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The Cathedral Chimes

THE NEWSLETTER OF THE CATHEDRAL OF ST. JOHN THE EVANGELIST

Do You See What I See?

EXPANDING HORIZONS THROUGH THE EYES OF ANOTHER

BY THE RT. REV'D GRETCHEN M. REHBERG, BISHOP OF SPOKANE

In these challenging days—when so many conversations, headlines, and relationships seem to exist in a state of tension or fragmentation—the phrase "Expanding Horizons" offers us both a hope and a task. It's a beautiful image: standing at the edge of our known world and stepping out, eyes open, hearts willing, toward something more. As Christians, and especially as Episcopalians rooted in a sacramental vision of the world, we are called to that very work—not just geographically or intellectually, but spiritually and relationally.

One of the most powerful ways to expand our horizons is through a deceptively simple question: "Do you see what I see?" (Those of you who were at the Holy Week service know that I have been captured by that phrase)

On the surface, this question may seem like it's just about pointing something out—sharing a view, a discovery, or an experience. But when asked with intention, it becomes something more profound. It becomes an invitation: Come stand where I am standing. Look through my eyes. Experience the world, if only for a moment, from where I am.

This kind of seeing—the willingness to see through the eyes of another—is one of the deepest forms of love we can offer. And it is absolutely necessary in our current moment.

We live in a polarized time. That is not news to anyone reading this. The lines we draw between political parties, ideologies, generations, and identities have grown sharper. And while it is tempting to retreat into safe silos—surrounding ourselves only with those who see as we do—this is not the way of Jesus.

Jesus constantly crossed boundaries. He listened to those on the margins. He saw people who others overlooked. And he invited his followers to do the same. When we ask, "Do you see what

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I see?" with humility and vulnerability, we are practicing that same sacred act. We are acknowledging that our own vision is not the only one, and perhaps not even the fullest one.

This does not mean giving up our convictions. It does not mean pretending that all opinions are equally rooted in truth. But it does mean leading with love. It means listening before we argue. It means letting our hearts be moved by someone else's story, even if their perspective challenges our own.

Our Baptismal Covenant grounds us in this work. When we affirm that we will "seek and serve Christ in all persons, loving our neighbor as ourselves," we are making a radical commitment. We are promising not just to tolerate others, but to see Christ in them. We are promising to look deeply, generously, and faithfully—especially when it's difficult.

How do we do that in real life? Often, it begins with listening. Not performative listening. Not listening just to respond or refute. But listening to understand. Listening as if the voice in front of us carries something of God's truth—even if we strongly disagree with their conclusions. That doesn't mean we abandon discernment or silence our own voice. But it does mean we slow down long enough to hear what someone is actually saying.

Asking, "Do you see what I see?" and being willing to hear, "No, I don't—let me show you how I see it," can be a sacred conversation.

This kind of exchange expands our horizons. It softens our edges. And over time, it creates the space where community can flourish—even across difference.

You may have heard the word "depolarization" used in civic contexts lately. And your Building Bridges/Healing Divides team engaged in a workshop on depolarizing ourselves. It's the work of moving from entrenched division toward mutual understanding. Not bland agreement. Not a false unity that papers over difference. But a richer, more resilient kind of community—where we refuse to dehumanize each other even when we disagree.

This work is deeply theological. It is not just political or practical. It's part of our call as followers of Jesus. Because if we cannot model this in the Church—if we cannot practice courageous seeing and faithful listening in our own congregations and communities—how can we expect the wider world to do so?

Jesus prayed that his followers would be one. That unity doesn't come from uniformity. It comes from love. And love is always willing to see. I encourage you to make the question "Do you see what I see?" a regular part of your life. Try it with people close to you. Try it with someone whose worldview feels foreign. Try it with someone in pain. Try it when you're reading Scripture or watching the news or walking in nature.

Ask the question—and then listen. Listen with the ears of your heart. Let the Holy Spirit show you something new. Let your compassion grow. Let your perspective widen. Not because you're abandoning your values, but because you're choosing to live more deeply into them.

Because at the heart of the Gospel is a God who came close—who took on our vision, our limits, our life—and loved us to the end. When we practice seeing one another with that same incarnational love, we make the invisible God visible again.

And when we do this work—not just as individuals but as a church—we become a community with expanded horizons. A community where Christ can be seen more clearly. A community where the question "Do you see what I see?" becomes not just a metaphor, but a mission.

May we have the courage to ask it, and the grace to answer it, in love.

The Journey Towards Welcome and Affirmation

REV. ARLEN FARLEY, PRIEST ASSOCIATE

This year our church had an active presence at, and sponsorship (at the largest donor level) of Spokane Pride Parade and Festival. We are also active partners with Odyssey Youth Movement, praying for them, and giving financially to support their work. But how did our church's horizons become expanded in this way?

Bishop Gretchen writes movingly in her cover article about the act of seeing from another's perspective. Such vision of, and through, the eyes of the LGBTQ+ community has been the work of generations in our denomination. Some, like Louie Crew, founder of Integrity, helped lead a movement for a change of vision in the Episcopal Church. Countless others, including Bishop Gene Robinson (the first openly gay bishop), bravely put themselves forward and allowed us to see them and see ourselves in them.

While this change of vision played out across the church during the last five decades, there was a more quiet revolution of vision in the Cathedral community. At least as early as Dick Coombs' Deanship at the Cathedral (1956-1985), gays and lesbians were welcomed and seen in ministry, sometimes before they saw themselves that way. More than one person who wasn't out even to themselves upon joining the parish shared about "being seen" by him for who they were, while being movingly supported and pastorally accompanied into their true selves. One parishioner shared, "it was no secret that there were gay men in attendance and they had positions of responsibility."

Though they served at all levels of ministry with the support of the clergy, the welcome from the congregation was uneven. Society was too polite here to talk about it. When it was talked about, there was sometimes wonderfully surprising acceptance and empathy from more conservative pillars of the congregation and other times inhospitality and gossip, particularly painful when members' partners were rejected and when there were open questions about whether a parishioner's weight loss was due to AIDS. Through it all, the church was served in many

areas of ministry by the gifts and generosity of its gay and lesbian parishioners.

Gene Robinson's ordination was a threshold moment for some of our more conservative members, just as it was for some diocesan bodies in our larger church. Perhaps two to three dozen families, some longtime members who were deeply involved, felt this was a bridge too far and left the congregation. There is much of this story which I have not heard, but those who shared it with me have spoken respectfully about the decision of those who left. One long-time leader shared she felt it was "classy of them to leave," rather than put the congregation through a protracted period of conflict.

Their departure, the legalization of same-sex marriage, and new liturgies for the blessing of same-sex unions by the church made it possible for Jim Holmes and Darryl Gurecky to be the first same-sex couple to be married in the church during Bill Ellis' Deanship (2006-2017). This was all still relatively quiet. During this time, one parish youth who was questioning their own identity reflected to their youth leader that "they knew the parish was welcoming, but they wished it was a little louder about it." Perhaps they felt they could count on the congregation (as a congregation) to accept them as they were, but maybe not stand beside them in their struggle for equal rights.

Dean Heather and Bishop Gretchen's leadership in the parish and the diocese has seen the parish begin to more actively participate as a church in standing publicly alongside the LGBTQ+ community in celebrating their dignity and fighting with them for inclusion. With new challenges, and some reversals, to LGBTQ rights and healthcare, how will the parish now continue to not only welcome and affirm, but stand with our queer siblings in Christ and neighbors?

Queer Joy and Hope in Christ

JACOB SCHWARTZ

I've been part of St. John's community and the Episcopal church since late summer of 2023, and I had the joyful opportunity to be officially confirmed into St. John's on February 2, 2025.

Since joining St. John's I've had the opportunity to serve as an acolyte, to meet many wonderful people and to step back and more fully into faith! My journey here has taken many turns.

My parents were missionaries in the Foursquare Church. I had the opportunity to live overseas in Suriname and China, always coming back here to Spokane. I eventually started volunteering as a Youth Leader and Worship Leader in the Assemblies of God, finally working part time in San Jose, California as a Worship Pastor in a Southern Baptist Convention church (think Hillsong, Elevation – high production, sound, lights) while I was also working as a Software Engineer.

People familiar with me now and these traditions may see is the juxtaposition of my life as a fully out, affirming, joyously gay man, and the views on sexuality these churches had. I wasn't just in the closet; I was buried under weeks of laundry in a walk in closest large enough to make the best fashionista drool! I was so deeply alone from the age of ten, finding the words for my identity by fourteen – I ran away from who I am made to be.

JACOB'S TATTOO FEATURES "GOD LOVES QUEERS" OVER THE EPISCOPAL PRIDE SHIELD.

Yet I always maintained a conviction that there must be something, someone greater than everything I knew out there. I was taught that they were an all-knowing, all-powerful and importantly all-loving person who cared about me so much. How could this be true if I was made this way – was I made to be hated? I lived in that quiet turmoil, doing my best to deny myself or just pretend the argument wasn't there for a decade.

In 2020, the pandemic caused a great deal of shaking up – in the world outside of me and in my internal world. A long story itself; to surmise, I moved back to Spokane and left the church almost entirely for three years, still in the closet.

That is, until on TikTok of all places, I came across an Episcopal Priest, Rev. Rachel Kessler (@thenerdypriest). She was the first person I had ever heard speak affirmingly about queer and genderqueer life within the church – that we are not aberrations but wholly made within the image of the divine; not despite ourselves, but joyously because of ourselves! The walls separating me from myself and that part from God began to crack and crumble.

So, the Episcopal Church gave me the peace and courage to come out to myself and to those around me and I haven't looked back since. Now I fully walk in my faith life, not separate from my queerness, but joyously inseparable from it.

Who is Jesus to You?

PONDERING THAT QUESTION IN ADULT FORUM

SUZANNE HARRIS

As many of you know, I grew up Roman Catholic. I was very active in my parish for many years. I loved the excitement of the post-Vatican II church and never dreamed I would leave it. But as the church started moving in a different direction, I realized that I was no longer being nourished either spiritually or intellectually, so I decided to explore other church communities. I made it as far as St. John's, where I immediately felt at home. When I found Adult Forum, I realized that this was a place where I could get the intellectual stimulation I needed to balance and add to my spiritual growth. It even gave me an opportunity to get to know others who were looking for similar enrichment.

As an example: during the last few weeks of the spring session, we talked about who Jesus is for us. We explored some scriptural references, some theological writings, even the Catechism and the Book of Common Prayer. My spirituality is strongly influenced by St. Ignatius of Loyola, the founder of the Jesuits, and particularly his "spiritual exercises." Directing retreatants in this program for ten years, I found my own relationship with Jesus growing. I had always appreciated him as divine, someone I could ask for help, but it was a distant relationship. Sort of confused with the Father. My experiences with the Spiritual Exercises taught me to see him as a person—a fellow human I could walk along the road with, talk with, share my hopes, my pains, and my dreams with; someone I could learn from not just through scriptures but as a friend who would offer me advice and encouragement.

IGNATIUS OF LOYOLA WITH FRANCIS XAVIER (1685) BY GIOVANNI BATTISTA GAULLI

At Adult Forum, I also hear other people's stories. One of the things I like best about the Forum is that participants come from all sorts of backgrounds, from Catholic to mainline Protestant, to evangelical/Fundamentalist groups, to no-name "house churches" to no religious background at all. This means we bring a variety of ideas to anything we discuss. That has really appealed to my yearning for knowledge; I think it has for others in the group as well. It's a space where we can share. Nobody has the "right answer" and we can listen without judgment. It helps my (and I think everyone's) spiritual growth as we see other ways of understanding and relating to God and Church.

Especially through the short presentations that usually start off our sessions, I know I've learned things both about the Episcopal/Anglican Church and about Christianity in general. Last fall, for example, our topic was what it means to be an Episcopalian. For me, this has meant learning a greater appreciation of our style of worship, the church structure, the grassroots nature of governance, and how all that affects our relationship with God and with each other. It's been a great experience, and I look forward to seeing what next fall's sessions challenge us with.

Cathedral News

A CHALICE AND PATEN TO KENYA

Many of you know Caroline Murwayi, who has been attending St John's Cathedral. Her home church in Emaduwa, Kenya, recently transitioned from a mission to a parish church and was in need of holy vessels for Holy Communion services. The Diocese of Spokane was able to provide a chalice and paten from their reserve supplies, which were gifted and sent to Caroline's church in Kenya. The photos show Caroline receiving these gifts at St. John's and the vessels ready for use on the altar at St. Andrew's parish in Kenya. Caroline extends the gratitude of her church community for the support of their ministries. – Nina Beegle

From Caroline: On behalf of this congregation, I want to thank the Diocese of Spokane and the Cathedral of St. John the Evangelist leadership and the community as a whole for their support of my local church. THANK YOU!

PROPERTY NEWS

Big things are happening all around St. John's! First, the plain windows in the nave were replaced by durable plexiglass by Willet Studios (that's Joseph Martinez on the lift!). These will better withstand the weather. We still hope to install stained glass windows in those spaces! Second, a new sound system was installed in the cathedral. This was made possible by a generous gift from Keith and Rosemary Herdman. Third, the Hope for Creation group spearheaded a plan to put solar panels on the roof of the Welcome Center. Fourth, we partnered with the city to do an irrigation study to cut down on water usage around the cathedral grounds. Fifth and sixth, the roofs above the organ lofts were repaired and the parking lot was resealed and painted! All these efforts (and more!) were coordinated by Bill Selby, the amazing chair of the Property Committee. – Meredith Shimizu

COFFEE HOUR CONTEMPLATION

Did you know that the sign of a vital and vibrant, growing Episcopal congregation is a chaotic coffee hour? In an article on this topic, Kirk Hadaway, Ph.D., wrote that 93% of Episcopal churches had some type of coffee hour, usually "coffee, light snacks and casual conversation among members". But some congregations went further: "after-church brunch with coffee and dessert," welcoming visitors to crowded tables filled with old friends and new faces in lively conversation and fellowship. As I read this article, I realized that's us! Our coffee hours have become those brunches. We welcome strangers who have wandered in, visitors who are looking for a new spiritual home, and the exuberance of our youngest members reminding us that food and fellowship should be fun and chaotic. Thank you, St. John's, for every invitation extended, and every meal we've shared. You have turned a tradition into a ministry: a ministry that has served 1,742 people since the beginning of 2025! – Cindy Duncan

JULY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2 12p Eucharist 630p AlAnon 7p YABS	3	4 10a Knitting 6p AlAnon	5 530p Eucharist
6 8a Eucharist 1030a Eucharist 12p Carillon Concert	7	8	9 12p Eucharist 630p AlAnon 7p Taize	10 5p Property	11 10a Knitting 6p AlAnon	12 530p Eucharist
13 8a Eucharist 1030a Eucharist 3 Picnic in the p	14	15	16 12p Eucharist 630p AlAnon 7p YABS	17	18 10a Knitting 6p AlAnon	19 10a Daughters of the King 530p Eucharist
20 8a Eucharist 1030a Eucharist	21	22	23 12p Eucharist 630p AlAnon 7p YABS	24	25 10a Knitting 5p White House Party 6p AlAnon	26 530p Eucharist
27 8a Eucharist 915a Summer with the Saints 1030a Eucharist	28	29	30 12p Eucharist 630p AlAnon 7p YABS	31		

AUGUST

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1 10a Knitting 6p AlAnon	2 530p Eucharist
3 8a Eucharist 1030a Eucharist	4 College for Congregational Development through 8/8	5	6 12p Eucharist 630p AlAnon 7p YABS	7	8 10a Knitting 6p AlAnon	9 530p Eucharist
10 8a Eucharist 1030a Eucharist	11 SAYC Summer Camp through 8/14	12 430p Finance	13 12p Eucharist 630p AlAnon 7p Taize	14 5p Property	15 10a Knitting 6p AlAnon	16 1130a AlAnon 530p Eucharist
17 8a Eucharist 1030a Eucharist 1p Pool Party	18	19 630p Chapter	20 12p Eucharist 630p AlAnon 7p YABS	21	22 10a Knitting 5p White House Party 6p AlAnon	23 530p Eucharist
24 8a Eucharist 915 Summer w/ Saints 1030a Eucharist 31 8a Eucharist 1030a Eucharist	25	26	27 12p Eucharist 630p AlAnon 7p YABS	28 330p Stewardship 7p Cath. Life	29 10a Knitting 6p AlAnon 730p Movie Night	30 530p Eucharist

SUMMER FUN

7/13 PICNIC IN THE PARK

Bring a picnic, chairs, or blanket
@ Ruth Park on Calispel St, 3-6pm

7/25 WHITE HOUSE PARTY

Bring nacho toppings, 5-9pm
RSVP to Arlen by 7/18

8/17 POOL PARTY

Hosted by Lisa Church. Bring a side dish + a towel! 1-5pm. RSVP with Lisa by 8/10

8/29 MOVIE NIGHT

Watch the Little Prince outside! Bring chairs or a blanket. Popcorn + drinks provided. Hosted by the Robertsons. 730-930pm. RSVP with Sarah by 8/22.

CONGRATULATIONS TO ST. CLARE'S NEEDLEWORKERS!

NEEDLEWORK IN THE CATHEDRAL

WAS A RESOUNDING SUCCESS WITH OVER 50 PARTICIPANTS!

FOR YOUR SEPTEMBER CALENDAR

- Sep. 7: Welcome Bash
- Sep. 14: Presentation of the visiting St. John's Bible
- Sep. 21: Land Dedication Anniversary celebration with the Bishop
- Sep. 28: Ministry Fair

taizé

evening prayer

2nd Wednesdays @ 7

All are welcome to join in this candlelit service of prayer, silence, scripture, icons, and meditative songs.

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