

# THE RUBRIC

STORIES OF MINISTRY

SAINT MARK'S EPISCOPAL CATHEDRAL, SEATTLE, WA

SPRING 2019, VOL. 76, NO. 1







# 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

ADAM CONLEY, EDITOR

GREGORY BLOCH, DESIGNER

PHOTOGRAPHY BY  
KEVIN C. JOHNSON  
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.

To receive *The Rubric* in the mail, please send your address to:  
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## GREETINGS from the DEAN

ON OCTOBER 14, 1891, as was its custom in that era, the Seattle Post-Intelligencer printed the sermon of The Rev. David Claiborne Garrett, who served as second rector of Saint Mark's Episcopal Church in Seattle. Among his words preached the day before: *"the church is a means to make our lives here better and nobler...The church is to reach the poor and the helpless [sic] and to take away poverty and suffering, to lighten the throbbing hearts of prisoners and captives. The church is not to separate itself from the world, but to work with the world as does a leaven..."*

From its earliest days, Saint Mark's has been clear in its commitment to serve a broken, hurting world in God's name, striving for justice and peace while respecting the dignity of every human being. Long before those words shaped our Baptismal Covenant, this faith community has sought to serve others, guided by such values. Of course, we have not always done that with a full measure of grace—the church is a human institution, after all—but every generation has answered the call to work for justice, peace, and reconciliation in its particular setting.

This generation, now gathered at Saint Mark's, is stepping into that clarion call with renewed fervor and with a sense of vocation. In the pages that follow in this issue, you will read about some of the ways that faithful work is taking shape. But what buoys my heart most in all this is that it is not cathedral staff who are "doing the work;" rather, scores of lay people are claiming their work as ministry. It is broad-based, communal work, grounded in mutuality with one another, and importantly, with those



Dean Thomason speaks to the media about sanctuary, March 29, 2019.

whom we serve. This is not an antiquated model of ministry, grounded in colonial wisdom and noblesse oblige. Nor is it partisan. It is transformational work guided by those whom we serve, because we trust them to guide us, and because we stake our claim in the promise that Jesus gave us—that when we serve the hungry, homeless, oppressed, or imprisoned, we are serving Christ himself.

There is a keen sense that we need not control this in traditional ways of top-down management. It is interesting to see it unfold more organically, not always with a linear or predictable trajectory. As Garrett said 128 years ago from the Saint Mark's pulpit, it is an opportunity to be leaven and light for a world which is weary with the weight of suffering, deflated and discouraged, and in desperate need for a lift. The Body of Christ, the Church, has such capacity, and by God's grace, Saint Mark's Cathedral is about that work.

In this Easter Season, it seems that leaven is as good an image for us as we strive to embody those Christ-like values that offer transformation, to us and the world. I am,

Gratefully,

The Very Rev. Steven L. Thomason  
Dean & Rector

## WEEKLY LITURGICAL SCHEDULE

### SUNDAYS

- 8:00 AM** Holy Eucharist  
*Thomsen Chapel*
- 9:00 AM** Holy Eucharist  
*Cathedral Nave*
- 11:00 AM** Holy Eucharist  
*Cathedral Nave*  
*livestreamed at*  
*[saintmarks.org](http://saintmarks.org)*
- 4:30 PM** Choral Evensong  
[First Sunday of the month,  
October–June]  
*livestreamed at*  
*[saintmarks.org](http://saintmarks.org)*
- 7:00 PM** Contemplative  
Eucharist  
*with Healing Prayers*
- 9:30 PM** Compline  
*chanted by the Compline*  
*Choir, broadcast live on*  
*KING 98.1 FM*

### WEEKDAYS

- MONDAY—FRIDAY, 6:30 PM**  
Evening Prayer
- MONDAYS, 7:15 PM**  
Centering Prayer
- WEDNESDAYS, 12 NOON**  
Holy Eucharist
- THURSDAYS, 7:00 AM**  
Holy Eucharist



## SPRING 2019

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**ON THE COVER:** The Rt. Rev. Gregory Rickel blesses the water of the Baptismal font with the Pascal Candle at the 2019 Easter Vigil. **ABOVE:** The Rev. Cristi Chapman performs one of the first Baptisms by immersion in Saint Mark's Cathedral's history.

# FAMILIES BELONG TOGETHER

## *Saint Mark's responds to unjust deportation*

“We will welcome the stranger, as our Scriptures instruct.

We will advocate for immigrants and their families.”

—from “Renewing Our Covenant: the Saint Mark’s Cathedral  
Statement of Commitment and Action,”  
adopted December 2016.

*“My son is six years old, and about a month ago he has his first Kindergarten performance. Watching him on the stage... he just bring me so much joy—but by the end of the performance I could end up crying, because I can see how he was looking for me and my wife around the crowd, and I cannot imagine how he will feel when he is looking for me around and he is not able to find me.”*

—Jaime Rubio Sulcicio

ON MARCH 29, more than 100 people gathered in the nave of Saint Mark’s Cathedral for a press conference to learn that Jaime Rubio Sulcicio has taken Sanctuary here. This husband of an American citizen, father of a six-year-old son, community volunteer, business owner, loyal friend, human being has been targeted for deportation to Mexico. Our government’s separation of families continues as a malignancy on our soul as a nation, an affront to our faith as followers of Jesus Christ, and an outrage to our fundamental understanding of being one human family.

Jaime comes into Sanctuary as a last resort. The decision to be separated from his home, his livelihood, and his normal life is not easy. This very private man is now hoping for a solution in the glare of a public spotlight. Jaime is trusting in the goodness that should be at our core as a people to overcome the blind hatred that has made a mockery of American values. He faces the difficulty of an arbitrary and untenable legal tangle and the restriction to liberty it entails. Jaime is not alone; thousands of people like him face a deportation that does nothing but diminish us as a community and persecute people who are an integral part of our society. These are our friends, our family.

Jaime Rubio Sulcicio is a business owner of a construction company and a stalwart volunteer for Rebuilding Together Seattle. He’s also a beloved dance instructor and performer at cultural events and fundraisers, with a whole community of friends and supporters behind him because of who he is and all that he brings. He and his wife Keiko, an ardent community leader with local immigrant rights organizations, have worked tirelessly to further his case to no avail.



“Prayer Vigil & Procession for Families at the Border,”  
jointly organized by Saint Mark’s Episcopal Cathedral and Saint James  
Roman Catholic Cathedral, June 21, 2018. (photo by Liz Bartenstein)





Press Conference at Saint Mark's Cathedral, March 29, 2019.  
**L to R:** Dean Steve Thomason; Michael Ramos, Executive Director of  
 the Church Council of Grater Seattle; Jaime Rubio Sulcicio  
 and his wife Keiko

Jaime will remain in Sanctuary at Saint Mark's Cathedral while a remedy is sought that allows him to be reunited with his family. And this community embraces him. The Dean of the Cathedral, The Very Rev. Steven Thomason, said, "The covenant into which we believe God calls us, and into which our tradition has called us across the centuries, reminds us relentlessly that there is no one, absolutely no one, who is not beloved of God—and we stake our moral claim on that prevailing truth: all people are worthy of our love here... We understand this time of Sanctuary to be a time of healing and hope, that we might provide a safe space for Jaime and his family to be offered dignity and respect—and to hope with them for a day soon when they may be reunited fully, through legal remedy, without peril of tragic, unnecessary separation."

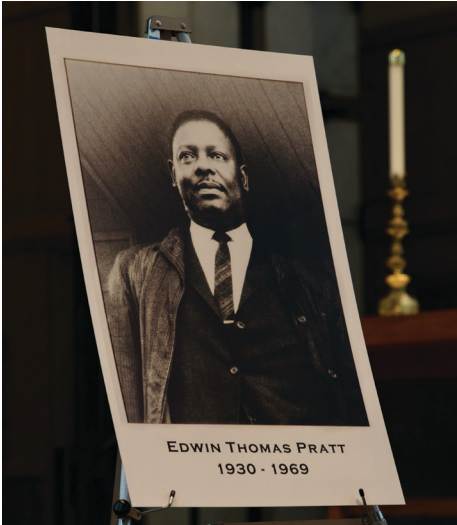
The tradition of Sanctuary has deep biblical and historical roots as offering places of welcome, hospitality, and moral protection in sacred space for people who fear harm or violence toward them. There are nearly 50 immigrants at risk of deportation who have taken Sanctuary in congregations in the United States since 2016. Saint Mark's Cathedral is part of the Church Council of Greater Seattle's "For Such a Time as This" network of congregations, 150-strong, joined together to protect family unity

and proclaim in word and deed that what is required of us is "to act justly, love mercy, and walk humbly with our God" (Micah 6:8).

Michael Ramos, Executive Director of the Church Council, said, "Sanctuary gives a human face to these hard-working, community-building, and family-filled immigrants who belong here and ought to stay together in peace and security with their families. It is a unique expression of faith communities to respond to people at risk and faced with divisive and xenophobic policies and practices, who say that these systems that oppress must be dismantled and that there is a different story that is being written."

Jaime and Keiko and their son, with the community of Saint Mark's Cathedral and the extended support of congregations and organizations throughout the Seattle region, are committed to writing that different story together. Jaime speaks for all of us when he says, "I truly believe that families belong together." ♦

# Bending Toward Justice



Highlights from the commemorative event for Seattle civil rights leader Edwin T. Pratt, on the occasion of the fiftieth anniversary of his assassination, held at Saint Mark's Cathedral on February 2, 2019.

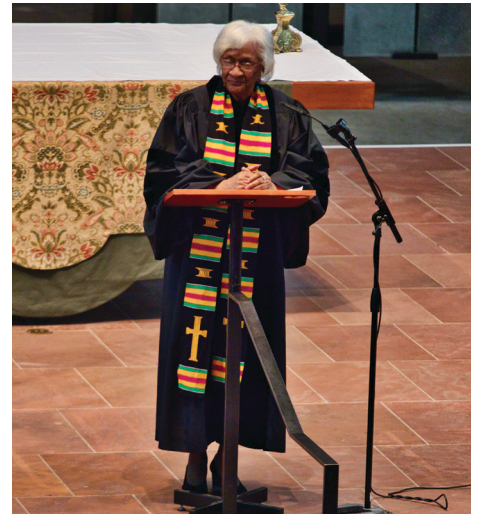
The Very Rev. Steven L. Thomason,  
*Dean of Saint Mark's Cathedral*



The Rt. Rev. Greg Rickel,  
*Bishop of Olympia*



The Rev. Dr. Phyllis Beaumonte,  
*Mount Zion Baptist Church*



“MR. PRATT’S funeral service was the largest in the history of this cathedral. The people who bore witness to his life and legacy that day, numbering more than 2000, are calling us together here once more to remember a man who died an untimely and violent death because he stood for what is right.”

“DISCRIMINATION is not only still with us, but appears to be on the rise once again. We still have so much work to do, so many things to change, so little time to waste, and so compelling a time to do it in.”

“WE MUST continue to strive to fulfill the legacy that he has left and continue the ideals that he has set forth and the principles for which he strove.”



Michelle Y. Merriweather,  
*President & CEO of the Urban League  
of Metropolitan Seattle*



Larry Gossett,  
*King County Councilmember*



Miriam Pratt Glover,  
*Daughter of Edwin Pratt*



“I AM HUMBLed to walk in his footsteps, and pray that I’m doing his legacy justice... There are many miles to go before we rest.”

“I AM PLEASED that the kind of relationships started by Edwin Pratt... pushed us to work together for the purpose of creating more change in this community than we would have gotten alone.”

“LET’S turn our heads to equality and justice every day, because we have a long way to go.”

The Honorable Charles V. Johnson,  
*Retired Presiding Judge, King County Superior Court*



“WHY was this strong, effective civil rights leader murdered? Was it because he was one of the most effective Urban League directors in this country in fighting injustice? Was it because he had recently declared war on drug trafficking in the Garfield School area? Was it because he was one of the most influential and respected civil rights leaders in Seattle who had sat with the white power structure and won concession after concession for the benefit of minorities in the field of housing, employment, police/community relations, and education? Was it because he was successfully winning the fight to end the tension between the whites and blacks that was beginning to erupt in violence in the 60s? Or was it because he spent most of his life for that elusive ‘one society’? We may never know why; his assassin has never been found and arrested. This case remains unresolved.

“Pratt never sold out. He was steadfast, pragmatic, and no-nonsense in stating what was necessary to end the tension and close the racial gap in Seattle. Pratt understood poverty, lack of a good education, unemployment, and the exclusion from the benefits of economic progress... Pratt believed in one society where all people are equal and justice reigned supreme. He died attempting to make that one society a reality.” ♦



# Abraham's Descendants

a sermon preached by The Rev. Canon Jennifer King Daugherty on the Second Sunday in Lent, March 17, 2019

*The word of the LORD came to Abram in a vision, "Do not be afraid, Abram, I am your shield; your reward shall be very great." But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "You have given me no offspring, and so a slave born in my house is to be my heir." But the word of the LORD came to him, "This man shall not be your heir; no one but your very own issue shall be your heir." He brought him outside and said, "Look toward heaven and count the stars, if you are able to count them." Then he said to him, "So shall your descendants be." And he believed the LORD; and the LORD reckoned it to him as righteousness.*  
— Genesis 15:1–6

**F**ROM the moment we left the airport in Tel Aviv to begin our Holy Land pilgrimage in January, the question of the land was always before us. Who owns it? Who controls it? Who lives on it now? Who lived on it one hundred years ago? Fifteen hundred years ago?

And closely connected to the question of the land were other questions of human rights and well-being: Who has a safe, permanent home? Who can travel? Who has access to water, electricity, education, and health care? Who can find work and at what wage?

The most frequent response we heard to these questions from people who live in Israel/Palestine is, "It is complicated." It is complicated and impossible to address fully in a ten-minute sermon. But the answer to questions of who has universal human rights and well-being was rarely "the Palestinians."

The question of the land goes back thousands of years to the sacred stories of Israel's origin and God's covenant with Abram, one of which we heard in our first reading today. But the full story of Abram begins several chapters earlier in Genesis, when God first calls him out of his homeland and into Canaan. In the beginning, God promises Abram, "I will bless you and make of you a great nation, so that you will be a blessing. In you all the families of the earth will be blessed."

The story of Abram and Sarai (who later receive the names Abraham and Sarah) unfolds as they make their way as nomadic shepherds across Canaan, Egypt, and elsewhere. By the time we get to today's story, they are over 70 years old. And they are wealthy—with more livestock, gold, silver, tents, and tribe than they can measure. Yet they still long for children, for heirs.

So, when God comes to Abram in a vision promising protection and reward, Abram is skeptical, "What can you give me? I have no offspring. Someone else will have to



**TOP:** "The Steps to the Cave of the Patriarchs, Hebron" (1890), oil painting by Herbert Gustave Schmalz; **BOTTOM:** Canon Daugherty and friends in Hebron, January 2019. (photo by Bishop Greg Rickel)



stand in as my heir.” It’s a practical question—family was the basic unit of society and establishing a lineage was important for community stability. Abram needs estate planning.

But there is more to Abram’s question than planning for his heirs and successors. He can count his own blessings but does not see the legacy of blessing that extends from him to anyone else, let alone all the families of the earth. So, God shows him the starry heavens and says, “Count the stars if you can—so shall your descendants be.”

Abram is likely still skeptical, but he trusts God. And God makes a second promise: “to your descendants I give all the land from the river Nile to the River Euphrates.” This description is so vast, it’s like saying, “they will have all the land you can imagine.” Or, “they will have all the land they need.” It is a promise of safety and permanence and flourishing. A promise of blessing for all the families of the earth.

On our Holy Land pilgrimage, we visited Abraham’s tomb in the Cave of the Patriarchs—where Sara, Jacob, Rachel, Isaac and Leah are also buried—in the ancient city of Hebron. It is a sacred place for all Abrahamic faiths—Jews, Muslims, Christians, and several other traditions, too. It’s an extremely tense place, too. Hebron is a Palestinian city, but with an Israeli settlement in the old city and partial control by the Israeli military, there are daily opportunities for conflict. And violence and bloodshed have been happening there for millennia.

In the first century, Herod the Great built a huge limestone structure over the tombs, but when the city was conquered in the Byzantine period, it was converted to a Christian basilica. During the Muslim conquest, it became a mosque. With the Crusades, a Christian site, and in the 12th century, it became a mosque again. In 1967, Israel took control of the site and divided the structure into a synagogue and mosque that share a common wall and where each can separately view Abraham’s tomb.

The underlying narrative of this history, of course, is that God’s holy ground is limited, exclusive, and must be hoarded. The bloodshed continued at Abraham’s tomb; in February 1994, an American-Israeli opened fire in the mosque, killing 30 people and injuring 125. That’s why the window through which we viewed the tomb is bullet-proof glass.

And terror continues to strike holy places. Mother Emanuel Church in Charleston in 2015—nine killed and three injured. Tree of Life Synagogue in Pittsburgh last fall—eleven killed, seven injured. And now, the attacks on two mosques in Christchurch, New Zealand [March 15, 2019 –*ed.*]. Fifty people are dead—so far—and fifty injured.

How long, O God, will this go on?

How long until we realize that there is no enemy “out there” that must be vilified and conquered to ensure our safety? Our safety comes from interdependence and connection, from really knowing our neighbor. The Palestinians we

met on our pilgrimage had three consistent requests of us: 1) Do not forget us. 2) Pray for us. And, 3) Tell the people back home that we are the same as you. We are not your enemy.

When God made the covenant with Abraham—the ancestor of all Jews, Christians, and Muslims—before any mention of land, God said, “I will bless you, so

that you will be a blessing. In you all the families of the earth will be blessed.” How long until we realize that there is no land, no blessing, no flourishing, that can ever be only mine? It is always, only, ours, a gift from God.

It is deeply wrong for Palestinians to live in the vulnerability, oppression, and fear they currently do as a result of expanding and tightening control of Israeli force. And it is deeply wrong that Muslims throughout the world are targets of terror and destruction because of well-armed Islamophobia.

After the shootings in Christchurch, New Zealand’s prime minister, Jacinda Ardern, lamented the unprecedented violence in her country, reminding her fellow citizens that, “Many of those affected are members of our migrant communities—New Zealand is their home—they are us.”

They are us, too. Our Muslim neighbors, our migrant communities of any faith—we are brothers and sisters, the heirs of God’s blessing meant for all the families of the earth. What we do with it and how we live together forms the legacy for those who follow—for our heirs.

How can we trust that there is enough blessing for all of us?

Look toward heaven and count the stars, if you are able to count them. ♦

**HOW LONG UNTIL WE REALIZE  
THAT THERE IS NO LAND,  
NO BLESSING, NO FLOURISHING,  
THAT CAN EVER BE ONLY MINE?  
IT IS ALWAYS, ONLY, OURS,  
A GIFT FROM GOD.**



# Choose This Fast

## Prophetic Leadership for the Crisis of Homelessness

by The Rev. Dr. Marilyn Cornwell

Matresses laid out on the floor of Bloedel Hall of Saint Mark's Cathedral, which serves as a shelter for homeless women several nights a week.

*Is not this the fast that I choose: to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? ... If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness, if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday.*

—Isaiah 58:6–12

**T**HIS year on Ash Wednesday I stood in the freezing rain across from Seattle City Hall with Shaunae Lahman's family, with friends of Nathan Etling, and with Women in Black (a worldwide network of women committed to peace and justice and actively opposed to injustice and violence). Tears puddled in Shaunae's mother's eyes and ran down her face like rain. We stood there for an hour in silence to honor Shaunae and Nathan and the lives of at least 26 other people who died outside or by violence in the first two months of this year. We stood there bearing witness to the truth that without shelter people die.

The solutions to this crisis are as complex as the reasons for it. Local city and county entities, along with a host

of housing and health agencies and faith-based organizations, have been working diligently to more effectively coordinate responses. Yet the complexity and extent of what must be done to address this crisis can be overwhelming.

What can we do? That is really the second question. The first question is "Why do we do what we can?" In my experience of collaborating and advocating with unhoused people, knowing our "why" is critical. Remember what God said through the prophets about justice? Remember what God said about how we are to treat the stranger among us? Remember that Jesus guy, what He said, what He did, who He hung out with, ate with, fed, and healed? Remember what He commanded us to do? Our

response to the crisis of homelessness is grounded in the prophetic biblical message of how we are to accompany and treat our neighbor. It is grounded in Jesus' commandment to love one another as we have been loved. As the biblical witness attests, despair is not an option.

Knowing our why, what are we to do? Our responses to homelessness and the hunger associated with it span an arc that moves from charity to direct services and advocacy. Underneath all of this is the critical goal of housing justice. Fulfilling our baptismal covenant, we are nourished at Jesus' table in the breaking of the bread and the prayers. Striving for justice and to respect the dignity of every human being we go into the world affirming self-agency, feeding the hungry, con-



**OUR RESPONSE TO THE CRISIS OF HOMELESSNESS IS GROUNDED IN THE PROPHETIC BIBLICAL MESSAGE OF HOW WE ARE TO ACCOMPANY AND TREAT OUR NEIGHBOR... DESPAIR IS NOT AN OPTION.**

necting our neighbors to resources, and advocating a change in the status quo. We must move from housing for some to housing for all.

Saint Mark's has shared in the work to bring homelessness advocacy to the attention of the general public. The Interfaith Task Force was initiated as an affiliate organization of the cathedral in 2001. Outreach partnerships and ministries past and present such as Tent City 3, Noel House, St. Brig-

id's Banquet, and Teen Feed reflect the parish's commitment to housing and food justice. At last spring's Justice Ministries retreat at Saint Mark's, a new ministry, the Threshold Fund, was initiated. Over \$50,000 has been raised to date to serve individuals and families in need of financial support to secure safe, permanent housing (see "Crossing the Threshold," below).

This is important work, but despite the best efforts of civic and faith-based

organizations, including parishes throughout this diocese doing dedicated direct service with unhoused and hungry people every day, the crisis of homelessness for people who are our neighbors is growing. The movement to address homelessness requires constant action and leadership, a renewed focus on education, and communication—and advocacy is key. Advocacy training is essential

*see "Homelessness," p. 13*

## Crossing the Threshold

by David Wagner

TAKE a moment to recall your last move. Does your pulse quicken a bit with the memory? Whether you move frequently or once or twice in a lifetime, this significant life disruption is often fraught with anxiety and a range of emotions.

For someone about to move from homelessness into permanent housing, the usual stressors are amplified. The financial burden of rent, utilities, security deposits, and application fees are considerable. Imagine facing these hurdles with poor or no credit history, a minimum wage job and no savings. The dream of stable housing is overshadowed by the nightmare of a system putting up seemingly impossible hurdles.

In early 2018, Dean Steve Thomason suggested that Justice Ministries look at what might be done to assist folks struggling to move into stable and secure housing in the greater Seattle area. A series of conversations led to establishing the Threshold Fund, approved by the Saint Mark's vestry in October 2018. Modeled after the Hunthausen Fund at St. James' Cathedral, the Threshold Fund pays up front move-in costs on behalf of fund recipients.

Saint Mark's partnered with Catholic Community Services (CCS) to administer the program and provide case management services. Assistance with first and last month's rent, security deposit, and application fee

is comprised of a rent-restricted grant and loan dollars. Fund recipients are asked to pay back fifty percent of the total aid when able to do so. This helps keep the fund liquid and flexible with a goal of serving as many homeless households as possible. The average subsidy in each case is approximately \$1600.

### THE THRESHOLD FUND ASSISTS FOLKS STRUGGLING TO MOVE INTO STABLE AND SECURE HOUSING.

Responding to the homelessness crisis with food aid or a clean pair of socks matters, but isn't enough. Any assistance that still

puts a person back out on the street feels like an inadequate response to our baptismal promises. Giving a warm coat to a child sleeping in her parents' car is important but does little to give that child a better future. Emergency shelters are crucially necessary for individuals in crisis who have no other option, but no shelter can ever provide a life with the dignity, security, and agency that we would demand for ourselves or our own families.

The Threshold Fund will not end homelessness, but it can provide some families with the security, intimacy, and stability that come from having a place to call home. It also goes a long way to reduce some of the anxiety that accompanies the nearly insurmountable obstacles of securing housing in Seattle.

For more information on the Threshold Fund you can contact David Wagner at [akdavid710@gmail.com](mailto:akdavid710@gmail.com)

Contributions to the fund can be made at: [saintmarks.org/give](http://saintmarks.org/give) ♦

# Who is my Neighbor?

## *A Summer Evening Program for the Whole Community*

Kelly Moody, Director of Children's & Family Ministries  
in conversation with The Rev. Cristi Chapman

**It's been a while since Saint Mark's has offered a summer formation program. Why this year?**

Folks of all ages are telling me they want more unstructured time together, supported by the frame of faith

and liturgical life. We've had a great turnout at seasonal evening events that include dinner and creative programming for all ages, so I wanted to try a consecutive program that allowed people to enjoy one another

regardless of age, while being invited into a deeper conversation with God.

**What's distinctive or special about this summer program?**

Firstly, it's not for kids, it's for *everyone!* Another feature: it will include dinner made by our own Marc Aubertin, which is always a treat. Finally, instead of aiming for short-term growth in a small age-specific group, this model seeks to make a greater impact on long-term spiritual formation for the whole church in four big areas: intergenerational relationship-building; integration of the heart and the mind; body-based awareness of God; and rest/playful reflection.

**What gave you the idea to open this program to all ages?**

It's been done with success across denominational lines for the past 5–10 years. So, I talked with a few parishes across the country who have done it, and they had nothing but good things to say! Next, I looked at the intergenerational curricula they'd used and found it compelling—many were oriented toward social justice and practical love, which is true to who we are as a parish at Saint Mark's.

**What are some of the activities you envision for the week?**

Our general theme is "Who is my neighbor?" So, we will consider what it means to be a neighbor in ever-larger contexts throughout the week. I





**THIS PROGRAM SEEKS TO IMPACT THE WHOLE CHURCH IN FOUR BIG AREAS: INTERGENERATIONAL RELATIONSHIP-BUILDING, INTEGRATION OF THE HEART AND THE MIND, BODY-BASED AWARENESS OF GOD, AND REST AND PLAYFUL REFLECTION.**

imagine that we will divide the group into three by how we sit at dinner. That way, people who are naturally drawn together can stay together regardless of age, family make-up, etc. After a brief dinner program, we will rotate through a bible storytelling station, an artistic building station, and a play section. Those who have been using this model for a while say that you really can't cut out the games, particularly for the adults! We will end praying Compline together in the chapel.

**What excites you when you think about this summer program?**

Maybe it's four nights of dinner you don't have to cook. Maybe it's some time out of the house doing something fun and meaningful with new companions on long August days! I get excited thinking about folks find-



ing one another and having a whole new world of connections available to them. My hope is that people will come for all sorts of reasons, but will go forth refreshed in body, mind, and soul.

**How does this fit into a big-picture plan for Christian formation?**

We want to root our outreach to our city in the God we meet in the Bible, in our experiences of divine grace, and in a mindfulness of God's presence in all people. This program is intended to give us all a concentrated opportunity to dive deeper and grow our roots in ways we may not find when we are worshipping on Sunday morning, or practicing on Wednesday, or advocating on behalf of others. It's a chance to imitate Christ in simple ways that root us in the Paschal mystery and help us rediscover the image of God in one another. ♦

*Summer Evenings at Saint Mark's will occur August 12-15, 2019.*

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***“Homelessness,” continued from p. 11***

to move from charity to justice, as it equips the priesthood of all the baptized for prophetic leadership.

Now is the time to use our prophetic spiritual voice to speak the truth that people who are unhoused are not objects or statistics, but our neighbors. Just like us, our unhoused neighbors need permanent housing as well as supportive services to survive and thrive. Now is the time to build coalitions across our civic differences that spark public conversations and creative collaborations. Now is the time to foster the political will to prevent people from becoming unhoused and to make affordable, low-income

housing a reality for them. Jesus never said it would be easy, but if not now, when?

Jesus' Holy Spirit calls and equips us to be prophetic leaders, keeping hope alive in the midst of this crisis. Let us commit to pouring ourselves out for the hungry and afflicted, as Jesus did, so that our light shall “rise in the darkness and (our) gloom be as the noonday.”

Join the Homelessness and Hunger Advocacy effort by contacting David Wagner [akdavid710@gmail.com](mailto:akdavid710@gmail.com) or The Rev. Cristi Chapman [cchapman@saintmarks.org](mailto:cchapman@saintmarks.org)

Contribute to the Threshold Fund at [saintmarks.org/give](http://saintmarks.org/give) ♦

# UPCOMING EVENTS



## Are We There Yet?

### Racial Healing & Reconciliation in Our Time

WEDNESDAY, MAY 22, 6:45–8:15 P.M.  
(OPTIONAL COMMUNITY DINNER AT 6 P.M., \$7)

The Rev. Canon Stephanie Spellers, the Presiding Bishop's Canon for Evangelism, Reconciliation, and Creation, will visit Saint Mark's Cathedral to talk about racism, healing, and reconciliation. Her forum at Saint Mark's will be an interactive reflection on the reality of racism and the hope for justice and healing in our time.

*Canon Spellers will also present at Good Samaritan Episcopal Church, Sammamish on May 21 at 7 p.m.; at a clergy luncheon at St. Columba's, Kent on May 22 at 11:30 a.m.; and at St. John's, Olympia on May 23 at 7 p.m.*

## Turning the Church Inside-Out— Liminal Spaces Where Jesus is Found: A Workshop for Clergy & Lay Leaders

SATURDAY, JUNE 15, 9:30 A.M.–3 P.M.



The Rev. Dr. Ray Pickett has a proposition for the Church to consider: “These are challenging times that call [us] to mobilize the Church to be more engaged in [our] communities and in the struggle for justice.” What does it look like for congregations to work for God's justice in the context of the communities in which

we live, and move, and have our being?

Using a model for faith-based community organizing grounded in scripture, Dr. Pickett will invite participants to explore ways to discover Jesus in unlikely places, and have our hearts turned in life-giving and radical ways.

Dr. Pickett is the Rector (President) of Pacific Lutheran Theological Seminary in Berkeley, CA, and has been a professor of New Testament for more than twenty years. He has also been deeply committed to faith-rooted community organizing, equipping individuals and communities of faith to take risks, collaborate with others, and act on our faith to make a difference in our communities.

Workshop is free, but pre-registration is required. Visit [saintmarks.org/workshops](http://saintmarks.org/workshops) to register.

## CHOIR SCHOOL SUMMER CAMP

JULY 15–19, 2019



**D**O YOU KNOW a child who loves to sing? Registration for the Saint Mark's Cathedral Choir School Summer Camp is open! We welcome boys and girls, regardless of church affiliation, who are interested in singing beautiful and exciting music of the Christian faith in the striking cathedral setting, while growing as musicians and children of God.

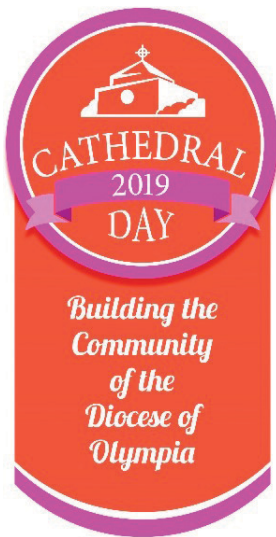
The week-long summer camp includes field trips, piano/organ lessons, art activities, and a lot of glorious singing. Scholarships are available. More info and registration at: [saintmarks.org/choircamp](http://saintmarks.org/choircamp) ♦



# Cathedral Day 2019

*A Festive Family Reunion for the Diocese of Olympia*

**Mark your calendar: Cathedral Day 2019 is on Saturday, May 18!**



**T**HIS grand and reinvigorated tradition promises delights for everyone. With the theme of “Building the Community of the Diocese of Olympia,” Cathedral Day offers a wonderful way to make new friends and enjoy the fellowship of our extended family across Western Washington.

The day begins at 11:00 a.m. with Eucharist and liturgy for confirmations, receptions, and reaffirmations in the nave. Last year Bishop Rickel blessed over 80 people from all over our diocese. Everyone is welcome.

Don't forget the grand procession! The cathedral will be bursting with celebration and tradition as choristers, vergers, liturgical ministers, parish banners, confirmands, and the entire assembly gather in joy and worship.

Following the service, enjoy food, fun, and festivities. Two magic words: food trucks! Everyone who attends Cathedral Day will receive a voucher for a free lunch entree from one of three food trucks parked in front of the cathedral porch. Yum!

Jump in the inflatable bouncey house, play ladder golf and other games on the front lawn, pedal a bicycle to make a yummy smoothie, have your face painted, launch a paper airplane from the organ loft, and much more. This year the Traveling Day Society from All Saints Episcopal Church in Vancouver will bring their Native American drums, flutes, and traditional instruments. Look and listen for them out on the lawn—you might even be invited to pick up a drum and join in!

Come enjoy celebration and hospitality at the cathedral that belongs to us all. Cathedral Day 2019: don't miss it!

Please register today for Cathedral Day (it's free!):

<https://cathedral-day-2019.eventbrite.com>.

If you have questions or if you'd like to volunteer, please contact Virginia Lenker, Cathedral Day Coordinator at [vlenker@gmail.com](mailto:vlenker@gmail.com) ♦



# WE ARE ONE

*Saint Mark's to exhibit paintings about Seattle by noted local artist Lawrence Pitre*

SEATTLE artist Lawrence Pitre's evocative series of paintings titled "We Are One" will be on display in the nave of Saint Mark's Cathedral from May 19 through June 20, 2019. Pitre's paintings depicting the history of the Central District—historically one of Seattle's most diverse neighborhoods—act as a tribute to the memories of our past, present, and contemporary life. His bold figures invite us to remember the stories that connect us to a city, to a place, and most importantly, to one another. All are welcome to an opening celebration with thoughts from the artist on Sunday, May 19 at 12:15 p.m.



20th & Yesler, 1978



24th Street Market, 1945