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

The photo on the front cover of this issue of The Rubric serves as a rich metaphor for the present life of St. Mark's Cathedral where so many new things are taking shape. The fertile loam of this community of faith serves as substrate for new ministries emerging in and from this place, some of which are highlighted in the pages that follow. Indeed, St. Mark's new Urban Garden, located in the front yard of Leffler House, is one such ministry, designed to produce nutritious food for the women of Noel House, a homeless shelter housed at the Cathedral. The fruits and vegetables harvested from the gardens here are tangible means of connection—to one another, to the earth, and to God whose blessings we celebrate in the work. We work alongside bees who now call the cathedral roof home, too, grateful for their pollinating and their honey!

The Seattle Service Corps will soon be launched as well—a diocesan ministry pairing local churches and non-profit agencies with young adults who will spend a year living in community while serving as interns. Unlike many other internships, this group is grounded in spiritual community as a safe place to learn about oneself and the world while also discerning what God may be calling each person to do and be. I am utterly convinced that the St. Mark's community stands to benefit greatly by these young persons being on campus and living and moving among us. We will be the richer for their being here.

Similarly, the youth from the diocese, including several from St. Mark's, who made the pilgrimage to the South to engage several civil rights venues and conversations have returned, transformed by the experience. When Martin Luther King, Jr., famously said: “The arc of the moral universe is long, but it bends toward justice,” I believe he envisioned a trajectory that includes experiences such as this one, which so dramatically alters the arc of a person's life and her worldview, that the world itself is forever changed in the process. Like the seeds buried in fertile soil, new awareness and respect and mutuality bloom into fullness of life for many.

In recent weeks, while we have born the weight of trauma and terror in our world, while we have felt the burden of disillusion with the dysfunctions of our political system, new ministries have taken root and are bearing fruit. It is important for us to recognize that we press on, in faith, trusting that the world is a crucible for good also, that the Church stands as a beacon of hope in a broken hurting world, that you and I are called to walk the trajectory that bends toward justice, and know that when we do, we follow in the footsteps of countless others who have gone before, and, by God's grace, will follow after us. We are people of hope.
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 Very Rev. Steven L. Thomason, Dean & Rector of Saint Mark’s Cathedral and Amanda Saab, Muslim Leader, are pictured processing alongside clergy and leadership from across Seattle during a Vigil and Procession in Solidarity and Hope in response to the June shootings at a gay nightclub in Orlando. More on page 12. Photo: Liz Bartenstein.
Seattle Service Corps internship program is a chance for young adults to explore their faith and discern their vocational call, while working for justice-driven causes and being a part of this faith community. A year spent in this program is a commitment to: living in intentional Christian community; serving 32 hours per week at a local church or nonprofit; becoming integrated into the life of a local Episcopal congregation; participating in the worshiping and communal life of Saint Mark’s Episcopal Cathedral; discerning questions of personal growth, spiritual transformation, and vocational call; learning a new way to live out the revolutionary faith we are called to in Jesus Christ.

The following corps members will be arriving at the end of August for 10 months.

**GRANT BRESTLE**
North Palm Beach, Florida. Majored in Environmental Policy, Minored in Religion and Geology. Advanced study of American Sign Language.
"I am hoping, with a year of service, to more clearly hear the call God has for my life. I feel that serving and becoming a member of a faith based community would allow me the time and spiritual growth required to His plan. I am not to make or force my calling, I am to listen and understand God’s will for me.”

**JONATHAN PUCIK**
Jonesboro, Arkansas. Holds a Bachelor of Science in Psychology.
"In pursuing a year of non-profit work, I would hope to have a dynamic experience that would help me to gain a more holistic and comprehensive view of ministry and social justice. While I have worked in various capacities of mental health and social services particularly with individuals, there are many things I continue to learn about the systematic structures that contribute to inequality and injustice as well as what can be done to address these issues. When I consider what it means to be called to something, I think that my call is an ongoing exploration into who exactly I am, what exactly the world is, and with that knowledge how exactly I am to respond to the world. The work that I have done over the past three years has been immensely challenging and also illuminating towards this goal.”

**CARRIE SURBAUGH**
"My passion for justice led me to yearly mission trips in high school, to volunteering in university, to becoming a full-time missionary after I graduated. I have desperately wanted the Lord to use me to bring good in the world; I’ve worked and researched and prayed that God would show me the ‘correct’ way to do things. And every time, I’ve found that a thirst for justice works best if it is coupled with an understanding of grace. Of my need for it, and the world’s need for it.

**Meet the Corps**

MALCOLM MCCLAURIN, PROGRAM DIRECTOR
CANON FOR YOUTH AND YOUNG ADULTS
MMCLAURIN@SAINTMARKS.ORG
The ministry that many non-profit organizations do is the vital work of keeping communities afloat and giving people opportunities to thrive. I want to learn more about what ministry is in the context of a non-profit organization. I hope to see the ways that God is working through the efforts of non-profits just as I’ve seen God working through churches.

TIMOTHY WATSON

"In thinking about what the next step is going to be, I’ve settled on two things: 1. I want to be furthering my experience with living in intentional community, and 2. I want to spend as much time as possible serving."

HILARY ZEDLITZ
Fayetteville, Arkansas. Majored in Political Science and Middle East studies, with minors in Arabic and economics. She was also a Sturgis Fellow, earning the Arkansas Governor’s Distinguished Scholarship.

"I always enjoy the end of church services, not because the service is over, but because of the reminder to ‘go in peace to love and serve the Lord’ or, as my first priest occasionally phrased it, ‘to serve in the world.’ This reminder most closely captures what I believe to be my call in life. My primary hope for my time serving one of the Episcopal Service Corps’ non-profit partners is to either further develop one of these passions or to discover new ones."

Saint Mark's Urban Gardens thrive

LIZ BARTENSTEIN, COMMUNICATIONS DIRECTOR
LBARTENSTEIN@SAINTMARKS.ORG

In March 2016, Saint Mark’s broke ground on a new Urban Garden, which borders 10th Avenue and sits adjacent to Leffler House, where Seattle Service Corps members will soon reside.

Saint Mark’s members and friends have been welcomed to roll-up their sleeves and work in this new garden. The garden is now thriving with a variety of plants and produce, thanks in large part to the leadership of ministry leader Brian Sellers-Petersen. Saint Mark’s also continues to maintain a Kitchen Garden, which sits adjacent to the Cathedral House, and provides produce for the Noel House Shelter—a program in which Saint Mark’s houses as many as thirty women on weeknights. Kitchen Garden leader Carolyn White, along with Sellers-Petersen, were featured in a recent article published by Episcopal News Service.

In the article Carolyn states “I find God in the life-giving process that each seed produces here and then the cycle uplift, growth, harvest, decline and renewal again.” She added, “I also find God in how what happens here feeds other people who are his.”

Brian Sellers-Petersen is also quoted, saying that church gardens add “an additional Sunday school classroom. Everything you need to know about God and Christianity you can learn in a garden.” There are lessons about stewardship, creation, care, death and resurrection. Many thanks to ENS reporter Mary Frances Schjonberg for this story. You can read the story, entitled "You give them something to eat," at episcopaldigitalnetwork.com/ens.

Saint Mark’s also recently began housing honey bees on the rooftop of the Cathedral House. Some 20,000 bees took up residence in April, and have been buzzing about, pollinating and making honey in their new home since. Saint Mark’s will sell honey in the Cathedral Shop sometime this fall, and proceeds will go back to funding the project. Leaders Brian Sellers-Petersen and Cait Platz have obtained apprentice certification from the Washington State Master Beekeepers Association, and are ready to educate any interested community members who wish to participate!

To learn more or become a part of this work at Saint Mark’s, contact Brian Sellers Petersen, bspubuntu@gmail.com.
Journeying South

EXCERPTED FROM THE YOUTH PILGRIMAGE BLOG, YOUTHPILGRIMAGE.WORDPRESS.COM

From July 5-14, youth pilgrims and leaders from around the Diocese of Olympia went on a journey through Memphis, TN, Little Rock, AR, and Jackson, MS. They visited key sites and had an opportunity to speak with people who are using their religious and social justice experiences to affect change in their communities. The youth in grades 8 through 12 were from St. Mark’s Cathedral, Seattle; Emmanuel, Mercer Island; St. Margaret, Bellevue; Good Shepherd, Vancouver; Trinity, Seattle; St. Luke, Vancouver; St. James, Kent; and St. Mary, Lakewood. Here are some excerpts from the Blog they kept along the way.

MEMPHIS—Today was sure a busy day, filled with civil rights, heat, and BBQ. After getting ready in the morning, we had a breakfast of bagels and orange juice, then headed outside and listened as Reverend Hubbard told us things about himself and the history of his church. Next, we headed over to the Civil Rights Museum, most likely the highlight of everybody’s day. There we saw and read video clips, stories from the past, and some memorabilia. I found it extremely impactful, sometimes bringing tears to my eyes. I thought I knew a lot about the Civil Rights Movement, but looking back I see that I barely knew anything. We had a delicious lunch at Central BBQ before driving 3 hours to our destination in Little Rock, Arkansas. (Submitted by Alwynne D.)

LITTLE ROCK—Today I had the pleasure of meeting Penelope from Lucie’s Place, a resource center for homeless LGBT youth. This is a hugely underserved population in general, as around half of all homeless youth nationally are LGBT, with the numbers likely to be higher in the Bible Belt. Tragically, most agencies in Little Rock that help homeless people decline to help LGBT youth, citing religious beliefs. Penelope decided to found Lucie’s Place after they realized that the majority of homeless youth they helped out were LGBT. Currently, they are having trouble getting grants from large foundations, as Lucie’s Place doesn’t have a proven record of successfully getting youth off the streets, but Penelope is working on making that happen. This meeting has provided new context for the amount of privilege I have. I come from Vancouver, WA, just north of Portland. In this area, I have countless connections to various support networks for this sort of thing, something that I sort of take for granted. In this area, it is the only one of its kind. There is still much work to be done, but it is doable. (Submitted by Derek A.)

CROSSING THE MIGHTY MISSISSIPPI—After enduring a powerful storm the day before, today’s journey to Jackson, Mississippi brought relaxation to the entire group. Such relaxation came from listening to music; looking out a window; playing games, and/or just taking a nap. It helped that the vans had air conditioning and that the gas station we stopped at had decently clean bathrooms. On the highway, the scenery on the left side was the Arkansas River; on the right, farmland. Once we got off the highway, both sides’ views were filled with farmland, farmland, and more farmland; along with distant trees on all sides. Not to mention a rundown town or two. We had no luck spotting Rippy the Gator’s distant cousins once a river came back into view, not even when we crossed a bridge to the state of Mississippi. Roughly 5 hours after the journey began, we arrived in Jackson, a mix of architecture from the past 2-3 centuries, ready to hit the hay at the spacious St. Andrew’s Cathedral. (Submitted by: Cameron M.)

JACKSON—This morning we packed into vans full of luggage to go to the home of Medgar Evers. Evers was a civil rights activist who was shot in the back after a meeting for a rally. He tried crawling to his home but ended up dying in an all-white hospital after being accepted by an emergency Doctor. A prayer was answered this morning, Malcolm McLaurin’s momma had prayed we would be able to experience the full
meaning of Medgar Evers’ death. The curator had come by to pick up t-shirts and agreed to give us a tour. We were able to see the bullet holes that went through that home. To me, this was one of the most impactful places I had been to so far. I was actually in the home of a civil rights leader. A person who tried in a time of hardship to help people and fight for justice. The information was very educational but I think the emotions that followed visiting the house meant more. I haven't felt this sort of emotion before towards the sort of social injustices we have seen. (Submitted by Tara T.)

MEMPHIS—It seems right to complete our circle in Memphis, a place with such a deep and complex history. Once a hub of the cotton trade, an institution that incentivized slavery. Today we visited Mud Island, an island near the bank of Memphis built of sediment in the early 1900’s. A model of the Mississippi built into the ground showed the vastness and far reaching power of this mighty river, a tool of the slave trade. Memphis had a post slavery role as a place of escape for those previously oppressed. Musicians like B.B. King saw Memphis as a place not just to play their music but as gateway to their dreams. We visited ground zero for these dreams: Beale Street, now a street with tacky gift shops and “world famous” bars. It served as a refuge where black musicians could be noticed and hope to be transported to the national stage. I found hope to be universal throughout the south. The south's history might be messy but the strides have been great and on this trip we have met the people still doing the work in all facets of equality. All of us understand the power of our experiences, as evident in our post-trip reflection we had this evening over pulled pork sandwiches. It’s now time for us to bring what we have experienced back to the Diocese of Olympia and our home churches. I invite y'all to help and support us through this process. Thank you. (Submitted by: Will P.)

HOME—This morning we woke up bright and early to prep for our journey home. For me personally this was a very new and exciting experience. Not only was this my first time in the southern United States, but it was my first time getting to really devote time to discussing these issues of race and social justice freely and at length. I think this is something that everyone should do at some point in their life because it has really opened my eyes on a lot of problems and shown new depth on issues that I had previously oversimplified. Over the course of the past ten days I recognized that God is calling me to have courage to stand up to those who make light of people's struggle and oppression in any manner. I believe that the purpose of this trip was not only to understand how social justice was dealt with in the south, but also how people there continue to use their faith and values in order to make a difference where it seems right. Even more so, it was to learn about these things so that we can take them back to our families, churches, and communities and make an impact in the Pacific Northwest. When we visited the Smith Robertson Museum there was a quote on the wall that I feel we should keep in mind as we return; Oseola McCarty wrote that “If you want to be proud of yourself, you have got to do things you can be proud of.” Moving forward it is important to not let our new learning and inspiration run dry in our heads, but instead we must be renewed in our own personal fights for social justice as well as alloying with others to strengthen the cause. We should all be able to be proud of our contributions to progress and in order to do so we each need to follow our own individual call from God and remember that even the baby steps will make a difference if everyone does their part. (Submitted by Veronica S.)
Tuesday, September 6, 1774, and the Founding Fathers had gathered for the inaugural session of the Continental Congress in Philadelphia. A motion was made that the day should begin with a prayer, but as John Adams reported in a letter to his wife Abigail, the motion was vehemently objected to by two men—John Jay of New York and John Rutledge of South Carolina—who were both, it turns out, Episcopalians. They indignantly objected to joining in prayer with others who were so diverse in their religious sentiments—all Christians, but not all Episcopalians.

My friend and fellow Sewanee alum Jon Meacham recounts the scene in his book *American Gospel*, a worthy read for us all. (Copies are available in the Cathedral Shop). It was Sam Adams, a Congregationalist from Massachusetts, who arose and said he was no bigot and could hear a prayer from a virtuous gentleman of any religious persuasion who was at the same time a friend to his country. He moved that Mr. Duché, an Episcopal priest, might be desired to read prayers to the Congress and the motion carried.

Adhering to his Anglican pattern of prayer, Duché read the psalm appointed for that day—the 35th psalm. “Plead my cause, O Lord, with them that strive with me: fight against them that fight against me...”

The delegates noted the connection between Scripture and their current plight as they planned a revolt against their English rulers, knowing full well that they were launching a treasonous project which, if unsuccessful, meant certain death for them all.

But then, as Adams recalled, Duché “struck out into an extemporary prayer which filled the bosom of every man present.” In summoning a divine blessing upon their cause for freedom, religion and politics were intermingled that day... and they have been in this nation ever since.

And it cuts both ways.

The liturgical calendar of The Episcopal Church provides for no observance of holidays such as Mother’s Day and Father’s Day, but then designates Independence Day (July 4th) as a Major Feast Day of the Church!

On this weekend when we remember the origins of our nation, and the nature of freedom which we celebrate, we are invited to give thanks for what is good about this nation while seeking courage to reform its broken ways. As people of faith, we orient to God in gratitude for the gifts of life, and for strength to stand prophetically (and repentant) against the evils we have done and the evils done on our behalf.
When Thomas Jefferson wrote compellingly of the need for a wall of “separation between church and state,” historians agree that he did not intend a separation between religion and politics. Jefferson saw religious expression and political expression as inextricably linked and importantly so, but only if the nexus does not demean those with whom we may disagree, or those whose worldview might be different.

Indeed, on this morning 240 years ago, as Jefferson inked the immortal phrases of the Declaration of Independence, he chose to include references to our “Creator,” “Nature’s God,” “the supreme judge of the world,” and “divine providence,” but none of these references are explicitly Christian. He and his compatriots had ample opportunity to use Christian language, but chose not to. Their vision was broader; their cause was inclusive, even if imperfectly so.\(^6\)

A person’s religion informs his politics, or it’s not much of a religion, but that is different than insisting that everyone must follow my religious preferences (which is what John Jay and John Rutledge essentially demanded that first day).

But there is a more nuanced distinction to be gained here: Perhaps the fact that Independence Day is a Feast Day in the Church is enough to justify a topical sermon on the historical crossroads of religion and politics, but since the Christian Scriptures, and in particular the letters of St. Paul, also invite us to consider the responsibilities of Christian freedom, I figured what the heck, let’s see where this goes.

“For freedom Christ has set us free.” Paul wrote that to the Galatians two centuries ago. But just what does that mean, and what does it mean for us today, especially given our own notions of freedom that are so deeply seated in the American psyche?

For the early Christians, Paul was imploring them to shuck off anything that distracted them from the real matter at hand, which was to love God and love others in the name of Christ. Nothing else mattered; anything else should be seen as diversions, as burdens that were not life-giving.

We would do well to heed such counsel in our own time. It hit home for the early Church who heeded the instruction, transforming their lives, and if we take it seriously, I bet it transforming their lives, and if we take it seriously, I bet it would do well for us as well. For freedom Christ has set us free...to love.

When Americans speak of freedom these days, I think we largely intend a freedom from obligation to anyone else. I am free to do and say whatever I want...only there’s not much that can be done or said anymore that doesn’t affect someone else. It’s a small, small world. And there is no one on this fragile planet who is not our neighbor.

And so I will offer again, for your consideration: A person’s religion informs his politics, or it’s not much of a religion. You shall love your neighbor as yourself. Christian freedom comes with an undeniable sense of servanthood; it is not a freedom from responsibility to others; it is not an opportunity for self-indulgence.

Christian freedom intends the fruits of the Spirit—love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control—virtues that ultimately bear fruit when others experience them as gifts from you.

It seems that our nation teeters perilously close to the precipice of a chasm that lures us by songs of hatred and fear and hubris—nothing about it seems to foster those fruits of the Spirit.

And we are wont to demagogue those whose vitriol spews like toxic waste, marring the landscape of public discourse in this election year.

But I’m reminded how Abraham Lincoln once admonished some ministers visiting the White House during the Civil War who claimed rather confidently that God was on their side. Lincoln said “I know that the Lord is always on the side of the right... It is my constant anxiety and prayer [however] that I and this nation should be on the Lord’s side.”\(^\text{iii}\)

It is dangerous to speak of politics and religion in the same conversation. I know it is. Such talk is fraught with chances to demand that we are right while others are wrong, or even worse, to claim hubristically that God is on our side. But it seems to me that we are living in a time when our religious virtues are desperately needed in the public discourse, and that is what we have to offer—not our claim of moral superiority, but our humble claim to Christ-like virtues offered to all as neighbors.

Is there a way, instead, to be guided by the fruits of the Spirit, and if these inform us, how might we bear influence, as people of faith, in our political discourse of the day?

On March 31, 1968, just five days before Dr. Martin Luther King, Jr. would be shot dead in Memphis, he climbed the thirteen steps of the pulpit in the National Cathedral, an Episcopal edifice built to be a house of prayer for all people, just as Saint Mark’s Cathedral was. It would be his last Sunday sermon, which he entitled “Remaining Awake through the Great Revolution.” That day King was preacher, prophet and politician, and servant of Christ when he said:

“We are tied together in the single garment of destiny, caught in an inescapable network of mutuality. And whatever affects one directly affects all indirectly...I can never be what I ought to be until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be. This is the way God’s universe is made; this is the way it is structured.”\(^\text{iv}\)

May your Independence Day be a veritable feast for thought, civic and Christian, a holiday and holy day, one and the same, giving thanks for what is good about this nation while seeking courage to work for its healing and for the well-being and fullness of life for all. Amen.

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\(^2\) We must note the sad deficiencies of this Declaration which did not responsibly address the evil of slavery in this nation.

\(^3\) Meacham, p. 24.

\(^4\) Meacham, p. 203.

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**SERMON RECORDINGS & transcripts are available on Saint Mark’s website at www.saintmarks.org/sermons.**
Ordinations to the Priesthood. On June 21, Bishop Rickel ordained three people into the priesthood (pictured at left, from left to right): Todd Foster, Nancy Ross and Alice Bower. Todd now serves as a curate at Epiphany Parish, Seattle. Nancy is a curate at Saint Mark’s Cathedral. Alice is the vicar for Holy Spirit, Battle Ground, Washington.

Celebrating three Musicians Emeritus. On June 5, three musicians were honored for their innumerable contributions to Saint Mark’s. Mel Butler was named Canon Musician Emeritus; Roger Sherman was named Associate Organist Emeritus; and Herb Williams was named Chapel Organist Emeritus. Dean Thomason and Canon Kleinschmidt recognized these three leaders during morning worship services, which were followed by festive coffee hour receptions.
Blessing of Bees. On July 12, Bishop Greg Rickel offered a Blessing of the Bees on the Saint Mark’s Cathedral rooftop. A few other community members assembled, including Dean Steve Thomason, and Urban Garden devotees Brian Sellers-Petersen and Cait Platz. It was an appropriate occasion for such a blessing, as yesterday was Saint Benedict Day, one of a number of patron and matron Saints of bees, beekeepers and honey. The blessing included the tradition of putting Saint Benedict medals on the hives. Thanks be to God for these humble servants of God’s creation!

Olive tree planting. On May 22, The Mideast Focus Ministry planted an olive tree in the Urban Garden in commemoration of the 100th anniversary of Daher’s Vineyard in the West Bank, Palestine. The ceremony was held in contemplation of reconciliation and in solidarity with the Nassar family. Two years ago while on an American tour, Daoud Nassar was visiting this cathedral when he learned that over 15,000 of the family’s fruit trees had just been bulldozed by the Israeli military. Prayers were offered by Dean Thomason.

Saint Mark’s Cathedral and Saint James Cathedral co-led an Interfaith Prayer Vigil and Procession in Solidarity and Hope on June 15, in response to the tragedy in Orlando. The Seattle-area community joined together in lament for the violence while hoping for another way. The vigil began at Saint Mark’s with a brief prayer service where a bell tolled for each individual who died. The packed cathedral then emptied out onto 10th Avenue, where the congregation marched in solidarity to Saint James, with candle-lighting, a call for peace and an end to gun violence. Religious and civic leaders participated.

Choir Camp. Saint Mark’s annual Choir School Summer Camp was held in July. Campers, who hailed from all around the diocese, filled the Cathedral with joy, laughter and song for a week. They sang Evensong on Friday July 15, and sang again at the 11 a.m. service on Sunday, July 17. Saint Mark’s welcomes all boys and girls from rising 3rd - 8th grade to its choir camp. The camp includes special guests, field trips, outdoor activities, visual art projects, organ demonstrations and piano/organ lessons and more.
Alan Davidson has been hard at work over the past year, researching the early history of Saint Mark's Cathedral in Seattle. He showcased the first fruits of his labors on a large display board in the cathedral on Cathedral Day (April 23, 2016). The following article is excerpted from his work, which focuses on the first decade of Saint Mark's (1889-1897).

In the 1880 census, Seattle was a small town of 3,523 residents. Ten years later, in 1890, the City of Seattle in the newly formed State of Washington, was the seventieth most populous city in the nation with 42,837 residents, a phenomenal increase of 1,112%. Numbers of well-educated and culturally sophisticated men with previously established business and professional careers, often with families, were among the new arrivals.

The decade also saw an increase in the number and variety of civic, cultural, educational and religious institutions. In 1880, only seven churches existed (including Trinity Episcopal, the first Episcopal parish in Seattle). By the end of 1890, fifty-four churches served an increasingly diverse population.

By the late 1880s, Trinity parish had grown so much that members petitioned the Bishop to found a new parish in Seattle. On June 15, 1889, Saint Mark’s was chosen as the name for the new parish, and formal Articles of Association were prepared for submission to the Bishop. Ten days later, the Bishop’s Standing Committee granted the new parish all the territory north of Pike Street. And, on June 27, Saint Mark's church was formally admitted to the Missionary Jurisdiction of Washington Territory.

On July 21, The Seattle Post-Intelligencer reported that the newly appointed rector, Reverend Fritchett—whose tenure lasted only six months—conducted Saint Mark’s "first service with a priest" in a classroom of the Territorial University of Washington. Soon thereafter, services were moved to the Young Naturalists Society on the University campus until a church was built on a triangular-shaped lot bounded by 4th, 5th, Olive and Stewart Streets, where a simple wooden structure measuring 30 feet by 70 feet designed to accommodate 300 persons was erected. The Seattle Post-Intelligencer reported the first service held at the newly constructed church on January 19, 1890: “At the services of the Saint Mark’s Episcopal parish at 11 o’clock, Rev. Bishop Paddock of Tacoma, preached. His discourse was listened to with great attention by the large congregation present.”

Early in 1890, David Claiborne Garrett was appointed Saint Mark’s second rector. Educated at Griswold and Harvard Colleges, Garrett possessed a cosmopolitan outlook and a deep commitment to the application of Christian ethics to social problems. Garrett’s tenure began on July 6, 1890. Music as a liturgical complement was among his highest priorities. A choirmaster was immediately appointed and the Ladies Guild urgently began the sewing of vestments for the choir boys. Saint Mark’s Rubric, Volume 1, Number 1 was introduced by Garrett in December 1890 at the end of his first six months.

The January 1891 issue of The Rubric reinforced Garrett’s sense of his parish: “Saint Mark’s is becoming more and more a peoples’ church. With free seats for all, and a service that all can join in, and a true welcome for our members to strangers at the door, no wonder our services are getting popular. Let us keep the work going on this line. Let everybody, irrespective of bank account, or the clothes he wears, or the house he lives in be made to feel that Saint Mark’s is a true church home.”

The following assessment by Post-Intelligencer appeared
Recognizing the absence of a photo gallery of Saint Mark’s Cathedral Deans and Rectors, Canon Nancee Martin proposed creating one. A task force (Marge Anderson, Mary Bayne, Alan Davidson, Ray Miller, Sandy Piscitello, Kathy Sodergren, Hyde Tennis, Walter Stuteville, and Nancee Martin) was formed to investigate the possibility. Aided by Cathedral Historian Alan Davidson and Diocesan Archivist Diane Wells, the task force compiled a list of past Rectors and Deans, and then began the search for photographs. Photos were located and framed for all seven Deans and for the three previous Rectors; only the first Rector, Charles Fritchett, is missing a photo at this point. (Saint Mark’s was designated The Cathedral for the Diocese of Olympia in 1927; after that date, clergy leaders received the title “Dean and Rector.”) A list of all the Clergy in Charge during interim periods was also compiled and framed. Along the way, the task force heard rich stories of past years and enjoyed meeting together for this project. The Photo Gallery is now located on the south side of Bloedel Hall at Saint Mark’s. The blessing of the new Gallery by the Right Reverend Cabell Tennis occurred as a part of Saint Mark’s Sunday on April 24, 2016.

**Rectors:**
- 1889 (July–December) The Reverend Charles L. Fritchett
- 1890–1897 The Reverend David Claiborne Garrett
- 1897–1910 The Reverend J.P. Derwent Llywd
- 1910–1919 The Reverend Ernest Vincent Shayler

**Deans:**
- 1920–1944 The Very Reverend John Donald McLauchlan
- 1945–1951 The Very Reverend Richard Simpson Watson
- 1951–1971 The Very Reverend John Compton Leffler
- 1972–1986 The Very Reverend Cabell Tennis
- 1988–1998 The Very Reverend Frederick Bowen Northup
- 1999–2008 The Very Reverend Robert Vincent Taylor
- 2012– The Very Reverend Steven Lynn Thomason, M.D.

in its 1891 New Year issue: “Saint Mark’s has rapidly become one of the leading congregations of the city by reason of its earnest work...In June 1889, the congregation numbered 150; 18 months later it has 300 communicants with an average Sunday attendance of about 450...The church structure was opened in February 1890. By August it was necessary to enlarge the structure to accommodate 400-500.”

Garrett’s tenure as Rector of St. Mark’s continued for six remarkably successful years. Financial strains notwithstanding, Saint Mark’s flourished. By 1897, the number of communicants approached 600; some 800 people were affiliated with its services and programs, and the parish was one of the largest in the west. Rector Garrett was held in the highest esteem as a clergyman, civic leader, and innovative promoter of community welfare.

The church building had outgrown the needs of its community, both in capacity and convenience of access. As the decade neared an end, Seattle population approached a nearly 100% increase. Parishioners moved to newly formed neighborhoods. Anticipating a move to First Hill, the Vestry’s petition to expand the southern boundary of the parish from Pike Street to Madison Street was approved by the Bishop. Early in 1896, property bounded by Broadway, Seneca, Madison, and Fifteenth (now Harvard) Streets was purchased. Easter 1897 was celebrated in a beautiful new church. In June 1897, David Claiborne Garrett resigned to accept a call from Trinity Church, Portland.
Cathedral Commons
A variety of formation opportunities are offered on Wednesday nights at Saint Mark’s. A catered dinner is offered in Bloedel Hall from 6–7 p.m. (dinner served 6–6:30 p.m.) This is a time for fellowship, good food, and informal conversation. (Adults $7, Children $5, Max Family $20.) Then, from 7–8 p.m., an Adult Forum is held, on a variety of topics.

Making Spiritual Journey: The Poetry of TS Eliot
A two-week series presented by Dean Thomason SEPTEMBER 21 AND SEPTEMBER 28
TS Eliot is considered one of the great 20th Century English poets whose verse is cited frequently as inspiration for spiritual journey and transformation. Mindful that the etymology of the word “poem” means “to make or give rise to,” we will explore ways that his words give rise to life-giving, creative forces that shape the experience we call life.

Living Waters: Stewardship of Our Watershed
A three-week series presented by Saint Mark’s Sustainability Ministry OCTOBER 5, OCTOBER 12, OCTOBER 19
Watersheds are critical to our lives and the sustainability of our environment. They also provide a powerful language of spiritual insight. This program will explore our water resources in the Pacific Northwest, and how for Christians, environmental justice and sustainability are integral to water management practices. You’ll learn how to take a long term look at our water resources and the emerging paradigm of water use based on the heart of Biblical tradition. Speakers include Karin Bumbaco, Assistant Washington State Climatologist, Michael Brent, Cascade Water Alliance and a panel on Watershed Discipleship.

Grace and the Ballot Box: How to Keep Talking When You Disagree
Led by Sandra Smith & Graham Segroves OCTOBER 26
Have you ever been challenged to stay in discussion with someone, especially if you disagree? If it went well, do you know why? If not, what frustrated you? In this season of intense political division, staying in discussion is difficult. This highly interactive session will explore how we can keep talking even when there is strong disagreement. Prior to this engaging evening we want to hear about your experiences, both good and not so good. This will enrich our time together as we prepare for what is sure to be a lively session. Send your ideas and yearnings to either Sandra (sandrasmith.smith747@gmail.com) or Graham (graham@grahamsegroves.com).

All Desires Known: A Theology of Sexuality
A three-week series presented by Dean Thomason NOVEMBER 2, NOVEMBER 9, NOVEMBER 16
While the world sends many signals about our sexuality that are glib, confusing or even harmful, the Church has largely remained silent on the subject except to draw Victorian boundaries that exact shame when crossed. But nothing is more human than our sexuality, and there is beauty here, and there is a theology of sexuality that draws us deeply into the spiritual journey if we are to consider our experience in that context. Drawing on physiological, psychological, and spiritual aspects of our human sexuality, we will work toward an understanding of sexuality that is life-giving, a source of joy, and deeply resonant with divine mystery.

Find Your Inner Mystic: An Advent Journey with Three Incredible Women
NOVEMBER 30, DECEMBER 7, DECEMBER 14
Enrich your Advent journey and discover your inner mystic with St Hildegard of Bingen, St Catherine of Siena and Saint Theresa of Avila; three women whose influence and contributions were felt throughout the church. Each of them was a mystic, living a life of prayer and contemplation. They were also women of action; theologians, philosophers, and in Hildegard’s case, a composer. Each has been declared a Doctor of the Church and the influence of their work was significant. This series will explore mysticism as something for which you too can strive.
Wisdom School introduced at Saint Mark's

Under the direction of Dean Thomason, Saint Mark’s has begun a Wisdom School, which is comprised of existing programs such as Contemplative Prayer and Cathedral Yoga, and bolstered by a variety of new programming which will begin in earnest in the fall. The Wisdom School offers a balanced path for spiritual transformation grounded in prayer and practice, drawing on the Christian contemplative tradition while respecting the diversity of experiences born from contemplative practices of other traditions. The first official Wisdom School program will be held in November—a "Wisdom Praxis—Practice Circle," on Saturday November 19, from 9 a.m.-3 p.m. The day will be grounded in a three-centered approach to wisdom and will include contemplative practices of meditation and lectio divina, contemplative chant and movement, small group conversation and a holy meal, prepared and shared together. All are welcome, beginners and experienced practitioners alike. Facilitators include: Darlene Franz and Pat Speidel. Fee: $50. More at saintmarks.org/wisdomschool.

Ministry Fair

SEPTEMBER 11, 2016

At Saint Mark’s, we are: grounded in our prayer, worship, and music as we are formed in Christ; nourished by community and; empowered for service and justice work in Christ’s holy name. Such is our understanding as we plan a sort of homecoming festival on September 11 (9–1 in Bloedel Hall) that we call the Ministry Fair. Representatives from the many ministries will be a part of our processions that day at the 9 and 11 a.m. services of Holy Eucharist, celebrating the richness of life in our Saint Mark’s family.

Planned Giving Ministry

BY SUSAN KNIRK

Saint Mark's Cathedral Foundation and the Episcopal Diocese of Olympia had a vision five years ago to collaborate and set up a joint Planned Giving Ministry. The Foundation name changed to The Cathedral Foundation of the Diocese of Olympia (CFDO) and a joint Planned Giving Ministry was formed with Saint Mark's Cathedral, the Foundation and the Diocese. It was very clear to Bishop Rickel and (soon to arrive) Dean Steve Thomason, that a joint ministry would emphasize the relationship between the cathedral and diocese; such a ministry would provide wise stewardship of leadership and resources and bring benefits to both the diocese and the cathedral. As the Prayer Book states, the theology of planned giving is an important ministry:

"The Minister of the Congregations is directed to instruct the people, from time to time, about the duty of Christian parents to make prudent provisions for the well being of their families and of all persons to make wills, while they are in health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses." —The Book of Common Prayer, p. 445.

In February 2014 the Planned Giving Ministry Committee (PGM) a committee of the CFDO, was formed, bringing together 14 committee members representing five congregations in the diocese. A focus group helped define the needs and how to best serve diocesan parishes. It became very clear that the primary mission of this ministry is to build relationships within the Diocese of Olympia through educational programs conducted throughout the region about estate planning and end of life. The ministry will also recognize and nurture donors with the overall goal of offering giving opportunities and providing a perpetual base of financial stability for all churches in the diocese.

The congregations in the diocese have embraced the mission of the Planned Giving Ministry, hosting three End of Life Planning workshops over the last 18 months, utilizing 80 volunteers as speakers and planners, and with 110 parishioners attending. The Planned Giving Ministry’s goal is to reach out to all regions of the diocese, conducting workshops on wills and estate planning, health directives, end of life issues, and planning for memorials and funerals. We also want to reach out to young families and singles and stress the importance of planning early for the future with loved ones, young and old. Future goals include developing a support program to help start Legacy Societies in congregations or re-energize and rebuild them, and to provide online, easy-to-use guides and resources to build strong Planned Giving Ministries in individual congregations.

Planned Giving as a ministry is important for both laity and clergy and the Planned Giving Ministry has a vision that is amazing and exciting. We are inviting others into sharing our vision and investing the resources that God has given us—action, prayers and treasure.
**Diocesan Pilgrimage to the Holy Land 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. Gail Wheatley, open to all congregations in the Diocese of Olympia. 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, stthomason@saintmarks.org.

**LEARN MORE:** [saintmarks.org/pilgrimage](http://saintmarks.org/pilgrimage).