

# In Your Midst



A JOURNAL FOR ST. JAMES CATHEDRAL PARISH

*Centennial Souvenir Issue*  
*The Dedication of the Pastoral Care Center*  
November 13, 2005

# In Your Midst

Vol. 10 No. 3 November 2005

*"I am in your midst as one who serves."*

*From the great vault high above the altar of St. James Cathedral, these words of Jesus communicate His abiding presence. This inscription gave us the name for our Journal and continues to be our guiding inspiration.*

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This special "souvenir issue" of *In Your Midst* is dedicated to the hundreds of generous donors to the Centennial Campaign (their names can be found on pages 15-19). The articles and special features in this issue celebrate the dedication of the new Pastoral Care Center and the Centennial of the laying of the Cathedral's cornerstone in November, 1905.

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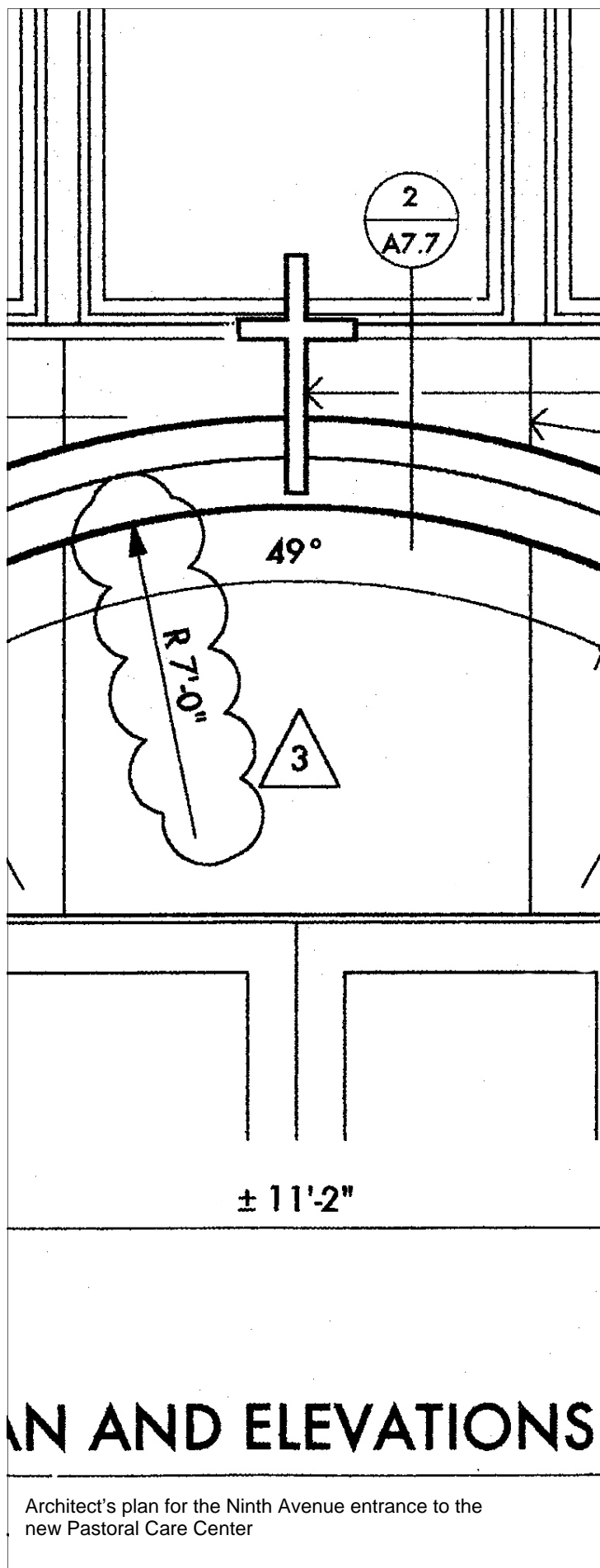
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THE MOST REVEREND  
Alexander J. Brunett  
ARCHBISHOP OF SEATTLE

November 13, 2005

My Dear Friends in Christ:

It gives me great pleasure to offer my heartfelt congratulations on the blessing of St. James Cathedral's new Pastoral Care Center!


Since its founding a hundred years ago, St. James Cathedral has served the Catholic community of Seattle's First Hill neighborhood with a deep love of Christ and the Church. Your care for the vulnerable and voiceless in our midst is a testament to your strong commitment to Gospel values of charity and compassion.

It is important to note that your new Pastoral Center makes wonderful use of your existing facilities, literally building on the legacy that has been handed down to you. What a fine example of continuity and creative stewardship of your gifts and resources! I am particularly grateful for the leadership of your pastor, Father Michael G. Ryan, whose energy and vision set a fine example for all of us.

As we commemorate this important milestone in the life of your parish, I ask God's abundant blessings on St. James Cathedral. May St. James continue to be a welcoming place of prayer where, as faithful Catholics, you may be guided by Christ's example of loving service to those in your midst.

With warmest personal regards, I remain

Sincerely yours in Christ,

+ 

Most Rev. Alex J. Brunett  
Archbishop of Seattle

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# A Blessed Moment

*I have no doubt that, as our parish continues to grow and change, our Pastoral Care Center will serve needs we can only dimly imagine today*

November 13, 2005

**D**ear Friends,  
The dedication of our new Pastoral Care Center is a happy and blessed moment in the life of a parish that, over the past one-hundred years, has had many happy and blessed moments. It is also a moment in which each of you, the parishioners of St. James Cathedral, can take real pride for it is your generosity more than anything else that has made this day possible.

Our Pastoral Care Center is, as you know, not a new building. For forty years the building was the convent of the Sisters of the Holy Names of Jesus and Mary who have served in St. James Cathedral parish from the very beginning. I know that the Sisters, whose unselfish service in the name of Christ has helped define our parish for one-hundred years, rejoice with us that their former home can now serve parish needs in new and exciting ways.

November 13 is surely the right day for this celebration. It was exactly one-hundred years ago, on November 12, 1905, that Bishop Edward O'Dea laid the cornerstone for St. James Cathedral. Thirty-one years later, in 1946, the Church declared Frances Xavier Cabrini to be a saint and established this very day as her feast. The fact that Mother Cabrini carried out a good deal of her Seattle mission right on this hilltop and frequently prayed in St. James Cathedral whenever she was in Seattle, qualifies her as special patron of our parish and we happily claim her. Her commitment to serving the poor and needy makes her a fitting inspiration for the loving service that will be given day after day in our Pastoral Care Center.

Centennial celebrations are, typically, times for looking to the past with a sense of accomplishment and gratitude. We certainly do that today but more importantly, I think, we also look to the future. Our new Pastoral Care Center will enable us to expand and intensify our outreach and pastoral care ministries to the poor



St. Frances

in its early years. Her commitment to serving the poor and needy makes her a fitting inspiration for the loving service that will be given day after day in our Pastoral Care Center.

and needy. Here, the homeless will find shelter; the immigrants, a welcome; the elderly, companionship; the grieving, comfort. This new center will be a gathering place for families with children, as well as teenagers, young adults, and couples preparing for marriage. It will also be an important place for parish receptions and get-togethers. And I have no doubt that, as our parish continues to grow and change, this Pastoral Care Center will serve needs we can only dimly imagine today.



St. James Cathedral towers over the city of Seattle in this image dating from 1907.

An achievement of this magnitude can come about only through the generosity and vision of many people. You, the parishioners of St. James Cathedral, along with the Cathedral's many non-parishioner friends, are first among those generous and visionary people. I am profoundly grateful to each of you for the unqualified support you gave to our Centennial Capital Campaign. Each one of the Centennial campaign projects—the Pastoral Care Center is only one of them—is a part of your legacy for future generations.

I wish also to acknowledge with deep gratitude several people whose contributions to this project have made a big difference. It is dangerous to single out individuals but I feel I must. Gene Colin of Ferguson Construction Company, a longtime friend of the Cathedral, gave us a construction team that was first rate, and his generous waiving of the substantial general contractor fees made it possible for us to far exceed what we initially set out to do. Stephen Lee of Stephen Lee Architects, exhibited the same high quality of work and artistry on this project that he displayed all during the great Cathedral renovation of 1994. Larry Brouse, pastoral assistant for administration of the Cathedral, served as the owner's representative for the construction and, as in all things, carried out his duties with a high level of competence combined with his ever-welcome humor. Maria Laughlin, Cathedral Office Manager, deserves a great deal of thanks for her

painstaking work on the campaign over the past two years and her inspired efforts in designing this commemorative booklet. Most of her work was behind the scenes but none of it went unnoticed. To these individuals I would add Jeff Meder, chair of the Centennial Capital Campaign, David Knight, fundraising consultant, Mary Ann Millican and Joe McGavick, Directors of Development, and all those parishioners who worked so hard with him on the campaign. Lastly, thanks are owing to the members of the design committee who spent long hours overseeing each minute aspect of a very complex project.

In closing, I wish to thank Archbishop Alex J. Brunett whose leadership in this local Church and whose presence on this day of dedication is a reminder to us that we are not just a parish, not even just a Cathedral, but a living link with Jesus Christ who reminded his apostles that he was "in their midst as one who serves."

He gives the same reminder to each of us.

Sincerely in the Lord Jesus,

Father Michael G. Ryan

# The Laying of the Cornerstone

*"The bishop felt as if a new life had been born in Seattle on this day of the laying of the cornerstone of the big cathedral"*



*On the twelfth day of November in the year of Our Lord 1905,  
Theodore Roosevelt being President of the United States;  
Albert E Mead Governor of the State of Washington; and Richard A Ballinger Mayor of the City of Seattle;  
I, Edward John O'Dea, by the grace of God and the favor of the Apostolic See, Bishop of Nesqually,  
blessed and laid the cornerstone for the building of this church to the glory of God*

**T**he fall of 1905 was an exceptionally beautiful one in Seattle. Day after day of "charming sunshine" blessed the rainy city during the last weeks of October and the beginning of November. The ceremony of the laying of the cornerstone of Seattle's new cathedral was scheduled for Sunday, November 12, 1905, just a day short of the first anniversary of the founding of the Cathedral Parish. It seemed too much to hope that the good weather would hold out—but it did. "The weather was ideal for an outdoor ceremonial," *The Catholic Northwest* reported; "a clear sky, sunshine and warm breezes instead of the usual lowering skies of November."

The celebration stretched across the city. Up at the brand-new Church of the Immaculate Conception, the men's lay associations were gathering for a grand procession down Madison Street to the building site. First came the Ancient Order of Hibernians, looking something like a brigade of Irish firemen in their crisp

uniforms, complete with silver belt buckles bearing the letters A O H. Next were the Catholic Foresters, led by their High Chief Rangers. Then came the Young Men's Institute, and bringing up the rear were the Knights of Columbus, complete with swords and nodding plumes. They all set forth from the Immaculate under the direction of J. L. Fitzpatrick, who was the marshal of the day. He must have made abundant use of his megaphone and whistle to get this cavalcade on its way!

When they reached the Cathedral block, they joined the women's honor guard outside the pro-Cathedral, St. Edward's Chapel on the corner of Terry and Columbia: the Women's Auxiliary of Hibernians, the Women's Catholic Foresters, the Young Ladies' Institute, and the Concordia Society of St. Mary's Parish. All together, the societies and sodalities lining each side of Terry Avenue numbered five hundred strong.

One can only imagine the din inside the pro-Cathedral, where almost all the priests of the diocese were gathered with Bishop O'Dea, and his two distinguished guests (Bishop Dontenwill of New Westminster, BC, and Bishop Carroll of Helena). The Benedic-

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**Corinna Laughlin** is the Pastoral Assistant for Liturgy at St. James Cathedral. This article is the eighth in a series on the history of the early days of St. James Cathedral. The complete series is available online at [www.stjames-cathedral.org](http://www.stjames-cathedral.org).

tines of Lacey were there in their distinctive habit, and the Jesuits of Seattle College came over for the occasion, too.

Meanwhile, the Catholic and the curious were gathering inside the walls of the unfinished structure, which had risen to a height of about 30 feet, and were actually beginning to resemble the plans of Messrs. Heins and LaFarge. The people came and kept coming. Thousands strong—estimates ranged from 5,000 to 7,000—they packed into the building.

The rites were scheduled to begin at 3:00pm, and, not the least extraordinary occurrence of that extraordinary day, they actually did. At a few minutes before three, the procession of clergy emerged from St. Edward's Chapel. Led by Father Barry of La Conner, who served as cross-bearer, the priests and bishops passed through the honor guard towards the building site. The procession entered the unfinished building by the Marion and Terry door, and the ceremony began.

The prayers and texts of this vivid rite were, and are, at once humbling and inspiring. They remind us how small we are compared with God, the true builder, whose work stands unshaken forever; but at the same time they urge us to see our own labors as a reflection of God's infinite creativity.

Upon entering, Bishop O'Dea first blessed the cornerstone, which had been placed on a temporary altar for this purpose. The stone itself was quite small—a box a foot square, with a cross carved on each side of it. Bishop O'Dea blessed it with an ancient prayer (in Latin, of course) which recalled Christ, "the stone not made by human hands."

Next a procession "wended its way throughout the building" (so the *Times* reported). Led by the cross, and accompanied by the priests, Bishop O'Dea walked through the building site, blessing various parts of the cathedral-to-be with holy water. They paused before a

simple wooden cross that marked the place where the high altar would soon rise. During the procession the choirs sang. There were three of them, including "a quartette of local priests who have earned no little renown as musical artists." All were under the direction of the indefatigable Edward P. Ederer—choir director, organist, rope and twine manufacturer, and crane

builder. They sang of the heavenly city in the wonderful words of the forty-seventh psalm: "Walk through Zion, walk all round it; count the number of its towers. Review all its ramparts, examine its castles, that you may tell the next generation that such is our God, our God for ever and always."

Bishop O'Dea then returned to the cornerstone, for the most memorable part of the ritual. In a wonderful meeting of the temporal and the eternal, he placed inside the stone, the symbol of Christ, two cylinders containing a kind of snapshot of his own time. A glass tube held "the act recording the event of the stone laying, names of contributors to the building fund up to date, names of the priests, societies, and institutions of the church in the diocese, and various public documents," including the day's newspapers and

photographs of each of the cathedrals built since the diocese of Nesqually was founded. The other tube contained "coins, medals, and souvenirs of the church," together with a lead plate on which had been engraved some truly lapidary Latin sentences commemorating the moment (*see the English translation above*). Then, reported the P-I, "the stone was conveyed to the spot where it is to rest and was placed in position."

Using a solid silver trowel which had been specially made for the occasion, Bishop O'Dea sealed the stone into the wall. As he did so, the choirs sang the antiphon, based on Psalm 126: "May the Lord build our house, and watch over our city."



Bishop O'Dea blesses the cornerstone of St. Edward's Seminary in Kenmore in 1930.

The cornerstone was laid, but the festivities were far from over. Now the principal clergy proceeded to an elaborate stand that had been erected at the center of the building. From the height of this platform (the decoration of which must have severely depleted the city's stores of red, white, and blue bunting and American flags) Bishop Carroll delivered the sermon. It was more than a sermon, according to the *Catholic Northwest*: it was "an eloquent address," and the "immense throng... listened with rapt attention to his words." The usually more sedate *Times* agreed: "In the hour that he took to deliver the sermon he held the attention of the audience in a remarkable way. In every respect it was a discourse worthy of the occasion. Rarely before has such an eloquent sermon been delivered in Seattle. Bishop Carroll is a man of striking personal appearance with a clear liquid voice that carried to the outmost edges of the 5,000 persons that thronged the edifice."

That hour gave Bishop Carroll ample time to explore his theme (his text was drawn from the gospel reading of the day, which happened to be Matthew 22: 15-12, "render unto Caesar." That didn't always happen in the grand sermons of yesteryear!). Carroll traced the history of the Pacific Northwest, emphasizing the great material success which had been Seattle's portion, and challenging the people of this city to put equal energy into their spiritual endeavors. "The erection of a cathedral by the generosity of the people was in the speaker's mind a sure indication that the spiritual side of life was not being neglected in Seattle. He declared that the cathedral when completed would be the most magnificent, largest, and most beautiful in the entire Northwest" (*Times*). Bishop Carroll "brought his sermon to a close," the P-I tells us, "by declaring that he felt as if a new life had been born in

Seattle on this day of the laying of the cornerstone of the big cathedral."

At the conclusion of this remarkable address, Bishop O'Dea gave the solemn blessing, and then the entire assembly joined in a thundering rendition *Holy God, We Praise Thy Name*. "So ended the ceremony, which is a prophecy and a promise of great things for the Church in Washington" (*The Catholic Northwest*).

It had been the largest gathering for an event of the kind the city had ever seen. "Nothing of a religious

nature in Seattle has hitherto attracted so large a gathering of our people as assembled ... to participate in the laying of the foundation stone of the new Cathedral," reported the *Progress*.

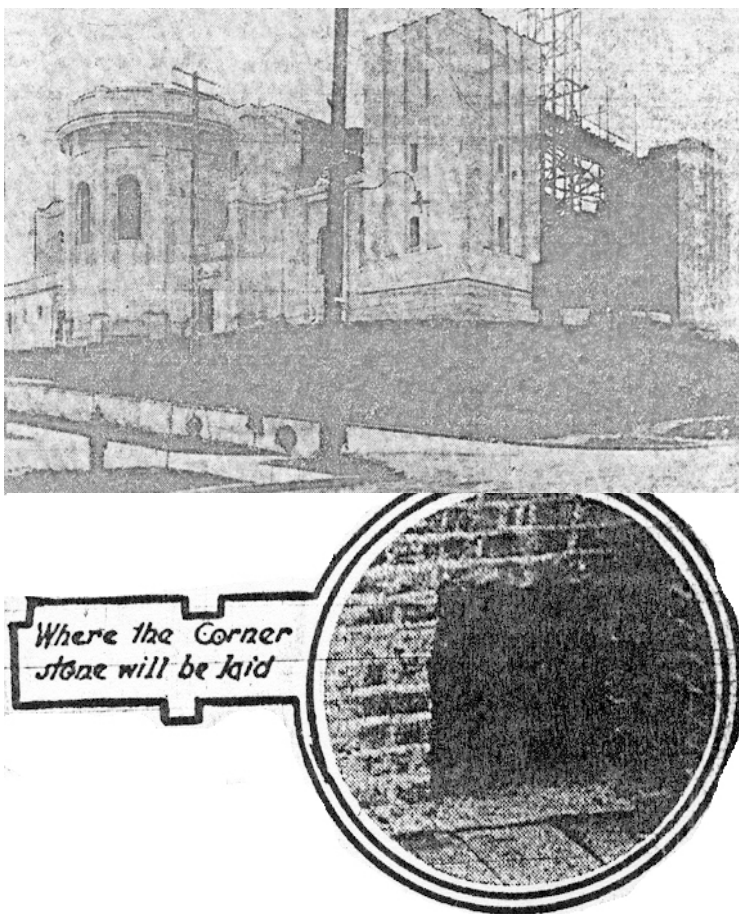
"There will never again be so many persons within its walls at one time. Fully five thousand people stood jammed too close for comfort during the long ceremony."

Such a turnout would be remarkably high even by today's standards. But in 1905, when the population of Seattle was less than 175,000, it was nothing short of extraordinary. The laying of the cornerstone of St. James Cathedral was a shared experience for a not insignificant percentage of the city's population. The thousands who witnessed the ceremony surely knew what a rare privilege it was to stand inside

the unfinished walls, to look past the scaffolding to blue skies and afternoon sunshine, in the midst of a city that was literally growing up all around them.

As the *Catholic Northwest* emphatically stated: "Sunday, the 12<sup>th</sup> of November, was a red-letter day in the annals of Catholicity in Seattle and in the state of Washington."

And the next day, the builders were back at work. ♦



Above, a newspaper clipping shows a view of the Cathedral as it appeared in January 1906. Below, an obscure image of the resting place of our lost cornerstone (see article on the following page).



used by the Rt. Rev. Edward J. O'Dea in Laying the Corner Stone of the First Catholic Cathedral in Seattle, Wash, Nov. 12, 1905." Bishop O'Dea used the same trowel in laying the cornerstone of St. Edward's Seminary in 1930. Archbishop Thomas Connolly used the trowel again at the laying of the cornerstone of St. Thomas Seminary, 1956. The trowel now resides in the Archives of the Archdiocese of Seattle. Special thanks to Sara Nau and the Archives of the Catholic Archdiocese of Seattle for the opportunity to photograph the historic trowel.

## The Mystery of the Missing Cornerstone

**W**alk through St. James Cathedral, walk all round it, count the number of its towers, review its ramparts (to paraphrase Psalm 47); search as you will, you will not find the cornerstone. Bishop O'Dea dedicated dozens and dozens of churches, hospitals, and schools during his long episcopate; and on almost all of them the cornerstone can easily be found. (Look at the front of the Immaculate, St. Mary's, or O'Dea High School.) Why is the Cathedral different?

There are some tantalizing clues in the newspapers of the day, which covered this event in great detail. The *Times* even included a photo of "where the cornerstone will be laid" (see the previous page), and though it is too small to give any sense of where this spot is in the building, it does suggest that the cornerstone was placed on an inside, not an outside wall. The *Catholic Northwest* claimed that "the spot chosen for the corner-stone... is immediately under the site of the high altar," but that testimony is not corroborated by any of the other published accounts, which all describe a procession from the wooden cross marking the place where the high altar would rise to the place where the cornerstone would be laid.

Though the *Progress* said that cameras were in abundance ("Three bishops, twenty-five priests, and many acolytes... formed a target for cameras which were freely employed to illustrate the report given by the daily papers"), the best record we have of this historic day is the photo of the dignitaries in the *P-I*, which suggests that the temporary platform may have been erected in one of the transepts, but which tells us very little more. Clearly, it will require the combined skills of Sherlock Holmes, Indiana Jones, and Chesterton's Father Brown to unravel this mystery!

The really important question, of course, is not *where* the cornerstone is, but *who* the cornerstone is. Jesus Christ, the stone "not made by human hands," is the cornerstone of all that we do. And that's something that we've never lost sight of, in all the chances and changes of a hundred years!

*Do you have a theory about the cornerstone?  
Any pictures of the celebration? Any family stories?  
Tell us about it! Contact Corinna Laughlin at  
claughlin@stjames-cathedral.org*

# The Pastoral Care Center

*The old Cathedral Convent has been transformed into a center for the Cathedral's outreach and pastoral care ministries*

**I**n transforming the St. James Convent into a Pastoral Care Center for the parish, architect Stephen Lee, together with the design team, faced some unique challenges. How do you turn a residential building into a facility for events as wide-ranging as one-on-one tutoring or counseling, an overnight shelter for twelve to fourteen men, babysitting on Sunday mornings, and event receptions for up to 200 people? How do you unite the various buildings on the Cathedral campus, so that the Pastoral Care Center feels connected to the Italian Renaissance style architecture of the Rectory and Cathedral?

Stephen Lee, who was also the architect of the Cathedral's acclaimed 1994 renovation, solved each of these challenges with imagination and a respect for the tradition and design of the building.

**A** convent building—especially, one might say, a convent dating

from 1964—poses some unique challenges. Where else would you find a chapel equipped with twelve white Naugahyde kneelers; and on the upper floors, twelve tiny cells with doors so narrow they no longer conform to Seattle's building code?

Lee re-envisioned the orientation of the building. Where formerly the main entrance was on Columbia Street, the nexus of the building has now been shifted to Ninth Avenue. The grade of the west yard has been

lowered, turning the old basement into a handsome, sunny suite of meeting rooms as well as an office for the St. Vincent de Paul Society. The yard itself is now an attractive, secure courtyard suitable for outdoor events. A large room on the south side of the building has been designed specifically for the St. James Winter Shelter. This warm, clean, carpeted and well-lighted space will be a welcome change from the linoleum of Cathedral Hall! This same room will serve on Sundays as a cheerful, safe place for babysitting.

The second floor of the convent consisted of several small parlors and a large community room, ideal for convent life, but not for the much larger-scale community life of our downtown parish. Lee has opened up walls and dividers to create a large, beautiful reception space, with coffered ceiling, and sweeping views of the city and the Cathedral. A beautiful fireplace is the centerpiece of this large space. The convent kitchen has been completely refitted and will be ideal for the

catering of receptions large and small.

Meanwhile the Convent chapel has been preserved with its original paneling and art glass windows. As the Mother Marie Rose Room (named for the foundress of the Sisters of the Holy Names), it will serve as a place for Sunday RCIA dismissals, meetings, and small gatherings.

The third floor now houses the Cathedral's pastoral care ministries. Offices and meeting spaces for the ministry to the elderly and homebound, to grieving families, to couples preparing for marriage, have all found a new home here. In addition, there are offices



The design team for the Cathedral's centennial construction projects gathered weekly for more than a year, planning and discussing every detail of the various aspects of this complex project. Discussion topics ranged from paint and carpet selections to issues of fire and earthquake safety, from kitchen appliances, signage, and the finish on door handles, to furnishings, landscaping, and how the new Pastoral Care Center will further the Cathedral's mission of service to the community.

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**Maria Laughlin** is the Office Manager at St. James Cathedral. View exciting before and after photos of the work on the Pastoral Care Center at [www.stjames-cathedral.org](http://www.stjames-cathedral.org).

and tutoring rooms for the Cathedral's renowned English as a Second Language Program (see article, page 11).

Other major improvements to the building include the installation of an elevator, wheelchair accessibility on the Columbia Street and Ninth Avenue levels, a completely new heating and ventilation system, a sprinkler system, new retrofitting for earthquake safety, and a sound system in the large second-floor reception area.

Another major challenge was how to make the Pastoral Care Center as a whole feel like part of the Cathedral 'campus.' Both the Rectory and Cathedral Place (built in 1907 and 1912, respectively) were designed to harmonize with the Cathedral building—their Renaissance lines and golden brickwork allude elegantly to the Cathedral's architecture. The Convent—built by the firm of Gotteland and Koczarski in a distinctively northwest style reminiscent of Paul Thiry—is another matter.

Lee decided to link the buildings through the visual language of architecture. Over the main entrance to the Pastoral Care Center on Ninth Avenue, he placed a copper archway, crowned by a brilliant gold cross (the



resemble architect Stephen Lee's original vision (sketched in the fall of 2003). One of the architect's primary goals was to tie the building to the other buildings on the Cathedral campus. The arch over the new Ninth Avenue entrance is a motif repeated at the entrance to the new Bookstore and Cathedral Place.

work of noted Seattle sculptor Joe McDonnell). Similar archways will mark the entrance to the Cathedral bookstore, and the new wheelchair accessible entrance to Cathedral Place off Terry Avenue. The three archways make a visual connection between these otherwise very different spaces.

**I**n the paved courtyard area outside the Ninth Avenue entrance of the Pastoral Care Center, a donor memorial records the names of many parishioners and friends of St. James Cathedral who have helped make the dream of a Pastoral Care Center for the parish a reality (see the complete list of givers beginning on page 15 of this journal). And every time we pass through the Pastoral Care Center courtyard, the words of St. Peter, engraved in stone, will challenge us and remind us of what we as Christians are called to: "Let your love for one another be intense, for love covers a multitude of sins. Be hospitable to one another without complaining. As each one has received a gift, use it to serve one another as good stewards of the manifold grace of God." ♦

### *The Pastoral Care Center Design Team*

**Stephen Lee, Principal, Stephen Lee Architects • Bill Lippens, Project Architect, Beth Carson, Interior Designer, Michael Canatsey Architects • Randy Allworth, Landscape Architect, Natalie Dudek, Project Architect, Allworth-Nussbaum • Jeff Robbins, Lighting Design, Butler-Robbins Alliance • Rick Trocano, Electrical Engineer, Sequoyah Electric, LLC • Jeff Winter, Kitchen Designer, Bargreen Ellingson • Ted Dimof, Civil Engineer, Bush Roed Hitchings • Todd Perbix, Structural Engineer • Nathan Byers, James Whigham, Sider-Byers Mechanical Engineers**  
**FERGUSON CONSTRUCTION Gene J. Colin, CEO • Craig Schuck, Project Manager • J. R. Ewing, Site Manager**  
**SAINT JAMES CATHEDRAL Father Michael G. Ryan • Larry Brouse • Patricia Bowman • James Savage**

# Carrying on a Great Tradition

*“Like a wise master builder I laid a foundation,  
and another is building upon it” (I Corinthians 3:10)*

**F**or nearly one hundred years now, the Sisters of the Holy Names of Jesus and Mary have played an important role in the life of St. James Cathedral. They have served the parish community as teachers, as sacristans, as directors of religious education, as bookkeepers, as Eucharistic ministers and pastoral care ministers. They have ministered to refugees and immigrants, grieving families, the elderly and homebound, and the homeless.

The story of the Sisters of the Holy Names at St. James begins in 1911, when five sisters founded the Cathedral School. For the first year, these Sisters were commuters—that is, they lived at Holy Names Academy but spent their days at the Cathedral. But very soon they realized that they needed their own convent. At first, they adapted some space in the Cathedral School itself into

a residence. A few months later, the Sisters acquired more spacious accommodations when they moved into a ramshackle old mansion on the corner of Terry and Columbia.

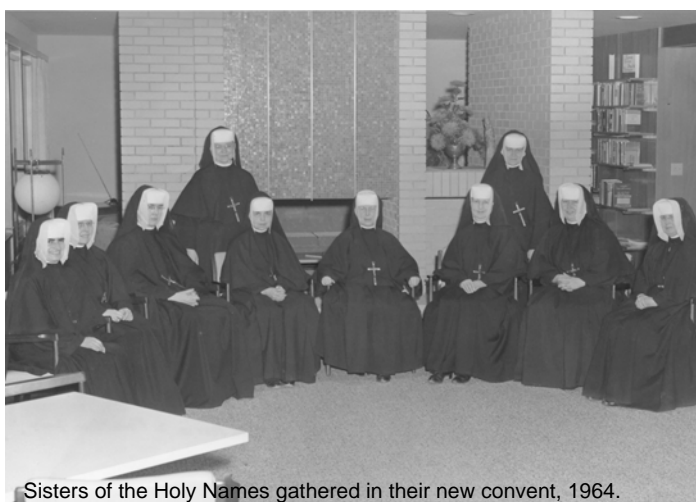
Life in the community was busy. Not only was there the school to run, but there was the sisters’ fabled hospitality, with which they greeted a steady stream of guests and visitors. Children would stop by the convent for extra help with schoolwork; and homeless people and neighbors in need were sure to get something to help them along their way. And then, there was the annual visit from the bishop, an occasion always noted with pride in the house chronicle.

In 1964, the Cathedral School was bursting at the seams, and the Holy Names Sisters were blessed with an abundance of vocations. The old Frye Mansion at Ninth and Columbia was torn down to make way for a brand-new, state-of-the-art Cathedral Convent, built to

accommodate 12 sisters and one guest. The closure of the Cathedral School in 1972 and of Immaculate High School ten years later did not mark the end of the presence of Holy Names Sisters at St. James Cathedral. In fact, during this time, the Cathedral Convent was a particularly dynamic place to be—every room was full, and the Sisters, involved in many different ministries in the Cathedral Parish and beyond, came together in the community room in the evenings. (As some of the

sisters remember, without a regular cook, meals could be an adventure!)

From the beginning the Sisters of the Holy Names had been actively engaged in the world around them—and during the tumultuous 1970s, the sisters of the Cathedral Convent spoke out strongly for peace and justice, advocating for the poor, for immigrants and refugees, and for the



Sisters of the Holy Names gathered in their new convent, 1964.

homeless.

In 2003, only four sisters were in permanent residence in the Cathedral Convent, and though the wonderful hospitality of the Holy Names Sisters continued unabated, it was clear that the Convent was far too large for the Sisters’ needs. Together, the Sisters of the Cathedral Convent and St. James Cathedral Parish talked about the future of the building, and the idea of a Pastoral Care Center for the Cathedral Parish was born.

Today, the Sisters of the Holy Names continue to serve in the Cathedral Parish in many ways: coordinating ministry to the elderly and homebound, Eucharistic ministry, the Volunteer Chore Program, funerals, and much more. The new Pastoral Care Center will continue to carry out their mission. The new facility will be dedicated to the very ministries that the Sisters of the Holy Names of Jesus and Mary helped to establish in the parish: outreach, education, and pastoral care. ♦

Read more about the history of the Sisters of the Holy Names of Jesus and Mary at [www.stjames-cathedral.org/history](http://www.stjames-cathedral.org/history)

# A New Home for St. James ESL

*St. James ESL celebrates its thirtieth birthday  
with new offices and tutoring rooms*

**I**n 1975, in the last months of the Vietnam war, Washington Governor Dan Evans extended an unprecedented, unconditional welcome to thousands of Vietnamese refugees. In the Archdiocese of Seattle, with the encouragement of Archbishop Hunthausen, Catholic parishes strove to reach out to these refugees with the help and hospitality they so urgently needed.

At St. James Cathedral, Sister of the Holy Names Terence Maureen Reilly, a member of the Seattle Literacy Council, began to share the gift of the English language with the refugees. On July 16, 1975 (just three months after the fall of Saigon), the first twenty-five Vietnamese students began attending English classes in Cathedral Hall. The students came from a great variety of backgrounds. Some were farmers or laborers who had had no formal education of any kind; others were semi-literate; still others were highly-educated professionals, doctors, lawyers, college professors. Some had rudimentary English; most had none at all. Once the needs of the students had been determined, class work and individual tutoring could begin. Sister Terence Maureen had forty-five tutors trained in short order, and the students were able to acquire the skills they needed to get around in a new and incredibly different world.

The program has grown in extraordinary ways in the thirty years since that memorable summer of 1975. Today, under the leadership of Chris Koehler, program director, the St. James ESL program serves students from thirty-seven countries from all parts of the world. More than 120 volunteers each year provide some 150 students with over 8,000 hours of English language instruction.

St. James ESL specializes in responding to needs which other ESL programs do not address. This has led to the development of the Citizenship program, which guides students through the process of taking their citizenship exam and becoming U. S. citizens; and tutoring for people with special needs, the blind, those with learning disabilities, home-bound seniors, and at-home moms.

But the ESL program is about more than just learning English. By bringing together students and teachers, it promotes individual growth as well as a stronger community. Both students and volunteers enrich their lives and establish respectful and caring relationships.

Mastering the English language can be a life-changing experience for these students. It opens doors to them, connects them with the community. It allows grandparents to speak to their American-born grandchildren. Students can be confident in filling out job applications, going to job interviews, even participating in college coursework.



Sister Terence Maureen Reilly founded the St. James ESL program in 1975 in response to an influx of Vietnamese refugees in the Seattle area following the fall of Saigon. Sister Terence Maureen died in August 2005.

**F**or many years, all of this amazing work has happened out of two small rooms overlooking Ca-

thedral Hall. The new Pastoral Care Center not only provides ample office space for St. James ESL staff, but also includes three new tutoring rooms ideal for one-on-one tutoring as well as small group conversation. The new space will help the program to grow as it continues its mission of helping refugees and immigrants become citizens, develop their potential, and pursue their goals. ♦

Find out more about St. James ESL and how you can help! Visit them online, [www.stjames-cathedral.org/esl](http://www.stjames-cathedral.org/esl)

# The Spirit of the Family Kitchen

*"The mystery of the poor is this: that they are Jesus, and what you do for them you do for Him." —Dorothy Day*

**T**he year 1975 is most remembered in Seattle's Catholic circles for the fact that it marked the beginning of Raymond Hunthausen's episcopacy in the Emerald City. But that same year, something else happened that would profoundly affect the life and rhythms of St. James Cathedral Parish: the Family Kitchen was born.

John Williams, one of the co-founders of the kitchen and the husband of current director Kathleen O'Hanlon, used the occasion of the kitchen's 10th anniversary in 1985 to reflect on the humble beginnings of a special place. In Williams' words, one can feel the spirit of Dorothy Day and the Catholic Worker movement that gave rise to the kitchen. But just as important, one sees evident connections with the commitment to justice that Hunthausen would also bring to Seattle in 1975 and beyond:

"It was February 1975," Williams said. "Gerald Ford was Presi-

dent and the war in Vietnam was in its last exhausting months. Twenty miles away from us here in Seattle, the Navy was just beginning construction of a Trident Submarine Base. Those of us who began the kitchen had worked and would work against both the war and Trident. We understood that, whether the wars were hot or cold, the victims were not just foreign or in the future, but actually in our midst, and that, as Eisenhower warned us, every dollar spent on an arms race was stolen from the poor.

"An article of faith we in the Seattle Catholic

Worker community both understood and stood by was that all of us share a personal responsibility to make the future different by making the present different. So, from the beginning of the Catholic Worker in Seattle, it was our intention to open a kitchen and serve a free meal."

This meal is still being served today, nearly 30

years after the afternoon of February 24, 1975, when nine precious souls came to Cathedral Hall to taste Catholic Worker food... and the personalized, direct hospitality that Dorothy Day and Peter Maurin envisioned when they conceived of the Catholic Worker movement in 1933.

Guided by principles of simplicity, personalism (doing work yourself instead of hiring outsiders to perform a job) and radical solidarity with the poor, the Catholic Worker movement—which came to Seattle in 1974—seeks to blur the line between server and served, and to create 'eucharist' in the gritty yet grace-filled ter-

rain of everyday life. While Catholic Worker houses of hospitality have seen ups and downs in the Seattle area over the past three decades, the Family Kitchen stands today as the most stable and enduring part of the Catholic Worker legacy in Seattle.

And while it is, in an all-too-real sense, a sad commentary on our society that a crowd of nine on Day One has become an average crowd of 130 nearly three decades later, the Family Kitchen has at least been able to remain a welcoming, safe and minimally judgmental place for women, families and seniors—in short, for everyone except single men under 55. In the cold of winter or in the searing heat of summer, the kitchen



The Cathedral Hall kitchen has been completely refitted and refurbished as part of the Centennial Campaign. The antiquated electrical and ventilation system has been replaced and the entire kitchen has been brought up to code. New, state-of-the-art appliances and fixtures have been installed. Jeff Winter of Bargreen-Ellingson (who has designed commercial kitchens for major downtown restaurants and hotels) designed the kitchen in response to the unique needs of the Family Kitchen.

**Matt Zemek**, a Cathedral parishioner, works in the Family Kitchen.

has been a safe haven for the particularly enfeebled and vulnerable members of the larger population, and it was this desire to provide safety for the vulnerable that gave rise to the single-men exemption that has been an understandable point of tension and unease throughout the kitchen's life and times.

Williams put it best in that same 10th anniversary reflection back in 1985: "The community that is the Family Kitchen is not perfect—that is to say, nobody does it quite the way anybody else wants it done. It is arguable whether we are a community at all. But we are, beyond all doubt, a family—humble, lovable, cantankerous, judgmental, inefficient. No one has the slightest clue how we made it 10 years."

Williams concluded with a line that O'Hanlon has since echoed in subsequent years, as the kitchen has carried on to the brink of its 30th anniversary: "Like odd vegetables thrown together in a pot of common stew, our individual flavors are deeper, our combinations more rare."

This is the expression of community and individuality that defines the Catholic Worker vision of Dorothy Day, and of a humble soup kitchen that has thrown together odd vegetables—and odd characters—for nearly three decades on the ground of St. James Cathedral. ♦

## Dorothy Day

“**N**ot only is there no chance of knowing Christ without partaking of that Food that He has left us (the Eucharist), but also we can't know each other unless we sit down to eat together. We learn to know each other in the breaking of the bread. When the stranger comes to us to be fed, we know because Christ told us so, that inasmuch as we have fed one of His hungry ones we have fed Him. That is why the most fundamental point in the Catholic Worker program is emphasizing our personal responsibility to perform Works of Mercy.” (Dorothy Day, *The Long Loneliness*)

If some people find it difficult to grasp the essence of Dorothy Day's spirituality and the vision that sustains the Catholic Worker movement, one need only to look inside Cathedral Hall any weekday afternoon at 4:30.

When you see the residents of our community sitting down with each other, and when you see the kitchen's volunteers in the middle of the action—getting a tray for a handicapped person and, later, sitting down to listen to the stories of the people who truly “own” this place—you find nothing other than a re-enactment of Eucharist. Such a scene is in one sense ordinary, but it also contains familiar echoes of the aftermath of the Emmaus story. Dorothy Day's words not only describe what you see at the Family Kitchen; they also reveal the core of this extraordinary woman's spirituality, enfolded in the Catholic Worker movement.

“We can't know each other unless we sit down to eat together. We learn to know each other in the breaking of the bread.” These words sing with meaning. But for us to learn about each other, we have to sit down together first, and it's that dimension of personal participation and involvement that truly defines Dorothy Day's spirituality. From Peter Maurin and other shaping influences, Dorothy gained a strong appreciation for *personalism*, the simple concept that you should perform actions yourself, communicate meanings directly (without signage), and blur the line between server and served in a context of radical solidarity with the poor.

Personalism lies at the heart of Dorothy Day's spirituality and the vision that animates the Family Kitchen each day. In Dorothy's words, “We have all known the long loneliness... we have learned that the only solution is love, and that love comes in community.”

Personalism. Love. Community. Eucharist. Served daily at the Family Kitchen. ♦



“Don't call me a saint; I don't want to be dismissed so easily,” Dorothy Day once said. She wrote: “The mystery of the poor is this: That they are Jesus, and what you do for them you do for Him. It is the only way we have of knowing and believing in our love. The mystery of poverty is that by sharing in it, making ourselves poor in giving to others, we increase our knowledge of and belief in love.”

# The Work Continues

*The work of the Centennial Campaign continues with the construction of the new courtyard and gathering space, and the creation of three important endowments*

**T**he creation of the Pastoral Care Center and the renovation of Cathedral Place Hall and Kitchen are only part of the far-reaching mission of the Centennial Campaign, which is intended to enrich the life of the parish and the broader community for many years to come.

The CATHEDRAL COURTYARD will be completed in December of this year. When complete, the courtyard will enhance the beauty of a portion of the Cathedral grounds that has been largely overlooked, transforming this little-used space into a place of tranquility and respite in the heart of a busy city. This beautiful new gathering space and processional route will also enrich the liturgical life of the Cathedral. Thanks to the generosity of the family of the late, beloved Archbishop Thomas J. Murphy, the beauty of the courtyard will be greatly enhanced by a dramatic water feature, which will flow from the south entrance of the Cathedral to a reflecting pool at the base of the statue of the Virgin and Child, which has stood on this spot for many years. This will allow this wonderful image of Mary, seat of wisdom, to become even more a part of the Cathedral's devotion to the Mother of God. The courtyard will be named for Archbishop Murphy and will be dedicated in the spring.

Another welcome aspect of the renovation of the Cathedral Courtyard is the renovation of the Cathedral Bookstore. With a new entrance, the bookstore will be

bigger and better than ever before, and will at long last be wheelchair accessible.

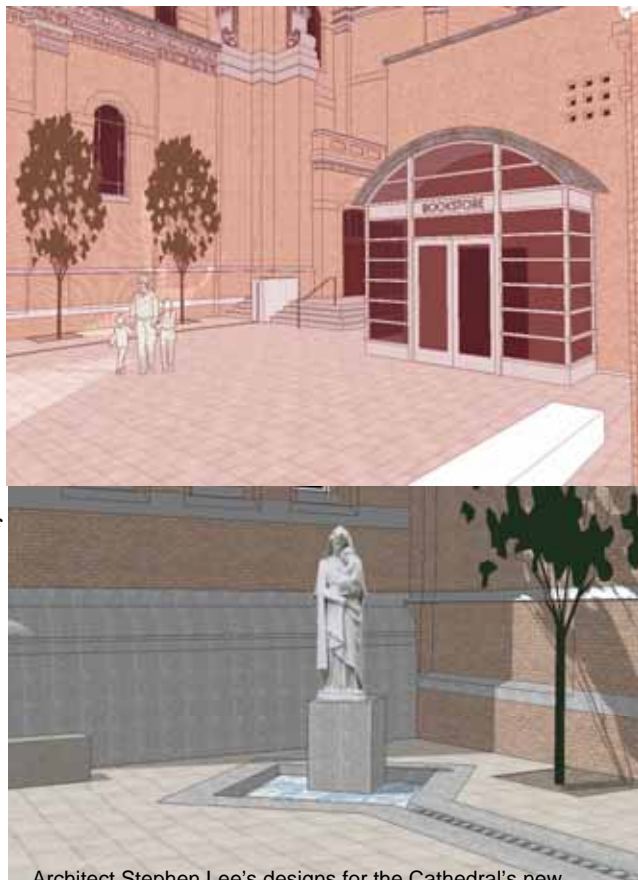
The Centennial Campaign also established three major funds which assure not only the Cathedral's ability to reach out to the poor and needy, but also the

preservation of the Cathedral itself, for generations to come. The HUNTHAUSEN FUND, established in 2001, will now be sustained by an endowment. This fund helps the working poor with the high costs of moving into permanent housing. Some monies from the "non-endowment" portion of this fund has already resulted in the establishment of the Solanus Casey Center, a joint ministry of St. James Cathedral, Catholic Community Services, and the Detention Ministry of the Archdiocese of Seattle. The Center opened in January, 2005 and is already proving to be a great resource for the poor and needy in our downtown area.

The SCHOLARSHIP FUND, for which an endowment of \$500,000 has been created, will help needy parish families with tuition payments in order to allow parish chil-

dren who would otherwise not be able to afford it to receive a high-quality Catholic education.

Finally, a \$1 million ENDOWMENT provides for the maintenance, preservation, and enhancement of the Cathedral itself. History has shown that in difficult economic times, it has been impossible to fund maintenance of the building. This endowment will guarantee that funds will always be available to assure the preservation of our beloved Cathedral. ♦



Architect Stephen Lee's designs for the Cathedral's new courtyard and gathering space, due to be completed in December 2005.

# The Centennial Campaign

*In celebration of the centennial of Saint James Cathedral, these parishioners and friends of the Cathedral gave generously in support of the parish's many ministries to the poor and needy. Theirs is a lasting legacy and their names will be held in benediction.*

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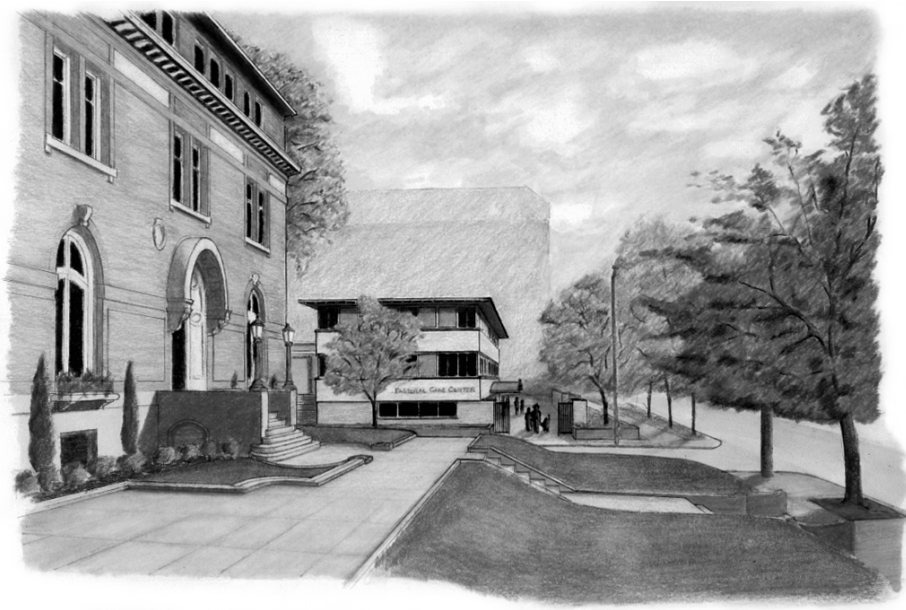
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 Reed  
 Keiko J Reitz  
 Emilia Reyes  
 Florence C Riley  
 Balagot-Rimas Family  
 Nenette P Rivera  
 Paul & Margaret Robertson  
 Carol & Frank Robl  
 F Dorothy Rogers  
 Fabert & Cecilia Romero  
 Rosario-Contratto Family  
 Giovanni Rosellini  
 Timothy & Janet Ross  
 Charles J Roy & Toni Napoli Roy  
 Harmon Helmich Rulifson  
 Paul & Isabelita Rumbaoa  
 David & Elizabeth Runkle  
 Joanna Ryan & Rebecca Ross

Rev Michael G Ryan  
 Judy Ryan SNJM  
 In Memory of Marjorie C Ryan  
 Toyoko Maria-Tresa Sakauye  
 Wilhemina Salgado  
 Allen Rubio Sandico  
 The Satterberg Foundation  
 Carmel Sauter in memory of Harry  
 A Sauter  
 James Savage  
 Ralph & Joan Saxton  
 Kathleen & Tom Schafer  
 Hilda (Fritzie) Scharf  
 Gwendolyn Schenk  
 Phillip Schlosser  
 Mary Ann Schmidt  
 Sharon, James, Douglas, Nikole &  
 Zachary Schmitt  
 Nicholas & Carina Schoen  
 Kevin & Amy Schreck  
 Michael J & Andrea Schreck, Jr  
 Eda Schreier  
 Rob & Jayne Scribner  
 Mary Segrave-Mulhall  
 Matt & Monika Seybold  
 James & Jane Shanklin  
 Boyd & Miyoko Sharp  
 Linda Shaughnessy  
 Steven M Shaw  
 Allison M Sheafe  
 Philip & Lucille Sheridan  
 Paul & Patricia Shipman  
 John & Kathy Shoesmith  
 Maximina Sibolboro  
 Sun Signs  
 Cynthia Simia  
 Pilar & Doug Simon  
 John & Jennifer Simon  
 Andy & Tara Simons  
 Louis Skrzynski  
 Pauline Smetka & Patrick White  
 Brian P Smith  
 Monica Smith  
 Ruth M Smith  
 Joanna Snowden  
 Vilem Sokol  
 Debra C Solberg  
 Sam & Winnie Sperry  
 Sisters of St Joseph Residence  
 Anne K St George  
 Katherine M Stefanini  
 James Stelljes  
 Corie Stern  
 Mary Ann Stewart  
 Randall Stewart  
 Regina T Stone  
 Jim Stoughton  
 Mike & Patricia Stupfel  
 John & Albin Suficiencia  
 Dan & Susan Sullivan  
 Col Jay Sullivan

Kathleen Sullivan  
 Kathleen S Sullivan  
 Marion & Jack Sullivan  
 Kunigunda Sumpter & Carol  
 Simcox  
 Jose & Fulceda Sumulong  
 Elma A Swann  
 Sean & Elizabeth Swift  
 Antonio & Priscilla Sy  
 Ellen Sykes  
 Monica Syraalya  
 Tom Tamada



In loving memory of Amparo  
 Taguinod  
 Paula Nephthys & Joe Taton Sr  
 David & Shawn Taylor  
 Robert & Pauline Taylor  
 Robert & Linda Taylor-Manning  
 Edgardo C Telmo  
 Eric, Lorraine & Dylan Thomas  
 David & Sandra Thompson  
 Michelle Anne Tiesse  
 Christian Tinder & Cecile Cheung  
 Mr & Mrs John J Tran  
 Linh & Tuong-Van Tran  
 Teresa M Trudeau  
 Aurora A Turla  
 Catherine Turner  
 Richard & Linda Vacca  
 Fred & Rosie Valdez

Elsa Valle  
 Valley Pontiac Buick GMC  
 Gail Vanairsdale  
 Joanne M Klich  
 Peggy Vanhee  
 Shelby Varden  
 Cynthia Vasquez  
 Susan & Brian Vaughan  
 Gloria Pagtan Veal  
 Donald J Verfurth  
 Robert & Pauline Verfurth  
 Darlene Seiler Verhey  
 Barbara R Verrier  
 Ethel Rose Vesper  
 Rapheus & Marci Villanueva  
 Francisco & Clarita Villasenor,  
 Eufenio Algarme  
 Jeffrey Virgin  
 Marcelline Hoa Vo  
 Anne Vo Thi Tu  
 Glenda Voller  
 Kelly Vomacka  
 Gerard & Marijke Vreeburg  
 Angus & Vicky Walker  
 In loving memory of Norah  
 Muldoon Ward  
 Rex Wardlaw & Becky Brauer  
 Alison Warp  
 Pete & Rosanne Warriner  
 Carl & Paula Weber  
 E Scott Webster  
 Mark & Emeline Whalon  
 Emily Klausman White  
 Roger & June Whitson  
 Lisa Wick  
 Jeanie Widden  
 Hollis R & Katherine B Williams  
 Jeffrey & Melissa Williams  
 Matilda E Williams & Tommy Lee  
 Kristine Wilmart  
 David & Lerma Wilson  
 Paul & Nancy Winch  
 Michael Gruber & Elizabeth  
 Winder  
 Frances Wink SNJM  
 Bargreen Ellingson Jeff Winter  
 Daniel Wonderlich  
 Connie & Roman Wong  
 Donald & Dori Wright  
 J David & Shirley Wright  
 Terry Wright  
 Paul "Wynn" Nguyen  
 Luz Yango  
 Charles Anthony Yelski  
 Evelyn P Yenson  
 Millie Zembal  
 Mary Zembrycki  
 Cäcilia Zemgalis  
 Ron & Carol Zink  
 Clement & Monica Zipp

# Cathedral Almanac

## July

**24.** We celebrated the Feast of St. James and the Annual Parish Picnic on Terry Avenue. In his homily for the day, Father Ryan said: "Dear friends, St. James speaks to the pilgrim in all of us. He left everything to follow Jesus and he never turned back. His pilgrim's staff and gourd, along with the trademark scallop shell, challenge us to do the same: to go forth in faith to a distant destination that would be altogether daunting if we had to travel alone. But we don't. James is our companion along the way and Jesus is the Way. And so, today and until the day when our pilgrimage is ended, we enlist the prayers of St. James our patron, and we gather around the table of Jesus to receive the one thing we need more than any other for the journey: the food of pilgrims, the Bread of Life, the Blessed Eucharist."

**25-28.** The Tallis Scholars brought their celebrated summer school to Seattle this year. St. James was privileged to host evening Vespers for the Tallis Scholars on the 25th, 26th, and 28th of July.

## August

**8-12.** The Schola Cantorum gathered this week at the Cathedral for their annual Choir Camp. This is a unique opportunity for kids to become better musicians while exploring the history and traditions of our Catholic faith.

**16.** We were stunned to receive word of the murder of Brother Roger Schutz, founder of the ecumenical community of Taizé in France. For more than ten years, the music of this religious community has inspired our own weekly ecumenical prayer around the cross on Friday evenings.

Prayer on August 19 was dedicated to the memory of Brother Roger, who once wrote: "Can there be no miracles on earth? Love which forgives is a miracle." Father Ryan remarked at this special service of prayer: "May the tragic and untimely death of this great apostle who devoted his whole life to promoting peace and understanding—and in a most particular way, to promoting unity among Christians—be the grain of wheat that, by dying, will bear fruit far beyond his dreams or ours."

**30.** We witnessed the devastation wrought in the Gulf Coast states by Hurricane Katrina. Father Ryan commented in his homily on September 18: "The recent and still unfolding national tragedy brought about by Hurricane Katrina and its aftermath prompts many questions. We wonder mightily. Wonder why, for instance, some

people were spared and others were not. Or why it was largely poor people, and black people, and people living on the edge who got left behind while many of the more economically advantaged managed to escape. Or why the sick and the frail elderly in hospitals and nursing homes were in some cases abandoned or, at best, a low priority for rescue. Or why, in the richest and most sophisticated nation in the world, elected officials were so untimely, and governmental agencies so unprepared, in their response. Why does God allow such things? Why do we allow such things?"

## September

**11.** The Cathedral Choir returned in all its glory after its summer hiatus. In the evening, the Cathedral hosted a special forum, sponsored by the American Jewish Congress: "The Interfaith Agenda after 9/11." The forum brought together speakers from Christian, Jewish, and Muslim traditions.

**19.** The Ninth Annual Charity Golf Tournament was held once again at Inglewood Golf and Country Club in Kenmore. This year the tournament raised more than \$40,000 to support the Cathedral's outreach ministries. Special thanks are due to Jeff Meder, who volunteered as Tournament Chairman.



From top to bottom: the Feast of St. James; the Schola Cantorum Choir Camp; and Archbishop Hunthausen's foursome at the 9th Annual Hunthausen Charity Golf Tournament.

## October

**2.** We celebrated First Sunday Youth Celebration with the kids of the Children's Faith Formation Program.

**21.** The Archdiocese of Seattle marked the conclusion of the Year of the Eucharist with a solemn Mass in the Cathedral. Bishop Eusebio Elizondo presided at this beautiful celebration. ♦

—M.L.



Glass panels in the Mother Mary Rose Room,  
formerly the Convent Chapel

+LET YOUR LOVE  
FOR ONE ANOTHER  
BE INTENSE  
FOR LOVE COVERS  
A MULTITUDE OF SINS +  
BE HOSPITABLE  
TO ONE ANOTHER  
WITHOUT COMPLAINING  
+ AS EACH ONE  
HAS RECEIVED A GIFT  
USE IT TO SERVE  
ONE ANOTHER  
AS GOOD STEWARDS  
OF THE MANIFOLD  
GRACE OF GOD +

1 PETER 4