

ORDER OF CELEBRATION FOR THE TWENTY-NINTH SUNDAY IN ORDINARY TIME

Out of respect for the prayer of others,
PLEASE SILENCE YOUR CELL PHONE.

PRELUDE

Prelude in G Minor
(8:00) *Petite Prélude*

Pierné
Jongen

ENTRANCE

For James who left his father's side

ST. ANNE



1. For thy blest saints, a no - ble throng, Who
2. For James who left his fa - ther's side, Not
3. For Je - sus, James both worked and prayed, His
4. Then bold in love, James begged a place With
5. Lord, may we learn to drink the cup, And



fell by fire and sword, Or ear - ly died, or
ling - 'ring by the sea; He heard what could not
pil - grim staff in hand, That Gos - pel tid - ings
Je - sus on his throne; And bold in love, James
meek and firm be found, When thou shalt come to




flour - ished long, We praise thy Name, O Lord.
be de - nied, Thy sum - mons, "Fol - low me."
might go forth Un - to the far - thest land.
drank in - stead His cup of mar - tyr - dom.
take us up Where thine e - lect are crowned.

PENITENTIAL RITE


German Mass

Schubert


ALL



Lord, have mer - cy. Lord, have mer - cy.
Christ, have mer - cy. Christ, have mer - cy.



Lord, have mer - cy. Lord, have mer - cy.



Lord, have mer - cy, have mer - cy.

(10:00am)

"Kyrie" from *Messe basse*

Fauré

DISMISSAL TO THE CHILDREN'S LITURGY OF THE WORD (Noon)

GLORIA (Sunday Evening)

No. 341 in red Worship hymnal, *Missa de angelis* Vatican VIII

(All other Masses)

German Mass

Schubert

Glo - ry, glo - ry to God in the high - est, and peace to his peo - ple on earth.
Lord, Lord Je - sus Christ, on - ly Son of the Fa - ther,
For you a - lone are the Ho - ly one, you a - lone are the Lord.
Lord God, hea - ven - ly King, al - migh - ty God and Fa - ther. We
Lord God, Lamb of God, you take a - way the sin of the world, have
You a - lone are the Most High, Je - sus Christ,
wor - ship you, we give you thanks, we praise you for your
mer - cy on us, You are sea - ted at the right hand of the
with the Ho - ly Spi - rit in the glo - ry of God the
glo - ry, we praise you for your glo - ry,
Fa - ther, re - ceive our pray'r, re - ceive our pray'r.
Fa - ther. A - - - men. A - - - men.

LITURGY OF THE WORD

READINGS [*Isaiah 45:1,4-6; I Thessalonians 1:1-5b; Matthew 25:15-21*]

PSALM RESPONSE

Psalm 96

Proulx

Sing, sing, sing to the Lord a new song.
Sing, sing, sing to the Lord a new song.

ALLELUIA No. 286

Vulpus

HOMILY

Father Peter Ely, SJ

DISMISSAL OF THE CATECHUMENS AND CANDIDATES (10:00)

Litany of Saints

CREED No. 238

GENERAL INTERCESSIONS

German Mass

Schubert, adapt. St. James Cathedral

Lord, hear our pray - er.

LITURGY OF THE EUCHARIST

PREPARATION OF THE ALTAR AND THE GIFTS

Offertory (10:00)

Praise thou the Lord

Mendelssohn

Praise thou the Lord, O my spirit, and my inmost soul praise
His loving kindness. Forget thou not all His benefits.

SANCTUS

German Mass

Schubert

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might, _____
Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might, _____
heav - en and earth are full, _____ full of your glo - ry. Ho -
san - na in the high - est, ho - san - na in the high - est.
Bless - ed is he who comes _____ in the name of the Lord. _____ Ho -
san - na in the high - est, ho - san - na in the high - est.

MEMORIAL ACCLAMATION

German Mass

Schubert, adapt. St. James Cathedral

When we eat this bread, _____ when we drink this cup, _____
we pro-claim your death _____ un - til you come in glo - ry.

AMEN

German Mass

Schubert

A - men, a - men, a - men, a - men, a - men. _____

LORD'S PRAYER No. 246

AGNUS DEI

German Mass

Schubert

Have mer - cy on _____ us. Give _____ us your peace.

(10:00)

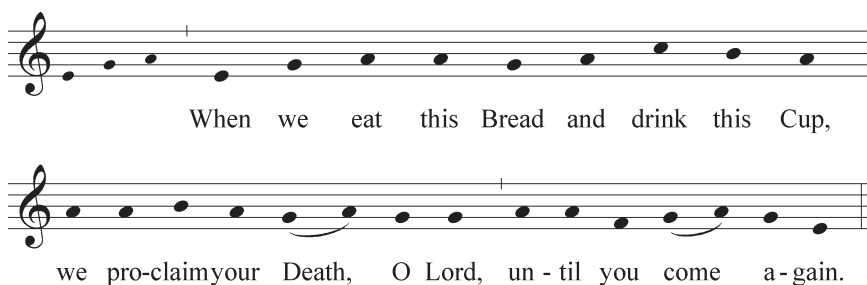
“Dona nobis pacem” from *Messe basse*

Fauré

COMMUNION

Psalm 34

Roman Missal



(10:00)

Ave maris stella

Soule

When you return to your seat after the communion procession, please kneel or be seated. This is the norm for large parishes in the Archdiocese of Seattle and we thank you for following our practice.

Low-gluten hosts are available at the credence table near the Blessed Sacrament Chapel.

HYMN OF PRAISE

Bread of the world

RENDEZ A DIEU



ANTIPHON IN HONOR OF THE BLESSED VIRGIN MARY (10:00, Noon, Sunday Evening)

(10:00) *Ave Maria* Cathedral Soloist Kathryn Weld

Dupré

(Noon) *Ave Maria*

Gounod

(5:30) *Ave Maris Stella*

Piel

PROCESSION

Prelude and Fugue in B Major

Dupré

(8:00) *Grand Chœur*

Salomé

St. James Cathedral - Seattle

ST. JAMES CATHEDRAL

The Most Reverend J. Peter Sartain, Archbishop of Seattle

PASTOR

The Very Reverend Michael G. Ryan

IN RESIDENCE

The Reverend David A. Brant
The Reverend Richard J. Ward

PASTORAL ASSISTANT for ADMINISTRATION

Lawrence N. Brouse (206-382-4280)

PASTORAL CARE MINISTRIES

John Simpson, Pastoral Care Minister (206-274-3173)
Beth Rose, Parish Mental Health Nurse (206-382-4269)

SOCIAL OUTREACH and ADVOCACY

Patty Bowman, Director (206-382-4515)
Suzanne Lee (206-654-4640)
Jim and Jill McAuliffe, Cathedral Kitchen (206-264-2091)

LITURGY

Corinna Laughlin, Pastoral Assistant for Liturgy (622-3559 x3996)
Brenda Bellamy, Peter Burns, Bryan Long, John Marquez,
Stephen Pace, sacristans

MUSIC MINISTRY (206-382-4874)

Dr. James Savage, Director of Music
Joseph Adam, Organist (206-382-4597)
Dr. Clint Kraus, Associate Organist; Director of Youth Music
Stacey Sunde, Music Assistant
Thomas Thompson, Coordinator of Special Projects

FAITH FORMATION

Helen Oesterle, Director/RCIA (206-382-4514)
TerryAnn Bowen, "Welcome Back" & Confirmation (206-382-2018)
Marianne Coté, Youth & Family Ministry (206-382-4512)
Lita McBride, Children's Faith Formation (206-654-4658)
Theresa Van de Ven, Administrative Assistant (206-219-5822)

MINISTRY to IMMIGRANTS (206-382-4511)

Christopher J. Koehler, Director
Glenda Caldwell, ESL Specialist
Jim Hodges, Citizenship
Cecilia Erin Walsh, ESL Coordinator

STEWARDSHIP and DEVELOPMENT

Maria Laughlin, Director (206-382-4284)

PARISH OFFICE

Sister Mary Slater, SNJM, Bookkeeper (206-382-4564)
Peggy Behnken, Receptionist (206-622-3559)
Marilyn Maddeford, Administrative Assistant (206-622-3559 x3971)

WEDDINGS

Linda Carr, Wedding Office (206-622-3559 ext. 3979)
Bev Mauser, Louise Mennella, Wedding Coordinators

FACILITIES and GROUNDS

Dennis Morse, Facilities Manager (206-622-3559)

CELEBRATIONS of the SACRAMENTS

MASS

Sundays 8 - 10 - 12 & 5:30 pm
Weekdays 8:15 & 5:30 pm
Saturdays 8:15 & "Vigil" 5:30 pm

LITURGY of the HOURS Weekdays at 12:10 pm

VESPERS and BENEDICTION of the BLESSED SACRAMENT

Sundays at 4:00 pm.

BAPTISM Communal celebrations are held monthly. A preparation program for parents and godparents is required. Please call the parish office for an appointment.

RECONCILIATION Saturdays, 4:00 - 5:00 pm. A communal celebration of the Sacrament of Reconciliation is celebrated four times yearly in preparation for Christmas and Easter.

MARRIAGE A formal program of marriage preparation over a period of several months is required, however, registered parishioners may begin the scheduling process 14 months in advance.

ANOINTING of the SICK A communal celebration is held regularly. In other situations (anticipated surgery, emergency) please call the parish office.

"TAIZÉ" ECUMENICAL PRAYER, Fridays at 6:30 pm.

TOURS of the CATHEDRAL Wednesdays at 1:00 pm. Groups of 4 or more may arrange a tour by calling Maria Laughlin, 206-382-4284

CATHEDRAL BOOKSTORE Open 11:00 am to 3:00 pm weekdays, after Masses on weekends. Call 206-382-4500 for information

ST. JAMES CATHEDRAL PARISH

804 Ninth Avenue, Seattle, WA 98104
Telephone: 206-622-3559 FAX: 206-622-5303
Website: www.stjames-cathedral.org
Emergency Number: 206-467-3049
Office Hours: Monday through Friday, 9:00 am - 5:00 pm

WELCOME! *If you are a visitor to the Cathedral, we want you to know how welcome you are – whether you have come from another part of the country, from across the world, or simply from another parish here in the Archdiocese. Thanks, in part, to the generosity of visitors like you, we are able to celebrate the Church's liturgy here in a fitting and beautiful way. We are also able to offer a wide range of services to needy people living in the central district of our city.*

MENTAL HEALTH FAIR TODAY, October 16th at all coffee hours. Introduction to our mental health ministry and volunteers; Learn about mental health and illness; Interact with exhibitors, learn about many professional mental health providers and programs in the Seattle area. Hosted by St. James/Order of Malta Mental Health Ministry.

FROM AGE TO AGE: EXPLORING THE HISTORY OF CATHOLIC WORSHIP Join us Tuesday, October 18 at 6:30pm OR Saturday, October 22 at 9:30am for the third in our series on the history of the liturgy. This week, The Transforming Power of Music: what makes music 'church music'? This whirlwind tour of music in the liturgy may surprise you! Dr. James Savage, presenter. *Information*, Theresa Van De Ven, 206-219-5822, or tvandeven@stjames-cathedral.org.

INTERNATIONAL ORGANISTS St. James Cathedral presents two international Catholic cathedral organists this Fall. Szabolcs Szamosi, organist of the Cathedral of St. Peter and Paul, Pécs, Hungary, plays a program of works by mostly Hungarian composers on Tuesday, October 18, 8:00 pm. Argentinian organist Ezequiel Menendez, Director of Music and Organist of St. Joseph Cathedral, Hartford, Connecticut, continues the series on Friday, November 11, at 8:00 pm. Suggested donation \$15, students and seniors always pay as able. *Information* 206-382-4874, www.stjames-cathedral.org/music.

ETHICAL DECISION MAKING AT THE END OF LIFE As part of the cathedral's Respect Life educational series, Sharon Park, Executive Director of the Washington State Catholic Conference, will discuss Catholic moral principles of care for the terminally ill. If you are unsure or confused about what the Church teaches, Sister Sharon's down to earth, plain-spoken presentation will clarify Catholic ethical guidelines for making decisions about medical treatment at the end of life. Tuesday, October 18 at 2:00pm or Thursday, October 20 at 7:00pm, Pastoral Outreach Center, 907 Columbia. *Information*, Suzanne Lee, slee@stjames-cathedral.org or 206-654-4640.

PARISH REMEMBRANCE *Throughout the year, because we are the Cathedral Church, we remember in prayer at Mass and Vespers each of the parishes and missions of the Archdiocese of Seattle on a Sunday near their feast day. This week we remember in prayer the parishes of St. Luke in Shoreline and St. Jude in Redmond.*

SOLEMN MASS OF ALL SOULS WITH FAURÉ'S

REQUIEM Wednesday, November 2, 7:30 pm. If you would like to remember someone in the printed program or be a patron, please put your donation in an envelope marked "All Souls Patron" and drop it in the offering basket or send to the parish office. Be sure to include the name of the person you want to remember, as well as your name and address. *Information*, Music Office, 206-382-4874.

SOCCER FOR SOCIAL CHANGE *Street Soccer Seattle* (www.streetsoccerseattle.org) fosters the camaraderie, community and confidence central to the sport of soccer to empower homeless individuals to find greater success and peace in their lives. Playing soccer can break the cycle that often isolates the economically disadvantaged, and can help build the skills and determination needed for continuing education and for finding a job and permanent housing. Join members of the St. James Housing Advocacy Committee and David Nibley, president of *Street Soccer Seattle* for a conversation about how we can support this innovative organization. Thursday, November 3, 6:30-7:30pm, Mother Mary Rose Room, Pastoral Outreach Center, 907 Columbia. *Information*, Raymond Wlodkowski, rwlodkow@regis.edu.

THE ST. VINCENT DE PAUL conferences of St. James thank cathedral parishioners for their generous donations last month. During September, we made 67 home visits to our low income neighbors. Your contributions saved 36 individuals and families from being evicted and prevented 6 utility shut offs. We provided food to 44 households. In addition, we supplied 22 St. Vincent de Paul Thrift Store vouchers for beds, furniture, housewares and clothes, and we helped one person replace stolen ID. Members of the St. Vincent de Paul Society follow Jesus through service to those in need. Bearing witness to Christ's compassionate and liberating love, we show our commitment through person-to-person contact, making our home visits in pairs. As calls for assistance increase, we actively seek new members. Please consider joining this deeply rewarding ministry to the poor among us. *Information*, Rob Millar 206-954-8902 and Tammy Bendix 206-595-9158.

Sacred Steps

Sacramental Celebrations at St. James

CONGRATULATIONS to *Johnna Jones & Christian Serena* married in the Cathedral on Saturday, October 8th. Please pray for them as they begin their new lives together!

REST IN PEACE Please pray for the repose of the soul of *Marie Therese Collette*.

I AM IN YOUR MIDST AS ONE WHO SERVES...

Volunteer Opportunities at St. James

ASSISTANT FLORIST We are looking for an experienced floral arranger, who would be interested in volunteering to assist the Cathedral Florist, Debe Meder. This can be an occasional ministry or a several times a month opportunity. *Information*, Thomas Thompson musicoffice@stjames-cathedral.org.

GREAT PROPHETS IN A GREAT CATHEDRAL This year's *Sound & Light* production is scheduled for January 13/14, 2012. Volunteers are needed for one evening or several evenings. This is a great way to get to know other parishioners. We are looking for folks to assist with lighting crew, stage crew, box office, usher/greeters and props. *Information*, Thomas Thompson 206-382-4874 or musicoffice@stjames-cathedral.org.

CATHEDRAL KITCHEN DONATIONS The Cathedral Kitchen needs clean 16-ounce containers (cottage cheese, yogurt, sour cream, etc.). Regularly after we serve our evening meal there are times that there may be leftovers. These containers enable us to give our guests takeout fruits and/or salads. You may bring them to the Cathedral Kitchen M-F 10am-6pm.

YOUTH MUSIC PROGRAM St. James Youth Music is still accepting new singers into our renowned youth choirs. Students grades 1-4 will learn to participate fully and actively in the mass through exciting and innovative musical teaching. Our highly recognized music educators will inspire your student with both vocal and instrumental training. No audition is necessary. Scholarships are available. Help us make a joyful noise! *Information*, ssunde@stjames-cathedral.org or 206-382-4874.

ARE YOU INTERESTED IN LEARNING MORE ABOUT THE CATHOLIC CHURCH AND/OR BECOMING CATHOLIC? You are invited to participate in the RCIA, a process of initiation into the Catholic community of faith. It is a process which encompasses the study of Scripture, Catholic teaching, and Christian values – the development and deepening of a life of prayer and action – all with the support and involvement of the parish community. You can learn more by going to www.stjames-cathedral.org/RCIA. A new inquiry session will begin Wednesday, November 9 at 7:00pm in Cathedral Place, second floor. *Information*, TerryAnn Bowen, 206-382-2018 or tbowen@stjames-cathedral.org.

Transitioning to the new Roman Missal

Part 6 in a series (Prepared for St. James Cathedral, Seattle by Corinna Laughlin)

October 16, 2011

THE CREED

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.**

**For us men and for our salvation
he came down from heaven,**

*At the words that follow up to and including
and became man, all bow.*

**and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.**

Texts of the Roman Missal, Third Edition, are copyright © 2010 by International Commission on English in the Liturgy Corporation (ICEL).

Though it ends with "Amen," the Creed is not so much a prayer as a statement of faith. In the early Church, the Profession of Faith was part of the baptismal rite, and the candidate was questioned about faith in Father, Son, and Holy Spirit as the water was poured. It was relatively late--the 11th century--when the Creed was incorporated into the Sunday Mass in Rome.

Today, there are two options for the Creed -- the short Apostles' Creed, familiar as one of the prayers of the rosary, and the Nicene Creed (more accurately, the Niceno-Constantinopolitan Creed, because it took shape not only at the Council of Nicaea in 325 but at the Council of Constantinople in 381, and continued to be discussed at Chalcedon in 451 and Toledo in 589). The Creed is recited by the entire assembly as part of the Liturgy of the Word. Lawrence Johnson suggests that it also forms a kind of bridge between Word and Eucharist: "it is a response not only to doctrinal propositions but also to the person of Christ present in the word. At the same time the profession links the Liturgies of the Word and Eucharist as the congregation recalls the mysteries of faith which will again be proclaimed in the Eucharistic Prayer. The people accept God's word before they move on to the celebration of the Eucharist, which itself is a profession of faith." (The Mystery of Faith, p. 48).

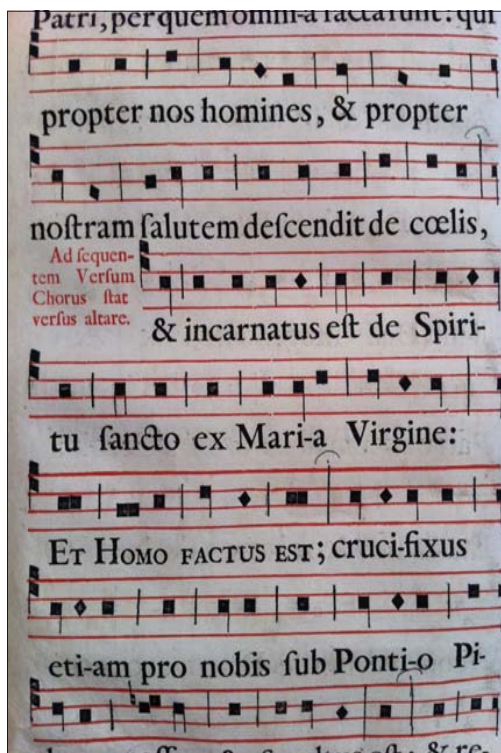
The Creed falls into four sections. The first states what we believe about God the Father; the second and longest part speaks of God the Son; the third speaks of God the Holy Spirit; and the fourth is about the Church and our participation in the life of Christ.

One of the most noticeable changes in the entire text comes with the first word. We move from "we believe" to "I believe." Surprisingly enough, both forms are quite accurate translations! "The Church emphasizes the 'I' and the 'we' of faith by using two professions of faith in her liturgies: the Apostles' Creed, the Creed that begins with 'I believe' (Credo), and the Great Creed of Nicaea-Constantinople, which in its original form starts with the words 'We believe' (Credimus)" (YouCat 24; cf. Catechism 26). The Greek original of the Nicene Creed begins with "we." But in the Roman liturgy, the Latin version begins "I believe." The translators of the 1974

Sacramentary wanted to take the Church back to the original form of the Creed, and to emphasize the communal nature of this profession of the faith we share as a Church. The new translation adheres to the Latin, and so we will now say "I believe." But even as we say "I believe," we join in a corporate expression of faith, prayed aloud together, as one body in Christ.

The first part of the Creed is about God the Father. And what do we believe about the first Person of the Trinity? That God is one and all-powerful. That God created everything; heavens and earth, all we can see, and all we cannot see. Another change in translation can be noted here: "seen and unseen" has become "visible and invisible," to echo the Latin "visibilium omnium et invisibilium."

The second section of the Creed, which focuses on Christ, is the longest, because it was in the midst of the Arian heresy that the Council of Nicaea was called, and this Creed was written. The Arians argued that Christ was God's first creation, at the beginning of time. If this were true, then clearly the three persons of the Trinity could not be equal. To counter this false teaching, the Council Fathers used the Greek term *homoousios* to describe Christ. It is difficult to translate, but basically means of one and the same being or substance. In Latin, this word was translated *consubstantialis*, and our translation now uses the word "consubstantial." In essence, the translators chose *not* to translate this unique word, in keeping with the new guidelines for liturgical translation on which this third edition of the Roman Missal is based: "Whenever a particular Latin term has a rich meaning that is difficult to render into a modern language (such as the words *munus*, *famulus*, *consubstantialis*, *propitius*, etc.) various solutions may be employed in the translations, whether the term be translated by a single vernacular word or by several, or by the coining of a new word, or perhaps by the adaptation or



The invention of the printing press changed the way liturgical books were prepared. The art of the illumination gave way to the clean and uncluttered look of the printing press. This page from a Missal is printed in large type, and was probably intended for use in a monastic setting, when several monks would chant together from the same book.

transcription of the same term" (*Liturgiam Authenticam*, 53). In the case of the word "consubstantial," the translators of the Roman Missal chose to use a unique word to reflect a unique reality.

This whole section of the Creed, one might argue, amplifies what we mean when we say that Christ is "consubstantial with the Father." He is what God is: "God from God, Light from Light, true God from true God." Fully God, Christ is also fully human, and the Creed carefully situates Christ in historical time—he was "crucified under Pontius Pilate." It also emphasizes that Jesus is the Christ, the Anointed One, promised to Israel—he rose "in accordance with the Scriptures."

The third part of the Creed speaks of God the Holy Spirit, who is one with the Father and the Son, who is both "Lord" and "the giver of life." The phrase "and the Son" in the line "who proceeds from the Father and the Son" was added at the Council of Toledo in 589, to

express more clearly the belief of the Church in the West that the Spirit proceeds from both Father and Son (in the East, many Churches do not accept this theology).

The last part of the Creed emphasizes the present and future, our place in the saving mystery we profess. We believe in "one, holy, catholic and apostolic Church." We believe that baptism, conferred once, takes away sins. We believe in the resurrection of the dead (St. Paul said, "if the dead are not raised, your faith is vain; you are still in your sins"). And we believe in "the life of the world to come," eternal life in heaven.

In the words of the baptismal rite, "This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord."

Assisted Suicide & Making End of Life Decisions

OCTOBER IS RESPECT LIFE MONTH | No. 3 of 5

October 16, 2011

Each week in October we are exploring the Church's teaching on a major life issue. This week, we look at what the Church says about assisted suicide and how we should make end of life decisions.

What does the Church say about euthanasia and assisted suicide?

Intentional euthanasia, sometimes called mercy killing, is murder. Regardless of the motives or means, euthanasia consists of putting to death those who are sick, are disabled, or are dying. It is morally unacceptable. The emergence of physician-assisted suicide, popularized by the right-to-die movement, seeks to legalize what is an immoral act. . . Suicide is gravely sinful whether committed alone or aided by a doctor.

The United States Catholic Catechism for Adults, p. 394

Questions and Answers

Q: What is the difference between killing and allowing to die?

A: Killing is an intentional act that causes death, while allowing to die is withholding futile or burdensome treatments.

Q: What is the difference between assisted suicide and withholding treatment?

A: Assisted suicide is the intentional taking of life and is never permissible. Withholding *extraordinary means* of medical treatment is morally permissible, allowing nature to take its course and death to occur naturally.

Q: Does the Church require Catholics to pursue all efforts to preserve life?

A: No. Human life is a gift from God and we have a duty to preserve it. But the Church teaches that treatments or procedures may be refused if they offer little or no benefit and cause undue burden.

Q: What if healing is no longer possible?

A: Terminally ill patients should be provided good palliative (comfort) care. We should strive, as compassionate people, to seek life-giving ways to care for dying persons among us.

WA State Catholic Conference, Respecting Life at the End of Life



Making Good Decisions at the End of Life

The Church urges Catholics to prayerfully reflect on death and to prepare for it responsibly. The bishops of Washington State encourage Catholics to make known their wishes regarding life-sustaining procedures to their family, friends and doctor. Catholics are also encouraged to give power of attorney for health care to someone they trust who can make health care decisions for them if they are unable to do so.

Suggested actions

- Attend a presentation on ***Ethical Decision Making at the End of Life*** by Sharon Park, OP, Executive Director of the WA State Catholic Conference
Tuesday, October 18 at 2:00 pm or
Thursday, October 20 at 7:00 pm
Holy Names Room, Pastoral Outreach Center
- Read the *End of Life Decisions Booklet*, published by the **WA State Catholic Conference** at www.thewsc.org/end-of-life-decisions-booklet.
- Meet with **John Simpson**, the cathedral's Pastoral Care Minister to discuss end of life decisions.

Prayer for the Grace to Age Well

When the signs of age begin to mark my body
(and still more when they touch my mind);
when the ill that is to diminish me or carry me off
strikes from without or is born within me;
when the painful moment comes
in which I suddenly awaken
to the fact that I am ill or growing old;
and above all at that last moment
when I feel I am losing hold of myself
and am absolutely passive within the hands
of the great unknown forces that have formed me;
in all those dark moments, O God,
grant that I may understand that it is you
(provided only my faith is strong enough)
who are painfully parting the fiber of my being
in order to penetrate to the very marrow
of my substance and bear me away within yourself.

Pierre Teilhard de Chardin SJ