

THE CATHEDRAL CHIMES

The Monthly Newsletter of the Cathedral of Saint John the Evangelist

From the Dean

By the Very Rev. Heather VanDeventer

A friend of mine in a very different part of the country where he does not need to deal with snow shared some wisdom a few days ago.

“Let’s approach Christmas with an expectant hush, rather than a last-minute rush.” Anonymous

We have spent the days of Advent seeking for where the Reign of God is breaking into the world today. Our Bible readings on Sundays and across the week remind us to watch for the signs, sometimes surprising, sometimes ordinary, of God’s presence and Kingdom being made manifest here and now. While God’s Reign is not fully present yet, in these days of Advent I saw signs of the Kingdom in care given to elders; in refugees finding safety, new homes, and building community; in the joy of children, youth, and goats; in respect shared with those struggling to find a home; and in comfort given to those who mourn. As our friends in Godly Play ask, I wonder what did you see as signs of the Reign of God coming more fully?

As Advent comes into its last days, we continue our journey as we approach the place where the Christ Child will be. The cynic may say that we return to the same place every year – and sure, that’s one way that you can think about the journey of seeking Jesus. That metaphorical manger will always be waiting in

the metaphorical Bethlehem. But pause and let your logical, world-weary mind rest for a moment. Take a deep breath, be in the expectant hush, and open up the imagination of your heart. Where does the manger stand for you this year? How does that “stable” look to you – it is a shelter dug out at the base of a hill? A barn of medieval artistic imagining? A tent under the bridge? What do you see? Who is there to help Mary and Joseph? Are there creatures, providing warm, protection, and the steadiness of breathing? As you come to stay where Jesus lay, as you stand before the Christ Child, come with your heart and your mind wide open. Stay there and rest. Be fed with new insights, experiences, imaginings, and wonders across the twelve days of Christmas. Wait for the Epiphany -- the arrival of the Magi, the seekers of wisdom from long ago. Bring your gift and lay it with theirs at the feet of Jesus.

And then – return to the work of changing the world into one that leans into God’s Reign, into the Beloved Community. Hear the wisdom of theologian the Rev. Dr. Howard Thurman (author of *Jesus and the Disinherited*, 1949) from his poem originally published in 1973 in *The Mood of Christmas: “The Work of Christmas,”*

When the song of the angels is stilled,
When the star in the sky is gone,
When the kings and princes are home,
When the shepherds are back with their flock,
The work of Christmas begins:

To find the lost,
To heal the broken,
To feed the hungry,
To release the prisoner,
To rebuild the nations,
To bring peace among brothers,
To make music in the heart.

In Christ’s Peace and Expectant Hope,
Dean Heather



From the Associate Priest

By The Rev. Arlen Farley

“Offer to God a sacrifice of praise and make good yours vows to the Almighty.” - Psalm 50:14
“Ascribe to the Lord the honor due his Name; bring offering and come into his courts.” - Psalm 96:8
“Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.” - Ephesians 5:2

These are all offertory sentences, said between the Passing of the Peace and the prayer of Great Thanksgiving we offer around the Altar in worship. At the 10:30am Eucharist on Sunday the offering plate is passed and the ushers bring it forward while the congregation stands. Most Sundays an Acolyte or two receive the monies and present them before the altar. In pre-covid times, and hopefully again, the bread and wine is also brought to the altar. Everyone stands while the gifts are brought. We stand because they are our gifts, or better, God’s gifts in and through us offered back to God, in and through Christ.

The offertory sentence, then, is a scriptural quotation which invites our offerings. We bring them forward to the altar to make our sacrifice of praise and thanksgiving. Our Episcopal/Anglican tradition has seen, with the Roman Catholic and Orthodox traditions, the Eucharist as sacrifice as well as meal. The altar is where the bread and wine become the body and blood of Christ. It is a place of sacrifice and transformation. It is where we offer ourselves, too, and all of creation, and see its transformation in Christ.

On the protestant side of the reformation, for the most part, it isn’t an altar, it’s a table. Thanks be to God for tables and for the table Eucharistic tradition. It has an enormous amount of sustenance to offer our faith and also a helpful critique of all the ways the altar tradition can get corrupted, convoluted, even transactional. It has a whole other set of images for the life of faith which offer intimacy with God and each other, and also hospitality to the other and the stranger. Until this Advent we have been in Luke’s gospel where the table is a central image of the kingdom of God. As my old teacher says, "God is throwing a feast," in the ministry of Jesus, "and everyone is welcome."

Part of my journey into the Anglican/Episcopal tradition has also been a reclaiming of offering, sacrifice, and altar. I don’t get nearly as many random, out-of-the-blue-theology-question-phone-calls as I would like, but three different people have called me in the last six months or so to urgently discuss the language of sacrifice so native to Christian faith. In all cases, the person asking seemed to want someone to bear witness to the difficulty of this language more than answer a question about it. One friend (a spiritual, but not religious post-evangelical) said he was taking a shower and just started thinking about how Christians often say Jesus had to die in our place in order for God to accept us and forgive us. “Ok,” he says, “I can understand why ancient people thought divine and human animal sacrifices might be required to pay god (lowercase emphasis mine) off in some way, but this idea is so alienating to me

now. I am supposed to believe that, if there is a God, he requires death to forgive?” It’s a good question. A good one, even at Christmas, as many Christians say Jesus was, "born to die."

Part of what is lost in this ubiquitous account of sacrifice is an understanding of sacrifice itself. We often think of sacrifice, especially in ancient cultures, only in terms of paying a debt of some kind. Justice and right relationship are a matter of life for life. Sacrifice means a great deal more than that. Most of us live at a significant distance from the sacrifice our lives entail. We mostly don’t kill the chicken we eat or the know the people who grow and pick our oranges. The sacrifice that sustains our very bodies is a transaction we pay for rather than a gift we are given. Modern life is characterized, in part, by alienation. Speaking broadly, I’m not sure that cultures of sacrifice live at that same distance. A close reading of Leviticus suggests the priests never imagined a meal (at least one with meat) without a sacrifice. Seeing this makes it clear that sacrifice isn’t only about atonement - which is also to say it isn’t only about fear and safety and sin. It’s also about thanksgiving and prayer - awe and relationship. It’s the journey of the magi to the Christ child with their gifts set within the larger journey of creation and incarnation. It’s about acknowledging the relationship between the creator, creation, and yourself. It is about seeing creation as a gift. Creation is offered to you, as a gift, often entailing sacrifice. There is no table anywhere in creation which isn’t preceded by an altar, even if you can’t see it readily. The lamb you

From the Finance Office

By Rosie Banta

Just a reminder that in addition to Bill Pay (free thru your bank), checks and Tithely you can use your Visa / MasterCard to make payments on your Cathedral pledge. The Cathedral Pledge year runs from January thru December so if you authorized the Cathedral to use your Credit Card last year, those charges will end in December and you need to provide us with current Visa / MasterCard info.

Please remember to pick up your new **2023** pledge envelopes from the table in the hallway leading into the Cathedral. They will be available before the end of the year. Please let me know if you need your pledge envelopes mailed. Envelopes not picked up will need to be mailed in late January. If you would like to use envelopes but they are not on the table, please call me (838-4277 ext. 117) and I will get you a packet.

If you wish to pre-pay your 2023 pledge in 2022, please note in the memo line of your check that it is for 2023. Otherwise, any checks received in 2022 will be posted toward your 2022 pledge.

Water

By John Wallingford

Let's not dilute the message here. When we care for water, we preserve not only our own lives and that of the earth, but our very relationship with God. Scripture says, "All of us must die eventually. Our lives are like water spilled out on the ground, which cannot be gathered up again. But God does not just sweep life away; instead, he devises ways to bring us back when we have been separated from him." Can you guess which book in the Bible this is from? (answer below).

I love the image of God gathering our lives like spilt water, the water and our lives named as one. And our lives are not just gathered up, "The water I give them will become *in them* a spring of water welling up" (John 4:14). God has not just collected us like spilt water, but created in us a wellspring. Care for water is care for that wellspring of life within us, and a source of life for others. The woman at the well asked Jesus "Are you greater than our father Jacob, who gave us the well and drank from it himself?" Like Samaritans, we can follow Jacob's path and wrestle with

God and "let justice roll down like waters, and righteousness like an ever-flowing stream." (Amos 5:24).

We have a lot to learn about care for water. We in Spokane are almost dripping wet with extent to which we use water; we are in the 98th centile of per capita water consumption in the US! What can be done to change how much water we use? The aquifer is recharged, but from where? There is some fascinating geology at work under our feet. What about waste water? Isn't that a curious term! A University of Washington water scientist said Spokane has the best waste water treatment facilities in the world! What about the metals in lake Coeur d' Alene, are they safe? What efforts are ongoing to restore salmon habitat?

In some ways, Spokane shows great concern for water, in some ways our water is threatened. The Hope for Creation speakers and discussion groups will help us learn how we can better care for water. And will help us be the Cathedral for the city. Learning to care for water is a gift to others, physically and spiritually. Mark your calendars: April 22, 2023. (Oh, the verse above is 2 Sam 14:14.)

buy isn't made, at least for now, at the grocery store. Sacrifice is a Great Thanksgiving for all that is.

Without the space it would take to make a longer argument, Jesus' death is what happens when human beings are living in such scarcity and fear that we destroy the very life which is being given to us. Herod finds the baby quite threatening. The divine life is always gift, but when we will not receive it, it is still offered. Love and thanksgiving offered in a

world characterized by, let's just be honest, human sacrifice, becomes mercy and forgiveness at astonishing and intimate proximity. God makes an altar and table where we have made a cross. Our life is an offering and sacrifice, some of which is about awe and wonder, some of which wounds creation and Creator in one way or another. Sometimes we know which is which. Sometimes we don't.

Here is one way of imagining what you are doing in worship at the offertory. You are, with and in the body of Christ, offering to God the life you have been given. You are acknowledging the relationship between creation, Creator, and sacrifice. You are making of your life and all creation an offering to God and being given back a meal.

Music Notes

By Andrea Olsen

It will be a somewhat *Silent Night* at this year's Christmas Eve services. As you may know, our beloved Aeolian-Skinner organ is not playable, and although we are grateful for the pending repairs, our services will certainly have a different feel to them without it. Nonetheless, Christmas will come, our Savior will be born, and the choirs will sing!

At 4:00pm our Preparatory and Junior Choirs will lead our family service with a Carillon prelude at 3:30pm. Our 7:00pm service will feature our Handbell Choir, the Cathedral Ringers, and our later 10:30pm service will be led by the Cathedral Choir. Whichever service you choose to attend, be prepared for a more introspective and reflective service as we welcome and celebrate God's greatest gift to humankind.

Inspired by the historical account of the well-known Christmas hymn, *Stille Nacht*, or *Silent Night*, I invite you to Germany, about two hundred years ago...

It was Christmas Eve, 1818 and pastor **Joseph Franz Mohr** (1792-1848) desperately needed a carol for the Midnight Mass. He walked the almost 2 miles from his home in the Austrian village of Oberndorf bei Salzburg, to visit his friend **Franz Xaver Gruber** (1787-1863) in the neighboring town of Arnsdorf bei Laufen. Mohr brought with him a poem he had written some two years earlier. He hoped his friend, a schoolteacher who also served as the church's choir master and organist, could set his poem to music. However, recent flooding of the nearby Salzach river had put the church organ out of commission, so Gruber composed the music for guitar accompaniment. A few hours after Gruber finished his composition, he and Mohr stood before the altar of the St. Nicholas Church in Oberndorf to perform their own work. A local choir group backed them up as the sounds of the brand-new carol broke the silence of that *Stille Nacht*.

The first known performance of *Stille Nacht* in the United States took place near New York City's Trinity Church in 1839. The Rainer family singers of Austria included the German version of *Stille Nacht* in their repertoire during an appearance at the Alexander Hamilton Monument near the church, some 24 years before an English version of the carol would be published. Below is the literal meaning of the famous German lyric:

Deutsch (German)

Stille Nacht, heilige Nacht!
Alles schläft, einsam wacht
Nur das traute hochheilige Paar
Holder Knab im lockigen Haar,
Schlaf in himmlischer Ruh!
Schlaf in himmlischer Ruh!

English (literal meaning)

Silent night, holy night
everyone sleeps; alone watches
only the close, most holy couple
blessed boy in curly hair,
sleep in heavenly peace
sleep in heavenly peace.

In Austria *Stille Nacht* is considered a national treasure. Traditionally the song may not be played publicly before Christmas Eve, and any commercial use of the 200+ year-old carol is 'verboten' (forbidden). Rest assured our somewhat 'silent night' will be no less *Holy* even as it echoes the humble acoustics of that Christmas Eve 200 years ago.

The Cathedral Music Ministry wishes you a blessed, and peaceful Christmas season!



Left, St. Nicholas
Guild Luncheon
Photo credit:
Kristi Philip

Right, Altar Guild
wearing rose colors
for Gaudete Sunday
Photo credit: Heather
VanDeventer



Windfall Stories

From Linda Finney

I missed my Friday shift at The Windfall on the 2nd of December because of the snow storm, but was able to get there on the following Friday. It was a cold day, but we had a lot of customers.

A woman came in about 1:00 with a voucher for a winter coat from the Dean. She tried on several before choosing one, but it soon became clear that she just wanted to talk and be with people. She is an attractive, trim lady of about 60, and you wouldn't guess to look at her, but she is homeless. "I've been homeless for three years. I live in my car." We had a good conversation; she is articulate and well-read, but every now and then it was clear that she is troubled. She said once that she was homeless because God was punishing her. I told her that God is love and that God loves her; but, there is evil in the world and plain bad luck, sometimes. I gave her one of my Christmas cookies, and she brightened up and talked at length about the pizzelles her Italian mother used to make at Christmas.

Marianne Harrington came in to work and had a little joking exchange with a guy outside about how slippery the sidewalk was. She sprinkled it with de-icer, and he came back a little later; his first time in The Windfall, he told me. He picked out a couple books; one was a paperback by Hegel. He asked the price, and I told him paperbacks are 50 cents. He said, "Well, that book is certainly worth a lot more than that. Would you object if I gave you a dollar?" He had just come from getting a haircut and a coffee at

The Shop and asked about the Perry Neighborhood. I told him it had got a Community Block Grant several years ago and a lot of improvements have been made, but it still retains its character, and is home to several immigrant families as well as folks with means. They all patronize The Windfall. He said that's just how it should be, a nice diversity of people. He said he really liked The Shop and asked the manager if he had any use for a retired guy. The manager told him to bring his resume. He said, "I've had a wonderful day—and this place is a part of it." He gave me a donation, toasted me with his coffee cup, saying "cheers—and blessings."

One of our regulars came in towards the end of my shift. He's a retired guy and always buys a stack of magazines, mostly The New Yorker. I rang up his purchase and wished him "happy reading." He said, "I'm looking forward to it, with a cookie or two. My wife made Christmas cookies last night, the really good kind. What would be a bad kind of Christmas cookie? Hmm, maybe pumpkin-quinoa. Anyway, my wife makes the good cookies. I think I'll keep her."



Christmas Pageant
Photo credit
Kristi Philip

The Sunday Forum in Epiphany: From Christ to Creed

From Virgil Dedas



I consider myself a Christian, but I have many questions. One question, which has long puzzled me, is how the Christian Church came to be. Of course, one may attribute its survival to the Holy Spirit, and far be it from me to say that is not the case. However, that kind of answer is just too easy for me to accept. I have to wonder how it all came about. On January 8th, I will begin a six-week series on early church history at the Sunday Seminar.

The first week I plan to lay the groundwork for the coming of our Lord. Jesus was born into a world of incredible turmoil, pain and conflict. Yet it was also a time of astounding accomplishment, as defined by ancient standards. The second week I will discuss the events and persons around the time of Jesus and the amazing second century. The third week I plan to consider heresies in the early Church. In week four, persecutions will be the topic.

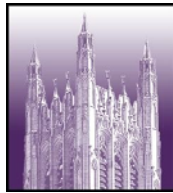
Finally, in week five, we come to Constantine and the Council of Nicaea. To end the series I would like to consider some figures of the fourth century, if we can make it that far! I hope these presentations will be of interest to some of you.

DECEMBER

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
December 18 8a Worship 9:15a Forum 9:15a S. School 10:30a Worship Noon Altar Guild 5p Worship 6p Youth Group	19 5:30p St. Monica's Guild	20 10a Staff Noon Staff Christmas party 6p MA	21 10a Holy Eucharist 11a Bible Study 4p Girl Scouts 630p Al Anon	22 5p Jr. Choir 5:30p Handbell 7p Choir	23 6p Al Anon	24 4p Worship 7p Worship 10:30p Worship
25 Christmas Day 10a Worship	26 Offices Closed	27 6p MA	28 630p Al Anon	29	30 6p Al Anon	31
January 1 10:30a Worship	2 Offices Closed 5:15 Youth Symphony	3 10a Staff 5:30p Contemplative Group 6p MA	4 10a Holy Eucharist 11a Bible Study 4p Girl Scouts 630p Al Anon	5 930a Tapestry 5p Jr. Choir 5:30p Handbell 7p Choir	6 6p Al Anon	7
8 8a Worship 9:15a Forum 9:15a S. School 10:30a Worship 5p Worship 6p Youth Group	9 4p Service League 5:15 Youth Symphony	10 10a Staff 4:30p Connoisseur Concerts 4:30p Finance 6p MA	11 10a Holy Eucharist 11a Bible Study 630p Al Anon	12 930a Tapestry 5p Jr. Choir 5:30p Handbell 7p Choir	13 6p Al Anon	14 8:30a DAR <div style="border: 1px solid black; padding: 5px; width: fit-content; margin: auto;">MIQRA Youth Retreat Weekend</div>
15 8a Worship 9:15a Forum 9:15a S. School 10:30a Worship 5p Worship 6p Youth Group	16 Martin Luther King Jr. Day Offices Closed	17 10a Staff 5:30p Contemplative Group 6:30p Chapter 6p MA	18 10a Holy Eucharist 11a Bible Study 4p Girl Scouts 630p Al Anon	19 930a Tapestry 5p Jr. Choir 5:30p Handbell 7p Choir	20 6p Al Anon	21

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday				
January 22 8a Worship 9:15a Forum 9:15a S. School 10:30a Worship 5p Evensong 6p Youth Group	23 5:15 Youth Symphony	24 10a Staff 4:30p Connoisseur Concerts 6p MA	25 10a Holy Eucharist 11a Bible Study 630p Al Anon	26 930a Tapestry 5p Jr. Choir 5:30p Handbell 7p Choir	27 6p Al Anon	28				
29 8a Worship 9:15a Forum 9:15a S. School 10:30a Worship 5p Worship 6p Youth Group	30	31 10a Staff 5:30p Contemplative Group 6p MA	 F E B R U A R Y 				February 1 10a Holy Eucharist 11a Bible Study 4p Girl Scouts 630p Al Anon	2 930a Tapestry 5p Jr. Choir 5:30p Handbell 7p Choir	3 6p Al Anon	4
5 Annual Meeting Sunday 9:30a Worship 10:45a Annual Meeting 6p Youth Group	6 5:15 Youth Symphony	7 10a Staff 6p MA	8 10a Holy Eucharist 11a Bible Study 630p Al Anon	9 930a Tapestry 5p Jr. Choir 5:30p Handbell 7p Choir	10 6p Al Anon	11 8:30a DAR				
12 8a Worship 9:15a Forum 9:15a S. School 10:30a Worship Noon Altar Guild 5p Worship 6p Youth Group	13 4p Service League 5:15 Youth Symphony	14 10a Staff 4:30p Connoisseur Concerts 4:30p Finance 5:30p Contemplative Group 6p MA	15 10a Holy Eucharist 11a Bible Study 4p Girl Scouts 630p Al Anon	16 930a Tapestry 5p Jr. Choir 5:30p Handbell 7p Choir	17 6p Al Anon	18 <div style="border: 1px solid black; padding: 5px; width: fit-content; margin: auto;"> Winter Cross Youth Weekend @ St. Luke's, Wenatchee </div>				
19 8a Worship 9:15a Forum 9:15a S. School 10:30a Worship 5p Worship 6p Youth Group	20 President's Day Offices Closed	21 10a Staff 1130a St. Nicholas 6:30p Chapter 6p MA	22 Ash Wednesday 10a Holy Eucharist 11a Bible Study Noon Holy Eucharist 7p Holy Eucharist 630p Al Anon	23 930a Tapestry 5p Jr. Choir 5:30p Handbell 7p Choir	24 Noon Friday Musical 6p Al Anon	25				

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*Our Mission: To be a Christian community that invites people into a life where
through liturgy, outreach, hospitality and education
we all discover what it means to be beloved children of God*

Worship Services

Sunday

8am Holy Eucharist Rite I
10:30am Holy Eucharist Rite II
11:30am Outdoor Communion
(Welcome center patio)
5pm Holy Eucharist Rite III

Wednesday

10am Holy Eucharist Rite II
(North Transept)

Windfall

The Windfall is open Thursday,
Friday, and Saturday with
regular hours: Thursday and
Friday 12:30pm-5:30pm, and
Saturday noon-5pm. Come visit
us at 1024 S. Perry. Donations
are currently being accepted at
the store during business hours.

Save trees and reduce costs—
subscribe to the emailed *Chimes*:
secretary@stjohns-cathedral.org

The deadline for the Lent
Chimes is **Monday, February 13**
secretary@stjohns-cathedral.org

Date Reminders

12/24— Christmas Eve
12/25— Christmas Day
12/26—Offices Closed
1/1—New Years Day
1/2— Offices Closed
1/16—MLK Day Office Closed
1/22—Evensong
2/5—Annual Meeting
2/20—President's Day office
Closed
2/24—Friday Musical

Moving? New phone number?
Let the office know:
rbanta@stjohns-cathedral.org