“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.

CONTENTS

3 Healing and Hope
In the wake of the terrible sexual abuse scandal in the Church, we gather for a service of repentance and healing, and Cathedral mothers offered words of lament and hope.

6 Madre de las Americas Album
A photo album of the festive annual procession honoring Our Lady of Guadalupe, Mother of the Americas.

8 Remembering ‘Dutch’
A standing-room only crowd packed the Cathedral to pay tribute to an extraordinary shepherd.

11 Archbishop Hunthausen: An Appreciation
Father Ryan pays tribute to our beloved retired Archbishop Hunthausen, who died on July 22, 2018.

13 Tree of Life
Father Ryan’s remarks at a service of remembrance of those killed at Tree of Life Synagogue in Pittsburgh on October 27.

14 Christmas, 1918
Looking back at Christmas in Seattle in 1918.

15 What is St. James?
Parishioner Lisa Matchette reflects on what this Cathedral parish means to her.

16 Annual Report to the Parish 2017-2018
A look at the dollars and cents as well as all the good things your giving makes possible.

18 Cathedral Almanac
Snapshots of life at St. James, July-December, 2018.

20 Christmas at Your Cathedral

In Your Midst is published twice yearly by St. James Cathedral, Seattle, Washington. All photos by Maria Laughlin unless otherwise noted.

Editor/Graphic Design
Maria Laughlin

Comments/Suggestions for articles
Your comments are always welcome! mlaughlin@stjames-cathedral.org

St. James Cathedral
804 Ninth Avenue | Seattle, WA 98104
Phone 206-622-3559 Fax 206-622-5303
www.stjames-cathedral.org
Dear Friends,

This Christmas comes at a time when the Church is reeling from scandals that have caused many people to question their faith or even to stop practicing it altogether. I do not minimize even for a moment the feelings of betrayal, anger, and deep disillusionment people are feeling because of the sins and crimes committed by priests and bishops anointed to minister in the name of Christ. Not a day passes that I don’t pray earnestly for the victims of this abuse and in those prayers I include all those whose faith has been shattered as a result.

And I have no simple answers. Our Church leaders must deal not only with the sins and crimes themselves but with their underlying causes. They must find out how this has been allowed to happen and in doing so they must be completely honest and transparent. No laws, canons, or traditions, no matter how sacrosanct, should escape critical examination and review.

Having said that, I would remind you that Christ entrusted his Church to human beings which is another way of saying that there will always be sinners as well as saints in the Church. I say that not to excuse anyone but simply because it is true. The Church is not something ‘out there’—the Church is right here. The Church is all of us and it is the Body of Christ. My faith assures me that the holy yet sinful Church—so slow at times to wake up—is still Christ’s Church, and no matter how many times we fail him, he will never fail us.

This came through loud and clear at the Prayer of Repentance and Healing in the Cathedral on October 4, led by Archbishop Sartain and his two auxiliary bishops. For most people, the heart of the service was the powerful testimonies offered by six mothers, your fellow parishioners. Their testimonies appear in the pages that follow. I’m sure you will find them as moving and compelling as I did. They shared their anger, hurt, and frustration over the scandals, but in doing so they also revealed the depth of their faith, their love for the Church, and their dream of what the Church can be for their children.

So my friends, even though this Christmas comes at a difficult time, my prayer is that our celebration of Christmas will bring us closer to the Christ who on that first Christmas so long ago found a home among us poor humans. He still finds a home among us. If there was ever a reason for hope, this is it!

Father Michael G. Ryan
I cry aloud to God, cry aloud to God that he may hear me.
In the day of my distress I sought the Lord.
My hands were raised at night without ceasing;
my soul refused to be consoled.
I remembered my God and I groaned.
I pondered and my spirit fainted. (Psalm 77:1-3)

“I cry aloud to God, that God may hear me.”

God of all the ages, this is not an easy time to be Catholic. We feel concern, anger, disgust, confusion, disappointment, sadness, embarrassment, and great anguish.

We grieve that the Church no longer feels like your refuge, your house in this world and in heaven consecrated to be holy.

Some of our friends and family who are not Catholic ask why we remain. But we do remain because of our trust in you. Lord God, give us strength and courage to continue living and spreading the gospel of your Son at this difficult time.

You withheld sleep from my eyes.
I was troubled, I could not speak.
I thought of the days of long ago
and remembered the years long past.
At night I mused within my heart.
I pondered and my spirit questioned. (Psalm 77:4-6)

“I pondered, and my spirit questioned.” As a mother, my greatest desire is to have my children know they are loved forever by you, my God; to know your Son Jesus Christ and follow him as a disciple; and to be part of the beautiful community of the Spirit that I know as the Catholic Church.

But when some pastors and shepherds violate trust in such an egregious way, children are harmed not only in their bodies but also in their faith in You. There are truly no words for my anger.

I feel deep compassion for victims and survivors of abuse, wherever it took place. Some of them have been victimized twice; first, by their abusers, and then by efforts to silence them and cover up the darkness. How could some in positions of power simply look the other way or move abusers around, and not protect the vulnerable?

Light the way with your wisdom, my God.

Will the Lord reject us forever?
Will he show us his favor no more? Has his love vanished forever?
Has his promise come to an end?
Does God forget his mercy
or in anger withhold his compassion? (Psalm 77:7-9)

“Will the Lord reject us forever?” We dread that what we have heard is not the end, That more is yet to be revealed. But we cannot be light in this world if we harbor hidden darkness. God of truth, let the truth emerge, that we may tend to the wounds and let your healing begin.

May there be repentance on the part of those who have sinned, healing for victims and their families, and your grace working mightily in the Church to protect and care for the young, the vulnerable, and the marginalized. Let there be an end to clericalism and any system that reinforces the abuse of power.

Let us all have a role in your grace of healing. Let the voices of laywomen and laymen be heard at every level of Church leadership.

I said:
“This is what causes my grief:
that the way of the Most High has changed.”
I remember the deeds of the Lord,
I remember your wonders of old,
I muse on all your works and ponder your mighty deeds. (Psalm 77:10-12)

“I remember your wonders of old.” The image I hold onto in prayer is Jesus clearing the temple. He makes a whip out of cords; he scatters coins and overturns tables. “Get these out of here!” he cries.

Lord, you washed temples clean, you purified hearts, you set people back on the right path.

The psalmist said: “Cleanse me with hyssop, that I may be pure; Wash me, and I will be whiter than snow.”

As I remember your wonders of old, I also remember Jesus washing the feet of the apostles, teaching them to do the same for others. Show us how to protect the vulnerable and to ensure that no abuser is protected, no victim ignored. Purify your Church, and purify each of us, that we may walk in your ways full of hope and trust in you. God of pure love, we look to you to cleanse and restore all that has been lost.

Your ways, O God, are holy.
What god is great as our God?
You are the God who works wonders.
You showed your power among the peoples.
Your strong arm redeemed your people. (Psalm 77:13-15)

“Your ways, O God, are holy.” God of love, it is my faith in you that sustains me.

I pray for peace and healing for all the victims; I pray that they will continue to know and believe in you, our loving and merciful God.

I want my children to have a future in your Church. I want the Church to be a source of comfort and inspiration, a place to grow their relationship with God; a place where they can serve others.

I want them to find strength, comfort, and connection through the sacraments, that the Eucharist will give them clarity in a shattered world.

I am so grateful each Sunday to look around me and see my brothers and sisters lined up beside me. It is absolute beauty. I teach my children that this is their Church, as much as it is anyone else’s, that they belong here and no one can take that away from them.

That is why we continue to show up, knowing that we are part of something much bigger than ourselves, bigger than any given moment in history.

The waters saw you, O God; the waters saw you and trembled. Your thunder rolled round the sky; your flashes lighted up the world. You guided your people like a flock by the hand of Moses and Aaron. (Psalm 77:16-18, 20)

“You guided your people like a flock.” This is a dark and confusing time in your Church, Lord. In the end, two things will get us through this: turning to Christ for healing, solace, and comfort; and taking action to correct the broken systems that have led to this crisis.

I pray that the grace in the Eucharist will heal us, that it will connect our Church and make us stronger. I pray that from this suffering and anguish a more authentic Church will rise.

I pray that the Church, all of us, will realize that this IS our moment. If we can find a way to reveal, heal, and move forward with justice and mercy, the Church can be a model of light for our broken world.

Special thanks to Laura Arcuino, Natasha Coleman, Shemaiah Gonzalez, Anna Horton, Tami Kowal, Michelle Mah, Sarah Riggio, and Dawn Yonago for their contributions to the service of prayer and repentance.
On Saturday, December 1, 2018, hundreds gathered for the 24th Annual Celebration of Madre de las Americas. A great procession made its way from St. Mary’s Parish to the Cathedral, with dozens of different danzantes in traditional costumes dancing and making music along the way, all to give honor to Our Lady of Guadalupe. “I am truly your compassionate Mother, yours and of all the people who live together on this land, and of all the other people of different ancestries, those who cry to me, those who seek me, those who trust in me. I will listen.”
Remembering ‘Dutch’

A standing-room only crowd honored the life of Archbishop Hunthausen at his Funeral Mass on August 1, 2018

As he began his homily for the funeral Mass of Archbishop Emeritus Raymond G. Hunthausen on August 1, Father Michael G. Ryan noted that some people had told him not to expect a large crowd, since the archbishop retired nearly 30 years ago, in 1991.

“Oh ye of little faith,” Father Ryan, pastor of St. James Cathedral and a longtime friend and confidant to the archbishop, joked to the amusement of the standing-room-only gathering at the cathedral, estimated at more than 1,300.

It was a lighthearted tone echoed by Archbishop J. Peter Sartain, who welcomed Archbishop Hunthausen’s extended family—a contingent estimated at more than 100—by saying to the crowd: “If you see somebody you don’t recognize, just assume they’re members of the Hunthausen family.”

The mood was a tribute to the man most often described as “humble” by those who knew him. “His humor, along with his humility, and a faith stronger than any I’ve ever witnessed, got him through some excruciatingly painful and difficult years,” Father Ryan said.

Archbishop Hunthausen was 96 when he died at his home in Helena, Montana, on July 22.

“Archbishop Hunthausen was a humble and loving servant of the Lord, and a man of peace,” Archbishop Sartain said upon learning of his death. “Above all, he loved the Lord, and that stood out in every conversation I had with this loving and compassionate servant of God.”

The last living American bishop to have participated in all four sessions of the Second Vatican Council, Archbishop Hunthausen was credited by the priests who served with him for bringing the council’s documents to life.

“He brought the best spirit of the Second Vatican Council into the church in Western Washington,” said Father William Heric, priest administrator of Christ Our Hope Parish in Seattle. “He made Vatican II come to life.”

His passing is “the end of an era,” Father Heric added.

Edith Aspiri, who with her husband Ray and other lay leaders worked with Archbishop Hunthausen to establish the Catholic Fund in 1986, spoke of her admiration for the deceased archbishop.

“If ever I knew someone who was a saint, I think this man qualifies,” she said.

Throughout the service, Archbishop Hunthausen’s plain wooden casket was positioned over the cathedral’s crypt, where he was laid to his final rest in an afternoon ceremony open to the public. His casket bore the inscription “Blessed are the peacemakers, for theirs is the kingdom of heaven.”

Archbishop Hunthausen was “the embodiment of the beatitudes,” Father Ryan said in his homily, which wove together stories detailing the personable and sometimes controversial life of the Montana native who became the sixth bishop and second archbishop of Seattle.

He recalled listening sessions with the laity across Western Washington in 1976, the highly publicized Vatican visitation in the 1980s when “the eyes of the country were on Seattle,” and the call that the bishop of

Greg Magnoni is the former Director of Communications for the Archdiocese of Seattle. This article was originally published August 1, 2018 at www.nwcatholic.org. It is reprinted with permission.

In Your Midst December 2018
Helena (1962-1975) received in 1975 telling him the pope wanted him to serve as archbishop of Seattle.

According to Father Ryan, it was the second time then-Bishop Hunthausen was asked to become an archbishop. The first came in 1973, when Archbishop Jean Jadot, apostolic nuncio to the U.S., asked him to accept appointment as archbishop of Portland, Oregon.

Bishop Hunthausen asked if he could have some time “to think and to pray,” Father Ryan said. After prayerful consideration, he respectfully declined the appointment, considering it the best thing for the church.

Two years later, when he received another call from Archbishop Jadot, the bishop accepted the appointment as Seattle’s archbishop, despite his misgivings and humility. “This time,” Father Ryan said, “his prayers brought him to a different place. As he said to me: ‘It seemed that the Lord was trying to tell me something.’”

Father Ryan’s tribute to Archbishop Hunthausen received a response rarely experienced in Catholic churches—a standing ovation.

Those attending the funeral liturgy included more than 100 priests serving in the archdiocese, some 70 women religious, 25 deacons and all 17 of the archdiocese’s seminarians.

Denny Hunthausen, Archbishop Hunthausen’s nephew and agency director for Catholic Community Services of Western Washington’s Southwest Family Centers, was among the dozens of family members who traveled to Seattle for the funeral Mass. The family, he said, came out “in similar fashion” for his 1975 installation as archbishop, and “followed him throughout his time in the church.”

Despite Archbishop Hunthausen’s high-profile service within the church and his equally high-profile stances on controversial issues, “no one in the family ever knew him as anything other than Uncle Dutch,” Denny Hunthausen said.

“There’s immense gratitude for his life, and of course a sense of loss, because he was larger than life,” he said. “We wouldn’t be the family we are without the way he brought us together. For an extended family, we are extremely close.”

Raymond Hunthausen was born in Anaconda, Montana, on August 21, 1921, the oldest of seven children. He was ordained a priest for the Diocese of Helena by Bishop Joseph Gilmore on June 1, 1946, at St. Paul Church in Anaconda. After his ordination, he taught at Carroll College and became athletic director at the college, where he coached football, basketball, baseball and track. He was named to the National Association of Intercollegiate Athletics Hall of Fame and served as president of Carroll from 1957 to 1962.

At the age 40, in July 1962, three months before the start of the Second Vatican Council, he was appointed bishop of Helena by Pope John XXIII, and consecrated at St. Helena Cathedral on August 30, 1962. He was appointed Archbishop of Seattle by Pope Paul VI on February 25, 1975, and was installed on May 22, 1975.

Archbishop Hunthausen’s episcopal leadership became the subject of a Vatican visitation in 1983. The visitation reviewed the archdiocese’s ministry to homosexuals, seminarian training and the use of laicized priests in the archdiocese, as well as the use of contraceptive sterilization in Catholic hospitals, general absolution and other practices related to the liturgy.

On June 18, 1991, Archbishop Hunthausen announced his retirement, effective on his 70th birthday. In a 1996 interview with The Catholic Northwest Progress, Archbishop Hunthausen said that being with the people was the greatest joy of his priestly ministry.

“They are—after God—the cause of my life and my priesthood,” he said. “Together we’ve grown to love the Lord, I hope, a little more deeply. And we have grown to love one another in the Lord.”
Scenes from the Vigil and Funeral for Archbishop Raymond G. Hunthausen, July 31-August 1, 2018. From the top: Archbishop Sartain presides at the Vigil service. Upper right: a packed Cathedral for the Funeral Mass. Center left: Father Ryan greets clergy as they stream into the Cathedral for the funeral. Center right: A Book of the Gospels and a crucifix were placed on the casket. Bottom right: Family members, joined by Father Ryan and Father Mike McDermott, lower the casket into the Cathedral crypt.
Years ago, I remarked to Archbishop Hunthausen that, when historians told the story of twentieth-century American Catholicism, he would be a significant footnote. Sometime later, I changed that to a chapter. Now I think that a book comes closer. Maybe even more than one book.

The Raymond Hunthausen I was privileged to work closely with for many years—and who became my inspiration, mentor and friend—never thought of himself in terms of footnotes, chapters, or books, however. In fact, he thought very little about himself at all, and when he did, it was only in terms of his calling—of the God who called him and the people he was called to serve. He only thought in terms of discipleship—the demands of discipleship, the cost of discipleship. And no matter what the cost was, he met it.

In his heart of hearts, Archbishop Hunthausen was a man of prayer, a man of God. He met God each day and many times a day in prayer. But for all the time he spent in prayer, he was never one to claim that God told him what to do. Much of his prayer, in fact, was in the dark and involved a struggle to hear and to discern. Often he would find himself echoing Thomas Merton (“I do not see the road ahead of me…the fact that I think I am following your will does not mean that I am actually doing so, but I believe that the desire to please you does in fact please you and I hope I have that desire in all that I am doing.”). All this to say that there was nothing facile about the archbishop’s faith and nothing even remotely cocky about the convictions that he arrived at after his prayerful struggles. But when his prayer did bring him to a quiet place of inner peace, then there was nothing on earth that could disturb or dissuade him. At the heart of Raymond Hunthausen was a steely conscience formed in the crucible of prayer. Too often, the powers-that-be saw him as something of a firebrand, stubborn and unyielding; those of us who knew him saw him quite differently—saw him as fiercely faithful, uncommonly courageous, truly humble—the very definition of integrity.

His integrity was something I witnessed day after day over the many years we worked together. I saw it in big things and small. I saw it whenever he needed to respond to the Holy Father or his representatives (always respectful but never craven) and I saw it whenever he dealt with his priests and people (always respectful and never patronizing). The Archbishop was fond of saying that he received his ‘on-the-job-training’ for how to be a bishop at the four sessions of the Second Vatican Council. It was at the Council that he experienced in a life-changing way the gentle yet powerful workings of the Holy Spirit in the Church—the whole Church: the hierarchy, of course, but also the holy People of God. For that reason, his style of governing always involved a difficult dance between theological givens and pastoral realities, between settled teaching and the unsettled lives of the people he shepherded. I never met a person who was more profoundly respectful of people or more open to the truth in the manifold ways that truth presents itself in real life situations than Raymond G. Hunthausen.

But it wasn’t all dead-seriousness. Archbishop Hunthausen also knew how to enjoy life. Even when its
many demands were pressing in on him, he enjoyed life, and never more so than when he was with his family, his large and wonderful family. His brothers, sisters, nephews and nieces (generations of them!) were the light of “Dutch’s” life. I can recall being with him in meetings where high stakes issues were on the table. A phone call would come from one of his nieces or nephews and the high stakes issues would be put on hold for a bit. A few minutes later when he would return to the meeting he would be visibly energized, thanks to some lighthearted family banter that put things in perspective and kept him in touch with the real world.

His keen sense of humor also added to the joy of life, along with his love for a good story, for pithy little sayings, and for sports of all kinds. He was a gifted athlete who could more than hold his own on the golf course and the ski slopes. In his younger years when he taught at Carroll College, I don’t think there was a sport he didn’t coach. He was a natural competitor and he liked to win but in the end, sports were always more about having fun and growing in character than about winning. Years ago during his Carroll College years, the NAIA put him in their collegiate hall of fame but, if memory serves, it was more for his inspiration as a coach than for the number of his victories (though there were many!).

Inspiration was evident in everything the archbishop did. I saw this in a particularly powerful way when it came to his relationships with leaders of other Christian churches and faiths. Many of the clergy of other denominations and religions looked upon him as their bishop and took their lead from him. They knew the real thing when they saw it. That’s because he was a builder of bridges, never of walls, and he was always the first to cross any bridge he built, smiling his disarming smile and offering the hand of friendship.

Of course, it was his deep and unwavering commitment to peace and disarmament that catapulted Archbishop Hunthausen onto the world stage, and an unlikely player on that stage he surely was. His humble, unassuming ways never prepared him for the rock star status he was to achieve, and he never became comfortable with that status. But conscience came before comfort. Driven as he was by conscience and personal conviction, everything else that came his way (honors, awards, accolades, endless invitations to speak) was a price to be paid - never a prize to be coveted. As might be expected, his now legendary income tax protest (he withheld one half of his personal income tax in protest of the nuclear arms race) cost him credibility with many and was quite likely the trigger for the apostolic visitation that made him front page news not just in Seattle but across the country and even the world. I say that because the things he was ostensibly hung out to dry for (reaching out to gay and lesbian Catholics and to the divorced and remarried, finding roles for priests who had left the ministry, giving women leadership roles in parishes, etc.) were the same things many pastoral-minded, Vatican II-inspired bishops were known to do. They escaped the long arm of Rome while Hunthausen didn’t. Is it too much of a leap, then, to surmise that, at the very time the Vatican and the United States government were in the process of establishing formal diplomatic relations, it was his tax protest that alarmed the powers-that-be in Washington? The other Washington, that is! The rest is history.

And a painful history it was at times. Especially painful for a man who loved the Church deeply and wanted nothing more than to serve it faithfully, for a man who knew that as a bishop he was called to be a unifier but who also came to know that being true to God and conscience can sometimes lead to division. The archbishop carried the pain of that dilemma into his prayer each day and it was there that God gave him the grace he needed to be both faithful and strong. I witnessed that grace in action day after day as he went about his pastoral duties, making himself available to as many as asked for his time and generously reaching out to people who opposed him and made life difficult for him. For me, he became the very embodiment of ‘grace under pressure.’ It was a wonder to behold.

“Someday this will all make sense,” he would say to me: “For now, we just have to trust that the Lord is in charge and that all will be well.”

I find a kind of holy symmetry in the fact that Archbishop Hunthausen got to live into the era of Pope Francis. It was a grace for which he was deeply grateful and something he remarked about frequently. The symmetry comes from the fact that it was the sainted Pope John XXIII who appointed Raymond Hunthausen bishop back in 1962. Could there be better bookends for the life of this holy archbishop than those two holy Popes, each of whom, against all odds, reset the priorities of the Church and modelled for the Church what being a bishop is all about? It’s not about pomp or panoply: it’s about humble service, loving the people, shepherding the flock, going to the margins, lifting up the poor, taking risks, laying down your life. I find it easy to picture Archbishop Hunthausen from his new place with God comparing notes with John XXIII and becoming fast friends with him. And I’m sure the two of them are cheering Francis on as he takes his turn renewing and breathing life into the Church they both loved and gave their lives for. ✴
There was a time when youthful ignorance told me that God did not weep, that God could not weep. Weeping was for the weak, the broken, the helpless. For God, weeping was a theological impossibility.

It was only when I reached a certain level of maturity in life and gained some awareness of the Shoah that it began to dawn on me that a God who wept was not a theological anomaly at all: that only a God who could weep and who did weep with and for his suffering children would be a God worth believing in.

It is that God we turn to tonight in the darkness of this tragedy, the God whose tears mingle with ours to create a great river of sadness that, in God's own time, will flow past the shoals of grief and anger and outrage we are feeling toward a place of calm and healing and peace. And, my friends, only God's tears and ours together will get us to that place - not the blind hatred that moved the perpetrator of these atrocities, because we know well that hatred only leads to deeper hatred and rage only results in further violence.

So let our tears flow tonight: tears for the eleven who lost their lives; tears for their stricken family members; tears for all those who were wounded, including the first responders; tears for our Jewish brothers and sisters everywhere, all of whom are victims of this mindless massacre; tears for the gunman who in some twisted way reached the ultimate dead-end of hatred and blind bigotry; tears, too, for our nation, torn in two by narrow, self-serving, ignorant ideologies; and tears for our world where great gulfs create great divisions between the powerful and the powerless, between the comfortably situated and dispossessed migrants and refugees—great divisions and even greater injustices.

My friends, there is much for us to mourn tonight. And God’s tears mixed with ours can turn our mourning from bitterness toward hope. Yes, the Tree of Life has been struck at the root, but we can, with love and hope and understanding and, yes, even with forgiveness, plant new trees where life, not death, will get the last word. The violent fury of a man blinded by bigotry must not have the last word here. No, the faith and resolve, the humanity and the nobility of God’s beloved and chosen people must and will have the last word.

May it be so!

Father Michael G. Ryan made these remarks on October 29 at Temple de Hirsch Sinai at a prayer service in memory of those slain at Tree of Life Synagogue in Pittsburgh. Some 3,000 people of all faiths gathered for the vigil that evening.
Over the past few months, 1918 has been much in the news - November 11 of that year marked the end of World War I, a conflict so devastating that it was known, at the time, as “the war to end all wars.” What was that first Christmas after the war like here in Seattle? And what was a Cathedral Christmas like one hundred years ago?

In Seattle, the last weeks of World War I coincided with the outbreak of the influenza epidemic which claimed millions of victims worldwide, and an estimated 675,000 in the United States—a number vastly higher than the number of Americans killed in World War I. The influenza epidemic forced the closure of churches, schools, theaters, and all public gatherings. This of course had a massive impact on life in the Cathedral Parish. The Catholic Progress reported, “Hundreds of Catholics who never missed mass on Sunday since they were first able to walk, had the original and unpleasant experience of being absent from the Holy Sacrifice on the past five Sundays.” But late in the evening on November 10, 1918, as word of the Armistice reached Seattle, people spontaneously filled the streets in celebration. The city authorities, helpless to stop them, lifted the ban on public assemblies. Thus the mood in Seattle in those last weeks of 1918 was doubly joyful.

As Christmas approached, many events for soldiers, sailors, and their families were planned in Seattle. The largest gathering was certainly the gala hosted by the Red Cross for the children of military families—five thousand attended! The Armory (a since-vanished building downtown) was transformed into “one vast fairyland of green garlands, glittering Christmas tree and Mother Goose scenes.” There were presents for every child, “given out by Santa Claus himself,” food in abundance—“nuts and candy, doughnuts and ice cream, hot dogs and oranges and apples.” The party ran from 1:00pm until midnight on Christmas Eve. In the afternoon, a choir composed of singers from many of the city’s churches gathered in front of the cardboard “church” to sing carols. The Times evening edition on Christmas Day ran this headline: “City Celebrates Most Joyous Xmas Ever Held: ‘Victory Christmas’ sees Santa Claus Busy Seeing That None Is Overlooked.”

It was a “Victory Christmas” in some of Seattle’s churches, too, where “The Star Spangled Banner” was sung on Christmas morning! At St. James Cathedral, however, it was a traditional Christmas. There were no Christmas Eve celebrations in those days (no Midnight Mass!), but confessions were heard throughout the day. But there were plenty of services to choose from on Christmas Day, with Masses at 5:30am, 7, 8, 9, 10, and 11am! The last of these was the solemn High Mass celebrated by Bishop O’Dea, with music by the Cathedral Choir of men and boys under the direction of Dr. Franklin Sawyer Palmer. We know just what was sung because the musical selections were published in both the Times and the Progress. Dr. Palmer selected a Mass setting by a contemporary composer, (Msgr.) Lorenzo Perosi, organ prelude and postlude by 19th-century Belgian composer Jacques-Nicolas Lemmens, and, of course, Adeste Fideles.

Christmas Day ended with a solemn celebration of Vespers in the Cathedral at 8:00pm, which featured Adolph Adam’s Cantique de Noel (O Holy Night). In addition, the Times noted that “A Christmas crib has been erected in the south transept of the Cathedral and decorations suitable to the Christmas season are being used in the edifice.”

Still, throughout that Christmas of 1918, war was on the minds of the Catholic faithful. Each week, the Progress reported on those from Catholic parishes who had been killed or wounded in the War. On December 20, 1918, they published a letter from Sergeant T. J. Fox of St. Mary’s Parish in Seattle, who had been wounded in action in the last days of fighting. His letter gives a glimpse of the Catholic experience of the War. “My dear Mother,” wrote Sergeant Fox, “just a few lines to let you know I am fine and dandy…. I am in a place called Birmingham, a city that is next in size to London. This hospital sure is a fine place. We have four meals a day, breakfast at seven, dinner at twelve, tea at four and a lunch at seven. Well, Mother, it is sure great to sleep between white sheets again. No one in this wide world knows what war is till they have been through it. Before I came here if anyone had told me about the things I have seen I would say they were crazy…. I ought to be home in a month but a month is going to be a long time to wait.”

Corinna Laughlin is Director of Liturgy at St. James Cathedral.
first began attending St. James a little more than 15 years ago. Back then, I was splitting my time between Seattle and a small town in Mexico. I always looked forward to coming home to St. James. I cherished the beautiful liturgies, and the peace I found in this holy, lovely place. And what I heard communicated from the pulpit, so often resonated with my spiritual and social justice beliefs—in ways that said to me: “I’m in the right place. This is where I belong.”

Still, I didn’t really know many people in the parish. I enjoyed friendly conversations in the pews. But, the first couple of times I went to Cathedral Hall for coffee hour, and encountered a roomful of unfamiliar faces, I grabbed a cup of coffee … and I was out of there.

Things began to change the first year I volunteered at the parish picnic. I met other volunteers, whom I then recognized in the coffee hour crowd. They welcomed me to a table of friendly faces, from around the world: Saipan, the Philippines, Kenya, Ghana, Peru, Korea, and of course, from all over the Puget Sound region; black, white, brown—a fusion of races and cultures. Sisters and brothers experiencing homelessness or troubled times also sat at the table—drawn by the promise of hot coffee, muffins or donuts, and maybe the chance to trade an hour of life on the streets, for an hour of hospitality.

I’ve experienced so many other wonderful connections over the years that have deepened my ties to St. James. On Holy Thursday of 2017, I had the honor to have my feet washed, during the Mass of The Lord’s Supper—one of the most beautiful and humbling experiences of my life. Our St. James Outreach and Advocacy ministry introduced me to Peacemaking Circles—a Native American-inspired practice that holds promise for transforming the juvenile justice system. I made friends with other volunteer greeters and ushers—at Christmas and Easter we handed out stacks and stacks of programs, as crowds packed the cathedral to standing room only. During the first Alpha series here at St. James, I engaged in lively conversations about Christianity, while serving as a table helper. This year, I had the incredible opportunity to be a pilgrim in Italy—and I returned home with spiritual experiences and friendships I won’t soon forget.

Over dinner recently, a good friend challenged me about the clerical sexual abuse and cover up scandal in the Church. She said, “How can you continue to support an institution where this has happened over and over, for decades?” She reminded me of all the harm the Church has caused. To be honest—I felt completely pummeled against the ropes when it happened; but here’s what I know:

As Father Ryan said so beautifully in a recent homily, “The Church is not something ‘out there’—the Church is right here. The Church is all of us.”

So, then … who are we? Who is St. James?

St. James is all our ministries, from feeding and sheltering those living on the margins, to guiding young people along the path to adulthood; it’s caring for those struggling with mental illness, aging, and grief. It’s a commitment to justice, whether that means advocating for immigrants, or denouncing racism and other discrimination. St. James is marching in the streets as part of the interfaith community, for the rights and dignity of all; and condemning the vicious murder of innocent worshippers of all faiths.

It’s when we hear a homily or message from Father Ryan, delivered straight from the heart and it lands right in ours and we all feel it, at the same time. Those moments when we’re so moved, that we spontaneously fill this cathedral with resounding applause. It’s all the glorious music, the wonderful liturgies and special events we are so blessed to share. It’s our families gathered for Baptisms, Confirmations, Communion, Reconciliation, Weddings, Funerals—and much more—all of us partaking in the sacraments together.

St. James is ongoing opportunities for us to grow, and think, and learn. It’s the amazing staff, and volunteers who’ve been at it a lot longer than I—who take care of this place and make all these things happen as if by magic—instead of hard work.

And there’s something else that St. James is: particularly right now. We’re an important voice, not only in this community—where we live our Catholic social teaching through ministries and service—this parish is also a platform; a launch pad to lift our prayers and voices with others—until the Church hierarchy hears us—and with God’s grace, will listen. And act.

Lisa Matchette offered this testimony at all the Masses on Sacrificial Giving weekend, November 10-11.
Each year at this time, we publish a report on the financial condition of the parish. As you reflect on your giving to the parish in the coming year, I hope that the information contained in this report will help inform your decision. The report details not only the dollars and cents, but also some of the ministries and activities made possible by your support.

**Dollars and Cents**

Our fiscal year runs from July 1 through June 30. For the fiscal year ending June 30, 2018, our total parish income was $4,521,809. This came from:

- Sunday and holy day collections (63%)
- Various gifts, grants, and bequests (20%)
- Fundraisers (4%)
- Annual Catholic Appeal rebate (4%)
- Business income (including land lease, Cathedral Bookstore, rental of reception rooms, etc.) (9%)

Total expenses for the year were $5,157,799. They included:

- Salaries, benefits and other personnel-related expenses such as security (53%)
- Parish assessment by the Archdiocese (4%)
- Our annual assessment to support five central area Catholic schools and parish scholarships for Rainbow Schools and high schools (8%)
- Supplies, operating costs for the maintenance and improvement of the Cathedral, other parish buildings, and grounds, etc. (35%)

This left us with a deficit in 2017-2018 of $635,990. Last year at this time, we projected a deficit of $301,080. While we were able to meet all our obligations by drawing on reserves, this deficit is of great concern to me and to the Parish Finance Council. There are multiple reasons for the large deficit:

- Our Sunday income levelled off for the first time in many years, coming in $148,000 below projections. This is in part owing to a drop in Sacrificial Giving, with 880 pledgers in 2018 compared to 928 in 2017 (a 5% decrease). We are reducing our income projections for the coming year.
- We received only $5,251 in bequests, the lowest figure in more than 30 years.
- We had many large expenses, some of them unexpected. A few of our major expenses included:
  - $184,500 in repair to the Cathedral towers
  - $21,300 in repairs to the heating system

### Income and Expense

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday &amp; Holy Day Collections</td>
<td>$2,982,000</td>
<td>$2,834,309</td>
<td>$2,923,500</td>
</tr>
<tr>
<td>Bequests (anticipated)</td>
<td>164,000</td>
<td>5,251</td>
<td>240,000</td>
</tr>
<tr>
<td>Other gifts, grants &amp; Appeal Rebate</td>
<td>1,192,200</td>
<td>1,088,583</td>
<td>1,064,050</td>
</tr>
<tr>
<td>Business income (land lease, bookstore, fundraisers)</td>
<td>413,863</td>
<td>593,666</td>
<td>852,737</td>
</tr>
<tr>
<td><strong>Total Income</strong></td>
<td><strong>$4,725,823</strong></td>
<td><strong>$4,521,809</strong></td>
<td><strong>$5,080,287</strong></td>
</tr>
<tr>
<td>Staff salaries &amp; benefits</td>
<td>$2,698,209</td>
<td>2,741,360</td>
<td>2,821,700</td>
</tr>
<tr>
<td>Supplies (including postage &amp; printing)</td>
<td>419,650</td>
<td>470,954</td>
<td>437,075</td>
</tr>
<tr>
<td>Operations &amp; Maintenance</td>
<td>242,500</td>
<td>238,862</td>
<td>240,500</td>
</tr>
<tr>
<td>Capital Expense</td>
<td>190,000</td>
<td>184,456</td>
<td>170,000</td>
</tr>
<tr>
<td>Contracted Services (includes insurance premiums, police officers, service contracts, contract musicians)</td>
<td>371,253</td>
<td>373,459</td>
<td>512,734</td>
</tr>
<tr>
<td>Business Expenses (including bookstore and fundraising expense, hospitality, donations to others)</td>
<td>163,500</td>
<td>237,871</td>
<td>235,350</td>
</tr>
<tr>
<td>Utilities, vehicles</td>
<td>290,150</td>
<td>279,763</td>
<td>282,008</td>
</tr>
<tr>
<td>Archdiocesan assessment</td>
<td>223,053</td>
<td>222,457</td>
<td>202,186</td>
</tr>
<tr>
<td>Rainbow Schools and Scholarships</td>
<td>428,588</td>
<td>408,617</td>
<td>425,181</td>
</tr>
<tr>
<td><strong>Total Expense</strong></td>
<td><strong>$5,026,903</strong></td>
<td><strong>5,157,799</strong></td>
<td><strong>5,326,733</strong></td>
</tr>
<tr>
<td><strong>Deficit</strong></td>
<td><strong>($301,080)</strong></td>
<td><strong>($635,990)</strong></td>
<td><strong>($246,446)</strong></td>
</tr>
</tbody>
</table>
• $20,000 to create a new home for Solanus Casey Center  
• $16,500 to remove dead trees  
• $13,000 to equip the new Cathedral Kitchen Garden  
• $13,000 to cover increased security at the weekend Masses  

As you will see from the projected income and expense for 2018-2019, we are anticipating a smaller deficit ($246,446) in the coming year. A generous bequest from a parishioner will be paid in the course of the year, and the land lease of our Terry and Cherry property will provide a boost as well. However, the lack of growth in Sunday giving remains a concern, and some major expenses are coming up this year, including the completion of the tower work, $50,000 in maintenance of the cathedral organs, and $20,000 in additional security costs, as well as increased insurance premiums.

Our Life as a Parish, 2017-2018  
We are a vibrant and diverse parish with 2,595 registered households, comprising 5,802 individual members. Our parishioners come from across Western Washington, from more than 180 ZIP codes. Nearly 1,000 volunteers are involved in dozens of parish ministries.

During the past fiscal year, more than a thousand Sunday and regular daily liturgies were celebrated, not counting special liturgies for Holy Days, the Sacred Triduum, and ecumenical and interfaith services. Sixty-six children and six adults were baptized; five people baptized in other Christian traditions made a Profession of Faith and were received into the Full Communion of the Catholic Church. Forty confirmations were celebrated, and thirty-two children received their First Holy Communion. During the year 56 weddings and 31 funerals were celebrated.

As the Cathedral Church, we are privileged to host special events which gather Catholics from across Western Washington, including Rites of Election, the Chrism Mass, Ordinations to the Priesthood, Madre de las Americas, and Simbang Gabi. The Cathedral also hosted Baccalaureate Masses for O’Dea High School, Holy Names Academy, Seattle Prep, and Seattle University. In October, 2017, we commemorated the 500th Anniversary of the Protestant Reformation with a solemn ecumenical Vespers service. Archbishop Sartain and local Lutheran Bishop Kirby Unti co-presided at the service.

In March, 2018, some 255 choristers, parishioners, and friends joined Father Ryan for a memorable pilgrimage to Italy, visiting Florence, Siena, Assisi, and Rome. The Cathedral Choir of St. James and Jubilate Young Women's Ensemble sang a magnificent concert at Sant'Ignazio in Rome.

On June 21, 2018, we teamed up with St. Mark’s Episcopal Cathedral to host a special prayer and procession for families separated at the border—a powerful moment that gathered thousands in a procession between the two Cathedrals.

The Cathedral Kitchen has continued to thrive, with between 150-170 people of all ages and races sharing a hot, nutritious meal, lovingly prepared and served in the Cathedral Hall each weekday—around 40,000 meals a year. This year, in cooperation with the Cabrini Sisters, we reopened our Cathedral Kitchen Garden in a new location at Madison and Terry.

The Solanus Casey Center, our drop-in and referral center, is thriving in its new home in the Cathedral’s Gallagher Center. The St. James Winter Shelter provided overnight shelter to 10 to 15 men for 120 nights. Tens of thousands of sandwiches were prepared by our parishioners and distributed through St. Martin de Porres Shelter and Operation Nightwatch. Our Mental Health and Wellness Ministry continued to offer a variety of services, including prayer ministry, companionship, educational events, support groups, and social activities.

Many homebound parishioners received communion in their homes each week, allowing them to remain connected to the liturgical life of St. James. Cathedral parishioners took communion to patients at Swedish Hospital several days each week.

More than 150 Cathedral children participated in Sunday School classes, offered September through June. Special events and presentations for adults in 2017-2018 included our popular Catholic 101 series, bringing in notable local speakers to talk on a variety of subjects, from Blessed Stanley Rother to the Blessed Virgin Mary. Other offerings included a popular series on Islam, a dramatic reading of T. S. Eliot’s Murder in the Cathedral, as well as bible study, retreats, and many other offerings.

In the Fall of 2017, we launched our first Alpha series, a life-changing program which builds community and offers an opportunity to ask questions about faith over a shared meal. Finally, our Youth Ministry and Young Adult Ministry continue to offer retreats, service activities, and social events.

All this was made possible by your generous contributions. We want you to know that, under the oversight of the Cathedral’s Finance Council, there has been careful stewardship of the financial resources of the parish. We look forward to accomplishing even more with your support and with the help of God’s grace in the coming year.
July 11. Father Kevin Codd joined us to launch his new book, Beyond Even the Stars: A Compostela Pilgrim in France. The book follows his journey on the way to Santiago de Compostela.

16-20. The Art of Faith Camp was a week-long workshop for teens. This year they created extraordinary banners for use in the procession at Mass on the Feast of St. James.

22. We celebrated the feast of our pilgrim patron, St. James the Greater. Today Archbishop Raymond G. Hunthausen died, surrounded by his family, at his home in Helena.

31. Unforgettable days at St. James Cathedral as we bade farewell to our beloved retired Archbishop, Raymond G. Hunthausen. On Tuesday, July 31, Archbishop Hunthausen’s body lay in state in the Cathedral throughout the afternoon, with a Vigil at 7:30pm.

August 1. The Funeral Mass of Archbishop Raymond G. Hunthausen was attended by around 1,300 who packed the Cathedral to pay tribute to this gentle, holy shepherd. See the tribute from Father Ryan and the article in this issue.

6-10. It was an extraordinarily exuberant Choir Camp, with about 50 children participating.

19. In response to shocking revelations of abuse by former Cardinal McCarrick and the Pennsylvania Grand Jury report, Father Ryan wrote: “with every fiber of my being I believe that the church is the Body of Christ, and I know that God will see us through this nightmare. But that is no excuse for complacency. We have our work cut out for us. As we refuse to tolerate any further cover ups or dishonesty on the part of Church leaders, we must demand of ourselves the same faithfulness, honesty, integrity, and courage we demand of them. And as we do our best, with God’s grace, to survive this dark hour and to learn from it, we must pray without ceasing for this Church we love, this Church we are.”

27. The 22nd Annual Hunthausen Charity Golf Tournament was one of our most successful ever, raising $170,000 to support Cathedral outreach ministries, especially the Cathedral Kitchen. A huge thanks to Pagliacci Pizza, Semaphore Corporation, and an anonymous donor for co-sponsoring this year’s event.


14. We completed a two-year restoration project on the Cathedral’s iconic towers, involving extensive masonry and terra cotta work and waterproofing. The towers have never looked cleaner or brighter!


22. A Mass Celebrating the Season of Creation. After a morning Mass, there was a procession over to Terry and
Madison, where Father Ryan blessed the new Cathedral Kitchen Garden.

25. Our third Alpha series began, drawing people together for conversation about the Christian faith over a shared meal.

26. Father Bradley Hagelin kicked off this year’s Catholic 101 series with a presentation on faith and reason.

27. Our Housing Advocacy Committee sponsored a forum on “The State of Homelessness and Affordable Housing in King County.”

October

1. The St. James Winter Shelter opened its doors. The shelter welcomes men from St. Martin de Porres Shelter four nights a week, October through April.

2. Song of the Church. Patty Bowman and Joseph Adam led a six-week series on the Book of Psalms.

4. Prayer of Repentance and Healing in the wake of the abuse crisis. See the article at the beginning of this issue to read the meditations prepared by Cathedral mothers. Today marked the beginning of an Archdiocesan novena to Mary, Mother of the Church.

6. The first annual Archdiocesan Red Mass gathered Catholic lawyers, judges, and others in the legal profession for a special Mass in the Cathedral. Called the “Red Mass” because of the color of the vestments worn, this was a time to pray that the Holy Spirit will inspire all lawyers, judges, government officials, law school professors, and the entire legal community to seek truth and justice with integrity.

10 and 20. The Cathedral hosted two listening sessions in response to the clergy sexual abuse crisis. The results of the sessions were compiled and sent to Archbishop Sartain.

19. The Cathedral Choir of St. James and Jubilate! Young Women’s Ensemble joined with other Seattle Choirs in a special presentation of Mahler’s Symphony No. 2 Resurrection, with organist David Briggs.

24. Joe Hastings continued our Catholic 101 series with a presentation on the newly canonized Oscar Romero of San Salvador.

29. Corinna Laughlin and Scott Webster offered an evening exploring one of Nathaniel Hawthorne’s most inscrutable tales, “The Minister’s Black Veil.”

November

2. Father Ryan presided at the Solemn Mass of All Souls with Mozart's sublime Requiem.

3. Archbishop Sartain presided at a Multicultural Celebration of All Our Saints. We celebrated our diversity as people representing dozens of different ethnic and cultural communities came together for a festive Mass.

8. At our annual Mass for the Deceased Homeless, we remembered in prayer the 208 homeless men and women who died on the streets, in shelters, and in hospitals in the past year.

22. At the beautiful Mass of Thanksgiving Day, during the offertory, the assembly brought forward gifts of food items to share with the poor.

28. Bishop Eusebio Elizondo offered a lively talk on what our faith teaches us about issues around immigration, and shared stories of his experiences chairing the US Bishops’ committee on migrants and refugees.

December

1. We began our observance of the holy season of Advent with the annual celebration of Our Lady of Guadalupe, Madre de las Americas. See the album in this issue.
Christmas at your Cathedral

Monday, December 24, 2018

5:30 pm
THE NATIVITY OF THE LORD—
VIGIL MASS WITH CHILDREN AND YOUTH
The Very Reverend Michael G. Ryan,
Presider & Homilist
with youth readers, musicians, and servers

9:00 pm CAROL SERVICE

10:00 pm NOTE TIME!
THE NATIVITY OF THE LORD—MASS DURING THE NIGHT (FORMERLY MIDNIGHT MASS)
The Most Reverend J. Peter Sartain, Archbishop of Seattle, Presider & Homilist

Following the practice of the Holy Father, we will again begin the night Mass at 10:00pm instead of Midnight. This Mass will be broadcast at Midnight on KING-TV

Tuesday, December 25, 2018

8:00 am
THE NATIVITY OF THE LORD—MASS AT DAWN
The Reverend David A. Brant, Presider
The Very Reverend Michael G. Ryan, Homilist

10:00 am & 12 Noon
THE NATIVITY OF THE LORD—
MASS DURING THE DAY
The Very Reverend Michael G. Ryan,
Presider & Homilist (10:00am)
The Most Reverend J. Peter Sartain, Presider &
Homilist (Noon)

4:00 pm
SOLEMN VESPERS OF CHRISTMAS
The Very Reverend Michael G. Ryan, Presider

5:30 pm THE NATIVITY OF THE LORD—
EVENING MASS
The Very Reverend Michael G. Ryan,
Presider & Homilist