



# THE RUBRIC

STORIES OF MINISTRY

SAINT MARK'S EPISCOPAL CATHEDRAL, SEATTLE, WA

WINTER 2022, VOL. 79, NO. 1





# SAINT MARK'S EPISCOPAL CATHEDRAL

WELCOME  
INSPIRE  
TRANSFORM  
SERVE

*Wherever you are  
on your spiritual journey,  
you are welcome here.*

THE VERY REV. STEVEN L. THOMASON  
*Dean & Rector*

ADAM CONLEY  
*Editor*

GREGORY BLOCH  
*Design & Layout*

KEVIN JOHNSON  
*Photography*

*The Rubric* is a publication of Saint Mark's Cathedral, Seattle, which celebrates who we are as a community—as a parish, as a cathedral for the Diocese of Olympia, as Episcopalians, and as Christians.

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## GREETINGS *from the* DEAN



I want to especially highlight the photo collage on page 4, a few images from the Pageant of the Nativity which found

The shifts required of this cathedral community over the last two years have been substantial, largely driven by adaptations to address safety in light of the pandemic. I am so deeply gratified with the ways the community has embraced these challenges, with grace and good will, and an abiding concern for others. We have not done it perfectly; but we have done so faithfully, and I am heartened by the ways this cathedral is invigorated by it all. There is a sense of holding it all lightly, rather than clenching down on it, which leaves space for the Spirit to move in our midst.

Saint Mark's Cathedral is growing, not just in numerical analysis (which is delightfully the case), but more importantly in the ways we are willing to be stretched spiritually, to see the world with fresh eyes, to see ourselves as laborers willing to work for God's reign of justice in our time. To do so requires a willingness to confront our complicity with unjust systems, to lament the Church's role in perpetuating injustice, and to work for reform. The pages that follow offer a few snapshots of this work which involves repentance—a churchy word that simply means a willingness to do things differently. A turn into new ways of being. Saint Mark's Cathedral is striving to do just that, with God's help. Archbishop Skelton's article shares a portal into that work. It is indeed the work of transformation, which begins with us, and in turn the world.

expression again in December 2021 after a pandemic-caused hiatus. The children were giddy, the adults were joyful, the smiles behind masks were infectious. Pageants are an ancient way of not just telling the story but embodying it. The music stirs our souls and instructs us in the truth of the message, that God dwells in our midst, and is blessing us on the way. I think it was a turning point for this community. It was holy work.

And finally, I want to acknowledge and give thanks for all those who made financial gifts in 2021. The list of those generous souls, foundations and communities is included here in this first issue of the new year—more than 1000 names! Your gifts ensure the mission and ministries of this cathedral continue to flourish in Christ's name for the benefit of so many. You are truly stewards of the cathedral, and I am exceedingly grateful for all of you. It is my hope that you see your charitable giving—to Saint Mark's and elsewhere—as an act of generosity which brings you great joy, trusting that it becomes a sacramental gift in its own right, blessing you and others in common cause. Your gift is leaven for the Reign of God to break into this world just a bit more because of you. Thank you.

Yours faithfully,

The Very Rev. Steven L. Thomason  
*Dean & Rector*



## LITURGICAL SCHEDULE

\* indicates livestreamed service

### SUNDAYS

#### 8 A.M.

The Holy Eucharist

#### 9 A.M.

The Holy Eucharist

#### 11 A.M. \*

The Holy Eucharist

#### 4:30 P.M. \*

Choral Evensong  
(first Sunday of the month only)

#### 7 P.M.

Contemplative Eucharist

#### 9:30 P.M. \*

The Office of Compline  
broadcast on KING 98.1 FM, and  
livestreamed at [saintmarks.org](http://saintmarks.org)  
and on Facebook & Youtube

### WEEKDAYS

#### MONDAY-FRIDAY, 6:30 P.M.

Evening Prayer

On Tuesdays only: in person in  
Thomson Chapel

Other days: online via Zoom

#### MONDAY, 6:30 P.M.

Cathedral Yoga

in person in the cathedral nave

#### WEDNESDAY, 8:30 A.M.

Morning Prayer via Zoom

#### THURSDAY, 7 A.M.

1<sup>st</sup> & 3<sup>rd</sup> Thursdays: Holy Eucharist  
in person in Thomsen Chapel

2<sup>nd</sup>, 4<sup>th</sup>, & 5<sup>th</sup> Thursdays:

Morning Prayer via Zoom



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**ON THE COVER:** Dean Steve Thomason presided at the baptism of Soren Bhushan Sonawane and Shaila Marie Sonawane, the children of Ruth and Bhushan Sonawane, on January 9, 2022. Photo by Stuart Meeks.

**ABOVE:** The “gratitude installation” hung from the ceiling of the nave throughout October and November, 2021. Photo by Kevin Johnson.

# THE PAGEANT RETURNS!

On December 21, 2021, *The Pageant of the Nativity* returned to the cathedral nave after its hiatus last year. Elements of the staging were adapted for the sake of safety—for example, roles that required close contact were portrayed by family groups. The music of the 2021 Pageant had an early American theme, and the setting suggested the greenery of the Pacific Northwest, placing the sacred story in the context of this continent and our own region. All photos by Kevin Johnson.





## LITURGICAL LIVING

This is the sixth installment in a series of Liturgical Living articles exploring how the sacraments impact daily life. What does it mean to say Christians are transformed by the sacraments? In this issue we consider the question in a reflection on the Rite of Reconciliation by The Most Rev. Melissa M. Skelton, Assisting Bishop in the Diocese of Olympia and former Bishop of the Anglican Diocese of New Westminster and Metropolitan of the Ecclesiastical Province of British Columbia.

# Sacraments as *Transformation:* The Rite of Reconciliation

by The Most Rev. Melissa M. Skelton

**Scene 1:** Chelsea was a new parishioner at St. Matthew's Church. From a non-denominational Evangelical background, she had left her church one year before, frustrated with some of the church's approach to the Bible along with the lack of opportunity she had as a woman to exercise leadership in the church. When the rector at St. Matthew's met with her to get to know her better, Chelsea talked about her frustrations with her former church and about significant brokenness in her family of origin. Chelsea was a talented young woman who was angry at the Church and burdened by unresolved relational issues. And, significantly, she was carrying guilt about her part in both situations.

**Scene 2:** During Lent a parish teaching team taught a multi-session course in forgiveness in the parish. The team began the first class with this invitation: "Turn to the person next to you and, if you're willing, describe some situation in which forgiveness is important, even vital, to you." The room immediately was abuzz. No shyness, no misgivings about sharing, no holding back. Every person was carrying some situation that called out for forgiveness—forgiveness of self, forgiveness of others, the yearning for a sense of God's forgiveness.

I describe a person I am calling Chelsea along with the strong response a parish team got to their warm-



Photo by Randy Murray via Wikimedia Commons, CC BY-SA 4.0

up question on a class in forgiveness for this reason: People like Chelsea and many, many others find the importance of forgiveness and the availability of the Rite of Reconciliation not only valuable, but in some cases, transformative in their relationship to themselves, to others and to God.

The Rite of Reconciliation, like all sacraments, is the Church's ongoing enactment of Jesus' ministry. This

means that the Rite of Reconciliation brings Jesus' ministry of forgiveness into the here and now among you and me. This is no small matter, for, as I've said, many people need, even crave, to forgive, to be forgiven and to be assured that the God we worship and adore is a forgiving God who invites us into the new lives that forgiveness can create.

Here are some important things to know about The Rite of Reconciliation as it is practiced in the Episcopal Church (and I would add The Anglican Church of Canada where I served as Bishop and then Archbishop):

- ◆ The Rite of Reconciliation is available to anyone at any time. The rite is meant to be a part of a healthy spiritual life, one in which someone seeks to understand their shortcomings, stumbling's, and the barriers they erect between themselves and God and between themselves and others and seeks to find a new life despite and because of these very things. In the Canadian *Book of Alternative Services*, the Rite of Reconciliation is

grouped with the liturgy for Baptism, making the point that this rite is an ongoing part of Baptismal living.

- ◆ The Rite of Reconciliation is a dialogue before God, with penitent and confessor both acutely aware of their own humanity and of their own need for forgiveness. In one of the two forms offered in the U.S. *Book of Common Prayer*, the rite ends with the Confessor saying, "Go in peace, and pray for me, a sinner."
- ◆ The Rite of Reconciliation understands forgiveness as big, important, and interrelated within itself. The

**“THE RITE OF RECONCILIATION, LIKE ALL SACRAMENTS, IS THE CHURCH’S ONGOING ENACTMENT OF JESUS’ MINISTRY.”**

—The Most Rev. Melissa M. Skelton

rite ties together the forgiveness of God, the forgiveness we seek for ourselves, and our ability to forgive others, all with the aim of the reclamation of our liberty as children of God, the ongoing amendment of our lives, and the restoration of our relationship with ourselves, with others, and with God.

- ◆ And finally, the Rite of Reconciliation requires preparation. Those who engage in the rite as penitents will benefit the most from the experience by doing careful preparation. This might take the form of journaling with questions such as: “What at this time of my life do I see as the most important impediment in my relationship to God and to others, especially others who are closest at hand in my life?” or “What is a weight on my heart at this time of my life?” The penitent will also need to familiarize themselves with the two options for the Rite of Reconciliation in the *Book of Common Prayer* (p. 447–452) and choose which Rite they feel most drawn to.

While the specifics of any confession heard by a priest are confidential, what I can tell you about my experience of hearing confessions and of making my own confession is that those who do so seem to leave the room in a different state than when they entered. They are somehow less burdened, more relaxed, and clearer about the kind of life they, with God's help, want for themselves.

◆

◀ Flowers by Ray Miller for All Saints' Day 2021. Photo by Kevin Johnson.



# Letter from El Salvador

*Elizabeth Hawkins reflects on life and lessons after two years in San Salvador*

by Elizabeth Hawkins

I MOVED to El Salvador to research why so many Salvadorans risk their lives to immigrate to the United States. I also carried with me some deeper questions, like, “Where is God when bad things happen?” I remember wrestling with this question with Saint Mark’s 20s/30s at our first “Questioning Together” event in August 2018. It is a perennial question for life’s challenging realities and seasons.

In my former career working with asylum seekers, I heard story after story about the “bad things” that had happened and continue to happen in countries like El Salvador. My clients had fled persecution, poverty, and violence only to confront more “bad things” after they arrived in the ostensible safety of the United States: injustices in immigration court, abuses at the detention center, victimization, discrimination, and other forms of trauma. As a U.S. citizen and an

attorney tasked with defending their rights, these were even more painful for me to hear about.

After more than two years in San Salvador, I feel relatively safe living here. I’m fortunate to live on a quiet street with no known gang presence. The Salvadorans I know are kind, generous, supportive, and caring. Yet the ability to live here safely is a privilege, as is the U.S. passport that recently allowed me to fly home to Seattle with my baby daughter Bianca to visit my family (and introduce her to Saint Marks!).

My time in El Salvador has helped me understand why deterrence doesn’t work: no matter how dangerous and difficult it becomes to cross the U.S.-Mexico border, Salvadorans will continue to try until conditions improve at home. Virtually every Salvadoran knows at least one person who has successfully made it to the United States and made a life there. San



Salvador is full of U.S.-based companies—McDonald’s, Wendy’s, Starbucks—but even though the prices are similar, their employees earn the Salvadoran minimum wage, which is less than \$400 per month. Job opportunities are limited, especially outside the capital, and many people feel that their only possibility for advancement is to migrate.





◀ On Wednesday, February 9, a special hybrid forum in Bloedel Hall and via Zoom introduced the community of Saint Mark's to the Salah family—matriarch Raizi, her sons Zobair and Suleiman, daughter-in-law Rohanya, and grandson Harris. All of them left Afghanistan on short notice in August of 2021, and Saint Mark's is supporting them as they begin their new lives in Seattle. At the forum, representatives of the cathedral's quilt ministry presented a quilt to each member of the family.

I know a young man who works as a gardener. He had to drop out of high school because of the gang presence at his public school. When his employer moved about ten minutes away, he thought about quitting his job rather than riding his motorcycle to a different neighborhood every day. Crossing the “invisible borders” between gang territories can be deadly, especially for young men who could be suspected of affiliation with a rival gang. When even driving across town feels like a matter of life and death, the dangerous journey to the United States—with the potential payoff of a safer, more prosperous life—doesn't seem like such an extreme risk. And every person who makes that journey hopes and prays that they will be one of the few who make it.

Every afternoon, as Bianca's nanny says goodbye on her way out the door, she follows it up with, “See you tomorrow, God willing!” God is frequently mentioned in Salvadoran

**“WHEN EVEN DRIVING ACROSS TOWN FEELS LIKE A MATTER OF LIFE AND DEATH, THE DANGEROUS JOURNEY TO THE UNITED STATES DOESN'T SEEM LIKE SUCH AN EXTREME RISK.”**

—Elizabeth Hawkins

conversation. When something good happens, “God is good,” and in the face of uncertainty, “only God knows” what will happen. This made me feel awkward at first, but I have begun to assimilate. In Seattle, I would never have responded to the question “How are you?” as I often do now with “I'm fine, thanks be to God!”

Father Dean Brackley, a Jesuit priest who left a comfortable life in the U.S. to spend his last decades in El Salvador, wrote that middle-class Americans “pay too high a price for our freedoms and economic security. While they allow us to pursue our personal life-projects, they generate a spirit of go-it-alone individualism. They separate us from each other. More serious

still, they distance us from the poor and their daily struggle for life.”

I still can't believe in a God who manipulates earthly events to decide who will be granted asylum and who will be deported (or whether I will have child-care from one day to the next). But I have come to appreciate these daily reminders of how much of life is outside of my control and of God's presence in both the good and the bad. ♦

reminders of how much of life is outside of my control and of God's presence in both the good and the bad. ♦

**Elizabeth Hawkins** has been a member of Saint Marks since 2006. After practicing immigration law in Seattle, she moved to El Salvador in June 2019. In 2021, Saint Marks received a Global Mission Grant from the Diocese of Olympia to support Elizabeth's work with Fundación Cristosal in San Salvador. Elizabeth is currently the Interim Director of Programa Velasco, an organization working to educate and empower children and women entrepreneurs in El Salvador to build strong families and create better futures.



# SEEING COLOR

by The Rev. Canon Eliacín Rosario-Cruz

**S**OMETIMES, when the subject of race is being discussed, well-intended Episcopalians say things to me like, “I’ve never noticed that you were a person of color, Father, you’re just a priest to me.”

Mind you, I am not a person who is easy to miss. I take up my fair share of space in a room as someone who lives his faith in a large brown body.

To be precise, I am a priest, a pastor, and a person of color. I am Afro-Caribbean, Latinx, and Puerto Rican.

I am a person of color ordained to the Holy Order of Priesthood in the Episcopal Church.

As a priest, I am blessed to wear many beautifully colorful liturgical vestments. At the end of every service, with the other ministers, I find my way to the sacristy, take my vestments off, and hang them carefully until the next service. However, something I cannot do as a person of color is divest from my skin, or its color, or what it means to be a person of color in our society. Many parishioners and many of my peers in ministry have the privilege of not engaging on matters of race. I do not share that privilege, because for me, the question of race is vital. As a person who inhabits a body of color, my life in the



world and my ministry in the church quite literally depend on it.

It saddens me that comments about not noticing people of color can occur in a church community where colors are both seen and celebrated all year-round. Episcopalians have a keen eye to differentiate blue from purple in Advent, while noting that Gaudete, the third Sunday in Advent, is precisely rose, not pink. Imagine the upheaval if the presider wore red vestments on the Feast of the Baptism of our Lord, or green on Pentecost Sunday!

We Episcopalians have keen eyes for color.

People of color, like Episcopalians, are adept at noticing and discerning if a space is safe, welcoming, and affirming of differences. In the summer of 2020, a priest colleague in another state asked me to give him my feedback on his church statement about Black Lives Matter. The statement was well-crafted, and it was evident that those who wrote it had put time and effort into an intentional message about their support of Black lives.

I did not have any feedback for my colleague concerning the document’s content. However, I had some questions

*continued on p. 12*

# PHOTO ROUNDUP:

## *Special Moments in the Life of the Cathedral Community*

### **THE “O” ANTIPHONS LITURGY:**

*A highlight of the liturgical life of Saint Mark’s Cathedral, the “O” Antiphons service returned with an in-person congregation on November 28, 2021.*



### **CHRISTMAS EVE:**

*The four services across Christmas Eve and Christmas Day saw over 900 people attend in person, plus hundreds more via livestream. Although pre-registration had ended for most liturgies at this time, it was reinstated for these large services, and proof of vaccination or recent negative COVID test were required for in-person attendance.*



### **DR. ZANAIDA STEWARD ROBLES:**

*As part of the cathedral’s commitment to racial justice, the music department, under the leadership of Canon Michael Kleinschmidt, considered many ways to diversify its repertoire and push back against patterns of exclusion. One aspect of that work was the commissioning of a new anthem especially for the “O” Antiphons liturgy. Dr. Zanaida Robles was selected for the commission, and the work she composed, titled “Ecstatic Expectancy,” was enthusiastically embraced by the Cathedral Choir and the congregation alike. Dr. Robles traveled to Seattle to be present for the premiere.*





**DR. CAREY ANDERSON OF FIRST A.M.E.:**

On Sunday, November 21, 2021, Dr. Carey Anderson, the pastor of the First African Methodist Episcopal Church, our neighbors on Capitol Hill, preached at the 9 and 11 a.m. morning services. Between services, he and Dean Steve Thomason presented a "Friends Talking" forum in Bloedel Hall.



**THE CATHEDRAL GARDEN MINISTRY:**

The Cathedral Garden Ministry meets monthly to maintain the beautiful grounds around the cathedral property.



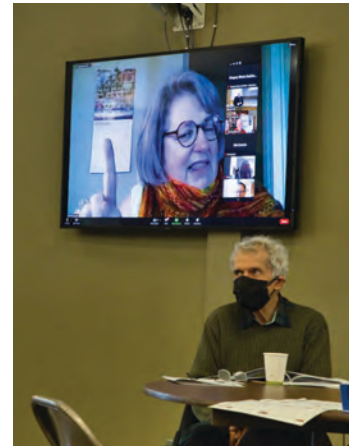
**THE GRATITUDE INSTALLATION:**

Coinciding with the annual stardship campaign in the fall of 2021, a striking installation, representing abundant "showers of blessings," was conceived and installed by Jo Ann Bailey and Facilities Manager David Wagner. Colored LED lights allowed the colors and mood to shift each week. (See another view, p. 3.)



**ANNUAL PARISH MEETING & ELECTIONS:**

On February 6, 2022, the members and leadership of Saint Mark's gathered in person and online for its annual meeting. This was an opportunity to conduct cathedral business and hear reports about the previous year, but in addition—this year more than ever—to celebrate the life of this vibrant community. **TOP:** Nominating Committee chair Julia Logan addressed both the in-person and online attendees. **MIDDLE, LEFT:** At the meeting, the Dean appointed Emily Meeks as Senior Warden. **MIDDLE RIGHT & BOTTOM:** Virginia Lenker and Molly Henderson, both joining remotely, were presented with the Pro Christo et Ecclesia award for their years of faithful service to the community.





## Seeing Color, continued from p. 9

about what the congregation intended to do with the statement.

Was it a statement written for those inside the institution? Or was it written to invite others into a safe space? In which other ways would Black folks and other people of color know that their lives matter once they cross the doors into the church building?

These are questions that I bring with me and that I invite us all at Saint Mark's to consider as we explore and engage with the Statement of Lament and Commitment to Action adopted by the vestry earlier this year. The statement was not crafted merely to live on paper or to virtue signal on our website. It emerged from a deliberate,

mindful, and soulful desire for introspection, self-awareness, repentance, healing, and liberation. Saint Mark's leadership and its community are committing to live into the truths discerned and declared in the statement. The work will require time, vulnerability, patience, courage, grace, and grit. We have decided that we will not simply develop markers of ministry success based on the statement. It is not about adding more justice-related ministries or counting activities. The summons is for transformation.

My participation in this work is full-hearted, dare I say, full-bodied. After all, as a priest, healing and liberation are part of my call. I am also called to fully embrace and celebrate my life and the gifts I bring to the church and the world as a person of color. ♦

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# SANCTUARY UPDATE

**A**T A PRESS conference at Saint Mark's Cathedral on December 20, 2021, Jaime Rubio announced that his immigration case was reopened. The writ of deportation is paused now, while his case works its way through the system. With this change, he is finally able to move freely outside the boundary of the cathedral campus after nearly three years in Sanctuary. The first thing on his to-do list? "Going to Volunteer Park with my son," he said. "For so long a place that was only a few minutes away seemed like it was a world away. I walked differently that day. My shoulders were back, my head held high, and the cold winter breeze refreshed my lungs and my soul."

In January 2022, Jaime's case was moved from Texas to Seattle, which is a positive development. As he awaits a court date, he is volunteering with Rebuilding Together Seattle, a local non-profit that makes home repairs. Jaime hopes to eventually reopen his construction business, but in the meantime, he has applied for a work permit and is planning his move from the Saint Mark's campus with his family. The Rubios consider themselves very much a part of Saint Mark's and are grateful for continued prayers and support. ♦



▲ With the threat of immediate deportation lifted, the whole Rubio family was able to participate in Seattle's Martin Luther King Jr. Day March and Rally with a group from Saint Mark's on January 17, 2022. Photo courtesy of Jaime Rubio.





United Nations  
Climate Change



UN CLIMATE CHANGE  
CONFERENCE UK 2021  
IN PARTNERSHIP WITH ITALY

# THE COP26 EXPERIENCE



Photo by Dean Calma/IEAE via Wikimedia Commons, CC BY 2.0

## *Healthy Skepticism and Abiding Faith— Memorable Moments and a Call to Action*

by Dr. Lisa Graumlich

I am a climate scientist and a person of deep faith. For most of my life, my life as a professor and my life as an Episcopalian did not overlap. All that has changed. As the climate emergency became more urgent, I found ways to bring my scientific expertise into Saint Mark's Creation Care Ministry. However, as someone who built her career on "thinking globally," I understand that our local efforts to address climate change need to be combined by international efforts at the highest levels. That's why I was thrilled when I was appointed to the Presiding Bishop's delegation to the 26th United Nations Conference of the Parties (COP26), widely known simply as the Glasgow Climate Conference.

COP26 sought to forge agreement among the countries of world to set voluntary goals aimed at limiting global warming to 1.5 degrees Celsius above pre-industrial levels. This would mitigate the most catastrophic effects of warming temperatures, including rising sea levels, more frequent and extreme droughts, storms and wildfires. As one of 24 members of Presiding Bishop's delegation, I participated virtually in the Conference, watching leaders state their cases in plenary sessions, observing real time negotiations, and participating in civil society events in which people from around the world shared knowledge about local impacts of climate change and discussed strategies to adapt to and mitigate those changes.

I've been to my share of scientific conferences. Never have I been so moved and motivated by what I saw at COP26.

### HOW IT STARTED: AN INSPIRING OPENING

The opening plenaries on November 6 were inspiring, especially hearing the voices of Indigenous youth. There were so many: on the opening day, Ms. Elizabeth Wathui of Kenya described the devastation of drought on the people of Kenya, citing a figure of 2 million people currently facing climate-related starvation. By 2050, climate impacts are expected to displace 86 million people in Sub-Saharan Africa.



▲ A view of a Zoom call with the Episcopal Church’s delegation to the U.N. climate change conference in November, 2021. Saint Mark’s member Dr. Lisa Graumlich is in the second column, in the second square from the bottom.

The challenges faced by small island nations were on everyone’s mind, and Barbados Prime Minister Mia Mottley pointed to the contrast between the vulnerability of poorer nations as compared to more wealthy countries. For example, the 2021 floods in Germany caused extensive damage and loss of life, but the storms barely impacted the overall economy: less than 1% of Gross Domestic Product (GDP) was lost. Contrast that with the 2017 Atlantic hurricane season when two Category 5 hurricanes pummeled Caribbean islands in two weeks. The island nation of Dominica lost 226% of its GDP in 4 hours. The impacted islands have yet to recover full power and critical infrastructure.

The deep irony was not lost on anyone who heard these speeches. The nations that are least responsible for

emitting greenhouse gases are suffering the most and bearing the greatest financial burdens. Prime Minister Mottley argued that this is like asking victims of car accidents to pay for the actions of the drivers who caused the accident. In her words, “It is unjust, immoral and wrong.”

All of us on the Presiding Bishop’s Delegation found ourselves deeply moved as the days wore on and more and more examples of climate injustice were brought to light. We sought ways to elevate the voices of those most impacted and to work with other faith-based groups to call attention to the injustice of climate change. The faith community has a particularly important opportunity here because we understand how creation care is fundamentally linked to environmental justice.

### HOW IT ENDED: PROMISES MADE, BUT MUCH LEFT TO DO

The press and pundits have given COP26 mixed reviews. At the closing, U.S. Special Presidential Envoy for Climate John Kerry gave a masterful and upbeat summary: “We are in fact closer than we have ever been before to avoiding climate chaos.” His cautious optimism hinges on the fact that most large, developed countries announced significant commitments to reduce carbon emissions, as did several mid-size countries. On the other hand, some major carbon-emitting economies only tweaked their 2030 targets (China and Russia), or did not improve them (Indonesia), or weakened them (Brazil and Mexico).

On a positive note, nations made new pledges to reduce methane gas



pollution, reduce deforestation, and move away from coal. Finance for adaptation for those countries least equipped to address climate impacts emerged as a critical issue. This is in part because developed countries have yet to live up to previous COP pledges of \$100 billion annually in support to developing countries. At COP26 there was a call for strengthening the process for bringing public and private funds to bear on adaptation finance. Several financial consortia each made trillion dollar plus pledges of support.

### BUT IT'S NOT REALLY OVER: TIME FOR ACTION

Climate scientists like myself, along with legal experts and activists, have argued that the COP26 final deal resulted in incremental progress inadequate to fully address the climate crisis. The frustration was echoed by young leaders, notably Chief Negotiator for Panama Juan Carlos Monterrey Gomez speaking for Panama at the final plenary session: “1.5 degrees is not a choice. It is a necessity. It is a moral

obligation. It is a lifeline. And in order to do that, fossil fuels must be kept in the ground. So, Mr. President, let's keep them in the ground.”

The COP is an ongoing process of international negotiation. I have sym-

tion. He urged them: “Never give up. Never retreat. Keep pushing forward.”

At times, I admit to feeling overwhelmed by the daunting challenges we face. At those times, I would recall the words of The Rt. Rev. Marc

Andrus, Episcopal Bishop of California and the leader of our delegation, who comments, “I am hopeful not because of the headline announcements, but because of this great delegation, which has joined ecumenical, interfaith and civil society allies in calling for justice.

We strive for the more excellent way, the way of faith, hope and love, and our hope is well founded, for love never fails.”

The push to move forward faster is propelled by youth and young adults. I urge you to read the blog post written by Ms. Solveigh Barney, a student at Macalester College, for the website of the Creation Care ministries of the Episcopal Church.<sup>1</sup> She concludes:

*“I am afraid to witness the catastrophic events of the future if we don't act now.... I know this is a dire narrative, but young people are frustrated. We wish people could just realize that our planet and very existence are at a breaking point. But not all of us have lost hope. We keep on fighting, for this is not the end, but it is the beginning.”*

I share Solveigh's urgency. I look forward to our ongoing conversations about how we at Saint Mark's are called to action to achieve the ambitious but achievable goal of stabilizing the climate crisis. ♦

**“I'VE BEEN TO MY SHARE OF  
SCIENTIFIC CONFERENCES.  
NEVER HAVE I BEEN SO MOVED  
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—Dr. Lisa Graumlich

pathy for those who see it as a terrible process, but, for the moment, it's the only one we have. In Paris in 2015, the COP made a significant shift in strategies—from a (unenforceable) top-down model to limit total global emissions, to an agreement in which each nation sets its own ambitious voluntary targets (i.e., “National Determined Contributions” or NDCs). This is a tricky area for policy because the NDCs are non-binding national plans subject to approval by each nation's government. This was a huge step. However, as we have seen in our nation's capital, there is a gap between our highest aspirations and our ability to pass legislation that will move us toward the 1.5 degree goal. My own hope for progress comes from the proliferation of climate action plans at state and local levels that are setting aggressive goals and following through with investments in infrastructure and incentives.

As people of faith we are called to join what U.N. Secretary-General António Guterres referred to in his closing remarks as the “climate action army.” Guterres acknowledged the power of activists to propel governments and companies beyond words and into ac-



▲ Photo by Kelly Lundquist

1. <https://www.episcopalchurch.org/ecojustice/at-a-breaking-point-a-youth-perspective-on-crisis-and-hope-at-cop26/>

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## ALL-BACH ON THE FLENTROP ORGAN WITH ALEXANDER WEIMANN



**Third try's the charm!** Alexander Weimann, Music Director of the Seattle Baroque Orchestra, will finally journey from his home in Canada to play the mighty Flentrop organ in a long-awaited performance that was first planned for the summer of 2020, then rescheduled for 2021, and now at last taking place on May 13, 2022. The German-born musician will perform much-beloved works from the vast repertoire of Bach's compositions for organ, and will also offer brief improvisations much like Bach himself. This recital is co-sponsored by Early Music Seattle and the Seattle Chapter of the American Guild of Organists. Learn more and purchase tickets (for in-person or online attendance) at: [saintmarks.org/concerts](https://saintmarks.org/concerts)





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STORIES OF MINISTRY

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SPRING 2022, VOL. 79, NO. 2







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*The Rubric* is a publication of Saint Mark's Cathedral, Seattle, which celebrates who we are as a community—as a parish, as a cathedral for the Diocese of Olympia, as Episcopalians, and as Christians.

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## GREETINGS *from the* DEAN

**T**HIS issue of *The Rubric* has a lot of “movement” in it. The trajectory of Christian life is one of movement, of being catalyzed by the Spirit of God in a particular time and place where we “live and move and have our being,” as the Book of Acts says. Christian community is similarly kinetic, flowing like a river into which new folks step, becoming part of the beloved community for a time. Others journey to new places, new ways of being in the Body of Christ. This issue bears witness to this movement, this active life in Christ. The community is enriched by all who walk this way in their own time.

The cover photo, taken from this year's Easter Vigil as Bishop Rickel lights new fire, attests to this truth: people gather in a particular time under the great canopy of the cathedral ceiling—repurposed Douglas fir timbers used by our forebears as form boards to pour the concrete walls of the cathedral. These beams hold sacred the stories of all who have worshipped here for nearly a century now. They watch over us, in our time too, as we move beneath them in the liturgical dance of life. Our stories are gathered into the whole, as will those who come after us.

For 15 years, Bishop Rickel has guided and served our diocese, and this cathedral community, with grace and good will. His servant's heart has inspired many of us, and we are the richer for his presence. I am grateful for him and his ministry in ways I cannot fully describe. This cathedral community will celebrate his ministry and honor Marti and him at a special Choral Evensong and Reception on Sunday, November 20, 4:30 p.m. I hope you



will plan to attend as we bless them in their leave-taking.

Bishop Rickel is a pilgrim at heart — that is, he knows the value and meaning of pilgrimage. He lives it. The

Christian life is perhaps best understood as a pilgrimage, a journey that involves seeking, wandering, being in community, leaving and arriving, even at times exile—all in order to find the resurrected self, the true self. Importantly, the experience affords a deepened spirit not just for the individual pilgrim, but for the community in which they live and move. The spiritual life of the congregation is enriched when we engage this ancient way of being.

For several years, Saint Mark's Cathedral has named “making pilgrimage” as one of its stated spiritual practices. Canon Daugherty speaks to this in her centerpiece article. Pilgrimage teaches the paradoxical lesson that it is not that Christ is found preferentially in the foreign place of pilgrimage, but that Christ is found precisely wherever we choose to awaken to his presence, and this is the heart of the spiritual practice. The rhythms of life change, here and now, in this place. I am grateful to be on the journey with you, and I look forward to how the Spirit will move in our midst in the months and years to come.

Blessings and peace,

The Very Rev. Steven L. Thomason  
*Dean & Rector*



## LITURGICAL SCHEDULE

\* indicates livestreamed service

### SUNDAYS

#### 8 A.M.

The Holy Eucharist

#### 9 A.M.

The Holy Eucharist

#### 11 A.M. \*

The Holy Eucharist

#### 4:30 P.M. \*

Choral Evensong  
(first Sunday of the month, Oct.–June)

#### 7 P.M.

Contemplative Eucharist

#### 9:30 P.M. \*

The Office of Compline  
broadcast on KING 98.1 FM, and  
livestreamed at saintmarks.org  
and on Facebook & Youtube

### WEEKDAYS

#### MONDAY–FRIDAY, 6 P.M.

Evening Prayer

*On Wednesdays only: in person in  
Thomson Chapel*

*Other days: online via Zoom*

#### MONDAY, 6:30 P.M.

Cathedral Yoga

*in person in the cathedral nave*

#### WEDNESDAY, 8:30 A.M.

Morning Prayer *via Zoom*

#### THURSDAY, 7 A.M.

*1<sup>st</sup> & 3<sup>rd</sup> Thursdays: The Holy Eucharist  
in person in Thomsen Chapel*

*2<sup>nd</sup>, 4<sup>th</sup> & 5<sup>th</sup> Thursdays:*

*Morning Prayer via Zoom*



## SPRING 2022

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**ON THE COVER:** Bishop Greg Rickel kindles the New Fire at the opening of the Easter Vigil liturgy, April 16, 2022. Photo by Michael Perera.

**ABOVE:** Dean Steve Thomason in conversation with Rabbi Daniel Weiner of Temple De Hirsch Sinai during his visit on May 22, 2022. Rabbi Weiner also preached a guest sermon that morning. Photo by Kevin Johnson.



# THE RETURN OF CATHEDRAL DAY

Cathedral Day is a celebration of the community of the Diocese of Olympia—a “family reunion” for Episcopalians from across western Washington. Both Cathedral Day 2020 and Cathedral Day 2021 were cancelled due to the pandemic, but Cathedral Day returned on May 7, 2022, with all the fun and fellowship of this beloved tradition.

The day began with a festive liturgy at which over fifty candidates received the rites of Confirmation, Reception, or Reaffirmation of Baptismal Vows. Then the celebration continued outside with activities for all ages, a food truck lunch, and an opportunity to connect with Episcopalians from across Western Washington.

Mark your calendar for next year’s Cathedral Day: Saturday, April 22, 2023!

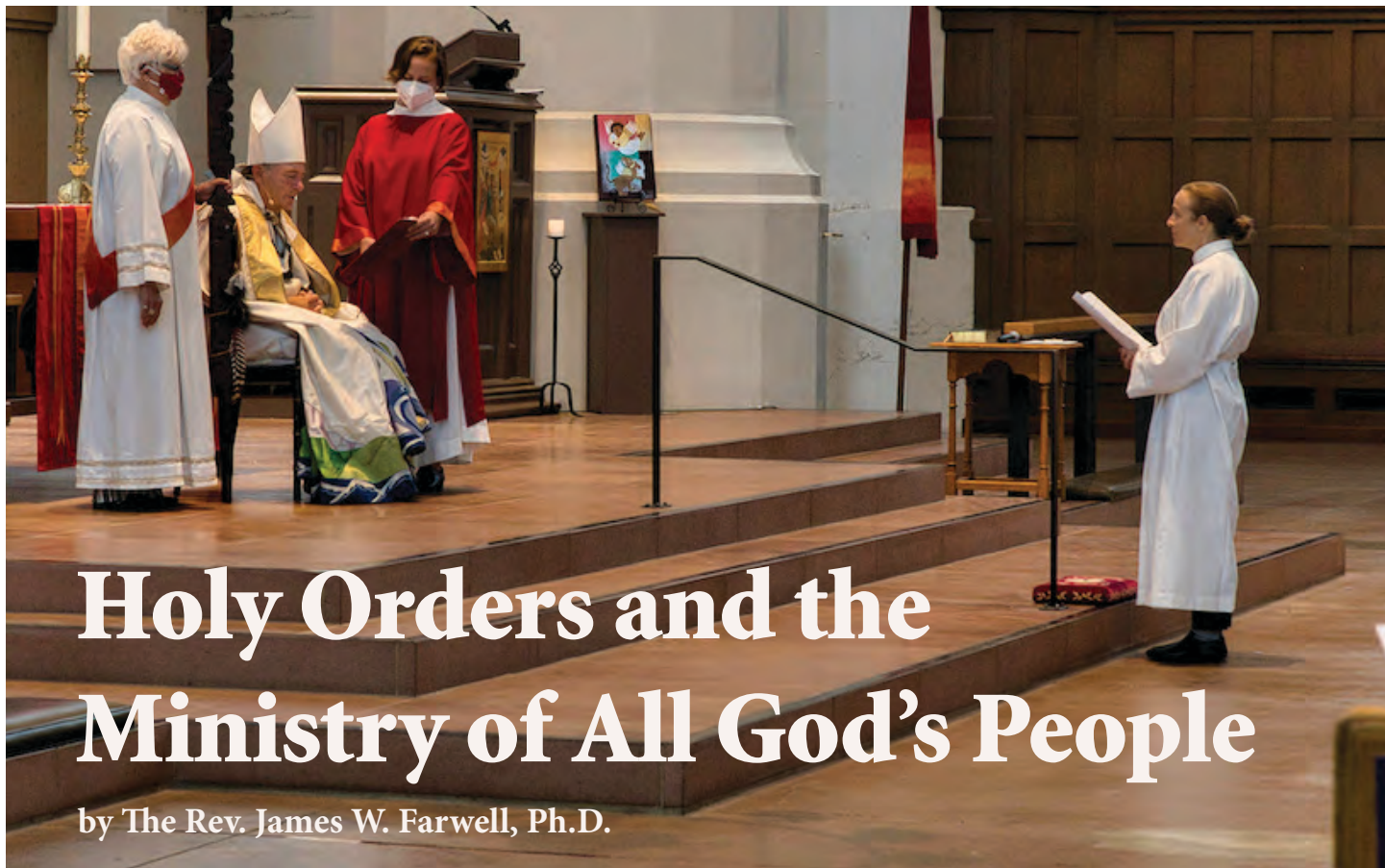
Photos by Greg Hester and Kevin Johnson





## LITURGICAL LIVING

This is the seventh and final installment in a series of Liturgical Living articles exploring how the sacraments impact daily life. What does it mean to say Christians are transformed by the sacraments?



# Holy Orders and the Ministry of All God's People

by The Rev. James W. Farwell, Ph.D.

**T**O EXPLORE ordination might at first seem outside the scope of this series, “Liturgical Living,” which has been exploring the sacramental and liturgical life of all Christians.

A lay person might think: “well, this essay is not about me or my life or ministry, because I am not ordained.” Nothing, however, could be farther from truth.

**The orders of bishop, priest, and deacon, have everything to do with the ministry of the whole church through each and all of its members.** When the baptized see those who are ordained, gathering the assembly around Book and Font and Table, we are seeing mirrors of ourselves and a call to the very same ministry in the world.

To understand this, let's start with the vision of the Church in Scripture. The Church is a priestly people (1 Peter 2:9) because we are, by baptism, united and incorporated into the mystery of Christ's own life (Romans 6:1-7; Colossians 3). The Church is also a unity of differ-

▲ Bishop Greg Rickel presides at the ordination of Saint Mark's curate, The Rev. Linzi Stahlecker, June 29, 2022. Photo by Kevin Johnson.

ent gifts and orders, as the prayer book acknowledges in its ordination rite (1 Corinthians 12). We are all, together in this differentiated unity, *ministers*: “lay persons, bishops, priests, and deacons” (BCP 1979, 855). So when we talk about ministry, we are talking first about the whole Church, a priestly people participating in the very ministry of Christ through our baptism, sustained by his life in the Holy Eucharist.

With this in mind, look at the ordination rites in the Book of Common Prayer (BCP, 510–547). The opening Collect for each one says, “O God of unchangeable power and eternal light: look favorably upon your whole Church... let the whole world see and know that things which were cast down are being raised up...” (BCP, 515). There is not a word in that opening Collect for ordinations about bishops, priests, or deacons; it is about the Church. Or consider the prayers of consecration—

before we ask the Spirit to empower the one being ordained, we first acknowledge in each prayer God's gift of Christ and God's call to the Church, and of the church's ministry to the world. Take a look there in the Prayer Book, on pages 520, 533, and 544. When we ordain persons to these orders, it is not about the ordinands; it is about the Church and its ministry.

The bishop teaching and exercising oversight in care of the whole diocese... the priest pastoring and teaching and gathering the assembly week in and week out... the deacon calling the church to service—their entire purpose is to embody before the assembly the tasks to which the entire Church is called in its ministry in the world. We, the Church, are stewardly overseers of creation (as bishops are for the Church), teachers and proclaimers of the unstoppable love of God and celebrants of the Incarnation (as priests are for the Church), servants of those in need (as deacons are before the Church). These are the tasks of the Church as it participates in the mission of God for the world.

So, if we begin in the right place, recognizing that ordination is about the Church, then we see that a bishop, priest, or deacon is a kind of walking, breathing mirror of

the identity of all the baptized. When we gather around the Book, the Font, and the Table with those who lead in orders, we see in their leadership our own leadership. By our baptism we are the stewards, the priests, the servants of the world in the name of God.

We can think of all this from a sacramental point of view—sacraments within sacraments. Christ, the sacrament of God's grace toward the world and our encounter with God... the Church, a sacrament of Christ... *water, oil, bread and wine*, the sacraments that celebrate his presence among us... and, in the midst of the assembly sustained by those sacraments, are those in orders who offer their lives to all the baptized as symbols of the ministry that belongs, ultimately, to us all.

We will succeed in this work by God's grace, and we will fail in this work, confessing and being renewed again by God's grace. But this is the work in which those in orders lead us as we proclaim to the world the One "who loved us and gave himself up for us, a fragrant offering and sacrifice to God" (Ephesians 5:2). ♦

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**The Rev. James W. Farwell, Ph.D.**, is Professor of Theology and Liturgy at Virginia Theological Seminary

**“WHEN WE ORDAIN PERSONS TO THESE ORDERS, IT IS NOT ABOUT THE ORDINANDS; IT IS ABOUT THE CHURCH AND ITS MINISTRY.”**





# Courageous Hope

## in the Wake of More Gun Violence

Excerpts from a sermon delivered on May 29, 2022, in response to gun violence inflicting mass casualties in Buffalo, New York and Uvalde, Texas, by **The Very Rev. Steven L. Thomason**, Dean and Rector of Saint Mark's Cathedral.

[...] I do not believe that doing nothing is an option for people of faith. We have something to say and do in light of the evil that lurks in our midst, so while I have nothing to offer that will inoculate you from the pain in this moment, I do want to say a few things about what can be done that will help us find our way, and I believe with all my heart that these endeavors are worthy of this moment.

Much has been said this week about the role of prayer in the wake of such tragedies. Some castigate prayer as a cop-out, as doing nothing substantive. Folks, prayer is hard work if we take it seriously—it requires time and intention, it requires vulnerability because we are asking God to inhabit the space of our soul wounds, it requires courage to ask God to change us and to change the world, it requires energy to be inspired to work for change with God. Prayer is not an excuse to do nothing; it is aligning ourselves with the Source of Love that we so desperately need in this broken hurting world. [...]

Second, there is a form of prayer that has been largely lost in modernity, but the provocative and powerful role it can play in our lives, especially in times such as this, is an important one to reclaim. Lament is a form of prayer that may seem on the surface to be simply an expression of sorrow, or perhaps anger, but it takes those emotions

that weigh on the heart in times of loss and orients them to God. Lament is a way of being honest with God, with ourselves and others.

Lament insists that things are not as they should be and can be changed. Lament emboldens us to the possibility of another way, but lament does not deny the harsh reality of what is. [...] And let's be clear, friends, God can handle whatever we have to say in our prayers.

Thirdly, I want to say something about what we as people of faith must consider doing if this violence is to end.

And here I am going to meddle in the political milieu of

feckless politicians whose hands are stained with the blood of innocent children once more. No number of red herrings about mental illness or arming teachers will sway me from the conviction that assault-style weapons have no place in the hands of civilians, and they should be banned. Here are three reasons why:

First, the Sixth Commandment (thou shalt not murder) takes precedence over the Second Amendment. I understand the purpose of the right to bear arms, born in late 18th Century America, as the new nation faced

the real threat of the British re-invading, which necessitated muskets in the hands of its citizens who stood ready as militia when needed. The US Constitution is a living document (amendments have ended slavery and given women suffrage), and the second amendment is not beyond reproach or potential revision or reinterpretation, even if that may be political pie-in-the-sky at this time. The authors of the Bill of Rights did not envision assault rifles with large magazines capable of killing dozens of fellow citizens, including our children, in a matter of seconds.



*continued on p. 10*

# TOURIST OR PILGRIM?

by The Rev. Canon Jennifer King Daugherty

**O**N THE first morning of my pilgrimage to the Holy Land in 2019, our group traveled from a guest house on the shores of the Sea of Galilee to Nazareth, the town where the gospel message began. It was a quiet bus ride as we gazed at the lush, green hills—most of us, for the first time—and sleepily wondered what the next ten days would hold. When we were about halfway to Nazareth, Bishop Rickel spoke to the group. “Are you a tourist or a pilgrim? There’s a difference.”

This was to become a recurring conversation on our journey. What does it mean to be a pilgrim? How is pilgrimage different from other travel? It’s not solely about the destination—tourists visit holy sites and pilgrims have spiritual journeys to secular places. It’s more about the intention of the travel and the way one approaches new experiences. Some say that “the way of the tourist is to consume; the way of the pilgrim is to be

consumed.”<sup>1</sup> The wisdom I received on the way to Nazareth has become a touchstone for encountering sacred places: “A tourist asks questions of the land and the people. A pilgrim lets the land and people ask questions of her.”

I remember visiting the church built on the site of the Garden of Gethsemane, across the Kidron Valley from Jerusalem. Immediately in front of the altar is an immense flat rock that tradition claims as the place of Jesus’ prayer after the Last Supper. This stone is the focal point of the church interior, and pilgrims approach it with reverence to pray, sometimes touching or kissing it. A constant stream of people moved through the church, but there remained a pervasive sense of quiet and spaciousness. Closing my eyes and feeling the steadiness of my breath and heartbeat, distractions fell away and I rested in the stillness. Then I knelt by the rock and offered my own prayers.

When our group stepped outside, one of the Franciscan priests who care for the site unlocked a large wrought-iron gate and invited us into the walled garden next to the church. I sat on a bench against the far wall, feeling the uneven stones pressing against my back and the cold concrete beneath me. The ancient olive trees rustled in the light wind, and I could hear faint birdsong in the distance. I imagined the centuries of pilgrims who had stood in this spot, looking west to the walls of Jerusalem and meditating on Jesus’ passion. This place that had borne the prayers and longings of so many now held my own. In that moment, I experienced a palpable sense of God’s presence and the vast company of saints.

Esther de Waal writes that “to be on pilgrimage is to move into a world where the dividing line between past and present, between this world and the next, between what we call sacred and what we call secular, dissolves. The outward journey is also a journey





inwards.”<sup>2</sup> At its core, a pilgrimage involves a search for the Holy; many pilgrimage destinations are considered “thin” places—where the veil between divine and human realms is especially permeable. To undertake a journey to such a place is a commitment to entering liminal space, where the routines and concerns of daily life are left behind and the mind and spirit have room to engage Mystery.

Pilgrimage as an intentional and open-hearted journey to holy places is an ancient spiritual practice in many faith traditions. For thousands of years, Jews, Christians and Muslims have traveled to Jerusalem to visit the places where their ancestors encountered the divine, giving birth to their stories of faith. As Christianity spread and found fresh expression in Europe and Celtic lands, monasteries such as Iona, Lindisfarne, and Whitby drew pilgrims eager to worship and learn from the traditions of St. Columba, St. Aidan, and St. Hilda. They were not seeking to observe another culture at arms’ length, as tourists might, but to develop a deeper relationship with God and each other as they joined the spiritual rhythm of a particular community.

When I was on sabbatical in the fall of 2021, my husband and I made a pilgrimage to several early Christian holy places, including Brigid’s Well

and Glendalough Monastery in Ireland and Julian’s Church in Norwich, England. The history and charism of each founder was unique, but together they revealed the Holy Spirit’s movement in many times and places, drawing creation closer to the Creator and into community.

At Glendalough, I spent some time in meditation in the ruins of the Priest’s House, a small building in the ancient graveyard where priests were prepared for burial and where some are buried in the floor. Leaning against the open space in the wall that once held a window, I prayed for the souls of those interred around me and felt a kinship and deepening of my own priestly vocation. That night over dinner, my husband showed me a photo he had taken of my shadow stretching across the Priest’s House floor. It is a powerful memory of glimpsing Mystery.

Over the next year, the Saint Mark’s community will be engaging the spiritual practice of pilgrimage in multiple ways. Some members will be traveling together to sacred places in the Holy Land, United Kingdom, or the American South. Others will plan their own pilgrimages to places closer to home, allowing the dividing line between what we consider sacred and what we consider secular to dissolve. Everyone in the community will be invited to practice greeting new experiences with an open and curious spirit, listening to the questions they

## UPCOMING PILGRIMAGES FROM SAINT MARK’S

Pilgrimage is a special focus of Saint Mark’s in the coming year. Members of the cathedral community will be embarking on several pilgrimages this summer and beyond.

July 2022: **Iona and the Ancient Missions of Britain** led by The Very Rev. Steven L. Thomason and The Rev. Canon Jennifer King Daugherty

August 2022: **The Evensong Choir U.K. Pilgrimage** led by Canon Michael Kleinschmidt. Youth and adults will travel together, serving as Choir-in-Residence at Bristol and Chichester Cathedrals

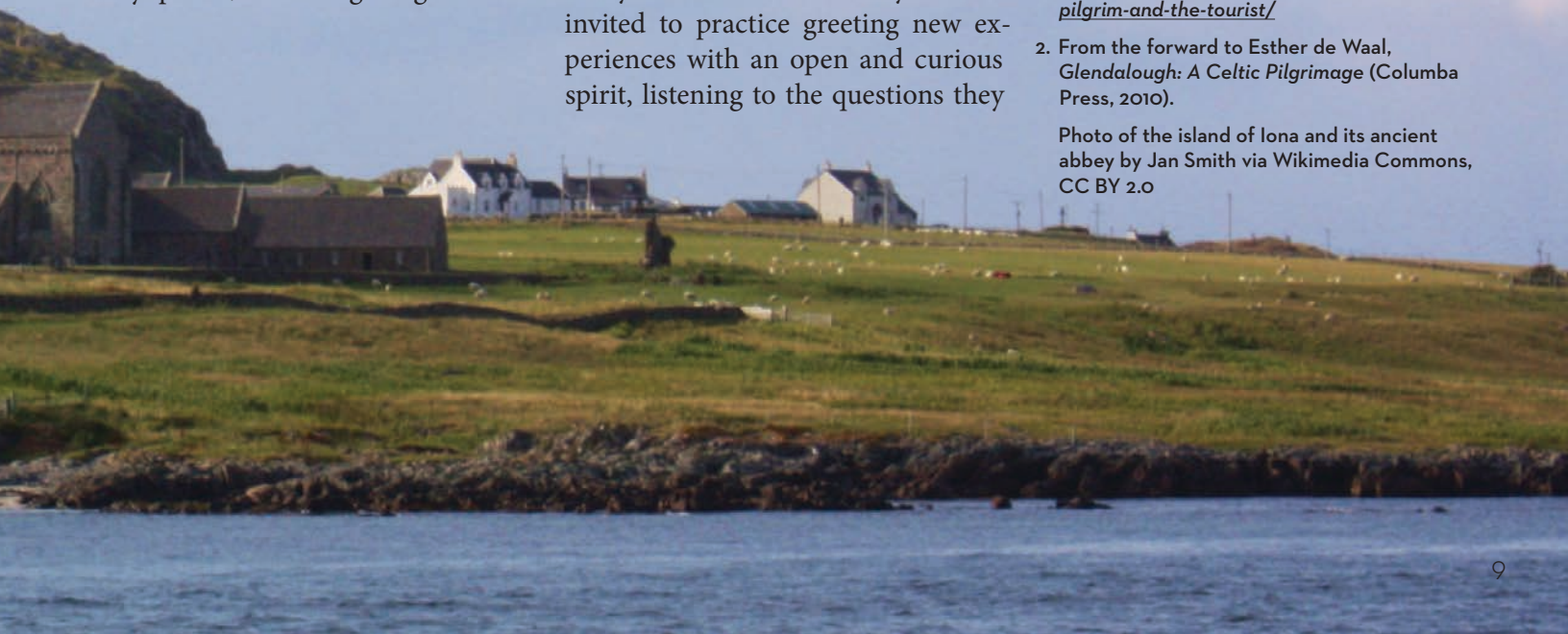
March 2023: **Pilgrimage to the Holy Land** led by The Very Rev. Steven L. Thomason and The Rev. Katherine Sedwick

Summer 2023: **Holy Places of the Civil Rights Movement** led by The Rev. Canon Eliacín Rosario-Cruz and Canon Wendy Claire Barrie. Youth and adults will travel together, learning about this country’s history of violent racism and the spiritual struggle for justice in Selma, Montgomery, and Birmingham.

pose and staying alert to the Spirit’s movement. Like the earliest pilgrims to Jerusalem, all these seekers will learn and grow alongside each other, sharing the blessings they receive, and weaving together their outer and inner journeys. ♦

1. L.M. Sacasas, “The Tourist and the Pilgrim,” <https://thefrailestthing.com/2012/06/06/the-pilgrim-and-the-tourist/>
2. From the forward to Esther de Waal, *Glendalough: A Celtic Pilgrimage* (Columba Press, 2010).

Photo of the island of Iona and its ancient abbey by Jan Smith via Wikimedia Commons, CC BY 2.0





**Courageous Hope**, continued from p. 7

Secondly, I am a veteran of the United States Army, and I understand the role of weapons. I have fired M-16 rifles, M-50 guns, and semi-automatic pistols, all of which are designed to kill their targets, fast and sure. [...] I understand the presence of such weapons in the military. For the life of me, though, I cannot understand their place in the hands of anyone else, and certainly not the public. It is madness.

Thirdly, I am a southerner by heritage, which means I grew up in a family that hunts for food. I was given my first hunting rifle, a .22 caliber capable of killing small animals, when I was just 8 years old. I was a lousy hunter myself; I never enjoyed it, but I honor the tradition and the real need for such work in agrarian societies. That said, there is no assault weapon that has a place in hunting wild game; there is no sport in mauling the animal with multiple rounds, and so I find arguments that such weapons are used for the sport of hunting to be fallacious.

Now I know there are some in our nation who are suspicious of the government, people who believe their right to bear arms is their protection against tyranny. I am convinced that the grand design and greatest gift of our republic is that the ballot is the best weapon against corrupt power and cruel government, and it is precisely the tool we have now as we engage this work of safe gun legislation. The proliferation of guns has translated not to a more secure peace, but to the thousands of mass shootings we have experienced in our lifetime. It is a dim theory that suggests more guns make us safer, it



is morally bankrupt, and we must have the courage to demand a different way.

After Sandy Hook, interfaith clergy joined with civic leaders to form The Washington Alliance for Gun Responsibility, which in this state has seen major achievements in safe gun legislation. [Learn about the work at [gunresponsibility.org](http://gunresponsibility.org).] It can be done, even nationally, if we take the long view, and resolve to work for change. Which is to say, there is hope. [...]

In my spiritual journey, I have discovered paradoxically that the human heart can hold deep sorrow and joy at the same time—it is the mark of a courageous heart to do so. [...]

Finally, let me say to you: be gentle with yourselves, and others; be courageous to hold sorrow and joy in your heart, gladden the hearts of those with whom you travel, be swift to love, make haste to be kind, let the Spirit guide you in these rough days, and as you are able, have sufficient hope to lament what is while also looking to a future where God's reign of peace prevails, and put your energy there.

I am convinced that our witness to the God of life and love and resurrected hope will change the world. ♦



◀ Dean Thomason marches alongside other faith leaders at the **Interfaith Prayer Vigil and March Against Gun Violence** on June 2, 2022. Photo by Mark White.

▲ The Interfaith March began at Temple De Hirsch Sinai on Capitol Hill and ended at St. James Catholic Cathedral on First Hill. Photo by Michael Perera. (Dean Thomason offered a reflection at St. James; see photo, p. 7)



# Living Authentic Lives

## Stories from Saint Mark's Young Adult Ministries

by Adam Conley

**R**OBUST community and a rich diversity of programming are hallmarks of the young adult experience at Saint Mark's (in this context, "young adult" is defined as primarily 20-and-30-something Millennials and, increasingly, Generation Z). The growth of ministries like Seattle Service Corps and the 20s/30s Group reflect the commitment of the entire Saint Mark's community to prioritize how young adults are welcomed, connected, and engaged at every level of cathedral life. Over the course of the last two years of the pandemic, nearly one in two newcomers have been Millennials. The following conversations with four Saint Markans in their twenties and thirties reveal why the Church remains central to the intentionality with which they live their lives.



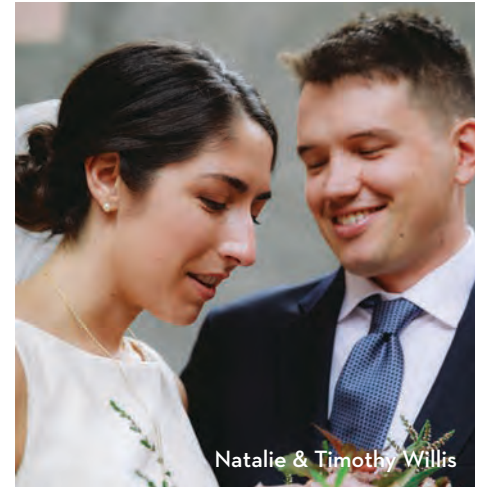
Betsy Heimburger

**Betsy Heimburger** moved from New Orleans to Seattle last September, in large part to enroll in the Arts Leadership graduate program at Seattle

University. Heimburger made a list of ten Episcopal parishes to visit in Seattle, and Saint Mark's was number five. She never visited numbers six to ten on the list. What is it about the cathedral that drew her in? Heimburger says it's the mixture of beautiful music (including contemporary settings composed by women), seeing so many other 20s and 30s in church (strength in numbers is a huge draw), and thought-provoking, lectionary-inspired preaching (so many churches with beautiful music and liturgy are "weak in the pulpit," in her experience).

Heimburger likes the *Questioning Together* conversations about life and faith on Sunday nights in Leffler House, and she enjoys getting lunch with others in the 20s/30s community after Sunday morning church. A lifelong musician and lover of arts, Heimburger has cultivated a self-taught knack for sewing. Her current project? Finishing up a colorful Regency-era costume for a *Bridgerton* (Netflix series) fancy dress party.

A priority for **Natalie Willis** in finding a church was a strong faith community in which to get married. She said, "I wanted to know people, I wanted to be known, and I wanted to have a supportive community with us through life's changes." Natalie and Tim Willis were married at Saint Mark's in 2021, and Willis delights in the fact that she has found a faith community that is integrated with her life. For her, 20s/30s events like *Questioning Together* "are the coolest



Natalie & Timothy Willis

things to go to in Seattle, anywhere!" At her first *Questioning Together*, Willis appreciated how she was made to feel special. "We were many in number around the table. People were honest with each other about what we were going through. I have not had a lot of peers that have pushed me on what I believe and why it's important to me," she said.

Willis fondly recalls her first experience of Saint Mark's in March 2019. She attended the Thursday morning Eucharist in Thomsen Chapel, utterly delighted to have discovered "a vibrant community at the crack of dawn." At the community breakfast in Leffler following the service, Dean Thomason announced the pending arrival of Jaime Rubio and his family on campus, where Rubio would be living in protected Sanctuary while his immigration status was in legal limbo. (Rubio was recently able to move off campus with his family as his case progresses through the courts.) Willis was struck with the "real movement

toward justice and action” at Saint Mark’s, that clearly went further than rhetoric.

Willis is grateful to Associate Organist John Stuntebeck for being open to incorporating Taizé music in her wedding. When Cathedral Sacristan Michael Seewer learned of Willis’ lifelong love of Taizé, the two collaborated with other volunteers to develop a Candlelit Prayer service with music from Taizé that was inaugurated at Saint Mark’s on April 5th. Willis works as a software developer at Nordstrom, and as a former Cyclocross racer, she can often be seen with her husband Tim Willis zipping around town on two wheels.

Raised Roman Catholic in Upstate New York, **Justin Shelley’s** faith journey has given him experience in distinctly different quarters of the Church. In his late teens and twenties, Shelley describes himself as “living apart from God,” except for church visits with family at Christmas and Easter. In search of connection, he was glad to find community in a non-denominational church but was frustrated by the challenge of going deeper in his relationships and faith. After trying to navigate some health challenges alone in his early thirties, his need for meaningful spiritual community and an abiding sense of a loving and life-giving God came into greater focus.



In September 2021, Shelley’s parents, now Episcopalians, visited from New York and invited him to join him at Saint Mark’s for a service. He was already curious, in no small part because he had a clear view of the “Holy Box” across town from his residence on Queen Anne Hill, but also because he craved the rich liturgy and traditions of his childhood faith. Shelley said, “It was apparent from that first service that Saint Mark’s was the place for me.” He was drawn to the rhythms of worship and to scripture-based preaching that wrestled with current issues. He appreciated the centrality of inclusive language, diverse representation among clergy, staff, and vestry, and he loved the choir and music from the start. “It was almost surprising to me how joyful I feel singing the hymns after not having done that in a long time,” he said.

Soon after his first Sunday morning visit, Shelley was invited by 20s/30s parishioner (now Senior Warden) Emily Meeks to join the final installment of a summer 20s/30s cathedral-sponsored diocesan-wide event series that combined an introductory visit to other city parishes followed by a local neighborhood stair walk. An avid hiker and camper, Shelley took note of the many ways to get involved at Saint Mark’s, from the physical and outdoorsy to the contemplative and reflective (and sometimes a combination of all the above). In early June, Shelley joined a group from SSC and other young adults for a pilgrimage to the Olympic Peninsula centered around hiking, camping, and spiritual practices.

**Talley Breedlove** moved to Seattle in August 2021 to join Seattle Service Corps (SSC), a young adult ministry at Saint Mark’s and a program of the Episcopal Service Corps (ESC). SSC supports a year of formation for up to seven young adults through intentional community, discernment,



service, and prayer. While her tenure concludes at the end of June, Breedlove’s formation as a person of faith this past year has been profound.

“The journey has fostered a steady confidence in my ability to live into all aspects of my identity, including my faith, and trust it won’t be off-putting or harmful to people,” said Breedlove. Raised Episcopalian (her dad’s a priest), Breedlove has always been partial to the Episcopal Church. However, she knows many in her generation are mistrustful of church in general. Practicing a faith that undergirds and nurtures core values of justice, equity, and inclusion has helped “put all the puzzle pieces of my life together and move away from a more siloed understanding of myself,” said Breedlove. When asked what has cultivated this grounding and resilience, Breedlove responded with strong emotion: “My SSC cohort has meant the absolute world to me,” she said.

Breedlove experienced great personal tragedy when she lost her mom at the end of November 2021. “When my dad called with the news, everyone in the house went into a mode of care that was true to who they were – some were pragmatic, helping me book my flight and giving me a ride to the airport. Others surrounded me with love and care in the shape of hugs and tea, and others were maternal, helping me pack and checking

*continued on p. 15*



# Unbounded Spaciousness



## HOW THE PANDEMIC OPENED NEW WAYS TO COME TO CHURCH

**T**HERE is a spaciousness to Saint Mark's Cathedral that leaves an impression on anyone who beholds the landmark house of worship on Seattle's Capitol Hill. Perhaps the first spatial image that comes to mind is the instantly recognizable "Holy Box," the prominent, vault-like structure visible from multiple vantage points around town. Then there is the cathedral's interior space, which in its muscular simplicity contains the soaring sounds and grounded presence of a community gathered for prayer, worship, and sacred encounter.

The pandemic has called for a more flexible understanding of how we gather in sacred spaces. While Saint Mark's initiated livestreaming technology in 2017, well before the pandemic, its role in allowing parishioners and visitors to access the cathedral remotely during the pandemic has expanded the definition of communal

worship forever. Digital-space technologies, like Zoom, have created new points of entry for new (and long-time!) parishioners who might not have otherwise found their way into the cathedral community.

**Deborah Person** first encountered Saint Mark's spaciousness online. Early in the pandemic, she began streaming Sunday morning services from her home on Orcas Island. In January 2021, she found her way to Morning and Evening Prayer services on Zoom. "The pandemic helped me learn to get comfy with people in new ways, with new technologies," she said. By the time she attended her first online Daily Office, she already had extensive practice gathering for dinner parties and happy hours online.

Initially, Person was nervous of how she'd be welcomed as a newcomer. "I was so afraid going in that people would say, 'Who are you, what are you doing here? You





don't know our secret handshake.' But it was the opposite. I was welcomed by name—it was such an authentic welcome. Not overwhelming, just welcoming.”

Person said that she “fell in love with Saint Mark’s” on Shrove Tuesday, 2021. “We all made pancakes on Zoom. We were encouraged to dance. I thought, ‘these crazy people are just like me. Unafraid, welcoming.’ I thought, ‘I think I’m home.’”

For Person, the biggest contributor to a successful online church experience is the level to which the gathered community extends a genuine spirit of welcome, of hospitality. She sees that as the spaciousness that must always accompany the space, whether that’s two-dimensional or three-dimensional. Second, for hybrid worship, she says it does help to be comfortable with the technology.

So how did Person make her way to Saint Mark’s at all in the midst of a pandemic? “I have to thank the last two years for the stillness,” she said. “That brought me to the point where I could hear my desire for a more defined path to grow spiritually and get closer to God.” While she knew of Saint Mark’s, she had never crossed the threshold for worship prior to the pandemic. COVID created an entryway not only to a community of faith but was also her path to Confirmation in 2021. Person completed an online Inquirers’ Class. She met with The Rev. Canon Nancy Ross and shared the story of her seeker journey. Canon Ross encouraged her by saying simply, “It’s a good path.”

Now, whether worshipping and connecting online or in person, Person tries to extend the same spacious hospitality that she experienced as a newcomer. “I try not to sit at the end of the row in church. I try to speak to people I don’t know. I try to be sure to practice what was modeled for me.”

So it is that the Saint Mark’s community saw a growth in numbers these last two years, not despite the pandemic,

but in many ways because of it. The creative and life-giving movement of the Holy Spirit can never be contained.

Another newcomer who found his way to Saint Mark’s by way of digital extensions of the cathedral’s sacred space is **Micah Hayes**. An Assistant Professor of Music Technology and Director of Music Production at Seattle Pacific University, Hayes knew of Saint Mark’s by reputation—the cathedral music program and Compline Choir. Before taking the job at SPU in 2020, Hayes occasionally livestreamed cathedral services from his home in Fort Worth, Texas. “I’m an audio engineer, and not unfamiliar with streaming technology. The fact that Saint Mark’s livestream was quality before the pandemic was a huge draw,” he said.

With his musical background, Hayes met with Canon Musician Michael Kleinschmidt in July 2020 shortly after his arrival to explore areas of interest. He started singing with the choir on Zoom. To assist livestreaming of the physical space, he consulted on the acquisition of a new sound board and has subsequently assisted with audio engineering at the cathedral.

Hayes’ audio expertise extends to the source of sound, too. On Sunday, March 27, 2022, during the 11 a.m. service of Holy Eucharist, Saint Mark’s Cathedral Choir presented “Hear Us,” a setting of a text by John Donne for choir and organ composed by Hayes in 2015. “Hear Us” was the first part of a triptych of works based on the Donne poem, the final installment of which will be completed later this summer.

For Deborah Person, Micah Hayes, and countless others in the Saint Mark’s community, the pandemic has offered creative new ways for Saint Mark’s to live into its spacious identity. This extends to a multi-dimensional understanding of how worship space is defined and accessed, as well as new ways for all who claim Saint Mark’s as their spiritual home to practice spacious hospitality with each other. ♦





# A MESSAGE FROM THE RT. REV. GREGORY RICKEL

*excerpts from a statement made to the Diocese of Olympia on July 15, 2022*



**T**ODAY I come to you, to a people and a place I love very much, to announce my resignation from the office of Bishop, effective the end of this calendar year. The plan now is that the Fourth Sunday of Advent [December 18, 2022] will be my last liturgical act. [...]

Fifteen years has been a good run, and the 15-year mark is about the time many episcopacies start heading south or start getting stale and uncreative. [...] It's also a time where the danger of coasting—which, as I've always told you, I do not want to do, nor do I want that for you—can start. I also said I would leave

if I ever stopped having fun. And I want you to hear this, and I want to state it as clearly as I can: I have not stopped having fun, but I'm having a bit less energy for some of the tasks than I once did. When I felt that coming on I really thought it was better for you to have someone that doesn't lack that. In short, I've always wanted to leave long before we were all waiting for it to happen. I think that time has come. [...]

So thank you, Diocese of Olympia bless you. And I urge you to start your prayers for a smooth transition and for your next Bishop—who's out there somewhere, even now. I'm convinced they are praying about,

and for, you. I hope you will do the same for them. If you have space in there, pray for us too, as we will for you. This is a new adventure for Marti and me. We are sad and nervous and excited. You and I will share those feelings together in the months to come. I look forward to it. Thank you all and bless each and every one of you. ♦

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Find the Bishop's complete message and watch the video version of this statement at: [ecww.org](http://ecww.org)

Please attend the **Choral Evensong and Reception** in Bishop Rickel's honor at Saint Mark's Cathedral on **Sunday, November 20, 2022**, at 4:30 p.m.

## **Living Authentic Lives**, *continued from p. 12*

to see that I had everything I needed," she said.

Ultimately, Breedlove knew she'd be able to return to Saint Mark's and SSC after her mother's funeral because she had trusted friendships in place to continue to hold and support her. "It works because we allow ourselves to be real with each other," she said. "Even if I have to pretend to function during the day, I know I can come home and be my authentic self with them."

So, what will Breedlove carry with her from Saint Mark's and SSC into the next chapter of her life's journey? "I will prioritize the importance of finding community where I can be fully myself," she said. "And when I move to Atlanta this summer, I'm for sure going to find a church with a thriving 20s & 30s ministry."

Participating in the life of the cathedral has helped cultivate meaning, purpose, faith, and community for Betsy Heimburger, Natalie Willis,

Justin Shelley, and Talley Breedlove. Their stories (and many like them) challenge the prevailing narratives about how Millennials show up in church and bear witness to the power of the Spirit to ever renew the Body of Christ. ♦

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**Adam Conley** served as the Director of the Seattle Service Corps, *Rubric* editor, and staff support for the 20s/30s group until June of 2022, when he left Saint Mark's to attend seminary, as part of his journey toward ordination.



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# ***A Lenten Pilgrimage to the Holy Land***

**MARCH 3-13, 2023**

*Co-leaders: The Very Rev. Steven L. Thomason and The Rev. Katherine Sedwick*

Every Christian is encouraged to make pilgrimage to the Holy Land during their lifetime if they are able. Walking in the footsteps of our spiritual ancestors—matriarchs and patriarchs, prophets, apostles, and martyrs brings the scriptures to life in profound ways. Walking in the footsteps of Jesus is a transformative experience that affords conversion of life. Join Dean Thomason and the Rev. Katherine Sedwick, rector of St. Michael and All Angels Church, Issaquah, as they co-lead a Lenten pilgrimage. There is space for 30 pilgrims who will stay seaside in Galilee, then in Bethlehem and within the walls of the Old City of Jerusalem. The shape of this 11-day trip is contemplative and communal, drawing on the ancient



wisdom of generations of Christians who have held the rhythms of worship, prayer, and life in community in this Holy Land. Those who make the trip will have a keen sense of taking their place in the long lineage of pilgrims who have traveled to the same holy sites for two thousand years. The spirits of these faithful forebears will buoy our spirits as we make our way.

We also will engage people who call this special place home while exploring the realities of the Palestinian/Israeli conflict. We will worship with our sisters and brothers in Christ in Nazareth and Jerusalem at Episcopal churches, and we will celebrate the Eucharist at holy sites that bear witness to Jesus' ministry in those same places.

To the first disciples in Galilee who were curious, or even longing for something more in their lives, Jesus says, "Come and see," and we receive the same invitation even today, as followers of Christ. Come and see.

Limited scholarship assistance is available. For more information contact Dean Thomason directly, or visit: [saintmarks.org/wisdom](http://saintmarks.org/wisdom)