

In Your Midst

A JOURNAL FOR ST. JAMES CATHEDRAL PARISH



June 2014

In Your Midst

Vol. 20 No. 1 June 2014

*"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 Word of the Lord**
*Parishioners reflect on the passages of
scripture that have changed their lives*
- 8 Godspeed, Christian Brothers**
*Father Ryan offers a tribute to the Christian
Brothers as they leave Seattle*
- 10 What is Discipleship?**
*Cathedral Children share how they follow
Christ*
- 12 Great Music for Great Cathedrals**
A Photo Album
- 14 Christ and the Workers**
*The creation of the Cathedral's west façade
window*
- 16 Journey of Faith**
*The creation of a new illustrated history of
the Archdiocese of Seattle*
- 19 The Pew Next to You**
Meet the Sevaio Family
- 20 Remembering Mairead**
Mairead Brigid Corrigan, 1995-2014
- 22 Cathedral Almanac**
Snapshots of life at St. James, April-October
- 24 Hunthausen Golf Tournament**
Save the date for the 2014 Tournament

In Your Midst is published twice yearly by
St. James Cathedral, Seattle, Washington.

Editor

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



The Word of the Lord

Parishioners reflect on the scriptures that have shaped their lives

St. Paul introduces his description of the institution of the Eucharist by saying, “For I received from the Lord what I also handed on to you.” This simple phrase is overshadowed by the great mystery that follows, but I find it deeply moving in itself. It reminds me that I am part of a living tradition of faith, a community that has an ongoing relationship with God. This kernel of our faith has been passed from hand to hand through the centuries, repeated in countless celebrations of the sacrament and preserved from generation to generation through teaching and the laying on of hands. The Church at Corinth kept Paul’s letter, and careful hands copied it over the years as a written witness to that same lived tradition.

I take comfort in the connection I feel with the long history of faith, with the famous and obscure, saints known and unknown, the Church in the world and the Church in heaven. But participation in a community also comes with a challenge. Since we learn about the good news of God’s love from one another, I know I should be a witness to that love and be open to learning about it from everyone around me. This is hard, and I often fall short, but at least I don’t have to do it alone.

Bill McJohn

I didn’t expect to meet Jesus at the freeway on-ramp. Nor did I expect a compelling scripture lesson to come from a local, secular filmmaker. I suppose I didn’t expect these things any more than Jesus’ first-century companions expected to hear the punch line to his parable in Matthew 25: ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’

In his 2009 film *Great Speeches from a Dying World*, Linas Phillips chose ten homeless people from Seattle’s streets, spent a year with them and coached each one to read one of the world’s great speeches. At the end of the movie we see a severely impaired, homeless man recite St. Francis’ Sermon to the Birds against a gorgeous Seattle sunset, a dying AIDS patient preach the Sermon on the Mount from his hospital bed, a homeless man in a mean motel room deliver Lincoln’s Second Inaugural with unexpected sophistication and



a self-described crack addict, whose home was a wheelchair in an urban parking garage, render Sojourner Truth’s ‘Ain’t I a Woman’ speech in heart-rending rhythm and cadence.

Phillips showed us that within each of “the least of these brothers and sisters,” many of whom worship beside us at St. James, there exists great dignity and undeniable evidence of God’s grace. Whether it was intended or not, the film informed the scripture for me with a reminder that our homeless neighbors are Jesus in our midst. They are not simply Jesus in his humility and sorrow, but also in his grace, the incarnation of God’s love, stamped with his genius and blessing us with the opportunity to meet him in the flesh every day.

Ross Hays

I will turn and listen to our patron Saint James: “Lord, do you want us to call down fire from heaven to consume them?” (Luke 9:54) James and John failed to see that the Fire From Heaven had already arrived, and was standing before them.

Christ, Alpha and Omega, consume us! May we be burning grains of incense in your Paschal Cross, until we are consumed in You.

Matthew Bruno



You have been told, O mortal, what is good, and what the Lord requires of you: Only to do justice, to love goodness, and to walk humbly with your God. (Micah 6:8)

Which passage of scripture do I continually return to as a guide/judge for my life? As a Christian, Jesus' words "Love one another as I have loved you" (Jn 13:34) says it all. However, I find it a little short on everyday practicality. I regularly turn to Micah 6:8. It speaks to my actions—*do justice*; my relationships—*love the good*; and my fundamental attitudes—*humble accompaniment with God*.

This passage relates to me both as a member of a religious congregation and as a canon lawyer. As a religious sister the vows of poverty, chastity and obedience govern my life. One can hardly find a better summary of those vows than this passage. Poverty requires justice regarding material goods: right action towards my fellow human beings and my companions in creation. Chastity requires love of the good: other-centered unselfish relationships. Obedience requires humility: discerning the will of God and placing myself at its service. The words of Micah serve as a penetrating critique for my life.

As a canon lawyer, I am always to remember that the supreme law of the Church is the salvation of souls (canon 1752). If my interpretation of the law does not support justice, love of the good, or humility before God, then I will find myself in the company of the lawyers who received Jesus' harshest condemnations (Luke 11:46).

Sister Beverly Dunn, SP

The images of the parable of the lost son (Luke 15:11-32) are intimately familiar to me in music and dance: Prokofiev's composition and George Balanchine's choreography for the ballet called *The Prodigal Son*, in painting, Rembrandt's *Return of The Prodigal Son*, and in poetry too many poems to enumerate, but John Newton, the composer of the hymn "Amazing Grace," wrote one of them. When the story becomes this familiar it can become a cliché, a single interpretation of the unconditional love and mercy of the father (which is true), but...

What does the youngest son have to offer us? He had as much as asked for a complete rupture in his relationship with his father in asking for his inheritance; his father would have had to sell half of his property, and the father willingly let his son go. This

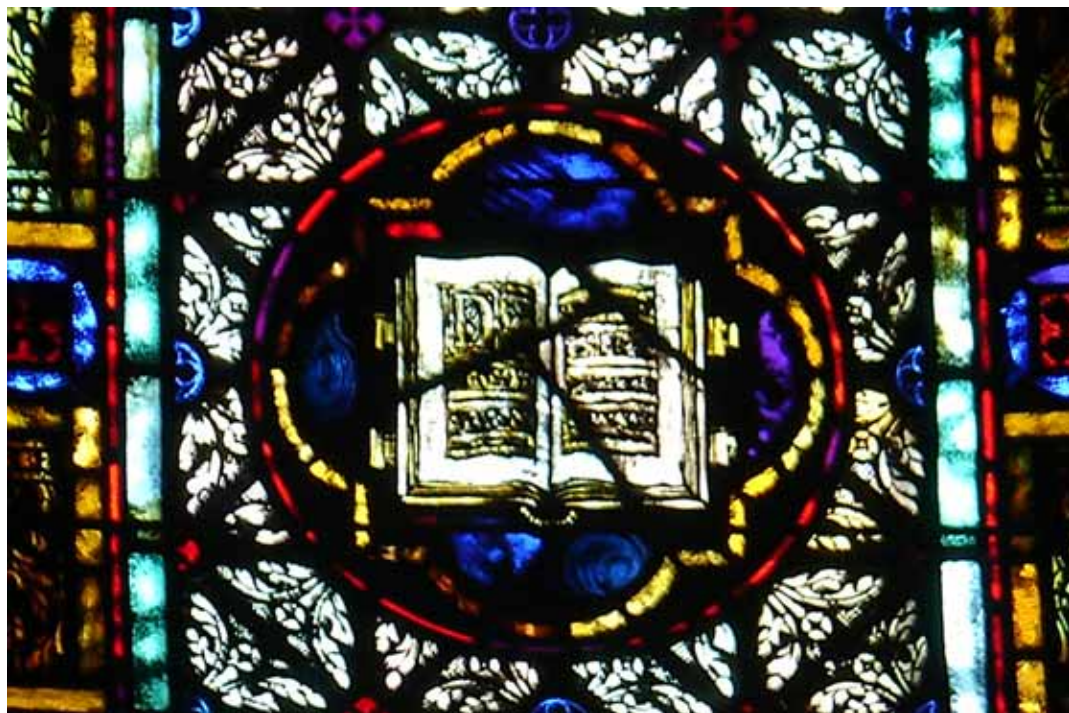
son wasted his entire fortune and his good name on a lifetime of dissipation. Yet when he found himself starving, homeless and without possibilities, he returned home, asking forgiveness: "Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of your hired workers." He did not ask to be reinstated as a son, only to receive sustenance and a place to live. Do I have this kind of repentance and humility? Do we all have to reach rock

bottom to know where we are truly loved? What one of us does not want to return to our true home?

The eldest son, who was dutiful and obedient, who stayed by his father's side and worked in the fields, felt so disabused when he learned of the great celebration being held in honor of his brother's return, that he refused to enter the house. He said to his father, "Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf." I feel sympathy for the eldest son; he has been faithful to his father, and this challenges our sense of justice. Yet, when I stand outside the door, I am an outsider. Do I not have love for my brother? Doesn't that call for my asking for forgiveness (imitation of my brother?), and acceptance of the invitation of the Father 'to celebrate and rejoice, because your brother was dead and has come to life again'? I can ask for what my needs are, and in being loving, to extend my sense of joy and celebration in the return of my brother. When the Father says, "My son, you are here with me always; everything I have is yours," why is that so easily overlooked? Why do I not know how well loved I am? --- always! Who amongst us does not want to be home, safe, protected and loved?

"Bring the finest robe and put it on him; put a ring on his finger and sandals on his feet."

Judy Knopp



The story Luke tells of the two disciples of Jesus who, shaken and discouraged at the humiliating suffering and death Jesus had undergone, encounter Jesus after his resurrection on the road to Emmaus without recognizing Him—this story has always meant a lot to me. It traces an absorbing paradigm of how Jesus can give us comfort when our hopes and expectations are frustrated and can teach us the joy of following his Way rather than myopically insisting on our own.

This episode contains what to me are some of the saddest words in the Gospels: "We had hoped that He would be the one to redeem Israel." How utterly desolate and confused the disciples must have been after Jesus' death: "We had hoped."

Conversely, after the disciples recognize Jesus whom they feared had been irrevocably lost to them, the words they utter are full of a thrilling elation and wonder: "Did not our hearts burn within us while he spoke to us on the way?"

But it was not only the words Jesus spoke that opened the disciples' hearts and deepened their understanding. It was what He did for them: "He was made known to them in the breaking of the bread." I find these words and this gesture an inexhaustible fount of inspiration and joy. And although I, by nature, can easily think of myself as a disciple on a recurring journey from despair to joy, I feel challenged by this gospel to follow Jesus who, on the road to Emmaus, shared his life and himself with others.

Dan DeMatteis



Life is not an easy street for anyone. Each of us has our own trials and tribulations that come our way, whether through family, finances, careers, even the Church. God has challenged my faith and nurtured my relationship with Him as I have had to deal with heartaches in our family. For 10 years, ever since our youngest adult son suffered a traumatic brain injury with resulting issues, and as each of our three children and their families have gone through crisis of one kind or another, I have relied on Romans 15:13 as my anchor point.

“And now may the God of hope fill you with joy and peace as you trust in him so that you may overflow with hope by the power of the Holy Spirit.”

Hope, trust, joy, each are ever connected for me. I must trust God in order to have hope—trust that He is working for the good of all I love, as well as my own good. That is my anchor. No matter what I see on the surface of the soil, so to speak, underneath, in the ground (or soul) of my loved one’s life, God is working. So I may be experiencing stress, anxiety, fear over a given situation, but the Spirit gives me a hope and a joy that this, too, can bring my loved one closer to the heart of God. But I must choose to relinquish my stress on the surface of my soul (often a process) and allow the joy of the Lord just beneath the surface, to overflow. Only possible because the Spirit gifts me with HOPE!

Ginnie Huntsman

What Bible passage do I keep coming back to? Which passage nourishes and challenges my faith? How do I choose just one? There are so many. But if I am to pick just one, it has to be Isaiah 55:8-9. We read it every year at the Easter Vigil. “For my thoughts are not

your thoughts, nor are your ways my ways, says the Lord. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts.” Every time I think that I can start to understand God, or understand his plan for me, this passage brings me back to reality. I tend to be analytical, and to ask tough questions. But the “answer” to my toughest question always comes back to Isaiah 55:8-9. I know I have no better chance of understanding God’s plans than a dog has of understanding trigonometry. Ironically this strengthens my faith. I see the universe and this world, and the incredible complexity from the macro to the microscopic, and I am

awed by the overwhelming complexity and intelligence of the great plan. And it gives me great comfort to know that my Creator, and the Creator of everything around me, has a plan that I can trust. I don’t need to know all the answers. I can just trust that God’s plan is greater than anything I can ever hope to know.

Mark Sullivan

“I have seen the Lord!” (John 20:18). Powerful, reassuring words, uttered by Mary Magdalene on Resurrection Sunday. I feel their power because I, too, have seen the Lord!

Almost thirty years ago, I was a corporate manager, outwardly pretending to be confident and self-assured, but inwardly, suffering from paralyzing fear and insecurity. Coming from a foreign country and English being my second language, among other things, made me want to crawl inside my self-imposed shell during corporate meetings.

It seemed providential that I was invited to a Catholic Healing Mass. I didn’t want to attend because (guess why), I didn’t need any healing. We went, just to provide transportation to family and friends. When we got there, the stadium was packed. A questionnaire was passed out, “Why are you here?” “To transport people,” I thought. I wrote, “To strengthen my faith!”

Earlier that year, I had a failed surgery to fix a perforated eardrum and, that morning, my left ear was throbbing painfully. The Lord used the healing gift of a Catholic priest to call my attention to His infinite love for me. When I put my hands over my ears, as instructed, immediately I felt the warmth of my left palm over my left ear and, unbidden, tears flowed down my cheeks. Fr DiOrio kept repeating, “You just got healed. Please come forward.” My heart was



burning inside me and I knew I was the one, but I didn't have the faith to claim it. When he identified the section where I was seated, the color of my outfit and my name, I finally ran up the stage. He asked "how do you feel?" Amazingly, I declared, "I feel special! I am loved!" He said, "Yes, God loves you."

That experience strengthened me. I volunteered at our parish, retired early from my job and pursued Theology studies. The return of the hearing loss years later mattered little to me because "I have seen the Lord!" Here at St. James, I see the Lord in the diversity of the parishioners, in the amazing commitment to service of its lay ministers and in the real and heartfelt compassion of Father Ryan towards his parishioners. Today I share with the Children Faith Formation youth: "Not physically, but in tiny whispers and surprise glimpses, we see the Lord!"

Nellie Calacat

In my first (and still favorite) ministry, that as a chorister in the Cathedral Choir, I have sung the word of God week after week, in Latin and English, and have found how the meaning of the word of God is amplified by the power of music. I have found that, though the power and meaning of the word

of God exceeds our ability to express it, still, with skill and grace, we can use these words to usher ourselves into a transcendent state, where all are one, and all are one with God.

But few, if any, of my experiences with the choir can match the way I experienced the power of the word of God at the Easter Vigil a few years ago, where I was the first reader, the one to proclaim the opening words of that book of books, the Holy Bible.

I am standing in the ambo, staring into a dark void much as I imagine God to have stared into a dark void. In my best basso I read: "In the beginning, when God created the heavens and the earth..." And I know at that moment that yes, in a single utterance—"Let there be light!"—that God is his own perfect idea, and that a single utterance brings all things into existence. I know, from reading this, that the word of God is not merely a collection of quaint tales relating mythical events from long ago, but is the Word—the Word which is God, which is with God, and through which all things came to be. Alleluia!

Ward Johnson

Godspeed, Christian Brothers

The Irish Christian Brothers leave O'Dea after ninety-one years of service

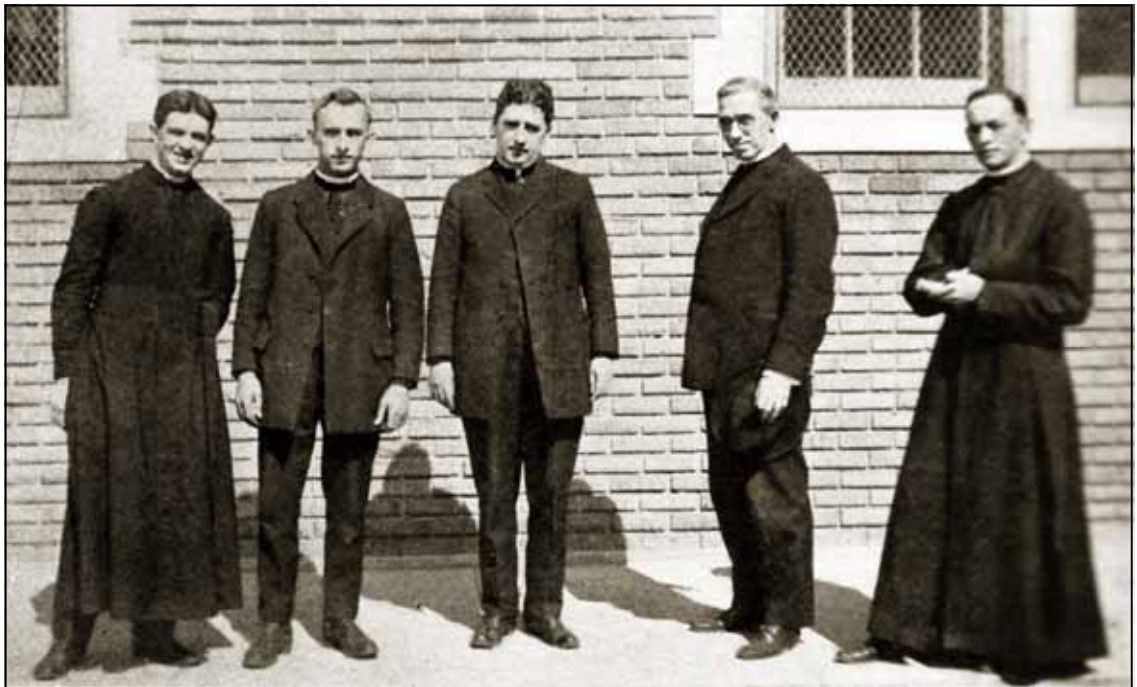
St. James Cathedral and O'Dea High School have a strong relationship, one that goes back to the very beginning of the school. Did you know that the Cathedral actually built O'Dea? It's true.

Under the leadership of Monsignor James G. Stafford, Pastor of St. James Cathedral from 1919-1935, the Cathedral School experienced phenomenal

growth. Not only did Monsignor Stafford offer free tuition and free books, he arranged for three daily busses so that children of outlying districts could enjoy the benefit of a Catholic education. By 1923 there were more than 600 students and the school was bursting at the seams.

But this wasn't enough for Monsignor Stafford or for the Cathedral parishioners. Recognizing the great need for a Catholic boys' high school in the area, he purchased property on the block east of the Cathedral. Eight houses were torn down to make way for the high school, while two houses became residences for the Holy Names Sisters, who taught at the Cathedral School, and the Irish Christian Brothers, who were invited to undertake the management of the new O'Dea High School.

The parish undertook these projects with extraordinary vision and generosity. As the Cathedral's 1929 Yearbook reported: "With the determination that this great parish should offer our young men an institution of learning equal to anything in the country, [Father Stafford] planned a structure of outstanding beauty and usefulness. He did this in spite



Monsignor James G. Stafford, Pastor of the Cathedral, with the first staff of O'Dea High School, 1923. From left to right: Brother Breen, Brother Walsh, Father Stafford, Brother Curtis, first superior, and Brother Lynam. The photo is taken from the 1929 "Yearbook" of the Cathedral.

of the burden of over a quarter of a million dollars which the whole undertaking would place upon him and upon his people." The new high school opened in September, 1923, and the building was dedicated March 16, 1924 by Bishop O'Dea. After a ceremony in the Cathedral, a procession of prelates, priests, altar boys, students, and teachers made their way to the school. "There, his Lordship blessed the portals and rooms. The public was then invited to inspect the structure" (1929 Yearbook).

After its first year, the Christian Brothers reported: "In the domain of athletics, which at present is considered a very important part of the American school system, the name of O'Dea is becoming favorably known. We were fortunate in securing the services of Mr. A. Schuss, captain of the University of Washington basketball team of 1927. Under his direction, our football and basketball teams have met with a good measure of success. This is important in the 'Wild and Woolly West,' where students must be attracted to a Catholic School by means other than a thirst for knowledge."

Following in the footsteps of their saintly founder,



Father Ryan gathers with the last Christian Brothers in Seattle, May 2014. From left to right: Brother Tom Lejeune, Brother Charles Gattone, Father Ryan, Brother John Dornbos, superior, Brother Patrick McCormack, and Brother John Hugh "Hughie" Greenan.

Blessed Edmund Ignatius Rice, the Christian Brothers of Ireland had a holistic vision of education as an opportunity to form young Catholic men in body, mind, and spirit. Generations of "O'Dea Gentlemen" have become leaders in our community thanks to the example and dedication of the Christian Brothers.

For decades, until the mid-1970s, the Cathedral Parish ran O'Dea High School as well as the Cathedral School, taking care of the finances, upkeep of the buildings, and staff salaries. In the 1970s, in response to changing needs at O'Dea and the Cathedral, an agreement between the Christian Brothers, the Archdiocese of Seattle and St. James Cathedral parish regarding the staffing and operation of O'Dea High School was drafted and adopted. As a result, the Christian Brothers assumed responsibility for the operation, including all related expenses, of the school. Actual ownership of the school property and the Brothers' Residence remained with St. James Cathedral.

In the last few years, the role of the Christian Brothers at O'Dea has gradually lessened owing to a decline in vocations among the Christian Brothers. In

2012, Mr. Jim Walker became the first lay principal in the school's history. And this spring, the Congregation of Christian Brothers made the difficult decision to transfer the last three remaining brothers to other institutions of the Christian Brothers.

Happily, the Cathedral will continue to have a strong relationship to O'Dea and to the great vision of Blessed Edmund Ignatius Rice. But the brothers' departure this summer is a melancholy milestone in the history of O'Dea. They will be missed not only at the school but also here in the parish, where they have long been faithful and involved parishioners. As a parish, we give thanks for the Irish Christian Brothers—for their witness of faith, their generous service, and for all the ways they have helped form "O'Dea Gentlemen" for ninety-one years.

Father Ryan

What is Discipleship?

Our Cathedral children share how they follow Christ

I always look at the oculus when I go to Mass. It says "I am in your midst as one who serves." This reminds me to be a disciple of Jesus by helping others every day. One way that I help others is by helping my Mom and Dad clean up at home. I help my little brother by teaching him how to build things and my little cousins by showing them cool stuff. *Alex*

Dear God, I know that I am your disciple because I am a server and a reader. I participate in Mass, and I am nice to my family. Every time I go to Mass, I pray for my family after communion. I help people in need. I also am nice to people at school. I like how you helped people even when they were sinners. I wish I could be more forgiving like you are. I also want to go to Notre Dame. I think that you put us on this planet to make the world a better place. I wish that one day I could be less frustrated like you are. At night I pray for my family before I fall asleep. Love, *Joseph*

I show I am a disciple of Jesus by giving my family hugs and kisses. *Daniel*

I take care of all animals. I help the poor. I thank God for anything good. I will clean my room. I help others when they need it. I don't litter. I try to stop anything bad to animals. I will try to stop hunger. I share with others. If someone annoys me, I won't let them know. I will show sympathy. I pray to God and thank him and pray to him! *Nicola*

I help my mom and dad by cleaning my house. I pray to God every day. I say thank you when someone gives me something or says something nice. I invite classmates to play with me at recess. I help people in need when they need me. I give and share my favorite toys. I play with sportsmanship when I am playing basketball, soccer, football, baseball and other sports. I obey my parents when they need me to. I listen to my teachers and staff at school. I do not make people do



Discipleship means following Jesus even in the toughest times of life. *Naomi*

things that they are not supposed to do. I help people who are sad or upset. *Nahom*

I share my room. I take care of my dog and my fish. I obey my mom and dad. I go to Mass. I share with my sister. I help my sister with her homework. I do my homework when told. I try my hardest at everything I do. I say please and thank you. *Gracie*

I follow Jesus by praying for people, loving, being gracious, helping others, loving my brother even when he is annoying. I share my toys with others, I help mommy and daddy. I take care of my baby brother. I pray. *Ariadne*

Dear Jesus, Some ways I follow you is by: going to Church, praying, helping others, going to Sunday school. Some ways I serve others is by: Caring for others, helping people, cleaning, donating/giving money. Thank you! *Nathaniel*

There are many ways to follow Jesus and serve others. It is not strictly one specific thing, rather a whole multiple of things. You can follow Jesus by going to Church and praying often, or being a missionary, or

adopting children. Anything Jesus would be happy to see you do, is following him. Serving others can also vary. It can be small things, like being a good friend, or much bigger things, like helping people recover from disasters that have happened in their life. Following Jesus and serving others are very similar, but not entirely the same. They are like synonyms: not entirely the same, but very similar. *Joelle*

Dear Jesus, Please help the people that don't have a house or that don't have food or clothes. And to help them, too, so that one day they will be with Jesus. And please help my family have a better life now that we are here and leave all the bad things in the past. I already know that's going to happen because I prayed to him and asked for help so that I can get better in school and that my parents will have jobs and that we have a bigger house. And you know how I am going to be praying to him and to ask him what you want. But all I want to say is to be good don't be bad. Just pray to be good because Jesus and God will always love you and forgive you, too. And then you will get what you wanted and you will get a better life. *Irvin*

I follow Jesus by participating in Mass, not only by going, but also by reading. I also follow him by praying especially during Lent. Another way is in the fact that I do serve others. I serve others in many ways, one of which is participating in the Lenten Rice Bowl. Another is when I help my parents out around the house. During Lent and all year long, I will try more and better to follow Jesus and serve others. *Keaton*

Dear Jesus, I hope I have been a good disciple of yours by serving others. I try to do little things, like holding open doors and clean up classrooms at school, but I wonder if I should do more. I have joined the youth group at my church, which was intimidating at first, but now, I feel like they are my second family. Being in the youth leadership team has helped me step out of my comfort zone (literally) to do service projects and has opened my eyes to all of those people in need. Thank you for everything you have blessed me with so far in my life; I look forward to the next opportunity to serve others and by doing so, you. Love, *Isabelle*



Saints who help me follow Christ. *Keaton*

I am a follower of Jesus by when my friend lost a game and she was sad I cheered her up by saying it's just a game and she thought about it and she said you're right and she thanked me. I also put money in the rice bowl every day if I have extra money. I am friends with someone that nobody wants to be friends with. *Sophie*

I go to Sunday School, I help friends, I cook my family hash browns, teach my sister math and karate, pray, play fair in sports, share my Legos, be respectful, don't beat up my sister, put money in the rice bowl, and help the poor. *Gabriel*

Dear Jesus, thank you for sharing your love with me. I think I am a disciple of you because I go to Mass every single Sunday and sometimes Sunday school. I love and worship you every day. I pray every day to you. I help others when sick or hurt. I share my toys with others. I pray before every meal. I clean my room when asked. I give to the blind and to charity. I don't talk to Jesus in vain. I do community service. I believe in God the Father. I help my family with chores. I take the dog out. *Nell*

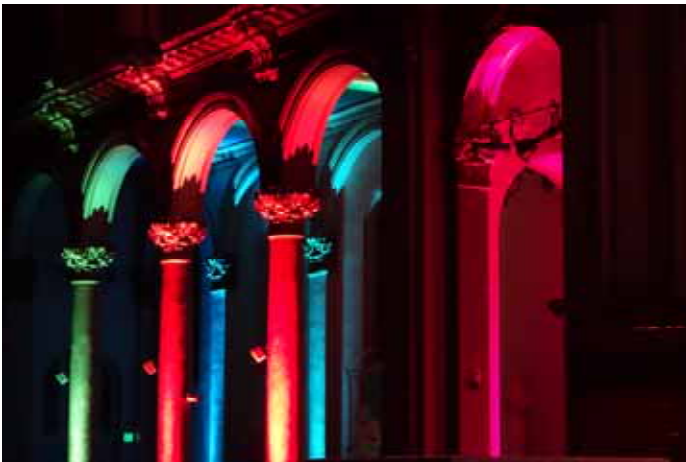
Dear Jesus, you have brought peace, love, and joy. You have helped us in hard times and brought comfort. We praise you and adore you. We ask you for your blessing and love. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. *Keshionna* ♦

Great Music for Great Cathedrals

The spectacular music and light event returns, February 28-March 1, 2014



GREAT MUSIC FOR GREAT CATHEDRALS is a spectacular musical event like no other. Lighting, narrations, processions, and the music of eight Cathedral choirs as well as the Cathedral Brass transform the Cathedral's magnificent interior and take us to cathedrals around the world and across the centuries—from medieval Spain to eighteenth-century France, from the shrine of Our Lady of Guadalupe in Mexico City to medieval Beauvais. Lighting designer Linet Henry with her team installed dozens of theatre-style lights, which highlighted the beauty of the architecture, filling the Cathedral with color, and changing the shape of the space in remarkable ways. GREAT MUSIC FOR GREAT CATHEDRALS is the vision of Dr. James Savage, Director of Music, working with hundreds of musicians, stage crew, altar servers, and volunteers.



Christ and the Workers

The creation of the Cathedral's west façade window

The west façade of the Cathedral

features an unusual black and gold window. The original Heins and LaFarge design for St. James called for a large stained glass window above the main entrance. But the Hutchings-Votey organ soon outgrew the wells that had been planned for it in the north and south towers, and ended up filling the area originally intended for the choir gallery. A projecting choir loft was added below the organ, and the large west windows were

simply painted out from 1907 to 1950.

When Thomas A. Connolly, coadjutor bishop of Seattle from 1948, succeeded to the See in May of 1950, his first project was a thorough remodel of St. James Cathedral. The entire building was modernized, with new lighting, amplification, ventilation, and heating systems. The Cathedral interior was remodeled in keeping with the liturgical taste of the time, under the direction of Harold Rambusch of New York. Rambusch incorporated Pacific Northwest elements wherever he could, placing the 1907 statue of St. Joseph against a backdrop of evergreen trees, and installing a mural of the Baptism of the Lord by Northwest artist Eustace Ziegler in the baptistry (now the Reconciliation Chapel).

Rambusch also made ingenious use of the blocked



These sketches by Rambusch for the Cathedral's west façade window show the progress of the idea. Above, left: Mary presenting the child Jesus to the world. Above, right: the seven gifts of the Holy Spirit are added. Bottom, left: the same image of Mary and Jesus now features Mount Rainier towering above a representation of Seattle in 1950. Bottom, right: we can see the present window beginning to emerge. Courtesy the Archives of the Archdiocese of Seattle.

west window on the Cathedral's façade, using reflective glass since stained glass was not possible. The window (on the cover of this issue of *In Your Midst*) depicts Christ with open hands and words from the Gospel: "I am the vine, you are the branches" (John 15:5), a fitting inscription for the Mother Church of the Archdiocese. A stylized grape vine grows from the base of the center window and forms a decorative frame for all three panels. In the side panels, where we might expect to see the Blessed Virgin Mary or saints like Peter and Paul (or James!), we see instead a fisherman on the left, a lumberjack on the right, alluding to the major industries of the Pacific Northwest in 1950. This unusual window invariably provokes curious questions on Cathedral tours.

A recent visit to the Archives of the Archdiocese of Seattle uncovered a fascinating set of drawings—early

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

designs for this window submitted to Archbishop Connolly by Harold Rambusch. The evolution of the window shows something about Archbishop Connolly's priorities. There is more to the story than Rambusch's interest in local color!

The simplest of the preliminary designs shows Mary presenting the child Jesus to the world, with the words "I am the Way and the Truth and the Life." In the second proposal, this text is changed to "Come unto me all you that labor" from Matthew 11:15. This design quickly evolves to one incorporating Northwest scenery: the same image of Mary and Jesus now features Mount Rainier towering above a representation of the Seattle skyline in 1950. From the cross radiate the seven gifts of the Holy Spirit, while the flanking windows depict the water and woods that surround Seattle.

In the next design, we can see the present window beginning to emerge. The text is now "I am the vine, you are the branches," but the fisherman and the lumberjack have made their appearance. In the center, the Holy Family presents the child Jesus to the world.

In the last drawing, Rambusch moves even closer to the final design: in the center is Christ, High Priest and King, holding an orb, with his right hand raised in blessing, while the fisherman and lumberjack again appear in the flanking windows.

The final design (on the cover of this issue) sees some significant changes. Instead of having hands upraised in blessing, the Christ of our window reaches out in invitation, and he is dressed more simply—more the carpenter's son of the Gospels than the priest and king of the earlier version. Additional Northwest details are added—the ship, factory, and mountain.

In the evolution of the black and gold window, an image of Christ reaching out to ordinary working people gradually emerges. The window is, in fact, an invitation to working people to find a home in the Church. The window would prove to be an apt introduction to the ministry of Archbishop Connolly, whose episcopal motto was *Justitia et Pax* (Justice and



In the last drawing, Rambusch moves even closer to the final design: in the center is Christ, High Priest and King, holding an orb, with his right hand raised in blessing, while the fisherman and lumberjack again appear in the flanking windows. *Courtesy the Archives of the Archdiocese of Seattle.*

Peace). In his years of ministry in Seattle, he became a vocal advocate for civil rights. A proud member of the NAACP, Connolly spoke out against "redlining," which prevented people of color from purchasing homes in some Seattle neighborhoods. And he tirelessly supported the cause of working people, and advocated for unions. In the 1960s and 1970s, he supported César Chavez and the United Farm Workers, and urged the Catholics of the Archdiocese to participate in the boycott of California table grapes in 1968. "The farm workers have had to resort to the economic pressure of the boycott in order to achieve their goal of human dignity... we have the opportunity of joining in the boycott in order to give witness to our concern for our Mexican American brothers in Christ who are being denied a living wage and favorable living conditions," he explained in a letter to priests, and he added, "a punch in the profits has always been the most effective method for getting results from reactionary management."

Today, the Cathedral's window of Christ and the workers is both a whimsical glimpse of the past, and a living reminder of the rights and the dignity of workers. ♦

Journey of Faith

The creation of a new illustrated history of the Archdiocese of Seattle

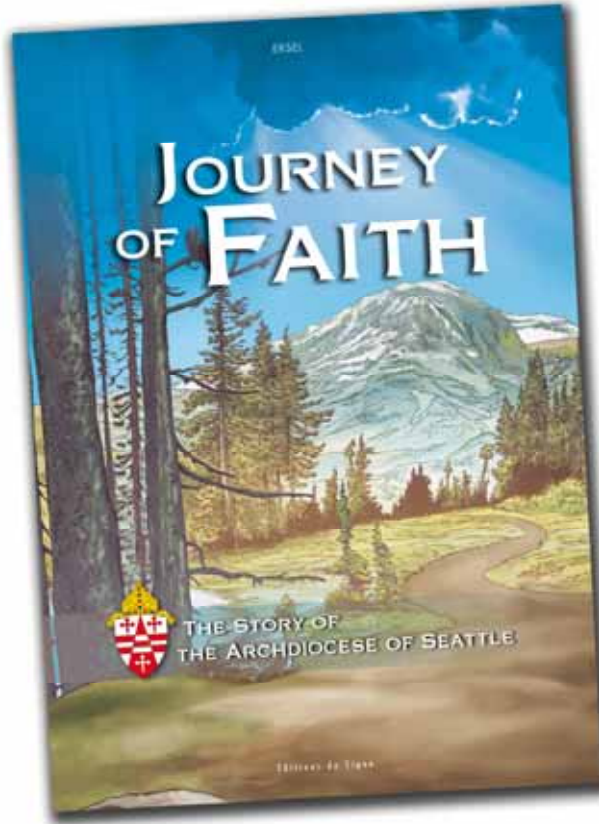
Journey of Faith is an illustrated history of the Archdiocese of Seattle, from the days when the “blackrobes” came west to work among the Native American peoples, to the present day. How did this project come about?

Editions du Signe, a French publisher, has published dozens of “comic books” or “graphic novels” for dioceses, cathedrals and other buildings and monuments all over Europe. They have also published hundreds of books in the United States, including the history of our own Archdiocese, *Abundance of Grace*, in 2000, and the Cathedral’s coffee table book, *House of God, Gate of Heaven*, in the same year. The publisher approached the Archdiocese of Seattle to see if they would be interested in doing a new book on the history of the local Church—an illustrated history this time, one that would appeal to all ages.

Right about that time, Editions du Signe’s English writer retired, so my sister Corinna and I were asked to be the writers for the project. We leapt at the opportunity to immerse ourselves in the history of the Archdiocese of Seattle.

FINDING OUR STORY

There are many resources about Northwest Catholic history, but few of them are readily accessible to young people or even to adults who are not history buffs. They offer a wide range of perspectives on our remarkable bishops and extraordinary women religious, and tell of the building of our churches, schools, and institutions.



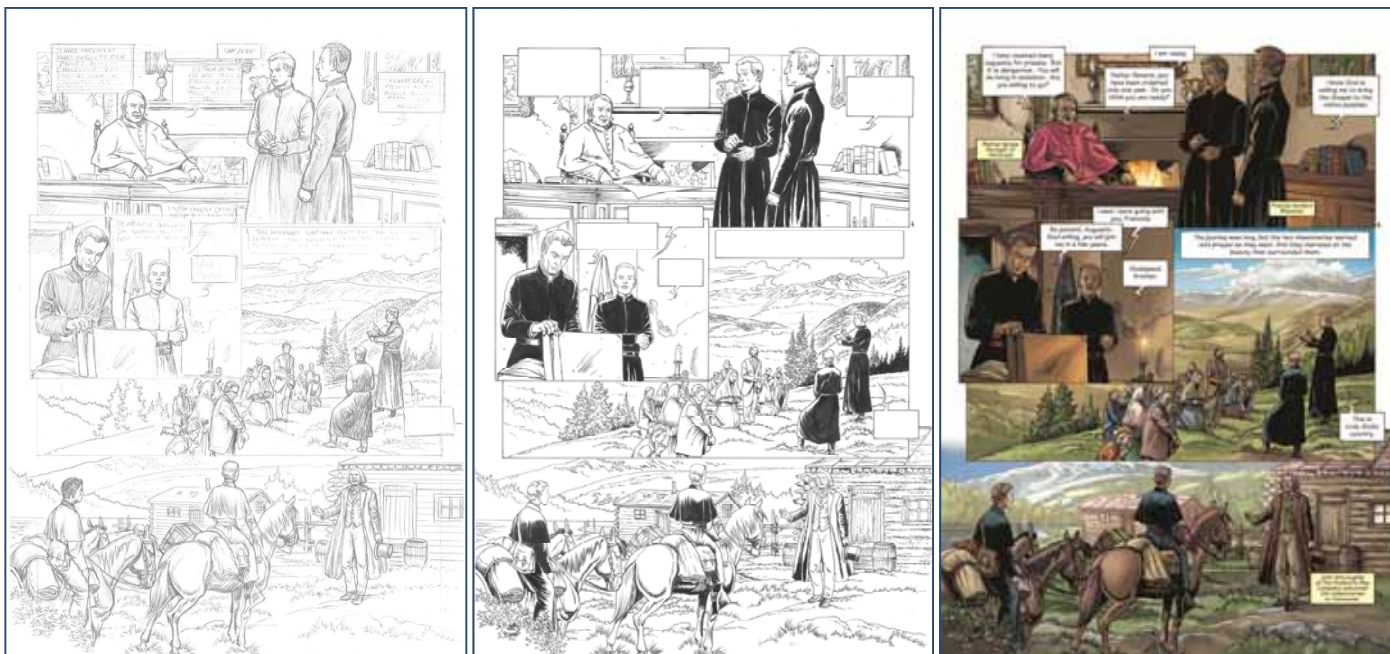
But how were we to turn many stories into one story—our story?

To answer this question, Mary Cross, Director of Faith Formation at the Archdiocese of Seattle, called a meeting of “stakeholders,” that is, people representing different multicultural communities, religious orders of men and women, and ministries within the Archdiocese of Seattle. We invited them to answer this question: if you had to capture the history of the Archdiocese of Seattle in one sentence, what would it be? During our meeting, some key themes began to emerge that helped us distill the story we would tell in *Journey of Faith*. These themes included: the presence and key role of Native Americans—from the very beginning straight

through to the present day; the role Catholics have played in Washington State history, a role that is virtually unacknowledged in the Washington State history textbooks used in most schools; the contributions of women religious; the active involvement of lay Catholics; the incredible beauty of the Pacific Northwest; the fact that ours has been a multicultural Church from the very beginning, and continues to be a Church of incredible diversity. An overarching theme that came up over and over was this: the Archdiocese of Seattle is a place where many peoples come together to form one Church.

This conversation of the “stakeholders” nearly two years ago shaped the telling of the story from beginning to end. In fact, you can see almost all these themes reflected in the first lines of the book: “We are the Catholic Church in Western Washington. We are surrounded by the beauty of God’s creation. We come from many places, but we are one in the Body of Christ, a pilgrim people journeying to God’s kingdom.”

Maria Laughlin is the Pastoral Assistant for Stewardship and Development at St. James Cathedral, and with Corinna Laughlin, the co-author of *Journey of Faith*.



The progress of the project from the first rough sketch (left) to inked drawing (center) to the finished colored page (right).

HOW DO YOU WRITE A COMIC BOOK?

Needless to say, we had never written a comic book before, and there was some trial and error before we found a way to approach this unique project. What we soon discovered was that while we were writing a history, what we were really doing was telling a story through images. In the medium of the graphic novel, the images are as important as the text. So most of what we ended up writing does not appear in the final book. We *described* what the artist was to draw and he replaced our written descriptions with wonderful images.

The illustrated format can pack a lot in, but it's also far shorter than a straightforward history—40 pages, not 400! So we looked at the book “at a glance” by laying out all forty pages at once, and imagining the timeline of our Archdiocesan history laid over it. We knew we wanted to start and end with stories of Native Americans: the Church here began with an invitation from Native Americans who sought out “blackrobes” to instruct them in the Gospel. And our story would end with the extraordinary story of Jake Finkbonner’s miraculous healing after praying to Blessed Kateri Tekakwitha—a miracle that led to Kateri’s canonization in 2011.

But how to fill the pages in between? It would have been easy to fill the entire book with stories of the early days. Fascinating as that would have been, it would also have conveyed a very wrong impression: it would have said that our story is mainly in the past. On the contrary, ours is a history that is unfolding—a history in which each one of us plays our part. So we placed “anchors” in the book, to make sure that one era

of our history did not take up more pages than others. While it was tough realizing (for example) that we could only dedicate one page to Mother Cabrini, it turned out to be a great gift to explore other eras that are not as well known. This led to the inclusion of much that we might not otherwise have included—Archbishop Connolly’s work with migrant farm workers, the founding of the Serra Club, Father Treacy’s interfaith television program, Sister Terence Maureen Reilly’s work with Vietnamese refugees, and so much more.

A key decision we made early on was not to have a “frame story” as was the custom in other projects Editions du Signe had done. For example, two young people tour the diocese with their grandparents, or a group of kids work together on a class project or go on a family vacation. This is one way to help young people enter into the story, and can be used effectively, but we felt the stories of our Archdiocese were interesting enough to keep people turning pages. We tried to tell stories that had an emotional punch. The result is—we hope—that the reader identifies with the key figures themselves. On each page, there is a hero or heroine of faith who is living the Gospel in an inspiring way.

With all of this in mind, the story began to take shape. The text we ended up writing was not unlike a script for a movie, with descriptions of the scene and dialogue. And one of the most rewarding parts of writing was weaving in authentic details: the length of the sermon at the dedication of St. James Vancouver, for example (an hour and a half), Bishop O’Dea’s verbal tic “I might even say.” We also were able to include

some stories that to our knowledge have never been written down, stories we've heard from the people themselves. For example, there is a scene in the book showing the renovated Cathedral and the people entering it and gazing up at the beautiful renovated space for the first time. One says "I'm in Rome!" and another responds: "I'm in heaven!" This conversation was overheard by Father Ryan when our Cathedral ushers came in and saw the Cathedral after the nine-month renovation was nearing completion. Another example is the story of Archbishop Hunthausen, when as a seminarian he heard the news of the dropping of the bomb on Hiroshima. His passion for peace was born on that day. And the story has not been recorded in a "history book" until now!

WORKING WITH THE ARTIST

The artist, Ersel, is Belgian and has never been to the Northwest. So, in addition to writing the script itself, we had to look at each page from an outsider's point-of-view. We compiled a huge archive of reference images, and sent pictures of everything from Mt. Rainier to King Street Station, Fort Vancouver to the Space Needle. Nothing was left to chance! The artist used the script and visual references to create a pencil drawing of each page. This rough sketch was sent to us for review and correction. Once we had reviewed and signed off on the rough sketch, the artist created the completed inked sketch.

Most often, we were thrilled with what he sent—with the creativity, detail, and beauty he brought to what we had written. But every now and then there were issues which had to be worked out through a bit of back-and-forth. We had to take special care with liturgical vesture (pre-conciliar and post-conciliar vesture are quite different), religious habits, as well as the portrayal of Native American tribes.

And of course, there were moments where it became evident that the artist didn't grow up in Seattle!



In the first sketch by Ersel (left), the "shanty" looks like a medieval timbered building out of old Belgium! The finished image on the right shows a more accurate rendition of the primitive "bishop's palace" to which Father Rossi, Mother Joseph, and the Sisters of Providence were welcomed after their long journey west.



Our favorite example was the scene when the Sisters of Providence arrive, after a long and difficult journey, and see the little church in Fort Vancouver for the first time. Father Rossi says, "What is this shanty?" and Father Brouillet replies, "The bishop's palace." The shanty the way the artist imagined it was a three story timbered building straight out of old Belgium! We supplied an image of a shanty--and the final result was success!

But most of all it was exciting working with a gifted artist, who could depict the past not in grainy black and white, but in vivid detail. Another treat was being able to see depictions of moments

that we do not have photos of. Two of our favorites are the image of Princess Angeline's funeral at Our Lady of Good Help Church (long since demolished); and the image of the famous dinner party where the Cathedral Building Committee drew in ink on Mrs. Agen's best tablecloth.

A French firm called GOTEM colored the project. This required constant watchfulness to make sure vestments and buildings were colored in correctly. Sometimes zuchettos turned into bald spots! But most of all, the colorist added amazing depth and texture—shadows, reflections, and dramatic atmospheric effects in the water and the sky.

Journey of Faith is a basic introduction to our history for everyone. For the first time, you can take in the whole story very quickly—it takes only about half an hour to read. Our hope is that reading this story, people will feel proud to be Catholic, proud to be a part of the Archdiocese of Seattle, and proud of our marvelous Cathedral.

We are each a part of this great, unfolding story. Let's go make some history of our own. ♦

The Pew Next to You

Meet the Sevaio Family

The Sevaio family—Andy and Joyce, with their children Christopher (20), Lissi (16), and Le'a (11)—have called St. James their home since 1998, when they were powerfully drawn into the life of the Cathedral by a tiny family member. Lissi's twin sister, Careenna, was born with infant spasm disorder, which required her parents to make many long drives from Federal Way to Children's Hospital, where they sought medical care for little their "Lenna." During those tough times they turned to St. James for respite and consolation.

Andy had already been coming here for many years. Born in the independent nation of Samoa, Andy moved to Seattle in July of 1982. As it happened, he found a place to live just a few blocks from the cathedral and started attending Mass. Joyce grew up in American Samoa, where she was taught by Irish nuns at an all-girls Catholic school. In 1988 she followed her older brother to Seattle, and they were eventually joined by three more siblings and "a whole bunch of cousins." Mutual friends in the Samoan community introduced Joyce and Andy. Soon they were married. In 1993, Christopher was born; the twins followed four years later.

Lenna's illness and subsequent death at age 2 ½ "was the hardest thing for me to go through," says Joyce. At the same time, "Lenna is the one who really got us close to the Church." During the Great Jubilee Year 2000, St. James was chosen to host the relics of St. Thérèse of Lisieux. Knowing that Lenna was gravely ill, Sister Anne Herkenrath invited Andy and Joyce to the special Mass to venerate St. Thérèse's relics. Joyce gratefully recalls, "Lenna had just been discharged from the hospital that day. When we walked in, the



Above, Joyce, Lissi, Le'a, and Andy. Below, Christopher and Felicia, with their daughter Careenna, named after Lenna, who died in 2000.

church was fully packed, but Sister Anne found us a place to sit." After Mass, when a long line to venerate the relics was formed, "Father Ryan had the ushers move us from the back of the line to the front. At that moment, I said, 'St. James is my home!' I'll never forget." Lenna died a few months later. St. James was the first place the family called.

Over the years, as Andy says, St. James has become "an extension of the family. We are always up here." All three kids participated in the Youth Music Program, and Lissi currently sings in Jubilate! Joyce and Andy beam with pride as they fondly remember the Mass on Christmas Eve, when Christopher was ten and Lissi was six: together they shared the spotlight as they sang a duet.

Asked to sum up what is so special about St. James, Andy is quick to answer. "I think it's the people. It starts

with Father Ryan. I know that there is a special relationship between Father Ryan and us. And we've made good friends here. And it's the music. Once in a blue moon we go to Mass somewhere else, and there's just something missing."

Joyce chimes in, "Every time we bring friends, they are so amazed with the cathedral music. They say, 'Oh, the music is so uplifting.' They feel like converting."

For Lissi, "it's the actual building; it's so big. I just feel really connected to the church. And I really love Readings and Carols."

Li'a likes all the friends he's met and Sunday school. He especially loves the feast of St. James and the parish picnic. "I like it when there's this big statue guy (the cathedral's St. James puppet). I thought that someone was in it, but then I saw the people outside holding the poles." ♦

Suzanne Lee is Director of Family Ministry at St. James Cathedral.

Remembering Mairead

Mairead Brigid Corrigan, 1995-2014

The following is the eulogy Mairead's older sister, Siobhan, gave at Mairead's Funeral Mass, January 23. Mairead, a beloved member of the Cathedral community and lead altar server at the 10:00am Mass, took her own life on January 16, at the age of eighteen.

I don't know where to start exactly, so I will start at the very beginning. A very good place to start. When you read you begin with A-B-C. When you sing you begin with Do-Re-Mi. When you talk about Mairead, you begin with figuring out how to pronounce her name.

Her name is Mairead, rhymes with parade, and she is one of the silliest and bravest of our little band of sisters. We who she left behind cannot help but be preoccupied by the shock of the past few days, but there are millions of memories that will outweigh our sadness and confusion.

We are so lucky and blessed to have grown up the way we did. We were raised without a television, something which gave all of us hyperactive imaginations. Our backyard was part of our playground, where we crept around in waist-high grass pretending we were cattle-herders in the Wild West. The stairs in our house became a giant mountain. We would "hike" halfway up and then stop on the landing and say to each other "It's going to snow and the mountain will become too dangerous. Let us camp here for the night." And then we would dump all of our blankets and books and board games and notebooks and candy and fake homemade maps on the landing and proceed to block anyone who was trying to go up or down the stairs for any reason. The futon in our bedroom got dragged off of its frame and folded over to become Pride Rock for our reenactments of *The Lion King*. It was always the four of us, believing in our stories wholeheartedly.

We are so lucky and blessed to have grown up with our sister, Ray, a drop of golden sun. She is a peacemaker among the four of us. She could be incredibly ridiculous, like the time we had just gotten off of the bus in Ireland and were trying to find our way to the hostel near Dingle. We were not sure how much money we had with us to pay for the rooms when we arrived, and while Clare and I were discussing this problem, Mairead yelled from behind us, "Don't worry about it, I have cash!" We both turned



around and tried to shush her, saying "Mairead, don't freaking yell that you have wads of cash while we're walking along some random street!" "Don't worry, I can fix it," she said. Then she bellowed "I MEANT...I HAVE A RASH." We cracked up. And needless to say, nobody bothered the crazy American girls on their way to the hostel.

Mairead was lucky and blessed, too. Her life was too short, but it was amazingly rich and full. It was full because of all of you, everyone here with us in body and in spirit. It was full because of the Sundays she spent with her St. James family of altar servers, because of her Makah family hurtling down the toboggan hill, because of the huge families of St. Joe's and Blanchet that taught her so much, because of O'Dea football



Left, Clare and Mairead in the Corpus Christi Procession, 2005. Right, Mairead is confirmed by Archbishop Sartain, 2012.

games where she screamed her lungs out, because of the nights playing charades incorrectly around the campfire at Lake Wenatchee, because of the hours spent dancing in basements and gyms, on stages big and small, and because we, the Corrigan and the Pringles and the McDevitts and the Perris had her, and she had all of us.

All these communities, all these families which we have been part of over many years are the reason we will get through this. Your presence, prayers, and overwhelming love and generosity have helped us and will continue to help us more than words can tell. On behalf of my whole family, from the bottom of our hearts, thank you so much. You are God's grace made

present to us.

To my dear sisters, we will always be a club of four. Cry when you want to, laugh when you want to. We have so much to look forward to.

To everyone in the whole world, please talk to each other. Talk to each other and forgive each other the small things. Then talk to each other some more and forgive each other the big things. When you are lost or angry or scared, put your hand on your chest and be still so you can feel your heartbeat. That's your body, your heart, telling you that you are meant to live and live and live. So do it. Live and live and live. Life is, and ever shall be, worth the hard parts. ♦

Out of the Darkness: Team Mairead

Whenever tragedy strikes, it's often difficult

to fathom a concrete response that will bring forth some healing and goodness. Following the death of Mairead Corrigan, our youth ministry community experienced a profound sense of sadness and helplessness. We were suddenly faced with the task of providing support for one another, particularly Mairead's sisters who are beloved members of St. James Youth Ministry. How could we possibly respond in a meaningful way? Fortunately for us, the Corrigan family led the way. Nora Corrigan approached us with a brilliant proposal. What if we formed a team of family and friends to participate in the Out of the Darkness Overnight Walk benefitting



Corrigan sisters, December, 2012

the American Foundation for Suicide Prevention? This is a 16-18 mile hike around Seattle that lasts from dusk until dawn on June 14-15. Participants raise money beforehand, which funds research, suicide prevention, and victim support.

Nora and her family established "Team Mairead" and our youth jumped on board, agreeing to fundraise and participate in the walk alongside them. The team has collectively raised over \$10,000 for the cause. It's rarely possible to make sense out of tragedy, but Nora and her family are guiding us to follow the way of the cross which transforms horrible difficulty into blessedness and new life. We are deeply grateful.

Joe Cotton, Youth Minister

Cathedral Almanac

Snapshots of life at St. James Cathedral, November, 2013—May, 2014

November

- 1.** We celebrated the solemn Mass of All Souls with Mozart's *Requiem*. During this beautiful liturgy, the books of the dead—including the names of all those parishioners who have died in the past year—were carried in procession.
- 3.** The children of the parish celebrated All Saints Day by carrying images of their favorite saints in the entrance procession.
- 7.** A special Mass honored and remembered the eighty-five homeless persons who died on our streets in the past year.
- 22.** Many gathered for a special Mass in memory of the victims of the catastrophic Typhoon Haiyan in the Philippines.
- 30.** We began the joyful season of Advent.

December

- 7.** Each year, the Cathedral hosts the celebration of Our Lady of Guadalupe, Mother of the Americas. This celebration brings together people from across western Washington, and begins with a festive procession of hundreds of dancers in traditional costumes.
- 14.** We celebrated Simbang Gabi, the beginning of the traditional Filipino Advent novena of Masses in preparation for Christmas.
- 22.** We celebrated the service of Readings and Carols, concluding with the singing of Silent Night by candlelight.
- 25.** Thousands gathered to celebrate the Nativity of the Lord at St. James Cathedral. Father Ryan concluded his homily with these words: "because of Christmas, we can



From top to bottom: Madre de las Americas, December 7; Simbang Gabi, December 14; Lessons and Carols, December 22; First Sunday Youth Celebration, March 2.

approach the manger just as we are, with all our complicated histories, our sins, our dreary compromises, our false starts. Because of Christmas, we know that we are loved and accepted for who we are, not for who we wish we were, or for who others wish we were. On the messy floor of the manger God embraces each of us, embraces our poor flesh and charges it with divinity! Charges *us* with divinity. No wonder we never tire of celebrating all this. Merry Christmas!"

January

- 5.** The Three Kings made a cameo appearance at the Noon Mass on Epiphany Sunday.
- 17.** Members of Pax Christi gathered to renew their vows at the 5:30pm Mass, celebrated by Archbishop Sartain.
- 18.** We celebrated a special Mass in thanksgiving for the life of Dr. Martin Luther King, Jr.
- 19.** We celebrated a Mass in honor of the Santo Niño, the Holy Child Jesus. Dozens of parishioners brought images of the child Jesus from home for the blessing.
- 23.** More than 900 gathered to mourn the loss and celebrate the life of our beloved Mairead Corrigan. *See tribute on pages 20-21.*

February

- 2.** For the first time in eleven years, the Feast of the Presentation fell on a Sunday. Candles were blessed at each Mass.
- 16.** We celebrated the Rite of Reception into Full

Communion with some wonderful new Catholics.

28. Great Music for Great Cathedrals returned in all its glory! *See a photo album on pages 10-11.*

March

2. At our First Sunday Youth Celebration, children carried in seeds and starts to be planted this Spring in our Cathedral Kitchen Garden.

5. Ash Wednesday marked the solemn beginning of the season of Lent.

6. Our small groups studying Pope Francis' Apostolic Exhortation, *Joy of the Gospel*, began meeting both on the Cathedral campus and in the homes of parishioners—eighteen groups in all. The groups met throughout Lent for powerful and rich conversations on faith. As one participant commented: "I loved to getting to know these people. It left me wanting to get out the door and do more of God's work."

6. We celebrated the Rite of Election with our Elect, those to be baptized at Easter.

23. We celebrated the first of three "Scrutiny" rites for our Elect.

April

5. We celebrated the second annual Mass for the Special Needs Community of the Archdiocese of Seattle.

10. We celebrated the Chrism Mass with hundreds of priests, deacons, and lay faithful from around the Archdiocese.

13. Holy Week began with a glorious Palm Sunday.

19. Five children and adults were baptized at the Easter Vigil, the greatest of all our liturgical celebrations throughout the year.

20. A glorious Easter Sunday. In his homily for today, Father Ryan said: "this could be the Easter that will take us past all the other ones, the Easter that, like a near-death experience, will make everything new and different for us. It could be, you know. It really could. The resurrection changed everything for Jesus. Our baptism can do the same for us!"



From top to bottom: Mass with Special Needs Community, April 5; Palm Sunday, April 13; Easter Vigil, April 19; and Confirmations, May 29.

27. On this historic day, Pope Francis canonized John XXIII and John Paul II. Father Ryan said: "It's time to give thanks for this present moment in our Church -- this 'Francis moment'... Francis, who knew John XXIII was a saint even without that second miracle! Francis who decided to lift up these two new saints on the same day, perhaps hoping that in their very differences and in their appeal to divergent mentalities and worldviews within the Church, they might bring us together with all our differences..."

May

5. On the feast of Blessed Edmund Ignatius Rice, the O'Dea High School Community gathered for a special Mass with Archbishop Sartain to celebrate the gifts the Christian Brothers have brought to O'Dea over the past ninety-one years.

10. Father Ryan gathered with friends and family of Frank Robl for the blessing of the new Robl organ. The organ was built by Frank Robl for his home, and after his death, his wife Carol and children gave it to the Cathedral, where it now has a permanent home in the Cathedral Chapel.

11. Thirty-six children celebrated their First Holy Communion today.

22. We celebrated the Holy Names Academy Baccalaureate. Congratulations, "Cadets" of the Class of 2014!

25. At the 10 o'clock Mass we honored in a special way the Christian Brothers of O'Dea High School as they take their leave of Seattle. *Read Father Ryan's tribute on pages 8-9.*

28. More than fifty priests and hundreds of family, friends,

and parishioners gathered as Archbishop Sartain celebrated the Funeral Mass of a beloved priest and pastor, Father Michael J. Ryan.

28. In the evening, we celebrated the O'Dea High School Baccalaureate.

29. Twenty-one young people and adults received the Sacrament of Confirmation. Congratulations, confirmandi! ♦

Hunthausen Golf Tournament

Since 1997, the **Hunthausen Charity Golf Tournament and Benefit Dinner** has raised hundreds of thousands of dollars to support the neediest of our community. **Last year, we had our most successful event ever, netting \$99,000 in support of Cathedral outreach ministries.**

This year the event will be held at the Newcastle Golf Club in Newcastle, Washington, on Monday, September 15, 2014.

And the need is greater than ever before. This important event makes possible our Cathedral Kitchen, serving 150 hot, nutritious meals every weeknight, all year round, to homeless and low-income men, women, and children in the downtown area. The tournament also supports other important Cathedral outreach ministries, including our Solanus Casey Center, Immigrant Assistance Program, and Mental Health Ministry.

Every dollar given to the Kitchen makes a huge difference. Look at it this way:

- Serve one guest for a month..... \$75
- Keep the kitchen open one day.. \$665
- Keep the kitchen open a week \$3,325



Matt Galvin, left, and Mike Galvin, far right, co-chairs, with their foursome at the 2013 event.

Please consider being a part of this year's tournament, by...

- Being a corporate or individual sponsor, at levels ranging from \$275 to \$10,000;
- Putting together a foursome, a twosome, or playing by yourself;
- Joining us for dinner in the evening;
- Donating an item for our silent auction—event tickets, bottles of wine, and dinner gift cards are especially welcome.

For more information, visit

www.stjames-cathedral.org/golf