little. In April, we were able to give St. Mary's extra tomato plants we had grown but did not have room to

plant in the Cathedral Garden. This provides additional opportunities for food to our needy neighbors.

Most of our volunteers live close by in the neighborhood. We all enjoy the opportunity to work for a worthy cause, outside with the many beautiful plants, away from the stress of home confinement. Several times, we have needed extra help from individuals, such as the driver who delivered 10 yards of wood chips and helped move them into the Garden in the rain.

The Garden is touched by sidewalk admirers who have many kind words and wonderful smiles. One such woman remarked that the garden was better than the exhibit at the Frye Museum. Others need the healing of a garden – and how appropriate, knowing that Mother Cabrini once took care of many on this site! We are touched by many angels.

Sue Williams

Early Sunday Breakfast

I've been attending St. James for over 25 years. Three years ago, I decided to start volunteering through the Cathedral, something I had entertained far too long. It felt good to act and participate. I started by being an overnight host with the Men's Winter Shelter and a year ago I began volunteering at Sunday Breakfast, pre-COVID. Of course, with the onset of COVID and so many unknowns, both services were suspended. With the risk of sounding selfish this was hard for me as I had developed a sense of place, service and community through my meager efforts. As I thought about the absence of my volunteer connections in my life, I also considered what the impact must be for the guests we served and their loss of a warm place to sleep, or a place for a welcoming and hot breakfast on Sunday morning. I was very pleased when I heard from St. James at the end of April that the Early Sunday Breakfast ministry would be resuming in early May with safety and health precautions in place to safeguard guests and volunteers. Breakfast and coffee are served through a to-go window at Cathedral Hall and we typically serve 35-40 people who queue up with six feet of social distancing and face coverings in place. Volunteers also pack up breakfast bags and deliver them to various areas of the city where people congregate and gather in tents and makeshift shelters. Sadly, it is not difficult to find these areas and pass out a hot breakfast burrito to those who otherwise may not have any meaningful sustenance that morning.

I am grateful for my connection to St. James and their volunteer programs as it has made my world both larger and smaller and has brought an added dimension to my life in numerous ways.

Steven Frestedt

Cathedral Kitchen

I'm a junior at Holy Names Academy. I have volunteered at the Cathedral Kitchen for about three years now. During all this time I have never seen such a drastic change in the regular routine of our meal service or been so impressed with the staff and other volunteers' reaction to it. Their determination to feed the hungry in our city has shone through even brighter than before. In order to keep everyone safe, we pass out bags at the door with a plastic divider between us. Each day we pass out forty to fifty bags filled with snacks, a hot meal or sandwich, and dessert, and our numbers are rising. Also, due to the generosity of many in our community, we are able to serve donated casseroles and pizza rather than cooking on-site. While during normal times I would help out by cutting fruit or vegetables, serving bread, and washing dishes, I now find myself counting out paper bags, boxing entrees, and passing out bottled water. This is obviously a lot to get used to, but it has become a new normal for us. Despite my relief and happiness that the Kitchen is back open and running after almost two months of being closed, I am still saddened by the sight of the empty tables, closed serving counters, and quiet kitchen. I will continue to look forward to the next time I can see more of the volunteers (we only have four or five at a time now), as well as the faces of many of our regular guests. For now, I'll try to remain satisfied with the brief interactions I have with them, hoping to bring a little joy into their lives with a smile (covered by a mask, of course) and a warm meal.

Grace Maher

COVID-19 Meal Ministry

When the pandemic lockdown started, my journal says I intended to keep life as normal as possible. It isn't easy. Vimeo Mass with Father Ryan and seeing our beloved Cathedral helps, but I was a Zoom novena dropout. Too much screen time doesn't work for me. I



Distributing produce from the Cathedral Kitchen Garden. Photo courtesy Patrick Barredo.

miss people. I've been an Emmaus companion at the 10:00am Mass and Coffee Hour. My husband, Jim, has volunteered at the Cathedral Kitchen for many years. When the Kitchen asked for parishioners to make hot meals for Catholic Community Services shelters and day centers that provide safe spaces for people—it didn't involve a computer. Jim and I could do it together. Perfect. We love cooking for family and friends. When we volunteer to run hostels on the Camino de Santiago, preparing and sharing meals connects us to pilgrims who pass through each day. Did I mention that Jim's family is Italian? Food is life.

Cooking and delivering these dishes is the best part of my week. Hot meals are not the Eucharist, but there is a sense of the sacred in the everyday act of sharing food. We've made foods of our childhoods: Jim's spaghetti and meatballs and my midwestern tuna casserole. We've made foods of the Camino: paella and potatoes Grañon. Our favorite so far was the French-inspired cassoulet with white beans, chicken sausage and lots of herbs. We eat the same food we bring on Tuesday mornings. Though we can't share the meal in person, I imagine a deeper connection with the people who eat it and I thank them for accepting our offering.

Martha Crites



People do not see God: they see us

*This year, the Solemnity of the Sacred Heart of Jesus coincided
with our national observance of Juneteenth*

We heard in today's second reading (1 John 4:12-16) No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us.

Now just what does that mean?

It means that the unseen God, who was historically revealed in Jesus Christ in a human body lives in us and is revealed by the permanent presence of His Holy Spirit in us when we love God, when we love ourselves and when we love one another.

That is a powerful revelation!

So, People do not see God! But people can see His Holy Spirit in us when we show love.

Some people may not believe this, Why? Because they see us, they see me, they see you, they read our every movement, our every attitude, our every interaction with one another.

Just what do they see?

When people act in ways that express love, kindness, compassion, patience, peace, people will see God's abiding love in us.

We cannot see God's abiding love when people act in ways that are hateful, racist and violent. What we see is that people have failed to love one another. And failed to show God's abiding presence.

Now *abiding* means long lasting and permanent. Abiding love, abiding presence that which makes us one, whole and impartial.

The outcry of George Floyd's death was horrific, however, the most horrific of all is having four officers stand around watching, "like business as usual." This was a clear example of institutional systemic racism that has been long lasting and permanent.

My sisters and brothers, our catholic social teachings have provided us all that we need to demonstrate God's abiding love. That is not enough.

Unless our Catholic Social teachings teaches a relationship between doctrine and its purpose and



In the wake of George Floyd's murder, memorials sprang up in Seattle, across the country, and even around the world. This one was near St. James, on Capitol Hill.

meaning in the real world that includes how we treat our black and brown brothers and sisters, we cannot eradicate racism and injustice.

Unless our Catholic Social teachings teaches a relationship that includes not only the sanctity of the unborn but, the sanctity of the life of a Black or brown person, we cannot begin to eradicate racism and injustice.

Unless our Catholic Social teachings teaches a relationship between race, cultural, power and social privilege, we cannot begin to eradicate racism and injustice.

People do not see God. What they see is people like me, a human being made in the image and likeness of God who should not be prejudged, hanged, shot, suffocated and left to die with no regard to the sanctity of my life.

Oftentimes we reject the love of God and we have done so throughout our human history. Our Vicar of

Deacon Joseph Connor is a longtime member of Immaculate Conception Parish in Seattle. He delivered this homily at St. James Cathedral on June 19, 2020, during the 8:30am livestream Mass. You can watch the video at www.vimeo.com/archdioceseofseattle.



Deacon Joseph Connor preaches at St. James Cathedral on June 19, 2020.

Clergy, Father Zender, in his thoughts about today's Solemnity of the Sacred Heart of Jesus and the commemoration of Juneteenth he stated:

Today we commemorate an important date in American history, "Juneteenth," the day when Black slaves in Texas first heard the Emancipation Proclamation as it was read to them on June 19, 1865. They had been living in slavery needlessly for over two years since the document was issued on January 1, 1863.

Father Zender's question to all of us is this: Could the fact that the Solemnity of the Sacred Heart of Jesus and Juneteenth fall on the same day this year—could it be God, speaking to the Catholic Church of Western Washington in 2020, to raise up our voices in prayer to ask the Sacred Heart of Jesus to pour out healing love from his Heart on our nation broken by racism?

And I will add this question, is God speaking to us to pour out our love for Him by our efforts, authentic efforts, to eradicate racism?

Are we being asked to demonstrate the love of the Sacred Heart through mature faith?

- Mature faith that sees God in those we meet.
- Mature faith that respects the life and dignity of the human person.
- Mature faith that cares for God's creation.
- Mature faith that seeks together the common good and well-being of all, especially the poor and

vulnerable.

- Mature faith that stands up to protect and defend the rights of human beings.
- Mature faith that holds each other accountable.
- Mature faith that calls you my Catholic brothers and sisters to stand up as a Catholic community against racial injustice. AND
- Mature faith that demands us to vote for one nation under God, indivisible with liberty and justice for all.

My sisters and brothers... People don't see God! But they see us.

And we are right now being called to act justly, love mercy and walk humbly with God!

Archbishop Etienne in his statement on Racism strongly encourages our parishes to make every effort possible to pray and to act so that we may be a faith-filled part of the solution to the sin of racism.

By looking through the lens of the Sacred Heart of Jesus our actions can become a powerful catalyst to bring about justice, peace and an end to racism.

And why? Because the unseen God, who was historically revealed in the incarnation of the Son, must be, must be revealed by the permanent presence of His Holy Spirit in us, His people. Amen. ♦

Investiture with the Pallium

An historic event at St. James Cathedral

“**M**ay this pallium be a symbol of unity and a sign of your communion with the Apostolic See, a bond of love, and an incentive to courage.”

On Thursday, July 16, Archbishop Etienne received the pallium from Archbishop Christophe Pierre, Apostolic Nuncio to the United States, and representative of Pope Francis.

The pallium is rich in meaning. It suggests the gentle yoke of Christ, and it symbolizes an archbishop's unity with the pope and his authority and responsibility to care for the flock the pope entrusted to him.

The pallium itself is a white band made of lamb's wool. It is adorned with six black crosses. The pallium is worn over the chasuble and is the insignia of a metropolitan archbishop. The wool used in the making of the pallium has its own rich tradition. Every year, on the feast of St Agnes, two lambs are brought from Tre Fontane, the site of St Paul's martyrdom, to the Basilica of St Agnes on the Via Nomentana in Rome. The lambs are presented to the Pope, then they remain in the care of the Sisters who reside at the Basilica of St Cecilia in Trastevere. Just before Easter, these lambs are shorn and their wool is used to make the pallia for newly-appointed Archbishops.

The pallia for the new Archbishops around the world are blessed by Pope Francis on the Solemnity of Saints Peter and Paul, after resting overnight near the tomb of St. Peter. In his homily at the Cathedral on July 16, Archbishop Christophe Pierre quoted Pope Francis at length, who noted in his homily on June 29: “Today we need prophecy, real prophecy: not fast talkers who

promise the impossible, but testimonies that the Gospel is possible. What is needed are not miraculous shows -- it hurts me when I hear it said: ‘We want a prophetic Church..’ Well, what do you do for the Church to be prophetic? We need lives that show the miracle of God's love. Not forcefulness, but forthrightness. Not palaver, but prayer. Not speeches, but service. Do you want a prophetic Church? Start serving and be silent. Not theory, but testimony. We are not to become rich, but rather to love the poor. We are not to save up for ourselves, but to spend ourselves for others. To seek not the approval of this world -- that of being good with everyone -- no, this is not prophecy, but we need the joy of the world to come.”



Maria Laughlin is the Director of Stewardship & Development at St. James Cathedral.

For many years, it has been the custom for new Archbishops to travel to Rome to receive the pallium from the Holy Father. In 2015, Pope Francis restored an older tradition, whereby the pallium is conferred by the Apostolic Nuncio in the Archbishop's own cathedral, so that the local Church may also participate in this significant moment.

In his remarks at the conclusion of the Mass, Archbishop Etienne said, "It's been about fourteen months since I have been able to wear the pallium. I can tell you that the day I was announced as your coadjutor Archbishop was the day I had to lay my pallium from Anchorage aside, and I've not worn the pallium since then. And there's been a real sadness in that, not just because it's a fancy piece of vesture, but because of the symbolism of which Archbishop Pierre spoke so beautifully. I want you all to know that every time I put this pallium on — and my practice is to wear this every time I celebrate Eucharist, not just on special occasions — every time I place the pallium on my shoulders, it's all of you that I wear, because it's all of you that, as pastor, I carry in my heart and my prayer, and most especially who I take with me to this altar every day."

Because of the pandemic, attendance at the Mass of investiture was limited to fewer than 200 persons. You



Above, Archbishop Etienne is invested with the pallium by Archbishop Christophe Pierre, Apostolic Nuncio and representative of Pope Francis. Below, bishops, concelebrating priests, deacons, and seminarian servers on the steps of the Cathedral following the historic Mass.

can view the livestream of this historic liturgy at www.vimeo.com/archdioceseofseattle. ♦

The Pandemic of 1918

Fear and Facemasks at St. James Cathedral

Fall, 1918. The world was tired out with a war that seemed to have been going on forever. The peace talks in Paris dragged on without visible progress. Seattle was preparing for yet another draft. No end was in sight.

Meanwhile, as the troops moved from one military base to another—a normal happening in wartime—they carried with them a deadly virus called the “Spanish influenza.” Within weeks the influenza had spread from coast to coast.

For Seattleites, it all seemed far away—until, on September 29, it was reported that influenza had broken out at Camp Lewis. Seattle’s mayor, Ole Hanson, and State Commissioner of Health Thomas Tuttle responded swiftly. All public gatherings were banned. Churches, theaters, schools, and all but a few restaurants had to close. People were forbidden to congregate in the few places that remained open. Spitting was strictly prohibited. Anyone who ventured out into public was required to wear a face mask—six layers of gauze which (as scientists discovered later) did little to protect them.

The ordinances had a severe impact on the churches. With the exception of funerals, all services were forbidden. Said Mayor Hanson, “Religion which won’t keep for two weeks is not worth having.”

But the Cathedral Parish found a way around the ordinances. The Sisters of the Holy Names wrote in their chronicle on October 6, 1918: “Because of the flu epidemic, this morning found the steps of the school, across the street from our convent home, arranged as an out-door chapel for the celebration of the Holy Mass. Along the narrow parkings in front of the school and in front of our house, benches and chairs were placed and our lawn was covered with seats improvised for the convenience of the crowds of people who assembled to assist at the Holy Sacrifice. Seven Masses were celebrated and all were well attended,

Place of Birth	Age	Cause of Death
Spokane	24	Influenza
Seattle	25	Influenza
Leavenworth	33	Influenza
Seattle	31	Influenza
Seattle (Andri)	33	Influenza
Austria	40	Influenza
Austria	40	Influenza
	77	Influenza

In the Cathedral's death registers from 1918-1920, influenza is frequently listed as the cause of death. Often there were multiple funerals in a single week. The columns to the left shows each person's place of birth and age at the time of death.

though after the second Mass a slight rain began to fall, obliging the worshipers to hold umbrellas.” The Sisters were much edified: “This striking spectacle of the true Catholic Faith was very impressive and left memories with us of what depth the soul reaches in misfortune.”

Not everyone in Seattle found that first Sunday so uplifting. A headline in the PI read: *Gloomy Sunday Is Result of the Influenza Ban On All Places of Amusement.* “There were aimless, peevish crowds that strolled up and down Second and Third avenues Sunday afternoon, sat in hotel lobbies and collected in doorways and on street corners. They toiled not, neither did they spin, yet they were arrayed just as though they were going somewhere. They talked about the war and they said it surely would rain, but most of all they lambasted the mayor and the board of health.”

The influenza raged on, and the outdoor Masses were banned the very next week. On Saturday, October 12, “Rt. Rev. Edward J. O’Dea, bishop of Seattle, announced that until further notice no services would be held in any of the Catholic churches of Seattle, and, further, that during the influenza epidemic no open air masses would be held outside any of the Catholic churches of Seattle.”

Corinna Laughlin is the Director of Liturgy at St. James Cathedral. This article is adapted and expanded from a piece originally published in the parish bulletin in 2007, the Cathedral’s Centennial year.

An article in the *Catholic Northwest Progress* on October 18, 1918 announced that Church services had been suspended throughout the country. "Church and Catholic Organizations Everywhere Co-Operating to Fight Pandemia" (sic), the byline read. The article went on to report that the Pastor of St. Anthony Parish, Rev. Ailbe Heelan, had died of the influenza, while many other priests were hospitalized: "Priests have been more frequent victims of the malady, it is said, because they are more than any others exposed to contagion. Answering sick calls night and day, a heavy tax has been placed upon their strength and left them more susceptible to the disease."

Meanwhile, the Catholic community was quarantined at home. The Kaufer Company placed an ad in the *Catholic Northwest Progress* on Friday, November 18: "For Shut-In Influenza Days. Nothing more satisfying than a good BOOK," the ad proclaimed, and went on to recommend *The New Canon Law in Latin*, and *The New Canon Law in English!* Elsewhere in the same issue, we read: "Very little news of interest is received – as the influenza epidemic still prevents the holding of any meetings."

The prohibitions came to an end in an unexpected way. Late at night on November 10, 1918, news of the Armistice reached Seattle. Jubilant crowds filled the streets. Horns honked, church bells rang, trolley whistles blew. Boys grabbed trash can lids and banged them together. Complete strangers hugged each other. People sang and shouted for joy. The flu was forgotten. "Not a gauze mask was visible in the big crowds and no attempt was made by the police to see that they were," reported the P-I. When Mayor Hanson was informed that thousands were celebrating, unmasked, in the streets, he remarked, "Who could blame them on this occasion. But they should wear the mask."

The very next day the ban on public gatherings was lifted, not because the pandemic was over, but simply because the ordinances could no longer be enforced.

The lockdown was at an end, but the influenza was far from over. A third wave would hit in winter 1919-1920. All told, the pandemic infected a third of the world's population and resulted in 50 million deaths, 675,000 of them in the United States. Mortality was highest among those younger than five years old, people age 20-40, and those 65 years and older. "With no vaccine to protect against influenza infection and no antibiotics to treat secondary bacterial infections that can be associated with influenza infections," the pandemic was especially devastating. "Control efforts worldwide were limited to non-pharmaceutical



Wearing face masks (mostly) in Seattle in 1918. Photo courtesy Wikimedia Commons.

interventions such as isolation, quarantine, good personal hygiene, use of disinfectants, and limitations of public gatherings, which were applied unevenly" (www.cdc.gov).

On November 12, a *P-I* editorial observed, "we of Seattle have reason to be thankful and reason to be grateful. We have come through a trying time with some losses, losses of life and losses of wealth, but we have found out something about ourselves that is worth knowing." The Sisters of the Holy Names put it in another way in their chronicle. "When face to face with the awful terrors of even a physical calamity how quickly we realize that our sole hope lies in Him 'Who can save' and Who will always protect those who turn to Him in every need of soul and body." ♦

Cathedral Almanac

Snapshots of life at St. James Cathedral, December 2019 – July 2020

December 2019

7. Our annual celebration of **Madre de las Americas** filled the Cathedral with color, sound, and roses in honor of Our Lady of Guadalupe.

11. It was a privilege to host the Funeral Mass for Father **Patrick Howell, SJ**.

13. Our annual **Advent Readings and Carols Service** helped us prepare our hearts for Christmas.

14. The celebration of the **Simbang Gabi** commissioning Mass packed the Cathedral with colorful star lanterns (parols).

24-25. It was a beautiful **Christmas** at the Cathedral, Archbishop Etienne's first in Seattle. "God is always with us in the person of Jesus. Are you hurting, disappointed with how your life is going? Christ brings understanding. Are you alone, feeling isolated? Christ brings acceptance and friendship. Are you grieving the loss of a loved one? Christ brings consolation. He is present in the very midst of the pain and suffering and confusion of the human experience. This is what Emmanuel means: God with us. He may not change our situation in life, but he always walks with us."

31. Our Cathedral Cantorei, under the direction of Joseph Adam, presented our annual **New Year's Eve Gala**, complete with a midnight surprise courtesy of Tara Academy.

January 2020

31. Archbishop **Alexander J. Brunett** died peacefully at Providence Mt. St. Vincent. He suffered a debilitating stroke in September, 2013, but continued to get out see friends and often appeared at public events, including the Celebration of Light just a week before he died.



From top to bottom: Madre de las Americas celebration on December 7; singing "Silent Night" by candlelight at Readings and Carols, December 13; Archbishop Brunett lies in state in the Cathedral on January 11.

February

3. Bishops of the northwestern United States, including our own Archbishop Etienne, retired Archbishop Sartain, and auxiliary Bishops Elizondo and Mueggenborg, spent more than two and a half hours with Pope Francis during their **ad limina visit**.

"He encouraged us to carry that and to not lose hope. And to be courageous, be faithful, and to remain very close to the Lord and to support one another," Archbishop Etienne said. "We can have very different opinions about things. Brothers sometimes fight, but they always, in the end, forgive each other. They still love each other... Folks, it's OK to disagree, to have different opinions about things, but in the end, we're still family. In the end, we still love each other. In the end, unity and charity are priorities. And we can do all that and be faithful to the teachings of the church at the same time."

7. In observance of the **Week of Christian Unity**, leaders of many denominations in the downtown area gathered at St. James Cathedral for prayer and a simple meal.

11. **Archbishop Brunett** lay in state throughout the afternoon until an evening Vigil service. Bishop Skylstad reflected: "Here was a man

now paralyzed on one side of his body. He'd already lived in this debilitating condition for some years. But whenever I visited him, there was a certain kind of spunk in his attitude and his approach to life."

12. At Archbishop Brunett's funeral Mass, Bishop Thomas said: "Today we lay to rest a man who was complex and multifaceted. A man who served the church for six decades as a priest, pastor, and bishop.... Alex J. Brunett was a veritable study in contrasts, a living conundrum. A man who was seemingly

extroverted, but painfully shy. A man rough-hewn, but cultured. Humorous, and ponderous. Thick-skinned, but very vulnerable. Conciliatory, and very contentious. Personally frugal, yet generous to others beyond description. He was a walking enigma, who served the Church selflessly and well in the Archdiocese of Detroit, in the Diocese of Helena, and here in this Archdiocese, and with considerable responsibility in the universal Church."

20. A large group of Cathedral parishioners gathered in Olympia for **Catholic Advocacy Day**.

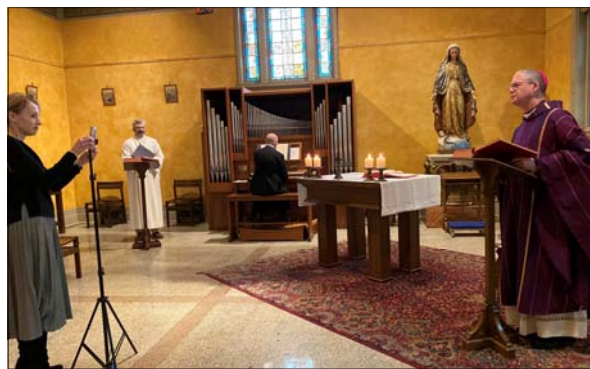
26. **Ash Wednesday** marked the beginning of Lent. Hundreds gathered at the Masses today for the traditional blessing and imposition of ashes.

27. Bishop Elizondo presided at the **Rite of Election**, where our eleven catechumens were enrolled in the Book of the Elect and called to receive the Easter sacraments.

March

8. As the danger of the **coronavirus pandemic** became more clear, our last Sunday Masses in the Cathedral before lockdown saw the elimination of handshaking, communion on the tongue, and communion from the cup.

11. Archbishop Etienne made the difficult decision to **suspend all public Masses** in the Archdiocese of Seattle in order to stem the spread of the coronavirus. In his message announcing this historic and heartbreaking decision, he said: "I want to acknowledge the best science that is out there that basically says that despite our best efforts, this epidemic is going to continue to spread... so I am going to ask that all our parishes in Western Washington, in the Archdiocese of Seattle, effective today, suspend the celebration publicly of the Eucharist."



From top to bottom: Bishop Elizondo presides at the Rite of Election, February 27; After public Masses were suspended on March 11, Sunday Mass was livestreamed for the first time, March 15; children provided the readings from home on Sunday, March 22; Mark Hilliard-Wilson offers the first in our series of livestreamed musical prayer events, April 3.

15. For the first time in our Cathedral history, Sunday morning Mass was celebrated behind locked doors, with thousands participating via livestream.

17. On Tuesday, March 17, Archbishop Etienne began livestreaming Mass each morning at 8:30am from the Cathedral Chapel. The Cathedral continues to livestream Mass every day for those who are homebound.

22. On the Fourth Sunday of Lent, Father Ryan was in self-quarantine after returning from his Lenten retreat, and gave his homily from home. Other parishioners did the readings and intercessions from their homes in a liturgy that was streamed live on Facebook and Vimeo.

27. In an extraordinary *Urbi et Orbi* message, Pope Francis led millions of Catholics around the world in a moment of prayer for an end to the pandemic. "From this colonnade that embraces Rome and the whole world, may God's blessing come down upon you as a consoling embrace. Lord, may you bless the world, give health to our bodies and comfort our hearts."

31. Corinna Laughlin, with help from readers Scott Webster and Jackie O'Ryan, launched **The Poem of the Week**, a weekly video series reflecting on great poems with spiritual themes.

April

3. In lieu of our monthly ecumenical contemplative prayer, guitarist Mark Hilliard Wilson offered a thirty-minute **musical prayer** via livestream from the Cathedral. This kicked off a wonderful series of livestream musical events that has continued each week.

5. **Palm Sunday** during the coronavirus pandemic: instead of our annual thronged procession with palms, Archbishop Etienne presided at a livestreamed Mass in the almost empty Cathedral.

11. On Holy Saturday, we launched our **Body of Christ**

Speaks series with a meditation by parishioner Emily Lundell. During April, May, and June, these short reflections were a wonderful way to hear from parishioners about their experience of lockdown. Read a selection of these reflections in the first pages of this issue!

11. Father Peter Ely, SJ, a frequent homilist at St. James for more than twenty years, beloved of many, died very suddenly on Holy Saturday while on a walk on the campus of Seattle University.

8-12. The Sacred Paschal Triduum and Easter. In these unprecedented times, the Triduum, the high point of the liturgical year, was celebrated without the congregation present. In Washington state, churches were permitted only eight persons in the building for the purpose of the livestream.

12. In his homily for this **Easter** like no other, Father Ryan said: "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 when we first began dealing with the coronavirus. We are part of a great community of faith, a faith that gets its meaning, its foundation, its fire from Christ – the risen one whose triumph over death is our triumph, too. May the flame of faith consume our fears, bring light to our darkness, and burn so brightly within us that everyone will know beyond a doubt that Christ is risen. Risen indeed. Alleluia! Happy Easter!"

19. On **Divine Mercy Sunday**, Archbishop Etienne offered a special Holy Hour in this time of pandemic, concluding the service by processing to the Ceremonial Bronze Doors to bless our city and our Archdiocese with the Blessed Sacrament.

23. Father Ryan reflected in a message to the parish: "During these days of the lockdown, I find myself doing a fair amount of wandering during my daily

walks around the neighborhood. And as I wander, I wonder. Mostly about you. I wonder how you're dealing with the extraordinary situation we find ourselves in. I wonder about you senior parishioners (I know – I'm in your number!); I wonder especially about those of you who live alone and have no family nearby. I do wonder about you and I pray that you are doing okay, staying safe, and getting what you need."

May

1. In union with the bishops of the U.S. and Canada, Archbishop Etienne offered a special prayer entrusting our Archdiocese to the care of the **Blessed Virgin Mary** during this time of pandemic. The prayer took place at Seattle's historic Immaculate Conception Church, and its shrine of Our Lady of Lourdes.

3. After a hiatus of several weeks, our **Sunday Early Breakfast** resumed with to-go breakfasts. Read about how our outreach ministries have adapted to the pandemic in the article on pages 15-17 of this journal.

6. Father Ryan launched a video series sharing stories of how Mary has accompanied him along his life's journey. Find the series at the website, www.stjames-cathedral.org.

13. About twenty-five people joined in a weekly **Bible study** via Zoom, ably led by Ron Ryan. In the three-week series, Ron helped participants explore the Holy Spirit in the Hebrew Scriptures, in the Gospels, and in the letters of St. Paul.

14. As part of a worldwide **interfaith day of prayer**, fasting, and service, Cathedral

parishioners stopped by the Cathedral throughout the day to offer literally hundreds of donations of food, diapers, and other items to be distributed to the poor.

29. In the wake of the murder of **George Floyd** in Minneapolis, protests began in Seattle, and in major



From top to bottom: Father Ryan preaches from home on March 22; Palm Sunday in the nearly empty Cathedral, April 5; the Easter Vigil, livestreamed on April 11; the Sunday Early Breakfast resumes, May 3.

cities across the world. In a statement released today, Archbishop Etienne wrote: "The killing of George Floyd in Minnesota on Monday, May 25, was very traumatic and appalling. I wish to acknowledge the anger, pain and sadness this and other encounters between police officers and black men evoke not only in Minnesota, but throughout the country and in our own faith family as well. These deaths are tragic, and they expose a symptomatic and deep-seated connection between institutional racism and the continued erosion of the sanctity of life. If we do not respond appropriately as a society, we will be tacitly acquiescing to the ongoing killing of unarmed black men."

31. On the Feast of **Pentecost** and in the midst of major protests and even riots in downtown Seattle, we offered our first public Mass since March 11, outdoors in the Cathedral courtyard, with fewer than 100 people present.

June

5. **A Moment of Prayer and Lament.** At Noon, dozens of religious leaders of various faiths gathered on the Cathedral steps for prayer and for eight minutes, forty-six seconds of silence in the wake of the murder of George Floyd in Minneapolis on Memorial Day. Rev. Kelle Brown, pastor of our neighboring Plymouth Congregational Church, spoke powerfully on the steps of the Cathedral: "There will be peace one day, and there will be healing, but today I am not here to make peace. I am here to stand with my beautiful siblings to say that I welcome justice. Justice is peace's mother. I'm not here to make peace when we are OK with killing black bodies in the street."

6. Archbishop Etienne ordained **Thomas Tran** to the Priesthood. The Mass was livestreamed because of ongoing coronavirus restrictions, with only a handful



From top to bottom: Public Mass in the Cathedral Courtyard, May 31; A Moment of Prayer and Lament, June 5; Ordination of Thomas Tran, June 6; Chrism Mass, June 11.

of people present, but was viewed by thousands, including Thomas' parents in Vietnam!

11. The **Chrism Mass** was celebrated in the Cathedral.

14. On this Corpus Christi Sunday, Archbishop Etienne announced a **Year of the Eucharist** for the entire Archdiocese of Seattle. See the article and read an excerpt on pages 12-14 of this issue.

18. About forty parishioners participated in **Breathing God's Spirit into our World: A Parish Dialogue and Racial Injustice**, facilitated on Zoom. The conversation took place over two weeks, with time for reflection, sharing, and action.

19. This year the Feast of the Sacred Heart coincided with our national observance of **Juneteenth**, remembering the emancipation of slaves in this country. Read Deacon Joseph Connor's homily on pages 18-19 of this issue.

20. Seminarian **Val Park** was ordained a transitional deacon by Bishop Elizondo in a livestream liturgy.

20. Exactly 100 days from the suspension of public Masses, we celebrated our **first public Mass inside the Cathedral**. Numerous changes were made to the celebration of the Mass, changes which include the elimination of congregational singing, universal wearing of face masks, social distancing, as well as careful changes around the distribution of Holy Communion.

July

11. A Saturday morning work party in the **Cathedral Kitchen Garden** yielded an abundant harvest!

16. It was a privilege to welcome the Most Reverend Christophe Pierre, Apostolic Nuncio to the United States, for the **Mass of Investiture with**

the Pallium. See the article on pages 20-21 of this journal. ♦

Our Lady of Seattle, pray for us



OUR LADY OF SEATTLE,
for 150 years you have watched over our city
and this local church.

As we live through this difficult time –
this time of pandemic, this time of social
upheaval and struggle for racial justice and
equality – we ask for your continued
intercession and protection.

You brought into the world the Savior
of the human family, and from the cross
he gave you to us as our mother.

Mother of the Church,
we are confident of your abiding care for us,
confident that your heavenly intercession
will bring us through this difficult moment
to a place of healing, wholeness, and
reconciliation.

And so we ask you to give comfort to the lonely,
hope to the anxious, peace to the fearful,
and strength to those who are seeking justice.

We ask, too, that you give healing to the sick
and consolation to those who mourn
the loss of loved ones, and that you guide all
who are caring for the sick and the dying.

Our Lady of Seattle, show us the way
to peace, justice, and reconciliation
in our city, our country, and our world.

In these difficult days and always,
show yourself a mother to us, a mother to all!

Prayer composed by Father Ryan

The historic image of Our Lady of Seattle came from Seattle's
first Catholic Church, Our Lady of Good Help. Since 1870, the
people of the Pacific Northwest have prayed before this statue
of Mary, and sought her intercession in good times and in bad.