



THE WAY

THE NEWSLETTER OF
ST. MARK THE EVANGELIST
EPISCOPAL CHURCH

1612 WEST GENESEE ST.; SYRACUSE, NY; 13204
315-488-8511

February 2017

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Service Times:

Sundays: 8am (contemplative service) &
10 am Family service with childcare provided

Mission Statement:

The Church of St. Mark The Evangelist
is a community of faith
sharing the love of Jesus Christ with
one another and the world.

Immersed into the Love of God: Baptisms and the Church

In this month of January we will have baptized 5 people into the life of the Church (age 2 months old all the way to 36 years old):

Jack Omilanowich

Lily Mitchell

Nathaniel Mitchell

Chloe Mitchell

Julia Walters

Now I use the word “Church” with a capital “C” because they are not baptized into “St. Mark the Evangelist Episcopal Church” or The Episcopal Church” itself but into Christ’s One, Holy, Catholic, and Apostolic Church which made up of all those who have claimed Jesus Christ as Lord and Savior and have been baptized. All of us who are baptized They have been baptized, immersed, into the life, death, and resurrection of Jesus Christ so that all that belongs to Christ by right now belongs to them by grace. So, baptism begins a life of grace, a life



of discovering what it means to be loved by through Jesus Christ and how that life transforms those of us who are baptized. The role of the Church, past, present, and future, is to be a vital part of people discovering all that baptism promises and help the baptized grow in grace day after day and year after year. Baptism is a beginning.

The Church is greater than any local community, any local parish, any local gathering. It stretches into the past even into the birth of Israel and God’s choosing of a particular people, Israel, to make his name known throughout the world and it stretched into the far flung future of all those who will be resurrected and stand before Jesus Christ in worship and in praise. The Church is greater than our expression and yet we are part and parcel of that great movement of God into the world.

The Church is not brick and mortar for brick and mortar cannot breathe. The Church is not glass and wood for glass and wood does not have a heart. The Church is not a building for a building cannot love and care for another. We are the Church.

The construction materials of a church building are not holy. A Church building is holy only because people, everyday, regular people made out of flesh and blood, spirit and spit, gather to meet the living God in worship, in sacrament, and in one another. The Church is where God’s people meet God in both small and grand ways.

It is my hope that the hospitality and community that draws people to St. Mark the Evangelist also draws them to Christ Jesus and into an ever so deepening relationship with him. Because it is all about Jesus and sharing the good news of God in Christ with the world.

To be baptized is to be fully initiated by water and the Holy Spirit into Christ’s Body, the

church. God establishes an indissoluble bond with each person in baptism. In this sacrament, God adopts us, making us members of the church and inheritors of the Kingdom of God. In baptism we are made sharers in the new life of the Holy Spirit and the forgiveness of sins. Baptism is the foundation for all future church participation and ministry.

To be baptized to tell the story of God's love in Jesus Christ to the world. To tell the whole story of Jesus— about his life, death, resurrection, and ascension to the right hand of God. To tell the whole story of how Jesus matters in the here and now. To be baptized is to begin to tell the greatest story ever told-Father Adrian+.



STEWARDSHIP: Belonging to a Community

Being a cheerful giver begins with being cheerful in the giving of yourself. It is the realization that we belong to God and in Christ we all belong to one another. Communities of faith are meant to reveal that reality. People will distance themselves from one another based on who they voted for, their race, color, or creed; their economic status, their abundance of or lack of resources, or any host of things that people allow themselves to walk away from one another. The community that we are meant to express is the community of the Church, a community built upon God's love in Jesus Christ that is without end. In his book, **Reaching Out**, Henri Nouwen tells of a reunion with a former student, an experience that revealed to him the meaning of community: "It is the Christ in you, who recognizes the Christ in me...from now on, wherever you go, or wherever I go, all the ground between us will be holy ground."



"Maybe we need to define 'community.'"

During February, let us walk on holy ground, practicing the radical hospitality Jesus modeled. Starting with our most personal and intimate relationships and moving through expanding circles – of friends, relations, church family, co-workers, and others with whom we come in contact. During this 2nd month of the year let us tend to the quality of our interaction in these relationships using spiritual practices of forgiveness, reconciliation, justice, openness, honesty, hospitality, and the shaping of our parish around. We widen our circle, reaching out to unknown neighbors through our parish, the diocese of Central New York, and us- The Reverend Adrian A. Amaya.

Our relationship with each other is the criterion the world uses to judge whether our message is truthful - Christian community is the final apologetic-Francis Schaeffer.

What is the difference between Anglicanism and Roman Catholicism?

By the Rt. Reverend Pierre Whalon

In many respects, there are no differences between the two churches. They are both Christian churches, springing from the same ancient source as the Eastern Orthodox churches. As such, Anglicans (Episcopalians) and Roman Catholics read the Bible with not only the two Testaments but also the Apocrypha, those books of the Hebrew Bible written in Greek. Both churches recite the Nicene and Apostles' Creeds. Both administer Baptism and Confirmation and celebrate the Holy Communion as well as the four other sacramental rites of Reconciliation, Matrimony, Anointing of the Sick, and Holy Orders. Their clergy are ordained deacon first, then priest, unless they are called to be perpetual deacons. From the priests, bishops are chosen and consecrated by no fewer than three bishops belonging to a scrupulously conserved line of bishops that reaches back to the earliest church.

There are Roman Catholic and Anglican shrines to Mary. Some Anglicans pray the rosary. Both churches maintain calendars of saints, with special prayers and readings for their feast days. Both churches have orders of men and women religious, vowed celibates who live in monasteries and convents.

If you were to visit an Episcopal parish (they both use the term for a congregation) and then a Roman Catholic parish, you would observe many other similarities. In the United States, at least, the liturgies are almost identical, as are the customary vestments worn by the clergy and lay assisting ministers.

The differences are in the details, for the most part. These differences flow from one central issue: who is in authority? The Roman Catholic Church has over the centuries steadily increased the power and prestige of the Pope, the Bishop of Rome. When he vis-

its a country, it is to speak, not to listen. His bishops around the world act more as his prefects than as overseers of the regional Christian community. St Augustine's famous saying, *Roma locuta causa finita est* (*Rome has spoken and that settles the matter*) has never been more true than today.

Despite the attempts of Vatican II to create local synods at the diocesan and national levels, they serve still in a purely advisory capacity. No other body has any authority over the pope, either. For example, when Pope Paul VI issued the encyclical *Humanæ Vitæ* forbidding birth control, he ignored the recommendations of the commission he had appointed to advise him. The Vicar of Christ holds all the reins. Authority flows from him down and outward.

The churches of the Anglican Communion have resolutely sought to disperse that absolute authority among several places. A famous report on authority in Anglicanism spoke of this peculiarly Anglican view of authority, which flows, it says, from the edges to the center. Each Anglican Church belongs to the Anglican Communion because it is in communion with the Archbishop of Canterbury and seeks to up-



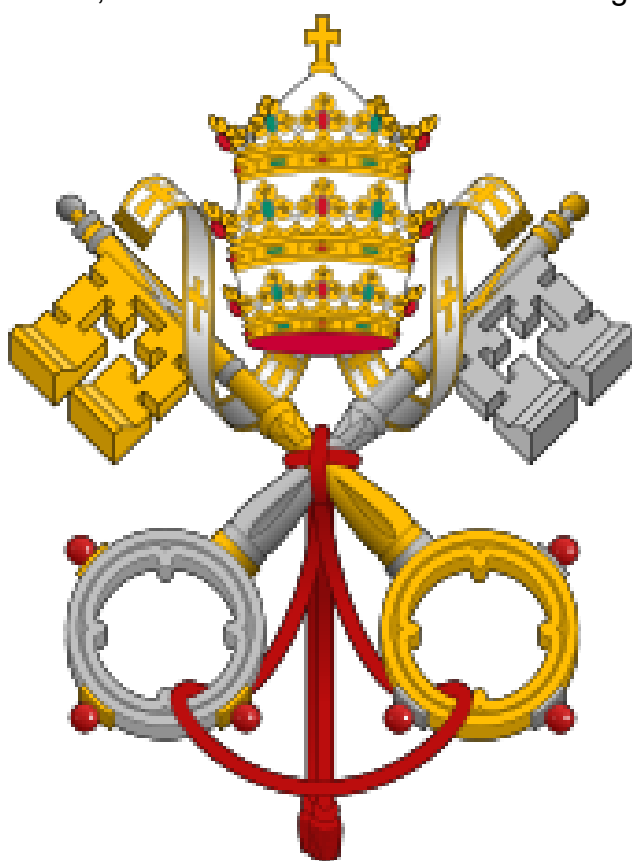
hold the catholic faith and reformed order inherited from the Church of England. Yet, each one is independent. The Archbishop has no legal authority outside of the Diocese of Canterbury. He serves as spiritual leader and symbol of unity.

The laity have real power at all levels of the Anglican churches (though with local variations). Anglicans look to their diocesan and national synods, conventions, councils, etc. of bishops, clergy and laity to interpret matters of faith and order. Unlike the Church of Rome, with its admirable clarity of decision-making, the Anglican churches are messy and often disagree with each other. For instance, some churches ordain women to all three orders of ministry. Many do not at all, and the Church of England ordains women to the diaconate and the priesthood and only very recently to the episcopate. Women bishops are now present at the Lambeth Conference held every 10 years. Yet, within the worldwide gathering of Anglican bishops there are those who reject the ordination of women in any form even though Lambeth may recommend it. This is because since the decisions of Lambeth have no authority other than as recommendations such bishops and the churches they serve and lead are not under duress to do so. Other issues of gender and orientation has also strained the relationships between Anglican churches as many parts of the Anglican Communion have welcomed all kinds of people into the faith while others have not. Much of this tension is due to differences in national, cultural, and local understandings which in turn shape the faith just as the faith shapes those understandings. When our life together is messy the clear lines of authority of the Roman Catholic Church can be quite tempting.

This 'messiness' means that Anglicans have greater latitude officially than Roman Catholics do both individually and in their dioceses and national churches. In general, the laity are expected to use the resources of the church, especially regular common worship, in developing a Christ-like character, and ability to reason morally. The different emphases present in Christianity find their adherents among Angli-

cans. Thus some Anglicans have elaborate liturgies modeled on medieval English worship. Others emphasize evangelistic preaching and relatively simple worship. Still others show the influence of the Pentecostal movement, or the iconography of the Eastern churches. Some Anglicans are mystic; others are intensely concerned with social justice. Moreover, each national church adapts the faith and order to its own culture.

Since Roman Catholics tie membership in their church to the person and authority of the pope, they do not ordinarily allow intercommunion. They do not recognize the validity of Anglican Orders, and so re-confirm and re-ordain Angli-



can converts. Anglicans on the other hand tend to practice open communion, and do not re-confirm or re-ordain Roman Catholic converts because they recognize Roman Orders as valid. The difference is being in communion with the pope for Roman Catholics, and for Anglicans, it is adhering to the catholic faith as it has been inherited from the earliest Christians. One permanent feature of Anglicanism has been seeking to restore the faith and order of

the primitive church. This is the principle of its reformation, while Rome's counter-reformation was to restore and enhance the medieval concept of papal authority.

In a document of the Anglican-Roman Catholic International Consultation (the ecumenical body devoted to helping the two churches come closer), entitled *The Gift of Authority*, Anglicans are asked to consider the role of the Bishop of Rome in the life of their churches while Roman Catholics are asked to begin to take seriously the collegiality of synods called for in Vatican II. Perhaps this too emphasizes in a nutshell the differences between these two churches, both branches of the early church, so close and yet so far.

Adapted from <http://anglicansonline.org/resources/essays/whalon/AngRC-diffEng.html>

What Does the Episcopal Shield Mean?

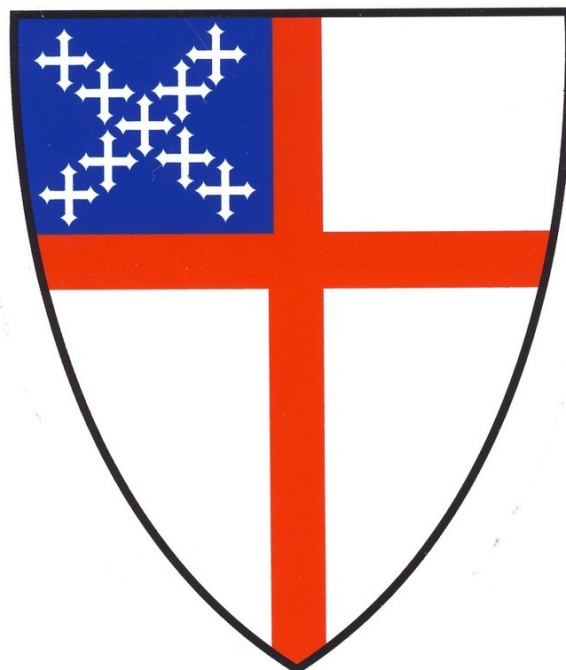
The shield was adopted by the General Convention of 1940 and is rich in symbolism. The red cross on a white field is the St. George Cross, an indicator of our link to the Church of England, the mother church of the Anglican Communion. The miniature crosses in the blue quadrant symbolize the nine original American Dioceses that met in Philadelphia in 1789 to adopt the constitution of the Protestant Episcopal Church in the United States of America. They are: Connecticut, Maryland, Massachusetts, Pennsylvania, New Jersey, New York, South Carolina, Virginia, and Delaware.

The outline of the miniature crosses is in the form of St. Andrew's Cross on a blue field in tribute to the Scottish church's role in ordaining the first American Bishop, Samuel Seabury, in 1784. The colors red, white and blue symbolize, respectively, (Red) the sacrifice of Christ

and Christian martyrs, (White) the purity of the Christian faith, and (Blue) the humanity of Christ received from the Virgin Mary. In duplicating the colors of the American flag, they also represent the Episcopal Church's standing as the U.S. branch of the Anglican Communion. This makes sense as many of the founders of this nation, including George Washington, were Episcopalians.

The Episcopal Church today remains a part of the Anglican Communion, the name for all those churches around the world which trace their origin to the church of England. As such, St. Mark the Evangelist is part of a worldwide denomination with more than 72 million members.

The Episcopal Church



Our Food \$en\$e Program is in its 3rd year at St Mark The Evangelist! For \$20.50 you can purchase a “package” of food worth \$30-\$35. There are other food items for purchase as well, and it’s completely up to you how much you order. Each month the menu changes. Why not take advantage of this really great opportunity today and stretch your grocery budget??

There are NO income requirements or restrictions, and we accept EBT as well as cash payments.

February Monthly Menu

MONTHLY PACKAGE:

- Pork Tenderloin, 2 lbs.(avg)
- Ground Beef, 1 lb.
- Breaded Fish Fillets, 1lb.
- Chicken Tenderloins, 1.5 lbs.
- Polish Sausage, 1 lb.
- Cheddar Cheese, 8 oz.
- Chicken Pot Pie, 7 oz.
- Dbl Choc. Cookie Mix, 17.5 oz.
- Applesauce, 15 oz.
- Frozen Sliced Carrots, 16 oz.
- Fresh Produce
- Fresh Produce

PLEASE READ:

We cannot hold food for you after the scheduled pick-up time. If there is a conflict, you may have someone else pick up your food for you. If you have any questions, please ask the volunteers when you sign up.

There are NO refunds or exchanges. Any food NOT picked up on February 22 will become a donation.

February Specials:

Stuffed Chicken Breasts: 2 lbs. for \$7.75 - The chicken breasts are stuffed with apples and cranberries.

Meatloaf: 2 lbs. for \$6.00 - The meatloaf is a traditional meatloaf made with 100% ground beef.

American Cheese: 5 lbs. for \$11.00 - The sliced American cheese is not individually wrapped.

Popcorn Chicken: 10 lbs. for \$15.00 - The popcorn chicken is breaded and fully-cooked.

Pork Roast: 2 lbs. for \$7.50 - The pork roast is boneless and weighs 2 lbs. per special.

Onion Rings: 2.5 lbs. for \$5.50 - The onion rings are ready to cook and can be used in the oven or fryer.

Macaroni & Cheese: 6 lbs. for \$11.50 - The macaroni & cheese is a family-sized Stouffers’ product.

What is Food \$en\$e??

What is it? Food \$en\$e offers the opportunity to stretch your food budget by purchasing quality food at a discount.

Who is eligible? EVERYONE is eligible to purchase food from Food \$en\$e. No donated food is used in this program. It’s a buying club -- so there is no income requirement.

How does it work? It’s Simple. Order and pay in advance at our site. **Cost is \$20.50** per unit. Multiple units may be purchased, and/or single specials -- YOU choose!

Cash or EBT are accepted. No checks. (EBT customers must bring card and sign a voucher).

When can I sign up?

**Sunday, February 5 & 12
10-12**

**Saturday February 11
10:30-12:30**

**Thursday, February 2
4-6**

PICK UP: Feb 22 12pm-2pm

MINISTRY SCHEDULE FOR THE MONTH OF:

FEBRUARY 2017

	<u>5</u>	<u>12</u>	<u>19</u>	<u>26</u>
LECTORS	Jim O. Bob O. Warren	Pat Kathy Sally	Ethel Adam Forrest	Alex A Alex E Bob K
CHALICE BEARER	Ethel Nancy	Carol Dana	Pat Tommy	Jim M Jim O
GREETER	Phyllis Sally	Barb Ernestine	Bob K Tommy	Carol Marie
USHER	Pat Tommy	Jim M Jackie	Carol Gary N	Pat Tommy
PRESENTER OF THE GIFTS	Kim Betty	Gary N Forrest	Barb Ernestine	Ethel Sally
ALTAR ASSISTANT	Alex	Phyllis	Gary N	Tommy
ACOLYTES	Adam Tate Noah	Alex A Marie Hendrik	Noah Adam A Tate	Stefania Alex A Hendrik
V.P.O.D.	Phyllis	Jim M	Gary S	Barry
ALTAR GUILD	Team D	Team A	Team B	Team C

Threatened by Terrorists, Nine Monks Made an Amazing Decision

What type of reaction will their thought-provoking response stir in you?

Jeffrey Overstreet/ December 23, 2016

From Christianity Today

Last week, I opened my email to continue a conversation about the new Star Wars movie, and I was immediately derailed by “breaking news” about deadly violence. And then another headline appeared, informing me that American leaders were quickly condemning the violence.

My plans to discuss Rogue One suddenly seemed so... trivial. So I scanned the official statement:

“ISIS and other Islamist terrorists continually slaughter Christians in their communities and places of worship as part of their global jihad. These terrorists ... must be eradicated from the face of the earth.”

On another occasion, I might have indulged the same impulse and said, “Eradicate our enemies!”

But a haunting gallery of faces appeared in my mind’s eye: Nine soft-spoken monks, gathered around a table in prayer, seeking God’s guidance. Back in 1996, in the Atlas mountains of Algeria, the French Trappist monks of Tibhirine offered a response to violent Islamic extremists. And what they did stays with me, challenging me to search my heart and ask what Christ would require of me if ISIS advanced on my home.

To be more precise, these faces I see are actually just actors from the 2010 feature

film **Of Gods and Men**. It’s a film that has made a lasting impression on me, altering the way I think about Christian responses to terrorism. And it isn’t just any “Christian movie.” It has a 92 percent positive rating at Rotten Tomatoes, and it won a long list of film festival awards, including the Grand Prize and the Ecumenical Prize from the 2010 Cannes Film Festival. I’m confident it will make an impression on you, too.

Of Gods and Men follows the true story of monks who were serving Algerian villagers in a variety of ways when intolerant Islamic extremists decided to drive them out. Assembling in the Monastery of Our Lady of Atlas, they were faced with a decision most of us cannot imagine: to abandon the people they served (who were, in fact, Muslims); to take up arms to defend their neighbors from oppression; or to leave the region and make a difference somewhere else in the world.

Director Xavier Beauvois isn’t interested in mythmaking or crowd-pleasing. He’s a professing atheist, but one profoundly fascinated by what these Christians chose to do. And he sticks to the well-documented truth about quiet, humble men who, loving a community of fearful people, served God not with heroic speeches or charisma, but with gentleness and generosity.

Last week, I introduced **Of Gods and Men** to my film class. (I have the privilege of teaching home-schooled high school students online, introducing them to films from around the world.) After we watched it, we wrestled with hard questions about how these monks chose to answer the threat of terrorism. Students were impressed with how these monks were more inclined to demonstrate their faith through action than words.

These monks are not heroes of the faith known for grand speeches. These men had unglamorous routines. They made honey. They fitted their neighbors with shoes. They treated their wounds and diseases. The conclusion of their story was abrupt and, for the rest of the world, offstage.

Film critic Roger Ebert was upset by the film's conclusion. He argued that the monks should have fled the village and served more people elsewhere.

One of my students, reading this, disagreed:

"I think Mr. Ebert is mistaken in this matter. ... Did Jesus leave when the Pharisees didn't want him around? Did Jesus leave when he was persecuted by the government? ... The monks modeled Jesus by staying. Jesus prayed, 'If it is possible, may this cup pass from me. Yet not as I will, but as you will.' The monks prayed the same thing."

He's right: These monks give us a startling

imitation of Christ. I cringed when I saw another Christian movie guide summarize ***Of Gods and Men*** as "a wake-up call" for the West that "contrasts the loving Christian mission and ministry of the monks with the mad cruelty of the Muslims." Such a summary suggests a failure of attention. These monks did not divide the world into "us" and "them." They recognized that some read the Qur'an as calling for peace, others for violence. (And haven't we seen the Bible used for both?)

And they were even ready to die for these non-Christian foreigners—just as Christ was willing to die for his enemies even as they crucified him. Rather than taking up arms, they opened them—Jeffrey Overstreet.



A Recipe You'll Love:

Lemon-Brown Butter Catfish with Crispy Smashed Potatoes & Creamed Spinach

COOK TIME: 35-45mins

MAKES: 4 Servings



4 Catfish Fillets

3 Cloves Garlic

1½ Pounds Spinach

1 Lemon

1 Pound Yukon Gold Potatoes

1 Bunch Thyme

3 Tablespoons All-Purpose Flour

3 Tablespoons Almonds

2 Tablespoons Butter

½ Cup Grated Parmesan Cheese

¼ Cup Sour Cream

This easy but sophisticated steakhouse-style entrée pays tribute to classic American flavors. The star of the dish is beautifully crisped catfish, topped with a delicious brown butter

sauce. Chopped almonds play off the nutty flavor of the sauce, while a bit of lemon juice gives it a burst of brightness—complemented by the comforting, woody depth of fresh thyme. For a pair of elegant sides, we're serving creamed spinach and Parmesan-topped potatoes, which we're boiling, smashing and browning to develop a creamy interior and crisp exterior.

1. Cook & smash the potatoes:

Wash and dry the fresh produce. Heat a large pot of salted water to boiling on high. Once boiling, add the potatoes and cook 18 to 20 minutes, or until just tender when pierced with a fork. Drain thoroughly and transfer to a clean, dry work surface. When cool enough to handle, using the flat side of your knife, carefully smash each cooked potato once to flatten. Wipe out the pot.

2. Prepare the ingredients:

While the potatoes cook, pick the thyme leaves off the stems; discard the stems. Roughly chop the almonds. Quarter and deseed the lemon. Peel and finely chop the garlic.

3. Cook & drain the spinach:

While the potatoes continue to cook, in a large pan (nonstick, if you have one), heat 2 teaspoons of olive oil on medium-high until hot. Working in batches, add the spinach; season with salt and pepper. Cook, stirring occasionally, 2 to 3 minutes per batch, or until wilted. Transfer to a strainer; hold or rest the strainer over a bowl. Using a spoon, press down on the cooked spinach to release as much liquid as possible; discard the liquid. Transfer the drained spinach to a cutting board; finely chop. Wipe out the pan.

4. Brown the potatoes:

In the same pan, heat 1 tablespoon of olive oil on medium-high until hot. Add the smashed potatoes in a single layer; season with salt and

pepper. Cook 3 to 5 minutes on the first side, or until browned. Flip and cook 2 to 3 minutes, or until browned and crispy. Transfer to a plate; immediately top with half the cheese. Set aside in a warm place. Wipe out the pan.

5. Cook the catfish & make the sauce:

Place the flour on a plate. Pat the catfish fillets dry with paper towels; season on both



sides with salt and pepper. Coat 1 side of each seasoned fillet in the flour (tapping off any excess). Transfer to a plate. In the same pan, melt the butter on medium-high until hot. Add the fillets, coated sides down, and cook 3 to 5 minutes on the first side, or until browned. Flip and add the thyme, almonds and the juice of all 4 lemon wedges to the pan. Cook, occasionally spooning the sauce over the fillets, 2 to 3 minutes, or until the catfish is lightly browned and cooked through. Remove from heat.

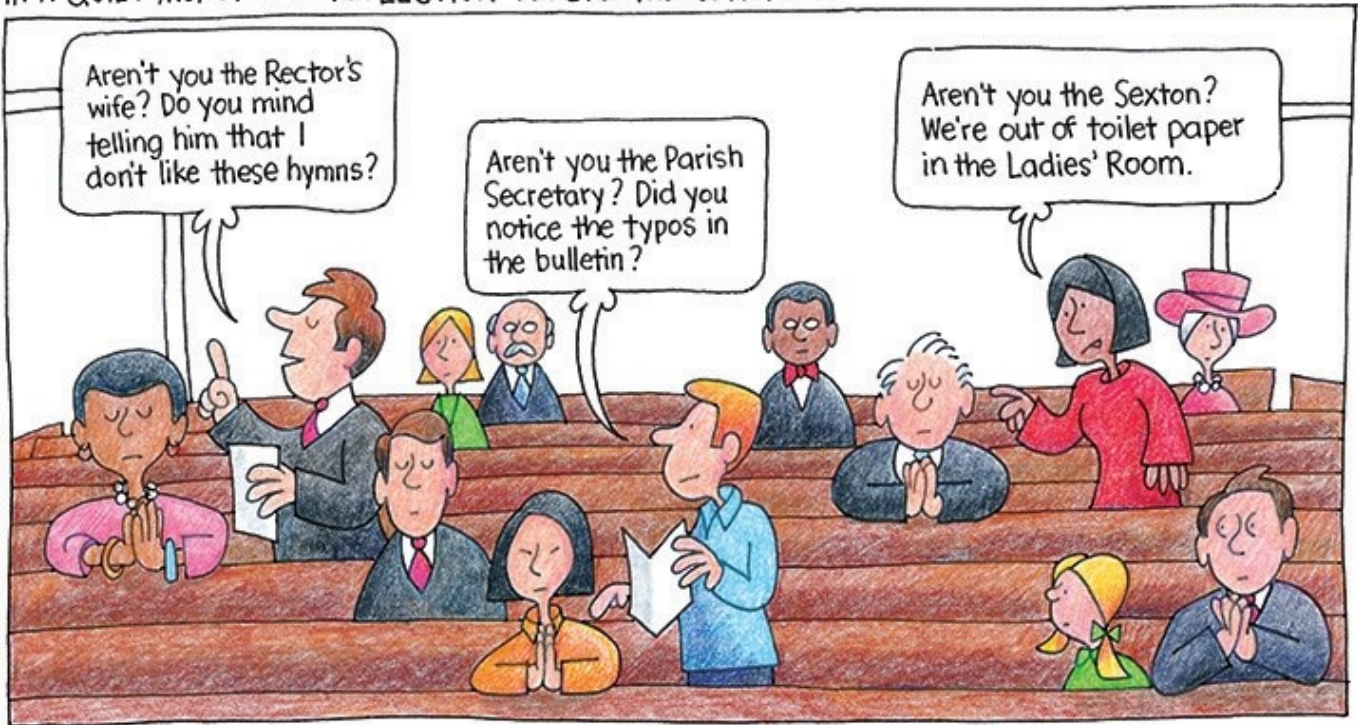


6. Make the creamed spinach & plate your dish:

While the catfish cooks, in the pot used to cook the potatoes, heat 2 teaspoons of olive oil on medium-high until hot. Add the garlic; cook, stirring occasionally, 30 seconds to 1 minute, or until fragrant. Add the chopped spinach, sour cream and 2 tablespoons of water; season with salt and pepper. Cook, stirring constantly, 30 seconds to 1 minute, or until heated through. Turn off the heat. Stir in the remaining cheese. Divide the creamed spinach, browned potatoes and cooked catfish fillets between 4 dishes. Top the fillets with a few spoonfuls of the sauce from the pan. Enjoy!



IN A QUIET MOMENT OF REFLECTION BEFORE THE SERVICE...





The whole church watched with nervous anticipation as the visitors sat where the Martins have sat for 42 years.



The Church of St. Mark the Evangelist
Vestry Meeting Minutes Monday Nov 14, 2016

Present: Father Adrian A. Amaya, Anna Amaya, Kathleen Phillips, Gary Smith, Gary Neddo, Nancy Morrison, Jim Oliver, Phyllis Honsinger, Tommy Marzynski. Clerk: Diana Jackson

- 1. Call to Order:** Meeting called to order by Father Amaya at 7:04pm
- 2. Opening Prayer:** Fr. Amaya led the Opening Prayer.
- 3. Minutes from June Meeting** -- October minutes were accepted with minor corrections.
- 4. Treasurer Report:** Accepted as presented
- 5. Business:**

GLMC/Paving of parking lot – Parking lot paving was completed and we are looking to finish some landscaping.

Church roof– Gary Neddo to contact Josall roofing to get any loose shingles secure before winter comes.

Diocese Convention update – Father Amaya and Gary Neddo updated the vestry on the Diocese convention and gave a quick info update on Bishop-Elect DeDe Duncan -Probe.

Budget Planning – Barry Guinn spoke briefly about how we are still looking to lower the budget. Gary Neddo is asking the vestry to come up with ideas on how the church can cut costs. Next Budget meeting is scheduled for Monday, Nov 21st.

Annual Thanksgiving Dinner – Sunday November 20th at 4pm in the parish hall.

Youth Group Mission Trip – Our youth group will team up with the youth group at St Peter's in Auburn for a week-long trip at the end of July.

Neighborhood Family night – December 18th – Possible neighborhood family night with cocoa and carols discussed.

5th Saturday Vestry meeting – Oct 29th. – Vestry discussed how the “Build it and they will come” method doesn't work. Looking for new ideas on how to reach the neighborhood.

- 6. Warden's Report** – Presented

- 7. Rector's Report – Presented
- 8. Closing Prayer was led by Fr. Amaya

Motion to Adjourn: A motion to adjourn the meeting was made Phyllis Honsinger, 2nd by Gary Smith. Adjourned 8:56pm

Next Vestry Meeting: Monday, Dec 19th, 7pm.



THE CHURCH KITCHEN

The Church of St. Mark the Evangelist
Vestry Meeting Minutes Monday Dec 12, 2016

Present: Father Adrian A. Amaya, Gary Smith, Gary Neddo, Nancy Morrison, Jim Oliver, Phyllis Honsinger, Jim Miller, Barry Guinn. Clerk: Diana Jackson

1. **Call to Order:** Meeting called to order by Father Amaya at 7:08pm
2. **Opening Prayer:** Fr. Amaya led the Opening Prayer.
3. **Minutes from November Meeting** – November minutes were accepted with minor corrections.
4. **Treasurer Report:** Presented
5. **Business:**

Clergy Housing Allowance – Was moved to the end of the meeting after the budget was discussed. **Barry Guinn motioned** to approve the amount indicated in the Clergy Housing Allowance letter received, and Gary Smith 2nd the motion. **Passed.**

Budget-- Budget projected in the amount of \$224,000. **Barry Guinn motioned** to pass the amount, Nancy Morrison 2nd the motion. **Passed.**

DePalmer House – Jim Miller and Barry Guinn to do annual Christmas shopping at Walmart Tuesday Dec 13, 2017.

Merrill Lynch – Discussed repayment from Merrill Lynch loan for driveway project.

Undercroft – Undercroft furnishings line items to be discussed at a later date.

6. **Warden's Report** – Presented
7. **Rector's Report** – Presented, with mention of 17 new faces in the pews in the past few weeks.
8. **Closing Prayer** was led by Fr. Amaya

Motion to Adjourn: A motion to adjourn the meeting was made Jim Miller, 2nd by Nancy Morrison. Adjourned 8:27pm

Next Vestry Meeting: Tuesday, Jan 17th, 2017 @ 7pm.

DANCE, DANCE, DANCE!

Buy your \$5.00 ticket and receive a free guest ticket to invite a friend to dance the night away on Saturday, February 11th the church will be having a dance party to help the Youth Group (EYC) raise money to support their mission trip this summer. So brush off your dancing shoes or just come and enjoy the music in the company of good friends.

See Gary W. Neddo after church to buy your tickets and let Father Amaya know your favorite songs so he can add them to the playlist.

Christmas Was In The Air At The Green Café (Undercroft)

On Saturday, December 10th Christmas was indeed in the air at the Green Café as members of the parish enjoyed the company of our neighbors as they came into shop at the Clothes Closet.

After their shopping experience they were invited to a cup of hot chocolate and something to eat while participating in the many Christmas activities that were going on all around them.

On the stage they could step back in time and hear the Nativity Story while sitting in front of a backdrop of Bethlehem. By the fire place they visited with Santa Claus and received a fresh baked cookie and stuffed animal. They could even have their picture taken with Santa for a very modest donation.

In the center of the room each person could make a tree decoration to proudly display on their Christmas tree. Each child could even purchase a small gift for their parents to place under their tree.

All children present were offered a free pair of mittens, a scarf and a winter coat to keep them safe and warm throughout the winter season and each family went home with a copy of the Christmas story.

Many thanks to all the people that came together to make Jesus and the joy of Christmas come to life for all those that enjoyed this wonderful event.





St Mark the Evangelist Episcopal Church
1612 W. Genesee Street Syracuse, NY 13204

TO:

