In Your Midst
A JOURNAL FOR ST. JAMES CATHEDRAL PARISH

December 2019
“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 The Joy of Knowing Her Son
Shemaiah Gonzalez reflects on an encounter with Our Lady of Guadalupe

4 Lead, Kindly Light
Father Ryan shares his experience of being present at the canonization of John Henry Newman in Rome on October 13

6 Farewell, Archbishop Sartain
As Archbishop Sartain retires, an album of photos of his nine years in Seattle

8 Mi casa es su casa
Sarah Riggio shares her family’s experience of receiving a refugee family into their home

10 Disappointed, and Inspired
Caroline Okello of St. James Immigrant Assistance recounts a challenging trip to El Paso to see first hand what is happening on the border

12 Center of Praise
On December 22, we mark twenty-five years since the renovation of the Cathedral and the placement of the Cathedral’s altar at the center of the building

14 Annual Financial Report
A report on the fiscal year 2018-2019, including not just the dollars and cents, but a digest of some of the many ministries your support made possible

16 Giving is at the heart of our faith
Parishioner Anna Horton offers a reflection on the importance of giving

17 Operation Nightwatch
A wonderful opportunity to get involved in offering direct help to homeless men and women

18 Cathedral Almanac
Snapshots of life at St. James, May—November 2019

20 Christmas at the Cathedral
Mark your calendar and celebrate the Nativity of the Lord at St. James Cathedral

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

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Imagine the delight of my devout Native-Mexican mother-in-law when her sixth child, my husband, was born on December 12, the Feast Day of Our Lady of Guadalupe. With this promising beginning, she lit candles at Mass and gave prayers of thanksgiving for her son born on the day that had already meant so much to her — the feast of the patron Saint of the Americas, a day particularly special to Mexicans.

The history of this feast day goes like this: In 1531, Juan Diego, a poor peasant, was walking to Mass one morning on Tepeyac Hill, now modern-day, Mexico City, when he heard the enchanting sound of birds singing and veered off the path to investigate. He turned to find an apparition of the Virgin Mary. She appeared as a beautiful native princess and told him to go to the bishop and tell him to build a church on this site.

This message was received with skepticism. Juan Diego returned to Tepeyac Hill for consolation and again saw the Virgin. She told him to try again. This time, the bishop asked for a sign. Juan Diego returned to Tepeyac Hill with the bishop's request. The Virgin said he would find flowers at the top of the hill to take as a sign. Juan Diego finds flowers unlike any he's seen blooming in the cold of December and filled his tilma, or cloak, full to bring to the bishop. When he unfurled his tilma for the bishop, they are both shocked to find the magnificent image of Our Lady revealed on the tilma!

Inspired by this story, I wanted to see for myself the tilma that has connected my family's faith with its heritage. So this past February, with our two sons in tow, my husband and I, along with his sister and brother-in-law, stepped out of a steamy Mexico City subway on our way to the Basilica.

We spent hours exploring the immense grounds, the shrine of Tepeyac Hill, now covered in roses, and the Old Basilica, the one built after Juan Diego's efforts. Finally, we moved toward the New Basilica, built in the 1970s when the original was crumbling.

Mass is held every 45 minutes in the New Basilica, which means throngs of people are either moving out from the last Mass or moving into the building for the next Mass. Looking at the crowds, perhaps worried about our children, my family hesitated, until my 7-year-old, usually the most cautious, least willing to try new things, and resident crowd hater says, “Aren’t we going to see her?!” We all linked hands and joined the massive crowd.

The crush of people was tremendous. I started to panic until I looked up at the beaming faces of others in the crowd. Their joy was contagious. A man spoke Hindi to his wife behind him. She giggled as he slowly pushed their child in a wheelchair, the family elated to be there. Eight young Italian priests had arranged themselves in a makeshift conga line, as to not lose each other. I mentioned to my son how clever they were to put the tallest priest at the front of the line to lead the way. A few people around us spoke English, heard me, and laughed at my comment. They then turned to tease the tall priest in Italian.

We finally made it to the display, where several moving sidewalks carry you in front of the wall where Juan Diego's tilma is framed about 15 feet above the ground. “There she is!” my son exclaimed in pure joy, as we looked up, making the sign of the cross.

The scene was awe-inspiring. This 500-year-old apron made of cactus fiber should have disintegrated long ago, but it's absolutely brilliant. The colors far bolder in person than images I’d seen. I imagined the bishop gasping as Juan Diego unfolded the tilma, revealing Our Lady of Guadalupe, standing on a moon with her head bowed in prayer. I’ve read that many of the images surrounding Our Lady on the tilma would have been understood by those worshiping the Aztec gods, such as the snake-skinned moon she stands upon.

I looked around at all the pilgrims who had traveled to this holy site. “She’s so beautiful!” I heard one man exclaim in Spanish to no one in particular. A woman looked up and clapped her hands like a child. I looked to my family, their faces beaming, and felt a sense of bliss to not only be connected to them but also to the pilgrims I hadn’t met who were sharing a moment in time with Our Lady of Guadalupe. As her feast day approaches this year, I hope to revisit that moment of absolute delight. I plan to reflect on what Mary wants us to experience at all times, the joy of knowing her Son.

Shemaiah Gonzalez is a freelance writer and a longtime parishioner at St. James Cathedral. This article was originally published on Bustedhalo.com on December 8, 2017.
first became acquainted with Cardinal John Henry Newman back in my senior year in high school when a much-admired teacher introduced me to Newman’s The Idea of a University and assigned it to me for a term paper. How much I understood of what I read in that seminal work of Newman’s would be exposed—to my chagrin, I’m quite sure—if that term paper had survived. Happily, it didn’t! What did survive was my fascination with the 19th-century Oxford don, fellow of the prestigious Oriel College (at the unheard-of age of 21), Anglican clergyman, theologian, renowned literary figure, and leader of the Oxford Movement, who bitterly disappointed both family and friends when, in 1845, he asked to be received into the Roman Catholic Church. At that time in English history, to become Roman Catholic was considered a drastic leap into the dark, a renouncing of all that was English.

You see my fascination. And that painful “parting of friends” (to use Newman’s lovely, heartfelt words to describe his departure from the Anglican Church), was only the beginning. It was a decision he never second-guessed - not even for a moment - and it led to a relationship with the Catholic Church that was always secure but not always serene. It was Newman’s unwavering faith and brilliant, critical mind that had led him to make the change, but doing so did not make for smooth sailing. One serious misunderstanding after another, accompanied by harsh and unfair judgments—often enough on the part of the powers-that-be in Rome—dogged him right up to the day in 1879 when Pope Leo XIII put all questions and controversy to rest by naming Newman a Cardinal. Vindication had been a long time in coming—Newman was 78 years old at the time. He was to live for another eleven years or so, continuing to write, to preach, and to lovingly pastor hundreds of people who looked to him for spiritual counsel and guidance. On the day of his funeral, fifteen thousand people lined the streets of Birmingham.

After his death, Newman continued to exert a strong influence in the Church. His profound teachings on conscience, the development of doctrine, and the sensus fidelium or consulting the faithful in matters of doctrine, took root and had a profound influence, especially on the Second Vatican Council. In fact, so marked was Newman’s impact on the Council that he is often called “the absent Council Father” or even “Father of the Second Vatican Council”! Teachings that
were considered avant-garde in his own day have become the established teaching of the universal Church.

This overly broad-brushed sketch will give you some idea why I considered it to be one of the great thrills of my life to be there in St. Peter’s Square on October 13, when Pope Francis canonized Cardinal Newman. Added to that was the privilege of being able to concelebrate the Mass of Canonization with Pope Francis and several hundred priests from around the world.

And I couldn’t help but take note that John Henry Newman’s canonization took place right in the middle of the so-called Amazon Synod that brought together in Rome hundreds of bishops, priests, religious, lay women and men from the nine countries of the Amazon region for a month-long meeting that involved extended dialogue, discussion, and discernment over such pressing issues as the disastrous effects of climate change on that immense region and, indeed, on the world; the equally disastrous shortage of ordained priests to serve millions of people scattered over the vastly remote areas of the Amazon; the integrating into the Church’s liturgy of some rich cultural elements of the indigenous peoples of the Amazon; and elevating the role of women who, in many cases, are the natural and recognized leaders in many, if not most, local communities of the Amazon region.

Cardinal Newman must have been smiling that day—not about his new honors but about a Church that was deliberately bringing into the light of day at least two of the very things he so stoutly stood for and suffered for during his nearly five decades as a Roman Catholic priest. The first was his clear grasp of the fact that, in the Catholic Church, doctrine is not static: doctrine is a living reality that develops just as human understanding develops over time, just as history evolves over time. And the second thing that must have brought a smile to the canonized cardinal was the inclusion of lay men and women in the deliberations of the Amazon Synod. Lay people didn’t get to vote (only bishops did), but their voices were heard loud and clear in the years-long lead-up to the Synod and during the intense deliberations of the Synod itself. A first! And how would that not have pleased the author of On Consulting the Faithful in Matters of Doctrine, an article Newman published in 1859 that stirred huge controversy in both Rome and England, but which today is (or should be) taken for granted!

All this to say that a brilliant past and a promising future came together that glorious October morning in St. Peter’s Square. The brilliance was evident in a beloved 19th-century convert, theologian, pastor and preacher who is as bright a light today as he was then; the promising future was made possible by Pope Francis whose commitment to a Church where everyone has a voice is a sure sign of a Church that, no matter how burdened by its wounds and its scandals, refuses to stand still, but under Francis’ leadership, is taking deliberate and courageous steps into a future whose outcome is known only to the Holy Spirit!

Farewell, Archbishop Sartain

Archbishop Sartain retires after nine years in Seattle

On Tuesday, September 3, 2019, Pope Francis accepted Archbishop Sartain’s resignation as Archbishop of Seattle. Archbishop Sartain commented: “It’s been an unbelievable honor for me to be sent by God to be your shepherd these nine years—nine years that I will never forget, nine years during which the Lord has showered on me blessing on blessings, nine years during which He taught me many things He knew I needed to know.” Thank you, Archbishop Sartain! May your retirement be blessed, happy, and productive! Ad multos annos!
“Mi casa es su casa.” The familiar expression, one of the few I know in Spanish, helped me to welcome José and his nine year old son into our home late one evening in March 2019. The previous week, my family and I were anxiously preparing the guest room in our house for our new housemates, asylum-seekers from Central America. Now here we were, meeting them face-to-face, sharing smiles but also awkward silence due to the language barrier, welcoming them to the country.

Two years prior to this momentous evening, we were a family of seven living in a rental home in a housing market that was skyrocketing beyond our budget. We hoped to be able to buy a home within the city of Seattle that would fit our growing needs, though I felt doubtful of the possibility. At one particular open house, we were touring a spacious home with a cultivated garden that our children immediately loved. We noticed an odd wall-hanging in the kitchen. Believing the realtors were intentionally hiding something, perhaps a flaw, we pulled back the hanging to reveal a gorgeous tile mural of Our Lady of Guadalupe, set within the kitchen wall. My husband and I looked at each other and knew that this home was meant for us. We were able to buy the home and it was clear to us through the circumstances that God was gifting this large home to us for some reason. It was more space than we personally needed, so we began to question: God, for what purpose have you given us this space? And how can we be faithful with the gift you have given us?

A year after moving into the home, news broke of the “Migrant Crisis” at the Southern Border. For me, as a mother of five young children, hearing the news of the family separations that occurred on our Border was horrifying. At the time of the Zero Tolerance Policy I felt heart sick and asked the question, “what can be done?” Somehow praying did not seem like enough. I found my medallion of Our Lady of Guadalupe (Our Lady, once again) and started wearing it around my neck, a constant reminder to be praying for the children who had been separated, asking La Madre de Las Americas to protect them. I had no idea at the time how these prayers would prove critical for what was to come.

Months later, in February of 2019, I had been scrolling through Facebook when I saw a post from a friend that seized my attention. It read: “Urgent need for individuals to sponsor families of asylum-seekers who have been separated from a child at the Border.” 

My heart was moved by this request, in what I believe was a stirring of the Holy Spirit. I immediately reached out for more information. Within a day I was filling out some simple paperwork as well as talking with an organization that places refugees with sponsors. Before we knew it, my family had a video call with José and his son, who were waiting to legally cross into the U.S. at a port of entry. With us as his sponsor, José would have the opportunity to be reunited with his 15 year old daughter. She had been in detention for over five months, and then released to live with distant family members for another five months, meaning ten months total separation from her papí.

Although there were many reasons we could have said “no” to becoming sponsors— the major excuses being that our lives were already full with five young children, we don’t speak Spanish, it is scary to invite people one has never met before to live in one’s home,

Sarah Riggio is a parishioner at St. James Cathedral.
and we have never done this type of work before—we felt God asking us to say “yes.” We were called to become an answer to the prayers we had been offering the past year. God was making it clear to us how we could faithfully share the gift of our home. For we are people of faith, who love the Gospel, and we want to live it out. We also desire our children to follow in the footsteps of Christ. As a family, we wanted to be able to say to Jesus, “We saw you as a stranger and we welcomed you” (Matthew 25).

And we are so grateful we said “yes.” Saying “yes” allowed us to witness the incredible joy of José’s reunion with his daughter, days after arriving in our home. Saying “sí” has given me and my entire family the gift of an up-close glimpse into the sufferings of countless in our world, the refugees and asylum-seekers who flee their homes for so many reasons beyond their control. It has expanded our hearts to learn how to befriend and love people who are from a different world than us, and also to see how alike we are in our common humanity as we watch and play futbol, share a slice of pizza, or laugh at the antics of my two year old.

Since those initial moments of awkward silence that March evening, we have grown to know and love one another. My children and I have learned a lot of Spanish while our guests have been learning English rapidly. We celebrated birthdays together. We introduced La Familia to sledding in the snow. We played guitar on Alki Beach. We enjoyed introducing them to new cuisine (turns out they love orange chicken). We have enjoyed the literal fruits of their labor as they joyfully, and expertly, helped us plant and care for a vegetable garden in our backyard this past spring/summer. We have enjoyed swimming in Lake Washington together, a ferry ride across the Sound, setting off fireworks on the 4th of July, and watching the Blue Angels air show. We took our guests to the Washington State Fair, berry picking, and a pumpkin patch. We signed them up for the Archdiocesan Hispanic Family Camp and they had a wonderful weekend away at Camp Don Bosco. But perhaps my favorite time together is every Sunday when some portion of my family accompanies La Familia to Mass in Spanish, and then we return to our home for dinner together.

Over the last nine months of living side by side, our hearts have been stretched to include not only the three Central Americans in our home, but their family members still struggling through hardships in their home country: the nephew brutally murdered by gang members, the grandfather who died due to lack of proper healthcare, the best friend killed in a too-common motorcycle accident. Perhaps this is the most difficult part: to open ourselves to care about people from very different circumstances than our own, allowing the pain and grief and loss that is commonplace in the poverty, corruption, and oppression of their home country to dwell with us in Seattle.

We have done our best to welcome and support La Familia, but it has not been easy. The situation for asylum-seekers like José in the U.S. is extremely complex, with immigration law changing almost daily. The vulnerability and instability they face is tremendous. We don’t know what the future holds, and that ambiguity is hard on all of us. And life here for them is full of new challenges. Learning a new language, navigating school systems, grocery stores and bus routes, dental and legal appointments and regular ICE check-ins are but some of the hurdles that they face. And through this all, waiting, waiting patiently for work permits, social security numbers and IDs, the critical currency in our culture for establishing basic societal function.

Because they walk daily through these challenges, when I think of José and his children, these are the words that come to mind: BRAVE, HOPEFUL, HUMBLE, and FAITH-FILLED, as they trust God with their very lives. Not unlike the Holy Family that once had to flee from their home country into exile, with hope and trust in the Lord that doors would open to them as they were in need. It has been our gift to be able to open the door and say there is room here in our home, in our lives, in our hearts for you. Mi casa es su casa. Bienvenidos. ◆
“A journey of a thousand miles begins with a single step.” Our journey to El Paso, Texas, began with a blessing at St. James Cathedral by Father Ryan. We were a total of six participants: three staff, one volunteer and two parishioners. God would have it in His plans that all six of us flew in the same flight even though we booked separately and without planning to fly together—it was great! We sat close to each other, convenient for brief conversations and passing peanuts around. At the airport in El Paso, we waited for a team of three from Ohio to arrive before we called Fr. Bob Mosher of the Columban Mission Center in El Paso to pick us up. Altogether, there would be fourteen of us from around the country, spending a week together to learn first-hand about the situation migrants and refugees are facing at our border.

Working for St. James Cathedral Immigrant Assistance for almost three years now, I have learned a lot about immigration issues. And being a recent immigrant myself, and having gone through a lot up to the time of my naturalization as a citizen of United States of America, I never thought anything about immigration would surprise me much. But I was so wrong! The border experience really did a number on me. It was so beyond what I heard on the news, or read on the internet or in newspapers.

The more information we were given during our seven days in El Paso, Texas and Juárez, Mexico, the more my spirit was distressed. The diverse and complex issues confronting immigrants who are seeking to come to the United States; the ways the current United States Immigration policies are affecting the immigrants and asylum seekers as they arrive at the border, was so overwhelming to listen to during the various presentations we were given, not to mention how distressing it was to witness and meet some of the asylum seekers themselves. At the Casa del Migrante, there were 390 asylum seekers hosted at the time of our visit. It was so disheartening to see the hopelessness in these asylum seekers’ eyes, and to listen to the sad stories of how they came there.

The first presentation we were given was by a volunteer from Casa del Migrante on the real situation on the ground, filled me with anger and sent my blood pressure skyrocketing. I had to find ways to defuse my anger and helplessness, and I could only imagine how the asylum seekers/immigrants themselves must feel being in and living through that situation. I remember getting so worked up that at the end of one presentation, I approached our host Father Bob and asked why the world was sitting doing nothing while human beings were being tossed around like commodities and treated with no dignity? I really don’t know if I expected Fr. Bob to have an answer for me. I guess I just wanted him to say something, something to console me, something to give me hope.

We made a pilgrimage to the border wall, such an ugly symbol of inhumanity. Again, as a recent immigrant to the US, I could not help but put myself in the shoes of these asylum seekers and imagine what would have become of me if I had hit a literal wall like they do. What would have happened? Would I be history, where people would refer to me in the past tense? What about my children? Where would they be without my support? And all those who depend on me, especially my kid brother with disabilities, what would have become of him?

At the Diocesan Migrant and Refugee Services, the

Caroline Okello is Community Activation Coordinator for St. James Immigrant Assistance.
Deputy Director laid out for us the reality of the situation for those seeking asylum. The statistics show that some courts grant most asylum cases, while others simply do not. I remember asking the same question I had asked Fr. Bob: why is there no one to do something about this situation? Why is such injustice tolerated? This in my mind is a human crisis. I still get frustrated even as I write this reflection, but I also know and I am consoled that God can bring the migrants and refugees through this ugly situation as he did the Israelites.

In all that ugliness, right there in Juárez, Mexico, there was ‘light at the end of the tunnel.’ We had opportunities to see some good, a glimpse of hope, through the nonprofit organizations working with very poor families; providing meals to children who would otherwise go without; providing care to children with disabilities; providing education and a free library. And it was beautiful to see how a poor community could be so rich in praising God. We joined the congregation at the Corpus Christi Catholic Church in Juárez for Sunday Mass and were dazzled as they danced to the Lord; singing and moving their bodies. God must smile every time they are praising! We felt their joy. They live in a city torn by gang violence, but for just over an hour that Sunday, they experienced true joy before they return to the harsh realities of their lives.

I loved the daily 7:00am morning prayers and 8:00pm evening reflections in the little chapel inside Columban Mission Centre (CMC). It was very good to start the day with God. Evening reflections were not only a way to conclude the day with prayer, but it also gave me an opportunity to listen to how others perceived the day and to process our experience together.

I am so grateful for this opportunity to walk in solidarity with our brothers and sisters at the border. As one of our participants said to me: “I came away saddened, disappointed, but also incredibly inspired. So often we focus on how terrible things are. But I saw so many selfless people working at the border. It was fascinating, complex, confusing, ever-changing, disappointing... and inspiring.”

Another participant commented on the spiritual impact of the trip: “Changing the world begins with changing ourselves. The wall not only prevented others from coming in, but prevented us from going out. It made me reflect: what are the borders, the walls, in my own life? And what are they keeping me from?”
This year, December 22 will mark 112 years since the Cathedral’s dedication on December 22, 1907, and it will also mark the 25th anniversary of the rededication of the Cathedral following the 1994 restoration and renovation. It’s a good time to reflect on the space which is the heart of the Cathedral, the heart of any Catholic church: the altar.

An altar is a place where offering or sacrifice is made. In the Jewish tradition, the altar at the Temple in Jerusalem was where people would bring gifts to be offered to God by the priests. Jesus refers to this tradition in the Sermon on the Mount: “if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift” (Matthew 5:23-24). As Jesus’ reference makes clear, it is not enough to bring a gift to the altar. The gift is unworthy of the altar if the heart does not go along with it.

In the Christian tradition, the altar has many layers of meaning. The early Church Fathers spoke of Christ as “the Victim, the Priest, and the Altar of his own Sacrifice.” The liturgy speaks of “the altar of the cross” where Christ offered himself for all. And St. Gregory the Great observed that those who follow Christ must, like him, become an altar: “What is God’s altar,” St. Gregory the Great asked, “if not the soul of those who lead good lives?... Rightly then, the heart of the just is said to be the altar of God.” The altar is so closely identified with Christ that we can say, “the altar is Christ.”

In the Church today, all these meanings and symbols resonate. As of old, the altar is a place of sacrifice, for in the celebration of the Eucharist, “the Sacrifice of the Cross is perpetuated in mystery throughout the ages until Christ comes” (The Order of Dedication of an Altar). The altar is also a table for the holiest of meals: here the Body of Christ, broken for us, and the Blood of Christ, poured out for our salvation, become true food and true drink.

By its very nature, then, the altar is a place where the human and the divine meet. The Order of the

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Corinna Laughlin is the Pastoral Assistant for Liturgy at St. James Cathedral.
performed for them by priests in the far-off sanctuary.

The most important decision the renovation team made in planning the 1994 renovation and restoration was to place the altar at the center of the Cathedral, at the meeting of the nave and transepts. This placement made good architectural sense in this centrally-planned building. Even more important, it made theological sense, for it brought the assembly close to the liturgical action and to the altar where they, together with the priest, celebrate the Eucharist and offer sacrifice to God. Gathered around the altar, truly “the center of our praise and thanksgiving,” the people would become more aware of their own important role in offering worship to God.

From that key decision flowed virtually all the other changes made in the Cathedral renovation: the placement and design of the ambo, the cathedra and the presider’s chair, the font, and the Blessed Sacrament Chapel. Though there was much discussion of each of these elements, the placement of the altar at the center was such a sound decision—both architecturally and theologically—that in a certain sense the other elements simply fell into place. The idea of a central altar is hardly new. Some of the most ancient Christian churches are built on a circular plan, and St. Peter’s Basilica in Rome is a good example of a centrally-planned Renaissance building, with the altar placed squarely at the crossing. (In fact, as the design team researched the architecture of St. James, they found that the idea of a central altar in St. James Cathedral was not an innovation. A 1905 article in the Seattle P-I describing the new Cathedral stated that “under the great central dome will stand the altar”!

The Cathedral’s altar is the work of many hands. The altar itself was created by Harold Vogel, incorporating marble panels by four different artists. The two panels on the west side are from the Cathedral’s original high altar, and are the work of an unknown Italian artist. Those on the south side are by Northwest sculptor Mary Jo Anderson of Oregon; those on the east are by New York artist Randall Rosenthal (who also created the Cathedral’s ambo), and those on the north are by Alaskan Inuit sculptor Larry Ahvakana. These very different artists, with very different styles, all sculpted the same symbols of the Eucharist: wheat and grapes.

Above the altar is the oculus Dei (“eye of God”), with an inscription from Christ’s Last Supper words—“I am in your midst as one who serves” (Luke 22:27). The oculus floods the altar with natural light, literally highlighting its importance in the Cathedral, while the inscription serves as an insistent reminder that we who meet Christ, truly present in the sacrament of his Body and Blood, must also find him also in our service of those in need.

Finally, directly below the altar is a reliquary containing the relics of four saints: St. Adeodatus, St. Fortunata, St. Boniface, and St. Frances Xavier Cabrini. The relics are not there to add to the holiness of the altar—nothing can add anything to the holiest of our prayers, the Eucharist! Rather, the placing of the relics of the saints under the altar is a way to honor the saints, and to remind us that when we celebrate the Eucharist, we are never alone: we pray in company with the “cloud of witnesses” who have gone before us in faith.

The Cathedral’s altar, standing at the center of the Cathedral, challenges us to place Christ at the center of our lives. And it challenges us truly to become a community of believers, focused on Christ and drawing strength from this center to serve others and give witness to the Gospel in the world.

Remain in peace, O Altar of God. May the offering that I have taken from you be for the remission of my debts and the pardon of my sins and may it obtain for me that I may stand before the tribunal of Christ without condemnation and without confusion. I do not know if I will have the opportunity to return and offer another sacrifice upon you. Protect me, O Lord, and preserve your holy Church as the way to truth and salvation. A men. (The Farewell to the Altar from the Syro-Maronite Rite)
Annual Report to the Parish
A look back at the Fiscal Year 2018-2019, and a look ahead to 2019-2020

Dear Friends,
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 which are 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, 2019, our total parish income was $5,053,124. This came from:
- Sunday and holy day collections (56%)
- Various gifts, grants, and bequests (22%)
- Fundraisers (4%)
- Business income (including land lease, Cathedral Bookstore, rental of reception rooms, etc.) (18%)

Total expenses for the year were $5,431,903. They included:
- Salaries, benefits and other personnel-related expenses such as security (52%)
- Parish assessment by the Archdiocese (4%)
- Our annual support of six 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. (36%)

This left us with a deficit in 2018-2019 of $378,780. You will notice that last year at this time, we projected a deficit of $246,446. While we were able to meet all our obligations by drawing on reserves, this deficit is of real concern. There are multiple reasons for the large deficit. Our Sunday income continued to decrease, coming in $110,759 below projections. This is owing in part to a drop in Sunday Mass attendance, and in part to a gradual decrease in Sacrificial Giving over the past several years. You will note we have reduced income projections for the coming year.

We had many large expenses, some of which were unexpected. A few of our major expenses included:
- $180,331 in repair to the Cathedral towers
- $52,563 for tree removal and planting, and treatment of remaining trees
- $20,000 in expenses to host the national Cathedral Ministry Conference in January
- $70,000 in additional staff expense in Cathedral Outreach, Young Adults, and Music
- $86,000 for police and security presence weekdays and weekends

As you will see from the projected income and expense for 2019-2020, we are anticipating an even larger deficit.

### Income and Expense

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<td>Other gifts, grants &amp; Appeal Rebate</td>
<td>1,064,050</td>
<td>1,095,033</td>
<td>786,442</td>
</tr>
<tr>
<td>Business income (land lease, bookstore, fundraisers)</td>
<td>852,737</td>
<td>921,194</td>
<td>884,284</td>
</tr>
<tr>
<td><strong>Total Income</strong></td>
<td>$5,080,287</td>
<td>$5,053,124</td>
<td>$4,728,526</td>
</tr>
<tr>
<td>Staff salaries &amp; benefits</td>
<td>2,821,700</td>
<td>2,843,381</td>
<td>3,032,020</td>
</tr>
<tr>
<td>Supplies (including postage &amp; printing)</td>
<td>437,075</td>
<td>444,369</td>
<td>446,850</td>
</tr>
<tr>
<td>Operations &amp; Maintenance</td>
<td>240,500</td>
<td>314,101</td>
<td>195,000</td>
</tr>
<tr>
<td>Capital Expense</td>
<td>170,000</td>
<td>224,938</td>
<td>0</td>
</tr>
<tr>
<td>Contracted Services (includes insurance premiums, police officers, service contracts, &amp; contract musicians)</td>
<td>512,734</td>
<td>439,112</td>
<td>523,047</td>
</tr>
<tr>
<td>Business Expenses (including bookstore and fundraising expense, hospitality, donations to others)</td>
<td>235,350</td>
<td>275,381</td>
<td>241,850</td>
</tr>
<tr>
<td>Utilities, vehicles</td>
<td>282,008</td>
<td>269,248</td>
<td>280,100</td>
</tr>
<tr>
<td>Archdiocesan assessment</td>
<td>202,186</td>
<td>202,186</td>
<td>202,243</td>
</tr>
<tr>
<td>Rainbow Schools and Scholarships</td>
<td>425,181</td>
<td>418,915</td>
<td>420,506</td>
</tr>
<tr>
<td><strong>Total Expense</strong></td>
<td>$5,326,733</td>
<td>$5,431,903</td>
<td>$5,341,615</td>
</tr>
<tr>
<td><strong>Deficit</strong></td>
<td>$(246,446)</td>
<td>$(378,780)</td>
<td>$(613,090)</td>
</tr>
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</table>
($613,090) in the coming year. The deficit is partly owing to the fact that we have set aside our Annual Catholic Appeal rebate ($176,000) for a fire sprinkler system in the Cathedral attic, instead of using it for operating expenses. While we did not raise enough to install the system this year (the total cost will be $520,000), we are working on other sources of funding for this project and intend to complete it in 2020-2021.

The Finance Council and I are reluctant to reduce staff in order to deal with the deficit, because cutting staff often means a reduction in the ministries we are able to offer. Looking ahead, however, we will have no choice but to do so unless we can reverse the trend we’ve seen the last two to three years in declining Sunday giving.

Our Life as a Parish, 2018-2019

We are a vibrant and diverse parish with 2,626 registered households, comprising 5,842 individual members. Our parishioners come from across Western Washington, from as far south as Olympia and as far north as Mount Vernon, with more than 180 ZIP codes on our roster. 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. 68 children and 2 adults were baptized; 12 people baptized in other Christian traditions made a Profession of Faith and were received into the Full Communion of the Catholic Church. Twenty confirmations were celebrated, and 27 children received their First Holy Communion. During the year 35 weddings and 28 funerals were celebrated.

Liturg, Music, & Special Events

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.

On October 4, 2018, we hosted a special Archdiocesan Prayer of Repentance and Healing in the wake of the worldwide abuse crisis in the Catholic Church. On November 3, we hosted the first annual Multicultural Celebration of All Our Saints, a wonderful Mass that brought together dozens of different cultural communities.

In January, 2019, we hosted the national Cathedral Ministry Conference, a gathering of Cathedral pastors, staff, and musicians from Cathedrals around the country. It was a privilege to have 170 of our counterparts gather in Seattle.

Outreach and Pastoral Care

The Cathedral Kitchen has continued to thrive, with an average of 175 people of all ages and races sharing a hot, nutritious meal, lovingly prepared and served in the Cathedral Hall each weeknight—around 40,000 meals a year. This year, we launched a new ministry called Early Breakfast, serving a hot meal on Sunday mornings to 70-80 people. In addition, our Cathedral Kitchen Garden is thriving in its new location at Madison and Terry. And the Solanus Casey Center, our drop in and referral center, a joint ministry with Catholic Community Services, helps hundreds of people find the services they need, whether housing, transportation, or meals.

Our St. James Immigrant Assistance Program has continued to grow in importance as immigration issues have dominated the national scene. The St. James Winter Shelter provided overnight shelter to 10 to 15 men from Friday through Monday, October through April. 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.

Faith Formation Opportunities

More than 150 Cathedral children participated in Sunday School classes, offered September through June. Special events and presentations for adults in 2018-2019 included our Catholic 101 series, bringing in notable local speakers to talk on a variety of subjects, from migration, ecological spirituality, Rembrandt, and local Church history. Other offerings included a popular series on Ignatian spirituality, a series on racism, a Lenten book and supper group focused on Jean Vanier’s We Need Each Other, as well as bible study, retreats, and many other offerings. Finally, our Youth Ministry and Young Adult Ministry continue to offer retreats, service activities, and social events, as well as Alpha.

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. ❖
There's a good chance you have seen me around over the years with my husband David, trying to keep our three girls attentive and quiet during Mass! But while we’re busy during Mass trying to keep our kids focused, my husband and I are also focusing on how we help our children grow into people who give of themselves—to minister to those in need and to understand the importance of financially supporting our parish community. I wanted to share with you a bit today about my own faith journey, why we are committed to raising our children in the Church, and why we make it a priority to financially support St. James Cathedral through Sacrificial Giving.

My understanding of what it means to minister has changed over the years. I joined this community almost 20 years ago when I was baptized at the Great Easter Vigil. I was in a different time in my life—in graduate school with no husband or children, and I was focused on trying to live my new life as a new Catholic as best I could. I got myself involved in a lot of ministries—ushering, Winter Shelter, young adults, Operation Nightwatch, the parish picnic. Like many of you who are involved in parish ministries, that’s where I found my community at St. James. In fact, that’s eventually where I met my husband David, when we both volunteered at the Winter Shelter!

As a new Catholic, I also made it a priority to support the parish financially, and it wasn’t easy. I was a young teacher living on my own barely making enough to pay my bills. But it seemed like the right thing to do, and I thought it was what everyone did, and so I did it too. To be honest, I didn’t have the understanding of any of this that I have today, but I was going through the motions, and you have to start somewhere!

Fast forward to today. I am still involved in some of the ministries I started with nearly twenty years ago—but I have also grown into a mother, a teacher, a school administrator, and now I am a principal at one of the Catholic schools in the Archdiocese. Now, I am not only responsible for helping my own children grow in their faith, but I am trusted to help the 500 children who attend our school also grow as disciples. Being a mother and a Catholic school principal has changed my view of ministry and giving from something that we just “do” to something that is at the heart of our faith.

As members of the baptized, as God’s chosen people, we are not just members of the church—we are the church! We are supposed to be the living, breathing embodiment of Christ’s ministry. And what was Christ’s ministry like? His model of ministry wasn’t one of squeezing in time or giving what we had left over. It was one of making ministry the priority, and then making time for everything else. What I’ve come to understand is that if I fail to do this, then I am failing myself in growing as a disciple of Christ and in growing in my personal relationship with Him.

And if you’re wondering right now, how could I possibly make it work, how could I give more, how could I find more time—you’re not alone! Trust me—as a family with two parents working full time and three busy young children, I get that. But I guess what I’d ask, as a fellow parishioner, is for you to prayerfully consider where you are on your own journey as a disciple of Christ and whether ministry and giving is an afterthought or a forethought in your daily life.

This will look different for each of us. Maybe it is time to re-examine your giving; because without our giving, none of the ministries in this parish would exist. Maybe it’s time to try out a new ministry. Rest assured: no one expects any of us to have it all figured out. Even Christ’s model of ministry was a bit messy at times, like our lives can be! But Saint John Paul II once said that “man finds himself only when he makes himself a gift to others.”

This year my family and I are taking a fresh look at how we share our gifts with our parish community. I know you care deeply about St. James and this community—will you join me in doing the same?
Twice a month on the 1st and 3rd Tuesdays of the month volunteers from St James Cathedral provide a meal at Operation Nightwatch, a local nonprofit that helps shelter and feed people experiencing homelessness. The organization was set up in 1967 to be a loving presence for Seattle's homeless population. Its first ministry was to send out ministers, priests, and nuns, to meet people experiencing homelessness in bars and on the street late into the night when no other services were available.

Over the years, Operation Nightwatch has evolved. The organization now owns a building that houses people over 62 years of age who are transitioning out of homelessness. The space also houses a commercial kitchen and dining area. Every night of the year Operation Nightwatch serves residents in this building as well as about 100 other guests who come to Operation Nightwatch looking for shelter. The meals are cooked and served nightly by groups from area churches that, like St James, coordinate volunteer groups from their parishes and congregations 1-2 times per month.

Guests arrive and are served a meal while Operation Nightwatch staff coordinate with local shelters to find available space. This process was set up to help people who find themselves unexpectedly homeless. Operation Nightwatch provides a single place to find shelter rather than a person having to navigate the availability of shelters on their own.

I’ve been cooking at Operation Nightwatch every month for the last 5 years. Operation Nightwatch was my first introduction to the Cathedral’s outreach ministries. Early in our relationship, my husband, João, asked me to join him with other volunteers to cook a meal. I remember being nervous on that first night. It was the first time I met João’s friends and I was still considering how I felt about dating a devout Catholic. All those worries disappeared as I met his warm, welcoming friends and saw how they approached their volunteer service.

I was amazed by the care they put into planning a menu that would nourish our guests and make them feel loved and cared for. They even referred to them as guests rather than “clients” or “homeless.” That first night, I saw my husband and his friends’ faith in action. Month after month, I witnessed the beauty of their faith and how it inspired their service and carried them through the ups and downs of their lives. It was seeing this faith in action through St James’ ministries that inspired me to go to my first RCIA session 3 years later and take the steps towards becoming a Catholic. The experience of witnessing this loving service is a huge part of how I now find myself a confirmed Catholic and a parishioner at St James.

We are currently looking for people to help at Operation Nightwatch. There are opportunities to help buy groceries, cook, make sandwiches, and serve dinner to the guests that come seeking shelter. If you are interested in volunteering at Operation Nightwatch please contact Dylan Hogan at dhogan@stjames-cathedral.org for more information.
Cathedral Almanac
Snapshots of life at St. James Cathedral, May—November, 2019

May
19. Father Ryan received nine people into the Full Communion of the Catholic Church.

June
7. An historic day for the Archdiocese of Seattle as we welcomed our new Coadjutor Archbishop, Paul D. Etienne. Archbishop Christophe Pierre, Papal Nuncio, represented Pope Francis at the Mass.
15. At today’s Seattle University Baccalaureate, it was a privilege to welcome Father James Martin, SJ, who received an honorary doctorate from Seattle University this year.
22. We celebrated the Ordination to the Priesthood of three men for service in the Archdiocese of Seattle.
23. We celebrated the great feast of Corpus Christi—the Most Holy Body and Blood of Christ. The 10:00am Mass concluded with a joy and music-filled procession with the Blessed Sacrament.
29. It was a treat to celebrate the Feast of SS Peter and Paul with our Archbishops Peter and Paul! Archbishop Etienne commissioned as Lay Ecclesial Ministers Manon Cypher and Paulina Alvarado, participants in the Christifideles program.

July
14. At the end of Masses today, we offered a special prayer for migrants and refugees, especially those on our own southern border.
20. Artist Roy DeLeon offered a workshop on drawing and sketching as a way to meditate and place ourselves in the presence of God.

August
5-11. Our annual Schola Cantorum Choir Camp gathered 50+ kids for a week of prayer, service, and music!
8. Auxiliary Bishop Eusebio Elizondo presided at a special Mass in response to the immigration crisis at our borders. As fear and xenophobia rise, many of our brothers and sisters live in fear of ICE raids and family separation.
16. Our Summer Organ Series concluded with Gregory Peterson of Luther College, Iowa.
26. The Hunthausen Charity Golf Tournament was held at Glendale Country Club in Bellevue. This event, co-sponsored by our faithful friends at Pagliacci Pizza, raised $168,000+ to support the Cathedral’s outreach ministries, especially the Cathedral Kitchen.

September
1. A moment in history for the Archdiocese of Seattle: we gathered with Archbishop Sartain at today’s Noon Mass to wish him well as he prepares for retirement. At the end of Mass, Father Ryan, speaking on behalf of the Cathedral Parish, presented Archbishop Sartain with a book celebrating his nine years of ministry. At the end of Mass, Archbishop’s coat-of-
arms was hung in the Cathedral vestibule alongside those of his predecessors. Archbishop Sartain remained at the reception for nearly three hours, greeting every last one of the well-wishers and old friends who came to thank him and wish him well in retirement. An album of photos appears on pages 6-7 of this journal.

3. Pope Francis accepted Archbishop Sartain’s resignation, and our coadjutor Archbishop Paul D. Etienne automatically succeeded as 10th Bishop, 6th Archbishop of Seattle. Ad multos annos, Archbishop Etienne!

6. During the Season of Creation, our Ecumenical Prayer with Music from Taizé was a special vigil for climate action and climate protection.

25. We welcomed O’Dea High School back to school during the annual Mass of the Holy Spirit.

27. It was a privilege to host a special Contemplative Prayer with special guests Brother John and Brother Emile from the ecumenical community of Taizé in France. Established by Roger Schutz in the years following World War II, the community of Taizé is a radical sign of unity in a world torn by division. The Taizé community is known all over the world for their outreach to young adults and for their distinctive sung prayer.

29. Four wonderful people were received into the Full Communion of the Catholic Church at the 10:00am Mass.

October

7. Our fall Faith and Ecology Film Series began with a screening of Paris to Pittsburgh, and continued with documentaries Cowspiracy on October 14 and The Reluctant Radical on October 21. The series was co-sponsored by St. James Cathedral, Temple Bet Alef, Seattle First Baptist, and the Meaningful Movies Project.

26. Hundreds of representatives of multicultural communities from around the Archdiocese gathered for a festive Celebration of All Our Saints.

November

1. Father Ryan presided at the solemn Mass of All Souls with Mozart’s Requiem.

7. At the conclusion of the annual Mass for the Deceased Homeless, we gathered in the Cathedral Courtyard as the names of the 169 homeless men and women who died in the past year were read aloud.

10. On this Sacrificial Giving Sunday, parishioner Anna Horton shared why she sees ministering and giving as the heart of her practice of her faith. Read Anna’s reflection on page 16 of this journal.

10. We said “Godspeed” to Sister Anne Herkenrath, who is retiring to Oregon after some 40 years in the Cathedral parish. Father Ryan wrote in a letter to the parish: “Bidding farewell to Sister Anne is a painful thing for me and for everyone who knows and loves her. In so many ways, she has been right at the heart of this parish for all the many years she has served here. When I arrived here as pastor in 1988, Sister Anne is the one I depended upon more than anyone else to show me ‘the ropes,’ and to help me find my way. I could never have done it without her. Over the years, we became dear friends as she guided me with her down-to-earth wisdom, put up with my idiosyncrasies, inspired me by her love for Jesus and for the Church, and got me to slow down and smile when the challenges were great. So many of us have our Sr. Anne stories and we will tell them as long as we live!”

From top to bottom: Visit of Brother John and Brother Emile from Taizé in France, Sept. 27; Multicultural Celebration of All Our Saints, Oct. 26; Mass for the Deceased Homeless, Nov. 7; farewell to Sr. Anne, Nov. 10.
Tuesday, December 24, 2019

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 Paul D. Etienne, Archbishop of Seattle, Presider & Homilist

Following the practice of the Holy Father, we will again begin the night Mass at 10:00 pm instead of Midnight.

Wednesday, December 25, 2019

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 Paul D. Etienne,  
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