

THE RUBRIC

STORIES OF MINISTRY

SAINT MARK'S EPISCOPAL CATHEDRAL, SEATTLE, WA

WINTER 2019, VOL. 75, 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
OTHERWISE NOTED)

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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I suspect you know the story of this cathedral well: nearly a century ago, the people of Saint Mark's, meeting then on First Hill, those faithful people devoted a full decade to fundraising, and in 1928 this building rose from the earth with fertile zeal for all that would bear fruit here.

This cathedral was conceived as a beacon of justice in the burgeoning city, a house of prayer for all people. It was envisioned as a grand gothic cathedral of the Pacific Northwest.

The market collapse and Great Depression soon intervened, construction was halted, and the bank in St. Louis foreclosed on the incomplete church. The people would reclaim the building in 1944 to be a church once more.

Fast forward to this decade, and the unfinished building stood in weary decay. Pieces of concrete fell from the walls, and it became clear that it had fallen to our generation to seize the dream in our own right, with a sense of urgency, to cultivate the promise that this cathedral holds for us, and for future generations.

The Living Stones project has sealed the building's exterior for the first time in its history, we have new energy-efficient windows to replace those that were literally falling out, and we have improved the building's accessibility with a new front terrace and an elevator that has finally rendered all five levels of this holy box accessible.

But all this work is not simply about restoring an old unfinished building; it's about bearing witness to the fact that Saint Mark's Cathedral is a community of people, a rich resource aimed at serving those who cross its threshold and those who are served when we leave this place.

GREETINGS *from the* DEAN

More than 800 names are now displayed on the new Donor Wall, a testament to the faithful and generous response to the call to preserve this wonderful cathedral as a locus of mission and ministry for generations to come. This includes 57 congregations across the Diocese of Olympia who have contributed to the effort.

For all those who have been baptized or married here, for those whose loved ones have been buried from here, for all who worship here—this cathedral stands for you!

For the 15,000 who listen to Compline on the radio each week, for those who gather for AA and Alanon meetings here, for the more than 100 community groups who use the cathedral campus for their meetings and events—this cathedral stands for you!

For all who worship via livestream, for those who walk the labyrinth or take part in the Wisdom School, for those whose spirits are lifted by the sublime music offered here—this cathedral stands for you!

This cathedral stands to glorify God, to embrace our common humanity; it stands to respect and dignify every human being as a beloved child of God. And we who gather in this place trust that we stand on the shoulders who have gone before us, even while we lay down our hopes and dreams for those who will follow in future generations.

For your part in all this, and for the dream we have shared in making it a reality, 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.



WINTER 2019

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ON THE COVER: Children play on the Saint Mark's Cathedral Labyrinth, which faces 10th Avenue East. More on page 15. **ABOVE:** The liturgy of Dedication and Consecration of the Cathedral Renovations held October 21, 2018 at Saint Mark's; story on page 4.

A Dedication 90 years in the



Since the first cornerstone was laid, generation after generation has built upon the legacy that is Saint Mark's Cathedral.

The generosity of the 816 donors and 57 parishes listed in the pages following has ensured that the cathedral is ready for one hundred more years of ministry and beyond.

This Living Stones Capital Campaign project successfully sealed and secured the exterior cladding; installed new, double-paned energy efficient windows; and installed a new elevator—making all levels of the cathedral accessible to all for the first time in its history. The project also included the renovation of a welcoming front patio and the addition of a Celtic cross on the cathedral façade, clearly proclaiming Christ in the city of Seattle and drawing visual and symbolic ties to the rose window visible from Interstate 5.



Above left: Celtic cross on the cathedral façade and the new labyrinth (more on page 15); two views of the new baptismal font (more on page 10); one of the dedication plaques that sit beneath the new windows; Bishop Rickel pours water into the font.

making



On October 21, 2018, the community gathered for the Dedication and Consecration of the Cathedral Renovations.

The special liturgy was officiated by Bishop Greg Rickel, with the combined voices of the Cathedral Choir and the Evensong Choir filling the cathedral with beautiful music. A festive gala reception followed. The service can still be viewed at saintmarks.org/livestream.

Saint Mark's is profoundly grateful to parishes from all over the Diocese of Olympia who contributed to the campaign. Two of the parishes involved shared what participation meant:

"Our community at All Saints, Vancouver was blessed to be able to support The Living Stones Campaign. We are graced and awed by Saint Mark's beautiful presence on the hill. Living Stones allowed us to show our love, care and deep respect for this sacred place."

— The Rev. Joseph Scheeler, Vicar, All Saints, Vancouver

"How blessed we are in the Diocese of Olympia to have a mighty Cathedral that rises so prominently in the midst of the city and unapologetically proclaims itself to be a place of welcome and sanctuary, hope and healing, active learning and contemplation. As both sign and symbol, the witness offered by Saint Mark's invites the wider culture to see Christian faith and engagement as both life-affirming and life-changing."

— The Rev. Lex Breckinridge, Rector, St. Thomas, Medina



From top: Dean Thomason at the Dedication service; donors are asked to stand and be recognized: John and Carol Hoerster; Hoerster family members. **At right:** The new donor wall, which sits outside the nave level of the elevator, names every donor to the Living Stones Capital Campaign.



LIVING STONES: BUILDING FOR MINISTRY

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St. Augustine's in-the-Woods Church, Freeland
 St. Barnabas Episcopal Church, Bainbridge Island
 St. Clare's Episcopal Church, Snoqualmie
 St. Columba's Episcopal Church, Kent
 St. David's Episcopal Church, Friday Harbor
 St. David Emmanuel Church, Shoreline
 St. Elizabeth Episcopal Church, Burien
 St. Hilda-St. Patrick Church, Edmonds
 St. Hugh Episcopal Church, Allyn
 St. James Episcopal Church, Cathlamet
 St. James Episcopal Church, Kent
 St. John the Baptist Church, Seattle
 St. John's Episcopal Church, Olympia
 St. John's Episcopal Church, Kirkland
 St. John's Episcopal Church, Snohomish
 St. John's Episcopal Church, South Bend
 St. Luke's-San Lucas Church, Vancouver
 St. Luke's Episcopal Church, Renton
 St. Luke's Episcopal Church, Seattle

St. Luke's Memorial Church, Tacoma
 St. Margaret's Episcopal Church, Bellevue
 St. Mark's Episcopal Church, Montesano
 St. Matthew-San Mateo Church, Auburn
 St. Matthew Episcopal Church, Tacoma
 St. Michael and All Angels Church, Issaquah
 St. Paul's Episcopal Church, Bellingham
 St. Paul's Episcopal Church, Seattle
 St. Paul's Episcopal Church, Port Townsend
 St. Paul's Episcopal Church, Bremerton
 St. Peter's Episcopal Parish, Seattle
 St. Philip's Episcopal Church, Marysville
 St. Stephen's Episcopal Church, Seattle
 St. Stephen's Episcopal Church, Oak Harbor
 St. Stephen's Episcopal Church, Longview
 St. Thomas Episcopal Church, Medina
 St. Timothy Episcopal Church, Chehalis
 Trinity Episcopal Church, Everett
 Trinity Parish Church, Seattle

THROUGH NEW BAPTISMAL FONT, GENERATIONS CONNECT

Saint Mark's history is intertwined with the stories of decades of Seattle's community leaders. Some of these saints are remembered by their influence on music, liturgy or justice work. Some are remembered for their decades of steadfast service and guidance; their imprint is found in the strength and faithfulness of the community itself, generation after generation. As each cohort takes its place to lead and shape Saint Mark's as a beacon of hope in Seattle, they stand—with thanksgiving—on the shoulders of those who have gone before.

The new baptismal font at Saint Mark's is given to the glory of God and in memory of two such leaders, Helen and William Baird. The font greets visitors entering the nave; it is a striking marble and copper sculpture. Water flows from a cool, shallow bowl of white marble and streams down the side of the solid marble font to a large copper pool below, taking an asymmetrical path evocative of a natural spring. The beauty and simplicity of the moving water carries layers of liturgical and artistic symbolism. A dedication plaque hangs on the wall to the side of the font: "To the Glory of God and in loving memory of Helen and William Baird, by the True Family."

When Ruth Baird True and Molly Baird Van Nostrand gathered recently to share memories of their grandparents, it was clear that Helen and William ("Bill") Baird had a profound impact on all those they cared for—

children, grandchildren, neighbors, parishioners and Seattle's civic institutions as well. By their longstanding commitment to Saint Mark's ministries, these grandparents passed along a love for Saint Mark's to their granddaughters at an early age. "I always had a relationship with God through Grandma Baird and the church," Ruth reflected. Especially after Bill retired from the construction firm he founded—one that contributed to the Panama Canal and Grand Cooley Dam—the couple focused their tremendous gifts of administration, hospitality and leadership on Saint Mark's. "In their later years, most of their life was really dedicated to making it a better place," said Molly.

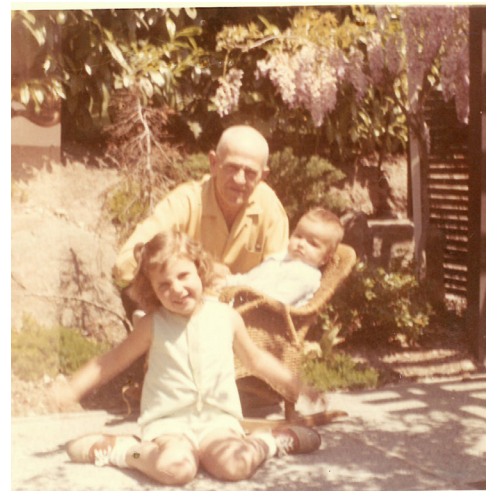
It's the Sunday school hour, sometime in the mid 1960s, but Ruth and Molly Baird aren't in the classroom. Instead, they're bounding about the hallways, nooks and crannies of the Cathedral House, popping through unlocked doors and making discoveries all their own. Their grandmother Helen is likely preparing for services with the altar guild, welcoming newcomers or leading a meeting. Grandfather Bill is in his office (pictured on next page, top left), poring over accounting statements and maintenance requirements for the cathedral's finicky boiler.

"[A sense of deeper community] was what Saint Mark's stood for—I think in part because of its location. Saint Mark's was different; it was community-centered from the beginning," said Molly. Helen served as a central



At right: Herb Williams and Helen Baird in the choir loft. Helen would assist Herb when he played organ at weddings at the cathedral, giving him cues for when to start playing.

Below: Grandpa William Baird with Molly Baird Van Nostrand and Ruth True.



pillar of the faith community, having been through many of Saint Mark's transitions, from the depression era, when the parish could not make its mortgage payments on the building



At left: The new baptismal font at Saint Mark's. Above: Bill Baird in his office in the Cathedral House at Saint Mark's. Above middle: Sisters Ruth Baird True and Molly Baird Van Nostrand. Above right: The baptismal font and sanctuary.



and had to move temporarily to Trinity Episcopal Parish, to the 1940's and 1950's when the work of reclaiming, building and expanding the cathedral took place.

Helen is described by her granddaughters as innately liberal and warm, with a feisty and irreverent streak marked by a distinctive "cackle." She believed in treating everyone equally, and demonstrated this as she advocated for the LGBTQ community in Seattle, rode on floats in the Gay Pride Parade and was an involved resident of Capitol Hill. She was the first woman special education teacher in Washington,

recognizing the gifts and integrity of people with developmental disabilities. She retired after more than sixty years as a public school teacher and left a legacy of compassion and respect for all students. Ruth describes her "sense of fair play...in her mind, there was no reason that just because you're different you shouldn't be able to have fun and be loved and participate in life. She was remarkable."

Grandfather Bill Baird served as the Business Administrator at Saint Mark's from 1963 to 1971, during the tenure of Dean John Leffler. "He was in charge of everything at Saint Mark's except the clergy or religion, other than praying for the boiler," say his granddaughters. He'd drive them to church every Sunday morning in a Volvo almost as faulty as the boiler and then proceed to bring the building to life. Though he displayed a gruff exterior, it hid a tenderness for his family and a love for the church. He and Helen taught their family to live by the "Code of the West"—prioritization of honor and respect for all, "doing the right thing," and a focus on family.

Bill died in October 1970, just shy of his 71st birthday, while Helen lived to 101 years old, dying in September 2003. Years later, as Saint Mark's completed its Living Stones Capital Campaign renovations to clad the build-

ing's exterior and install permanent windows in the cathedral, the dream of a new baptismal font to complete the interior space came to be. In conversations with Dean Thomason, Bill True, husband to Ruth, developed a vision with local Seattle artist Julie Speidel to create a font that would anchor the worship space with a sense of permanence and weight.

Both Bill and Ruth share a love for "unsuspecting art experiences," which has been evident in their years of commissioning public art all over Seattle. Last year, they commissioned a hand-woven textile piece titled *Sanctuary*, by artist Josh Faught, which hung in the Cathedral Nave at Saint Mark's from Jan 2017 to October 2018.

On bringing art into the cathedral space, Ruth said, "Saint Mark's has always had that brutalist, unfinished look to it." This current remodel brings previous additions and adaptations together, tying them together with the rose window. "It's really been nicely done. It feels like there's an opportunity for art."

These outward and visible signs invite beauty and symbolism into the space and weave a thread to generations past, reminding us of their service and dedication to God's call and inspiring us to follow their lead, as so many at Saint Mark's have since Helen and Bill.

Religion and Politics

A SERMON PREACHED BY THE VERY REV. STEVEN L. THOMASON, DEAN AND RECTOR,
AT SAINT MARK'S CATHEDRAL ON SEPTEMBER 30, 2018

Mark 9:42-50. Jesus said, "If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where their worm never dies, and the fire is never quenched. For everyone will be salted with fire. Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another."

After the Emperor Constantine declared in the year 313 that Christians should have the right to practice their religion freely, there was a melding of sorts between politics and the Christian religion.

No longer threatened with persecutions, the rolls of Christianity swelled. Some had more commitment to this way than others...

Many in the Roman army—soldiers—found it politically expedient to become Christian as well, stepping into their baptismal waters, but with a hedge. These soldiers would hold their sword hand out of the waters of baptism as they went under—the hand would not be baptized so they thought, since it would continue in its chief purpose of waging war.

Even Constantine hedged in his faith by postponing his baptism until years later as he approached his death. He did so so that he could continue his worldly ways of power, unbaptized.

It is said that while Constantine was about the work of building the Church of the Holy Sepulcher in Jerusalem over the presumptive site of Jesus' crucifixion, he took the nails from the supposed cross of Christ and melted them down to fit a bridle for his war horse—a Christian horse for a Christian emperor waging war with Christian symbols on his armor. It stops us short, doesn't it?

Centuries later, we incline to the horror at such misguided appropriations of our religious ancestors who saw fit to intermingle religion and politics to serve their purposes using bizarre and really troublesome rationalizations along the way.

Fast forward then to the year 1774, and at the inaugural session of the First Continental Congress laying the groundwork of what would become this nation, there was a call to prayer at the beginning of the first day. Mr. Duche, a delegate from South Carolina who happened to be an Episcopal priest also, was cited to begin his prayer. He tapped Psalm 35 at the opening: "Plead my cause, O Lord, with them that strive with me: fight against them that fight against me..."

A dangerous appropriation of scripture that seemed to suggest that scripture is partisan when it most certainly is not. Sam Adams of Massachusetts, writing home to his beloved Abigail, reported that Mr. Duche then "struck out into extemporaneous prayer which filled the bosom of every man present." And then they got on with their work.

In summoning a divine blessing upon their cause of freedom, religion and politics were intermingled that day... and have been in this nation every day since.¹

In the early days of the American Civil War, a more pensive Abraham Lincoln welcomed a group of northern Christian clergymen to the White House. One among them reportedly said how great it was to have God on our side in the war, which prompted Lincoln to admonish the minister that we should not be so arrogant as to think God on our side; rather, we should fervently pray that we are on God's side.

We have been horrified once more at the heart-wrenching ways our political leaders have used their power to score political points at the great expense of others. It is a tragic example of power run amok, and while we are not a Chris-

tian nation, most of the people we watched bully and beat up on others are Christian, and the image that has remained with me is of them holding their hands out of their baptismal waters.

Secular politics in our nation has become a zero-sum game, a tribal melee, of us versus them—in which one can seemingly only measure victory for one's self by ensuring another must lose, and no one, no one, is apparently safe from the perilous aim of rationalized political scorekeeping.

It was theologian Reinhold Niebuhr in 1944, when the outcome of World War II was anything but certain, who said: "Man's capacity [*sic*] for justice makes democracy possible; but man's inclination to injustice makes democracy necessary."²

And it feels to many of us these days that our democracy might just not hold in the face of such ripened hostility that justifies the vilification of victims of sexual assault for Machiavellian theater. It makes no sense. It leaves us wondering what possible hope is there for our children who witness our leaders behave so ignominiously? What messages are we sending them?

And yet, into this milieu of our desolate bewilderment comes one who gave his life to invite us into a different way. And alongside all of these horrors playing out in Washington, I have been wrestling also with this passage from Mark's gospel wherein Jesus uses hyperbole to get our attention. They are dreadful images—lopping off hands and feet, plucking out eyes, making millstone pendants for ourselves and then go jumping in the sea... all better than causing "little ones to stumble." It's a phrase that requires some unpacking.

The Greek word "little ones" translated here, μικρῶν (Mikron), echoes Jesus' recent holding a child in his arms and then he broadens that meaning of not just children, but all who are marginalized in society, in his time and in ours—and in our time that could mean children, it could mean women, it could mean people of color, it could be refugees, or immigrants, or those with non-heteronormative identity or orientation. The list can go on and on, but Jesus said he came to serve, not to be served, and he is speaking of these when he said "I came to serve." We would do well to espouse the same worldview. There is no place for holding our hand out of the proverbial waters of mercy for those who are victimized by the powers and principalities of this world. There is no place for it.

And the notion of "causing one to stumble": the Greek verb here is σκανδαλίσῃ (skandalise), from which we get our word scandalous. Literally it means causing one to fall, causing one to trip, tripping someone or trapping someone—and underneath that you get the graphic consequences imbedded in it all: the broken skin, the fleshy wounds, the pain, and the fear. It is scandalous because it is disgraceful. It is disgraceful because it is evil.

If the scandal of this season has traumatized you or retraumatized you, I stand in this pulpit, in this church, and I say today with you, to you, I am deeply sorry for that. I long for the day when our nation will, as Lincoln once wrote, be touched again by the better angels of our nature. That is not today, but I know that day will come.

Please know that you are not alone, and this community, while imperfect, strives to be about the work of healing and wholeness for all. We want

this to be a safe place for you, for all people who have been wounded by the wiles of patriarchal power. I want every one of you to know that, in this era of #MeToo, this church is committed to creating safe spaces for you to share your stories. In the coming weeks, clergy will unfold some ideas and ways that we can do that together in wholesome and safe ways. In the meantime, I encourage any of you to speak to one of the clergy if you want to be heard. We will hear you; we will hold the space for you.

And if you are on the other end of Jesus' words this morning, hearing them spoken to you as admonition, as a person of power or privilege, or even just as disciples, then let these words serve as a wake-up call to you and me, a wake-up call that we are invited to do it differently. Own your action. Turn to a new way. Let go of whatever is in your hand and be fully submerged into your waters of baptism. If you will, if we will, the world will unfold in new life-giving ways.

It was Martin Luther King, Jr., who just six days before he was murdered in this nation, delivered his final Sunday sermon, calling for us all to work together for a new day, a new way of being. Even in the end, he was holding hope and he said what our nation needs most are "*dedicated individuals who are willing to be the co-workers with God...the co-workers with God, the arc of the moral universe is long, but it bends toward justice...truth, crushed to earth, will rise again.*"

Can you hear his words echoing 50 years later? Into our space today, there is this desperate need, even today, the need for people who will be co-workers with God, which is why this church stands... co-workers with God. It's why it is designed and is a

(Continued on page 17)

“There is no place for holding our hand out of the proverbial waters of mercy for those who are victimized by the powers and principalities of this world. There is no place for it.”



OUR CALL TO DECENCY

ministry has come together to stand in solidarity with our neighbors who are facing ever-increasing—and increasingly inhumane—oppression. What that has looked like is claiming our role as a Safe Space—and the volunteer training that goes along with that—to be here in the many

“We’ve got laws, [the President’s] got to follow them. That’s how it works. And in enacting those laws, and if we want to change those laws, I think we can do that in a way that is decent to people.”

The Rt. Rev. Greg Rickel, the moderator for the evening, engaged the Attorney General on what that means for people of conscience:

Bishop Rickel: *“The rule of law, while I’m thankful for it, is not my primary allegiance. My primary allegiance is our faith and the Gospel, and in this way these two things come together... Many, many people come to me and say and we shouldn’t have politics in the church. Typically I respond, ‘The church invented politics!’ And somewhere down the line separation of church and state comes up... My belief is that the Founding Fathers’ premise in that was that they would never become the other, but they certainly and should always speak to one another. Do you think that’s a good description?”*

(Continued on page 18)

Archbishop and martyr St. Oscar Romero of El Salvador, who was canonized this autumn, passionately wrote, “A church that does not provoke any crisis, preach a gospel that does not unsettle, proclaim a word of God that does not get under anyone’s skin or a word of God that does not touch the real sin of the society in which it is being proclaimed: what kind of gospel is that?”¹

It is as devastating an indictment in the ears of Christians today as it was forty years ago. The gospel of Jesus is disruptive—and so, our call in these times is to continue to be disruptors. The disregard for the value of each human life and the injustice and violence that is being perpetrated upon immigrants and refugees (in all our names as Americans) is demanding disruptive action from Christians.

The work supporting immigrant and refugee rights is a long-time commitment of Saint Mark’s Cathedral, and over the past year, the Sanctuary

ways the need arises. We are aligning ourselves in partnership with Casa Latina, a leading immigrant and worker rights organization in Seattle, to become personally involved and formulate our actions with the guidance and needs of the community that is directly under duress. We are educating ourselves with “Know Your Rights” training so we can stand with people when they are being harassed, and getting on the listservs to show up at ICE headquarters, and the Sea-Tac Detention Center, and demonstrations and rallies, and more. We are opening Saint Mark’s to be a hub for community action.

In that role of gathering place for the Seattle community, in October Saint Mark’s invited Washington State Attorney General Bob Ferguson to speak on immigration reform. His powerful remarks on litigation against the refugee and immigration actions of the current Administration spoke to bedrock American values of the rule of law—and who we are as a people:

WATCH THE VIDEO:

View Attorney General Bob Ferguson’s talk and the follow-up panel discussion with Estela Ortega of El Centro de la Raza, Marcos Martinez of Casa Latina, and Michael Ramos of The Church Council, at: bit.ly/smcsanctuary



At left: Children and youth of Saint Mark's frolick on the labyrinth.

Below: Visitors try out the labyrinth on the cathedral lawn.

A NEW LABYRINTH AT SAINT MARK'S

WALTER STUTEVILLE

Saint Mark's parishioner and Former Senior Warden

This summer a crew from the Labyrinth Company in Connecticut built a Chartres-style labyrinth and a new sidewalk on the front walkway at Saint Mark's.

The impetus for making this happen was a visit by The Reverend Dr. Lauren Artress from Grace Cathedral in San Francisco some 25 years ago. When she preached at Saint Mark's, a canvas labyrinth was spread out on the floor of the nave and many of us walked the labyrinth for the first time. Rev. Artress also founded VERIDITAS, an organization which, among other things, sponsored trips to Chartres to walk its centuries-old labyrinth.

Although it may take many shapes, round or octagonal or square, a labyrinth is an archetype form that has been found in ancient Greek, Roman and Western European sites (and the term labyrinth probably comes from the myth of the Minotaur), but it is a form that is, interestingly enough, also found in Hopi ceremonies. During the Crusades, when it was unsafe to make a pilgrimage to the Holy Land, European pilgrims would travel

from church to church to walk their labyrinths instead of trying to travel eastward. Chartres Cathedral in France became one of those sites, in part because of the Veil of the Virgin Mary which is still venerated in one of the shrines in the Cathedral. At Chartres, the labyrinth was and is a part of the sacred geometry that was used to define many of the relationships between the architectural elements of the cathedral.



Not to be confused with a maze, which is meant to confuse, a labyrinth offers a continuous path to the center and out again. It is a metaphor upon metaphor with a walker sometimes alone and sometimes crowded together

with others. At times it demands close attention to the closely turning pathways, but at times you can cover half of the circumference in one path by yourself.

The new labyrinth at Saint Mark's is a pathway for contemplation, prayer and reflection. It is a path that enables us to walk through difficult and confusing situations or to celebrate the joy of the love of God through movement and meditation. It has been this for centuries and we continue that tradition at Saint Mark's.

The new labyrinth at Saint Mark's represents the culmination of approximately 20 years of New Year's Eve Labyrinth Walks, where much of the money for this project was raised. A number of Saint Mark's community members have been involved in this project for most, if not all, of those years. Judy Andrews, Dan Niven, Doug Thorpe, Wendy Carpine, Wendy Townsend and Jo Ann Bailey and yours truly, have all been involved.

Thanks Be To God!

Diocese of Olympia starts Legal Defense Fund



Photo: Prayer and Procession for Families at the Border, from Saint Mark's Episcopal Cathedral to Saint James Catholic Cathedral, June 21, 2018.

ELIZABETH HAWKINS

Saint Mark's parishioner, immigration attorney

The Diocese of Olympia's Diocesan Council, at the suggestion of the Parish of St. John/San Juan, Olympia, has established a Legal Defense Fund for the Diocese of Olympia. Although this fund was born out of the need to help families facing deportation and other legal immigration issues, the long-term use will be for any legal matter which is a burden on those undergoing it, and most especially those who have no means to pay. Here, Saint Mark's parishioner and lawyer Elizabeth Hawkins gives a first-hand look at how the fund helps individuals in need of legal support.

These days, when I tell someone I'm an immigration attorney, one of the most common responses I get is: "You must be busy." The truth is, I've always been busy, but the challenges of my job have shifted since the 2016 election. For example, during the Obama administration, many of my clients' deportation cases were closed through "prosecutorial discretion," because the government attorneys decided they were not "priorities." Under the current administration, every undocumented immigrant is a "priority" for deportation, and in 2017 the government attorneys set about filing motions to reopen those closed cases.

María, who has two U.S. citizen children and experienced domestic violence at the hands of their father, was one of these clients. Back in 2012, we submitted copies of her children's birth certificates, her annual tax returns dating back to the first year she came to the United States, a psychological evaluation detailing the trauma she had suffered, and letters

of support from her friends, coworkers, and church attesting to her good moral character. The ICE attorney assigned to her case agreed to let her stay. Then, in 2017, we received a motion to reopen her case and she was quickly scheduled for a court hearing.

I called María and made an appointment for her to come and meet with me at my office. She showed me pictures of her children, who had grown and started school since the last time I saw her. She also told me that she had finally managed to leave their father and was adjusting to life as a single mother. She was fearful and worried about her immigration case. I explained that she was eligible for a special visa based on the violence she had suffered. Unfortunately, María had no money to pay for legal fees. She and her children were barely getting by.

I wanted to keep working with María. I felt invested in her future, and I knew that if I referred her to a nonprofit, she would probably end up on a long

waiting list. She would also have to start over, explaining what had happened to her to a stranger, and this would be much more stressful and upsetting for her than continuing to work with the attorney she knows and trusts. As much as I wanted to, I couldn't afford to take her case *pro bono*, so I reached out to Bishop Greg Rickel for help.

Within a week, we received a check from the Diocese of Olympia covering María's legal fees. Since then, I've accompanied her to court, sat by her side as she explained her story to the detectives investigating her abuse, and prepared her visa application. This is just one example of the many people who have been served by the Bishop's Legal Defense Fund. The fund is a blessing for the individuals and families who receive help with their legal fees, and for attorneys like me who are struggling to keep up with the demand for our services.

New book tells early history of Saint Mark's, Seattle

The long-anticipated historical volume on Saint Mark's Cathedral, *The History of St. Mark's Episcopal Cathedral: St. Mark's Parish, 1889-1897*, written by Alan Davidson, arrived in print this fall. The volume is exhaustively researched and extensively illustrated, and tells the story of the founding of Saint Mark's Parish and its earliest years—it is the first installment of a projected series of books to tell the entire 130 year history of this community. Here, we excerpt a few quotes from the volume, as well as a rare photo.

The December 1889 issue of *The Washington Churchman* included a statement from the Saint Mark's vestry that revealed much about the early character of the parish:



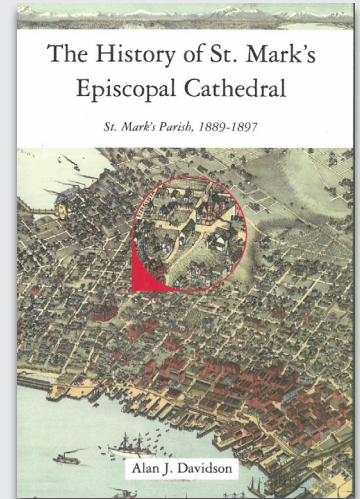
Earliest known photograph of Saint Mark's church and rectory (foreground). The view is eastward from Denny Hill. The steeple is part of the Danish Norwegian Methodist Episcopal church across 5th Street. Early 1890s. Museum of History and Industry, McDonald 11930. (*The History of St. Mark's Episcopal Cathedral: St. Mark's Parish, 1889-1897*, p. 47.)

"St. Mark's will be a free church and extends an invitation to all classes and conditions of men to come and worship with us."¹

In 1891, in a statement to the parish, The Rev. David Garrett reflects on the one-year anniversary of the start of his ministry at Saint Mark's:

"What of the future? ...The church isn't an ark—a boat that we get on board and then thank God we are safe. It is a workhouse and its members must carry that work out into the world and redeem men from sin, and save them from suffering. That is the door set before us. People of St. Mark's, take courage from the past and move onward to the future so replete with possibilities for work and worship."²

Get your copy at the Cathedral Shop at Saint Mark's!
Visit saintmarks.org/shop for hours or call 206-323-1040.



¹ Davidson, Alan. *The History of St. Mark's Episcopal Cathedral: St. Mark's Parish*, p. 48.

² Davidson, 71.

"Religion and Politics," *continued from page 12*

beacon of hope on the hill, a gathering place for people holding fervently to the ideal of a better world, because God is calling us into that. It exists so that we might proclaim that God's values of mercy and justice and love have meaning and purpose in our time, they must have meaning and purpose in our time, and in our lives.

Truth, crushed to earth, will rise again.

That is the promise of the resurrected Christ who has gathered up all the pain of creation and offers healing balm to it all, to your soul.

Truth, crushed to earth, will rise again.

This is the reality of life lived along that arc of the moral universe.

Truth, crushed to earth, will rise again.

This is the hope we embody here, together, broken as we all may be, because we believe there is yet goodness in this world and in all humanity, goodness worth holding onto and working for.

Truth, crushed to earth, will rise again.

¹ Meacham, Jon. *American Gospel: God, the Founding Fathers, and the Making of a Nation*. New York: Random House. 2006. p. 64.

² Meacham, Jon. *The Soul of America: The Battle for our Better Angels*. New York: Random House, 2018. p. 10.



Above left: Pratt Memorial Service, January 29, 1969. Above right: Edwin Pratt with Dean Leffler, third Dean of Saint Mark's.

A Commemorative event for Seattle civil rights leader Edwin T. Pratt

SATURDAY FEBRUARY 2, 2019, 2 P.M., SAINT MARK'S CATHEDRAL NAVE

Seattle Civil Rights leader Edwin Pratt was assassinated at the door of his Shoreline home almost 50 years ago. Throughout the 1960's he was the Executive Director of the Urban League of Metropolitan Seattle, establishing new programs and initiatives to confront housing discrimination, school segregation, employment bias and police brutality. An Episcopalian, he was a personal friend of Saint Mark's Dean John Leffler. Following Pratt's murder, the Mayor declared a day of mourning. His memorial service drew over 2,000 people, the largest funeral ever held at Saint Mark's. His remains are inurned in Saint Mark's Columbarium in the Chapel of the Resurrection.

When he awarded Mr. Pratt the Bishop's Cross in 1966, Bishop Ivor Curtis said that he was a man of "outstanding insight and understanding," working for the "devoted and

faithful alleviation of racial tensions" and the "building of better relations."

With Pratt's death, the city of Seattle lost a great leader, the marginalized in our area lost an effective advocate, and our Diocese lost a trusted member who helped navigate the uncertainties of the late sixties.

Saint Mark's will host a Commemorative Event to honor Pratt's legacy and those who continue the work he was committed to, featuring speakers from the community and special guests. Please join us at the Cathedral or on the livestream of the event, and check back on our website to learn of other events and venues as we approach the 50th Anniversary of Pratt's assassination. For information or to get involved with this event, contact Brett Bowton-Meade at brett.bowton-meade@sunriseid.com.

"Our Call to Decency," *continued from page 14*

Mr. Ferguson: *"There are political actors involved, but it's not politics. Is it legal? Sure—but this is central to who we are. The lives we lead. All those things go through the courts and are central to who we are, so I think not only is it difficult to separate those two, but I think if one wants to put my faith—in being part of the Catholic family, the influence of the Jesuit community on me—you are part of the world, not separate from it. 'You are part of it' is central to that thinking."*

For us, "being part of it" means following Jesus' example of engagement in the world. The structural sin of systematic disenfranchisement and "othering" of people is not new—but the way it is being enacted in our time, and in our name, is our responsibility. Mr. Ferguson quoted Joseph Welch from the McCarthy hearings: "Have you no sense of decency?"

Decency. It is a call for disruptive action from the followers of Jesus.

¹ Oscar Romero, *The Violence of Love*, San Francisco, CA: Orbis Books, 1988, p. 44.



Advent & Christmas

AT SAINT MARK'S

FIRST WEEK OF ADVENT

Sunday, December 2

8 a.m., 9 a.m., 11 a.m. Holy Eucharist

7 p.m. **The O Antiphons Service of Advent Lessons and Carols**
Procession with music, banners, candles and incense

9:30 p.m. Compline

Ancient nighttime prayers, sung by the Compline Choir. A Seattle tradition since 1956.

SECOND WEEK OF ADVENT

Sunday, December 9

8 a.m., 9 a.m., 11 a.m., 7 p.m. Holy Eucharist

9:30 p.m. Compline

THIRD WEEK OF ADVENT

An Advent Quiet Morning

Saturday, December 15

9 a.m. - 12:30 p.m. at St. Andrew's, Green Lake
 111 NE 80th St., Seattle, WA 98115

A morning of silence, prayer and reflection, co-sponsored by Saint Mark's

Sunday, December 16

8 a.m., 9 a.m., 11 a.m., 7 p.m. Holy Eucharist

9:30 p.m. Compline

Tuesday, December 18

7 p.m. **Pageant of the Nativity**

Choir School choristers, Evensong Choir and young children of Saint Mark's join forces in this dramatic telling of the nativity story.

Thursday, December 20

7 p.m. **Blue Christmas Service**

A special Eucharist in Thomsen Chapel for those who find the holiday season a difficult or painful time.

FOURTH WEEK OF ADVENT

Sunday, December 23

8 a.m., 9 a.m., 11 a.m. Holy Eucharist

7 p.m. Holy Eucharist

9:30 p.m. Compline

CHRISTMAS EVE

Monday, December 24

3:45 p.m. Festive gathering with Music and Carols

4 p.m. Holy Eucharist

With the Junior and Senior Choristers, a service especially suitable for children and families

7 p.m. Festive gathering with Music and Carols

7:30 p.m. Holy Eucharist* *With the Evensong Choir and brass*

10:15 p.m. Festive Gathering with Music and Carols

11 p.m. Holy Eucharist* *With the Cathedral Choir and brass*

**Incense will be used at 7:30 & 11 p.m.*

CHRISTMAS DAY

Tuesday, December 25

10 a.m. Holy Eucharist with Carols

With music by the Saint Mark's Singers

THE TWELVE DAYS OF CHRISTMAS

Wednesday, December 26

7 p.m. Holy Eucharist, The Feast of St. Stephen, *Thomsen Chapel*

Thursday, December 27

7 p.m. Holy Eucharist, The Feast of St. John, *Thomsen Chapel*

Friday, December 28

7 p.m. Holy Eucharist, The Feast of The Holy Innocents,
Thomsen Chapel

Sunday, December 30

8 a.m., 9 a.m., 11 a.m., Holy Eucharist

7 p.m. Holy Eucharist

Monday, December 31

6 p.m. - 12 p.m. New Year's Eve Labyrinth Walk with
 Midnight Eucharist

As the Labyrinth Walk concludes, and as the new year begins, we will ring bells and celebrate Eucharist commemorating the Feast of the Holy Name.

EPIPHANY

Sunday, January 6

The Feast of the Epiphany

8 a.m., 9 a.m., 11 a.m. Holy Eucharist

4:30 p.m. Epiphany Lessons and Carols

7 p.m. Holy Eucharist

9:30 p.m. Compline



SAINT MARK'S
EPISCOPAL CATHEDRAL
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Mirabai Starr— **A FIERCE AND TENDER WISDOM**

FRIDAY MARCH 29, 2019, 6:30—8:30 P.M.

Wild Mercy: Wisdom of the Feminine

SATURDAY MARCH 30, 2019, 9 A.M.—4 P.M.

Writing Workshop: From Dark Night to Transformation

Mirabai Starr has written extensively on the mystics and the unifying teachings at the heart of all spiritual paths, with a gift for making timeless wisdom accessible to contemporary seekers. She returns to Saint Mark's for two offerings:

- **Wild Mercy: Wisdom of the Feminine.** The feminine mystic is one who gathers the pain of the world into her arms and transmutes it with “wild mercy”—a merging of fierce courage with the unstoppable forces of forgiveness, compassion and love. And she is needed now more than ever. Open to the public, freewill donations accepted.
- **From Dark Night to Transformation.** Saturday's writing workshop draws on wisdom traditions and insights arising from Mirabai's own poignant journey, to explore the catalysts for transformation in our lives—bridging contemplative life and compassionate service, cultivating an inner relationship with the Beloved and expressing that intimacy in community, exploring the transformational power of loss and darkness and the longing for the sacred. Advance registration is required for the Saturday workshop; register at saintmarks.org/wisdom.