In Your Midst
A Journal for St. James Cathedral Parish

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

Contents
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.

1 From Archbishop Brunett
   Congratulations on the dedication of the new Pastoral Care Center

2 A Blessed Moment
   Father Michael G. Ryan

4 One Hundred Years Ago:
   The Centennial of the Laying of the Cornerstone
   Corinna Laughlin

8 The Pastoral Care Center
   Maria Laughlin

10 Carrying on a Great Tradition

11 A New Home for St. James ESL

12 The Spirit of the Family Kitchen
   Matt Zemek

14 The Work Continues

15 The Centennial Campaign
   Thank you to the more than 700 parishioners and friends of St. James Cathedral who pledged more than $6 million to the Centennial Campaign

20 Cathedral Almanac

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Architect’s plan for the Ninth Avenue entrance to the new Pastoral Care Center
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,

+ Alex J. Brunett
Most Rev. Alex J. Brunett
Archbishop of Seattle
Dear 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 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.

November 13, 2005

St. Frances Xavier Cabrini worshipped in St. James Cathedral 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.
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

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

The 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 Denvetwill of New Westminster, BC, and Bishop Carroll of Helena). The Benedict-
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.”
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 utmost 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 12th 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.  

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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).
Walk 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 cornerstone... 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 cloughlin@stjames-cathedral.org
In 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

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.
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 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.

In 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 Trociano, 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
For 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 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
In 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.

For many years, all of this amazing work has happened out of two small rooms overlooking Cathedral 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
The 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 President 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 terrain 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

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*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

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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 due 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.

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**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, enfleshed 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.”


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“In Your Midst  November 2005  13

“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 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 children 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.

Read more about the Centennial Campaign at www.stjames-cathedral.org. To make a donation, contact Joe McGavick, 206-382-
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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In Your Midst  November 2005
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In Your Midst November 2005
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 trade-mark 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.

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