



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE TENTH SUNDAY AFTER PENTECOST

August 1, 2021 ♦ 11:00 AM

New Mask Guidelines

Following guidance from King County and the CDC, masks are now *recommended but not required* for everyone while inside the cathedral building.

Return of the Bread Bakers Guild

Beginning today, the Bread Bakers Guild have resumed baking fresh bread in the cathedral kitchen for Holy Communion. To get involved, contact: info@saintmarks.org

In-Person Coffee Hour

Coffee and water (no food just yet) will now be available in “coffee corner” (the southeast corner of the nave) following the 9 and 11 a.m. services.

Newcomers' Coffee with Clergy

TODAY (FIRST SUNDAY OF THE MONTH), 12 P.M.

A special Zoom meeting is offered each month for newcomers, guests, and anyone who has questions about this cathedral community. Find the link at: saintmarks.org/newcomers

Community Labyrinth Walk

SUNDAY EVENINGS, 7-9:30 P.M. (COME ANY TIME.)

Members of the cathedral's labyrinth mintry will host an informal gathering on the outdoor labyrinth on Sunday nights while the weather is warm. Stay on to listen to the Compline broadcast at 9:30 if you wish.

Compline

EVERY SUNDAY AT 9:30 P.M.

A Seattle tradition since 1956, broadcast on KING 98.1 FM, and now livestreamed. Compline reopens to the public on August 22: saintmarks.org/compline

Cathedral Yoga on Monday

EVERY MONDAY, 6:30 P.M., IN THE CATHEDRAL NAVE

The August 2 class features the return of beloved teacher and community member Wendy Townsend. saintmarks.org/yoga

Evening Prayer In Person on Tuesdays

TUESDAYS, 6:30 P.M., IN THOMSEN CHAPEL

Starting this week, the cathedral service of daily Evening Prayer returns to Thomsen Chapel *on Tuesdays only*. On other weekdays, the service is still offered online via Zoom. saintmarks.org/prayer

Funeral Announcements

The funeral of Susan Spangler (niece of Stuart Ainsley) will be offered **this 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.

Cathedral Conversations about Race

Episode 2 is now available: saintmarks.org/podcast

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!

For those joining from home, you are encouraged to participate fully—sing the hymns heartily, speak the prayers

intentionally, and engage physically by sitting and standing as a form of "body prayer."

For those gathering in the cathedral, know that many more are gathering with you by livestream. 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 now available; simply ask a hospitality minister.

If you are new to Saint Mark's and would like to learn more, please consider completing a newcomer form, visit saintmarks.org/newcomers or simply contact one of the clergy. Grace and peace to you!



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

PRELUDE Two Élevations (vi & v) from 10 Pièces pour orgue

Théodore Dubois (1837-1924)

LAND ACKNOWLEDGMENT

The Assembly speaks aloud the text in boldface.

THE ENTRANCE RITE

All stand, as able.

ENTRANCE HYMN *O day of radiant gladness* ♦ sung by all

TUNE: *Es flog ein kleins Waldvögelein*

1. O day of ra - diant glad - ness, O day of joy and light, O balm of care and
2. This day at the cre - a - tion, the light first had its birth; this day for our sal -
3. This day, God's peo - ple meet - ing, his Ho - ly Scrip - ture hear; his liv - ing pre - sence
4. That light our hope sus - tain - ing, we walk the pil - grim way, at length our rest at -

sad - ness, most beau - ti - ful, most bright; this day the high and low - ly, through
va - tion Christ rose from depths of earth; this day our Lord vic - to - rious the
greet - ing, through Bread and Wine made near. We jour - ney on, be - liev - ing, re -
tain - ing, our end - less Sab - bath day. We sing to thee our prais - es, O

a - ges joined in tune, sing "Ho - ly, ho - ly, ho - ly" to the great God Tri - une.
Spi - rit sent from heaven, and thus this day most glo - rious a tri - ple light was given
newed with heaven - ly might, from grace more grace re - ceiv - ing on this blest day of light.
Fa - ther, Spi - rit, Son; the Church her voice up - rais - es to thee, blest Three in One.

The Hymnal 1982 #48, WORDS: Sts. 1-2, Christopher Wordsworth (1807-1885), alt.; st. 3, Charles P. Price (1920-1999); st. 4, *Hymnal 1982*; public domain;
MUSIC: German folk song; harm. George Ratcliffe Woodward (1848-1934), public domain.

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.---

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COLLECT OF THE DAY *Proper 13*

The Book of Common Prayer, p. 232

God be with you.

And also with you.

Let us pray.

LET your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; 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 11:26–12:13a

WHEN the wife of Uriah heard that her husband was dead, she made lamentation for him. When the mourning was over, David sent and brought her to his house, and she became his wife, and bore him a son.

But the thing that David had done displeased the LORD, and the LORD sent Nathan to David. He came to him, and said to him, “There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing but one little ewe lamb, which he had bought. He brought it up, and it grew up with him and with his children; it used to eat of his meager fare, and drink from his cup, and lie in his bosom, and it was like a daughter to him. Now there came a traveler to the rich man, and he was loath to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man’s lamb, and prepared that for the guest who had come to him.” Then David’s anger was greatly kindled against the man. He said to Nathan, “As the Lord lives, the man who has done this deserves to die; he shall restore the lamb fourfold, because he did this thing, and because he had no pity.”

Nathan said to David, “You are the man! Thus says the LORD, the God of Israel: I anointed you king over Israel, and I rescued you from the hand of Saul; I gave you your master’s house, and your master’s wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have added as much more. Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your wife, and have killed him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, for you have despised me, and have taken the wife of Uriah the Hittite to be your wife. Thus says the LORD: I will raise up trouble against you from within your own house; and I will take your wives before your eyes, and give them to your neighbor, and he shall lie with your wives in the sight of this very sun. For you did it secretly; but I will do this thing before all Israel, and before the sun.” David said to Nathan, “I have sinned against the LORD.”

Hear what the Spirit is saying to God’s people.
Thanks be to God.

PSALM Psalm 51:1–13

Peter R. Hallock (1924-2014)

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

Organ: 7
Everyone: 3
Have mercy on me, O God, according to your loving kindness

Miserere mei, Deus

HAVE mercy on me, O God, according to your loving-kindness;
in your great compassion blot out my offenses.

Wash me through and through from my wickedness and cleanse me from my sin.

For I know my transgressions, and my sin is ever before me. **ANTIPHON**

Against you only have I sinned and done what is evil in your sight.

And so you are justified when you speak and upright in your judgment. **ANTIPHON**

Indeed, I have been wicked from my birth, a sinner from my mother’s womb.

For behold, you look for truth deep within me,

and will make me understand wisdom secretly. **ANTIPHON**

Purge me from my sin, and I shall be pure; wash me, and I shall be clean indeed.

Make me hear of joy and gladness, that the body you have broken may rejoice. **ANTIPHON**

Hide your face from my sins and blot out all my iniquities.

Create in me a clean heart, O God, and renew a right spirit within me. **ANTIPHON**

Cast me not away from your presence and take not your holy Spirit from me.

Give me the joy of your saving help again and sustain me with your bountiful Spirit. **ANTIPHON**

READING *Ephesians 4:1-16*

IHEREFORE, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. But each of us was given grace according to the measure of Christ's gift. Therefore it is said,

“When he ascended on high
he made captivity itself a captive;
he gave gifts to his people.”

(When it says, “He ascended,” what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above

all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love..

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: One does not live by bread alone, but by every word that comes from the mouth of God.

THE HOLY GOSPEL *John 6:24-35*

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

THE next day, when the people who remained after the feeding of the five thousand saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus.

When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” Jesus answered them, “Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.” Then they said to him, “What must we do to perform the works of God?” Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” So they said to him, “What sign are

you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.” They said to him, “Sir, give us this bread always.”

Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.”

The Gospel of the Lord.

Praise to you, Lord Christ.

HOMILY

The Reverend Canon Nancy Ross

All stand, as able.

THE NICENE CREED

The Book of Common Prayer, p. 358

**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:
by the power of the Holy Spirit
he became incarnate
from the Virgin Mary;
and was made man.**

**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 and the Son.
With the Father and the Son he is worshiped and glorified.
He 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.**

Today's Prayers of the People and Confession are adapted from Prayers Honoring God in Creation, developed by the Standing Commission for Liturgy and Music of the General Convention of the Episcopal Church.

PRAYERS OF THE PEOPLE

After each petition:

**God, giver of life,
hear our prayer.**

CONFESSION & ABSOLUTION

Prayers Honoring God in Creation, adapt.

Let us confess our sins against God and God's creation.

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

**God of compassion, have mercy upon us.
Heal our relationship with all creation.
Forgive us for our mistreatment and neglect of the creatures who share the earth with us.
We are truly sorry and we humbly repent for the harm we have done,
and for what we have left undone.
Fill us with your Spirit, that we may care for one another and for all creatures,
according to your will and in the fullness of your love;
through Jesus Christ our Redeemer. Amen..**

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

THE PEACE

**The peace of Christ be always with you.
And also with you.**

*Those in the nave exchange a sign of peace, respecting others' desires for distance to be maintained.
Those participating from home are invited to take a moment at this point in the service to text or email someone with whom you would like to share the peace of Christ.*

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.

ORGAN IMPROVISATION

All stand, as able.

THE GREAT THANKSGIVING Eucharistic Prayer 1

Enriching Our Worship 1, p. 57

Presider Assembly

God be with you. And al-so with you.

Presider Assembly

Lift up your hearts. We lift them to the Lord.

Presider Assembly

Let us give thanks to the Lord our 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 Simple Missa brevis

Peter R. Hallock (1924-2014)

Organ: Everyone:

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.



A - MEN.

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.



The dis - ci - ples — knew the Lord Je - sus in the break - ing — of the bread.

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

The Hymnal 1982 #8-167, ©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. Bread is distributed by priests at standing stations at the head of three aisles. Before receiving the bread, please sanitize your hands. The priest will place the bread 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.*

Those worshiping at home are invited to pray:

PRAYER AT THE TIME OF COMMUNION

from *Saint Augustine's Prayer Book* (Forward Movement, 2014)

O Christ, I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.

COMMUNION HYMN *O food to pilgrims given* ♦ *sung by all*

TUNE: *O Welt ich muss dich lassen*

1. O Food to pil - grims giv - en, O Bread of life from hea - ven, O Man - na from on high! We
2. O stream of love past tell - ing, O pur - est foun - tain, well - ing from out the Sa - vior's side! We
3. O Je - sus, by thee bid - den, we here a - dore thee, hid - den in forms of bread and wine. Grant

hun - ger; Lord, sup - ply us, nor thy de - lights de - ny us, whose hearts — to thee draw nigh.
faint with thirst; re - vive us, of thine a - bun - dance give us, and all — we need pro - vide.
when the veil is ris - en, we may be - hold, in hea - ven, thy coun - te - nance di - vine.

The Hymnal 1982 #309, WORDS: Latin 1661; tr. John Athelstan Laurie Riley (1858-1945), alt., by permission of Oxford University Press; MUSIC: present form of melody att. Heinrich Isaac (1450?-1517), alt.; harm. Johann Sebastian Bach (1685-1750); public domain.

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.*

CLOSING HYMN *Lord enthroned in heavenly splendor* ♦ *sung by all*

TUNE: *Bryn Calfaria*

1. Lord, en - throned in heav - en - ly splen - dor, first - be - got - ten from the dead. Thou a - lone, our strong de -
 2. Here our humbl - est hom - age pay we, here in lov - ing rev - erence bow; here for faith's dis - cern - ment
 5. Life - im - part - ing heav - en - ly Man - na, smit - ten Rock with stream - ing side, heav - en and earth with loud ho -

Al - le - lu - ia! Al - le - lu - ia! Al - le -

fend - er, lift - est up thy peo - ple's head.
 pray we, lest we fail to know thee now. Al - le - lu - ia! Al - le - lu - ia!
 san - na wor - ship thee, the Lamb who died.

lu - ia! —

Al - le - lu - ia! Je - us, true and liv - ing bread! Je - us, true and liv - ing bread!
 Thou art here, we ask not how. Thou art here, we ask not how.
 Risen, a - scend - ed, glo - ri - fied! Risen, a - scend - ed, glo - ri - fied!

The Hymnal 1982 #307 (stanzas 1, 2, & 5), WORDS: George Hugh Bourne (1840-1925), alt., public domain; MUSIC: melody William Owen (1813-1893); harm. Christian Hymns, 1977; public domain.

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

VOLUNTARY *Sortie-Fughetta (1x) from 10 Pièces pour orgue*

MINISTERS OF THE LITURGY

PRESIDER

The Reverend Mark Miller

PREACHER

The Reverend Canon Nancy Ross

ASSISTING CLERGY

The Reverend Canon
Jennifer King Daugherty

DEACON

The Reverend Earl Grout

ASSISTING LAY MINISTER

Lynne Markova

ALTAR GUILD

TBD

VERGER

Nancy Cleminshaw

CRUCIFER

K.O. LeSure

LECTORS

Colleen Boyns
George Pro

INTERCESSOR

John Weintraub

HOSPITALITY MINISTERS

Sharon Ferguson
Chris Rigos
Kathy Sodergren
TBD

LAND ACKNOWLEDGMENT

Chris Rigos

MUSICIANS

James Wilcox, *cantor*
John Stuntebeck, *organist*

SOUND BOARD

Michael Perera

VIDEOGRAPHY

Chris Brown

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*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*
Mon. & Wed.–Fri.: online via Zoom.

MONDAY, 6:30 P.M.

Cathedral Yoga in person in the cathedral nave

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 & Staff Support for 20s/30s Group* . . . aconley@saintmarks.org
Andrea Gradinaru, *Interim Sunday Morning Children's Ministry Coordinator* . . . agradinaru@saintmarks.org
Christopher Brown, *Event Support & Facilities Associate* cbrown@saintmarks.org
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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. *Diocesan Members:* Katie Prettyman, Micah Kurtz, and Karla Koon *Chancellor:* Re Knack; *Clerk:* Barbara Erickson; *Treasurer:* Phil Lloyd

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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 soon as they are able.

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

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