THE RUBRIC

STORIES OF MINISTRY

SAINT MARK'S EPISCOPAL CATHEDRAL, SEATTLE, WA
SUMMER 2016, VOL. 73, NO. 1

SAINT MARK'S
EPISCOPAL CATHEDRAL

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SERVE

Wherever you are on your journey of faith, you are welcome here.

THE VERY REV. STEVEN L. THOMASON, DEAN & RECTOR;

LIZ BARTENSTEIN, EDITOR

PHOTOS BY KEVIN C. JOHNSON AND LIZ BARTENSTEIN (UNLESS NOTED)

The Rubric is a publication of Saint Mark's Cathedral that looks at who we are as a community: as a parish, as a cathedral for the Diocese of Olympia, as Episcopalians, and as Christians. We take time to look at and celebrate all aspects of who we are.

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GREETINGS *from the* DEAN

The photo on the front cover of this issue of the Rubric was taken at the beginning of the Easter Vigil, that ancient and glorious service that heralds the resurrection. It is rich with imagery, beginning in the dark cathedral, with the bishop lighting new fire using only flint—never sure how readily the fire will take hold, but always confident that God is in the mix, and surely the spark will come that sets loose the flame. It always does, thanks be to God, and with that, the great Paschal Candle is lighted, reminding us of the hope we bear, even in the dark, even against the shadow of all the crosses on which crucified victims hang even today.

What follows in this issue are several articles that bear witness to the Light of Christ that burns brightly in this place—this cathedral building which serves as beacon of hope in a broken, hurting world; this cathedral commons which serves as a gathering place for people of faith to celebrate our common life; this cathedral community which serves as a proving ground for justice and reconciliation.

As our curate, The Reverend Jennifer Daugherty, so deftly says in her sermon preached at Saint Mark's Cathedral on the Fourth Sunday of Easter, we, like Tabitha in the Acts of the Apostles, are resurrection people, and our mission arises from that identity. As Daugherty writes on page 7 of this issue: "We are assured that God is present…, practicing resurrection, whether we notice it or not."

But we are striving to notice, and to practice resurrection in faithful ways—reclaiming our work with refugees, engaging our Muslim brothers and sisters in respectful, life-giving relationship, and struggling with the difficult challenges of racism in our nation and in our city. And through such work, "we know that the Holy Spirit is still at work in our midst, and we see…a glimmer of hope for resurrection" (Daugherty, page 7). Even in the darkest times, the spirit is lighting new fires of resurrection hope in our hearts, in our communities, and in this great cathedral community.

The Easter Vigil begins in darkness, but with confidence that the light will be renewed once more, for our purposes: to sing our praises, to gather in community, and to muster courage to answer the call as disciples working for justice and peace among all people. There is, in this place, a sense of renewal, of new light and life, and the energy is palpable. It is a deep honor to serve as dean at this time, in this community, guided by the Light of Christ in exciting ways. I am,

Gratefully yours,

Steve +

The Very Rev. Steven L. Thomason
Dean and Rector

SUNDAY SERVICE TIMES

8 AM Eucharist
in Thomsen Chapel

9 AM Eucharist
in the Nave

11 AM Eucharist
in the Nave

4:30 PM Choral Evensong
in the Nave *(First Sundays, October-May)*

7 PM Contemplative Eucharist
in Thomsen Chapel

9:30 PM Compline
in the Cathedral Nave,
chanted by the Compline Choir and broadcast live on KING 98.1 FM

WEEKDAY SERVICE TIMES

Monday through Friday
6:30 p.m. Evening Prayer
in McCaw or Thomsen Chapel

Mondays, 7:15 PM
Centering Prayer
in Thomsen Chapel

Wednesdays, 12 NOON
Holy Eucharist
in Thomsen Chapel

Thursdays, 7 AM
Holy Eucharist
in Thomsen Chapel

For more information about Worship and Prayer at Saint Mark's visit *saintmarks.org*.

The Rev. Nancy Ross, Curate, lights the candle of a Baptismal candidate during the Easter Vigil on March 26, 2016.

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ON THE COVER: *The Rt. Rev. Greg Rickel, Bishop of the Diocese of Olympia, lights the new fire at the Easter Vigil on March 26, 2016. Photo: Kevin Johnson.*

UPDATE ON SAINT MARK'S Capital Campaign

Rendering of the 10th Avenue view of Saint Mark's. (Olson Kundig.)

BY MARIA COLDWELL, CANON FOR OPERATIONS
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Saint Mark's Cathedral is happy to announce the creation of a new $1 million matching challenge fund. Pledges have been made to the matching challenge fund by members of the Major Gifts committee, chaired by Marshal McReal. And a generous gift of $500,000 to the fund has been made by the Cathedral Foundation of the Diocese of Olympia; this gift is in addition to the $500,000 already contributed by the Foundation during the congregational phase of the capital campaign. The $1 million fund will match 1:2 all new gifts and pledges made by donors from the parish, the diocese, and the broader community by September 30, 2016, potentially yielding a total of $3 million in new revenue for the capital campaign.

Since January, Saint Mark's has been working with consultants James Plourde and Jennifer Lee of the Collins Group on this major gifts phase of the campaign. The kickoff for this phase of the campaign was a lovely reception held at the home of Saint Mark's member Janet Ketcham on March 8. At that event, the Bishop, the Dean, and architect Jim Olson all spoke meaningfully about the role of Saint Mark's Cathedral in the life of the diocese and the broader Seattle community. Another reception is planned for the month of June, and solicitations are ongoing.

Meanwhile, the Design committee has been hard at work with our project managers, Spectrum Development Solutions and architects Olson Kundig, refining the plans for construction, now scheduled to begin in April 2017. We continue to focus on sealing and cladding the exterior walls of the cathedral in limestone, replacing the windows in the nave, repairing the roof and soffits, and installing a five-stop elevator to increase accessibility to all levels of the cathedral and its offices. A more inviting east façade will be created by cladding the central brick wall with copper and installing a large Celtic cross on it, plus cladding Thomsen Chapel and the rest of the east façade in limestone. The nave windows have been the focus of much attention; they will be replaced with new, energy-efficient materials, while keeping the size of the panes and tinted-glass colors as close to the originals as possible.

Fundraising by the Major Gifts Committee will continue at least through December 2016, while a broader campaign to all parishes within the Diocese of Olympia is planned for early spring 2017. Thanks to the members of the Major Gifts Committee for their service: Carol Batchelder, Bill Broesamle, Sandra Carlson, Heather Hodsdon, John and Carol Hoerster, Gerry Johnson, Lex Lindsey, Sandy Maloof, Marshal McReal, Steve Reid, Jean Rolfe, Nan Sullins, Kathryn Thompson, Randy Urmston, Herb Williams, Steve Thomason, and Maria Coldwell.

Cathedral Day

SATURDAY APRIL 23, 2016

BY VIRGINIA LENKER
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Did you see Canon Malcolm McLaurin get dunked? Or Canon Martin or Dean Thomason? Along with the Bishop and other clergy from the diocese, the "dunked" raised $300 for the Syrian Refugee Fund. "I enjoyed seeing kids I knew from my time at St. Thomas, now five years older and dutifully lining up to try to dunk me," said the Rev. Josh Hosler, priest at St. Paul's, Bellingham and first-time dunkee.

Did you see the Grand Procession wind around the outside—and inside—of the Cathedral? Carrying colorful congregational banners, parishioners of all ages waited in line to get the bishop's holy high five. This annual service of diocesan confirmations included people from Bellingham to Washougal (Washougal is on the Columbia River, just east of Vancouver), Tacoma to Bainbridge Island, Bellevue to Bremerton. The Diocese of Olympia covers a wide territory!

This year the sheer number of people to be confirmed (90), plus the family, friends and clergy surrounding each one of them, was almost overwhelming. Fortunately, Bishop Rickel met the challenge! He invited all of those important people to circle the altar for a joint blessing. "Even those of us who stood waiting for the Bishop to finish his circle seemed to be caught up in the excitement of a joint family celebration. I found it particularly moving when people from different churches joined in the laying on of hands for perfect strangers. A beautiful experience," said the Rev. Jeff Sharp, priest-in-charge at Church of the Resurrection, Bellevue.

This year Saint Mark's tried some new things at Cathedral Day. Instead of grilling hamburgers and hot dogs, we invited Nibbles and Seoul Kitchen food trucks to serve lunch. Everyone who attended received a voucher for a free entrée. The Southwest and Korean offerings were delicious. "I enjoyed the sunshine and the cooperative spirit everyone brought to the challenge of long food lines," said Canon Michael Kleinschmidt. Over 400 people were served, and the trucks never did run out of food. A miracle? Not exactly. You can believe that we will try to think of ways to shorten those lines next year.

Some other new things were popular, too: touring the new facilities in Leffler House that Habitat for Humanity volunteers are renovating for Seattle Service Corps, learning about Saint Mark's in the 1890s, and throwing paper airplanes from the organ loft.

The goals for Cathedral Day 2016 were fairly simple: to increase attendance and to have fun being together. Guess what? We met those goals! Saint Mark's hosted about twice as many people as last year. Maybe even more important, many of those folks had never been to the Cathedral before. Many thanks to all the diocesan and cathedral staff and volunteers who worked so hard to make them feel welcome!

TABITHA'S STORY

SERMON PREACHED BY THE REV. JENNIFER KING DAUGHERTY, CURATE
SUNDAY, APRIL 17, 2016
JKDAUGHERTY@SAINTMARKS.ORG

Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. At that time she became ill and died. When they had washed her, they laid her in a room upstairs. Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, "Please come to us without delay." So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, "Tabitha, get up." Then she opened her eyes, and seeing Peter, she sat up. He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. This became known throughout Joppa, and many believed in the Lord. Meanwhile he stayed in Joppa for some time with a certain Simon, a tanner. - ACTS 9:36-43

The first heated conversation I had with the man who would become my husband was in college, soon after we met. We were eating in the dining hall and talking about our classes. Will was excited about international security, but for me, my American History class was a revelation. After years of studying only pre-digested history in textbooks that detailed the past almost exclusively from the vantage of white, male leaders in public roles, I was reading primary historical documents that offered multiple viewpoints of a single event. It blew my mind as I realized all the different experiences and perspectives that make up our history as a nation. So when Will started talking about Cold War events, I interrupted him and said, "You know, there were a lot of women who would be considered important historical figures if their writings were given the same attention and respect as the male presidents and generals that we hear about. So you can't really know the truth about the past unless you hear those stories." OK, I probably said it a little more confrontationally. But this was a new way of thinking for both of us, and we had our first argument.

We've learned how to disagree more kindly since then, but one thing that hasn't changed is my interest in people's stories told outside the dominant culture. So I am intrigued by our first reading today from Acts of the Apostles, the book in the Bible that serves as a primary document in the history of the early church. We've been reading from Acts since Easter, and have heard the stories of Peter's testimony in

the temple and Saul's conversion on the road to Damascus. Today we hear the account of the widow Tabitha, part of the faith community in Joppa.

In Tabitha's day, widows existed on the margins because they did not have a man to stand up for them or provide for them. But it seems that, although a widow herself, Tabitha has gathered and cared for other widows, using her skills as a seamstress to make tunics for them. And the church is the context for these widows' protection and well-being. Tabitha stands out in Joppa for her good works and acts of charity—the fact that we are told both her Aramaic name, Tabitha, (used in her faith community), and her Greek name, Dorcas, (used by the broader community), suggests that she is widely known—for her handiwork, perhaps, and for her compassion. And she is named as a disciple—the only time in scripture the word for disciple is rendered in the feminine. Mathetria.

So this remarkable disciple Tabitha becomes ill and dies. Her mourning friends prepare her body for burial, but when they hear that Peter, who has a reputation as a healer, is in the neighboring town, they feel a glimmer of hope. They quickly send two men to fetch him. Maybe Peter has heard of Tabitha, too, because he gets up immediately and hurries to Joppa, where he finds her body surrounded by weeping widows who are literally clothed in Tabitha's good works.

Peter asks for privacy and then kneels and prays. We don't know what he prays or for how long, but we do know that the church's glimmer of hope is fulfilled. When Peter says, "Tabitha, get up," she opens her eyes and takes Peter's hand to stand up. So Peter summons her community—the saints, the widows, her friends—and "shows her to be alive." Those are the same words that are used to describe Jesus in the opening of Acts, when he "shows himself to be alive" to the apostles. That's mind-blowing, too.

Tabitha's resurrection story uses the same terms as Jesus' resurrection, making it clear that the holy One who created all things and who raised Jesus from the dead is still active in the world, drawing out new life from places of death. Just as Jesus called Lazarus forth from his tomb, Peter summons Tabitha to get off her deathbed in the name of Jesus Christ. This woman Tabitha's story is as essential to our faith as that of Lazarus, even though it may not be as well known.

Looking for stories of both men and women in history and in scripture is not about keeping score or making sure there is equal billing. It is about acknowledging that the full breadth of human experience—and therefore the full account of the good news of the Holy Spirit's creative, healing, rejuvenating power—is only known when every person's story is regarded as sacred. A defenseless widow's story would have been an unlikely addition to the history textbooks I read in high school, but it is a critical story in the Bible. Because we learn about the resurrection of the widow and disciple Tabitha, we are assured that God knows the stories of the invisible and vulnerable, whether due to race, gender, poverty or any other factor. And because we know the story of Tabitha, we are assured that God is present in their lives and all our lives, practicing resurrection, whether we notice or not.

And the church community is the context for that resurrection. If we are looking for heroes in this story, we might acknowledge Peter's healing gifts and his humility in knowing those gifts are not of his own creation, but of the spirit of Christ working in him. But the real heroes are the women and men in the Joppa faith community. The men who ran to get Peter, the people who lovingly prepared her body for burial, the women who mourned and bore witness to her generosity, the ones who would not give up hope that God had more to do with Tabitha in this life and that her seeming death was not the end. We know none of the names of these members of the church, but we give thanks for them and learn from them.

What we learn is that the church—not the building or the institution, but the people—the Body of Christ, THAT church is meant to protect and provide sanctuary for those our culture devalues or does not notice, and to proclaim hope that the love of God can make things new. Bishop Rickel reminded us of that here at Saint Mark's when he and Dean Thomason welcomed Arsalan Bukhari, the executive director of the Washington chapter of the Council on American-Islamic Relations, to speak at Saint Mark's.

Bishop Rickel called all Christians, especially those he leads in the Episcopal Church, to fight anti-Islamic bigotry, to advocate for Muslims whose voices are muffled by hate speech, and to act to help our Muslim neighbors settle and thrive in the broader community. The story of Muslim and Christian mutual understanding, respect and collaboration is not currently a prominent feature of American history, but it could be a pivotal story in the history of your life and my life and the life of Saint Mark's. Perhaps it will begin with the Syrian refugee family that we are sponsoring. Because when we recognize and celebrate the diversity of religious experience that together point to the loving God of creation, we know that the Holy Spirit is still at work in our midst and we see, like the church in Joppa, a glimmer of hope for resurrection.

SERMON RECORDINGS *& transcripts are available on Saint Mark's website at www.saintmarks.org/sermons.*

SPRING 2016 AT SAINT MARK'S CATHEDRAL

PHOTO HIGHLIGHTS

Palm Sunday, March 20, 2016. At both the 9 and 11 a.m. liturgies, Saint Mark's began Palm Sunday with choir members singing, banners flying, and Taiko drummers adding to the raucous, exuberant procession.

Easter Vigil, March 26, 2016. At the Easter Vigil, we lit the New Fire and Paschal Candle; celebrated baptisms, and held the First Eucharist of Easter. Congregants rang bells and the space filled with the joy of the Resurrection.

Easter Day. Easter is the great feast of the Christian year, stretching across fifty days from the Easter Vigil through the Day of Pentecost. The 9:00 and 11:00 a.m. liturgies included the renewal of baptismal vows, and festive music was provided by the Cathedral Choir with organ, brass, percussion, and handbells. An Easter Egg Hunt followed the 9:00 a.m. liturgy.

Photo: Seattle Post-Intelligencer

Interfaith Dialogue. Wednesday evenings at Saint Mark's are a rich opportunity for community and spiritual formation. Known as "Cathedral Commons", the Wednesday evening program offers educational opportunities for adults and children alike. In one of the highlights of the Spring Cathedral Commons season, Saint Mark's was honored to host Bishop Greg Rickel and Arsalan Bukhari, Executive Director at the Washington Council on American-Islamic Relations. The two faith leaders held a conversation about interfaith relations and Islamophobia. Video of the talk, as well as resources for further learning, are available at *saintmarks.org/interfaith*.

Cathedral Commons. At left: On a recent Wednesday evening, children played on the Cathedral's front lawn with Kelly Phelan, Canon for Children's and Family Ministries, while waiting for dinnertime. At right, head chef Marc Aubertin serves up dinner in Bloedel Hall, a weekly offering to the community at 6 p.m. before the education hour at 7 p.m. Read more about Cathedral Commons at *saintmarks.org/wednesdays*.

Urban Garden. Saint Mark's recently broke ground on a new Urban Garden along 10th Avenue in front of Leffler House. As a complement to the new garden, Saint Mark's also welcomed bees! These new residents will provide honey which will be sold through the Cathedral Shop. Profits will go toward sustaining the project.

Reconciliation

TRANSFORMATION THROUGH CONVERSATION

AN INTERVIEW LED BY MALCOLM MCLAURIN
CANON FOR YOUTH AND YOUNG ADULTS
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On the morning of November 25, 2014, I sat in Morning Prayer in McCaw Chapel full of all kinds of emotion that I hoped being in prayer and in community would help resolve. As we said prayers for our community, the church and the world, instead of feeling a sense of peace, I felt a sense of urgency—an urgency to "do something" while not knowing what that something was. I was lost. I found myself unable to speak the name Michael Brown without experiencing a deep sadness fueled by anger and frustration. I was unable to think about Tamir Rice without accompanying his name with tears. What I needed was a place to listen. A place to speak. A place to allow myself to be vulnerable and accept what I was feeling.

This is what the Racial Reconciliation group is. Birthed from the community conversation Dean Steve Thomason called on December 10, 2015, we continue to wrestle with conversations around race and diversity. We have created a space where vulnerability is welcomed and held tenderly. And from these stories we let our experience and inexperience guide as we strive to live out our Baptismal Covenant. Here, we come to the table, not with the answer, but with a longing to be in right relationship.

Members of the Racial Reconciliation group who are interviewed here include: Malcolm McLaurin and The Rev. Jennifer King Daugherty (pictured above), Deborah Anderson, Marla Dittloff, Mary Lonien, Jonathan Rivette, Julia Royal and Tom Weaver. Members are noted in the interview with their initials.

Why did you join the discussion? What events drew you to this group?

MARLA DITTLOFF: I joined the discussion because I was seeking new ways to approach racial injustice in our own community and in the nation. I was drawn to the group after Ferguson, after reading *The New Jim Crow*, and after learning more about racial segregation in historical and contemporary Seattle.

JENNIFER DAUGHERTY: I didn't have a good sense of the wide-sweeping impact of white privilege until I was in seminary, and I wanted to continue to deal with that and the self-conscious guilt that comes with it. More importantly, when Michael Brown was killed and the police officer was not indicted, I was shocked and sickened to see and learn about the systemic impacts of racism. I needed people I could talk about this with and figure out how to become a part of the force for change.

MARY LONIEN: It seemed like every time I turned around there was another black man or woman being killed by police, and no one was being held responsible. As the awareness of the ongoing events of violence against people of color spread across the US, I found I needed a safe place with like-minded people to share my feelings about these events.

Where do you most draw a connection to racial reconciliation and your faith?

MD: This is a tough question for me, because I'm still figuring out what faith means. However, I see myself joining leadership and parish members in community in confronting racial injustice and reconciliation as transformational, and a movement towards right relationship. Having the space together in community to be vulnerable, be imperfect has become a process of working through and discovering my own baggage and stunted state of white privilege. Being able to do that in loving community is a gift.

JD: My baptismal promise to respect the dignity of every human being.

JULIA ROYAL: If I am to be true to my professed beliefs as a Christian, I must remind myself of this daily. I feel I must try to carry this call, this challenge, this essence of the Christian faith in my mind and heart daily as I move through life, but often my behavior misses the mark.

> "I HAVE REALIZED THAT SILENCE IS COMPLICITY"

ML: The uprising of the Black Lives Matter movement has been an amazing thing to watch. The activism and organizing of people through social media, and the courage of people to speak up and speak out against violence and oppression, and to demand change gave me hope that extraordinary ordinary people could make a difference. I wanted to become an ally to this movement, but I knew I had my own work to do before that was possible. My friends in the RRG offered me that space, to test out feelings and ideas without judgment.

What have we discussed that changed your daily interactions with others, media or the world?

JD: Just processing thoughts around our own community activism and motivations has been humbling. It's reminded me that, my daily life on Capitol Hill, and in Seattle Center is too conveniently separate from historic and contemporary struggles that are unfolding and can seem invisible.
I have realized that silence is complicity. I am more willing to name bias when I see it in myself or question it in others.

ML: The book discussion times (*The New Jim Crow*, *Between the World and Me*) have been very interesting. It's great to share different insights on these topics with people of varying backgrounds and hear perspectives that echo or differ from mine. I leave these discussion times feeling richer, with many new ideas to contemplate. The personal stories that have been shared remind me the U.S. still has a long way to go in the work of racial reconciliation.

What skills do you hope to share with the greater Saint Mark's community or any other communities you are a part of?

MD: I want to emphasize the process of being in right relationship. So facilitating discussion around the how, instead of just the what: The how is how we hold ourselves in relationship with one another and with 'the other', and the "what is the activity or strategy?"

JD: It's not a skill, but a humility that I am gaining when I realize that there is no perfect or easy way to have this conversation. I know I will make mistakes, embarrass myself and likely hurt others' feelings. But if I don't try to learn and change, I will be part of the systemic problem.

ML: People of color are incarcerated at disproportionally higher rates than white people, both across the U.S. and in Washington State. Posting bail for those who can't afford it reduces the likelihood that the person accused will be found guilty of the charges. The Northwest Community Bail Fund is a new ministry at Saint Mark's that spun out of the RRG. I hope to be able to share my organizational skills in bringing people together and my drive to make things happen with not only the people of Saint Mark's, but with the people of the greater Seattle community who are impacted by the incarceration system. The aim of the fund is to reduce the collateral impact of pretrial incarceration by allowing people to maintain their presumption of innocence and defend themselves from a position of freedom.

JULIA R.: Mary has identified a point of intervention in the midst of an overwhelming challenge and acted on it. The RRG seemed to offer a safe space in which to talk and share questions raised as we read and watch and wander with other people of faith.

How do you navigate the intrinsically difficult conversations and questions in the group?

MD: It's an experiment. It's a lot easier to talk about the 'what' (the content of the book, the activity or the objective) than turning the focus back on ourselves and how, often unbeknownst to us, our whiteness and privilege makes us automatic experts and leaders. In order to experiment, and discover and learn, there has to be a basic understanding that we're all good at our cores, and that we are works in progress. If we knew how to be in right relationship with the oppressed, things would look a lot different than they do now.

JD: For a while, I was very careful with what I said. Then one evening, I said, "I feel so awkward and scared to make a mistake. This is really hard for me." The response I got from the group was filled with understanding and compassion as well as a sense of accountability. I know I am safe.

JULIA R.: The RRG seemed to offer a safe space in which to talk and share questions raised as we read and watch and wander with other people of faith.

What are your hopes for the future of the group? For the

Saint Mark's Community?

MD: For the Saint Mark's Community? My hope is that it 1) is a place to do processing which focuses on reflection and discovery of the relationship between reconciliation and right relationship with oppressed peoples; 2) Is a place where we can explore how our works and efforts intersect; 3) Be a sounding board for strategies of ministry and activism around racial reconciliation.

JD: That, in adion to the wonderful initiatives that have already sprouted, we will find ways to build relationships with people and organizations of color in Seattle.

ML: I hope that the group continues to be a safe place for conversations, and fosters new ministries that address specific issues of systemic racism in Seattle and the surrounding area. Other ministries at Saint Mark's might consider incorporating a component of racial reconciliation into their work and the RRG could be one avenue for support. I hope that the people of the Saint Mark's Community feel supported enough to challenge themselves, to move out of their comfort zones, and work to serve communities of color, by making changes in systems that continue oppression.

TOM WEAVER: This group has allowed me to become familiar with the terms of racial reconciliation so that I can become a part of the process. It has helped me to better understand and learn from my four bi-racial children.

DEBORAH ANDERSON: My hope is that the conversations will be deep and real and grow. My hope is that Saint Mark's will lead and encourage and exemplify. So far so good.

Why did you join the discussion? What events drew you to this group?

DA: It was 1966 and a few of us had been chosen to get some leadership training given the tensions in the country. There I sat knee to knee in a private audience with Thurgood Marshall. It was an unforgettable experience with a man who had more presence than I'd ever met before. I have no recollection of what he said, only how he said it. Leaning back on a corner of his desk, one foot on the floor holding him upright. His demeanor was relaxed and powerful. That was how we were to move through "the race issue". The year 2016 and America continues in shootings and flames more violently than ever. I begin to repeat my mantra: "Without conversation, there is no reconciliation."

JONATHAN RIVETTE: My passion for racial reconciliation initially grew from doing a service internship in Camden, New Jersey, where I was exposed to the physical effects of systematic racism. I carried that experience through my remaining three years of college while being fortunate to find others who cared about these issues – social work majors, sociology majors, spoken word artists, student leaders, individuals personally impacted by systemic racism, and individuals who grew up experiencing raw prejudice. After moving to Seattle away from that community, meeting some of the people at Saint Mark's was comforting. Attending a church that addressed these issues seemed (unfortunately) unique to me, so I was inspired that Saint Mark's simply had a group on racial reconciliation. But I've been even more inspired after attending and hearing members say, "We're not doing enough. We can't just talk about this and feel good about ourselves."

JULIA R.: I am drawn to racial reconciliation as I believe it is a core expression of my Christian faith. I am uplifted and inspired by the Jesus we see in the Gospels. I watch his behavior as he welcomes the stranger to the table, engages with and includes those who are considered outcasts, glides across the ethnic and religious lines of his time! He turns the world of set behaviors and protocols on its head; he flips the comfortable paradigm. And this is what I feel we as Christians are called to do.

Where do you most draw a connection between racial reconciliation and your faith?

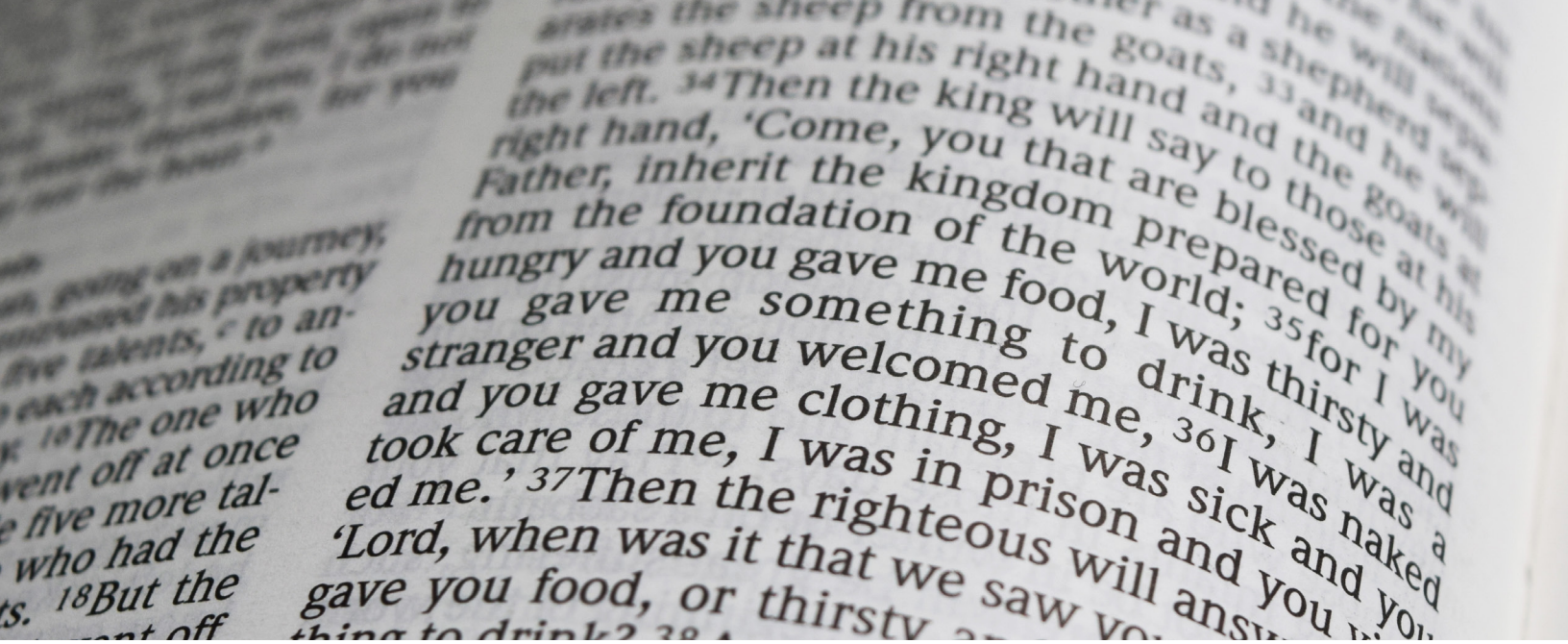
JULIA R.: Our baptismal covenant invites us to seek and serve Christ in all persons, love my neighbor as myself. If I am to be true to my professed beliefs as a Christian, I must remind myself of this daily. I feel I must try to carry this call, this challenge, this essence of the Christian faith in my mind and heart daily as I move through life, but how often my behavior misses the mark.

What have we discussed that has changed your daily interactions with others, media or the world?

JULIA R.: At the RRG meeting at the end of last month, we watched the "Hope" episode of Kenya Barris' television series *Black-ish*. The episode is entertaining, educational, and elliptical. The members of the Johnson family present arguments, counter arguments, and counter counter arguments, cutting across three generations of what one critic has described as "an upper-middle class black family in a so-called 'post-racial' society," waiting for the decision as to whether or not a grand jury will indict a police officer involved in the latest unarmed black person encounter. There is much discussion and sharing on an emotional level. We ponder the questions: Is there hope? What is hope? How will we know it?
But Lynne Markova's coda adds a useful perspective: "A hundred years ago, I couldn't vote. You, Mary, couldn't be married to your wife. Jennifer, you couldn't be a priest.. . . ."

What skills do you hope to share with the greater Saint Mark's Community or any other communities you are a part of?

JULIA R.: In participating in these conversations at large, my question has always been (and might always be), "what do I do with my privilege? How should I react to what I have?" Being a part of the Racial Reconciliation group for me, is taking a step towards answering that.



Welcoming Syrian Refugees and Confronting Islamophobia

BY MARLA DITTLOFF
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This February, The Very Rev. Steve Thomason sent out a request to leaders of Saint Mark's justice ministries to meet and organize in support of the Episcopal Refugee Relief's Office's resettlement of Syrian refugees. More than sixty people attended on short notice, eager to learn and help. Five groups were designated to coordinate and provide home furnishings, transportation, support in activities of daily living, community orientation and cultural education to refugee families. According to Greg Hope, the director of the Refugee Resettlement Office (RRO) the swift instincts of parishioners to assist Syrian refugees are exactly correct. "There is no questioning the legitimacy of the claims of Syrian refugees—they are coming from one of the most difficult circumstances in the world," he explained to me recently.

At Saint Mark's, the tradition of supporting refugee resettlement in Seattle stems from the work of Saint Mark's priest Rev. Canon John Huston. Huston spearheaded Vietnamese refugee resettlement out of the office of the Diocese of Olympia in 1978, and he and Dan Evans led campaigns at the parish, regional and national levels. At one point, 90 different parishes were actively involved in refugee resettlement in the Seattle area. In 1985, Greg Hope was hired to continue the effort and the RRO now operates out of a basement office at St. Peter's Episcopal Parish in the International District. Since the Southeast Asian Diaspora, the RRO has worked to resettle refugees from Ethiopia, Eastern Europe, Somalia, Iraq and Afghanistan.

For decades, Washington State provided generous social services and affordable housing which aided in resettlement efforts. In the past five years, high rents and welfare reform have had a difficult impact on the work of relief organizations and the refugees they support. While Governor Inslee has graciously welcomed refugees into Washington State, no plan has been carved out to provide additional resources to balance out the intrinsic needs of refugees and the staggering unaffordability of life in Seattle. As a result, the RRO is settling families in Everett, where rents are more affordable and buildings are more livable. Reduced and limited resources also means that refugees have significantly less time to adjust and recoup once they arrive. Heads of families must immediately look for work in order to contribute to high rents and cost of living. According to Greg, the pressure to work immediately with few resources, compounded by linguistic, cultural and logistical barriers, threaten to re-traumatize refugees. Given the limited state resources the families will receive, Greg and the RRO staff are deeply appreciative of the help of Saint Mark's and other parishes in the diocese willing to help. The RRO has put in a request to resettle twenty-five Syrian individuals each year. Thus far they have been assured the cases of two families, whose exact arrival dates are unknown, but who are expected soon.

In April, two interfaith events were held at Saint Mark's encouraging dialogue and connection between Christians and Muslims. On April 13, The Rt. Rev. Greg Rickel and Arsalan Bukhari, Executive Director at the Council on American-Islamic Relations, was held to express the need for reconciliation amidst the exacerbated Islamophobic political rhetoric. On April 24, the Mideast Focus Ministry and Faith Formation hosted Love in a Time of Fear, an interfaith panel which

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Saint Mark's Choir School:
What does it mean to be a Junior Chorister?

BY REBEKAH GILMORE, CHOIR SCHOOL DIRECTOR
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The Junior Chorister Choir has become a vibrant foundation for the Cathedral Choir School during the 2015-16 season. Boasting a solid 25-singer membership, the Junior Choristers rehearse for 90 minutes each week and offer leadership at the 9 a.m. service once a month. These are our beginning singers who generally range in age from 5 -9 years and sing with joy and gusto while putting the diction of other choirs to shame!

What do you learn as a Junior Chorister?

Liturgical Leadership: We are a group with a mission and that mission is helping all the people of the cathedral to worship. Each Sunday, someone walks into the cathedral who has never been here before. That someone doesn't know our music or the actions and words that many of us take for granted. The Junior Choristers learn that their job is to model the music and the gestures that make us who we are so that both visitors and long time members can look to them to know how to participate. A 5 year old can give this real gift to a visiting adult.

Musicianship: What is a treble clef or a staff? Can you identify the difference between a major or minor chord by ear? Sight reading rhythms and melodies, dynamics (in Italian and English!), musical terminology, and beginning keyboard are all skills begun and revisited throughout a Junior Chorister season. *Vocal and ensemble skills:* What is proper posture and breathing for a singer? What does a beautiful head voice sound like as opposed to our playground voices? How do you hand out and turn in sheet music? How do you hold music to watch the conductor and what does the conductor show you with how they move their arms?

Being part of a team: We raise our hands to ask questions and our feet stay in our own front yard when we are seated in our chairs. We clap for our neighbors when they are brave enough to sing by themselves in rehearsal. How you hold your neighbor's hand during the closing prayer either helps them focus on talking to God or it distracts them from it. Help each other pray. You are an important person in this choir but you are not the only important person in this choir.

Singing is prayer: What do the words of our song mean? There is lots to focus on when we are working to sing our best but opening our hearts and meaning these words as we sing them is its own kind of work. Canon for Children and Families, Kelly Phelan, regularly attends rehearsals to introduce important liturgical feasts or seasons of the year. Can anyone figure out why Ms. Gilmore picked our anthem for this Sunday of the church year? The singers learn they are both a part of this ancient family called the Church but are also unique expressions of God's Spirit in the world.

What has made this year so special for the Junior Choristers? The parents of our singers! This year we again watched as parents braved the horrible Seattle traffic to get their kids to the cathedral on Tuesday afternoons (and Wednesdays for the older kids). Parents are picking up each other's kids and bringing them to rehearsal when work schedules were too tight. A fantastic snack rotation was formed (without staff help!) by choir mom Angela Forbes to ensure that the kids had a healthy boost of energy during their snack break each week. A black shoe exchange has been set up by choir mom Hilary Mayhan to allow parents to donate choir-appropriate dressy black shoes when they've been outgrown (which seems to happen nearly every month at this age!). Choir mom Cait Platz suggested and arranged a mid-winter Choir School Open House to reach out to the Brightwater School children that are already on our campus. The Junior Choristers welcomed five new singers from that event alone. Parents are the best outreach that the Choir School has. Tim Beggs, Choir dad and church musician at First Covenant Church in Seattle, shared the experience of his three children at Saint Mark's with his home parish and we were able to welcome a new chorister and wonderful family to our Choir School family. And each week, parents sit in the rehearsal room or vest to join us in liturgies to serve as shepherds of this flock!

This summer, roughly one third of our Junior Choristers will begin the transition to the Senior Chorister choir. Those singers have been identified by the staff as prepared to engage with and thoroughly enjoy the new challenges of our intermediate choir. They are invited to attend summer Choir Camp where they will build new friendships and have a fun and eye opening week while learning the demands being a Senior Chorister.

The outstanding young musicians of the Junior Choristers and their committed families are a bright light in our cathedral life giving every reason to be enthusiastic about the future of our Choir School and the Church.

Choir School Summer Camp

JULY 11-15, 2016
(WITH SUNDAY PARTICIPATION JULY 17)

Register at *saintmarks.org/choircamp*
We welcome all boys and girls from rising 3rd grade - 8th grade, regardless of church affiliation, who are interested in singing music of the Christian faith in the striking cathedral setting, while growing as musicians and children of God. Camp activities include joyful singing of glorious music in our beautiful cathedral; daily guests specializing in art, drumming, and composition; field trips and outdoor activities; visual art projects; organ demonstration and piano/organ lessons; daily sung Morning Prayer; Closing Evensong service and Sunday morning service in the Cathedral. Camp faculty include the Cathedral Choir School staff: Canon Michael Kleinschmidt and Rebekah Gilmore.

Welcoming Syrian Refugees and Confronting Islamophobia

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focused on paying attention to experiences of Muslims in our community, and called us to seek-out and build relationships with Muslims as neighbors. View the full talk and get linked to resources for further learning at *saintmarks.org/interfaith*.

For parish members, working in support of the RRO and Syrian families is not only a chance to provide additional resources to families escaping an extremely dangerous conflict. It is an opportunity to confront Islamophobia by modeling Episcopal values through action, as well as embodying a transformative learning opportunity that allows us to reflect on our own assumptions, prejudices and ignorance about Islam and Muslims, as we work to build relationships with Muslim community members, new and old.

If you are interested in volunteering to support the efforts of the Episcopal Refugee Resettlement Office, please contact Marla Dittloff, *mdittloff@gmail.com*.

Marla Dittloff is the Chair of the Mideast Focus Ministry at Saint Mark's Episcopal Cathedral.

Conspire: Everything Belongs!

FRIDAY JULY 15-SUNDAY JULY 17

A live webcast with Richard Rohr, Christena Cleveland, James Alison, and Mirabai Starr
We are born with an intuitive, pre-rational knowledge that if something exists, it must belong. But rather quickly in life we are taught to see ourselves as separate and special and to view the "other" as dangerous or wrong.How do we face injustice and evil? We must begin with a foundational "yes" to who we are and what is. Once we experience the loving foundation of all reality, we are able to embrace our own shadow and the darkness in the world. This inclusive gaze has the power to heal and transform all who come before it. Preregistration is required, and there is a fee. Some scholarships available (inquire with Dean Thomason). Space limited to 50, so register early! Register at ***saintmarks.org/conspire***.

Gratitude Gatherings

Getting to know others in your Saint Marks community through food, gathering and joining activities together is the goal of Gratitude Gatherings. From a private tour in the Arboretum, an afternoon of tea, BBQs celebrating American and French heritage, an exclusive night at the Seattle Pinball Museum, a play in Volunteer park, volleyball picnic, sushi making, or a great wine and cheese social, Gratitude Gatherings are about building our community and sharing with each other. Event Sponsors give of themselves to provide a collection of up to 20 events throughout the summer that you can sign up for, with most of them being free to all. This year's group of sponsors are currently gathering their events together, and look forward to presenting them to you for sign- ups both in-person and on-line in late May and June. Gratitude Gatherings will run through August to early September.

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Holy Land Pilgrimage 2017

JANUARY 11-23, 2017

Our Christian tradition holds dear the practice of making pilgrimages as holy experiences of learning, conversion and transformation, and none is more significant than walking the ways of Jesus.

Dean Thomason will lead a pilgrimage to the Holy Land with Rev. Hunt Priest and Rev. Gail Wheatley. Space is limited, so register early to ensure a spot. Pilgrimage is an ancient practice of transformative experience, and to walk in the footsteps of Jesus is a remarkable opportunity. Brochure and registration materials are available below.

Interested? Please contact Dean Steve Thomason, *sthomason@saintmarks.org.*

LEARN MORE: ***saintmarks.org/pilgrimage***.