

THE RUBRIC

STORIES OF MINISTRY

SAINT MARK'S EPISCOPAL CATHEDRAL, SEATTLE, WA

FALL 2018, VOL. 75, NO. 3





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
OTHERWISE NOTED)

The Rubric is a publication of Saint Mark's Cathedral 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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I had an ethics professor in seminary who was known to fall into apoplectic fits when someone suggested that the key to Christian living was best summed up in the Beatles' hit, "All You Need is Love." It is a well-known tune, and some of us were known to hum or whistle it while passing his office or upon entering his classroom. He liked the playful give and take, likely because he knew he had made his point sufficiently that it stuck with us. Here nearly two decades later, I can still see his animated argument against love as a singular Christian virtue worthy of embrace.

His premise, as an ethicist, was that love, as understood in modern culture, is hardly the guiding precept by which we might find our way on a spiritual path of union with God. Rather, love is often a proxy for sentimentality, or fondness, or even simply erotic attraction. None of those are necessarily bad, but neither will they sustain us on the Christian journey for very long without other virtues, engaged, practiced, honed and directing our every turn in life.

But then our Presiding Bishop Michael Curry comes into our midst, as is described in this issue of *The Rubric*, and speaks a good deal about love as the guiding light of Christian life, and does so with great animation. He inspires us to a renewed consideration of the Great Commandment—Love God, and Love your Neighbor as yourself.

I do not think these two Christian leaders are making contradictory propositions, and I believe each offers us instruction of value as we strive to follow Jesus. Bishop Curry devotes considerable energy to explain that the Love of which he speaks is not an emotion, nor a proxy for liking someone, nor can it be parsed out of a scarce mindset, nor can it be restrictive in its application

GREETINGS *from the* DEAN

to only some relationships. The Love of which he speaks is radical, effusive, transformative, liberating and life-giving—to us, and to all who would pass our way.

The world in which we live is desperately hungry for this Love and the ethic which flows from it. Or, to use another gospel metaphor, our world is parched for that living water, and I believe we are porters for that life-giving water, not because we have it all figured out, but because we are committed as a community to frame the whole of our lives by its transformative sustenance.

I am glad that Saint Mark's Cathedral has laid claim to this teaching of Jesus as the central message and invitation into Christian life for those who gather here, not just when one such as Bishop Curry comes into our midst, but week by week, and day by day. All that we do in worship and music, in prayer and spiritual formation, in communal life and in the work of justice and peace—all of it grows out of the taproot of God's love for us and for this world.

For that great gift, and for all the ways this cathedral community strives to draw on that foundation as we make our way, I am exceedingly grateful.

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
(Live streamed at
saintmarks.org/livestream.)

4:30 PM Choral Evensong
in the Nave (*First Sundays,*
October-May)
(Live streamed at
saintmarks.org/livestream.)

7 PM Contemplative Eucharist
in Thomsen Chapel

9:30 PM Compline
Chanted by the Compline Choir and
broadcast live on KING 98.1 FM

WEEKDAY SERVICE TIMES

Monday through Friday, 6:30 PM
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.



ABOVE: Community members gather outside a newly renovated Saint Mark's for *Prayer and Procession for Families at the Border*—a living embodiment of the role of the cathedral as a sacred gathering space in times of crisis, sorrow and celebration. (More on page 8.)

FALL 2018

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Love God, Love Your Neighbor, Love Yourself

*A sermon preached by The Most Rev. Michael B. Curry,
Presiding Bishop of the Episcopal Church*

On June 14, 2018, Saint Mark's welcomed The Most Rev. Michael B. Curry, Presiding Bishop of the Episcopal Church, to preach at a special service of Choral Evensong in the Cathedral Nave, and it was standing room only! After worship, Bishop Greg Rickel hosted a lively Q&A session with Bishop Curry, to the delight and edification of all.

You can view video of Presiding Bishop Curry's sermon at saintmarks.org/livestream. Portions of his sermon are transcribed here:

And now in the name of our loving, liberating and life-giving God: Father, Son and Holy Spirit, Amen.

Well, good evening Seattle! It really is a joy to be with you this evening and I hope the newspapers and online magazines will take note that the Episcopal Cathedral of Saint Mark's was filled on a Thursday night!

It really is a joy for so many reasons to be with many old friends, to meet new ones and members of our church-wide staff—one of your own, Heidi Kim, is on our staff. And just to be with old friends—and Bishop Cabby Tennis, I've known (or better yet, he can say he's known me) since I was a little

child. And to your dear Bishop, what a guy! I and many others, not only in our House of Bishops, but in our church, rely upon Bishop Greg [Rickel]—rely on his wisdom, courage and the insight and direction that he and you together are charting in this diocese that is helping to lead, not only you here, helping to lead this Episcopal Church of ours, into God's future that is already here, following in the footsteps and in the way of the risen one, the risen Jesus who goes before us.

LOVE OF NEIGHBOR, LOVE OF SELF

Presiding Bishop Curry begins his sermon with the Gospel story about Jesus having a conversation with a lawyer. The



lawyer asks which commandment in the law is the greatest. Jesus says to him, “You shall love the Lord your God with all your heart, with all your soul and with all your mind. This is the greatest and first commandment. And the second is like it. You shall love your neighbor as yourself.”

St. Augustine of Hippo says in *De Trinitate* that the doctrine of the Holy Trinity is a way of understanding that God is the definition and embodiment of love in community. That God is a community of love in God’s very self, which is a way of saying that God has got the best company imaginable, in God’s self! God is whole and complete in God’s self. God has everything God needs in God’s self. God didn’t have to create the world, God didn’t have to create you, God didn’t have to create me, but God is love and love makes room and space for the other to be.

Love the Lord, love God; God loves you, and you are the proof. Love your neighbor. There’s a profound difference between loving your neighbor and liking your neighbor. Loving and liking is not the same thing. Liking is an emotional reflex reaction to circumstances but loving is a determination and a commitment.

RADICAL MESSAGE OF JESUS TO LOVE GOD

Updating the well known parable of the Good Samaritan to contemporary terms, Curry continues...

Now that’s an old story. We can make it more contemporary. Let me work with this carefully... A Democrat was beaten up on the side of the road. We can even give her a name—let’s just say Hillary

“ I WANT YOU TO SEE THE RADICAL MESSAGE OF JESUS TO LOVE GOD; TO LOVE YOUR NEIGHBOR AS YOURSELF; TO LOVE YOURSELF TOO, BECAUSE GOD LOVES YOU. WHO ARE YOU NOT TO LOVE WHO GOD LOVES? ”

Clinton was on the side of the road—and the chairperson of the Democratic National Committee came by, looked at her and kept on walking. Another Democrat came by and looks at her and says, “I’m not getting in that mess,” and kept on walking. And then Donald Trump (now you are seeing the scandal of the parable) came by and saw Hillary (I wish this were true), picked her up and carried her into town, poured oil on her, made sure she had all the prescription medicines she needed, made

sure the Affordable Care Act paid for her health insurance. Now you all see where I’m going. Jesus said now you want to know what Love of neighbor looks like, that’s it. Then he asked who was the neighbor to that person?

I want you to see the radical message of Jesus to love God; to love your neighbor as yourself; to love yourself too, because God loves you. Who are you not to love who God loves?

This love of God, love of neighbor, love of self—we are talking about a game changer. We are talking about a radical change in the way we live—a discipline that is the key to life. The way of love is not just a way. It is the *only* way. There is no other way. I am convinced that when Jesus said “I am the way, the truth and the life...” he was talking about his way. That was not an ontological statement about the being of Jesus; that was a statement about the way to life and life abundant as God intended.

LOVE

Love is the cure. Love seeks the good and welfare of the other before the self’s own unenlightened self-interest. Love makes room and space for the other to be; love is the cure for selfishness and love is the balm in Gilead.

Continued on page 6

Curry goes on to say,

...Love is not jealous, love is not rude, love does not insist on its own way, love seeks the good and the welfare and well-being of the other above and beyond one's individual self-interest. Love makes room and space for the other to be, love is the way, love is the key... we would have a different country if love was our way. A different country! A different country.

Imagine the Congress of this United States. Imagine a Supreme Court and our White House. Imagine our State house, our city and town councils, our school boards, our immigration policies, policy of public education. Imagine. Imagine America, if we would live the way of love.

Then imagine the world. Jesus was right. Jesus began the most incredible movement, a Jesus movement, in the history of the world. And that movement has changed the world before; it changed lives before and it can change this world again. So Christians, people of goodwill and all stripes—join hands! Walk together children and don't you get weary because there really is a great camp meeting in the Promised Land!

God love you, God bless you, and God love us all.



Above, top: From left—The Rev. Canon Jennifer King Daugherty, The Most Rev. Michael B. Curry, The Rt. Rev. Gregory H. Rickel and Emily Austin at the special service of Evensong at Saint Mark's.
Bottom: Worshippers at Evensong.

BEING CHRISTIAN IN THE LAND OF “NONES”



Reflections following the Presiding Bishop's visit

BY ADAM CONLEY
Seattle Service Corps Director

I'm still mulling over Presiding Bishop Michael Curry's Evensong sermon at Saint Mark's in June. An invigorating wind blows in the Episcopal Church today, rallying us to claim our Christianity as members of the Episcopal branch of the Jesus Movement. What a refreshing joy it is to stand up and be counted as Christians!

Non-believers, or “nones,” are the fastest growing group in surveys of religious affiliation. A 2016 Pew Research Center article cites the number of American “nones” at 23%, a statistic that has more than doubled since the 1980s.¹

Many of the “nones” I know are extremely intelligent, generous, ethical people, not at all dissimilar to my thoughtful Episcopal friends. It's the “othering,” often divisive rhetoric of certain cultural Christians on the warpath that make me say, “Jesus, protect me from your followers.”

In Seattle's ubiquitous “nones” culture, I struggle to vocally claim my Christianity without apologetic caveats. I'm able to tell



Seattle Shows Up:

From the UK to the Pacific Northwest, Presiding Bishop Curry preaches Love



BY THE REV. CANON JENNIFER KING DAUGHERTY
Associate to the Rector

Saint Mark's Cathedral offices open at 9 a.m. on weekdays. On Monday, May 20, 2018, the phones started ringing at 9:01. "I heard that Meghan and Harry's preacher, Mr. Curry, is coming to Seattle. When?" "Where can I buy tickets online?" "How can I get a block of reserved seats?" Although we had been preparing for Presiding Bishop Curry's June 14 visit to the cathedral for months, his "sermon heard round the world" at the May 19 royal wedding shifted the plan from a diocesan-wide festive Evensong to something closer to welcoming Bono or the Dalai Lama.

Seattle is not known as a religiously observant city, but it takes spirituality, ethics, politics—and celebrities—seriously. In my fifteen years of living here, I've been surprised by how many people have no first-hand experience of Christianity, but who are convinced that it is a faith primarily concerned with judgment and punishment. So Bishop Curry's sermon on the power of love to redeem and transform the world

got lots of attention in western Washington—from lifelong Episcopalians, Christians of many stripes, people of other faith traditions and many who identify as SBNR, "spiritual but not religious."

As questions rolled in about media interview requests, access times and parking, it became clear that we would be hosting people who had never been to Saint Mark's—or any church—before. Our planning took on another dimension as we considered those core questions of evangelism: Who do we say God is? Who do we claim we are? What is our message? How do we offer hospitality? These questions came up in discussing hymn selection, overflow seating, childcare, recipients of the offering and more. Before Presiding Bishop Curry set foot on Saint Mark's campus, we were reminded that reclaiming the Jesus of the gospels has daily, practical implications.

The cathedral nave was standing room only on the night of June 14, but no one complained. Scores of ushers, greeters and parking guides helped welcome

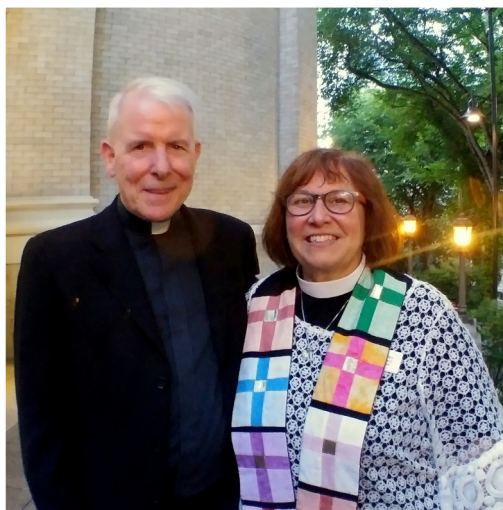
and orient visitors. The liturgy followed its ancient pattern with joyous hymns and graceful anthems. Presiding Bishop Curry's impassioned and captivating 35-minute sermon affirmed the radical and redemptive power of love and called out the destructive nature of selfishness. Bishop Rickel later noted at the Q&A session, "If you didn't think [Presiding Bishop Curry] was restrained at the royal wedding, now we *know* he was!"

From my seat on the altar platform, I could see the familiar faces of members of Saint Mark's, the broader diocese and our Christian, Muslim and Jewish faith partners. And so many faces of people I had not yet met. All of us gathered to hear the message we hunger for, and for which Seattle longs as our city confronts income inequality, rising homelessness and the misuse of creation. We wanted to hear the message that there is a way forward, even in the midst of division and disrespect and cynicism. It is the way of Love, the way of Jesus. It is the core of our faith tradition, and it has the power to change us, and the world.

Sacred Spaces Called into Sacred Action

THE REV. CANON NANCY ROSS
Associate to the Rector

On Thursday, June 21, 2018, Saint Mark's Episcopal Cathedral and Saint James Roman Catholic Cathedral co-hosted a prayerful vigil and procession, beginning at Saint Mark's with a rousing prayer vigil, then processing en masse to Saint James, where we closed with another prayer vigil. The gathering demonstrated that as people of faith, we stand in solidarity with all the migrants and asylum-seekers who come to our borders, fleeing violence or simply seeking a better life for their families. We protest the inhumane separation of children from their parents that has occurred, and the inhuman treatment of any person seeking asylum.



At a fraught time in the life of our nation, when immigrant and refugee families are separated, children inexplicably “lost” in a tortuous system and Jesus’ unequivocal call to welcome the stranger trampled, Christians around the country have lived out their faith by taking action on many fronts. The Seattle interfaith community has been tirelessly organizing and rallying with feet and hands and voices. In June, the magnitude of the humanitarian crisis in our own backyard escalated further, as Seattle’s Sea-Tac Detention Center received some 200 Central American asylum-seekers who had been detained for over a month without receiving their

credible fear interviews, many having been separated from their children, without contact with them for weeks. And even as the shameful separation-of-families policy was being backtracked in the face of public outrage, there was no plan for reuniting families. (And as of this writing, on August 10, there are still 559 children separated.¹)

In response, Saint Mark’s hosted two powerful events: the Church Council of Greater Seattle’s *Community Briefing and Action Forum* on June 20, United Nations World Refugee Day, and the next week, a *Prayer and Procession for Families at the Border* from Saint Mark’s Episcopal Cathedral to Saint James Roman Catholic Cathedral, a 1.5-mile march down Broadway in Seattle.

The Church Council’s *Community Briefing and Action Forum*, with speakers including attorneys from the Northwest Immigrant Rights Project (NWIRP), ACLU and Kids in Need of Defense (KIND), raised the roof, with more than 300 people overflowing the cathedral’s Bloedel Hall on a Wednesday morning to better understand the situation, support those working on the front lines and, most of all, find out the most effective ways to act on our neighbors’ behalf.

The following week, when Fr. Michael Ryan from Saint James Cathedral called Saint Mark’s to say, “We need to march,” the two cathedrals opened their doors to over a thousand people—people who poured in the doors and out onto the street on fire to pray together and to rally and act together for change. This most sacred use of these sacred spaces began at Saint Mark’s, where we welcomed all and drew the city in “in the name of the God who created us in love and calls us to love—and charges us to stand up for the oppressed in the name of love.” Then Fr. Antonio Illas of Saint Matthew-San Mateo Episcopal Church in Auburn brought the assembly to their feet with a chant of “¡Basta ya!” At Saint James, Fr. Ryan, Bishops Eusebio Elizondo and Daniel Meuggenborg, and Rabbi Daniel Weiner of Temple De Hirsch Sinai led the resounding call for justice into a candlelight vigil of unity. And Michael Ramos, executive director of the Church Council of Greater Seattle, set the march in motion from Saint Mark’s to Saint James with the rallying words:

Awake, get up, stand up for the rights and dignity of the crying children and the distraught mamas and papas and



Above: Over a thousand people packed into Saint Mark's on the evening of June 21, 2018 for prayer, followed by a procession to Saint James Cathedral.

walk, as you are able, so that all, documents or none, can gather beneath the vine and fig tree and live in peace and unafraid. Go forth in love, community and solidarity and draw strength by hugs and embraces that no authority can deny any human being. We have the power, together, today, to change the world. Let's go forth in peace, for peace, in love and justice.

The force for change in the voice of 1000-plus marching through the city is potent. But even more powerful is

the overriding commitment of this community that knows that coming to a rally is just the start of the work! Staying energized and engaged for the long haul is critical, because the fight for justice and human rights for immigrants and refugees and pushing back on growing xenophobia in the United States is the long fight.

Continuing to show up at detention centers and at peaceful rallies and demonstrations, getting connected and on list-serves of on-the-ground organizations, getting trained to accompany people, donating to and supporting the legal action and the families in need of transport and places to stay, speaking up, writing and calling local and national legislators and leaders, educating ourselves about rights and how to stand in solidarity with those being threatened: all of

this and more is needed as we live into our call as Christians.

¹ Martinez, Gina, "559 Children Separated at the Border Have Still Not Been Reunited With Their Parents," Time Magazine, August 10, 2018, accessed August 10, 2018 at <http://time.com/5363509/559-migrant-children-separated-immigration/>.

Photo on lower half of page 9: At Saint James, the congregation prayed in unity and raised voices together in the hymn "Let there be light."





At left: Presiding Bishop Curry preached for justice as Episcopalians gathered in public witness outside an immigrant detention center in Taylor, Texas. Photo: Frank Logue/Episcopal News Service. **At right:** The deputation for the Diocese of Olympia are joined by some of the youth contingent, all wearing Camp Huston t-shirts for “Camp Day” at General Convention.



ON THE GROUND: *A View from General Convention*



BY THE VERY REV. STEVEN L. THOMASON
Dean and Rector

The General Convention of the Episcopal Church meets every three years and is the second largest legislative body in the world, surpassed in number only by the Parliament of India. Established in 1785, the General Convention draws on the model of governance laid down in the United States Constitution—namely, a bicameral legislative branch, comprised of the House of Bishops (approximately 200 attended this year) and the House of Deputies which has four clergy and four lay persons from each of the 110 dioceses in the Episcopal Church. Thousands more attend as visitors, exhibitors and volunteers, and many testify before legislative committees.

At this 79th General Convention meeting in Austin, Texas, more than 500 resolutions were introduced and processed, and hundreds of those were adopted. Many take the form of position statements or call on Church leadership to engage in certain justice and peace initiatives. Others memorialize the work and witness of those whose lives have shaped the Church and serve as inspiration for those that follow. Several resolutions amend our constitution and canons in efforts to perfect them as guides for our common life. And some resolutions take the spotlight each triennium because of their impact on the Church in all its broad expression or because of the significance of the action taken. Here are a few such actions from this Convention:

- **Proposed Revision of the 1979 Book of Common Prayer.**

The impetus for this revision centered chiefly on the desire for more expansive and inclusive language in our liturgies. A comprehensive replacement of our Prayer Book would cost more than \$8 million and take more than a decade to complete, leaving many asking if wholesale revision was the right path, especially in this century of rapid technological development. Ultimately, we took the Anglican “middle road” by retaining a commitment to the current Prayer Book while authorizing the Liturgical Commission to develop, collect and promulgate supplemental rites with more expansive language.

- **Full access to trial-use marriage rites.** While we in this diocese have been using these good liturgies for some time now under the direction and consent of Bishop Rickel, a few diocesan bishops have prohibited their use, thereby effectively preventing same-sex couples from marrying in the Church. This resolution, which passed both houses overwhelmingly, provides a sure path for all Episcopalians to be married by their priests in their home congregation.

- **Addressing the immigration crisis in our nation.** Resolutions were adopted that affirm the Church’s position that all immigrants and refugees be afforded respect and dignity, that they be treated humanely by our government and that local congregations are encouraged to support immigrants in a variety of ways. Perhaps the most moving event of this Convention was a hastily arranged rally outside Austin at the

Hutto Immigration Residential Center where 1200 Episcopalians rallied and prayed for the women being detained there.

- **A Time of Holy Listening to Women.** (See the article below for more on this important work).

Of course, there was much more that filled the nine-day Convention. There was daily worship, too, and fine preach-

ing, formative workshops and plenaries on racial reconciliation, evangelism and creation care, inspiring all present to be about our work as members of Convention with faithfulness and purpose, and to return to our homes, buoyed by the energy of the broader Church as it comes together triennially.



Some of the 47 members of the special House of Deputies Committee on Sexual Harassment and Exploitation appointed in February by the Rev. Gay Clark Jennings, deputies' president, gathered at microphone 3 in the House of Deputies on July 13 to thank Jennings for the work she had given them to do. They also presented her with a sculpture of the Virgin Mary. Photo: Mary Frances Schjonberg/Episcopal News Service

RESPONSE TO THE ME TOO MOVEMENT AT GENERAL CONVENTION



BY JUDITH ANDREWS

Diocesan Chancellor (Diocese of Olympia) and member of the special House of Deputies Committee on Sexual Harassment and Exploitation

The Episcopal Church has begun its response to the #metoo movement, with a promising beginning at the 79th General Convention held this summer in Austin, Texas. A special committee of 47 women was established by The Rev. Gay Clark Jennings, President of the House of Deputies, prior to General Convention. Formed in response to Facebook conversations arising from a letter to the Church written by President Jennings and the Presiding Bishop in January of this year, the group was tasked with drafting resolutions dealing with sexual misconduct, exploitation and gender disparity. *A Liturgy of Listening* featuring stories from women and men who were victims of sexual misconduct perpetrated by someone in the church, led by bishops and held prior to the beginning of Convention, was designed to set the framework for General Convention's consideration of resolutions dealing with these subjects.

The special committee, sometimes dubbed the "MeToo Committee," proposed more than two dozen resolutions on topics ranging from changes to the canons on clergy discipline to issues of clergy compensation and pension equity for lay

employees. Other resolutions touching on issues of gendered language and clergy employment were proposed by deputies from outside the committee.

Resolutions of note that were adopted by Convention eliminate the statute of limitations for victims of clergy sexual misconduct for three years, add protection from retaliation for people who file charges against a member of the clergy and create a Task Force on Women, Truth and Reconciliation to help the church "engage in truth-telling, confession and reconciliation regarding gender-based discrimination, harassment and violence against women and girls." Others add family status, including pregnancy or child care plans, to the list of things for which no one in the church can be denied rights, status or access to an equal place in the life, worship, governance or employment of the church; call for policies that reduce sexual harassment, assault and exploitation in the workplace; and advocate for equal access to quality health care regardless of gender.

"I AM" EXHIBIT HIGHLIGHTS FEMALE VOICES FOR PEACE



"I AM" Art Exhibit. This summer Saint Mark's hosted a traveling exhibition titled "I AM." A visual celebration of the crucial role that Middle Eastern women play as guardians of peace, I AM celebrates their strengths and contributions in the enduring global quest for a more harmonious future. On a world tour, made possible by the arts organization CARAVAN and The Rev. Paul Gordon-Chandler, the exhibition also made stops in Jordan, London and Washington, D.C. The Opening Program and reception included an address from acclaimed participating artist Alia Ali and music by Stephen Elaimy and Erik Brown of House of Tarab. Read more about the Visual Arts at Saint Mark's at saintmarks.org/visualarts.

PENTECOST



The Feast of Pentecost. With great joy, Saint Mark's welcomed four newly baptized children into the household of God. On the Feast of Pentecost, we remember the gift of the Holy Spirit bestowed on the early Church and celebrate the continual presence of the Holy Spirit in our lives today.

SEATTLE PRIDE MARCH



Seattle Pride Parade. On Sunday, June 24, a group of Episcopalians, sponsored by Integrity USA, walked in the Seattle Pride Parade. The group included members of Saint Mark's as well as many other Episcopal churches from around the Diocese of Olympia. Saint Mark's has participated in Pride for decades.



*You are invited to a dedication
90 years in the making!*

LIVING STONES DEDICATION

SUNDAY, OCTOBER 21, 2018, 4:30 P.M.

Please join The Rt. Rev. Gregory H. Rickel, Bishop of the Diocese of Olympia, for a special service of Consecration and Dedication of the Saint Mark's Cathedral renovations and the new baptismal font. Dedications include a donor recognition wall, donor recognition plaques under the nave windows and exterior plaques for the cathedral façade and elevator annex. Come and give thanks for the 806 faithful people and 25 parishes who contributed to the Living Stones Capital Campaign and ensured the cathedral would stand strong for generations to come. A gala reception will follow.



2018-19 MUSIC SERIES

With the completion of the cathedral renovation, the 2018-19 *Arts at Saint Mark's Music Series* promises to be an exquisite season! Come and hear how this sanctuary gives every sound wings, every soul a lift heavenward.

VISIT saintmarks.org/concerts for the full series schedule.

FRIDAY, OCTOBER 12, 7:30 P.M.

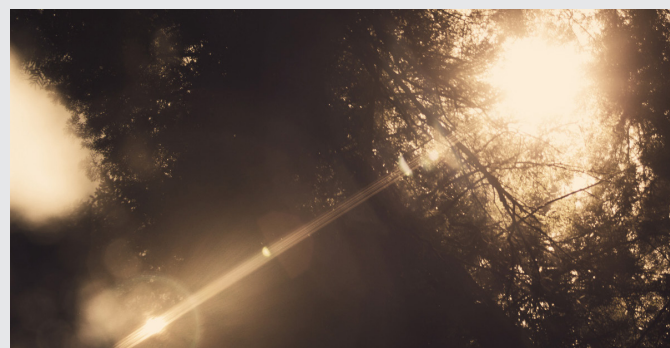
Concert on the Flentrop Organ with organist Szilárd Kovács

FRIDAY, NOVEMBER 12, 8:00 P.M.

They Are At Rest: A Remembrance of the 1918 Armistice with Cappella Romana

SATURDAY, DECEMBER 8, 7:30 P.M.

Messiaen's *Twenty Visions of the Infant Jesus* with Reinis Zariņš, pianist



THE WISDOM SCHOOL

The Wisdom School offers a balanced path for spiritual transformation grounded in prayer and practice, drawing on diverse contemplative traditions.

VISIT saintmarks.org/wisdom to read more about these offerings, and view the full 2018-19 program schedule.

FRIDAY SEPTEMBER 14; 6-8 P.M. AND

SATURDAY SEPTEMBER 15, 9:30 A.M.-2:30 P.M.

Enneagram Workshop—Diving Deeper on Your Spiritual Journey

WEDNESDAYS, SEPTEMBER 19 AND 26, 6:45 P.M.

Resilience in Troubling Times: Developing Spiritual Practices that Sustain Us on the Journey

SECOND TUESDAY OF EACH MONTH, OCTOBER-MARCH, 6:30-8 P.M.

Dreams and Spiritual Growth



At left and below: Saint Mark's Evensong Choir meets the Archbishop of Canterbury, The Most Reverend Justin Welby, at Canterbury Cathedral.



A Pilgrimage to England



BY GREGORY BLOCH
Liturgical Assistant and Evensong Choir member

"Evensong...is a tiny fragment of something else: it is part of the worship which is offered to God by Christian people every hour of the day and night, in every part of the world. When you come to Evensong, it is as if you were dropping in on a conversation already in progress—a conversation between God and his people which began long before you were born and which will continue long after your death."

– introduction to the Evensong order of service at St. Paul's Cathedral, London

The Evensong Choir of Saint Mark's Cathedral Seattle is a unique institution, combining the most advanced of the young singers in the cathedral's Choir School program with a group of experienced but all-volunteer adult singers. It offers the young choristers an opportunity to encounter masterpieces of the Anglican choral tradition, and the adult singers the special opportunity to collaborate as equals with children and teenagers of the cathedral community.

Since its formation in 2015 by newly arrived Canon Musician Michael Kleinschmidt and Director of the Choir School Rebekah Gilmore, the choir has offered a traditional solemn Evensong liturgy on the first Sunday of each month. However, from July 15 to July 30, 2018, members of the choir—six under-12s, ten teenagers and sixteen adults—were given the opportunity to experience Evensong in the context of the daily cycle of prayer, singing and praying the liturgy every

day, in the choir stalls of historic cathedrals in England, while the cathedrals' own choirs were on summer break.

For the first week of the trip the choir was in residence at Ely Cathedral in Cambridgeshire. Today, Ely is the smallest of the ancient cathedral towns in the UK, with its massive medieval church dominating the very flat landscape, and almost no other tall buildings visible. The second week of the trip was spent in residence at St. Paul's Cathedral, the monumental 18th-century building located in the heart of the City of London, which, in contrast, is more and more dwarfed by an ever-increasing collection of skyscrapers.

The choir's daily liturgical offerings were punctuated by planned outings—to cathedrals in Norwich and St. Albans, the ancient university buildings of Cambridge and the queen's estate at Sandringham, among others—and the pinnacle experience of the entire trip occurred on one of these outings. The choir had the day off from singing at St. Paul's, so we took the opportunity to add one more liturgy to the choir's schedule, offering Evensong in the spiritual home of the entire Anglican Communion, Canterbury Cathedral. The choir was not informed until moments before the liturgy began that The Most Rev. Justin Welby, the current Archbishop of Canterbury, would be in attendance! After the liturgy, the archbishop spent a generous amount of time chatting and taking pictures with the rather star-struck choir members.

The trip was an extraordinary experience on many levels for those who participated. However, what the Evensong Choir



At left: the choir inside Ely Cathedral. **At right:** the youngest Evensong Choir members tour Ely Cathedral.

gained from its time in England will benefit the entire community of Saint Mark's. Not only have the choir's musical skills taken a leap forward, but the choir will also now approach our liturgical offerings in Seattle with an enriched understanding of the deep musical, liturgical and spiritual traditions with which we engage. To quote again from the Evensong leaflet handed out to congregants from around the

world in St. Paul's, London:

"For a brief moment, you step into the continual stream of worship which is being offered today and which will be offered to the end of time. You are one with those who worship here on earth, and in heaven."

"Being Christian", *continued from page 6.*

my non-church friends that I'm a Christian, but only after shoring up my humanist bona fides, commitment to science and explaining how I'm not like their perception of most Christian believers.

I wasn't always this way.

I have an extremely clear memory of one of my early attempts at evangelism. My babysitter was tucking my five-year-old self into bed and I asked her if she would like to pray with me to become a Christian. She was slightly perplexed, but gracious. She said she was an Episcopalian and went regularly to church with her family.

I rolled this strange and exotic word around in my head before drifting to sleep, earnest in my endeavor to remember it in the morning. The next day I told my mother about this exchange and asked her if Episcopalians and Christians were the same thing. She said Episcopalians were very nice, polite people, but Episcopal churches were more like social clubs than gatherings of true believers.

I carried a whiff of this stereotype (with a wink and a smile) as I padded what is sometimes called "The Canterbury Trail." Some twenty years ago I declared for Episcopalian confirmation and membership. For me, the rich identity and heritage of the Episcopal Church gives unapologetic shape, hue and texture to our incarnate faith.

Yes, I know and worship God in the beauty of holiness. Yes, I find boundless joy and freedom in the grounding shape of

liturgy and tradition. Yes, I am renewed by the glory of music and art as much as in the sacred space of silence and stillness.

These hallmarks of our Anglican tradition are noble, life-giving riches. But as I've lived deeper into my prayer life and spiritual practice, I've also come to rediscover the astonishing yet simple truth at the heart of Christianity. We are Jesus' hands and feet in the world today. We are channels of his love.

Bishop Curry had my attention when he reflected on Jesus' well known words in John 14:6: "I am the way, and the truth and the life." The bishop is convinced this is not an ontological claim but a reference to Jesus' way of love. Bishop Curry said, "The way of love is not just a way, it's the only way. There is no other way."

At our worst, we Episcopalians might be accused of being caught up in stodgy, clubby anachronisms. At our best we forge and celebrate the bonds of community, claiming our connectedness as inspired by the relationship-building love of Christ.

¹ Smith, Gregory A. and Cooperman, Alan, "The factors driving the growth of religious 'nones' in the U.S.," Pew Research, September 14, 2016, accessed July 26, 2018, <http://www.pewresearch.org/fact-tank/2016/09/14/the-factors-driving-the-growth-of-religious-nones-in-the-u-s/>.



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Immigration Reform in Washington State, with

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WEDNESDAY, OCT. 17, 7-8:30 P.M., SAINT MARK'S CATHEDRAL

In line with the cathedral's long history of involvement in immigration and refugee resettlement, Saint Mark's presents Washington State Attorney General Bob Ferguson, who will share his thoughts on the current state of immigration both locally and nationally, as well how we can continue our involvement. Following is a panel discussion moderated by The Right Rev. Greg Rickel, Bishop of Olympia, with Marcos Martinez, Executive Director of Casa Latina; Estela Ortega, Executive Director of El Centro de la Raza; and Michael Ramos, Executive Director of The Church Council of Greater Seattle. All are welcome!