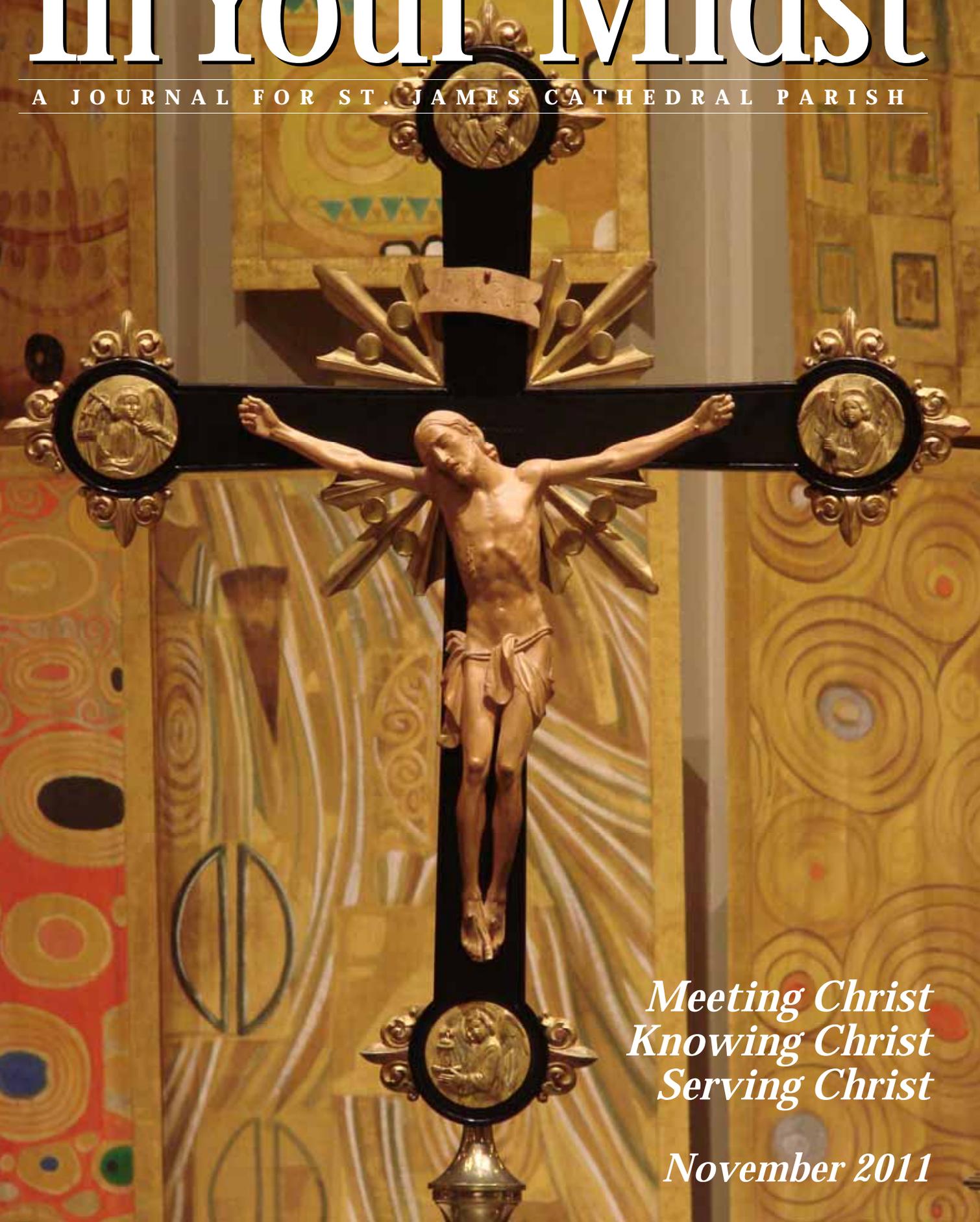


In Your Midst

A JOURNAL FOR ST. JAMES CATHEDRAL PARISH



*Meeting Christ
Knowing Christ
Serving Christ*

November 2011

In Your Midst

Vol. 17 No. 2 November 2011

*"I am in your midst as one who serves."
From the great oculus high above the altar of
St. James Cathedral, these words of Jesus
communicate His abiding presence among us.
This inscription gave us the name for our
Journal and continues to be our guiding
inspiration.*

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Meeting Christ in Ministry

During November, we reflect on what our parish means to us. Here, parishioners offer reflections on the gifts and challenges of ministry

November is a good month to stop and reflect. The Church wants us to reflect on what it means to be part of the Communion of Saints—to experience a oneness with that great and countless throng of believers down through the ages whose faith inspires, and whose prayers encourage us along our way.

And then there are today's "saints"—to use St. Paul's expression—our brothers and sisters in the faith who, like us, have been baptized into the Lord Jesus, called to holiness, destined for glory.

We belong to the Church, we are members of this parish community of St. James, because we know we cannot walk the journey of faith alone. We also know that God works great wonders of grace in and through this community of believers. We experience this each Sunday as we gather in the Cathedral to celebrate the Eucharist, and we also experience it in unique and powerful ways on the days between Sundays as we strive to live out our faith.

In the pages that follow, a few of your fellow parishioners offer reflections on the joys, the challenges, and the blessings of being part of the ministry of St. James Cathedral parish. They reflect on the many ways they encounter Christ in this holy place.

Later in this issue, on pages 14-15, you will also see our new Vision Statement for the parish. I hope you will take time to ponder it and to reflect on the questions that are provided. This new Vision Statement is the fruit of a lot of prayer and discussion on the part of a wonderful, committed group of your fellow parishioners. As you will see, it is not so much a planning statement as it is a dream for our parish—an expression of gratitude for what we are and a statement of hope for what we can yet become. Together! Both as individuals and as a community, our goal is simple: to meet Christ, to know Christ better, and to serve Christ in our brothers and sisters.

That's something we have been doing for well over one hundred years now at St. James Cathedral. With God's grace it's what we'll be doing for a long time to come.

Father Michael G. Ryan



MINISTRIES OF OUTREACH

On a cold morning in 2006, I had an encounter with a homeless man that changed my life. I was stressed about work, running late and dealing with a faulty parking lot pay machine. I ended up taking my frustration out on the man who approached me to ask for change. He was clearly suffering; dirty, wet and cold. His stunned and hurt expression at my unnecessarily rude response woke me up. I know that it was Christ's face I saw that day. As I watched him

walk away, my heart broke and I was humbled and ashamed at the person I had become.

I was still thinking and praying about what had happened when I attended Mass the next Sunday. As I read the bulletin after Mass, the request for volunteers to help with Operation Nightwatch jumped out at me. I knew my next step.

Volunteering at Nightwatch has opened my eyes to the blessings in my own life and keeps me humbly aware that such blessings are a temporary gift. I have met individuals tossed around long and hard by life, their histories written all over their weary faces and broken bodies, who still maintain their sense of humor. I have observed well-groomed men and women standing in line for a meal, overwhelmed and bewildered, wondering how they got to the point where they need this kind of help. I have seen women dressed head to toe in traditional Islamic garments, speaking a language I did not recognize and quite clearly very far from their homeland, courageously put their trust and safety in the hands of total strangers in order to find shelter. And I have been moved by the compassion of two men, knowing they would not get a place to sleep for the night because they were too far down the waiting list, who gently but firmly convinced their female friend to take shelter anyway because they didn't want her on the street where they knew she would be at risk. I am amazed at the strength and perseverance demonstrated night after night in the face of such daunting circumstances.

All of these experiences at Nightwatch have made me realize there is no "us" and "them." There is only "we," and we all want the same things: a good meal; a safe, comfortable place to rest; the love of family; the companionship of friends; and the dignity that comes from belonging, whether that comes through work, volunteering, or supporting and caring for our families or others in our community. We all struggle with the same weaknesses and temptations. And almost all of us, if we live long enough, will suffer tragedy and loss. Most of us are blessed to have support and are able to get through these difficult times, but for some, such times lead to a downward spiral that takes them all the way to the streets.

Each night, 365 nights a year, Nightwatch is there for hundreds of men and women, offering them a hot meal, dispatch to shelters throughout the city, socks, toiletries, blankets, bus tickets and more. Nightwatch counts on a volunteer group to provide the hot meal every single night of the year. St. James currently provides this meal three times each month. There are many ways to participate as a St. James volunteer – donating sandwich meat, cheese, cookies or other supplies; helping to make sandwiches; cooking the

main meal; serving and cleaning up; donating socks or toiletries; organizing a supply closet; or making a monetary donation. Each of these roles may seem insignificant by themselves, but together we are part of a much larger effort that ensures that every individual who comes through Operation Nightwatch's doors is treated with dignity, respect and compassion. Through our actions and presence we offer hope that someone does care, and a reminder that each one of them is a beloved child of God.

Mary C. Brown

Every afternoon, Monday through Friday, 150 or so of our neighbors (our guests) find a warm welcome at the St. James Cathedral Kitchen and are served a carefully prepared dinner. Our rotating staff of cooks and food preparers take items gleaned from various local grocery stores and create nourishing meals that include an entrée, green salad, fruit salad, warm buttered bread and dessert. Some folks coming to the kitchen don't have the time or don't want to come in and sit down, so 40 sack lunches are prepared for them to "grab and go." The atmosphere is cheerful with each of 18 large tables covered by a blue and white checkered tablecloth. Often one of our guests will play the piano in the back of the Hall.

There are many memorable people who cross our paths as we serve dinner. One man who looked to be living on the street from his tired, unkempt appearance was mute and wrote his special requests on a piece of paper. He had beautiful handwriting and always handed back a note saying "thank you." Another older gentleman was a Jewish Holocaust survivor and told us a harrowing tale of escaping from a Nazi concentration camp when he was 14. He was a very sweet man who had trouble walking so one of us would bring him his coffee with his usual three spoonfuls of sugar. One family came with four children, all very well behaved. After eating, the parents insisted the older kids help us with the dishes. And, there are the down and out we see in our serving line who seem to brighten up a bit when we smile and say hello. Sometimes, it seems as if we are the first people to greet them all day. For some this is their first and only real meal of the day and they tell us how grateful they are.

At the kitchen we not only feed hungry bodies but we try to bring warmth and cheer to souls as well. Thanks to the tremendous efforts of Jim and Jill McAuliffe who manage the day to day affairs of the kitchen, the support of the Cathedral parish, and the generous donations we receive day in and day out, we are able provide this valuable service. I feel blessed and privileged to have been part of the team of

volunteers at our Cathedral Kitchen for nine years. This ministry is hugely rewarding personally and the whole St. James community should take deep pride in it.

Rosanne Warriner

Lord, when did we see you a stranger and welcome you?

We conclude reading a novel in class that delicately portrays the plight of the Mexican immigrant, and two Hispanic men pen a letter to our members of Congress asking support for immigration reform—and receive an affirming reply!

Refugees from Bhutan, Burma, and Somalia flee their homes and country in terror, yet they are joy-filled to be safe now with their families in a colorful South Seattle neighborhood. Life on the run left no time for schooling, yet their determination to learn English is palpable. As I see them eagerly reading their lessons, sounding out words until recognition dawns and they light up with pride, I know that God's hand is in this.

Bringing young mothers and their children to the Woodland Park Zoo, an adventure they've never experienced, I join in their laughter as a baby gorilla wrestles with its mother, two Siamang apes nitpick and groom one another, and a shy Orangutan crawls underneath a burlap sack for an afternoon nap. We watch the penguins eat, swim and walk, and our imitation of the tuxedoed penguin's waddle is nearly as amusing as the original. Viewing the hippos submerged in a murky pond, the giraffes stretching their long necks, and the elephants' dexterity in using their wrinkled gray trunks, I am inspired by God's handiwork to help the students write a story about our escapades.

As students move on to higher education or jobs that conflict with class schedules, their departure is bittersweet. I realize I've played some small role in their learning the skills needed for such a venture, yet I have grown very fond of them and will miss their energy and enthusiasm. I silently pray for God to keep them in His care.

As a St. James ESL teacher, I am invited daily to share in the lives, families and culture of these cheerful and courageous people, and I realize that I am, in fact, the stranger welcomed into their midst.

Elaine Moran



There isn't a day that goes by that I don't see someone on the street, near the freeway exits, or up here on First Hill with a sign that says something like: "Hungry and Homeless... anything helps" or "Out of a job—no food. Please help." I often wonder what it would be like to be *really* hungry, so hungry that you couldn't think of anything else... and what if there wasn't anything to eat? What would it be like to go to bed hungry?

I started making sandwiches for St. Martin de Porres Shelter about 10 years ago. It has been one of the most rewarding ministries that I have been involved in at St. James Cathedral. I make sandwiches once a month. During the winter months, I try to make sandwiches that are heartier such as meat loaf or roast beef. In the summertime, I make lighter sandwiches and hard boiled eggs. As I make the sandwiches, I think of those who will receive them and hope that they know behind this gesture is deep love and compassion.

It is true, as the prayer of St. Francis of Assisi says, that "it is in giving that we receive." Being part of this ministry has been a great privilege. It has made me feel much closer to the poor and homeless in our midst, more grateful for all that I have, and more sensitive to those in need. And I understand more deeply the words of Jesus:

"As often as you did it for the least of my brothers and sisters, you did it for me."

Patty Heffernan

We're not sure why God in His grace called us to Juvenile Detention Ministry. We can only say it's been a blessing and the boys and girls minister to us as much as we minister to them.

We'll never forget our first Mass at the Echo Glen Juvenile Detention Center. An assortment of kids, staff and volunteers filled the "Chapel." When the time came for the intercessions, Father Joey Stocking, SJ asked, as he always does, "Who would like to present some special prayer or intention to God as we celebrate the Eucharist?"

One boy offered, "Please pray for my mother who is in recovery."

Another, "Please pray for my little brother so he won't wind up in jail like me." A young girl, "Please pray for my brother who is being released from prison." "Please pray for my friend who was killed last month." "Please pray for me so I won't get in trouble again when I'm released next month." "Please pray that my baby gets good care while I'm here."

Their humble prayers went on and on. Truly, God was present with us that evening and every Mass since. Through their prayers that evening, God taught us something about prayer and compassion.

The kids in our cottage (they become "our kids" very quickly) come from varying backgrounds and are serving various sentences for any number of offences. The average age is about 15. Most have come from difficult family situations. Generally they are several years behind in school because of trancies, lack of motivation, or time in detention.

The day comes when a child is released. Generally there is some anxiety as the day approaches. Many of the kids haven't known much stability. Detention, although they'd rather be elsewhere, has at least provided new friends, security, counseling, education, regular meals and a reassurance that God is with them. On the outside many of these things may disappear. Frequently there are tears. We worry about them, although we are happy they're being discharged. We'll never see them again unless they are returned for a parole violation. We trust God will continue to make Himself known to them, guide them and protect them from the many things that can go wrong in life.

We ask that you keep children in detention in your prayers. Obviously they're there for a reason, but who they are goes far beyond their offences. The kids in detention are our neighbor's children and more importantly, God's children.

Doug and Teri Head

MINISTRIES OF FAITH FORMATION

It started out innocently enough. Tapped on the shoulder, I was asked to "help out" for a while with the Kindergarten and First Grade "Sunday school." At the time, there were about 12 children total. "Sure, why not," I replied. I had newly returned to the church and recommitted to my faith, my daughter was enrolled in Sunday school and I needed something to do with that extra hour before Mass. It is hard to believe, but this marks my eleventh year teaching in the Children's Faith Formation program at St. James.

As the program has grown (and boy, has it grown!) that once combined Kindergarten/First grade class became so large that it was split into two classes. When I started, twelve children was considered a large class; now it is the minimum number of kids in the classroom on any given Sunday.

Every year when the new class begins, I am excited and curious. What will this class look like? Will there be more girls or more boys? Will I have the sibling of a former student this year? The first few weeks, the children are usually tentative—the prayers around our class rosary (with which we always start our time together) are mumbled with downcast eyes. But, as usual, God's miracle occurs and those previously meek Our Father's, Hail Mary's and Glory Be's are loud and proud; hands are eagerly raised and answers are volunteered with gusto. It never fails that the children's enthusiasm, and the commitment of the parents to bring them Sunday after Sunday, strengthens my faith and fills me with God's love and the Holy Spirit.

I would be remiss if I didn't acknowledge the dedicated assistants I have had over the years, my fellow CFF catechists and the amazingly supportive CFF staff headed by Lita McBride. Their enthusiasm and faith inspire me and keep me coming back for "just one more year."

We have a wonderful treasure in our children at St. James. When I go to Mass and see "my kids" from years past as altar servers, youth readers, ushers and probably very soon youth Extraordinary Ministers of Holy Communion, I know the future of our church is in good hands. I am filled with gratitude for the gift God bestowed on me eleven years ago with that tap on the shoulder.

Kris Wilmart

Of the many things that I am involved in around the parish, one of the most fulfilling is RCIA. The Rite of Christian Initiation for Adults (RCIA) is the process for people



who are examining Christianity to see if it's something that makes sense to them and that leads them to a closer relationship to Christ and God. Specifically, it's designed to help people experience our Catholic approach to Christianity and see if it speaks to them.

Back "in the day," we used to have "convert classes" where folks would learn our Catholic teachings and then be plunked into the pew. It's easy to think that RCIA is just a new name for that. And, of course, there is a lot of teaching and learning that goes on in RCIA. This appeals to the teacher in me, but this is not what I find fulfilling about it.

What I find so powerful about RCIA is the opportunity to walk with people, to see how God's love is active in the lives of the people in RCIA, to witness the transforming power of God's grace.

There are many times that a person will start coming to RCIA for some external reason, like to make future in-laws happy. And that's fine. What is wonderful (in all the senses of that word) is when that person finds something good and true and valuable, and starts coming because of a hunger to find out more, a personal desire to become a part of what they find here.

The RCIA process has *time* built-in as one of the critical components. Time to come to recognize God's presence, time to learn to respond to Christ's call, time

to be strengthened in one's faith, time to build a personal witness to the grace of God that leads us into new life. Time to grow, both as individuals and as a community.

This growth and change and development happens not only in our inquirers, catechumens, and candidates, that is, the people who are coming to RCIA to find out more about Catholicism. The process also affects our sponsors and our catechists. One of the most effective teaching tools is to see, first-hand, the transforming power of God's grace.

So, in a very real sense, at RCIA, we gather together to learn from each other, to be strengthened by the presence of God in each other, to grow in the image and likeness of His Son, and together to be formed into the family of God, the church.

RCIA, it's an amazing thing. Come and see. It may change your life.

Dan Jinguji

This school year marks my sixth as a catechist in the Children's Faith Formation program at St. James. Not a particularly long tenure, certainly not when compared to many of the other catechists in the program, but enough time to have seen up close and really understand the importance of this ministry and the expert and caring

manner in which it is carried out by the CFF staff at St. James. To be able to be a part of this ministry is a gift to me beyond value, but also one that was not at all anticipated.

I had no experience as an educator on any level and even though I was involved in sports and athletics in earlier years, there had never been any subsequent inclination on my part toward coaching or mentoring. Were I to have made a well-considered decision to offer my time as a volunteer it honestly would not have been as a teacher, but in some other area in which I might have felt better suited to readily contribute.

But then I got a “tap on the shoulder.” Actually not a tap, but a hallway encounter with long-time St. James catechist, Chi Nguyen, who had taught my own daughter two years earlier, asking if I could help out since his class that year was short one staff person. Six years later I now realize there was nothing to feel intimidated or inadequate about. When you get a “tap” from God, you know you’ll also get whatever you need to carry out the request.

Why do I say the tap is from God? Something else I now realize is that as a volunteer ministering to others you are truly allowing Christ to minister not only through you but also to you, yourself. With each lesson that we guide the children through, we as catechists are presented with the priceless opportunity to come face to face with the status of our own faith and re-connect with the Catechism that guides all of us and that we have known for so long but may tend to allow to get dusty on the shelf. It is probably more accurate to say that, while we are the “volunteers,” it is through those to whom we provide ministry that Christ is able to minister directly to us. And who better than children to bring you squarely into the presence of Jesus? We know—they do it reliably in their enthusiasm, their beautiful sincerity, and their wonder,



including the occasional stump-the-catechist question, every week.

My personal experience in the Children’s Faith Formation program continually reminds me that God truly knows each of us far beyond our own comprehension and, through the gift of Faith, will always guide us and provide that perfectly-timed “tap” that we need to stay close, and get even closer, right where He want us to be.

Tom Griffin

MINISTRIES OF HOSPITALITY

Nowadays, many people track their feelings and activities online or with a text or a tweet. At St. James, Emmaus Companions provide the option to continue the social networking in real time, with real people!

I met my first Emmaus Companion at a Ministries Fair several years ago—Judy Walker immediately impressed me with her unaffected, gracious presence. Her explanation of this sociable service was just as attractive as her manner. As a full-time piano teacher and performer, I am a professional listener already, so a ministry of “hospitality through listening” seemed like a good fit. Little did I know how much my service as an Emmaus Companion would teach me about really listening to people.

For me, being an Emmaus Companion is a way of offering the sign of peace at any time during Mass. We are simply available to share our time and company with anyone that needs it. Worries, anxiety, distress can escalate when the same thoughts chase themselves unheard around a person’s head. I’ve learned that a little acknowledgement goes a long way towards peace of mind—much more refreshing than the best-intentioned advice or encouragement. Sometimes it happens that a little quiet time together is enough to let us to hear and feel the companionship of Jesus again, and that’s a most wonderful thing.

Putting on my badge before Mass reminds me to keep my heart and mind open, and it continues to be a wonderful education. Being a Companion gives me more freedom, somehow, to offer a smile, handshake, Kleenex or cup of coffee to another friend in Christ. It’s a blessing to be able to travel for a few steps together each week, as we go about the journey of our lives.

Selina Chu

God is very patient with us. He waits for us to be ready. The hunger of the heart that knows no respite until we turn to him eventually led to my return to the Church.

I was quite satisfied as a Sunday Catholic, enjoying the music and the Divine Mystery. One day, I was looking at the oculus and read again the phrase—“one who serves.” It hit me that I had not given back all I had received. Was it coincidence that the bulletin mentioned the need for volunteers at coffee hour?

Ah, yes, Coffee Hour. I liked going there, meeting strangers and making friends. That’s the place for me. I stopped by after Mass and asked to be allowed to help. They set me up at the sink with the dirty cups.

I soon became a regular. I moved to orange juice dispenser. This was a great assignment. I got to greet people who had just been to Mass and were happy. Who could not smile in this situation?

If you think about it, the feast of the Word from the Ambo, and then from the Altar with the Eucharist, continues at coffee hour. We feed with companionship, conversation, and yes, coffee. And we see Jesus in the poor and hungry. Often, I would see

them take four muffins with their coffee and huddle off in a far corner, near the library. Now, they are greeted as friends and made welcome with a smile.

Coffee hour doesn’t happen without people. It is a ministry to foster unity in community. We are a group of teams. Four weekly teams arrive early to bake the muffins. Then follow the service teams to keep the flow of drink and food constant. Everyone who serves is a treasure. It is amazing how well everything proceeds! My heroes are the supervisors, who help us serve, and also fill in and make do. There is real dedication to the job. But there is also a tremendous joy.

Jim Goempel

MINISTRIES OF PASTORAL CARE

In 2007, after being a Catholic for two years, I found myself compelled to serve the community in a pastoral way. Several friends suggested I check out Cabrini Ministry Training, named after Cathedral parishioner St. Frances Cabrini, which is offered yearly at St. James.

I was struck by their mission statement: “Cabrini Ministry Training forms Christians in the Catholic Tradition for compassionate pastoral service in our community to bring Christ’s healing presence to God’s people.”

I was drawn to enroll in their classes (once a week and several Saturdays for 5 months). At the first class, I found I was journeying with a wonderfully diverse group of fifteen. All we knew was that we had each experienced a similar call, and that one day, if it was God’s will, we would venture into the community as lay pastoral care ministers.

The excellent seminars helped me to develop compassionate listening skills, to become an effective communicator, and to express empathy towards others in many pastoral situations. To hone skills, we often paired up in class to alternate roles as caregiver and care receiver.

One of the most valuable things I learned in Cabrini Training was our role as “Sacramental Presence.” Through class exercises, I learned to bring support, compassion and consolation to others. I found the skills I was learning helped me to live out my own baptismal call.

My classmates found their calls in ministries to seniors, to the homeless, to women in transitional housing, to the mentally ill, to those facing terminal illnesses, and to the incarcerated. Toward the end of the training, I found my call in hospital ministry.

Since becoming a Cabrini minister, I take communion to patients at Swedish and Harborview.

Walking with others who face devastating illness, remarkable recovery, and everything in between, has affected me profoundly. I find that God is very present in these interactions.

Some patients are in the hospital for a while, and you get to know them well. Some are elated you're there, others struggle with their faith; still others want to return to their faith, and are reaching out. And for many, the action of extending the Host to them and saying, "This is the Lamb of God, who takes away the sins of the world," brings patients to tears with its hope and its promise. I give thanks to God every week for being a Cabrini Minister.

Scott Webster

Recently I met a woman, who at one time served as an Extraordinary Minister of Holy Communion, but had given up the ministry. She questioned me as to why I was still an EM.

There are times when I ask myself that same question, but I always go back to baptism. Isn't ministry part of the baptismal commitment? Aren't we all called to say, "Yes"?

In 2002, with my husband Jess, after prayerful reflection on our abilities, experiences, and the "whys and wherefores" of serving, not forgetting the "what if I mess up" and the "I'm not worthy" thing, we felt compelled to respond to God's call as Eucharistic Ministers with humble dependence on him.

Over the years, serving as EM's, St. James Cathedral has taught us there is a difference between being a volunteer and being a servant. St. James is not a club for volunteers, such as the "Loyal Order of Water Buffalo" Fred Flintstone belonged to. St. James is by its very nature a servant church.

Jesus did not recruit volunteers. He is not asking us to give up a few hours of our spare time, but to give up everything and follow him. In serving, one soon learns that the difference between a volunteer and a willing servant is the spirit in which one approaches the need. As Eucharistic ministers, we do not stand as perfect people, but sharing the Eucharist empowers us to become the Body of Christ, and when giving the Body and Blood to others, we are challenged to be the visible expression of God to one another. I am reminded of the words in the oculus, "I am in your midst as one who serves."

Over the years Jess and I have become committed to Pastoral Care, involving communion visits to hospital patients and presiding at communion services in two senior residences. I always have a feeling of not wanting to let go of the moment as our communion service comes to an end. With the final prayer, there is

a peaceful hush in the room, a stillness we are reluctant to break. Truly Jesus is present among us. As we leave with lots of hugs and farewells, Jess and I know, for some, we have brought them Viaticum, their last Holy Communion.

Elizabeth Hernandez

MINISTRIES OF LITURGY AND MUSIC

What do you ask of me Lord?
You asked me to be an usher.

If You, Lord, were standing at the door...
What would I want to see?
Your warm gentle greeting, Your genuine smile
Beckoning come in and stay for awhile.

Maybe I wasn't expecting it...
Maybe I was surprised...
Maybe my day was hard...
And somehow You realized.

Maybe I was unsure of this place
Unfamiliar, so huge and so large
But that genuine smile and the greeting You gave
Put all at ease for awhile.

Many the faces familiar
Many the faces new
A welcome was given to all of them—
Nothing fancy, just simple and true.

So help me, dear Lord, to stand at that door
For I never can be You.
Give me the grace to understand
You ask me to be there, nothing more.

For You will be in my smile
The greeting will be coming from You.
It will not be something that is noticed
Just something that's simple and true.

And when all have departed
To places familiar and not
I hope as I kneel for my own little prayer
You remember it was You whom I sought.

An Usher

We know that Our Lord Jesus is in the Blessed Sacrament. Jesus is also present in everyone at St. James, everyone in the universe. I experience Him in the great silence of meditation, in our glorious liturgy, in the faces of you whom I serve as an Eucharistic Minister.



We are all a most important community greater than the sum of our parts. As an EM I serve Our Lord, and I serve you. It is a profound experience to meet Jesus in you, to meet you in Christ Jesus, to share your special time while receiving His Body and Blood. It is also a special grace to be a participant in taking Holy Communion to the homebound.

I learn so much from all of you. From this foundation of sharing Christ's Body and Blood we all go forth to spread His peace and Gospel to all, "the Peace of God that surpasses all understanding..." (Phil 4:7).

I long to see Jesus face to face, "up close and personal"! I do see Jesus, hear Jesus, feel Jesus, all of us, at the Celebration of the Holy Eucharist, the Great Thanksgiving. This is our living, active miracle we share.

This is the most extraordinary thing I do, we do.
Jerry Cronkhite

When I was invited to write about my ministry as a member of The Cathedral Choir of St James, I realized that it is an integral part of the evolution of my journey with St. James Cathedral, which began in 2002.

I had been away from the Church for some twenty-five years, and in 2002 my wife and I were at the lowest point of a series of adverse occurrences and circumstances across several fronts of our lives. One midweek afternoon I came into St. James to pray to Jesus and the Father for help and guidance. God

answered my prayers quickly and in a decisive way, so clearly that we began attending Mass at St. James regularly, and joined the parish in early 2003.

Singing in the congregation was an early joy in our St. James experience, and in late June, 2003, I called the Music Office and asked if I might audition for the choir. I had music education and choral experiences earlier in my life but they also were long behind me, another unfortunate twenty-five year hiatus.

Nevertheless, I auditioned with Dr. Savage, and was surprised to be selected for a Tenor 2 position.

I have just begun my eighth year with the Choir. Friends and family wonder how I balance the weekly choir rehearsals and performances with my work and travel schedule. My personal schedule is not unique among members of the Choir and all must make many personal sacrifices. My ministry is to me a gift, ongoing and growing in the blessings it brings me. I find rehearsals to be energizing at the end of a long day, as are singing at Mass on Sundays and other occasions. My ministry returns more to me than I give, in large measure. My greatest reward, however, is knowing that, as an ensemble, the ministry of the Choir touches thousands of people each year—fellow parishioners, guests of St. James, and audiences for its special concerts. Our ministry becomes a part of their own experiences with St. James Cathedral which I find to be the most rewarding of all.

Jim Shanklin

It is a privilege to serve as a reader at St. James. To participate in and contribute, even in a small way, to the dignified and prayerful manner in which Mass is celebrated at St. James is a great blessing in my life.

I love the liturgy of the Church—I treasure every prayer, hymn, response and gesture, and I am so grateful for the dedication of Father Ryan and the parish staff, the liturgical ministers, our wonderful musicians and all those who serve and participate at St. James in ensuring that the Mass is always celebrated with beauty and dignity.

My time serving as a lector has greatly focused my attentiveness to and reverence for the Liturgy of the Word; it has helped me feel very personally the real power and presence of God. The Word of the Lord is so rich with his love, compassion and power to transform our lives, and in the Scriptures we find and remember the story of our faith. So it is only with deep humility (and completely appropriate nervousness!) that I hope to proclaim His Word in such a way that it can touch the whole community of St. James.

Preparing to read in the Cathedral has deeply enriched my wonder and appreciation for the Bible's vast range of forms: narrative and poetry; tragedy, hero story, parable, lyric, lament, oratory, prophecy, revelation, drama, epistle, aphorism—just to scratch the surface. As great music does, the Scriptures touch our hearts and minds through this richness of forms and voices.

Much of the Bible existed orally in its original form, and the readings are full of living voices... king, shepherd, priest, prophet, apostle, petitioner, homemaker, teacher. God reaches out to us through the spirits, personalities and great humanity of the Bible's myriad authors and speakers. From Paul—by turns admonishing, instructive, weary, passionate, complex—to Isaiah (who always sounds to me like, well, like the choir singing Handel); from Moses—shy and hesitant, or brave and firm, pleading with God for or angry with his people, to cranky Jeremiah... I feel that their voices carry God's own aspirations for his people to each of us.

When I was a little girl, I attended Vacation Bible School at the little Baptist Church across the street. I still remember the words we recited each day at VBS:

*I pledge allegiance to the Bible, God's Holy Word.
I will make it a light unto my path
And a lamp unto my feet
And I will hide its words in my heart,
That I might not sin against God. Amen.*

The challenges and gifts of the ministry of reading at St. James is richness beyond words.

Patti Banks

Serving at the altar at St. James has been one of the most rewarding experiences of my adult life. It is a constant joy and the best way I have found to have the most full and conscious participation in the Mass. And although some of the trappings and procedures have changed since I began, the core task to assist the presider lead the community in prayer has stayed constant.

When I started serving at St James in 1988, I had only been Catholic for about a year. I still didn't have all the prayers and responses of the Mass firmly in my head. Nor did I have many Catholic friends. Serving was a way I could immerse myself in the liturgy that had initially drawn me into the Catholic faith, as well as an opportunity to meet and become friends with other Catholics. By having to actually think about "what am I supposed to be doing next?" I became much more comfortable with the bigger question of the liturgy: "why am I doing any of this?" Serving helped to ground me in both the mechanics and the mystery of the Mass.

Over the years as I grew much more knowledgeable about liturgy in general, and how we do things in particular here at the cathedral, I have also tried out other ministries. Often, after a year, or several years, I would cease to find joy in what I was doing. But with serving, I've always been able to answer the question I get asked when I get home every Sunday evening of "how was Mass?" with, "It was good." For me, being an altar server helps me be a better Catholic. Moving around in the liturgy is not a distraction from the Mass, but rather the way in which I pray best.

Some of my most prayerful experiences as a server have been when I was a thurifer. At Vespers each Sunday, and on many a feast day, I've been blessed to be able to do something that few other lay people do: I incense the Body of Christ present both in the Most Holy Sacrament of the Altar, and in the community of those gathered in prayer. For a long time, I never realized that this was affecting others as much as it was helping my own understanding of Christ's presence among us. Then in September 2009, I read in *In Your Midst* something that made me realize how powerful the role servers play can be. Perry Lorenzo wrote how the incensation of the people by a server was a powerful, grace-filled moment for a non-Catholic friend of his. I was humbled to realize that I probably was that server. And I have never underestimated our role since then.

Wendell Dyck



I joined the Music Program as a member of the Cathedral Choir of St. James a few months before the choir made a pilgrimage to Rome, Italy in 2006. Since then I have been supported and nurtured in ways I never expected.

I had always been a singer. From voice lessons, to school choirs, to competitions, singing had been one of my main hobbies and artistic outlets growing up. When I went off to college the opportunity to sing didn't present itself as often and consequently my voice grew increasingly silent. I also had started to question what being Catholic meant to me. Gradually, I stopped attending church as well. Several years passed like this with little to no music in my life as I struggled to find my identity as an adult and as a faith-filled person. It wasn't until I began attending St. James Cathedral, and in particular, elected to audition for the choir, that a slow but powerful change occurred.

I would go to Mass sporadically in the beginning; at first only on a Sunday evening when the Schola would sing, but eventually I could be found making plans to attend feast days at the Cathedral as well, when the entire choir was in its full regalia. More than once I was moved to tears as I sat in the back of the church. I experienced long buried feelings of

connection to the divine surrounded by the traditions of my childhood. I marveled at the splendor of the Cathedral and the heavenly music created by Dr. Savage, the talented musicians and choirs, and found sustenance in the wisdom of Father Ryan's homilies. However, I still felt more like an observer, not a participant. Then one day I saw the notice in the bulletin for a pilgrimage to Rome along with a second notice for choir auditions and I knew this was the moment; I was going to try out for the choir!

Several days later I found myself robed and getting ready to process in for 10:00am Mass the first time. I was so nervous; I thought for sure I'd trip or drop my music and embarrass myself, but I didn't. I struggled through a couple of the pieces as I tried to keep my emotions in check; the experience of making music in such an environment was almost overwhelming.

I mentioned at the beginning that the choir has supported and nurtured me in ways I did not expect. I have realized I am the one who has been given the most valuable gift of all: the gift of community, belonging, artistic expression, prayer. Above all, I feel I am home again.

◆ ◆ ◆
Colette Glenn

Meeting Christ, Knowing Christ, Serving Christ

A new Vision Statement for St. James Cathedral

Who we are

We are the Cathedral
for the Catholic Archdiocese of Seattle
and its Archbishop, the Most Reverend J. Peter Sartain.
We are also a parish church
for a vibrant faith community
with a long history that reaches back
to Seattle's early days.

We are an inner-city parish
with an outreach to many
who live on the edge of poverty and loneliness.
We are a diverse community
that welcomes, accepts, and celebrates
the differences we all bring.
We exist in the heart of the city,
yet sometimes our parishioners
come from considerable distances to worship here.

St. James Cathedral is a crossroads
where ideas and challenges both old and new
are explored in the light of the Gospel of Jesus Christ.
Our Cathedral is also the center
for many cultural and ecumenical events
which both reflect and help to shape
a vital metropolitan community.

Above all,
St. James Cathedral is a community of prayer.

Prayer: Meeting Christ

Prayer in community
is at the heart of our Christian identity.
Our celebration of the Eucharist,
Sunday after Sunday,
informs everything we do.
It offers consolation and meaning,
but also challenges us and sends us forth.

Prayer transcends the individual.
It breaks down our isolation
and carries us from *I* to *we*.

When we gather for prayer,
we let down our defenses and encounter God's grace.
In prayer we find Christ,
dwelling in our hearts,
and act on that discovery.

Questions for reflection

- *How important is the Sunday Eucharist to me? Does it truly inform my life outside of the Cathedral? In what specific ways does the Sunday Eucharist shape my life and ministry?*
- *How does the Sunday Eucharist console and challenge me?*
- *What are the gifts I experience from being part of a worshiping community? What are the challenges?*

Faith: Knowing Christ

Faith is a gift from God:
a grace, freely given, that brings us
into communion with Father, Son, and Holy Spirit.
We come to know Christ not only with our hearts,
but with our minds.

As we learn the rich heritage of our Catholic faith,
we become more deeply rooted in Christ's love.
Teaching the faith is the responsibility
of the entire community;
everything we do as a parish
is an opportunity to grow in faith.

As members of the body of Christ,
we form the faith of those
whose lives intersect with ours,
whether we realize it or not,
and we are also formed by our encounters with others.
We are called to a lifetime
of learning and conversion.

Questions for reflection

- *What is an example from my life when I realized my own words and actions could have an impact on the faith of others?*
- *Can I think of an unexpected encounter or experience that has increased my faith? One that has tested it?*

- *Do I see myself as a teacher, a witness to our Catholic faith? How in the past year have I enriched my faith and understanding of our tradition? How might I do so in the coming year?*

Compassion: Serving Christ

Our compassion flows from the Eucharist.
 We do not choose between prayer and action:
 we are called to both.
 In the spirit of the Beatitudes,
 we reach out to the poor,
 as well as to the poor in spirit.
 We offer not only food and shelter,
 but the gift of being present to one another.
 We inform ourselves
 about pressing moral and social issues
 so we can stand with those in need
 and help them find their voice.
 Through our service we bear witness to Christ,
 and we encounter him in new ways.
 Both those who minister,
 and those who are ministered to,
 receive a gift.

We recognize the immensity of the need
 but we are not discouraged by it,
 knowing that God
 is able to accomplish far more
 than all we ask or imagine.

Questions for reflection

- *Is service of others part of the rhythm of my faith? How do contemplation and action intersect in my own life/ ministry?*
- *Is my service of others influenced by my life of prayer? In what way?*
- *How do I use my voice and presence on behalf of the poor?*

Cathedral: Beacon of Christ

We are aware that as the Cathedral church,
 we are a model for the diocese,
 in prayer and worship, and in all our ministries.
 We are also a beacon of hope within the city.
 We treasure our art and history,
 but we are not a museum:
 we are an organic, living community
 which responds to the needs of the times.

Like cathedrals throughout the world
 and throughout history,

we embrace our unique opportunity
 to evangelize the culture,
 and to be a crossroads for the exchange of ideas.

Questions for reflection

- *Where do I experience the tension between the Church and the culture in which we live?*
- *What does the Cathedral have to contribute to our culture? To our city? In what ways am I a part of that?*

Why a new Vision Statement?

The Pastoral Vision Council offers this Vision Statement in the hopes that it will be a useful instrument in living out our vocation as a Cathedral and as a parish. We invite you not just to read it, but to use it!

To each member of the parish community, the Spirit has been given for a unique purpose. This Vision will come to life in our parish to the extent that each one of us finds ways to put the gifts God has given us at the service of the parish.

Parishioners are invited to use it to reflect on how their own service enriches and strengthens the community as a whole, or as a tool to discern how God might be calling them to use their gifts in service.

Visitors and seekers of all kinds are invited to use it to meditate on how God might be calling them, and how this parish community might be a companion on their journey.

Cathedral staff and leadership groups will use this Vision in their program planning in the coming years.

We pray that the Spirit, who is able to accomplish infinitely more than we ask or imagine, will guide our parish community in the coming years. May we continue to seek ever new ways to know, love, and serve Christ, who is in our midst.

The Pastoral Vision Council
 Laura Arcuino • Angela Arralde • John Eshelman •
 Luisa Gass • Glenn Lux • Maria Laughlin • GiGi
 Nguyen • Susan Patella • Patricia Repikoff • Julia
 Richardt • Father Michael G. Ryan • Mark Schoen •
 Nathan Standifer, *facilitator* • David Unger

What is a parish all about?

Reflections on creating a new Vision Statement for the Cathedral Parish

I was genuinely honored when Father Ryan invited me to join the Parish Vision Council to create a new vision statement for St. James Cathedral. At the same time, I felt some trepidation. I remember receiving a copy of the 2005 statement, *Christ Our Cornerstone*, during my Welcome Back class years ago and feeling inspired about being a part of this vision. It didn't take long to see that this parish was vibrantly living a vision firmly rooted in the Gospels and our faith tradition. One should proceed humbly when outlining a new vision for a parish that already sees the signs of our times very well.

The Pastoral Vision Council met weekly over a five week period late last year. We had the kind of discussions you would expect to see in any "visioning" process, but with a key difference. Rather than beginning with how we saw the parish in the future, offering ideas and hopefully building a consensus, we focused on two currents outside the group: how Scripture and thoughtful spiritual writers explore the idea of parish, and how *you*, the parishioners of St. James, see the parish as expressed in last year's survey.

We began with that memorable passage in the second chapter of Acts, where Luke describes the early Christian community:

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved (Acts 2:42-27).

Read the passage and you quickly see what a sense of peace those people had through their prayer, common purpose, and service to each other. Very early, our discussions honed in on the idea that a parish must recognize the *interconnectedness* of prayer, teaching, and

service. One of our key insights, also very early in the process, was that none of us could choose one area and disregard the rest: rather, we were *all* called to prayer, to reach out to those in need, and to form our own faith and that of others. We were determined that the new vision statement would avoid language that would compartmentalize (or departmentalize!) what we do as a parish.

Other readings followed. In our session on prayer we discussed ideas from writers like Abraham Joshua Heschel ("It is ... vainglorious to assume that self-expression as such is the supreme goal of prayer. The supreme goal of prayer is to express God....") and Father Timothy Radcliffe ("We do not pray so as to change God's mind about us, but ... to change our mind about God."). From our session on forming faith, we read again from Radcliffe ("This is the question every time we try to share our faith. Do people get the smallest glimpse of the *happening* of God?") and Richard McBrien ("The Church is essentially a preaching community which holds aloft... the wonderful deeds of God.... The Church is *event*, a point of encounter with God.").

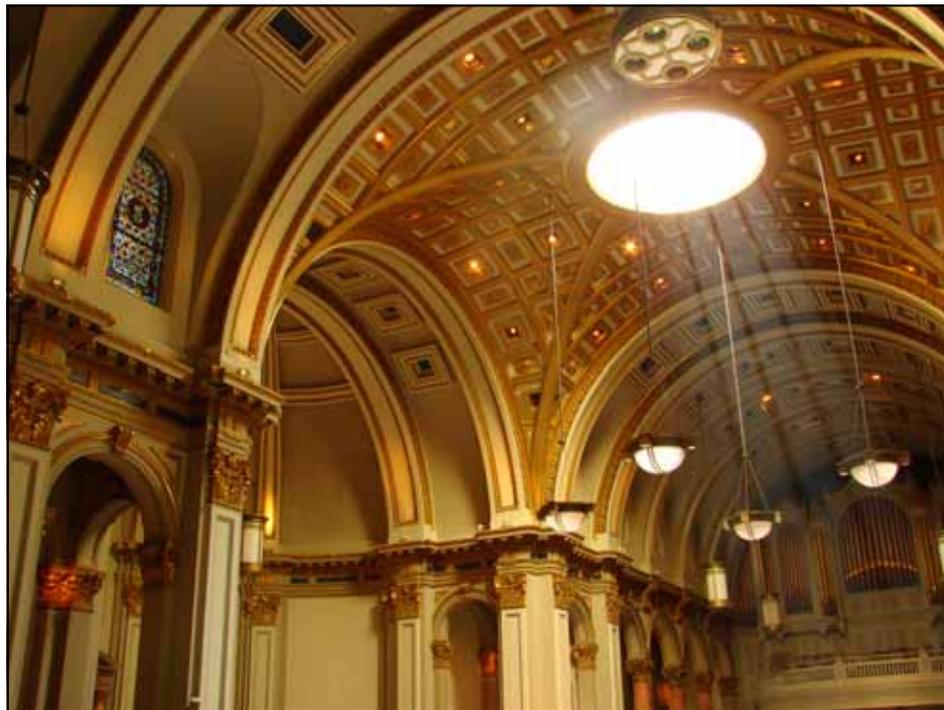
On the topic of service, we heard from Jean Vanier ("I suspect that we exclude the poor person, the Lazarus of this world, because we are frightened that our hearts will be touched if we enter into a relationship with him... If we do, we risk our lives being changed.") and John Paul II ("By our mutual love and our concern for those in need we will be recognized as true followers of Christ. This will be the criterion by which the authenticity of our Eucharistic celebrations is judged").

And of course, we addressed the cathedral's role as the "the model for ... the diocese... the express image of Christ's visible Church, praying, singing, and worshipping on earth" (*The Ceremonial of Bishops*). It was imperative to embrace our specific obligations not only to the archdiocese, but to all visitors and seekers, Catholic or not. The Cathedral is a repository of our faith's living traditions, a refuge, and a place to gather in times of pain and of joy.

Though our sessions had specific themes, it was impossible to keep our discussions contained. During our conversation on prayer, one member said that if our faith was truly well-formed, then we should be doing "liturgy" all the time through our service and the

Mark Schoen is a controller at Seattle University and a member of St. James Cathedral's Pastoral Vision Council.

example we show to others. Liturgy, done right, is not limited to Sunday. Another offered that during those Sundays together, we not only witness the transformation of bread and wine, we can become transformed ourselves by what that bread and wine has become. That transformation touches everything we do: we form the faith of others by the lives we lead, a life of service to others. All of this leads us back to our prayer together in the Eucharist, a constant cycle with Jesus at the center. Meeting Christ in prayer leads to knowing Christ in faith formation, which in turn leads to serving the Body of Christ. We come to meet Christ more deeply and know Christ even more profoundly than when we began.



In addition to reflecting on scripture and spiritual writers, we spent a significant amount of our time reviewing and discussing the results of last fall's survey of the parish. Your response was remarkable—the open-ended comments came to 42 single-spaced pages in 10-point type! Clearly, the parish's outreach to the poor, its passion for service, as well as its liturgies, music, and preaching rate highly. You also treasure RCIA, faith formation, and ongoing education programs. Numerous comments highlighted the deep sense of community many of you feel here. It became imperative to us that any vision statement worth the name acknowledge the value of those efforts.

You were candid with your concerns as well. Too many feel a lack of connection with or a distance from the parish community. A number are concerned about drawing younger people, especially teens, closer to active parish life. Not surprisingly, many are apprehensive about what may happen to our parish community once Father Ryan retires.

As we discussed the survey, a key question arose: to what extent should the new statement give direction to the cathedral staff to tackle specific issues and concerns? By spelling things out, we may be able to address specific concerns, but would we sacrifice the flexibility of staff and volunteers to try new initiatives? Our consensus, quickly reached, was that the new vision should be a declaration of aspiration, a statement that could potentially inspire and stretch us, but not confine the creativity of the parish staff and volunteers.

My memory of this time would be incomplete without three other thoughts. One, there is never

enough time to cover all the territory, especially territory as fertile as this. Two, without a gifted facilitator, we would have found ourselves wandering in territory that might look enticing but would have been well off the path. We were blessed with a gifted facilitator in Nathan Standifer, who gently guided us with probing questions and contributed with perceptive insight.

Third, this kind of enterprise cries out for a notetaker who has a keen eye for the finished product. In addition to producing our session materials, Maria Laughlin took comprehensive notes on the thoughts of over a dozen people over five intensive working sessions. Last spring she, along with Corinna Laughlin and council member Patty Repikoff, shaped that mass of information into a working draft that took on the look of poetry.

When I accepted Father Ryan's invitation, two hesitations lurked in my mind. Why have a new vision statement or any statement at all? Isn't Scripture and Tradition enough? I never asked these questions aloud because my colleagues—my friends—answered them by their energy and ideas. Unless we want complacency and stagnation, we need to gather together periodically to ask ourselves in an intentional way what we as a parish are all about and what we can become. An examination of conscience, if you will, but even more, a renewed commitment to each other and to those who will follow after us. By meeting Christ, knowing Christ, and serving Christ fully present here at St. James, his Spirit will illuminate everything we do, if only we have eyes to see. ♦

The Youth Migrant Project

Discovering and living Jesus' call to a life of loving service

In Matthew's Gospel, Jesus instructs us to welcome the stranger: "For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me" (Mt 25-35). When we read this scripture passage, we are reminded that in God's eyes there is no distinction between the way we treat God, and the way we treat the image of God found in our brothers and sisters. What we allow to happen to another person, we allow to happen to God. And, as one youth who participated in the Youth Migrant Project said, "We can change this, and we cannot allow this to happen to people who are making a difference in our lives." To this youth, there was no distinction between the way we treat migrant farm workers—and the way we treat God.

The Youth Migrant Project is a summer long experience that provides senior high youth a unique and challenging opportunity to live in a community of migrant farm families in the Skagit Valley of Washington. Our parish youth group lived and served in a community for a week in July. Their jobs included assisting in the day care centers, working at the Food Bank, visiting the migrant camps, and providing donations. The days included prayer, community building, chores, and education about the needs of migrant workers.

The Goals of the Youth Migrant Project are:

- discovering and living Jesus' call to a life of loving service;
- understanding the importance of respecting the rights and responsibilities of all people;
- learning that one does not have to travel to a third



Cathedral teens joined with teens from St. Mary's Parish in a week-long immersion experience, working with the migrant families in the Skagit Valley.

world country to work for justice and against poverty;

- experiencing the richness of the Hispanic culture;
- gaining valuable experience in a controlled setting to prepare youth for future mission experiences;
- making new friends, developing and deepening an awareness of their faith;
- and experiencing the universality of the Catholic Church.

The Youth Migrant Project allows our youth to see the image of the suffering Christ in the migrant workers and their families. Only 1 ½ hours north of Seattle, the migrant workers and their families live in unspeakable conditions. These people who produce much of the food we eat themselves live in extreme poverty.

While the United States struggles with the difficult and important issues of immigration, the migrant farm families—men, women and children—come to this country seeking work and a better life. They come hoping to be welcomed as friends and neighbors but instead too often find themselves marginalized. Our U.S. economy depends upon them. Experiencing their

Christine Henderson coordinated and led this year's Youth Migrant Project.

living conditions first hand, we have to ask, if we are dependent upon migrant farm families, then why must they live in poverty? Are they not due a just wage?

“We can change this...,” one of our teens realized. Betzy is about 10 years old and lives in the migrant workers camp. She lives in despicable conditions. Betzy and one of our teens (we will call him “America”) in five short days developed a friendship that neither one of them will ever forget. Betzy calls America her big brother. They played, hunted grasshoppers, attended Mass and drew pictures together. America made a t-shirt for Betzy. The t-shirt included his player number and her name. The t-shirt was large enough so Betzy can wear it for years.

Immigration is not just about borders. Issues that come along with immigration are labor markets, language barriers, cultural isolation, exploitation, prison and discrimination. Betzy and America paid no attention to these issues. Rather they were living where

there is no distinction between the way we treat the image of God found in human brothers and sisters and the way we treat God.

Our parish youth now know the names and faces of migrant farm families who are suffering just north of Seattle. The Youth Migrant Project participants served our church by spreading God’s good news to the migrant farm workers and their families. Our presence as outsiders provided encouragement to the suffering migrant farm workers and their families. Our youth spread good will. Their spiritual transformation was an absolute joy to watch. I wish all of you could have witnessed our youth share of themselves. It was amazing—truly God’s grace at work!

The Youth Migrant Project is one way *we can change this.* ♦



Above, left: The Youth Migrant Project gives Cathedral teens a chance to make new friends, while developing and deepening their faith. Above, right: the teens brought offerings of all kinds, articles of clothing, food items, and monetary gifts. Below, left: a jersey for Betzy! Below, right, the group pauses for a photo. The young people had an opportunity to work in the fields, experiencing first-hand the difficulty of the labor.

In the Footsteps of St. Vincent

Meet our Vincentians

The days are long gone when physicians made house calls. Yet there is one organization that still makes home visits. For close to two centuries, the Society of St. Vincent de Paul has been helping disadvantaged people around the world, one person or family at a time. It always begins when two Vincentians make a personal visit to the home of someone who has asked for help.

The Society of Saint Vincent de Paul dates back to 1833 when it was founded in France by a 23-year old university student, Blessed Frédéric Ozanam. Some of his peers challenged him to show what the Church was

doing to alleviate the suffering of Paris' urban poor. He and five friends responded by starting a group that would make periodic visits to the needy in their homes. They were advised in their efforts by Daughter of Charity, Blessed Rosalie Rendu, who told them, "Be kind and love, for love is your first gift to the poor. They will appreciate your kindness and your love more than all else you can bring to them."

Many people assume St. Vincent de Paul Society exists only to relieve the sufferings of the poor. In fact, the main purpose of the Society is to cultivate the personal holiness of its members by means of their service to those in need. Vincentians are strongly urged to seek the face of Christ in those they serve, and they hope, in turn, that the people they serve will see Christ when they look back at them.

The Society reached American shores by 1845 and arrived in Seattle 75 years later. On January 28, 1921,

Phil Schlosser is a member of the Cathedral Parish and a Vincentian since 1954! **Suzanne Lee** is the Pastoral Assistant for Outreach at St. James Cathedral.



The St. James Conference of St. Vincent de Paul: Back row, left to right Tom Galioto, Christa Galioto, Michele Ferguson, Andre DeKlaver, Joseph Langlois; front row: Rob Millar, Angela Arralde (with Vincent!), and Phil Schlosser. St. Vincent de Paul is the Cathedral's oldest outreach ministry, dating to 1921.

the first parish conference at St. James was formed. The cathedral's oldest outreach ministry, it has flourished ever since.

There are currently 52 St. Vincent de Paul parish conferences and six Thrift Stores operating in King County. When someone needs assistance, he or she calls a central phone number and speaks to a volunteer, who refers the request for help to the parish conference in their neighborhood.

The Cathedral now has two St. Vincent de Paul conferences: the original St. James Conference serves First Hill and Capitol Hill. The Blessed Rosalie Rendu Conference, formed in 1995, serves in Downtown, Pioneer Square and the International District.

Throughout these neighborhoods, Vincentians find substandard housing, chronic unemployment, broken families, and self-defeating behaviors that rob many of hope. While they lack the resources to successfully impact every human need, they try to spend their time, energy and money in ways that are prudent and practical. While dispensing material assistance, they

attempt to treat everyone with kindness, courtesy, respect and sincerity.

St. James parishioners have been consistently generous to St. Vincent de Paul. Donations average around \$10,000 a month, enabling our two conferences to successfully forestall at least 300 evictions and utility shut-offs every year, while also providing food, furniture and household items to many of our low income neighbors.

All members of St. Vincent de Paul are volunteers. They are retirees, working people and university students, all making visits as their schedules permit.

Some current members have been involved for decades. Phil Schlosser, who first became a Vincentian at Marquette University in 1954, joined the St. James conference in 1998. Michelle Ferguson and Christa Galioto started making visits together in 1990. Christa's husband Tom joined in 1992.

Michele and Christa make visits to 10-20 households every week. Once they made 19 visits on a single day! Asked how they get the spiritual energy to keep going, Michele replies, "I love visiting the people we try to help. I am amazed at how well some people cope and how much faith they have in some incredibly difficult situations. It helps me put my own bad days in perspective when I see their trials. I think most Vincentians feel they often get far more out of the home visit than the person they're trying to help—I know I do."

Phil Schlosser also finds the work deepens his spiritual life. "Would that I could somehow repay God for all the graces I've received over the years... By serving those who hurt in whatever way and giving of myself to those life sets before me, this ministry is a very practical way of showing my gratitude through what is frequently a quiet ministry of presence."

Andre de Klaver adds, "It seems to me remarkable many times and it's an inspiration, too, that in spite of the misery we come across, that so many of those people are hopeful and still smiling and very grateful and still facing life in a very courageous way."

Current St. James Conference President, Rob Millar, adds: "There are a number of visits that will always be with you. You get some sense of renewal. I always remember the reaction. Some are subdued,



The Blessed Rosalie Rendu Conference. Back row, left to right: Barbara Schmidt, Joseph Roberts, Taro Kobayashi, Tammy Bendix; front row, Cecilie Roaldset, and Masami Inouye.

some are ecstatic."

Last winter a group of students from the Newman Center at Western Washington University accompanied members of the Blessed Rosalie Conference on home visits. One undergraduate had this to say about her experience: "I saw Christ especially in a man whose apartment we went to while working with the St. Vincent de Paul outreach program at St. James Cathedral... The last man we visited was a recovering cocaine addict who was seeking assistance with some rent. What I learned from this whole encounter is that when we give we are giving more than money. We are giving them love and dignity back. We are sincerely giving not because we have to, or because they deserve it, but because that is what God's grace is all about."

During the recent economic downturn, calls to St. Vincent de Paul for assistance have increased. The Cathedral conferences' ability to help is limited not so much by lack of funds, as by the limited number of Vincentians available to make visits. Both conferences are actively seeking new members.

One sign of hope for the future of the Society is the recent birth of Vincent Christopher Millar on August 12, 2011. Vincent's parents, Angela Arralde and Rob Millar, chose the name because they met as members of St. Vincent de Paul. The Society's youngest inquirer ever, Vincent has already attended two meetings in his first two months of life and hasn't missed Sunday Mass since he came home from the hospital! ♦

From the Archives

Maryknoll hero Bishop James E. Walsh visits St. James Cathedral

This year, Maryknoll celebrates its centennial. Founded in 1911 by the U.S. Catholic Bishops, Maryknoll is a missionary organization of priests, brothers, sisters, and lay persons, dedicated to reaching out to those in the world who are most in need, and to spreading the Gospel to the ends of the earth.

On March 4, 1972, St. James Cathedral was privileged to welcome Bishop James E. Walsh. A legend in his own lifetime, Bishop Walsh was a member of the first group of Maryknoll students in 1912. After his ordination, he led a group of Maryknoll missionaries to China. Arriving there in 1918, he fell in love with the people. He wrote memorably of an encounter with a

young Chinese farmer: "I saw him in the rice field. The sweat of a hot day under the South China sun glistened on his brow. He was a big boy for his age, but there was no comeliness in him; nobody would have looked at him twice. 'I choose you,' sang in my heart as I looked at my awkward farmer boy, perfect picture of the underprivileged soul. 'I choose you, and with you the countless millions of God's children like you... Souls of no distinction, you draw and dazzle me. Shine on, farmer boy, symbol to me of the thousand million like you who drew the Son of God from heaven to smooth and bless your weary anxieties and your puzzled brows. I choose you and dedicate myself to you and ask no other privilege but to devote the energies of my soul to such as you." Appointed bishop of Kongmoon in 1927, Walsh was the first American ordained a bishop for China.

In 1959, at the height of communist persecution of the Church, Bishop Walsh was arrested. For eighteen months he was subjected to unrelenting interrogation. Twelve years of imprisonment followed. Alone in his



Bishop James E. Walsh celebrates Mass at St. James Cathedral on March 4, 1972. He is assisted at the altar by a young Father Phil Wallace (left) and Michael G. Ryan (right).

cell, the rosary was his support during those years. "My great, my constant comfort was the rosary," he said afterwards. He felt that as long as he could pray the fifteen decades daily (and sometimes he would pray the fifteen decades three times in a day), his time was not wasted.

Without notice, Bishop Walsh was released in July, 1970. "I have no bitterness toward those who tried and condemned me," he said. "I could just never feel angry with any Chinese. I love the Chinese people."

On his release, Bishop Walsh was received by Pope Paul VI who spoke for the whole Church when he said: "You have been a witness, authentic and simple, in joy and in sorrow, then in suffering and humiliation. For all of this, we thank you on behalf of the entire Church of Christ."

It was not long thereafter that Bishop Walsh visited St. James to celebrate Mass. He received a hero's welcome. "The task of a missionary," Bishop Walsh once said, "is to go to a place where he is wanted but not needed, and to remain until he is needed but not wanted." Bishop Walsh died in 1981 at the age of 90.

We give thanks for all the Maryknoll missionaries who for one hundred years have carried the Gospel to the ends of the earth. ♦

Maria Laughlin is the Director of Stewardship & Development at St. James Cathedral. **Do you have a memento of Cathedral history?** Please consider sharing it with the Archives. Information, Maria Laughlin, 206-382-4284.

Cathedral Almanac

Snapshots of life at St. James Cathedral, April-October, 2011

April

14. At the Chrism Mass, we were privileged to welcome Peter Cardinal Turkson, a native of Ghana, the President of the Pontifical Council for Justice and Peace.

22. Father Paul Murray, OP preached powerfully on the Seven Last Words of Christ at our annual Tre Ore Service on Good Friday.

23. At the great Easter Vigil, twenty children and adults were baptized, confirmed, and received Holy Communion.

24. Thousands gathered to celebrate the Resurrection of the Lord at St. James.

May

1. At the Noon Mass today, Archbishop Sartain joined us to celebrate the Beatification of Pope John Paul II. Then, at 5:30pm Mass, we celebrated the Sacrament of Confirmation with 24 young people and adults.

16. Members of our new Mental Health Ministry, joined by members of the Order of Malta, received a special blessing at Mass.

21. Dr. James Savage celebrated his thirtieth anniversary as Director of Music at St. James Cathedral.

22. Twenty-five Cathedral children made their first Holy Communion today.

27. Seattle Auxiliary Bishop Joseph Tyson celebrated a farewell Mass in the Cathedral. Pope Benedict XVI appointed him Bishop of Yakima on April 12.

June

11. We celebrated the Ordination to the Priesthood of five men: Dwight Lewis, Bradley Hagelin, Michael Wagner, Paul Brunet, and Bryan Ochs.

July

24. We celebrated the Feast of St. James, our beloved pilgrim patron, with Masses and a picnic.



From top to bottom: Rachel Kortas is one of twenty baptized at the Easter Vigil on April 23; celebration of First Holy Communion on Sunday, May 22; praising God in song at Choir Camp.

August

1. We hosted an ecumenical hymn festival, featuring conductor Anton Armstrong, organist John Ferguson, and a nearly 200-voice Festival Chorus which filled the Cathedral with music from many parts of the Christian family.

15-21. Our annual Choir Camp gathered more than forty youngsters for a week of music, prayer, and fun. Reflecting on the experience, one camper wrote: "Choir Camp is an amazing educational and fun place. I look forward to it all year and I'm always blown away. At Choir Camp I feel safe, I can be me and go for solos and not have to hide or be someone else. I love Choir Camp and I'm so sad that this was my last year."

September

11. We observed the tenth anniversary of the terrorist attacks of September 11 with solemn Masses for peace. Father Ryan said: "The gospel of Jesus Christ is not foreign policy or domestic security policy, I know, but it is the touchstone by which we are to form our consciences and develop our convictions. The standard for us is exceedingly high. It was set for us by Jesus

himself. On the cross."

25. At the Noon Mass, hundreds gathered for a colorful celebration of the centennial of Maryknoll (see article on page 22 of this issue!).

October

16. Our new parish Mental Health Ministry sponsored its first annual Mental Health Fair.

30. After Masses this morning, we bid farewell to Helen Oesterle, for twelve years our Director of Religious Education. ♦

Leaving a Legacy

Each November, as we pray for all our beloved dead, our bulletin covers feature the names of deceased benefactors to the St. James Cathedral. These are people who over the past twenty-five years, through gifts both large and small, have made it possible for us to carry out our mission of prayer and service here on First Hill.

Their bequests have supported every part of our ministry, from our outreach to the poor and homeless, to our splendid music program, the maintenance of our Cathedral, and much more.

By remembering the Cathedral in their wills, these people—some of them poor, others wealthy—have continued to make a difference in the lives of many people (including ourselves!) long after their own lives have ended.

What will our legacy be? Remembering St. James in your will is a way to say something about what you value the most, after you're gone.

The St. James Cathedral Legacy Society recognizes and thanks those who have remembered St. James in



Children of the Cathedral School, 1920s

their estate planning. If you have remembered the Cathedral in your will, please let us know. If you would like more information on estate planning, St. James Cathedral will offer an Estate Planning Seminar Wednesday, March 21, 2012, at 2:30pm and 7:00pm. *Information*, Maria Laughlin in the Stewardship and Development Office, 206-382-4284. ♦