



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE NINTH SUNDAY AFTER PENTECOST

July 25, 2021 ♦ 9:00 AM

Mutual Ministry Goals Meeting #3:

Innovative Intergenerational Community

TODAY, SUNDAY, JULY 25, 2 P.M., VIA ZOOM

Every member of this community is encouraged to participate in the third of four conversations, with the goal of putting our newly-adopted Mutual Ministry Goals into practice. Find the complete schedule and links to join at: saintmarks.org/events

Cathedral Yoga Resumes This Monday

Cathedral Yoga will resume in-person in the sacred space of the cathedral nave tomorrow, Monday, July 26, and then be offered every Monday. A gentle practice suitable for everyone; pay what you can. saintmarks.org/yoga

New Podcast Series:

Cathedral Conversations about Race

EPISODE 1 NOW AVAILABLE

All are encouraged to listen as Cara Peterson and Michael Perera speak with BIPOC members of Saint Mark's about their personal faith journeys, and their experiences of being a BIPOC person in this particular community. saintmarks.org/podcast

Ministry Opportunities

The cathedral's Flower Ministry is seeking new members for this fun and creative group, which adds so much beauty to our community's worship—email flowers@saintmarks.org. Cathedral Office Volunteers provide a welcoming face at the reception desk, and play an indispensable role in the cathedral's daily functioning—email jpannell@saintmarks.org.

Funeral Announcements

The funeral of Susan Spangler (niece of Stuart Ainsley) will be offered **Saturday, August 7, at 11 a.m.** The funeral of Sandra Smith will be offered **Saturday, August 28, at 2 p.m.** These services will be livestreamed.

The Women's Compline Choir

TONIGHT, SUNDAY, JULY 25, 9:30 P.M.

Join via live radio broadcast or livestream. (Compline will once again be open to all without registration on Sunday, August 22.) saintmarks.org/compline

Learn much more about cathedral offerings,
and sign up to cathedral email lists, at:

saintmarks.org/newsletter

Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of the Duwamish Tribe.

Welcome to Saint Mark's Cathedral's service of worship. Wherever you are on your spiritual journey, you are welcome here!

Signs in the nave indicate the distanced and undistanced sections. The distanced section on south side is for unvaccinated persons and any vaccinated persons who would like to remain masked and distanced. The undistanced sections are for vaccinated persons who may choose to remove their mask and sit undistanced with others. Hospitality ministers are available during the liturgy should you have any questions

or concerns. Hearing assist devices are temporarily unavailable; we apologize for the inconvenience.

If you are new to Saint Mark's and would like to learn more, please consider completing a newcomer form, found inside the hymnals found at your seat or in pew racks, or at saintmarks.org/newcomers or simply contact one of the clergy. Grace and peace to you!



A brief organ voluntary offered a few minutes before the hour invites all into quiet prayer and preparation.

PRELUDE Two settings on *Wer nur den lieben Gott lässt walten*
[Tune of Hymn 635, "If thou but trust in God to guide thee"]

First setting, BWV 642

J.S. Bach (1685 – 1750)

Second setting

Mark Fax (1911 – 1974)

LAND ACKNOWLEDGMENT

The Assembly speaks aloud the text in boldface.

THE ENTRANCE RITE

All stand, as able.

HYMN 455 O love of God ♦ The Hymnal 1982 #455

TUNE: Dunedin

OPENING ACCLAMATION

Enriching Our Worship 1, p. 50

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

COLLECT FOR PURITY

The Book of Common Prayer, p. 355

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

GLORIA IN EXCELSIS ♦ sung by all

John Rutter (b. 1945)

Organ: Everyone:
Glory to God in the highest, and peace to God's people on earth. Lord God, heav'nly
King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we praise you for your glo-ry.
Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a - way the sin of the
world: have mer-cy on us; you are seat-ed at the right hand of the Fa-ther: re - ceive our prayer. For
you a - lone are the Ho-ly One, you a - lone are the Lord, you a - lone are the Most High,
Je - sus Christ, with the Ho - ly Spi - rit, in the glo-ry of God the Fa - ther. A - - men.

©1972 Oxford University Press

COLLECT OF THE DAY Proper 12

The Book of Common Prayer, p. 231

God be with you.

And also with you.

Let us pray.

O GOD, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

READING 2 Samuel 11:1-15

IN THE SPRING of the year, the time when kings go out to battle, David sent Joab with his officers and all Israel with him; they ravaged the Ammonites, and besieged Rabbah. But David remained at Jerusalem.

It happened, late one afternoon, when David rose from his couch and was walking about on the roof of the king's house, that he saw from the roof a woman bathing; the woman was very beautiful. David sent someone to inquire about the woman. It was reported, "This is Bathsheba daughter of Eliam, the wife of Uriah the Hittite." So David sent messengers to get her, and she came to him, and he lay with her. (Now she was purifying herself after her period.) Then she returned to her house. The woman conceived; and she sent and told David, "I am pregnant."

So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David. When Uriah came to him, David asked how Joab and the people fared, and how the war was going. Then David said to Uriah, "Go down to your house, and wash your feet." Uriah went out of the king's house, and there followed him a present from the king. But Uriah slept at the entrance of the king's house with all the servants of

his lord, and did not go down to his house. When they told David, "Uriah did not go down to his house," David said to Uriah, "You have just come from a journey. Why did you not go down to your house?" Uriah said to David, "The ark and Israel and Judah remain in booths; and my lord Joab and the servants of my lord are camping in the open field; shall I then go to my house, to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do such a thing." Then David said to Uriah, "Remain here today also, and tomorrow I will send you back." So Uriah remained in Jerusalem that day. On the next day, David invited him to eat and drink in his presence and made him drunk; and in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house.

In the morning David wrote a letter to Joab, and sent it by the hand of Uriah. In the letter he wrote, "Set Uriah in the forefront of the hardest fighting, and then draw back from him, so that he may be struck down and die."

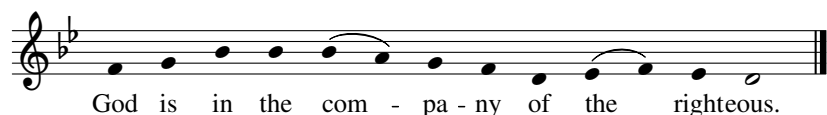
Hear what the Spirit is saying to God's people.

Thanks be to God.

PSALM Psalm 14

Plainsong

The cantor introduces the antiphon, all repeat it. The cantor sings the verses, all repeating the antiphon as indicated.



Dixit insipiens

THE fool has said in his heart, "There is no God."

All are corrupt and commit abominable acts; there is none who does any good.

The LORD looks down from heaven upon us all,

to see if there is any who is wise, if there is one who seeks after God.

Every one has proved faithless; all alike have turned bad;

there is none who does good; no, not one. **ANTIPHON**

Have they no knowledge, all those evildoers

who eat up my people like bread and do not call upon the LORD?

See how they tremble with fear, because God is in the company of the righteous.

Their aim is to confound the plans of the afflicted, but the LORD is their refuge. **ANTIPHON**

Oh, that Israel's deliverance would come out of Zion!

when the LORD restores the fortunes of his people, Jacob will rejoice and Israel be glad. **ANTIPHON**

READING *Ephesians 3:14-21*

IBOW my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

Hear what the Spirit is saying to God's people.

Thanks be to God.

All stand, as able.

GOSPEL ACCLAMATION

Plainchant Tone I.2

The cantor introduces the alleluias; all repeat them. The cantor chants the verse, and all respond with the alleluias.



Verse: A great prophet has risen among us. God has looked favorably on us!

THE HOLY GOSPEL *John 6:1-21*

The Holy Gospel of our Lord Jesus Christ according to John.
Glory to you, Lord Christ.

JESUS went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" He said this to test him, for he himself knew what he was going to do. Philip answered him, "Six months' wages would not buy enough bread for each of them to get a little." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish. But what are they among so many people?" Jesus said, "Make the people sit down." Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." So they gathered them up, and from the frag-

ments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world."

When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

When evening came, his disciples went down to the sea, got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. The sea became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified. But he said to them, "It is I; do not be afraid." Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

The Gospel of the Lord.

Praise to you, Lord Christ.

HOMILY

The Reverend Canon Walter B. A. Brownridge

All stand, as able.

THE NICENE CREED

Authorized for use by the 1997 General Convention

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit
and the Virgin Mary
and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;**

**he ascended into heaven
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead,
and the life of the world to come.**

Amen.

PRAYERS OF THE PEOPLE

After each petition:

Merciful God,
keep your planet and people in peace.

The Prayers of the People are adapted from Liturgies Honoring God in Creation, developed by the Standing Commission for Liturgy and Music of the Episcopal Church.

CONFESSION & ABSOLUTION

Enriching Our Worship 1, p. 56

Let us confess our sins to God.

Silence is kept. You are invited to stand or kneel for the confession.

God of all mercy,
**we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.**

**We repent of the evil that enslaves us,
the evil we have done, and the evil done on our behalf.**

**Forgive, restore, and strengthen us through our Savior Jesus Christ,
that we may abide in your love and serve only your will. Amen.**

The Presider pronounces God's forgiveness of our sins. All respond: Amen.

THE PEACE

The peace of the Lord be always with you.
And also with you.

All exchange a sign of peace, respecting others' desires for distance to be maintained.

THE LITURGY OF THE TABLE

OFFERTORY

An offering of money is received. Everyone participating in Saint Mark's Cathedral's worship at this time in any way is invited to make an offering as an expression of gratitude for God's generosity. Together, our gifts make possible this community of welcome, reconciliation and service. Due to COVID precautions, the offertory plates will not be passed at this time. All worshipping in person are invited to place their offering in baskets at the head of the aisles when you come to Communion.

Links to donate to Saint Mark's online are located on the livestream page. Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedralseattle>. If Venmo asks you for a four-digit code, enter **2076**.



You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle, WA 98102.

All stand, as able.

HYMN 761 All who hunger ♦ Wonder, Love, & Praise #761

TUNE: Holy Manna



1. All who hun - ger, ga - ther glad - ly; ho - ly man - na is our bread. Come from wil - der -
2. All who hun - ger, ne - ver stran - gers; seek - er, be a wel - come guest. Come from rest - less -
3. All who hun - ger, sing to - geth - er; Je - sus Christ is liv - ing bread. Come from lone - li -



ness and wan - d'ring. Here, in truth, we will be fed. You that yearn for days of full - ness,
ness and roam - ing. Here, in joy, we keep the feast. We that once were lost and scat - tered
ness and long - ing. Here, in peace, we have been led. Blest are those who from this ta - ble



all a - round us is our food. Taste and see the grace e - ter - nal. Taste and see that God is good.
in com - mu - nion's love have stood. Taste and see the grace e - ter - nal. Taste and see that God is good.
live their lives in gra - ti - tude. Taste and see the grace e - ter - nal. Taste and see that God is good.

WORDS: Sylvia G. Dunstan (1955-1993) © 1991, G.I.A. Publications, Inc.; MUSIC: from *The Southern Harmony*, 1835.

THE GREAT THANKSGIVING Eucharistic Prayer 1

Enriching Our Worship 1, p. 57

God be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks unto our Lord God.

It is right to give God thanks and praise.

It is truly right, and good and joyful,
to give you thanks, all-holy God,
source of life and fountain of mercy.
You have filled us and all creation with your blessing
and fed us with your constant love;
you have redeemed us in Jesus Christ

and knit us into one body.
Through your Spirit you replenish us
and call us to fullness of life.
Therefore, joining with Angels and Archangels
and with the faithful of every generation,
we lift our voices with all creation as we sing:

SANCTUS & BENEDICTUS

Peter R. Hallock (1924–2014)

The musical score is written on two staves. The first staff is labeled 'Organ:' and the second 'Everyone:'. The lyrics are written below the notes. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The lyrics are: Ho - ly, ho - ly, ho - ly Lord God_ of hosts. Hea-ven and earth are full of your glo - ry_ - Ho-san - na in__the high-est. Blest is the one who comes in the name of our God._ Ho - san - na in__the high-est.

Blessed are you, gracious God,
creator of the universe and giver of life.
You formed us in your own image
and called us to dwell in your infinite love.
You gave the world into our care
that we might be your faithful stewards
and show forth your bountiful grace.

But we failed to honor your image
in one another and in ourselves;
we would not see your goodness in the world around us;
and so we violated your creation,
abused one another,
and rejected your love.
Yet you never ceased to care for us,
and prepared the way of salvation for all people.

Through Abraham and Sarah
you called us into covenant with you.
You delivered us from slavery,
sustained us in the wilderness,
and raised up prophets
to renew your promise of salvation.
Then, in the fullness of time,
you sent your eternal Word,
made mortal flesh in Jesus.
Born into the human family,
and dwelling among us,
he revealed your glory.

Giving himself freely to death on the cross,
he triumphed over evil,
opening the way of freedom and life.

On the night before he died for us,
Our Savior Jesus Christ took bread,
and when he had given thanks to you,
he broke it, and gave it to his friends, and said:
“Take, eat: This is my Body which is given for you.
Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine,
and when he had given thanks,
he gave it to them, and said:

“Drink this, all of you:
This is my Blood of the new Covenant,
which is poured out for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

Remembering his death and resurrection,
we now present to you from your creation
this bread and this wine.
By your Holy Spirit may they be for us
the Body and Blood of our Savior Jesus Christ.
Grant that we who share these gifts
may be filled with the Holy Spirit
and live as Christ's Body in the world.
Bring us into the everlasting heritage
of your daughters and sons,
that with Mary, Mark, and all your saints,
past, present, and yet to come,
we may praise your Name for ever.

Through Christ and with Christ and in Christ,
in the unity of the Holy Spirit,
to you be honor, glory, and praise,
for ever and ever.

AMEN.

THE LORD'S PRAYER

Our Father in heaven, hallowed be your Name,
your kingdom come, your will be done,
on earth as in heaven.

Give us today our daily bread.

Forgive us our sins
as we forgive those who sin against us.

Save us from the time of trial,
and deliver us from evil.

For the kingdom, the power, and the glory are yours,
now and for ever. Amen.

In silence, the Presider breaks the consecrated bread.

FRACTION ANTHEM *The disciples knew the Lord Jesus*

Plainsong Mode 6

The cantor introduces the antiphon, all repeat it. The cantor sings the verse; all repeat the antiphon as indicated.



Verse: The bread which we break, alleluia, is the communion of the body of Christ. **ANTIPHON**

The Hymnal 1982 #S-167, ©1971 Mason Martens

INVITATION TO COMMUNION

The Gifts of God for the People of God.

All may be seated for the time of Communion.

All seeking God are welcome at Christ's Table.

Please follow the directions of the Liturgical Ministers. Wafers are distributed by priests at standing stations at the head of three aisles. Before receiving a wafer, please sanitize your hands. The priest will place the wafer into your outstretched palm taking care not to touch your hand.

- ◆ *If you prefer a gluten-free wafer, simply ask the priest for one at the time of Communion.*
- ◆ *Communion is currently being offered in one kind. The full grace of the sacrament is received with only the bread.*

HYMN 51 *We the Lord's people* ◆ *The Hymnal 1982 #51*

TUNE: *Decatur Place*

All stand, as able.

SENDING OF EUCHARISTIC VISITORS

On some Sundays, ministers take Holy Communion to sick or housebound members of the community.

One body are we.

For though many, we share one bread and one cup.

Go in peace, bearing holy gifts for holy people.

POSTCOMMUNION PRAYER

Enriching Our Worship 1, p. 69

God of abundance,

you have fed us with the bread of life and cup of salvation;

you have united us with Christ and one another;

and you have made us one with all your people in heaven and on earth.

Now send us forth in the power of your Spirit,

that we may proclaim your redeeming love to the world

and continue for ever in the risen life of Christ our Savior. Amen.

BLESSING *The Presider asks God's blessing on the Assembly. All respond: Amen.*

HYMN 449 *O love, how deep [stanzas 1, 3, & 6] ♦ The Hymnal 1982 #449*

TUNE: Deo gracias

DISMISSAL *The Deacon dismisses the Assembly. The Assembly responds: Thanks be to God.*

VOLUNTARY *March in D*

Elizabeth Turner (1700?-1756)



MINISTERS OF THE LITURGY

PRESIDER

The Very Reverend Canon Jennifer King Daugherty

PREACHER

The Reverend Canon Walter B. A. Brownridge

ASSISTING PRIESTS

The Very Reverend Steven L. Thomason

DEACON

The Reverend Emily Austin

ASSISTING LAY MINISTER

Lynne Markova

CRUCIFER

Ray Miller

LECTORS

Eliza Davidson

Barbara Zito

INTERCESSOR

Maris Olsen

ALTAR GUILD

Sue Tait

HOSPITALITY MINISTERS

Eliza Davidson

Susan Knirk

Liz Shea

Randy Urmston

LAND ACKNOWLEDGEMENT

Peter McClung

MUSICIANS

William Tollefson, *cantor*

John Stuntebeck, *organist*

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SOUND BOARD

Michael Perera



Wherever you are on your spiritual journey, you are welcome here.

WEEKDAY SERVICES

Find Zoom links at saintmarks.org/prayer.

MONDAY–FRIDAY, 6:30 P.M.

Daily Evening Prayer

in person in Thomsen Chapel Tuesdays only, starting August 5, 2021
Mon. & Wed.–Fri.: online via Zoom.

MONDAY, 6:30 P.M.

Cathedral Yoga in person in the cathedral nave starting July 26, 2021

WEDNESDAY, 8:30 A.M.

Morning Prayer

online only via Zoom

THURSDAY, 7 A.M.

Holy Eucharist in person in Thomsen Chapel, 1st and 3rd Thursdays only
Morning Prayer online via Zoom
2nd, 4th & 5th Thursdays

CATHEDRAL OFFICE HOURS

MONDAY–FRIDAY, 9 A.M.–4:30 P.M.

The main number is 206.323.0300, or email info@saintmarks.org.

CATHEDRAL STAFF & LEADERSHIP

- Adam Conley, Seattle Service Corps Director aconley@saintmarks.org
- Christopher Brown, Event Support & Facilities Associate cbrown@saintmarks.org
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- Stephen Eddy, Bookkeeper & Scheduler seddy@saintmarks.org
- Steve Thomason, Dean & Rector sthomason@saintmarks.org

2021–2022 VESTRY

Dean & Rector: The Very Rev. Steven L. Thomason; Bishop’s Representative: The Rev. Canon Arienne Davison; Senior Warden: Peter McClung; Junior Wardens: Clara Berg and Walter Stuteville; Kristen Austin, Carmen Brady, James Buskirk, Scott Kovacs, Emily Meeks, Kathy Minsch, Marjorie Ringness, Chris Rigos, Robert Stevens. Diocesan Members: Katie Prettyman, Micah Kurtz, and Karla Koon Chancellor: Re Knack; Clerk: Barbara Erickson; Treasurer: Phil Lloyd

PASTORAL CARE

Do you or someone you know need urgent spiritual care? Please call the **24/7 Pastoral Care Hotline** at **206.755.2076**. An on-call chaplain will respond as quickly as they are able.

Clergy are available for individual pastoral appointments. To schedule an appointment, please call the main office at 206.323.0300.

You may make a donation to Saint Mark’s at any time using the Venmo mobile app. Scan the code or search for @SaintMarksCathedralSeattle

