



THE RUBRIC

STORIES OF MINISTRY

SAINT MARK'S EPISCOPAL CATHEDRAL, SEATTLE, WA

SPRING 2021, VOL. 78, NO. 2





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.

PHOTO CREDITS: Photos on p. 3 & 7 by Kevin Johnson. Photo on p. 11 courtesy of Walter Brownridge. Unless otherwise credited, all others photo by Gregory Bloch.

GREETINGS *from the* DEAN

On Sunday June 21, 1891, in the second year of Saint Mark's existence, then rector David Claiborne Garrett stepped into the pulpit and cast a vision for social justice for the packed chapel at Fifth and Olive Street, where worship was held in those early days. His homiletical zeal was sufficiently compelling to be reported in the *Seattle Post-Intelligencer* the next morning. He entitled the sermon "The Church and the World," and made his case: "*The church does not exist for itself... The church is not to separate itself from the world, but to work with the world as does a leaven...*"¹

I have a sense, 130 years on from that Sunday sermon, that Saint Mark's Cathedral continues "to work with the world as does a leaven," and the stories shared in this issue of *The Rubric* offer several glimpses into that work. As I write this, we are emerging from a pandemic that has changed the landscape in which we live and move and have our being, and it has changed the way we gather as a community of faith. But it has not changed our clarification call to the work of social justice. If anything, that vocation is more resolute than ever, not because we have it all figured out—we do not—but because the past year has pulled back the curtain on many social ills, and the suffering that they cause, and the church has something to say and do about that.

But it is also clear that the church has been complicit in many ways, and



part of the leavening work we have on our plate is internal, self-reflective, prompting lament and a need to repent, and make amends when possible. That is the work of restorative justice and systemic change, where the leaven works on us as much, or even more, than it does on the world. We are changed, too, by the patient ferment of God's grace that catalyzes goodness in all creation, for a purpose.

Garrett went on the following Sunday to say: "*The church isn't an ark—a boat that we get on board and then thank God we are safe. It is a workhouse and its members must carry that work out into the world... People of St. Mark's, take courage from the past and move onward to the future [which is] so replete with possibilities for work and worship.*" His words echo down to us today; may we have ears to listen!

¹ As quoted in *The History of Saint Mark's Episcopal Cathedral: Saint Mark's Parish 1889-1897* by Alan J. Davidson, p. 67-71.

The Very Rev. Steven L. Thomason
Dean & Rector

LITURGICAL SCHEDULE

as of June 2021

SUNDAYS

9 A.M.

The Holy Eucharist
*in-person attendance by
pre-registration*

11 A.M.

The Holy Eucharist
*in-person attendance by pre-
registration, and livestreamed at
saintmarks.org/livestream
and on Facebook & YouTube*

4:30 P.M.

Choral Evensong
*(first Sunday of the month only)
Livestream-only at saintmarks.org/
livestream and on Facebook &
Youtube*

9:30 P.M.

The Office of Compline
*broadcast on KING 98.1 FM, and
livestreamed at saintmarks.org/
livestream and on Facebook &
Youtube. In-person attendance will
resume when possible.*

WEEKDAYS

MONDAY-FRIDAY, 6:30 P.M.

Evening Prayer via Zoom

WEDNESDAY, 8:30 A.M.

Morning Prayer via Zoom

THURSDAY, 7 A.M.

Morning Prayer via Zoom

*The liturgical schedule will continue to
change and evolve as more in-person
services resume. Find the most current
information and learn how to join in
online services at:
saintmarks.org/worship*



SPRING 2021

Contents

- | | |
|--|--|
| 4 VACCINES & MUSIC:
A HEALTHY &
UPLIFTING
COMBINATION
A COVID-19 vaccine clinic in the
cathedral nave | 8 PROJECTING JUSTICE
Saying the names of those killed by
police |
| 5 LITURGICAL LIVING
Dean Thomason on the Eucharist
during and after COVID-19 | 11 A THEOLOGIAN'S
STORY
Saint Mark's Theologian-in-Residence
in his own words |
| 7 COMING BACK TO
A NEW NORMAL
The Rev. Malcolm McLaurin returns
to the Pacific Northwest | 13 BUILDING A CHARGE
The gift of an electric vehicle
charging station |
| | 15 LAND
ACKNOWLEDGMENT
Recognizing the first people of
Seattle |

ON THE COVER: Dr. Sikirat Iyabo Tinubu-Karch, with other clinic workers and patients, at the COVID-19 vaccine clinic in the cathedral nave, April 29, 2021. Read more on page 4.

ABOVE: This exuberant arrangement was created by the Saint Mark's flower ministry for the funeral liturgy of community member Kevin Patz, May 22, 2021. Kevin died of COVID-19 in March of 2020, but his funeral was postponed for over a year until his loved ones could gather in person.



VACCINES & MUSIC

A Healthy and Uplifting Combination

WITH the gentle strains of Mozart's Sonata in D wafting from the magnificent Flentrop organ in the gallery of Saint Mark's Cathedral, people gathered for sacred work down in the nave—but not the usual sacred work! Volunteers in scrubs and masks and face shields sat at rows of tables covered with clean white cloths. Armed with alcohol wipes and needles, they chatted with eager and nervous people to welcome and relax them as they rolled up their sleeve for a COVID-19 vaccine.

The large, well-ventilated cathedral nave with its soaring roof and wide aisles safely accommodated up to sixty patients an hour over consecutive Wednesdays and Thursdays from late April through mid-June with vaccine clinics open to everyone. Over 3,000 people were vaccinated in this joyful and vital collaboration between the cathedral and Seattle clinic 6M Geriatrics and Hospital Medicine.

It began on an April afternoon, when Saint Mark's Director of Operations Jim Pannell was forwarded a call from someone who said they were interested in using the cathedral parking lot for a drive-through vaccination clinic. He said, "I looked

out my window and saw a woman in scrubs on her cell phone. I asked, 'Is that you in the parking lot?' I joined her out there to discuss the parking lot and then I told her, 'I want you to see another location.' I showed her the nave and she was sold. The next day Dean Thomason and I had a Zoom meeting with her, and the next week they vaccinated over 400 people on the first day in the nave!"

That woman was Dr. Iyabo Tinubu-Karch, MD, MHA, director of the 6M clinic. She told *The Seattle Times*: "It's been amazing, because people have been incredibly emotional. She said she's seen people burst out crying because of the music, and people who oppose the vaccine carrying on spirited conversations, though none have left without a shot."¹

For Canon for Cathedral Music Michael Kleinschmidt, Associate Organist John Stuntebeck, and Associate Organist Emeritus Roger Sherman, adding live music to the clinics was powerful ministry—and a surprising delight for many who came to be vaccinated. People who were told their 15 minutes of waiting post-vaccine were concluded often stayed on to listen to the unexpected organ concert in the peaceful nave.

The Dean of Saint Mark's Cathedral, The Very Rev. Steven L. Thomason, said, "Cathedrals throughout history, and Saint Mark's specifically, have always been called to serve as a resource for the broader community, and these vaccine clinics are precisely the sort of offering which fulfills that calling."

The cathedral had re-opened for limited in-person worship two weeks before Easter, so with safety and cleaning protocols that had been hammered out in a comprehensive re-opening plan, the building and staff were ready to serve in this critical time. Dean Thomason reflected on the opportunity in our covenantal context: "During this pandemic, wearing masks, social distancing, enduring with grace not being able to gather in person to worship for an entire year—and now, getting vaccinated and, for this community, making it possible for more and more people to get vaccinated—all of it is rooted in seeking and serving Christ in others, and loving your neighbor as yourself."

♦

¹ <https://www.seattletimes.com/seattle-news/music-and-medicine-at-work-at-saint-marks-vaccine-clinic/>

LITURGICAL LIVING

This is the fourth 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 Eucharist in a time of pandemic by The Very Rev. Steven L. Thomason.

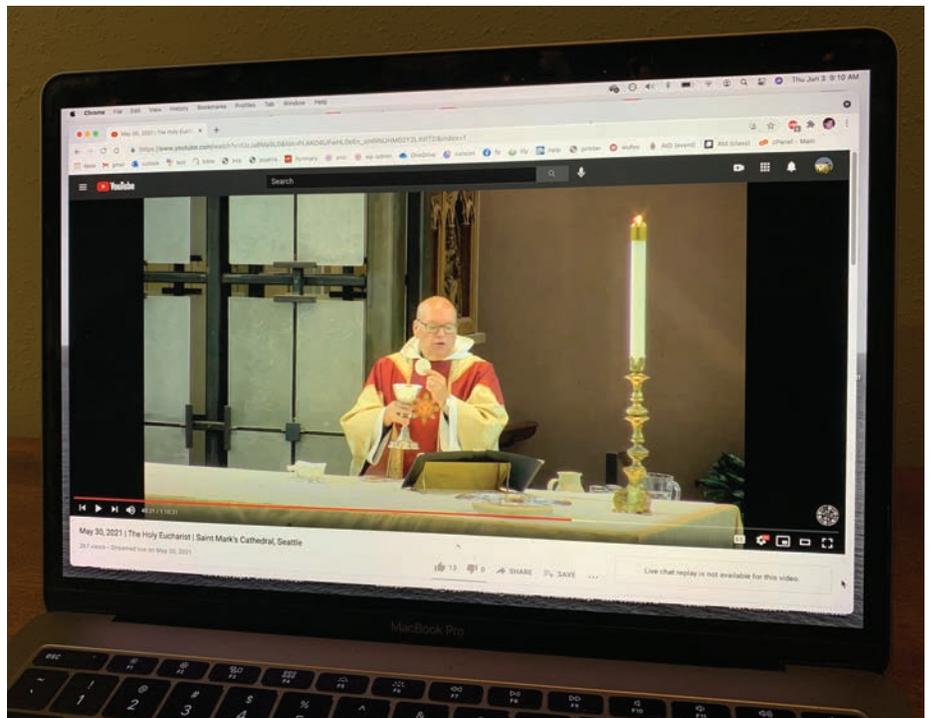
Is the Pandemic Prompting New Considerations for *Holy Communion?*

by The Very Rev. Steven L. Thomason

I HAVE found myself pondering the wisdom of my late friend Phyllis Tickle who suggested that Christian history finds a rhythm of major reformation every 500 years or so (monastic movement at ~500 CE, East/West schism with underlying theological developments at ~1000 CE, the Reformations of ~1500 CE). She suggested we are in the midst of another such major shift, presumably related to post-Christendom realities, but concurrent with that (and highlighted by demands now for virtual connectivity in a pandemic), I wonder if the New Reformation also involves rethinking assembly in terms of virtual connection. How do we form community when not everyone has returned to the space historically reserved for worship?

In the past year, the institutional Church has devoted a great deal of energy to a conversation about Communion. Is it appropriate to celebrate the Eucharistic Feast when only a handful are physically present at the table? Should we all be embracing a “Eucharistic Fast” until everyone has returned...and when, pray tell, will that be?

When the pandemic forced Saint Mark’s Cathedral to close to public worship in March 2020, and our live-stream ministry (which we had begun in 2017) became



the central lens through which most would engage Sunday worship, I made the decision that we would continue celebrating the service of the Holy Eucharist, and those at home would be invited to participate in “spiritual communion.” That term was not new; we hold in our tradition, stretching back centuries, that if for some reason one cannot consume bread or wine, for reasons of illness or disability (and I would extrapolate a quarantine for the common good), that one’s prayerful

assent and participation in the Eucharist, even from a distance, is sufficient to experience the mediation of God's gift of sacramental grace. The gift is available by virtue of Christ's presence in the gathered assembly. Jesus assures us that "where two or three are gathered in my name, there I will be in the midst of them."¹ Again, the question now becomes one of what it means to gather.

I did not anticipate the rather vigorous reaction to my decision to continue with Eucharist as the centered worship experience of the community, mostly by those outside the cathedral community who were watching our every move. There was plenty of Monday morning quarterbacking, and a few rather contemptible remarks of "ivory tower" suspicion that I had slid off the rails of sound sacramental theology or accused me of clericalism.

To be clear, my decision to embrace spiritual communion was grounded in the pastoral interests and needs of the community I am called to serve. And I was guided, perhaps ironically, by the scriptural exhortation of Paul to the church in Corinth to end their misguided practice of denying some in the community access to the Eucharist based on some distorted prejudice. "...All the members of the body, though many, are one body..."² But Paul did not say cease celebrating the Eucharist; he said make sure folks are welcome at the Table!

Our sacramental theology speaks of "outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace."³ So bread and wine are outward signs of the inward and spiritual grace to be received. The spiritual grace is the real gift to be enjoyed. A pressed wafer is not the point!

Turning the thing on its head: I think we all know the genie is not going back into the bottle as we open into a post-pandemic world. It feels a bit risky to presume the Church will hold fast to a conservative sacramental theology that was formed centuries ago without the modern capacity for virtual connectivity in mind. Again, is the New Reformation then one in which we must rethink what it means to be the Assembly? Let's be clear—that is not my assent to or advocacy for "anything goes." I admit to being a fairly conservative and institutionally inertial practitioner myself. I remain steadfast in my

conviction that the embodied community is first and foremost guided by an incarnational God who shows up, and we in response show up also, unless we cannot for some good reason. We need to reclaim the value of being physically together now more than ever, even as we must not forget those who cannot be present in the space.

"WE NEED TO RECLAIM THE VALUE OF BEING PHYSICALLY TOGETHER NOW MORE THAN EVER, EVEN AS WE MUST NOT FORGET THOSE WHO CANNOT BE PRESENT IN THE SPACE."

—The Very Rev. Steven L. Thomason

How might we understand God to be the agent of grace, sacramentally understood, when the full body is not (or perhaps never has been, vis-à-vis 1 Corinthians 12:12) collected in one place at every moment of sacramental action? How long might this current Eucharistic Fast be, if one must wait until every person in the community re-

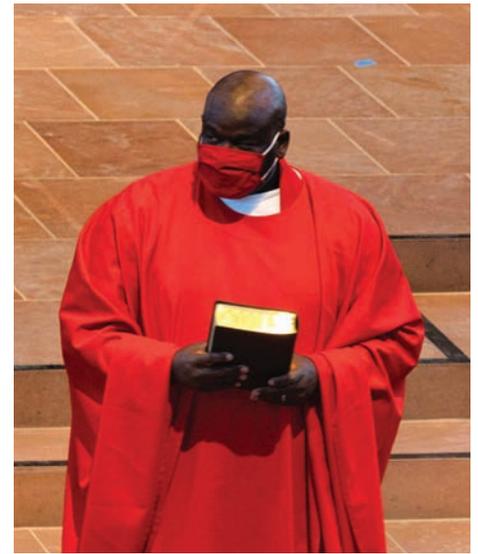
turns? Does it end when 50 return to in-person worship? Or 250? Or until every person acquires immunity, either by disease or vaccine? This last development may not happen for years to come, if ever. What if some continue to participate in worship via livestream? How will we know what is ethically responsible to avoid committing spiritual abuse?

Ultimately, I am glad we do not all agree with how we should be doing "this"—this vocation of being church in the world. In the rich Anglican tradition of holding the space for such questions and resting in the discomfit of unresolved tension that arises therein, I have a keen sense that we are in the midst of a seismic shift in sacramental understanding, even if we will not know for certain what that is for some time yet, and maybe not in our lifetime even. Reformations take time to unfold. Our work of faithfulness involves a willingness to hold space for the expression of variant practices that may inform our theology in new ways. So, I am delighted that some in our Church are holding a Eucharistic Fast even still, and others are striving to find wholesome and responsible ways to claim the sacramental grace mediated virtually. Time will tell what conclusions may come, but for now we make our way together, guided by a God that sees fit to come among us and mediate the grace we need to find our way. ♦

1 Matthew 18:20 (NRSV)

2 1 Corinthians 12:12 (NRSV)

3 *Book of Common Prayer* (1979), p. 857



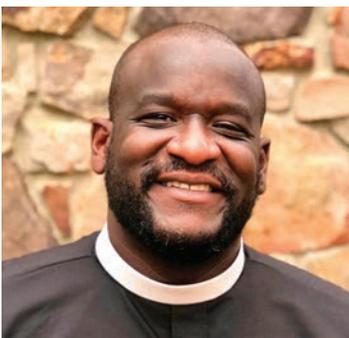
LEFT: The laying on of hands by The Rt. Rev. Greg Rickel and presbyters, during the liturgy of ordination on June 15, 2021.

ABOVE: The Rev. Malcolm McLaurin, newly ordained and vested, is presented to the congregation.

The Rev. Malcolm McLaurin and his family joined Saint Mark's Cathedral in August 2014. In addition to serving as the first director of the Seattle Service Corps, Rev. McLaurin served as Canon for Youth and Young Adult Ministry. Rev. McLaurin was ordained at Saint Mark's Cathedral on June 15, 2021 and is the first Black American man ordained in the Diocese of Olympia.

Coming Back to a New Normal

by **The Rev. Malcolm McLaurin**



AFTER three incredibly formative years in Sewanee, Tennessee, the McLaurin family is coming home. We are all eager to reconnect with friends, eat at our favorite restaurants, and enjoy

easy access to large bodies of water. We are called to an exciting new chapter of work, play, and life in the Pacific Northwest.

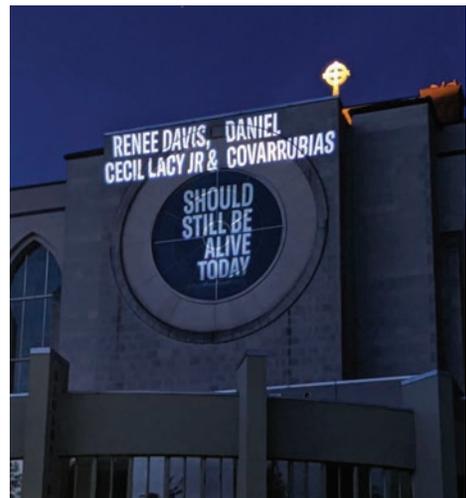
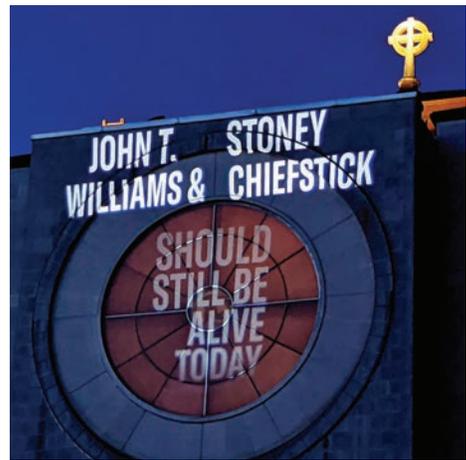
For me, this feels especially real as I begin to exercise my pastoral vocation in a new order of ministry. I am grateful to Saint Mark's Cathedral and the Diocese of Olympia for supporting my formation at Sewanee's School of Theology. This support came in many forms, but most

importantly through prayer. I know that I am returning to a corner of the Episcopal Church that is stepping boldly into work that I feel called and equipped to be a part of, especially as it pertains to conversations around race. I believe I have a voice and something to contribute to this work, as well as something to learn from it. I look forward to it.

I knew I had a passion for preaching and teaching, but at seminary I quickly discovered a love for the Old Testament and the Hebrew language. I became intrigued with how an understanding of the Hebrew language opens the way for a richer engagement with Old Testament theology. This is particularly true as it applies to names for God and gender. My growing knowledge of biblical Hebrew also enriches my experience of the Old Testament's poetry.

The summer after my first year in seminary I began work that drew me into a deeply felt sense of the divine

continued on p. 10 7



PROJECTING JUSTICE

ASIDE from the people, who are the church, the most visible asset of the cathedral is the cathedral building itself. At this solemn time of the anniversary of the killing of George Floyd, the Saint Mark's Vestry and the ACLU of Washington State collaborated to "say their names" in a powerfully public way. With the creative support of Saint Mark's Visual Arts Ministry (VAM), an idea emerged to project the names of citizens killed by police in letters over three feet high onto the façade of the cathedral. With the exception of George Floyd, all the names were people from Seattle and Western Washington, a public monument to spark discussions and move toward meaningful change in our own community and in the region.

Read more at www.saintmarks.org/projectingjustice.



George Floyd
Charleena Lyles
Herbert Hightower Jr.
Tommy Le
Mi'Chance Dunlap-Gittens
Joel Nelson
Billy Langfitt
Iosia Faletogo
Samuel Toshiro Smith
John T. Williams
Stoney Chiefstick
Renee Davis
Cecil Lacy Jr.
Daniel Covarrubias
Jacqueline Salyers
Bennie Branch
Leonard Thomas
Said Joquin
Jesse Sarey
Isaiah Obet
Brian Scaman
Enosa "EJ" Strickland
Giovonn Joseph-McDade
Matthew Folden
Patrick West
Ryan Smith
Damarius Butts
Che Taylor
Shaun Fuhr
Kevin Peterson Jr.
Carlos Hunter
Clando Anitok
Juan Rene Hummel
Clayton Joseph
Oscar Perez Giron
Michael Pierce

Photos by: Brian Smale, Jack Storms, Kevin Johnson, David Wagner, and Danya Adair

The Rev. Malcolm McLaurin, *Coming Back to a New Normal*, continued from p. 7

presence. Serving as a chaplain at Emory Hospital in Atlanta for CPE (Clinical Pastoral Education) shaped and affirmed me in ways I could not anticipate. Chaplaincy work was the most difficult work I have ever encountered, but also the most formative. The proximity to life and death, the waiting, the hard questions, the sharing of pain and joy—this was raw, holy work. I am so grateful for the time spent with other chaplains unpacking how these experiences and encounters shaped our own ministries.

I have never felt the presence of God so closely. I have never relied on that presence as completely as I did that summer. Prayer got me through my summer of CPE. Since then, there has not been a day that I have not recalled my CPE experience. Reflecting on my chaplaincy training informs my ability to be present with people while allowing them to be present with me. I truly believe this is a significant part of what our communities will need and long for post-pandemic.

Every aspect of my seminary experience has taught me about myself. While I received a lot of great information about how to exegete texts, deliver sermons, nuance Christian ethics, and navigate church history, the most important thing I learned was that we can do hard things. This is as true for my family as it is for me.

Upon my return, I feel called to engage the challenge of how we get “back to normal” while embracing the necessity of a “new normal” where it is so urgently needed. Having spent the last half of my seminary experience in a pandemic, I was given the opportunity to wrestle with our Episcopal Church identity without the stresses and distractions of “going to work” in physical church spaces. In class, we sat with the tension of what it means to be the church during this disaffecting pandemic. And make no mistake—we are in both a COVID-19 pandemic and a pandemic of racism, most recently highlighted by the deaths of Ahmaud Arbery, George Floyd, Breonna Taylor, and many other instances of violence against BIPOC folks.

Sewanee was a unique place to be during these times. With its troubled history steeped in the Lost Cause of the Confederacy and white supremacy, Sewanee, or the University of the South, is taking the first step of discussing and exposing its legacy. This work has been hard and taxing for all stakeholders, but it has also been fruitful and life-giving. I am grateful for the opportunity to lend my voice to these conversations and to this place that I have grown to love. I can honestly say that

A Poem for the Day (November 8th, 2020)

“I do not remember
last year’s November colors,”
she said, “being so bright and beautiful.”
As we walked, at a pace just shy of brisk
down mountain streets
on side streets,
in the place we will soon
no longer call home.
The oranges are more
orange.
The yellows more
yellow.
The reds...
The sky is the same domain blue.
“Maybe it is just the day,” I say,
“or the day after.”
A glimmer of hope. A glance at beauty.
A glimpse of something that is not what is.
A dekho at death departed.
“The leaves embody the change,” I say.
“Hanging in the air.”
They fall, fertilize and feed.
And more leaves come until
from green to fall they turn,
and turn again.
“I do not remember
last year’s November
colors being so bright and beautiful.”

—The Rev. Malcolm McLaurin

the Sewanee I left is not the same Sewanee I arrived at three years ago. I am confident that Sewanee can and will be a leader in this critical work for the rest of the Episcopal Church. I look forward to being a part of these conversations and this work as it is taken up in the Diocese of Olympia.

Without the demands of seminary and assigned readings and papers, I hope to take a deeper dive into theological topics that capture my imagination and energy. At the top of my list is an exploration of “liturgical time as resistance.” The church calendar gives us seasons and rhythms that are aligned with God’s story for humanity, and not the idols of a greedy and materialistic culture. There is tremendous power in the framework of liturgical time to defy and disrupt the priorities of empire.

continued ►

I am ready to come back home, recognizing that the home I left three years ago is changed and changing. This is good news! I too am changed and changing. My wardrobe includes a lot more black shirts, for one thing. My church community is changing, too. My family and I are excited to begin my curacy at Holy Cross Episcopal Church in Redmond, WA. One thing that has not changed is the love I feel for and from the people of Saint Mark's Cathedral, who have raised me up and supported me on this incredible journey.

The McLaurin Family not only survived these last three years, we also thrived. Despite the pressures COVID-19 placed on gathering, study, work, travel, prayer, and worship, we forged a family resilience that we will carry with us wherever we go. It is this grounding strength and awareness that undergirds our transition back to the Seattle area and allows us to step into whatever God calls us to. Buoyed by my family and the resilience borne of shared experience, I look forward to walking alongside others as a husband, father, friend, and priest. ♦

A THEOLOGIAN'S STORY

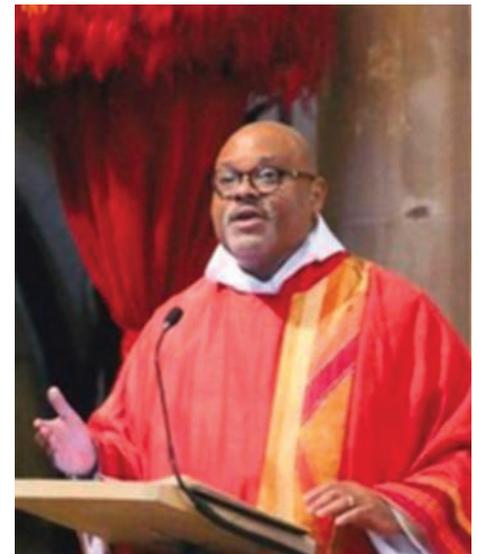
by The Rev. Canon Walter B.A. Brownridge,
Saint Mark's 2021 Theologian-in-Residence

Beloved in Christ at Saint Mark's Cathedral in Seattle, the Diocese of Olympia, and beyond, I greet you in the name of our Risen Savior, from Burlington, Vermont, where I serve the 11th Bishop of the Diocese of Vermont, The Rt. Rev. Shannon MacVean-Brown and the people of our diocese. We are (if I may paraphrase the state nickname) a "Brave Little Diocese." We are 5,000 followers of Jesus, dispersed among 46 parishes and congregations who seek to be faithful witnesses of God's Beloved Community.

DEAN Steve Thomason and Canon Nancy Ross asked me to share something about myself, especially how I developed my theological method and worldview. In a word, what have been my touchstones in my faith journey and ministry?

Well, my first touchstone was my original patrons, my parents. I am the son of Walter W. and Eunice E. (Taylor) Brownridge, who gave me and my brother Craig the example of faith as the foundation of one's life. There is a saying "that faith is caught, and not taught." I acknowledge the truth of the quote, yet it is more complicated than that. I prefer this paraphrase: **"that faith is caught before it is taught."** I caught my faith from my parents, and then I spent much of my life learning what it means to be a Christian—a follower of Jesus.

My mother deserves particular recognition. She served our local congregation and denomination—The Christian Methodist Episcopal (CME), aka Colored Methodist Episcopal, one of the seven historic African American denominations—for over sixty years. She was involved in every level of lay



ministry available to women of her generation. The most notable expression of her discipleship was leading the Missionary Society. Since one of my principal gifts in the Church is mission, I like to think that this passion is one of the gifts I received from my mom.

continued ►

In the same vein, I am the husband (38 years) of Tina and the father of Alec (31) and Martin (26). Many of my most profound insights about God and faith come from being part of a family. They have my eternal gratitude.

So once we have faith, what are we going to do with it? That's where the learning, the probing, the seeking, the grappling, and the teaching come in. We sum this up as the study of theology. My confirmation name is Augustine, after the great North African bishop and theologian. Augustine described theology as "faith seeking understanding." For me, my life has been to understand and then live according to my faith.

Thus my spiritual curiosity has taken me on a strange and wonderful journey. My academic life has been part of my journey. As mentioned above, I was baptized in the African American Methodist tradition. Still, I have had a rather ecumenical experience through the schools I attended. I was educated in grade school by Lutherans, followed by eleven years with Jesuits (high school, college, and law school). This led me to my conversion as a senior in college and twelve years as a Roman Catholic.

My attraction to Catholicism was based on liturgical richness and, with the Jesuits, the combination of intellectual rigor and radical social witness. I will be forever grateful for what they taught me and how they deepened my spiritual life. It sustained me during my time in the U.S. Marines, it led me to meet my wife, and it prepared me to discern where God is working in my life. The

names Teilhard de Chardin, Bernard Lonergan, Karl Rahner, Dorothy Day, Philip Berrigan, and Thea Bowman are touchstones.

By the mid-late 1980s, as a graduate student and then law student, I had grown uncomfortable with developments occurring in the Roman Communion under the papacy of the era. At the same time, in my graduate school studies, I studied Archbishop

**"SO ONCE WE HAVE FAITH,
WHAT ARE WE GOING TO DO
WITH IT? THAT'S WHERE THE
LEARNING, THE PROBING, THE
SEEKING, THE GRAPPLING,
AND THE TEACHING COME IN."**

—The Rev. Canon Walter Brownridge

Desmond Tutu. Thus, I was introduced to Anglicanism (of which the Episcopal Church is a part) and discovered a tradition that was so comprehensive that it combined the best of my ecumenical upbringing while allowing me to remain within "the one Holy Catholic and Apostolic Church."

However, my life and ministry have not provided easy answers. For brevity, why do human beings who claim to be Christian still get some fundamental tenets of faith wrong? For instance, our Baptismal Covenant requires us to promise to respect the dignity of every human being. The problem of race and white supremacy is a prime example, but there are others.

Another touchstone that has helped me are theologians such as Howard Thurman; James Cone, the "Father of Black Theology;" and, of course,

Martin Luther King, Jr. King's famous *Letter from Birmingham City Jail* crystallizes the problem that still plagues us more than 50 years after he wrote it. We must never forget that Dr. King's opponents were primarily Christians.

*I have traveled the length
and breadth of Alabama,
Mississippi, and all the other
southern states. On sweltering
summer days and crisp au-
tumn mornings, I have
looked at the South's
beautiful churches with
their lofty spires point-
ing heavenward. I have
beheld the impressive
outlines of her massive
religious education
buildings. Over and
over, I have found my-
self asking: "What kind
of people worship here?
Who is their God?"¹*

In closing, let us seek opportunities to learn, love, and live into the questions that our faith poses. The opposite of faith is not doubt, but rather it is a dead certainty. May God bless us all with the grace to reject superficial and easy answers so that we become ambassadors of God's Reign and Beloved Community. ♦

Editor's Note: As Saint Mark's Theologian-in-Residence, Canon Brownridge will be preaching and teaching at the cathedral on July 23–25, 2021.

¹ Martin Luther King, Jr., *Letter From Birmingham City Jail*, April 16, 1963.

Building a Charge

The gift of an electric vehicle charging station

by Adam Conley



AN ELECTRIC vehicle (EV) charging station in Saint Mark's Cathedral's north parking lot is now open to the community. Located not far from the Peace Pole with its multi-lingual invitation to world peace, the EV station is a visible manifestation of the cathedral's commitment to net zero carbon emissions by 2030.

On June 20, the station was dedicated in loving memory of longtime parishioner Jim Mulligan. Together with former Saint Mark's clergy The Rev. Carla V. Pryne (then The Rev. Canon Carla V. Berkedal), Jim and Ruth Mulligan were founders of Earth Ministry, a local non-profit that grew out of what is now called the Creation Care ministry at the cathedral. Earth Ministry has been "a national leader in engaging the faith community in environmental stewardship and advocacy"¹ for nearly three decades.

The story of Jim Mulligan and Earth Ministry is by extension the story of Saint Mark's role as an early leader in the movement to make care for the environment a vocal and visible priority for many communities of faith. An ordained Presbyterian minister, Jim was a marriage and family therapist before serving as Executive Director of Earth Ministry for many years. His passion for the earth was rooted in deep spiritual convictions. He believed that being made in the image of God was a mandate to love creation with the Creator's love. If humanity has dominion over the rest of the created order, it bears a profound responsibility for respect and stewardship, not subjugation and destruction.

Jim and Ruth Mulligan were married at Saint Mark's in 1982. In 1987, they went with another couple on a kayaking trip along the Dease River through the majestic untouched wilds of northern British Columbia. This was a transformative spiritual experience for them both, but especially for Jim, who felt a clear and distinctive call to refocus his own ministry and vocation in service of the sacredness of creation.

A year or so after the Dease River trip, the Mulligans traveled with Rev. Pryne and others to Ocean Shores, WA, to help clean sea birds covered in oil from a devastating spill. This trip inspired the three of them, in 1989, to form the ministry that has become Creation Care. In her eulogizing remarks at Jim Mulligan's memorial service at Saint Mark's in

2019, Rev. Pryne said, “We called this new endeavor the Ecology/Spirituality group.... The work resonated with people, churched and unchurched, quickly and deeply. One Saint Mark’s parishioner told me: ‘I’ve been waiting for this all my life.’”²

The current executive director at Earth Ministry is LeeAnne Beres, who also offered personal reflections on the life and person of Jim Mulligan at his memorial in 2019. “There are people in this world who hold the center for those around them,” she said. “Their lives knit together families, communities, parishes, even ecosystems. They are healers and teachers. Jim was one of these people.”³

Holding the center for Jim Mulligan was Ruth. Beres went on to say that “Jim’s loving partnership with Ruth was an integral part of what made him the visionary leader, administrator, and committed environmentalist that we all knew. Ruth’s wisdom, nurturing, and vision of an Earth that is healed and whole has been a gift to all of us...and especially Jim. They were a perfect team.”

Jim wasn’t one for public recognition, but Ruth thinks he’d still get a kick out of having his name on Saint Mark’s new EV charging station. “He was such an innovative spirit,” she says. “He’d be glad to know that in addition to the many unseen projects Creation Care has done and is doing, something visible, exciting, and new like the EV station might capture the imagination and enthusiasm of not just the people of Saint Mark’s, but others in the community committed to reducing their carbon footprint.”

Indeed, community is what is behind the Mulligans’ story of perseverance. No matter how bad the news can get when it comes to the environment, Jim and Ruth knew they were far from alone. “Addressing a concern with other people—sharing a vision of something greater than ourselves, that for Jim, and for me, is true joy.” ♦

1 <https://www.earthministry.org/about/>

2 Berkedal Pryne, The Rev. Carla. “Remembrance for Jim Mulligan,” Seattle, March 9, 2019

3 Beres, LeeAnne. “Jim Mulligan Memorial Service,” Seattle, March 9, 2019



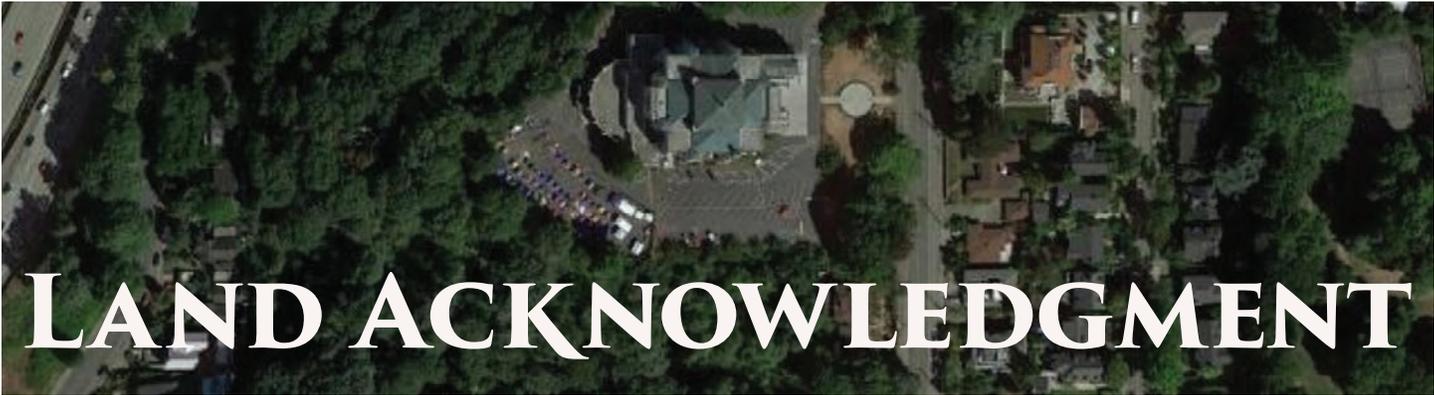
—chargepoint+

ABOUT THE E.V. CHARGING STATION

The public is welcome to charge electric vehicles at the station via the ChargePoint app: **chargepoint.com**. Saint Mark’s Cathedral will provide up to two hours of electrical charge at no cost to the user. Users are responsible for charging costs incurred beyond two hours. This charging policy is subject to change to ensure equitable access.

BELOW LEFT: a nature photograph taken by Jim Mulligan; RIGHT, TOP: Jim and Ruth Mulligan, from the Saint Mark’s Parish Directory of 1990, and the Mulligans in more recent times.





LAND ACKNOWLEDGMENT

by Michael Perera

**SAINT MARK'S CATHEDRAL
ACKNOWLEDGES THAT WE
GATHER ON THE TRADITIONAL
LAND OF THE FIRST PEOPLE OF
SEATTLE, THE DUWAMISH PEOPLE,
WHO ARE STILL HERE, AND WE
HONOR WITH GRATITUDE THE
LAND ITSELF AND THE LIFE OF
THE DUWAMISH TRIBE.**

THESE words are a “land acknowledgment,” a statement to formally recognize that a building, gathering, or event is on land that originally was both home and heart to indigenous people who lived on and stewarded that land long before European colonization, when the land was captured, stolen, or otherwise unethically taken.

Saint Mark's Cathedral—Seattle itself—is on the land of the Duwamish People. The land acknowledgment we now use at the cathedral is not wildly different from others', but is intentionally simple and concise—because that is the advice Tribal Chairwoman Cecile Hansen gave to the cathedral's dean when we proffered a draft that was “way too long!” But we very intentionally use the words “who are still here,” because that is the wording the members at the Duwamish Longhouse used when we visited, it is the language foremost on their own site, and it is a significant truth that is important for Seattleites, like the cathedral's broad community, to remember and recognize.

The cathedral's Land Acknowledgment Committee was formed to develop a statement that, in a spoken form, would initiate our services and gatherings, and in written form, be included in our bulletins, signage, and other materials. As recommended to us by tribal sources, the committee used information from the

U.S. Native Governance Center, the website for the Duwamish Tribe, and land acknowledgments from other churches and nonprofits, in order to create language that we felt best represented our intentions for an authentic overture.

Saint Mark's has had relationship with the Duwamish Tribe at various points in its history, including in recent years, but at this critical juncture in our nation's, and our own, awareness of the ravages of white supremacy and racism, we are called to deeper and more intentional ways. A land acknowledgment will be just words without relationship-building: sharing stories, getting to really know each other, listening, and following. The land acknowledgment and paying Real Rent (monthly rent payments that support the revival of Duwamish culture and the vitality of the Duwamish Tribe—www.realrentduwamish.org) are a step.

Although many places around this diocese, and around the U.S. and around the world, use land acknowledgments, most do not. Words surely are not everything, but land acknowledgment is encouraged by the Duwamish and other First Peoples because it does matter, especially as it lands on new ears and raises awareness. Already there are people at Saint Mark's who are surprised, even befuddled, by the land acknowledgment, and people who are curious, which is an occasion for conversation. There are more people who are greatly heartened. And there are some people who plain don't like it, and say so—also an occasion for conversation, especially in a faith community. Stay tuned for more to come and to do, because that's what the land acknowledgment is for. ♦

For more information about the Duwamish Tribe, their history, their community life, events, and their ongoing work and petition for long-denied federal recognition, visit www.duwamishtribe.org.



¡Encuentro! Sharing Stories & Making Connections

Pride Month kicked off on June 5 at a Zoom *Encuentro* (gathering), with LGBTQIA+ members from Saint Mark's and the Sexual Diversity Ministry of the Anglican-Episcopal Church in El Salvador sharing their personal stories. It was a time to build, with intention, ongoing relationship that starts with knowing each other first-hand—and to learn about supporting the El Salvador diocese's new *Hogar Santa Marta*. It will be the first center in El Salvador to offer shelter and services for LGBTQIA+ youth and young adults, many of whom have been kicked out of their homes or deported. The Anglican Church of El Salvador is one of the few open and affirming churches in a culture that is dangerously hostile to LGBTQIA+ people. In this church, all are welcome! And standing together makes us all stronger.



Visit and support: www.episcopalanglicanasv.org/st-marta-s-center-for-lgbtqi-youth