



THE RUBRIC

STORIES OF MINISTRY

SAINT MARK'S EPISCOPAL CATHEDRAL, SEATTLE, WA
SPRING 2016, VOL. 72, NO. 4





SAINT MARK'S EPISCOPAL CATHEDRAL

WELCOME
INSPIRE
TRANSFORM
SERVE

*Wherever you are on your journey
of faith, you are welcome here.*

THE VERY REV. STEVEN L.
THOMASON, DEAN & RECTOR;
LIZ BARTENSTEIN, EDITOR
PHOTOS BY KEVIN C. JOHNSON
AND LIZ BARTENSTEIN (UNLESS
NOTED)

The Rubric is a publication of Saint Mark's Cathedral that looks at who we are as a community: as a parish, as a cathedral for the Diocese of Olympia, as Episcopalians, and as Christians. We take time to look at and celebrate all aspects of who we are.

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As the photo on the front cover of this issue of the *Rubric* so aptly depicts, Saint Mark's Cathedral serves as a beacon on the hill, the "holy box" as it has been called. For nearly ninety years now, the Cathedral has sought to be a place of celebration and solace, a house of prayer for all people, where the city, the diocese, the broader community can come and find safe haven and sacred space to engage the divine in holy and transcendent ways. Of course, people undertake that work in a variety of ways, which is why the cathedral's mission is by definition diverse. *The Rubric* offers snapshots of a few of these while also introducing readers to new ways Saint Mark's Cathedral is a resource for transformation.

In the cover photo, I am struck by the image of water and the hilltop rising up from it. Water and mountain are two of the strongest metaphors in the Christian tradition—from the waters of baptism flow all that enlivens our understanding of following Christ. Our clarion call to work for social and environmental justice arises from these waters. We work to make the world a better place, but we also say that we seek and serve Christ in those we meet along the way. Saint Mark's Cathedral has, from its inception, been committed to working for justice and peace in our city and in the world. The brief article in this issue highlights a few aspects of this good work.

And the engagement of mountaintop experiences, from scripture into modern times, wrests us from normalcy and routine busy-ness to pause and consider how we are called

GREETINGS *from the* DEAN

to be people of God, how we are called to discover and re-discover *divine presence* in the midst of our often chaotic lives and be transformed by the experience. Going to the mountain provides space for us to do this, and how appropriate that our forebears saw fit to build this holy cathedral upon the mountain...the holy box on the hill.

But inherent in this dual image of water and hilltop is a sense of movement, of journey. None of us remains in the holy box, but are refreshed and renewed and hopefully inspired there, to be sent out once more, with a baptismal charge to respect the dignity of every human being, and to be the Church in the World. The Cathedral is a blessing in so many ways, and it is a privilege to be a part of this community whose vision continues to unfold in life-giving ways. It is your cathedral, too, which is why we hold fast to this invitation: "*Wherever you are on your journey of faith, you are welcome here.*"

The Very Rev. Steven L. Thomason
Dean and Rector

SUNDAY SERVICE TIMES

8 AM Eucharist
in Thomsen Chapel

9 AM Eucharist
in the Nave

11 AM Eucharist
in the Nave

4:30 PM Choral Evensong
in the Nave (*First Sundays,
October-May*)

7 PM Contemplative Eucharist
in Thomsen Chapel

9:30 PM Compline
in the Cathedral Nave,
*chanted by the Compline Choir and
broadcast live on KING 98.1 FM*

WEEKDAY SERVICE TIMES

Monday through Friday
6:30 p.m. Evening Prayer
in McCaw or Thomsen Chapel

Mondays, 7:15 PM
Centering Prayer
in Thomsen Chapel

Wednesdays, 12 NOON
Holy Eucharist
in Thomsen Chapel

Thursdays, 7 AM
Holy Eucharist
in Thomsen Chapel

For more information
about Worship and Prayer at Saint
Mark's visit saintmarks.org.



Deacon Earl Grout reminds congregants, "remember your baptism," during the Baptism of Our Lord Jesus Christ on January 10, 2016.

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ON THE COVER: *Saint Mark's Cathedral, also known as the "Holy Box" stands majestic over Lake Union. Photo by Kevin Johnson.*

Journey to the Holy Land



BY MARIA COLDWELL, CANON FOR OPERATIONS
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*Pilgrims from Saint Mark's and Emmanuel Mercer Island
gather in Jerusalem.*

Thirty-nine of us journeyed to the Holy Land in January 2016 under the leadership of Steve Thomason from Saint Mark's Cathedral and Hunt Priest from Emmanuel Episcopal Church, Mercer Island. The group was just about evenly divided between the two parishes, but we quickly blended

also joined the wonderful congregation of Christ Church, in Jesus' hometown of Nazareth for a Sunday service, where we were welcomed in with gutsy singing and cardamom-flavored coffee afterwards. We took a short boat ride on the Sea of Galilee, and we sampled "St. Peter's fish," a type of tilapia. We



into a single, unified group at meals and on the bus.

We traveled first to the Sea of Galilee in the north of Israel. The "sea" turned out to be a large lake, surrounded by rolling hills, and still very rural in character—not too different from what Jesus must have known. We stayed at the lovely Pilgerhaus, a German-run facility for pilgrims, right on the water. We could take early morning walks around the grounds, seeing birds of all kinds and the hyrax, a sort of middle-eastern groundhog. In Galilee, we celebrated the Eucharist outdoors at the Mount of the Beatitudes (where Jesus is said to have preached the Sermon on the Mount); we



visited the top of Mount Tabor, site of the Transfiguration, and various archaeological ruins, including Capernaum and Magdala. I could happily have stayed in Galilee for the whole trip, but like Jesus, we had to journey south to Jerusalem.

We drove south through the Jordan River valley, stopping to renew our baptismal vows at the River Jordan, near where John the Baptist would have worked. We continued south to the Dead Sea, where many of us went for a dip in the incredible buoyant salty water. Not many of us had bathing suits with us, so we improvised with T-shirts and shorts, and had a great time smearing the black, therapeutic mud all over

Above left: the Sea of Galilee; above right: the Jordan River.

our bodies.

Then on to Bethlehem, where we spent two nights in a small hotel on Manger Square. We visited the Church of the Nativity (whose origins date from 324 A.D.) and the Shepherd's Fields, which turned out to be very stony hills, with lots of caves. Bethlehem is very much a West Bank city, surrounded on three sides by the terrible wall, and its economy has suffered greatly. We visited a Christian-run orphanage that cares for abandoned Muslim children, and a Lutheran cultural center where Christian and Muslim youth work on arts projects together. Christians make up less than 2% of the population in the West Bank, but provide about 33% of the health care in the area. (In Israel/Palestine as a whole, the Christian population is now down to under 1%, and the Christians feel threatened on both sides, by religiously conservative Jews and Muslims.)

We went on to spend five nights in Jerusalem, at the Knight's Palace, built on the foundations of a Crusader building, and right next to the wall surrounding the Old City. In Jerusalem, we visited many religious sites, including the Mount of Olives and the Garden of Gethsemane, the pool of Bethesda, and the Church of the Holy Sepulcher (site of Jesus' tomb). We walked the Via Dolorosa, but for me, at least, it was difficult to focus on the fact that this was the Way of the Cross, since it is literally in the middle of an Arabic marketplace, with shops selling merchandise and kids running around. We worshipped at St. George's Episcopal Cathedral. We visited two important museums: the Israel Museum, home of the Shrine of the Book, where the Dead Sea scrolls are preserved, and Yad Vashem, the Holocaust Center, with exhibits telling the awful story of the extermination of 6 million Jews during World War II.

In Jerusalem, we also heard presentations from various groups doing wonderful work in the area, including Kids for Peace (Executive Director Josh Thomas was part of the panel) and Parents' Circle (we heard from Jewish and Muslim fathers whose innocent girl children had been killed in hostilities in the area). We visited an Israeli settlement in the West Bank, where we heard from a goat farmer who runs a program for "troubled youth" age 16-18.

The pilgrimage was well-balanced between ancient history—walking in the steps of Jesus—and contemporary history—exploring the conflict between Jews and Arabs in the Holy Land. It was an eye-opening, educational experience, as well as a spiritual journey. Steve Thomason says he's interested in "doing it again next year," and I would personally recommend it as a wonderful experience for all.



At top: Sea of Galilee; second photo, The Wall in Bethlehem; third photo, Jerusalem from the Mount of Olives. All photos on pg. 4 and 5 by Charles Coldwell.



LENT, HOLY WEEK & EASTER

AT SAINT MARK'S

Ash Wednesday

WEDNESDAY, FEBRUARY 10

The Holy Eucharist with Imposition of Ashes

7:30 a.m. Thomsen Chapel

12:00 noon Cathedral Nave

7:00 p.m. Cathedral Nave

Sunday Forums during Lent

FEBRUARY 14 – Lent 101, led by Canon Nancee Martin

FEBRUARY 21 – Theology of Sacrifice, led by Dean Steve Thomason

FEBRUARY 28 – Lent 102, led by Canon Nancee Martin

MARCH 6 – Vestry Forum led by the wardens

MARCH 13 – Theology of Holy Week through Music, led by Canon Kleinschmidt

The Power of Vulnerability: A Lenten Journey with Brene Brown, facilitated by Dean Thomason
FEBRUARY 17, FEBRUARY 24, MARCH 2, MARCH 9, & MARCH 16 (DINNER AT 6 P.M.)

Brené Brown says: “Today we live in a culture of scarcity; a culture of “never enough.” This scarcity culture of “never enough” teaches us that we can never have enough success, money, beauty, or power to be safe. The greatest casualties of a scarcity culture are our willingness to own our vulnerabilities and our ability to engage with the world from a place of worthiness.” The season of Lent seems an especially appropriate backdrop for such conversations. Drawing on video segments of Brené Brown, and building on Dean Thomason’s series last fall on Human Flourishing, we will reflect on the spiritual journey to authenticity.

Lenten Quiet Morning

FEBRUARY 27, 9 A.M.-12:30 P.M., CATHEDRAL NAVE

Optional monastic hour from 7-8 a.m.

All are invited for this morning of communal and individual silence, prayer, and reflection facilitated by Cherry Haisten. The morning will consist of Morning Prayer, two periods of Centering Prayer, as well as shared unstructured time in silence where you may choose among a number of contemplative activities. This event is co-sponsored by Saint Mark’s Cathedral and The Center at Saint Andrew’s. Reservations are appreciated. Donations (\$10-\$15 suggested) will be gratefully accepted. For more information and to register please contact Danielle Richmond.

Palm Sunday

SUNDAY, MARCH 20

When we step into the liturgy of Palm Sunday, we step over the threshold into Holy Week. We move beyond limitations of here and now; the curtain between the sensory world and the world of eternity dissolves and we pass through it.

Liturgy of the Palms, Procession, Reading of the Passion, Eucharist

8 a.m.- Thomsen Chapel.

9 a.m. & 11 a.m. – Cathedral Nave

The Palm Sunday Liturgy begins with a raucous, exuberant procession. We will gather on the front lawn (weather permitting). Bring trumpets, tambourines, and any kind of percussion instruments and noisemakers that you have.

Monday in Holy Week

MONDAY, MARCH 21

7 pm – Holy Eucharist – Cathedral Nave

A quiet service of reflection, holding the tension between “doing” and “being.”

Tuesday in Holy Week

TUESDAY, MARCH 22

7 pm – Healing Eucharist – Cathedral Nave

Laying on of hands and anointing for healing will be available.

Wednesday in Holy Week

WEDNESDAY, MARCH 23

12 noon – Holy Eucharist – Thomsen Chapel

7 pm – Tenebrae – Cathedral Nave

Chanted psalms and lamentations interspersed with readings while darkness gradually overshadows the assembly.

Sung by the Adults of the Evensong Choir.

Maundy Thursday

THURSDAY, MARCH 24

7 a.m. – Morning Prayer – Thomsen Chapel.

3 p.m. – 6 pm – Sacrament of Reconciliation (sometimes known as “private confession”)

Thomsen Chapel

Priests will be available to hear private, confidential confession during this time, no appointment required. For other times, please contact a member of the clergy to schedule an appointment.



7 p.m. – Holy Eucharist with Maundy Thursday Liturgy – Cathedral Nave

The Maundy Thursday Liturgy invites us into the intimacy of Jesus' last meal with his disciples, his loving care for them in the foot-washing, his self-offering for them in the Bread and Wine. These enacted signs reveal sacrificial love and service as Jesus' desire for the Eucharistic community of his disciples.

Footwashing, Eucharist, Stripping of the Altar
Music by the Saint Mark's Singers and the Senior Choristers
Childcare available

Everyone is invited to participate in the footwashing. Be sure your footwear makes preparing at the time of the washing easy.

Good Friday

FRIDAY, MARCH 25

Good Friday's liturgy is out of joint. We are in the desolate valley of our three day journey, the valley of the shadow of death.

12 noon – Good Friday Liturgy

12:45 p.m. Communal Walking of the Stations of the Cross

7 p.m. – Good Friday Liturgy – Cathedral Nave

The Passion, Solemn Collects, Contemplation of the Cross
Music by the Cathedral Choir

Childcare available

Holy Saturday: The Great Vigil of Easter

SATURDAY, MARCH 26

12:00 noon Holy Saturday Liturgy (Chapel of the Resurrection)

8:30 p.m.* Easter Vigil~Lighting of the New Fire and Paschal Candle; Exsultet; Baptisms, First Eucharist of Easter. Bring bells to ring to mark the Resurrection!

Music by the Senior Choristers, Cathedral Schola and Cathedral Choir

No childcare. Children are welcome at the service tonight—many families come for the first half and work their way up over the years to the whole vigil.

*Incense will be used.

Easter Sunday

SUNDAY, MARCH 27

Easter is the great feast of the Christian year, stretching across fifty days from the Easter Vigil through the Day of Pentecost.

8:00 a.m. Eucharist (Thomsen Chapel)

9:00 and 11:00 a.m. Festival Choral Eucharist with renewal

of baptismal vows

The Easter Egg Hunt follows the 9:00 a.m. liturgy.

*incense will be used at the 11 a.m. Easter Day Liturgy
Music by the Cathedral Choir with organ, brass, percussion, and handbells.

Childcare available

7:00 p.m. Contemplative Eucharist on Easter Evening (Thomsen Chapel)



INQUIRER'S CLASSES

MARCH 6, 13, 20 & APRIL 3, 10, 17

All are welcome to these classes, which cover the basics of the Christian faith through the lens of the Episcopal Church. Following these classes, many decide they want to become an Episcopalian through confirmation or reception into the church. Some who attend are experiencing a revival of the soul and may desire to reaffirm their baptismal vows.

Inquirers classes roughly parallel Lent and are the oldest form of Lenten practice—preparation for baptism or confirmation.

Contact Canon Martin for more information or to register, nmartin@saintmarks.org.



View from Mount Tabor, site of the Transfiguration. *Charles Coldwell.*

CENTERPIECE

THE FULLNESS OF TIME

SERMON PREACHED BY THE VERY REV. STEVEN L. THOMASON, DEAN AND RECTOR
SUNDAY, JANUARY 24, 2016
STHOMASON@SAINTMARKS.ORG

Two weeks ago several of us from St. Mark's stood in Nazareth just a couple of blocks from where Jesus stood 2000 years earlier reading from the scroll in the synagogue. We were worshipping with the good folks of Christ Episcopal Church, our Anglican brothers and sisters in the Galilee, and our contingent of 39 from Seattle swelled the assembly to double its normal size.

We were welcomed with remarkable charity, and invited to worship fully in the moment with them—two languages, Arabic and English, in union. They are a small remnant of what was once a substantial Christian population in Palestine, a quarter of the people a century ago, now less than 1%. They feel pressed in on both sides, from Islam and Judaism, treated often with contempt by fanatics who refuse any space for co-existence, but there they are—living in the fullness of time, their time, their place with remarkable faithfulness and courage.

And they worshipped with gusto—singing their hymns with confidence, professing their faith with resolve, launching their prayerful petitions to God boldly as if increased volume might light upon divine ears more definitively. It takes great courage to embrace the way of Christ in that place, to hear what the Spirit is saying to God's people and to

be truly thankful for it, and to respond with conviction.

It was for Jesus back then, too, a seemingly normal day, routine, yet anything but routine as his voice picks up the echo of Isaiah, and lights on our mortal ears so many years downstream.

Jesus is invited to read from the scroll and to comment. He opens and reads the passage from the prophet Isaiah, who was writing to an occupied nation 500 years earlier: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor."

But then he rolls the scroll back up and sits down. Silence lingers. Eyes were fixed on him, waiting for him to comment.

Perhaps they expected some platitudes from Jesus—routine reflections about Isaiah being a great prophet, a distant memory in the past offering up hope for a new day. Maybe some wanted to hear him long for some portent of a messianic age yet to come. They were being pressed in by Roman imperialists on one side and Herodian tyrants on the other. He could



have reflected on the past or looked to the future, but he did neither. He stood squarely in the moment of now.

“Today this scripture has been fulfilled in your hearing.”

The Spirit of the Lord is here, the Spirit of the Lord rests upon you and me, so that we might do something here and now.

How often we want to regale each other of times gone by, or opine about the future and what it holds rather than truly live in the present moment.

As Diana Butler Bass says, both past and future have their shadow sides if we overemphasize either as the primary location of faith. Throughout the gospels, when Jesus speaks of eternal life or reign of God, he speaks in present tense, not future. Today.

[Butler Bass writes]: “A recent survey from Public Religion Research discovered that the majority of churchgoers in the US express high levels of both nostalgia and anxiety...” believing that the best days are behind us and that the future of society, and by extension, the future of the Church, is bleak.

Jesus seemed to have little time for such sentiments.

“Today’ [Butler Bass contends] is a deeply dangerous spiritual reality, precisely because it insists we not hide behind our memories or our dreams as ways to not face reality as it is.

That doesn’t mean forgetting our ancestral legacy nor does it mean ignoring the trajectory into one’s future, but ultimately, neither past nor future is at our disposal to do anything with except frame them by the present in which we live.

The past is pluperfect in resolution; the future is obscure by definition.

Neither nostalgia nor anxiety will release the Spirit here and now to pour over us, anointing us with resolve and courage to be who we are called to be and do what we are called to do in this moment. Romanticizing our forebears or the way things used to be or waiting obstinately for things to change in the future are diversions of faith. And Jesus says to you and to me: Today.

The cathedral canons and I meet biweekly to discuss the spiritual life of this community and our roles in it. We are currently reading Richard Rohr’s *Immortal Diamond* which probes the nature of True Self and False Self. I am convinced that we are invited into such deep spiritual work, and only then, can we invite others into it also.

Authenticity and vulnerability to oneself and to others are hallmarks of mature faith, or perhaps more accurately, maturing faith, since the journey is never really complete in this mortal life. Lord knows I’ve got miles to go before I sleep. And I am convinced this work is best done in community. This community—here and now. (There are copies of Rohr’s book in the Cathedral Shop if you are interested).

The point is that nostalgia about the past and anxiety about the future are false self diversions, natural enough, and all too prevalent, pressing in on both sides, past and future, leaving little room for us to breathe here and now in the present, threatening any chance of holding the space with courage and fidelity.

And Jesus is inviting us, as he always does, to embrace our true nature, as children of God, beloved souls, capable of living into this peculiar and wonderful vocation of following Christ. To let the Spirit rest upon us here and now...to be anointed by the presence of the Spirit,...to be agents of God’s purposes, and to proclaim the year of the Lord’s favor...today.

The year of the Lord’s favor—that is, the jubilee, the moment of forgiveness, and mercy, and prevailing love that presses out into open space, where the Spirit’s wind might flow freely and light upon all people.

The year of the Lord’s mercy—it has a superabundant quality about it, spread about with abandon.

The miracle of mercy can only arise when we move beyond what has been done, and cease worrying about what may yet be, and attend to the moment and the person right before us.

The miracle of mercy can only arise when we move beyond our ego and its trappings of tit for tat.

The miracle of mercy can only arise when we embrace our God-given, God-inspired true reality that this world is big enough to hold the space for such loving-kindness, such mercy, such grace.

It was Shakespeare who perhaps said it best in *The Merchant of Venice*:

The quality of mercy is not strained.
It droppeth as the gentle rain from heaven
Upon the place beneath.
It is twice blest:
It blesseth him that gives and him that takes...

It is an attribute of God himself;
And earthly power doth then show like God’s
When mercy seasons justice.³
The year of God’s mercy has been proclaimed to you and me.

May we have the courage to stand against the press of time and temporal power and hold this moment of mercy to which Christ is calling you and me today.

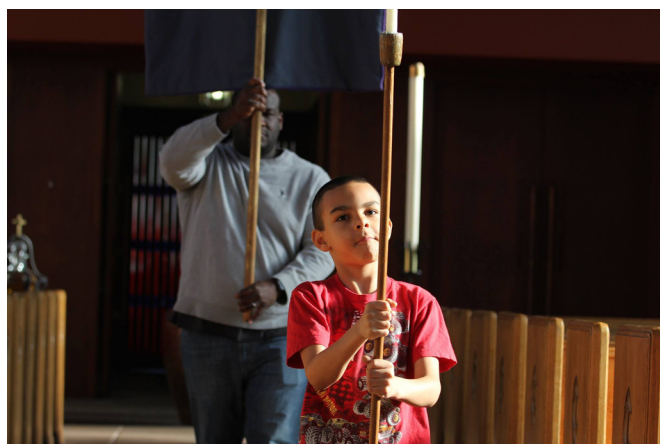
SERMON recordings & transcripts are available on Saint Mark’s website at www.saintmarks.org/sermons.

WINTER 2016 AT SAINT MARK'S CATHEDRAL

PHOTO HIGHLIGHTS



Ingathering Sunday, November 8, 2015. Saint Mark's choirs brought a festive flair to Ingathering Sunday with a "flash mob" in the Cathedral Nave. Parishioners enjoyed a celebratory meal.



"O" Antiphons service. At right, McLaurin father-son acolytes prepare for the popular "O" Antiphons liturgy. At right, the procession of banners at the "O" Antiphons service on Sunday, November 29, 2015.



The Pageant of the Nativity. This year, Saint Mark's offered an inspired, enriched Pageant of the Nativity, incorporating medieval-era chant, lullabies, and rousing festival songs, accompanied by medieval instrumental specialists. Sixty children participated, and over 650 members of the community were in attendance.



The Baptism of our Lord Jesus Christ. Children and adults participate in the sacrament of Baptism at Saint Mark's on January 10, 2016.





BY LIZ BARTENSTEIN
COMMUNICATIONS DIRECTOR
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In January 2016, Saint Mark's welcomed a new Canon for Children's and Family Ministries. Kelly Phelan came to us from St. Andrew's Episcopal Church in Kansas City, Missouri, where she served in youth ministry since 2012. She also has experience working with young children at St. Paul's Episcopal Day School, and worked in the Education Department at the Nelson-Atkins Museum of Art in Kansas City. Kelly has a passion for curriculum development, for church work generally, and she sees her role as being one that assists "children in having the joy and love of Jesus Christ woven into their being."

Working with Canon Nancee Martin, Canon Malcolm McLaurin, and Choir School Director Rebekah Gilmore, Kelly is leading the charge as we strive to build a coordinated and dynamic program of spiritual formation for the entire community. A portion of Kelly's time as a cathedral staff member is devoted to serving as collaborative leader for diocesan children's formation ministries, under the guidance of Canon Rebecca Kirkpatrick of the Bishop's staff.

Saint Mark's Children's Ministry benefitted from years of leadership from former director Cindy Spencer. Upon that foundation, Kelly, Malcolm and Rebekah aim to make the program one that encourages taking a life of faith into the home; to provide the tools families need to continue spiritual learning and growth beyond the cathedral walls.

While at church, the first priority is to create a space for children; to make children and families feel welcome. Building upon that, we hope to continue to invite participation from children and families across all ministries.

One aspect of a child's experience "within the walls" is Children's Chapel. Kelly points out that this is "not a pullout program, but a deepening of what they experience in church; it mirrors what's happening in the Nave on Sundays." Children's Chapel is children's liturgy.

Zooming out to the broader view, Children's Ministry as a whole should provide a solid foundation, should foster an understanding of liturgy, and should encourage children to learn why we do what we do, to talk back, ask questions, and actively participate. As Rebekah puts it, "Formation for children should offer up foundational concepts, not 'dumbed down' concepts."

It's crucial that staff and volunteers work together to minister to the whole child. For example, Malcolm often asks Rebekah what children and youth are singing in choir, so that he can weave similar themes into their formation experience. Kelly is enthused to participate in what she's noticed as a "collaborative spirit amongst the staff."

Once they become youth, Malcolm notes, we can dive into the "deep stuff." It's important that staff work together, and that the children and youth ministries connect to one another. As youth, they'll be encouraged to continue to connect what they've learned to their lives outside of Sunday mornings.

Children and youth ministries set up a foundation of faith through stories and language. Service helps them "take it home." Rebekah adds that giving children experiences of service within the community is an important component to their formation. In music, they have an "experience of the



sacred before they have the words to name it.”

“Music is one of the only places where they do that [already] outside of church. Music is a language they already know,” says Malcolm. When concepts or doctrine are challenging, music holds true. Kelly, Malcolm and Rebekah hope to continue to foster this concept of finding the connecting threads between cathedral life and everyday life.

In the Episcopal Church, liturgy and structure are among our greatest strengths. Both can offer a sense of identity and boundaries. Children’s Ministry welcomes children to take on that identity and make it their own. Structure frees children because they know what’s expected and they know what to expect.

What should be the core mission or value of Children’s Ministry? “Extending radical welcome for the youngest of its members,” says Kelly. “That every ministry is open to them.”



Kelly Phelan is formally welcomed at the 9 a.m. service, along with new Curate Nancy Ross.

And taking it a step further, “it should give them a taste for what a Beloved Community is, so when they see it later in life they can recognize it. It’s harder to identify as you get older.” The fact that the church is multi-generational is an important aspect of such a community.

One way that the generations can interweave and connect with one another is through the Christ Child Guild, which extends warmth, hospitality and prayer to families with new children. Anyone can get involved in this ministry, which offers an embrace from the community to families who are often overwhelmed in a time of transition.

A simpler way that Beloved Community manifests is in the “just being,” in places like the tables in Bloedel Hall on weeknights. Malcolm and Kelly spend time with the children before choir practice, play games, and spend loosely structured time together. These “in between” times can be some of the richest for growth and connection.

If you’d like to learn more or get involved with Children’s Ministry at Saint Mark’s, contact Kelly at kphelan@saintmarks.org.



THE ARTS AT SAINT MARK’S 2015-2016

Concert Series

Upcoming Concerts

ORGAN PLUS CONCERT (THOMSEN CHAPEL)

SUNDAY, MARCH 6, 2 P.M.

Heidi Kim and Gakyung Chung, sopranos; Michael Kleinschmidt, organ

Ms. Kim and Dr. Chung are members of Saint Mark’s Cathedral Choir. This program will feature François Couperin’s sublime setting of the Lessons for Tenebrae, among other solos and duets.

ALL-BACH CONCERT ON THE FLENTROP ORGAN

FRIDAY, MAY 5, 7:30 P.M.

David Higgs, organist

One of America’s leading concert organists, David Higgs is also Chair of the Organ Department at the Eastman School of Music. This is his first appearance at Saint Mark’s.

SAINT MARK’S CHOIR SCHOOL SPRING GALA CONCERT

WEDNESDAY, MAY 25, 7 P.M.

A concert with the Cathedral Junior Choristers, Senior Choristers, and Schola, directed by Rebekah Gilmore, Associate Musician at Saint Mark’s.

Cathedral Shop has new manager

Ms Gaye Scott has accepted the position of Cathedral Shop Manager beginning March 1, 2016. Gaye brings nearly 30 years of experience in gift shop management, most recently serving as Director of Gift Shop and Volunteer Services at Virginia Mason Medical Center in Seattle. In the interview process, her keen insights into gift shop operations and her excitement for the Cathedral Shop in particular shone through, and we expect that this special “front door” ministry of the Cathedral will flourish under her leadership. She will serve in a part-time role, working with current Shop Associates Br. Christopher Jennings and Gregory Bloch, and a growing cadre of volunteers.



BY KAREN KNUDSON, VESTRY MEMBER

The Justice Ministries Project is an effort by the Justice Ministries Coordinating Team and the related Justice ministries at Saint Mark's to bring the work of the 26 ministries to the forefront, with in-depth information for all seeking to work or help in the loving and compassionate care of this community (near and far) and our planet. Social and economic justice and eco-justice are all prominent. Each Sunday this spring after both the 9 a.m. and 11 a.m. services, individual ministries will offer presentations at two tables along the south wall of the Nave adjacent to the "Justice" banner. Each ministry will share detailed information and will invite participation and support from all who worship at each of the services.

In the fall of 2015, the Justice Ministries Coordinating Team surveyed the parish; nearly 60% of regular attendees responded. The strong consensus was for support and participation in local issues, such as homelessness, hunger and human rights, and for collaboration with other churches and organizations whose goals and objectives were compatible with those of Saint Marks. With that in mind, new ministries have been incorporated into Saint Mark's group of justice ministries: United Churches Emergency Fund (UCEF), Episcopal Service Corps (aka Seattle Service Corps at Saint Marks), support for Jubilee Women's Center feeding program, and an Urban Garden. Ministries that have a strong congregational presence like Noel House, Saint Brigid's Banquet, Habitat for Humanity, Sustainability, FAN and Hunger Offering continue to flourish and hope to expand participation.

Historically, Saint Mark's Justice Ministries, like Integrity, which led the campaign for LGBT rights; and Homeless Advocacy, which hosted Tent City for several years, have offered large numbers of Saint Mark's members an opportunity to make a difference in our community. All of Saint Mark's Justice Ministries count on your continued support.

The following are the current Justice Ministries at Saint Marks:

Faith Action Network
Sustainability
Jubilee Debt Cancellation
Hunger Offering
Refugee Resettlement
Noel House
Mideast Focus
Gardens
HIV/AIDS Careteam
Urban Garden
Seafarers
Integrity Puget Sound

Greenbelt
Homeless Advocacy
Oikocredit Northwest
Mental Health Chaplaincy
Blue Nile Children's
Organization
United Churches Emergency
Fund (UCEF)
Saint Brigid's Banquet
Refugee Resettlement
Seattle Service Corp.
Habitat for Humanity

Angelina

A STORY FROM NOEL HOUSE

BY CORIN KHANEILLII-BROWN

I first met with Angelina while at Mary's Place doing outreach. Angelina is a 61 year old woman from Cape Town, South Africa. A survivor of domestic violence, Angelina fled an abusive relationship after ten tormenting years of being married to a man in the military and was catapulted into homelessness due to having no family or friends in the country. After leaving the marriage, Angelina suffered from post-traumatic stress disorder, some permanent physical and mental trauma, lack of income, and alcohol abuse.

Angelina sought services from the Women's Referral Center, and was sent to Saint Mark's Noel House for nightly shelter nearly every night for almost five years. After meeting her, I connected Angelina with a Chemical Dependency Professional and a Mental Health Case Manager from CREW, a program of Catholic Community Services. I also helped her acquire health care, and assisted in starting the process for Social Security benefits. Angelina is now living happily in permanent housing at Noel House. She reports that she feels blessed to be housed and is doing well.

To volunteer for Noel House, contact Norva Osborn, noel-house@saintmarks.org.

St. Brigid's Banquet

St. Brigid's Banquet is committed to providing hot, nutritious meals and hospitality to the Seattle homeless community. Meals are cooked and served by our volunteers for the men at the St. Martin de Porres shelter (every third Sunday), for the Teen Feed meal in the University District (every second Friday), and for the Noel House women's shelter in Belltown (every fourth Sunday). We also help cook for the Saint Mark's Noel House shelter. We welcome all volunteers, including families in some situations. Interested in volunteering? Contact: Mary Lonien 206-619-0279 or marylonien@yahoo.com.





Saint Mark's Cathedral staff is recognized at the Annual Meeting.

SAINT MARK'S ANNUAL MEETING

BY MARIA COLDWELL, CANON FOR OPERATIONS
MCOLDWELL@SAINTMARKS.ORG

The Annual Meeting at Saint Mark's Cathedral took place on Sunday, January 31, 2016, after the 11am service. Over 150 people attended, and they enjoyed a potluck feast before the actual business meeting, which ran from roughly 1-2:20pm (Dean Steve Thomason runs a tight meeting!).

One of the main pieces of business transacted was the election of 4 parish representatives to the Vestry and 12 delegates/alternates to the Diocesan Convention. The four new Vestry members are Vinh Do, Ralph Ermoian, Lynne Markova, and Cara Peterson. Diocesan Convention delegates/alternates are: Marc Aubertin, Bill Broesamle, Jacqueline Farwell, Carol Green, Jim Green, Eammon Hanlon, Mary Baldwin Kennedy, Susan Knirk, Peter McClung, Sandra Piscitello, Michael Seewer, and Carolyn White. Dean Thomason also announced that Alice Reid has agreed to serve as a diocesan member of the Vestry for a 3-year term (she is a member of St. Thomas, Medina). Retiring Vestry members John Selberg and Danielle Richmond were thanked for their service.

Another much-anticipated part of the Annual Meeting is the awarding of Pro Christo et Ecclesia medals to faithful servants/volunteers at Saint Mark's. This year, the awards went to John Selberg, who is retiring as Senior Warden this month and has led various ministries over the past few years, including Facilities and Hospitality; and Kevin Johnson, who leads the Eucharistic ministry team and provides us all with his many beautiful photographs of life at St. Mark's.

Reports were made by the Senior Warden, the Stewardship Ministry, the Cathedral Foundation, the Treasurer, and the Dean of the Cathedral. The financial reports all showed that St. Mark's is in good shape, although we did run a small \$35,000 deficit in 2015 (on a \$1.7 million operating budget). Steve Thomason's remarks highlighted the good energy he continues to feel at St. Mark's, and the upcoming attention to

planning: in 2016, we will revise or replace the 3-year Strategic plan approved in fall 2013, and we will create a new "mid-range" plan (7-10 years) focused on facilities usage at St. Mark's. The Capital Campaign continues, as we work on major gifts strategies and reaching out to the Diocese of Olympia and the broader community.

At the end of the meeting, Steve Thomason introduced the whole hard-working staff at Saint Mark's, and asked them to come to the front of the room, where we were recognized with applause by all in attendance.

Cathedral Foundation News

THE CATHEDRAL FOUNDATION OF THE DIOCESE OF OLYMPIA

Recent Bequests

During January 2016, the Foundation received very generous bequests from the estates of three long-time St. Mark's members: J. Vernon Williams, Peter Hallock, and Patricia Hayden. These and other planned gifts received during the past several years have more than doubled the Foundation's endowment, providing income to maintain and improve St. Mark's buildings and grounds.

New Board Members Named

The Foundation Board welcomed two new members at its February 8, 2016, Annual Meeting. The Board elected St. Mark's member Virginia Lenker, and Bishop Rickel appointed The Reverend Josh Hosler of St. Paul's, Bellingham. Both bring highly relevant experience to the Board and strong commitments to the Foundation's mission.

New Board Chair is Bill Broesamle; Vice Chair is Susan Knirk; Maria Coldwell continues as Secretary and Steve Reid as Treasurer.



SAINT MARK'S
EPISCOPAL CATHEDRAL
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Diocesan Day of Art and Prayer

SATURDAY, FEBRUARY 27, 10 A.M.-3 P.M.
ST. MARGARET'S BELLEVUE

This day is for faith formation leaders, both lay and clergy, and/or anyone who would just like a day to be creative. It is especially applicable for those looking for more methods of incorporating the arts into their ministries: children, youth, and adult faith formation leaders, those who lead Bible studies, teachers, and parish leaders. Each workshop includes replicable lesson plans for your church. Workshops include "Poetry and Comics in Faith Formation", "Light Painting: Exploring the Mystery" (led by Saint Mark's own Kelly Phelan), "Worship That Engages: The Art of the Liturgical Installation", "Pax Christi Yoga", and "The Art of Transformational Music." Register by February 22 at tinyurl.com/artandprayer. Cost is \$20 with supplies and lunch included. Childcare is available, as are free scholarships.