



# THE RUBRIC

STORIES OF MINISTRY

SAINT MARK'S EPISCOPAL CATHEDRAL, SEATTLE, WA

FALL 2019, VOL. 76, NO. 2







# 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

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*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:  
[info@saintmarks.org](mailto:info@saintmarks.org).

## GREETINGS *from the* DEAN

ONE of my favorite hymns is “There’s a wideness in God’s mercy” sung to the tune *St. Helena* (#469 in *The Hymnal 1982*). The poetic lilt invites a soulful reflection on the realities of life while embracing our faith in a God of steadfast love. An English cleric, F.W. Faber, penned the lyrics in 1862, just a year before his death. His words give breath to a hope that God is not finished with us or with this world.

*There’s a wideness in God’s mercy, like  
the wideness of the sea;  
There’s a kindness in God’s justice,  
which is more than liberty.  
There is no place where earth’s sorrows  
are more felt than up in heaven...*

Holding fast to this hope that God is not yet finished with us and our world is what grounds our work of justice and reconciliation at Saint Mark’s Cathedral. Several expressions of this work are described in some detail in the pages that follow. We are not working merely to make the world a better place—nothing wrong with that, but our work is defined by our identity as people of God working with God in a particular time and place. And if God is merciful and just, then we must strive to be merciful and just.

Mercy is an oft-misunderstood notion. It is not pity for the one less fortunate, nor is it simply showing compassion or sympathy. It is not unidirectional. Mercy is born in the relationship in which both parties are open to transformation; it is the lifeblood of the relationship in which mutuality, dignity, and respect thrive. A wide mercy sets the stage for anything to become possible.

The Hebrew word for “mercy” shares an etymological root with the word



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

for “womb,” the space of incubated hope and new birth. It is by definition mutual, communal, with a placental connection that nurtures the bonds of affection such that mercy and love lend covalent purpose and meaning.

So if God’s mercy is like the wideness of the sea, so should ours be. This is why Saint Mark’s Cathedral is committed to the work of sanctuary, and to supporting Elizabeth Hawkins in her work in El Salvador. These efforts are twins in the work of mercy and justice among immigrants. We are committed to the work of racial reconciliation and creation care, as described in the articles herein, because we know that this is important work of mutuality and mercy in the broadest sense of those words. We embrace a hope for transformation, not just of society, but in our own lives also. Therein lies the promise of liberty experienced as God’s justice for all.

I know we live in difficult and troubled times, but this community remains fervently committed to a hopeful future because we believe God is not finished with us or the world yet, and this cathedral will continue to be a beacon of hope to the world. And for that, I am exceedingly grateful.

*Steve*

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*
- 4:30 PM** Choral Evensong  
[First Sunday of the month,  
October–June]  
*livestreamed at*  
*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

**NEW!** **WEDNESDAYS, 5:30 PM**  
Holy Eucharist  
*Note the new time!*  
*We gather as a community*  
*for a re-imagined liturgy*  
*at the close of the day.*

**THURSDAYS, 7:00 AM**  
Holy Eucharist



## FALL 2019

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**ON THE COVER:** Parish banners from throughout the Diocese of Olympia were carried in procession at the conclusion of the liturgy on Cathedral Day 2019. More than 500 people filled the nave as 113 persons received Confirmation, Reception to the Episcopal Church, or Reaffirmation of Baptismal vows. See more on page 12.

**ABOVE:** On "Heritage Sunday," May 26, 2019, when the community of Saint Mark's remembers and celebrates its long and storied history, a selection of treasures from the cathedral collection was displayed in the nave.



# A Small Enclosure for a Big Life

## Adjusting to the reality of a life in Sanctuary

by The Rev. Canon Nancy Ross

IT'S A sunny June afternoon in Seattle, and Saint Mark's Cathedral is jumpin'! DJ Nando is blasting the salsa music and the wonderful dancers are circling Jaime Rubio Sulficio with rhythmic clapping and taking turns dancing with him in the center. But this dance circle, a birthday party staple, is not for his birthday. It's a circle of support, love, and energy—a place for Jaime to do what he loves to do—DANCE!—with the friends who share that passion and who have come to stand for him and beside him, as he navigates being in Sanctuary while seeking a legal pathway to keep his family together.

"Sanctuary" is a warm word, redolent of sacredness and safety. But in these troubled times, it has also become a loaded word, as Sanctuary churches and cities stand up for the rights and dignity of all—a basis of our American values and the greatest commandment of our Christian values—while some revile that dedicated stance in favor of blatant xenophobia and Pharisee-like rhetoric.

But Sanctuary is more than a political or even moral stance for Jaime. He LIVES in Sanctuary at Saint Mark's Cathedral, and while that may sound warm and safe and sacred, the on-the-ground reality is that it is a small enclosure for a man's life. It's not an easy road to be stuck in Sanctuary. Ask Jaime how he's doing, and he'll tell you, "I'm doing fine. I understand how this has to be. Some days are harder, but I have things I'm working on. I'm grateful."

"Grateful" is one of the key words he uses, but it is the community that is truly grateful—for his courage to take this step not just for himself, but for all who are facing the impossible and unjust system targeting them for deportation, and for his trust in all of us to stand with him and see it through. And "community" is not just the Saint Mark's Cathedral parish, not even just the greater "For Such a Time as This" Sanctuary network of the Church Council of Greater Seattle. It is his family's school community, the volunteer community where Jaime gave so much of his time, and the salsa and

**"A SYSTEM THAT MAKES IT NECESSARY FOR A PERSON TO SEEK SANCTUARY THIS WAY... IT IS ONE THAT IS CRUEL; IT IS SHAMEFUL; IT IS ILLEGAL."**



Jaime Rubio Sulficio and his wife Keiko Maruyama at the *Keep Jaime Home* dance party in Bloedel Hall at Saint Mark's Cathedral. Photos by Stefanie Felix.



bachata dance community where he is a beloved teacher, performer, and friend.

Where the rubber hits the road, “Sanctuary” is not a movement; *Sanctuary is the people who are stuck in Sanctuary*. It was a grand day, having the dance party in support of Jaime, so he actually could be with a crowd of people who are his friends and be his exuberant self. He can’t be with his family and friends like that all the rest of the time, and he misses them! He misses his home, his busy working and volunteering life, his dancing, his freedom to come and go—and the community misses him and is diminished by his absence.

In the meantime, Sanctuary becomes home. Strangers become friends and community members become a team working to live out their faith and speak up, show up, and act up for the sake of one man whose one life matters—and who also represents thousands of others whose individual lives matter.

Michael Ramos, Executive Director of the Church Council of Greater Seattle, spoke at a rallying service for another impacted member of the community, Jose Robles, who had been living in Sanctuary at Seattle’s Gethsemane Lutheran Church for more than a year—and then was immediately detained in July when he met with ICE to seek a stay of removal. Ramos said, “A system that makes it necessary for a person to seek Sanctuary this way...it is one that is cruel; it is shameful; it is illegal.”

Our communities are diminished when our neighbors are taken from us, when our system offers no recourse or due process, when human rights are ignored and the sacredness of the human person denied. Sanctuary matters because Jaime matters, and Jose matters—because every individual matters. This is Beloved Community! And it is their courage and spirit, more than their plight, that rallies people of faith and conscience to action on behalf of our brothers and sisters who are “stuck in Sanctuary.” ♦

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# LEARNING FROM EL SALVADOR



A Saint Mark’s parishioner explores the roots of the refugee crisis in Central America

by Elizabeth Hawkins

**A**FTER being warmly sent off with a blessing from Saint Mark’s Cathedral after the service on Pentecost, I arrived in San Salvador on June 15. For the next two years, I will serve as a fellow with the Institute of Current World Affairs. ICWA is a unique fellowship for young professionals, providing “the rare gift of time and freedom to explore regions, research topics, and expand their ideas at formative times in their lives.” During my fellowship, I will be studying the

reasons that so many people leave El Salvador to seek asylum in the United States, as well as the impact of changing U.S. immigration policy on the lives of Salvadorans. I’m also looking forward to connecting with human rights advocates and others who are working to improve conditions for women and their families.

My first trip to El Salvador was in 2015, when I participated in Fundación Cristosal’s Global School of Human Rights. Fundación Cristosal, which began as a collaboration between

Episcopal clergy in the United States and El Salvador, has grown into an independent human rights nonprofit with offices in El Salvador, Guatemala, and Honduras. Bishop of Olympia Greg Rickel serves on Cristosal’s Board of Directors, and generously supported my participation in a Global School seminar on Forced Migration and Human Trafficking. At that point, I had been an immigration attorney for five years. I learned so much that week, and I brought what I had learned back to my practice and



my professional community. I hope to do the same with what I learn over the next two years during my fellowship.

Since my arrival, I have already worshiped at the local Anglican church, San Juan Evangelista; marched in the lively Pride parade; visited a youth center in a high-risk neighborhood outside of San Salvador; and met with a group of community leaders from throughout Central America. I also watched as news broke of the tragic deaths of Oscar and Valeria Martinez, a father and daughter who drowned while trying to cross the Rio Grande into the United States. News continues to break nearly every day about the deaths of Central Americans in immigration detention at the border, and about the horrific conditions in which asylum-seekers are being held. Yet despite the dangers of the journey, many people continue to believe that traveling to the United States is their best and safest option.

Practicing immigration law was always hard, but it was also incredibly rewarding to help my clients navigate the complicated immigration process. I built my practice defending the rights of people who had experienced domestic or gender-based violence. During the last two years, many of

Board of Immigration Appeals' prior recognition of domestic violence as a possible ground for asylum and made it much more difficult for countless women trying to seek safety in the United States.

As my colleagues and I fight to defend our clients in the United States, we

need to understand where they are coming from and why they are unable to find safety and stability at home. I'm grateful for the opportunity to contribute to that understanding. ♦

*Elizabeth Hawkins is a Critchfield Fellow with the Institute of Current World Affairs, based in El Salvador. After graduating from the University of Washington School of Law in 2010, Elizabeth founded a humanitarian immigration law practice in Seattle. She has represented hundreds of individuals and families as they navigate the U.S. legal system, with an emphasis on advocating for those who have been subjected to abuse. She has been a member of Saint Mark's Cathedral since 2006.*

**“DESPITE THE DANGERS OF THE JOURNEY, MANY SALVADORANS CONTINUE TO BELIEVE THAT TRAVELING TO THE UNITED STATES IS THEIR BEST AND SAFEST OPTION.”**

the protections my clients had counted on were stripped away one by one. I applied for the ICWA fellowship just days after then-Attorney General Jeff Sessions issued a decision denying the appeal of a woman who was seeking asylum based on domestic violence she suffered in El Salvador. This case, *Matter of A—B—*, overturned the



The author, second from right, with friends from San Juan Evangelista Anglican Church in San Salvador. Photo courtesy of Elizabeth Hawkins.



# Reparations

## AND THE DEMONS OF OUR NATION

A sermon preached by The Very Rev. Steven L. Thomason on the Second Sunday after Pentecost, June 23, 2019

*Jesus and his disciples arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. [...] Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. They begged him not to order them to go back into the abyss. Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. [...] The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.*

—Luke 8:26-27, 30-33, 38-39

ON MONDAY, June 17th, Kathy and I joined several others at a local theater to view the documentary film, *Emanuel*, a moving account of the tragic violence at Mother Emanuel AME Church in Charleston, South Carolina, where four years earlier to the day, Dylann Roof entered the church, joined the Bible study circle and then opened fire on those who bowed their heads in prayer, killing nine of them, all African-Americans.

It was a hate crime, born of the bitter hatred of white supremacy, and he had hoped that his heinous act would incite the racial tensions that lead to rioting and more bloodshed; more division; more hatred—even revolution and war within our nation.

But he did not account for the responses of the families of those he had murdered, and the film pivots away from being just another documentary telling the backstories of those interviewed, and turns to their remarkable act of faith in the crucible of their pain and loss.

On the 19th of June, just two days after their loved ones were murdered, the shooter was arraigned, and the judge made an impromptu and unusual invitation to the families gathered in the courtroom: "Would you like to address Mr. Roof at this time?"

Nadine Collier spoke first. She is a middle-aged black woman born and raised in the thick air of Charleston and its long legacy of racial strife and oppression. "You

killed my mama," she said, "but I forgive you. You took something very precious away from me. I will never get to talk to her ever again. I will never be able to hold her again. But I forgive you, and have mercy on your soul. ... You hurt me. You hurt a lot of people. If God forgives you, I forgive you."<sup>1</sup>

The sister of another woman killed said hers was a

family that love built. "We have no room for hating [in our family], so we have to forgive."

I wept at the raw power of their words. Ms. Collier would go on later to say that they had no advance notice that

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Emanuel African Methodist Episcopal Church, Charleston, SC, June 21, 2015. Photo from Wikimedia Commons by user Kellyjeanne9, licensed under Creative Commons BY-SA 4.0.

the judge would invite them to speak, and when she did speak, it was not her speaking herself, but the God of her faith speaking through her. She would never have come to such words on her own.

I want that kind of faith!

I want to live in a community that practices our faith so passionately that in our darkest moments we might be poised to allow God to speak through us.

I want to live in a world where such faith transforms our lives, but more than that transforms the world into a softer, gentler, more just, more peaceful place. I believe that is possible.

This is what the Gospel reading this morning is really all about. Sure, at first glance it is about a man with mental illness whom Jesus heals. And there are some quirky parts thrown in to give us pause: demonic shouting, crazy pigs flying off cliffs into the sea, and the fear-driven response of some of the locals who see in Jesus so much power that they simply want him to get out of their town. Divine presence is too much for some.

But leaving it there, as a story objectifying one man ridiculed with demons, would miss this story's deeper truth penetrating the fabric of our lives here and now.

First, we are told that Jesus sails to the other side of the lake—from Galilee and its familiar comforts, to the other side, across to Gerasa, where the “Others” dwell. They are there eking out an existence that is usurped by the Empire, victims of cultural redlining that had long since forced their expulsion from the more fertile Galilean countryside to the southeast, across the lake—the other side of the tracks, where the craggy soil would grow thickets of brush and little else. Pigs could feed there and became the means of survival.

At best, their pig herds would be sold to the imperial army for food; at worst the army would pass through and take the herds and anything else of value, killing any who stood in their way. That was the rule of the Empire.

And in this community of outsiders there was one who, as symptom-bearer and scapegoat, would be shackled and left amidst the tombs, his solitary confinement, stripped of his dignity.

Jesus crossed over to the other side and visited this man in his prison. And he must have loved the man dearly, because the demons that haunted the man begged him to stop that—stop loving him into worthiness. Leave him alone; leave us alone. Let us continue as we are.

*Legion* wanted the status quo. *Legion*, the term for a phalanx of Caesar’s army, six thousand-strong. The epitome of power, the ruling party, the keepers of the peace—although a “peace” maintained through brutal force. It is not peace when it is premised on the suffering of some for the benefit of others, when some must pass over the way that their tears have watered, when some must tread the path through the blood of the slaughtered.<sup>2</sup> It is no peace.

This is not about a mentally ill man; leaving it there would let us off easy. Leaving it there would jettison this story back into ancient history, where we might wash our hands of it altogether and go on maintaining our own status quo. No, this story is about the injustice done to one group of people by another group of people and the horrendous effects that accumulate over time as a result of that oppression. The effects accumulate. This story indicts the kleptocracy that is our society today. This story is about the longstanding paradigm of injustice presented as peace because to envision a different path would require too much from too many—or so we might think.

On Wednesday, June 19th, four years after those family members of the Emanuel Nine spoke words of forgiveness to the one who violently took so much from them, writer Ta-Nehisi Coates, Episcopal Bishop of Maryland Eugene Sutton, and others testified before Congress in



support of a bill that would establish a committee to explore how reparations to descendants of slaves might be configured in this nation—not to make reparations, but to study how we *might*, as a nation whose soil is soaked with the blood of too many whose skin color determined their “otherness.”

I know the issue of reparations is a controversial one, and to be clear, there are many ways to consider how reparations might be made. Direct payments are one way; improved access to health care, or education, or housing might be another. But here’s the truth of the matter: There is no real dispute that the economic, social, and psychological effects of slavery have been passed down from one generation to another, even to our own time, and we will never adequately address the hatred and violence that afflicts our nation *today* without addressing the sins of our nation collectively—with real healing in mind, with real reconciliation at heart. I believe this nation must embrace this conversation if we are to ever exorcise the demons that were woven into the fabric of this nation from its inception.

If you have not read (or if you’ve not recently read) Ta-Nehisi Coates’s essay “The Case for Reparations,” published in *The Atlantic* in 2014, I am calling on you to do so in the coming weeks.<sup>3</sup> You need not agree with everything he says—I certainly don’t—but read it anyway, and wrestle with it, and then let’s talk about it. We will have more formal conversations as a community later this year, but in the meantime, sit with it and see where your heart leads you.

Secondly, learn more about bail reform in this nation. It is an important piece of the work we must do, and it won’t be easy. If your passion lies here, get involved with the Northwest Community Bail Fund, a non-profit begun out of Saint Mark’s, which is doing great things in this community. Talk to Canon Jennifer Daugherty to learn more; she serves on its board. [[www.nwcombailfund.org](http://www.nwcombailfund.org)]

Third, and perhaps most importantly, we’ve got to be about the practice of forgiving in our lives. It’s hard work, I know, but as followers of Jesus, it is our seminal work. What I know is that if we will engage it, if we embrace it in our lives, it will transform us. Indeed, it will transform the world.

Charleston, South Carolina, had every reason to be another tinderbox in the long legacy of racial violence, but then the families of those murdered spoke of forgiveness rather than division and hate, and days later

more than 10,000 people marched peacefully, black and white together, calling for another way. Riots were averted; more bloodshed was avoided; the Confederate flag was removed from the South Carolina state capitol grounds shortly thereafter, ending 150 years of that emblem’s sanctioned insistence that peace is power over the Other designed to maintain the status quo. The people of Charleston, inspired by those families, said: No. That is not peace.

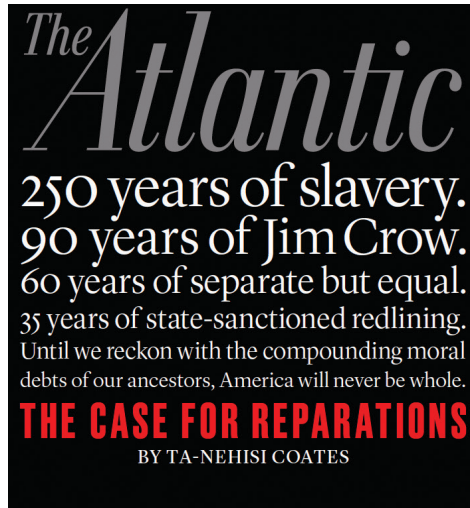
It didn’t make everything all right, but good work, important work has begun in earnest in Charleston, South Carolina, of all places. If they can do it there, we can do it here. We must do it here.

Shortly after the film screening, the pastor of First AME—Seattle’s historic black church here on Capitol Hill—Pastor Carey Anderson called me to ask if he and the interfaith community could meet in Bloedel Hall, specifically to discuss *Emanuel*, but more generally to reflect on how we move from contempt and fear to

compassion and forgiveness. This is the work we must engage in our own lives as a primer for any real work of reconciliation. Pastor Carey Anderson called Saint Mark’s Cathedral because he believes we are siblings who share a common faith that calls us to such work. There is a profoundly gracious gesture extended to us in that. Do you see it?

I’ll leave you now with my favorite prayer in all the Prayer Book, “A Prayer for the Human Family.” Let us pray.

*O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ. Amen.*<sup>4</sup> ♦



1 <https://www.washingtonpost.com/news/post-nation/wp/2015/06/19/hate-wont-win-the-powerful-words-delivered-to-dylann-roof-by-victims-relatives>.

2 Phrasing adapted from the hymn “Lift Every Voice and Sing” by James Weldon Johnson.

3 <https://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/>.

4 *Book of Common Prayer* 1979, p. 815.

# Becoming Beloved Community

## Presiding Bishop Curry's Canon for Reconciliation visits the Diocese of Olympia

by The Rev. Edie Weller

How can we help break old patterns of racial and other division? How can we effectively heal wounds of prejudice and mistrust and work collectively for justice? In other words, how can we, united by our Baptismal Covenant, help bring the Beloved Community into being?

In late spring, The Rev. Canon Stephanie Spellers, author of *Radical Welcome: Embracing God, the Other, and the Spirit of Transformation*, spoke energetically and hopefully about this vision at Saint Mark's Cathedral and three other congregations in the diocese. Using prayer, song, imaging, and story, she identified how we can join others in becoming such a Beloved Community.

Canon Spellers, Presiding Bishop Curry's Canon for Evangelism, Reconciliation and Creation, and Jeremy Tackett, Digital Evangelist for the Episcopal Church, came to the Diocese of Olympia to present the Church's vision for *Becoming Beloved Community* at the invitation

of The Rev. Dr. Steve Danzey, rector of Good Samaritan Episcopal Church, Sammamish, joined by Bishop of Olympia Greg Rickel and Saint Mark's Dean Steve Thomason. Folks from around the diocese attended workshops exploring a framework for racial reconciliation and justice, as

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well as ideas for spiritual formation and evangelism.

Canon Spellers set the stage by reminding us that Jesus developed a community characterized by unselfish love. He envisioned this community as one where all members are recognized and valued equally and strive to live in right relationship with God and one another, regardless of race, ethnicity, gender, or any other

dimension. Yet Jesus was also a realist who recognized suffering caused by broken relationships and unjust systems based on power, privilege, and fear—realities we continue to experience today. He taught the life-changing power of forgiveness and reconciliation as the ultimate way to live into God's dream for us.

Canon Spellers outlined the steps for this journey using the image of the labyrinth, an ancient and contemporary practice for spiritual formation. The way of *Becoming Beloved Community* is comprised of four major steps, not necessarily sequential, each associated with a promise of the Bap-

tismal Covenant and represented by a quadrant of the labyrinth. One step is *Telling the Truth about the Church's Role in History and in the Present*, related to racial justice. It is associated with this Baptismal promise: "Whenever we fall into sin, repent and return to the Lord." Such honesty is a critical part of building the foundation for trusting and loving relationships. Another step is *Proclaiming the*





Canon Stephanie Spellers speaking at Saint Mark's Cathedral. Her presentation is available on the cathedral's YouTube channel: [tinyurl.com/saintmarks-spellers](https://tinyurl.com/saintmarks-spellers)

*Dream of Beloved Community* (Baptismal promise: “to proclaim by word and example the Good News of God in Christ”). This step invites us to move beyond using an “anti-racism” approach in our learning, which often leads to defensive responses and narrows the opportunity for real change. Instead, we’re called to focus on God’s vision, a much more powerful catalyst for change.

The third step is *Practicing the Way of Love in the Pattern of Jesus* (Baptismal promise: “to seek and serve Christ in all persons”). This step grounds us in the practice of hearing and respecting others, in terms of their own stories, wounds, and hopes. The fourth step is *Repairing the Breach in Institutions and Society, including the Church*. By addressing structural changes necessary for real racial justice, we take part in the Baptismal promise “to strive for justice and peace among all people, respecting the dignity of every human being.” For each of these four steps, the vision statement includes core questions and tools to help small groups, congregations, and potential community partners engage in dialogue and enact change.

Canon Spellers pointed out that we enter this process wherever God provides an opening and calls us to ask with intention: “Where am I with respect to these four tasks? And where are we collectively, as a family, a congregation, a city or a nation?” Katya Nemec, staff member at Emmanuel Episcopal Church on Mercer Island, observed “how fitting the non-linear labyrinth image is for the process of moving from white supremacy/privilege to truly becoming Beloved Community.”

Truthfully, becoming Beloved Community will not be accomplished after just one “circuit” on this labyrinth. Canon Spellers noted that this journey is ongoing, calling for us to engage these questions faithfully with God, ourselves, and one another. The tools provided by the Church for each of the four steps are designed to help us confront what has divided us and also to envision the community we’re helping to build, where each person shall be known as Beloved.

For Rev. Danzey, this means getting to know people in the broader community around his congregation in Sammamish and creating opportunities

for dialogue, worship, and fellowship. For him, “This relationship-building becomes central to our spiritual formation.”

Jesus called us into community to know, love, and support one another, empowered by God’s Spirit. We will stumble along the way, for this is a difficult road. But with tools like this to help us explore, engage, and commit, and God’s dream to guide us, this journey into Beloved Community is worth every step of the way. ♦

*If you are interested in learning more about the vision for Becoming Beloved Community, check the Episcopal Church’s Sacred Ground program, introduced by Canon Spellers at [episcopalchurch.org/sacred-ground/](https://episcopalchurch.org/sacred-ground/) message. During the 2019–2020 program year, the community of Saint Mark’s Cathedral will be doing this work in small groups over a number of weeks. We will explore films and readings to access images, stories, and language for racial identity and provide a context for naming our own experience, honoring the experience of others, and holding ourselves accountable for taking steps to positive change. Check for upcoming dates on the cathedral website: [www.saintmarks.org](https://www.saintmarks.org).*



# GREAT DAYS IN THE LIFE OF THE CHURCH

## CATHEDRAL DAY 2019



### CLOCKWISE FROM TOP LEFT:

A group photo at the conclusion of the Cathedral Day liturgy. ♦ Bishop Rickel lays on hands in the rite of Confirmation. ♦ The drum circle of The Traveling Day Society of All Saints Episcopal Church, Vancouver, WA, enlivened the post-liturgy festivities. ♦ Participants enjoyed food trucks, fun activities, and fellowship.

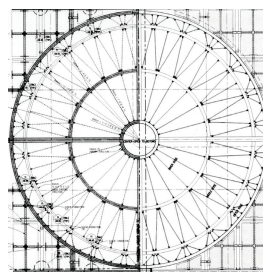
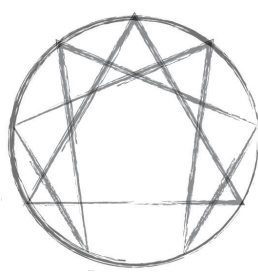


## DIOCESAN ORDINATIONS



**LEFT:** On June 18, 2019, Jonathan Whitney Hanneman, Arlen Thomas Farley, and Christopher Ryan McPeak (left to right) were ordained by Bishop Rickel to the Sacred Order of Priests. **RIGHT:** The first Eucharist of the new priests.





# What is THE WISDOM SCHOOL at Saint Mark's?

**A**LL PEOPLE hunger for spiritual meaning in their lives, whether they affiliate religiously or not. The Wisdom School at Saint Mark's, now entering its fourth year, was created with a broad vision to invite people on diverse spiritual journeys to listen to and learn from each other in a vital practice of collaborative engagement.

Our mission is to "[Offer] a balanced path for spiritual transformation grounded in prayer and practice, drawing on the Christian contemplative tradition while respecting the diversity of experiences born from contemplative practices of other traditions." The space for reasoned discourse, lifelong learning, and spiritual renewal is held sacred for all seekers, whether they worship at the cathedral or not.

Each year's programming includes free offerings and a few that require a registration fee. The Wisdom School has hosted Walter Brueggemann, Mirabai Starr, Ed Bacon, and others who bring their acclaimed gifts to share with participants, as well as being a host site for CONSIPRE webcasts, which feature teachers like Richard Rohr, Barbara Brown Taylor, angel Kyodo Williams, Ken Wilber, and Barbara Holmes.

The 2019-2020 Wisdom School program is a truly exciting one, with opportunities for everyone to delve deep and explore the path of wisdom.

*See the complete schedule and learn more at  
[saintmarks.org/wisdomschool](http://saintmarks.org/wisdomschool)*

## UPCOMING HIGHLIGHTS FROM THE 2019–2020 WISDOM SCHOOL OFFERINGS:

WEDNESDAYS, SEPTEMBER 11, 18, & 25, 6:45–8:15 P.M.

### **The Art of Forgiveness**

*Facilitated by The Very Rev. Steven L. Thomason*

FRIDAY, NOVEMBER 1, 6–8 P.M.

& SATURDAY, NOVEMBER 2, 9 A.M.–2 P.M.

### **Liturgical Living:**

#### **Learning to Dance with God in Every Place**

*A workshop on faith at home facilitated by  
author and artist Gertrud Mueller Nelson*

FRIDAY, JANUARY 10, 6:30–8:30 P.M.

& SATURDAY, JANUARY 11, 9:30 A.M.–3:30 P.M.

### **The Enneagram Instinctual Subtypes that Fuel our Behavior**

*Facilitated by Certified Enneagram Instructor Sarah Walston*

WEDNESDAYS, MARCH 4, 11, & 18, 2020, 6:45–8:15 P.M.

### **The Power of Vulnerability:**

#### **Moving Beyond Shame Toward Life**

*Facilitated by Cathedral Canons Daugherty, Ross, & Chapman*

FRIDAY, MAY 15 THROUGH SUNDAY, MAY 17, 2020

### **CONSPIRE 2020—Nondual Consciousness:**

#### **The Change that Changes Everything**

*A live webcast with Richard Rohr and friends*

FRIDAY, JUNE 5 THROUGH SUNDAY, JUNE 7, 2020

### **Men's Retreat in the Easter Season**

*at Camp Casey on Whidbey Island*

AUGUST 25 THROUGH SEPTEMBER 5, 2020

### **Capstone—Following in Celtic Footsteps:**

#### **A Pilgrimage to Iona & Ancient Missions of Britain**

*Led by The Very Rev. Steven L. Thomason & The Rev. Cristi Chapman*

# EARTH DAY'S GOLDEN ANNIVERSARY

by Marjorie Ringness

**P**ERHAPS some *Rubric* readers are old enough to remember where they were and what they were doing for their first Earth Day on April 22, 1970. I was in Oakridge, Oregon, with my sixth-grade classmates, picking up litter across our little hometown with cheerful determination. It felt good at the end of the day to know we'd made a small, yet meaningful difference.

Fast forward to present day and the approach of the 50th anniversary of Earth Day in April 2020. If you're like me, you likely feel more than a little discouraged by the desperate situation the world finds itself in, with climate change posing a truly dangerous threat to the planet. I take comfort in knowing that I belong to a community at Saint Mark's Cathedral that sees climate change as a threat to God's creation. It is a reality that we must respond to, along with homelessness, racial injustice, immigration reform, and many other issues.

The Saint Mark's Cathedral community boldly declared the priority of social justice and creation care in our *Statement of Commitment and Action*, adopted by the Vestry in December 2016. More recently, the 2019 Vestry named creation care in its mutual ministry goals.

Bishop of Olympia Greg Rickel is a signatory of the *National Religious Coalition on Creation Care's Religious Declaration of Unprecedented Human Emergency*, which states, "As people of faith, we believe that our planet—which nurtures and sustains life—is a gift, and that we have a responsibility to cultivate a world in which all beings can thrive, physically and spiritually. We are committed to safeguarding the Earth entrusted to our care. Protecting God's Creation is a spiritual and moral imperative, not an ideological or narrow partisan issue."

Dean Steve Thomason of Saint Mark's Cathedral is part of the leadership council of **Earth Day Northwest 2020**, a consortium of more than 100 government, business, tribal, non-profit, and faith community leaders. The leadership council operates with the belief that "real and lasting sustainability requires both a healthy environment and a



thriving community, and must be inclusive of all cultures, ethnicities, identities, beliefs, and backgrounds."

When I asked Dean Thomason to elaborate on why he joined the leadership council, he said, "Rarely does such a group assemble and devote time and effort to any issue. That we have come together on this issue—creation care—and have pledged to work, not just as individuals, but as organizations and as a community, speaks volumes to the importance of this effort."

While today we have a little more on our plate than picking up litter across town, I take inspiration from my sixth-grade class's determination to clean up the environment, and that feeling of accomplishment knowing we'd done our part. Let's stand in solidarity with this statement from the Earth Day Northwest 2020 website: "We do not back down from challenges; we step to them. We do not wait for others to lead; we model the way. It's our history, and in a time of many challenges, it's our destiny."

The Earth Day Northwest 2020 program is a year-long enterprise already actively engaging individuals and organizations in substantive ways. Be sure to see the information posted in the corner of the Saint Mark's narthex and visit [www.EarthDayNW2020.org](http://www.EarthDayNW2020.org). If you are interested in learning more about creation care ministries at Saint Mark's Cathedral and have ideas about projects and activities that would further this effort, contact Marjorie Ringness at [marjorie@ringness.org](mailto:marjorie@ringness.org). ♦

— 2020 —  
**EARTH DAY**  
**NORTHWEST**  
— TIME TO CHANGE —



# Measure, Reduce, Offset

## Practical strategies in response to the climate crisis

by Carolyn White

**E**ARTH is in crisis, and carbon emissions are a significant cause. The last 150 or so post-industrial years have seen carbon levels exceed 300 parts per million for the first time in 800,000 years. Current levels exceed 400 p.p.m. as a direct result of human-caused activity.<sup>1</sup> A February 2019 *National Geographic* report on the impact of climate change says, “Average sea levels have swelled over eight inches since 1880, with about three of those inches gained in the last 25 years. Every year, the sea rises another 0.13 inches.”<sup>2</sup>

Our world as we know it cannot escape severe consequences, and people of faith are called to pay attention—and to act. It is in our very Creed, where we affirm: “We believe that God created the heavens and the earth.” And we’re part of it! But there are ways we can begin to modify our carbon output: **Measure, Reduce, and Offset**. Our call of creation care is to take these to heart and act on them. The Diocese of Olympia website includes several resources as guides to help us gather measurable information about the carbon output from one’s home, transportation choices, and consumption patterns, available at [ecww.org/climate-creation-care](http://ecww.org/climate-creation-care). By measuring, we have the information to regularly examine and assess

how we might reduce these emissions using a variety of steps offered for our situations.

We also have the challenge to offset the carbon emissions we produce that we can’t reduce. One way that is readily available is found on the Diocese of Olympia website: [tinyurl.com/ecww-carbon-offset](http://tinyurl.com/ecww-carbon-offset) that describes The Carbon Offset Cooperative Mission. Our diocese partnered with the Episcopal Diocese of the Southern Philippines to transfer monetary contributions to the Philippines’s reforestation projects to offset our carbon emissions. For \$25 per ton, our expended carbon load is sequestered in the forests they plant, a project that is not only helping with carbon sequestration, but also creating jobs and income.

What does that look like? An average family of two’s annual carbon footprint is 15 tons, which can be offset with \$375 to the Carbon Offset Cooperative Mission. A 2000-mile flight, or 1000 miles of driving in an SUV, is one ton—\$25. At [ecww.org/climate-creation-care](http://ecww.org/climate-creation-care), you can get a rough idea of an individual’s carbon footprint translated into offset costs, and more. Check it out!

Last fall, two representatives from this diocese with agricultural expertise visited, assessed results, and returned with hopeful news: within the six-year life of the project,

approximately 70,000 tons of carbon have been sequestered by 22,863 mahogany trees. That’s 140,000 miles of air travel, or 70,000 miles of road travel in an SUV. To be clear, this doesn’t mollify our responsibility to drastically reduce carbon emissions, but it is a practical action to take. While recognizing that both societally and individually, we have a long way to go, it’s important to put a stake (or tree) in the ground that serves as a visible, tangible sign of changing the status quo.

One thing is certain: If we do nothing, nothing will change. And we proclaim with the psalmist, “The earth is the LORD’s and all that is in it, the world, and all who dwell therein.” Our charge is to treat it that way. ♦

1 Miller, Ryan W. and Doyle Rice. “Carbon Dioxide Levels at 800,000 year high” (Sourced from World Center for Paleoclimatology, Boulder, and NOAA Paleoclimatology Program). *USA Today*, May 13, 2019. <https://www.usatoday.com/story/news/world/2019/05/13/climate-change-co-2-levels-hit-415-parts-per-million-human-first/1186417001>.

2 Nunez, Christina. “Sea level rise, explained.” *National Geographic*. February 2019. <https://www.nationalgeographic.com/environment/global-warming/sea-level-rise>.

Background image of tree farm raising saplings for the reforestation scheme of the Episcopal Diocese of Southern Philippines. Photo courtesy of the Diocese of Olympia.



# ***SAINT FRANCIS SATURDAY!***

SATURDAY, OCTOBER 5, 2019, 4:30 P.M.

Mark your calendars—Saint Mark's Cathedral will be observing the Feast Day of Saint Francis of Assisi slightly differently this year. Rather than an add-on to the Sunday service, a Saturday afternoon outdoor liturgy will be focused on the life of the visionary saints Francis and Clare, God's gift of the earth, our island home, and the beloved animals who share that home with us. All creatures great and small are welcome to come and receive a blessing.

