



THE RUBRIC

STORIES OF MINISTRY

SAINT MARK'S EPISCOPAL CATHEDRAL, SEATTLE, WA

WINTER 2021, VOL. 78, NO. 1





SAINT MARK'S
EPISCOPAL CATHEDRAL

WELCOME
INSPIRE
TRANSFORM
SERVE

*Wherever you are
on your spiritual journey,
you are welcome here.*

THE VERY REV. STEVEN L. THOMASON,
Dean & Rector

ADAM CONLEY,
Editor

GREGORY BLOCH,
Design & Layout

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.

ON THE COVER: Photo by community photographer Shaya Bendix Lyon, used by permission.

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Learn about plans for reopening of the building and the resumption of in-person worship at: saintmarks.org/reopening

GREETINGS

from the **DEAN**

Wendell Berry is, in my estimation, one of the great poet-prophets of our time. His poetry opens onto a realm of beauty and truth that serves to inspire and cajole us from the doldrums of life. In “How to Be a Poet (to remind myself)” Berry states: “*There are no unsacred places; there are only sacred places and desecrated places...*”

The pandemic has once more taught me this truth that sacred places abound, and whatever desecration exists is a distortion of human origin. Yes, a cathedral church and its chapels convey their sacred nature overtly, and with grace that draws us to such places where the divine mysteries are drawn close. But I have heard from many in recent months about their revelations of sacred import in their living rooms, and backyards, and on their walks along a city street whose beauty was somehow hidden from view from the seat of a car pointed to its destination. There are no unsacred places, and perhaps an adjunct gift of pandemic is the invitation to “reconsecrate” what we may have formerly desecrated by neglect or cynicism or just sheer busy disinterest. Where have you discovered sacred beauty in your life lately?

The articles in this issue of *The Rubric* offer glimpses of this sacramental grace that imbues every place we find ourselves in the course of life—like a century-old school building (p. 4), or hospitals where some among us work each day (p. 11), or at the bedside as common olive oil becomes healing



balm in the act of anointing (p. 7). Even in the virtual world in which we currently connect with one another, we discover at every turn how the virtual gatherings (p. 10, 13) can serve as “sacred places” that tilt us toward the divine spirit as the origin of that holy that dwells in us and all around us.

And by extension, as part of that wholly sacred creation, we come to see ourselves and every person as sacred, too, as beloved and worthy of dignity and respect. There is absolutely no one—no one—who is jetsam in God's vision for a consummately sacred creation brought forth for love. That core belief undergirds the calling of The Rev. Canon Walter Brownridge to serve as our Theologian-in-Residence this year (p. 9) and our support of Jaime Rubio and his family in Sanctuary (p. 15), and really every element of our common life. I am exceedingly grateful to all who choose to make this journey together, knowing we discover this sacred beauty in one another at every turn.

I am,
Yours faithfully,

The Very Rev. Steven L. Thomason
Dean & Rector

ONLINE SERVICES

during the closure of
the cathedral building

SUNDAYS

11 A.M.

Livestreamed service of Holy Eucharist
at saintmarks.org/livestream
and on Facebook

4:30 P.M.

Livestreamed Choral Evensong
(first Sunday of the month only)
at saintmarks.org/livestream
and on Facebook

9:30 P.M.

The Office of Compline
broadcast on KING 98.1 FM
and king.org

WEEKDAYS

MONDAY-FRIDAY, 6:30 P.M.

Evening Prayer via Zoom

NEW! WEDNESDAY, 8:30 A.M.

Morning Prayer via Zoom

THURSDAY, 7 A.M.

Morning Prayer via Zoom

SELECTED SEASONAL SPECIAL SERVICES

WEDNESDAYS IN LENT, 4:30 P.M.

Weekly Lenten Evensong via Zoom

THURSDAY, APRIL 1, 7 P.M.

Maundy Thursday Liturgy

FRIDAY, APRIL 2, NOON & 7 P.M.

Good Friday Liturgies

SATURDAY, APRIL 3, 8:30 P.M.

The Great Vigil of Easter

NEW! SUNDAY, APRIL 4, 7 A.M.

Sunrise Service on Easter morning

SUNDAY, APRIL 4, 11 A.M.

Easter Sunday Festal Eucharist

See the full schedule at
saintmarks.org/lent



WINTER 2021

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in recognition of extraordinary
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ABOVE: The Baptism of Owen Henry
Wang at a special outdoor liturgy on All
Saints' Day, November 1, 2020. Photo by
Michael Perera.



by Adam Conley

ON OCTOBER 25, 2020, a small gathering of dedicated visionaries gathered outside the historic St. Nicholas Building adjacent to Saint Mark's Cathedral to honor a major gift that will impact the cathedral community for generations to come. The prayerful ceremony acknowledged longtime cathedral members Laura Ellen and Bob Muglia, who in an act of extraordinary generosity relinquished their ownership share in the St. Nicholas Building to Saint Mark's.

In her remarks at the event, Laura Ellen Muglia said, "Today publicly launches the beginning of Saint Mark's full and complete ownership of the St. Nicholas property. With that comes the opportunity for the people and leadership of Saint Mark's to envision their future living into an integrated campus."

To acknowledge and celebrate the

Muglia family's gift at the event, The Very Rev. Steven L. Thomason, Dean and Rector of Saint Mark's Cathedral, said, "This is the sort of legacy gift that frames the mission of a church across generations, and for that we are exceedingly grateful."

Over 17 years ago, Saint Mark's Cathedral pooled several gifts and joined with The Laura Ellen and Robert Muglia Family Foundation to acquire the St. Nicholas Building, a 94-year-old school structure situated at the north edge of the cathedral campus. In August of last year, the Muglia family gifted their share of that joint venture to the cathedral.

The Muglia family's visionary leadership and original investment of \$5 million were key to the acquisition of the St. Nicholas property in 2003 as an LLC partnership. The 1920s Tudor building has provided classrooms, auditorium space, and resource rooms for the cathedral parish, as well as

space for two local non-profits, Bright Water Waldorf School and Gage Academy of Arts. The sublease income has been used to benefit the St. Nicholas property, including maintenance, improvements, and debt reduction.

At the October 25 event, a plaque honoring the Muglia family was unveiled on the St. Nicholas façade. At that time, Laura Ellen Muglia acknowledged the team of visionaries that made the acquisition possible. She expressed her gratitude for The Rev. Robert V. Taylor, a former dean who "had a dream for Saint Mark's [that saw] how an expanded and unified campus would help...shine a brighter light for Christ."

She also recognized and thanked former Chief Operating Officer Mary Butler and volunteer Treasurer Ron Cook, both of whom "spent many faithful and long hours working through the myriad details to help the purchase come to fruition." She

thanked former Cathedral Chancellor John Hoerster for his stabilizing presence, describing him “then and now as a rudder, steadying everything and everyone with his invaluable legal expertise.”

Finally, Muglia thanked Dean Thomason for his strong leadership. Addressing him directly, she said, “Besides being our spiritual leader, you prepared Saint Mark’s to take over full ownership by carefully managing the cathedral financials. From the beginning of your tenure, I knew you would steer our community humbly and effectively.”

In a recent conversation with *The Rubric*, Laura Ellen Muglia condensed to one word the spirit with which she and Bob Muglia now understand their gift: released. “It’s a set-

ting forth,” she said. “It’s like releasing a dove—with open arms lifted up. The dove goes up and out and into the world. We’re releasing this completely so Saint Mark’s has freedom and flexibility to dream and design the future according to its vision and need.”

**“THIS IS THE SORT OF
LEGACY GIFT THAT FRAMES
THE MISSION OF A CHURCH
ACROSS GENERATIONS.”**

—The Very Rev. Steven L. Thomason

The vision and values of Saint Mark’s Cathedral conveyed a fresh imagining of the expansiveness of God to Laura Ellen Muglia when she first visited on the Feast of the Epiphany in 2002. “I was stunned by a series of sacred experiences,” she said. She knew that she was home and committed that day to join Saint Mark’s and reaffirm her faith at the Easter Vigil.

Muglia was inspired by the preaching and pastoring of former Saint Mark’s clergy, The Rev. Ann Holmes Redding, whose sermon for Martin Luther King Jr. Day ignited a journey of understanding that “left the door open” for many of her wonderings about faith and God. As Laura Ellen Muglia reflected at the October ceremony: “It mattered deeply

to me that Saint Mark’s welcomed all people, no matter their faith, if any... just as they are, beloved by God.”

As the Muglia family integrated in the life of the cathedral (Bob Muglia served for a term as junior warden and at a young age daughter Flora was a lay reader), an understanding of the importance of the church container in facilitating the church’s mission came into focus. As the parish endeavored to live into its baptismal covenant, Laura Ellen Muglia realized Saint Mark’s

was “bursting at the seams.” Every square foot of space was in use. Muglia recognized even the parking lot as holy ground where residents of Tent City created home and community.

The expansiveness Laura Ellen Muglia and her family encountered in Saint Mark’s worship and teaching would eventually need its corollary in the campus’ physical infrastructure. The leaders and partners who made the St. Nicholas Building ownership joint venture a reality had a clear sense of the campus as sacred space and set out to serve as stewards of that space for the future.

Now a major milestone in the dream that commenced in 2003 has been realized. For Laura Ellen and Bob Muglia, the animating vision for the original joint venture is very much alive today. What matters most about the dream for the St. Nicholas building is how it is used in service to God. Laura Ellen Muglia gave voice to this in her remarks at the unveiling ceremony last fall, where she said, “It is [our] fervent hope and prayer that having full access to this historic and beautiful property will enable the people of Saint Mark’s to chart the next stage of how they want to live, love, and serve in the world.” ♦



Bob, Laura Ellen, and Flora Muglia.

VIEWS OF CATHEDRAL LIFE



▲ **OCTOBER 18, 2020.** The youth of Saint Mark's, in one of only two in-person events since the closure of the cathedral building, gathered to rake leaves on the cathedral campus, followed by a service of vespers on the labyrinth at sunset. Photos by David Wagner.



▲ **NOVEMBER 14, 2020.** *Altar in the World: A Pre-Thanksgiving offering of Service and Prayer* was an opportunity to visit the cathedral campus and pray with intention for our community and our unsheltered neighbors, concluding with an outdoor service of Noonday Prayer.



▲ **JANUARY 6, 2021.** After the livestream service of Holy Eucharist for the Feast of the Epiphany, Canon Nancy Ross led a community conversation on Zoom, which addressed the political violence in the nation's capitol earlier that day. Photo by Michael Seewer.

▶ **OCTOBER 24, 2020.** The Ordination to the Diaconate of The Rev. Laura Eberly and The Rev. Alan Christensen. Photo by Michael Perera.



▲ **NOVEMBER 21, 2020.** Outdoor Diocesan Confirmation Liturgy.



▲ **JANUARY 9, 2021.** Recital on the Fritts by John Stuntebeck.



◀ **NOVEMBER 15, 2020.** The Baptism of Lydia McNary Crosbie by Canon Jennifer King Daugherty, with parents Rachel and Russel.

SELECTED RECENT CATHEDRAL EVENTS

via Zoom or Livestream, except as noted

- ▶ **Post-Election Book Discussion:** *Love Is the Way: Holding on to Hope in Troubling Times* by Presiding Bishop Michael Curry
- ▶ **Hymn Sing!** hosted by Dean Thomason and Canon Kleinschmidt (in November, December, & January)
- ▶ **Outdoor Diocesan Confirmation Liturgy**
- ▶ **Thanksgiving Liturgy with Virtual Community Gathering** hosted by Dean Steve Thomason
- ▶ **The "O" Antiphons Liturgy** with vocal soloists and video contributions from David Wild, James Falzone, & Charles Coldwell
- ▶ **Personal Prayer Time in Advent** in person, in the cathedral nave (by reservation)
- ▶ **Mirabai Starr:** *Luminous Night: A Spirituality of Loss, Grief & Hope*
- ▶ **Christmas Pageant Reprise** selections from pageants of years past, hosted by Dean Thomason
- ▶ **Midnight Eucharist** for the Feast of the Holy Name, December 31
- ▶ **Cathedral Jeopardy!**
- ▶ **The Doctrine of Discovery:** *The Episcopal Church, Indigenous Peoples, and the Necessity of Decolonizing Christianity* with the Rev. Rachel Taber-Hamilton
- ▶ **2020 Online Annual Parish Meeting** (three sessions over two Sundays)

LITURGICAL LIVING

This is the third installment in a series of Liturgical Living articles exploring how the sacraments impact daily life. What does it mean to say Christians are transformed by the sacraments? In this issue we consider the question in a reflection on the sacramental rite of Unction by The Rev. Canon Jennifer King Daugherty.



God's Unquenchable Desire for Healing

by The Rev. Canon Jennifer King Daugherty

WHEN I was thirty years old and living on the Upper West Side of New York City, my husband and I rejoiced to learn that I was pregnant with our first child. It was a blessing and we immediately began dreaming of who this new person might be. At the end of the first trimester, though, I miscarried. All the joy and dreams vanished and were replaced by a deep, confusing grief that after several months seemed determined to stay.

One Saturday morning, I was exploring our neighborhood and stumbled into a small Episcopal church that I had not noticed before. Just inside the open door was a sign that read, "Healing Prayer – All are Welcome." Before I knew what was happening, I was standing at the altar rail telling the priest about the baby who would never be born. He listened, asked a question, and then after some silence, offered a brief prayer, concluding, "I lay my hands upon you in the Name of Christ, beseeching him to uphold you and fill you with his grace, that you may know the healing power of his love." Then, dipping his

thumb in the little vessel in his hand, he made the sign of the cross on my forehead, saying, "I anoint you with oil in the Name of the Father, and of the Son, and of the Holy Spirit." And then I left.

Over the next week, as I pondered what had happened, I noticed things began to shift. I was still sad, but I felt lighter and more willing to consider what might come next. I wondered about the Holy Spirit, how I was led into the church, welcomed and listened to, and experienced the sacred mystery of anointing of the sick, or Unction. It was a transformative experience that has shaped me as a mother, a lover of God, and a priest.

The sacramental practice of ministering to the sick or dying is an ancient one. In the Bible, Jesus heals the sick by laying his hands on them, breathing on them, and offering other forms of touch. In turn, a woman anoints Jesus' feet with perfumed oil in the days before his passion. The Good Samaritan cares for the wounded man he encounters by pouring wine and oil on his wounds. And in the letter of James, an early Christian sermon, he

writes, “Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the Lord will raise him up.”¹

Unction is also an adaptive rite. As a priest, I have anointed people who were sick or dying at home, at the hospital, at the altar rail, on a park bench, on the porch of Saint Mark’s, and over Zoom. In each of these encounters, the profound beauty of the sacrament is connected to its “ordinariness.” Ordinary people can meet in ordinary places and use ordinary things to open ourselves to the extraordinary grace and mercy of God. As Episcopalians, we name our faith as fundamentally incarnational; through our bodily senses and through our encounters with the world itself, we encounter the Holy—not only within the joyful and transcendent moments but also (and maybe especially) within the messy, confusing, and painful ones.

Unction of the sick or dying (also called ministration to the sick or ministration at the time of death) is one of the five sacramental rites in the Anglican tradition, along with Confirmation, Holy Matrimony, Reconciliation of a Penitent, and Ordination. These rites extend from the foundational sacraments of Baptism and Holy Eucharist. The Catechism says that a sacrament is “an outward and visible sign of inward and spiritual grace” and that sacramental rites are “means of grace.”² In all cases, we participate in physical actions that engage our senses and point to the presence of God’s grace in our lives.

The Catechism names Unction as “the rite of anointing the sick with oil, or the laying on of hands, by which God’s grace is given for the healing of spirit, mind, and body.”³ The outward and physical signs of Unction are gentle touch, an affirming voice, and the simple richness of consecrated oil. Typically, oil of Unction is olive oil, blessed by the bishop and set aside for this purpose during Holy Week. The oil can also be blessed by a priest “so may those who in faith and repentance receive this holy unction [may] be made whole.”⁴ It is often unscented so that those who have allergies won’t be impacted, but sometimes it contains essential oils like balsam or cinnamon. When a person who is sick or about to undergo surgery is anointed, a sign of the cross is made on the forehead, if possible, and sometimes on other parts of the body for which healing is desired. When a person is

anointed at end of life, they are anointed on their forehead and sometimes their hands as well.

Unction is offered in many ways: it can take place in a pastoral encounter of two people or as part of a liturgy within a family or broader community of faith. Like all experiences of God’s life-giving energy, its meaning is inexhaustible. At its core, Unction affirms God’s desire and grace for healing and wholeness, even in the face of incurable illness or approaching death. It affirms that body and soul are one; care and honor extended to the body are linked to renewal and strengthening of the spirit. The sign of the cross on the forehead re-enacts the baptismal promise that we are “sealed by the Holy Spirit and marked as Christ’s own forever;”⁵ in that way, Unction reminds us that nothing can separate us from the love of God and we never journey alone.

Like all the sacraments, Unction takes place within a community of faith. Even when anointing involves only two people, the prayers of the community surround them. And when we witness the anointing of someone who is

sick or near death, we are affected by divine grace and mercy, too. In drawing us closer to God, we are drawn closer to each other and more keenly aware of our interdependency. One family member of a person who was anointed at the

end of their life said, “It felt like God was gathering them up and telling me I would be okay, too.”

During the time of COVID-19, when gathering in person and regular pastoral visits in the hospital or at home are not doable, we’ve had to adapt. We meet by video conference or talk over the phone. When possible, we meet outdoors with masks in place and observe social distance. We offer healing prayer and unction by Zoom and other creative ways. It’s not the same, of course. We long to sit close to each other, hear each other breathe, and offer a gentle touch. But the power of the sacrament cannot be diminished. God’s desire for healing, wholeness, and restoration is unquenchable and has never been mediated by human rules. We continue to live a sacramental life, trusting that God will sustain us, giving us life and peace to serve in Christ’s name. ♦

“CARE AND HONOR EXTENDED TO THE BODY ARE LINKED TO RENEWAL AND STRENGTHENING OF THE SPIRIT.”

1 James 5:14 (NRSV)

2 *Book of Common Prayer 1979*, p. 857, 860.

3 *BCP*, p. 861.

4 *BCP*, p. 455

5 *BCP*, p. 308.

Theologian-in-Residence

Saint Mark's Cathedral welcomes a preacher and teacher into a new role for 2021.

IN A MESSAGE sent to the community of Saint Mark's just before Christmas 2020, The Rev. Canon Walter Brownridge told the Saint Mark's community:

"I am looking forward to taking a journey with you in 2021. As followers of Jesus Christ we are invited to participate in God's mission of bringing a reversal in our society which reflects the Dream of God. It is my hope that I can in some small way assist in discerning how God is calling, and equipping, Saint Mark's Cathedral to become more like God's Beloved Community."

That's why people are so excited about having a Theologian-in-Residence at the cathedral for 2021!

At a time when the nation is struggling to understand, learn, and change in the face of rising racism, violence, and division, church communities are discerning in new and more urgent ways how to live into becoming God's Beloved Community. In this new, grant-funded role, Canon Brownridge will work with the cathedral community at intervals throughout the year as theologian, priest, preacher, teacher, and ministry consultant.

On the weekend that the nation celebrates the birthday of The Rev.

Dr. Martin Luther King, Jr., Canon Brownridge preached to the community, near and far, gathered on the Saint Mark's livestream:

This political moment is not the subject, it is only the context, the background of which I think the word of God spoken in scripture and tradition and reason we need to confront... To be prophetic means simply to speak the truth in love, although sometimes—and I think this year it is important to know—sometimes that truth in love may have a little bit stronger tonic to get our attention!

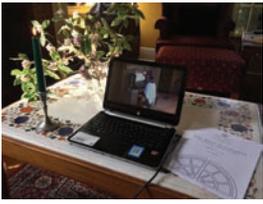
"If ever our attention was high, it's in this difficult time," agreed The Very Rev. Steve Thomason, dean of Saint Mark's Cathedral. "We received a grant to bring on a Theologian-in-Residence a year ago, but held off getting started because of the exigencies of the pandemic. Now, we are in a whole new reality, and people are even more focused on doing the inner work that informs action. We are grateful to have Canon Brownridge on board."

Saint Mark's Cathedral began envisioning a Theologian-in-Residence program several years ago as a companion of its Wisdom School, which offers deeper and diverse theologies and spirituality for seekers—not just

in Saint Mark's parish, but open to the wider diocese and community. As part of Canon Brownridge's tenure as the cathedral's first Theologian-in-Residence, there will be opportunity for the broader community to engage with him several times throughout the course of the year, virtually for now, and, hopefully, in person before 2021 is over. His residency will include serving as facilitator of theological reflections and consultant for curricular visioning with a special focus on the cathedral's efforts to address systemic racism.



Canon Brownridge is beginning a new role in his own ministry, called by the Bishop of Vermont to serve as Canon to the Ordinary and Canon for Cultural Transformation for that diocese. He transitions from his post as Associate at Christ Church, Grosse Pointe, Michigan. He formerly served as Associate Dean of the School of Theology in Sewanee, Tennessee. Earlier in his ministry he served as Canon of St. George's Cathedral in Cape Town, South Africa, as the nation transitioned from apartheid rule. Prior to ordination, he practiced law as a federal prosecutor and in the area of public policy development. Canon Brownridge is a contributor to the recently published book, *Preaching Black Lives (Matter)* (Church Publishing, July 2020). ♦



Voices from a Virtual Congregation

Online worship creates new community—near and far.

DURING these many months of closure and social distancing, churchgoers have found online worship the new normal, and many churches have welcomed new community members who aren't local. Saint Mark's began livestreaming services in 2017 to serve those who could not attend in person. Now, with the pandemic, the livestream reaches more people from a wide variety of time zones. And as some local parishioners have noted in online comments and correspondence, the livestream worship is also a not-so-small piece of familiar. It is a blessing to connect and stay grounded in our common worship, wherever we are, near or far.



“Online services...help to keep our lives a bit more normal.”

—from April 2020

“It is nice to have the comfort of a familiar place during these difficult times.”

—from June 2020

“I do enjoy your 11 a.m. Sunday services so much. I do like the form of the devotions—just like the services in England when I came here in 1946 just after the war. I'm 102 now!”

—from Los Angeles

“Worshipped at Saint Mark's from 1,267 miles away in San Diego.”

—from California

“...a light of hope across the world...”
—from the U.K.

“I have livestreamed the Sunday service for a long time—it is at 2 p.m. for me!”

—from the East Coast

“In the middle of the Canadian prairie and have no access to this standard of church music. Thanks for continuing even in desperate and unfortunate circumstances!”

—from Canada

“I thank you from the bottom of my heart for this labor of love, because I know it takes a lot of effort, thought, and dedication.”

—from California

“[Online services] provide renewal and spiritual inspiration during this difficult time.”

—from Oregon

“Thank you for helping us stay focused on what matters most in this life.”

—from a Venmo gift

“Saint Mark's has become my Sunday ritual. My age prevents me from attending local churches. I have found your message and service to reach out to me with the strength and promise of our loving God.”

—from Wisconsin

“[It is] wonderful being able to listen to your outstanding performance of Bach's fantastic music in my hometown on the other side of the world.”

—from the Netherlands (just 20 miles from the Flentrop organ workshop!)

“In these times of Coronavirus, it is tremendously uplifting and encouraging to hear this sung Compline... True spiritual nourishment to bring us peace in these turbulent times.”

—Location unknown

MINISTRY ON THE FRONT LINES

Saint Mark's members in the health care professions reflect on faith and vocation during the pandemic.

by Adam Conley

FOR Episcopalians in the Diocese of Olympia and for faith communities around the world, the pandemic has necessarily forged creative ways to safely gather for worship and formation. The Saint Mark's Cathedral community is now well practiced at a different way doing church, whether by Sunday morning livestream or through Zoom. Yet for many members, their individual vocations are still expressed in person and on the front lines of the pandemic. There are dozens of essential workers at the cathedral: health-care workers, social workers, first responders, grocery and retail staff, and others (including members of the Seattle Service Corps) working directly with vulnerable communities.

The Rubric connected with two members of Saint Mark's whose professions put them on the front lines of a population at risk for COVID-19. They shared stories of how their work has been impacted by the pandemic, offered insights on why they view what they do as a ministry, and reflected on what they are learning through it all.

Kari Nasby, MSW, has been a member of Saint Mark's for 14 years and currently serves on the vestry. Nasby works at Harborview Medical Center as the Social Work Supervisor for

Clinics. Her goal, shared with a team of 17 social workers covering over 50 clinics, is the reduction of barriers to healthcare in discharge planning. This involves connecting people to community resources while addressing individual needs related to mental health care, addiction, violence, and crisis intervention. The pandemic has only added complicating stressors to existing underlying challenges of poverty, food scarcity, and access to transportation.

Nasby said the logistics of connecting clients to community resources have been hampered by COVID-19. Agencies are closed. People are working from home. Resources and places that make up the social safety net are not reliably accessible. It is nearly impossible to find emergency or temporary housing—if a shelter experiences a single outbreak, it must temporarily shut down. And she often thinks about how best to support her team in this rapid-change environment, recognizing they are vulnerable too. “A big part of my job is helping [my team] access accurate information and the support they need to do their jobs.”

Nasby remarked how easy it is to lose track of boundaries working in the social services generally, but it is es-

pecially true in a crisis like COVID-19, where boundaries can be pushed beyond familiar limits. She said, “One of the challenges in the work that I do is figuring out how to provide compassionate care that doesn't get [the provider] enmeshed with people or burned out. This pandemic has pushed people so far beyond previously agreed upon norms and helping to navigate that is a complicated balance.”

Early in her career, Nasby anticipated the reality of burnout in her field. “People get so fried doing this—I asked myself, ‘what can I do to not feel burned out in five years?’” This question is part of what motivated her decision to study at seminary before pursuing her MSW. “Entering into this work with a foundation of theology, aware of what my purpose was, has helped me understand my work as vocation,” she said.

It was in seminary that she encountered a word in the New Testament: “amanuensis.” The word refers to a



Kari Nasby, MSW

kind of scribe who takes dictation, giving voice to another's words without inserting personal perspective. In so doing, the amanuensis is effectively "bearing witness." The notion of bearing witness is at the core of how Nasby understands her work as ministry. "People have gone through horrible, horrible things, and sometimes the best I can do is show up and be present in whatever way they need me to be present, without necessarily trying to change or fix them," said Nasby.

She reflects, "This isn't new with the pandemic, but one of my big lessons as a social worker has been how incredibly time consuming and exhausting it is to be poor. We have a significant problem with poverty in our country, and with the impact of the pandemic on jobs and rent, life has gotten exponentially harder. I worry about the wave of evictions that are coming when the eviction moratorium is lifted."

Yet there is much that gives Nasby hope for the future:

"People are incredibly resilient and adaptable. Not that I didn't know that, but I've been reminded of that so many times during the pandemic." She talked about how she is encouraged by the many dedicated, hardworking people she knows in her communities of Harborview and Saint Mark's Cathedral. "There are people who really want to do right by their fellow humans, and that is really important to remember in the context of everything else that's been going on in 2020 and beyond."

CATHEDRAL member Kristen Kelly, MD, is an Attending Physician for Obstetrics Residents at Swedish First Hill and a General Practitioner at Neighborcare Health. A federally qualified health-care center, Neighborcare Health exists "to provide comprehensive health

care to families and individuals who have difficulty accessing care, respond with sensitivity to the needs of culturally diverse patients, and advocate and work with others to improve the overall health status of the communities [they] serve."

Dr. Kelly attends to multiple clinics across the Neighborcare Health network, serving several patients a week



Dr. Kristen Kelly
& Ellie Ermoian-Kelly

**"THERE ARE PEOPLE WHO
REALLY WANT TO DO RIGHT
BY THEIR FELLOW HUMANS..."**

—Kari Nasby, MSW

in addition to her oversight duties in obstetrics at Swedish First Hill. When accounting for the impact of COVID-19 on her patients, she quantifies the same underlying challenges observed by Kari Nasby. "If you are an undocumented person who doesn't speak English, and you lost your service sector job because of the pandemic, what are you supposed to do? How do you practice self-quarantine measures when you don't even have a separate bedroom? How do you continue to care for your children?"

Dr. Kelly expressed gratitude for a developing understanding of the disease, more readily available testing, and improved access to PPE for her medical staff. However, she experiences a disconnect trying to help patients for whom it is totally unrealistic trying

to apply infection control and self-care protocols. Many of her patients do not have the space or resources at home to navigate what might almost be described as the luxury of quarantine—not "with rent to pay, mouths to feed, and children and family to care for," she said.

This is where Dr. Kelly's understanding of her profession as a call to ministry helps. "My faith is grounding, and I am constantly reminded that addressing challenges in patient care is one of the reasons I went into medicine," she said. "Medicine is how I contribute in a way that I can. It is a privilege to use the blessings in my life and the skills I obtained in training—things I enjoy and have aptitude for—to be of service in the world."

That said, Dr. Kelly acknowledged that she is often at a loss for answers, especially this past year, and she is grateful for the support of the Saint Mark's faith community through the pandemic. Members of the clergy have been a listening

presence, even on occasion late at night, and have helped research and connect her with options through the Sanctuary ministry and other relevant service groups. For Dr. Kelly, the faith network is playing an important role in nurturing individual ministry.

In terms of what she is learning as an essential worker in the pandemic, Dr. Kelly continues to consider the economic disparity that puts a gulf between her personal experience of the pandemic and that of her patients. She acknowledges the real need to continue to learn and advocate because the work is far from over. She is grateful for a faith community that stands with her in solidarity, and for the blessing of a faith that, as she said, "makes me know I don't want to stop doing this." ♦

THE RADIX PROJECT



Scaffolding for God's graceful activity in a pandemic

Reflection by Kelly Moody, Associate for Spiritual Formation

*Men's curiosity searches past and future
And clings to that dimension. But to apprehend
The point of intersection of the timeless
With time, is an occupation for the saint—
No occupation either, but something given
And taken, in a lifetime's death in love,
Ardour and selflessness and self-surrender.
For most of us, there is only the unattended
Moment, the moment in and out of time,
The distraction fit, lost in a shaft of sunlight,
The wild thyme unseen, or the winter lightning
Or the waterfall, or music heard so deeply
That it is not heard at all, but you are the music
While the music lasts. These are only hints and guesses,
Hints followed by guesses; and the rest
Is prayer, observance, discipline, thought and action.*

— from T.S. Eliot, *Dry Salvages*

WHAT are the meaningful occupations of a healthy spiritual life? Occupation is often a word conflated with jobs and work, but in a broader sense, and occupation is simply an activity we allow ourselves to be consumed with for a time, and for a purpose. In the journey of faith, we call the occupations of a healthy spiritual life practices. T.S. Eliot seems to countenance the importance of practices in his line from *Dry Salvages*, "...the rest is prayer, observance, discipline, thought and action."

In a church community like Saint Mark's, we may name practices as follows: daily prayer, weekly worship, regular study, serving others, taking Sabbath time for renewal, practicing hospitality to all, and generous, joyful giving from what we have been given. We engage with these practices with the belief that doing so will open us to receive God's life-giving presence with greater frequency in our daily lives and enable us to reflect that presence to

those whose lives are linked with ours. And, we practice them together, recognizing that to be a Christian is to be part of a community.

The Radix Project was developed as a way to engage with communal Christian practices of worship, regular study, and hospitality together through small group connections, and is sustained by lay community leaders who facilitate each group. Each series of small group gatherings follows an original, custom-created curriculum, developed each season by the clergy and Radix planning team. Over the past year, at least 200 people have participated in the Radix Project, praying and studying together with five-to-eight others for six weeks at a time, and connecting their own life experiences to the stories of scripture.

I still remember the high pitch of energy and excitement in Bloedel Hall that first winter Wednesday, in January of 2020, when we kicked off the Radix Project and the Dean, Steve Thomason, taught us about the history and potency

of small groups throughout Christian history. I remember standing in the center of the room with Canons Nancy Ross, Jennifer Daugherty, and Cristi Chapman, marveling at the laughter and conversation swelling around us as small groups gathered for the first time. I remember meeting with the facilitators that same evening, and giving thanks for such talented and committed leaders in our community. I knew that the Spirit was at work among us then, but I never could have imagined how this new ministry would draw us together and sustain us in the year to come.

When the pandemic closed our cathedral doors in the spring, the Radix Project continued by Zoom, enabling opportunities for us to stay connected, dig deeper into our Sunday worship experiences by livestream, and to pray for one another as we navigated an uncertain future. Pastoral care was enhanced and supported by our connections with

one another in Radix small groups. Together, we grappled with the Resurrection narratives in Eastertide, and sought good news in stories of scriptural surprise in the Fall. We found ourselves telling one another the stories of our own lives, too, and in the sharing, found strength and courage. New people from across the country were drawn to Saint Mark's worship livestreams, and subsequently found community and connection through Zoom Radix groups.

Here are some of the things people have said about their recent experiences with the Radix Project:

"I knew some people already; some I had never even seen before. We were really complementary, in scripture knowledge especially. It was a wonderful experience! Especially helpful right before and after the election. Lots of support for each other."

In the second iteration of the Radix Project (the first to be offered over Zoom during the pandemic), participants were invited into *visio divina* with artworks paired with each of the selected scripture passages, such as this depiction of *The Supper at Emmaus* by Carravaggio.

"I NEVER COULD HAVE IMAGINED HOW THIS NEW MINISTRY WOULD SUSTAIN US IN THE YEAR TO COME."

"The experience was very enriching and fulfilling. The interpersonal connections were wonderful. I wish it could have continued."

"Intimate, loving, kind. We cared for each other. I learned how to expand my understandings of Bible stories."

"I appreciated the opportunity to get to know other people at Saint Mark's in a warm and welcoming environment. Also appreciated coming together in community on a regular basis. And I LOVED the kick-off opening plenary."

"A good opportunity to discuss the Christian faith with spiritually mature and thoughtful people."

I think it's safe to say that 2020 was a year of unexpected twists and turns, with loss and grief as a frequent companion for so many. But I am amazed by the timely grace of the Radix Project, which creat-

ed a generous scaffolding to support our connections to one another through study and prayer, even amidst the disruption of a pandemic.

When we finally gather again in person, it will be a sweet moment in time that intersects with each of these past pandemic moments we shared together from our isolated quarantine locations, moments when we prayed and studied, worshiped, welcomed new members, gave what we had to each other, and trusted that the Spirit of God was sustaining us one day at a time, and for a purpose. ♦





FAMILIES BELONG TOGETHER

It's a new year, and a new administration in the United States. President Biden has pledged to “restore sensible enforcement priorities” in immigration, and he has said targeting those who have lived and worked in the U.S. for decades is counterproductive. And although Jaime Rubio waits to find out exactly how change will be implemented and what that could mean for his case, this is bright hope. Jaime has been in Sanctuary at Saint Mark's for nearly two years—a stretch of time beyond his wildest imagination when he first came to the cathedral in order to keep his family together, in March of 2019. Jaime and his wife and son have had to dig in and hold on as the pandemic made already slow legal channels grind down completely. It's a long time to be waiting with an uncertain future. But Jaime and his family are committed—and listening with eager hearts for news.

Jaime has said that many of his friends and the people that he talks with ask him—now that everyone has been dealing with a kind of being-stuck-in-place during the pandemic—how he has managed to stay inside at the

cathedral for this long without going crazy, and his answer is always the same: “For me, it's not an option. When I decide to get in Sanctuary, I commit that I will stay until I find a legal remedy for my situation.” There is renewed hope that the legal remedy could be coming soon, although in the convoluted world of one's life being at the mercy of immigration and deportation policy, much has to be made certain before the word “safe” can be breathed. And so Jaime and his family wait.

Jaime said, “Sometimes it feels like my entire life is on pause. I see the same walls every day. The only thing that is changed is the season. I see the trees growing new leaves in spring, I see the same trees sprout and get all green in summer, and I see the same trees change colors from green to yellow, red, and brown in fall, and I see the same trees getting smaller with no leaves in winter. I think that is something that really put my time in perspective. And I am not the only one pausing. It is my family, the community, my friends waiting with me, too, and I just cannot wait for the date that I'll be able to go outside the church

with my son and my wife without the fear I will be separated.”



For Jaime, this struggle is bigger than himself and even his family:

“We are fighting for justice, to get a new immigration reform more humane, and for the thousands of people that their only mistake was to try to find a better future, and for the people that may come after me. I believe we all share the feeling of hope, hope to have a positive change in this new administration, not only for immigration, but new laws to protect the more vulnerable people in the society. Because everyone, no matter how big or how small the job is, we are all equally important and essential in the country. It's more important be able to work together no matter the color of your skin, ethnicity or beliefs, because that is the only way we can move forward to make things better for everyone.”

And because families belong together. May it finally be so! ♦

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The "O" Antiphons Liturgy, November 29, 2020. Photo by Michael Perera.

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 Daryl Schlick
 Sara Schmitt
 Suzanne & Jack Schodlbauer
 Brenda Schoolfield
 Kathryn Schultz
 Kathryn Schulz
 Ronald Schwartz
 David & Marilynne Scott
 Lee Scott
 The Rev. Richard & Margaret Scott
 Scott Family Fund
 The Rev. Charles Searls Ridge
 & Courtney Searls-Ridge
 Seattle Weavers' Guild
 Michael W. Seewer
 Mike R. Seewer
 Mary Segall
 Kylie Sertic
 Nancy Sharp
 Elizabeth Shea
 Audrey Sheffield
 Roger Sherman
 Anna Sherwood
 Christine Shier
 Richard Shortt & Locke Loeb
 Julie Shryock
 Kathryn Shuford
 Kathryn Shuman
 Haley Silvernale
 John Simmons
 Julie Simms
 Gregory Simon & Julie Braybrooks
 Marissa Singleton
 Robert & Mary Sisson
 Ronda Skubi & Edward Sheets
 Leah Slagle
 Cindy Slavick
 Anjelica Sloan
 E. Page Smith-Bilski
 Dr. Wyatt Smith
 Neil & Eric Smith
 Shari Smith
 Nicole Smith

E. Alexander Snow
 Donald Snow
 The Rev. Peter Snow
 & Elizabeth Robertson
 Peter & Cheryl Snyder
 Jean & Sue Snyder
 Society of St. John the Evangelist
 Katherine K. Sodergren
 David & Jannie Spain
 Brooke Spangler
 Roy & Amy Sparks
 Laurel Spelman
 Heath & Cynthia Spencer
 St. James Episcopal Church, Kent
 St. John's Episcopal Church, Snohomish
 St. Thomas Episcopal Church, Medina
 Carolyn Staley
 Brent Standerfer
 Giles Stanton
 The Rev. Canon Dr. Marda Steedman
 Sanborn & Douglas Sanborn
 Fredericka Steele
 Raymond & Nancy Steinberg
 Madeleine Stephens
 Nola Sterling
 Mr. Robert G Stevens
 & Mr. Carlos Vargas Valdes
 Diane Stevens
 Ryan & Ciara Stewart
 The Stickle Family
 Jennifer Stockdale
 Andrew Stone
 Jane & Charles Stonecipher
 Priscilla Strand
 David Strickland
 John Stuntebeck & Christian Lokotsch
 Walter Stuteville
 T. Neal & Nanette Sullins
 Louis Sweeny & Diana Bender
 Gwynn P. Swigart
 Chris Syers
 The Rev. Roger & Marilyn Sylwester
 Christine Szabadi
 Victoria Szydowski & Matthew Briggs
 Susan F. Tait
 Salvatore & Emma Taliencio
 Timothy Tattan
 The Rev. Canon Patricia Taylor
 Pamela Taylor
 Victoria Teng
 The Rt. Rev. C. Cabell & Hyde Tennis
 Kathryn Terry & Cormac McGloin
 Ellen Terry
 Dr. Carole Terry
 Carolyn Terry
 Karen Thomas
 The Very Rev. Steven L.
 & Katherine M. Thomason
 Jane Thomason
 & The Rev. Laura Eberly
 Alexandra & Alan Thompson



The Feast of the Epiphany, January 6, 2021.

Cheri Thompson
 David O. Thompson
 Kathryn & Robert Thompson
 Scott Thompson
 Walter Thorne
 Douglas Thorpe & Judith Andrews
 Susan Todd
 William Tollefson
 Paul Tonnes & David Poston
 A. Ronald & Vivienne Tooman
 Georgia Tooms
 Eric Torrison
 Nicholas Towle
 Wendy Townsend
 Trinity Parish Church, Seattle
 Barbara Troyer
 Doreen O. Tudor
 William & Jean Tudor
 David Turrill
 & Mary Carmen Garcia Izquierdo
 Susan & Mark Uland
 Anne Underwood
 Mark Uyeda & Patrick Sprawls
 Andrew & Nancy Valaas
 Roger Valdez
 Eileen Van Doren
 Sharon Van Valin
 Gerard & Nancy van Wesep
 Jennifer & Christian van Wesep
 Mark & Mary van Wesep
 John Vanderlee
 Timi & Brian Vann
 Olivia Vann
 Sophia Vann
 Courtney Vanstolk
 Rebecca Vaux & Kerim Aydin
 The Rev. Craig Vocelka
 A. William Voageley, Jr.
 Linda Voigt
 Steven Voit
 Elise von Koschembahr
 Katherine Voyles
 Kathy Wade
 David Wagner
 The Rev. Nanette & Ian Waldie
 Janelle & Mark Walhout
 Dewey Walker
 Thomas J. Walker
 Leslie Walker-Harding & Eldridge
 Harding
 James Walley
 Julie & Kevin Walsh
 Lauren Walsh
 Linda A. Wandell
 James & Elizabeth Ward
 Darby Ward
 Roger Ward
 Margaret Wardlaw
 & Andrew Stegmaier
 Jonathan Warshaw
 Marvin Waschke
 Thomas E. Weaver, Jr.
 Krista Webb
 Rogers & Julie Weed
 May Weidemann
 John Weintraub
 The Rev. Edith & John Weller
 Dustin Weller
 Courtney Wendel-Stevenson
 & Cameron Stevenson
 Kelley & Gary Western
 Judith A. Whetzel
 Carolyn E. White
 Lindsay White
 William & Mary Whitlock, Sr.
 Helen Whitlock & Philip Lempriere
 Stephen Whyte & Rebecca Ralston
 Den Mark Wichar
 Amos Wiedmaier
 & Natalia Morales-Wiedmaier
 Erin Wigger & Matthew Sz wajkos
 Stacy & Michael Wikstrom
 James Wilcox
 Herbert Williams
 The Rev. Hollis & Katherine Williams
 Barbara Williams & Henry Davis
 Taylor Williams
 Maggie Williams
 Robert & Victoria Williamson
 Lois Willis
 Frank Willkie
 The Willow Trust
 The Rev. Clark Wills
 Alec Wilmart & Melissa Plagemann
 Lawrence & Janet Wilson
 Sharon Wilson & Van Bobbitt
 Gilbert Wilson
 Rebecca Vaux & Kerim Aydin
 Elizabeth Winter
 John Wise
 Lauren Witt
 Suzanne Wohlford
 Cynthia Wolfe
 Jennifer & Tracy Wong
 Angela Wood
 Carolyn Woodward & Laurie Burdick
 Ann Woolfrey
 Carol Wright
 Robert, Cathleen, & Raleigh Wright
 William Wright
 Roland Yancey & Nancy Pearson
 Aaron Yen
 John & Kathryn Yerke
 Megan Yoshimura & Allan Quiaoit
 Douglas Young
 Maryellen Young
 Joon Young Bang
 Barbara Yunker
 M. Sue Yunker-Jones
 George & Bonnie Zinn
 Barbara Zito
 Andrew Zunt



Christmastide Evensong, January 3, 2021.



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1245 10th Ave East
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INTRODUCTION TO SUNDAY'S HYMNS



WHEN in-person worship was suspended, Canon for Cathedral Music Michael Kleinschmidt was searching for new ways to allow congregants at home to feel more connected to the livestreamed cathedral liturgies. And so, beginning just a few weeks after lockdown, he began a weekly live video offering, providing a brief introduction to the hymns that would be sung the following Sunday. He is assisted by Associate Organist John Stuntebeck and Communications Director Gregory Bloch. These informal chats quickly became very popular!

The hymn preview is presented live on Facebook, every Thursday at 4 p.m. Afterward it may be watched on demand at: saintmarks.org/hymnpreview.