



THE WAY

THE NEWSLETTER OF
ST. MARK THE EVANGELIST EPISCOPAL CHURCH
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March/Lent 2017

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.

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Service Times

**Sundays: 8am
Contemplative
Service**

**Sunday: 10am
Family Service**

**Ash Wednesday– March 1st
12 Noon & 7pm @ St Mark's
3pm @ Brighton Towers**

I LOVE LENT- FATHER ADRIAN

I love Lent. It reminds me of what is truly true and what is really important. It reminds me that a life without God is simply a life of distractions and that a life with God roots me deeply into the earth and carries me into the hope of heaven and allows me to reach out far and wide to those who claim Jesus as Lord and Savior and to those who do not. Lent reminds me that I am a human being loved by God and called to a serious and devout life of holiness. Lent reminds me that I worship a loving and holy God who accepts me as I am and yet is not satisfied with where I am. Lent is a time for me to get real once again about who I truly am and who God truly is. The self-examination that Lent calls forth is so important to living an authentic life before God and others that without it is easy for me to grow spiritually fat and happy, self-satisfied, with my spiritual life and my relationship with God.

Some people truly dislike the focus on self-examination, the practice of self-denial, and the focus upon what it cost God to save us. I think sometimes we focus so much upon how much God truly loves us that we also forget how destructive to others we are and how self-destructive we can be.

None of us are as great, are as awesome, are as wonderful, are as good, or are as righteous, as we think we are. We are the one's along with the rest of humanity that add to the chaos that threatens all of us and no one is not guilty, not culpable. Even when we do some things with the best of intentions, sometimes things can go from bad to worse. We get angry, we get frustrated, we break our promises, we lose our minds, we speak ill of others, we gossip, we forget God, we live for ourselves and ourselves alone, and we are utterly selfish. Lent is about realizing that we are fragile beings in a dangerous universe and that all the people we know and all the people we meet are just as fragile as we are.

With that being true what does it mean that God, who is beyond imagination and utterly unknowable, would become just as fragile as we are and live in this dangerous universe. What kind of God makes this choice? What kind of God chooses life, death, and resurrection as the way to open heaven to us? There are things that I cannot unhear. Things that I cannot unsay. Things that I cannot unsee. Things that I cannot undo. There are things that I cannot restore or redeem or redo. Things for which I cannot make amends or things that I cannot take back. Live long enough and you will have a list of things like this made up of small and great failures, mistakes, evils, and sins. Hence, grace.

Grace is the unmerited favor of God. It cannot be earned. It cannot be bought. It cannot be traded in the marketplace. Grace can only be received. Through the life, death, and resurrection of Jesus Christ all of us are offered grace. All that we can do is simply take hold of that grace and let it transform us from inside out; from the tops of our heads to the soles of our feet. When we accept Jesus Christ as Lord and Savior we receive grace; God's favor.



We receive grace when we are baptized and partake of the Holy Eucharist. We receive grace through the hearing and study of Scripture, the singing of hymns, and even through a sermon. We receive grace through one another. We receive grace after grace in ways and means too great to be counted. This received grace allows us to become in the here and now the people God has created us to be; revelations of mercy, courage, compassion, justice, and love. We are destined to be revelations of Jesus to the world. Each one of us is a gospel to be encountered-The Reverend Adrian A. Amaya.

A Lenten Meditation

By Jack Omilanowicz

Just being baptized one month ago as I write this article I have found that I have been asked this question over a dozen times from some of my friends and co-workers. With Ash Wednesday just around the corner I feel the question will be asked several more times. Coming originally from a Jewish and pagan background, I didn't know what would be a proper response to this question. So I have answered "I'm not sure yet, I have to do some thinking on that before I make a choice." So rather than jump to make any choice I felt it proper to research the history of Lent some. After a few hours of research here are some of the things that I found out.

If you look at scripture, Matthew 28:19-20 tells us that Jesus never commanded his apostles to observe Lent. Lent was never actually observed during the first century. It was not until A.D 325 when Lent was first addressed at the Council of Nicaea by the church in Rome. This council was called because the Emperor Constantine had officially recognized the church as the Roman Empire's religion. Even then, it was not until around A.D 360 before the Council of Laodicea officially commanded for Lent to be observed.

Another interesting fact that I learned is that Lent did not start out lasting 40 days; but was rather for a week or less. The focus was not strictly about fasting or abstaining; but more as a time to prepare for the Easter celebration. As history progresses little by little, more and more emphasis was put into fasting. As we progress to the fifth century rules regarding Lent and fasting became very strict. It was only from about the ninth century onward that these strict rules governing Lent were relaxed; where a greater emphasis was given to "penitential works" rather than fasting or abstinence.

Once I learned of this I started to look at what the bible tell us about fasting. I found that God did not design fasting as a tool for penance. (Isaiah 58:5-7) The whole tradition of fasting is to teach self-discipline and to humble one's



"LET'S EASE INTO THIS--I WANT YOU TO TRY FASTING BETWEEN MEALS."

self so as to draw closer to God. So even though Lent is not something that Jesus commanded the observance of Lent has become a tradition. I believe it is an excellent tradition that if observed for the right reasons can help us improve upon ourselves.

So when looking at what you want to give up during Lent, you should take a moment to look at your life to see where you are. Are you someone who only goes to church on Sunday and does not bother to pick up a bible during the week? Or are you someone who thinks that giving up soda or swearing is enough? A great way to rephrase what you are asking

yourself should be “What can you do to bring yourself closer to God during Lent?” One possible answer I have is to give up some of your idle time and pick up your Bible. Vow to read a chapter a day during the next 40 days. Again that is just one possible answer. Remember, let’s make the tradition of Lent a tradition that will fuel your spiritual growth and walk with Jesus. Lent is not about administering self-penance; it’s a time for growth and bringing yourself closer to God. Amen.

By Jack K. Omilanowicz
2/22/2017



TOP TEN THINGS YOU CAN TRY FOR THE LENTEN SEASON:

10. Try an electronic fast. Give up TV, Facebook, texting, tweeting, e-mail and all things electronic for one day every week. (Or every-day of Lent!) Use the time to read & pray. Learn about fasting. (Learn more about media fasts.)

9. Start a prayer rhythm. Each day of Lent pray for another person.

8. Go deeper into the Bible. Take an online course on the "I Am" sayings of Jesus. You can even download the You Bible app on your smartphone.

7. Forgive someone who doesn't deserve it (maybe even yourself.) Study a book on forgiveness, such as Forgiveness, the Passionate Journey: Nine Steps of Forgiving through Jesus Beatitudes by Flora Slosson Wuellner. See Amazon.com.

6. Give up soft drinks, fast food, tea or coffee. Let Juliana's Ice Cream Fast inspire you to give up some food or drink as a way to grow closer to God. Give the money you save to help folks in a different part of the world who are in crisis. Pick a current global issue and help change the world.

See <http://devozine.upperroom.org/spiritual-practices/ice-cream-fast/>

5. Create a daily quiet time. Spend 10 minutes a day in silence and prayer. Read a daily devotional for the season of Lent. See how it can help you add spiritual practice to your daily life beyond Lent.

4. Cultivate a life of gratitude. Write someone a thank you letter each week and be aware of how many people have helped you along the way. Learn more about spiritual practice of gratitude. Write thank you letters to people who add to the quality of your life.

3. Participate in a Lent Photo-a-Day practice and pray each day with your camera in your hand. Start praying.

2. Volunteer one hour or more each week with a local shelter, tutoring program, nursing home, prison ministry. Learn about the global issues and how you can help.

1. Pray for others you see as you walk as you walk to and from classes or drive to and from work. Download the Nimbus Prayer app and pray as you go through your day



Irish Dinner
to benefit
the EYC
Mission Trip
Reserve the Date
For the Dinner
Sunday, March
19th
6pm



STEWARDSHIP: Stewardship Is About Community

This March let all of us focus on being stewards in the household of God in a way that is intensely counter-cultural in significant ways. We live in a society where we are taught explicitly and implicitly that to be truly human is to be self-sufficient, independent, protective, competitive, acquisitive, accumulative, a consumer. If you pay money, you should get something. With enough money there is no limit to the satisfaction of our desires. Our spirit is nourished and our worth is measured by what we possess. What are the marks of this counter-culture called "the Church." I believe that is why I love bible studies, corporate worship, meals and other gatherings. All these gatherings involve people being with one another, talking and sharing. People actually spending time with one another has become counter cultural. We are interdependent and collaborative – we need each other, others need us. We share our blessings, our surplus, so each person has enough. In order for all to live, each limits accumulation. Money is just another resource to be allocated to ensure shalom; God's peace. Our spirit is nourished by living up to who God made us to be. Our worth is given by God. Churches have a unique ministry opportunity to liberate members to order their financial life according to their faith values. - The Reverend Adrian A. Amaya.



"Theologically, if they're over thirty...you're having fellowship...
If they're under thirty...you're hanging out."

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Christ's call to obedience is a call to be different, not conformist. Such a Church — joyful, obedient, loving, and free — will do more than please God: it will attract the world. It is when the Church evidently is the Church, and is living a supernatural life of love by the power of the Holy Spirit, that the world will believe-John Stott.

What is Shrove Tuesday?

What is Ash Wednesday?

What is Lent?



Shrove Tuesday occurs the first Tuesday before Ash Wednesday, (February 28th this year). It officially ends the season of Epiphany and is the vigil for the starting of Lent. It is also on this day that we burn the palms from the previous year's Palm Sunday liturgy so that the ashes of those same fronds will be used in this year's Ash Wednesday service (12pm and 6pm here at St. Mark the Evangelist and 3pm at Brighton Towers).

Traditionally viewed as a day of repentance, Shrove Tuesday has become the last day for celebration and feasting before the period of fasting required during the Lenten season. The name "Shrove Tuesday" is derived from the word "shrive", which means to confess and receive absolution. The name denotes a period of cleansing, wherein a person brings their lusts and appetites under subjection through abstinence and self-sacrifice.

The concept behind this practice is found in 1 Corinthians 9:27, where the Apostle Paul states: **"I buffet my body and make it my slave..."** Ironically, Shrove Tuesday has evolved into a day of frivolity and indulgence, during which people participate in as much

pleasure and self-gratification as they can before Lent begins.

Shrove Tuesday originated during the Middle Ages. As in contemporary times, food items like meats, fats, eggs, milk, and fish were regarded as restricted during Lent. To keep such food from being wasted, many families would have big feasts on Shrove Tuesday in order to consume those items that would inevitably become spoiled during the next forty days. The English tradition of eating pancakes on Shrove Tuesday came about as a way to use as much milk, fats, and eggs as possible before Ash Wednesday began. In France, the consumption of all fats and fatty foods on this day coined the name "Fat Tuesday" or Mardi Gras. We celebrate the English tradition here at St. Mark the Evangelist with a pancake and sausage supper at 6pm on Tuesday, February 28th. The meal is free but donations will be accepted to defray the cost.

Ash Wednesday derives its name from the practice of blessing ashes made from the burning of the palm branches blessed on the previous year's Palm Sunday. A priest or minister would take the ashes and make the sign of the cross upon the person's forehead while saying the words **"Remember that you are dust, and to dust you shall return."**

Ashes were used in ancient times to express grief. When Tamar was assaulted by her half-brother, **"she sprinkled ashes on her head, tore her robe, and with her face buried in her hands went away crying" (2 Samuel 13:19).** The gesture was also used to express sorrow for sins and faults. In Job 42:3–6, Job says to



God: **"I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."** The prophet Jeremiah calls for repentance by saying: **"O daughter of my people, gird on sackcloth, roll in the ashes"** (Jer. 6:26). The prophet Daniel recounted pleading to God: **"I turned to the Lord God, pleading in earnest prayer, with fasting, sackcloth and ashes"** (Daniel 9:3). Just prior to the New Testament period, the rebels fighting for Jewish independence, the Maccabees, prepared for battle using ashes: **"That day they fasted and wore sackcloth; they sprinkled ashes on their heads and tore their clothes"** (1 Maccabees 3:47; see also 4:39). Examples of the practice among Jews are found in several other books of the Bible, including Numbers 19:9, 19:17, Jonah 3:6, Book of Esther 4:1, and Hebrews 9:13. Jesus himself is quoted as speaking of the practice in the Gospel of Matthew 11:21 and the Gospel of Luke 10:13: **"If the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago (sitting) in sackcloth and ashes."**

Christians continued the practice of using ashes as an external sign of repentance. Tertullian (c.160 AD-c.225 AD) said that confession of sin should be accompanied by lying in sackcloth and ashes. The historian Eusebius (c. 260/265 AD – 339/340 AD) recounts how a repentant apostate covered himself with ashes when begging Pope Zephyrinus to readmit him to communion.

Lent itself is a season of forty days, not counting Sundays, which begins on Ash Wednesday and ends on Holy Saturday. This year it's from March 1 (Ash Wednesday) to April 16 (Easter), 2017. The word "Lent" comes from the Anglo-Saxon word *lencten*, which means "spring." So one could say that the disciplines in Lent are meant for one purpose only—that is to grow closer to God and in grace. To grow.

The forty days represents the time Jesus spent in the wilderness, enduring the temptation of Satan and preparing to begin his ministry.

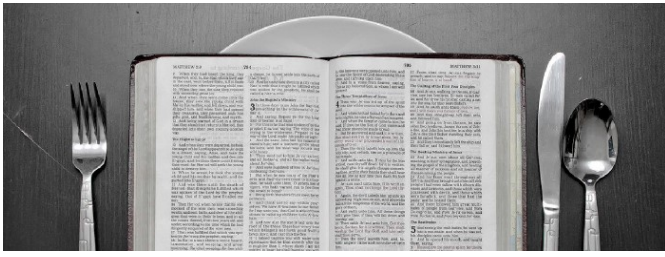


Lent is a time of repentance, fasting and preparation for the coming of Easter. It is a time of self-examination and reflection. In the early church, Lent was a time to prepare new converts for baptism. Today, Christians focus on their relationship with God, often choosing to give up something or to volunteer and give of themselves for others.

Sundays in Lent are not counted in the forty days because each Sunday is a feast day of the Lord but the liturgy still has a Lenten tone but is tempered with the joyful anticipation of the Resurrection.

Lent is a great time to "repent" -- to return to God and re-focus our lives to be more in line with Jesus. It's a 40 day trial run in changing your lifestyle and letting God change your heart. You might try one of these practices for Lent:

FASTING-Some people have been known to go without food for days. But that's not the only way to fast. You can fast by cutting out some of the things in your life that distract you from God. Some Christians use the whole 40 days to fast from candy, tv, soft drinks, cigarettes or meat as a way to purify their bodies and lives. You might skip one meal a day and use that time to pray instead. Or you can give up some activity like worry or reality tv to spend time outside enjoying God's creation. What do you need to let go of or "fast" from in order to focus on God? What clutters your calendar and life? How can you simplify your life in

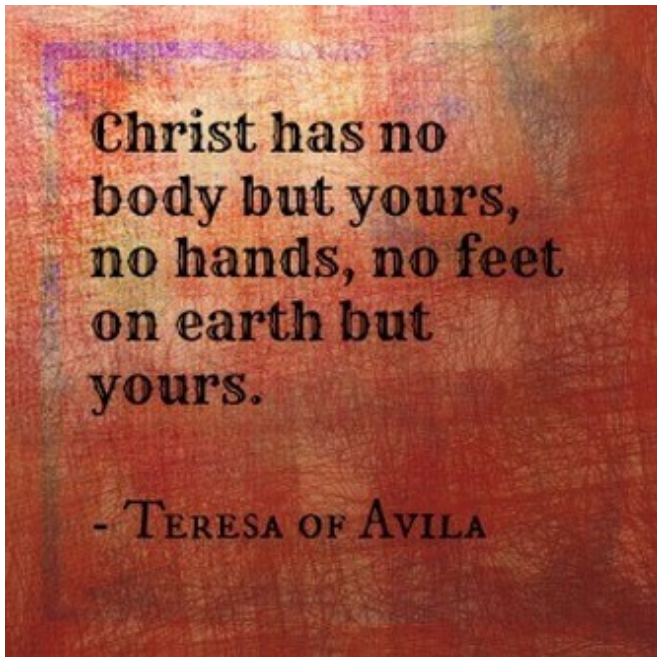


terms of what you eat, wear or do? Learn more about or design a fast.

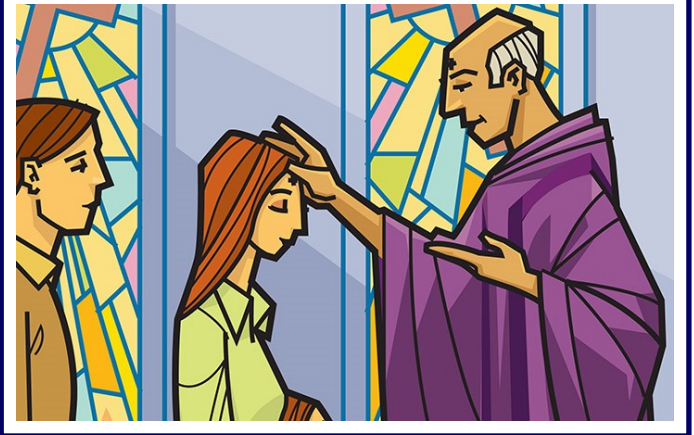
SERVICE- Some Christians take something on for Christ. You can collect food for the needy, volunteer once a week to tutor children, or work for reform and justice in your community. You can commit to help a different stranger, co-worker or friend every day of Lent. Serving others is one way we serve God. Learn how giving of yourself is prayer.

PRAYER- Christians also use Lent as a time of intentional prayer. You can pray while you walk, create music or art as a prayer to God, or savor a time of quiet listening.

Christians from many different traditions cele-



brate Lent. How will you use the time to grow closer to God?



OUR FOOD PANTRY: "HUNGER HURTS"

But you can help! For less than \$5.00 you could provide any one of the following items: 10 cans of vegetables, 5 cans of fruit, 5 large cans of soup, 2 large boxes of cereal, 4 large cans of tuna, 5 small jars of mayonnaise, 5 lbs of rice, 5 jars of pasta sauce, 6 lbs of pasta, 3 cans of beef stew, 1 box of powdered milk, 5 cans of chili, 5 cans of baked beans and on and on...

Please consider adding to your grocery cart just once a month to donate to our "Food Pantry"? We are in desperate need: canned meats, canned fruits, canned vegetables (except for spinach and beets), soups (not cream soups; chunky ones and regular condensed soups are fine), rice, pasta and pasta sauce, gravies, puddings and gelatins (already made cups are most helpful), stews and canned meats/hashers, non-refrigerated milk, peanut butter and jelly, canned tuna and chicken, chilies, cereals, and ramen soups.

FOOD SENSE

March Monthly Menu



March Package (subject to change):

- Chicken Drumsticks, 3.5 lbs. (avg.)
- Boneless Ham Steaks, 1 lb.
- Swai Fillets, 1 lb.
- Salisbury Patties, 12 oz.
- Ground Turkey, 1 lb.
- Pierogies, 13 oz.
- Diced Potatoes, 20 oz.
- Brownie Mix (mint chip), 17.5 oz.
- Frozen Strawberries, 16 oz.
- Frozen Green Beans, 16 oz.
- Fresh Produce Item 1
- Fresh Produce Item 2

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 March 22 will become a donation.

March Specials:

Boneless Ham: 4 lbs. for \$11.00 - The ham is boneless and weighs four pounds per special

Italian Meatballs: 5 lbs. for \$13.00 - The meatballs are fully-cooked; just heat and serve

Produce Box: \$15.00 - The Produce Box includes six apples, four oranges, three pears, red seedless grapes (2 lbs.), one whole pineapple, and one whole cantaloupe

Fish Fillets: 3 lbs. for \$6.50 - The fish fillets are breaded and ready to cook

Stuffed Pork Chops: 2 lbs. for \$7.75 - The pork chops are stuffed with apples and cranberries

French Fries: 5 lbs. for \$4.00 - The French Fries are ready to cook and can be used in the oven or fryer

Hot Pockets: 12/8 oz. sandwiches for \$17.50 - The pepperoni pizza Hot Pockets contain 12 sandwiches per special

Pick up date & Time:

March 22

12-2

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, March 5 & 12
10-12

Saturday March 11
10:30-12:30
(same time as our Clothes Closet!)

Thursday, March 9
4-6

MINISTRY SCHEDULE FOR THE MONTH OF:

March 2017

	<u>5</u>	<u>12</u>	<u>19</u>	<u>26</u>
LECTORS	Kaley Dana Tommy	Noah Jim M Kitty M	Carol Gary N Nancy	Warren Jim O Bob O
CHALICE BEARER	Gary N Bob O	Bill Z Carol	Dana Nancy	Tommy Gary N
GREETER	Carol Marie	Jackie Bob K	Jim M Tommy	Barb Ernestine
USHER	Pat Tommy	Jim M Gary N	Jackie Carol	Jim M Marie
PRESENTER OF THE GIFTS	Gary Forrest	Barb Ernestine	Marilyn Sally	Kim Betty
ALTAR ASSISTANT	Forrest	Annette	Alex A	Phyllis
ACOLYTES	TBA	TBA	TBA	TBA
V.P.O.D.	Gary N	Anna	Jim O	Nancy
ALTAR GUILD	Team A	Team B	Team C	TeamD

A Feel-Good Story's Power and Limits:

There is a danger in responding to a film like **Hidden Figures** by congratulating ourselves on how far we've come.

by Lee Hull Moses

From *The Christian Century*

January 19, 2017

The film is chock full of girl power. These are fierce, brilliant women, making their way in a profession that has no room for their gender or their skin color. They are sassy when it's called for, sneaky when there's no other choice, and smarter than anybody else in the room.

They also manage to have well-rounded lives beyond their jobs. The movie understands that women can be more than one thing at once—parent, partner, professional—and in no particular hierarchical order. Only once does one of Johnson's children comment on her long working hours, and Johnson handles it with enough humor and grace to assure us that she is neither consumed with working-mom guilt nor neglectful of her family.

Notably, this single comment by Johnson's daughter makes it into the movie's trailer, implying a struggle that doesn't really exist in the film. It's as if whoever edited the trailer could scarcely conceive of a movie about working women in which the primary conflict isn't career vs. family.

The film itself knows better. It also understands something about vocation. These women are not just working to pay the bills; they're working because they like the work, they're good at it, and it's making a difference in the world. It's not just Jackson's dream to become an engineer; it's a calling, one she could hardly avoid if she tried.

Hidden Figures is about more than race, but it is, of course, also about race. The same

PG rating that made it a perfect snow-day movie for my fourth-grader means that it offers a pretty sanitized look at the state of race relations in 1960s America. A side conversation about the firebombing of a freedom rider bus hints at the violent reality beyond the walls of NASA. In the mathematicians' workday, however, the biggest hardships seem to be mild condescension and separate bathrooms and coffee pots.

Not to make light of such things—segregated bathrooms were appallingly inhumane, and movies like this help remind us of our sinful past. But there is a danger in responding to such a film by congratulating ourselves on how far we've come. The plotlines all wrap up tidily, with each main character breaking through the color barrier. And throughout the film, we are expected to celebrate each small victory over prejudice. "At NASA," Kevin Costner's character says after smashing the sign on the colored bathroom, "we all pee the same color." It's a good line, but as we've learned in the decades since desegregation became law, declaring racism over does not make it so.

The most telling moment in the film happens between Dorothy Vaughan and her supervisor, a white woman who seems supportive but has blocked Vaughan's path to becoming a supervisor herself. "You know, Dorothy," she says, "I really don't have anything against y'all."

Vaughan looks at her for a long moment. Then she says, "I know you probably believe that." The conversation takes place at the sink in the newly integrated women's room. It's a stark reminder that the problem of racism is far more complicated than lack of access to bathrooms, classrooms, and boardrooms.

This story about gender and race is set against the backdrop of the fast-growing space program. Every calculation these women do is designed to help propel an American beyond earth's atmosphere, something that has never been done before. As we're told more than once, the math needed to do this unthinkable feat doesn't even exist yet; they're making it up

as they go along. And what's not to love about a good spaceflight story? I knew from the history books that John Glenn would make it back to earth after that first orbit. Still, I held my breath when his heat shield appeared to be failing, and I cheered when he splashed safely into the Atlantic.

We need a feel-good story about America right about now, and **Hidden Figures** serves well. We need stories that remind us that things once were worse and we made them better, that we can do impossible things, that we can be better than we are. We need to hear the stories that have been too long ignored. We need to be reminded that just because we don't know how to do something—shattering the glass ceiling, ending racism, or flying to the stars—doesn't mean that we shouldn't give it our very best—*Lee Hull Moses is pastor of First Christian Church (Disciples of Christ) in Greensboro, North Carolina. She is author of More than Enough: Living Abundantly in a Culture of Excess (Westminster John Knox Press).*



A Recipe You'll Love: Chicken & Cherry Tomato Bolognese with Fresh Basil Fettuccine & Mascarpone Cheese

COOK TIME: 35-45mins

MAKES: 4 Servings



1½ Pounds Ground Chicken

¾ Pound Fresh Basil or Regular Fettuccine Pasta

3 Ounces Summer Sweet Peppers

2 Cloves Garlic

1 Red Onion

½ Pound Multicolored Cherry Tomatoes

1 Bunch Parsley

4 Tablespoons Butter

2 Tablespoons Tomato Paste

⅓ Cup Mascarpone Cheese

¼ Cup Grated Parmesan Cheese

This pasta dish features ribbons of fresh, basil-infused fettuccine tossed with a delectable chicken bolognese sauce. To help build our

sauce's succulent texture, we're seasoning our cherry tomatoes after prepping them, which draws out some of their natural juices, ensuring the perfect consistency. Then, we're adding the deliciously bright tomatoes to the sauce towards the end of the cooking process, which softens them while preserving their vibrant, fresh flavor.

1. Prepare the ingredients:

Wash and dry the fresh produce. Heat a large pot of salted water to boiling on high. Peel and small dice the onion. Peel and finely chop the garlic. Cut out and discard the stems, ribs and seeds of the peppers; thinly slice the peppers lengthwise. Quarter the cherry tomatoes; place in a bowl and season with salt and pepper. Finely chop the parsley leaves and stems.

2. Cook the chicken:

In a large pan (nonstick, if you have one), heat 1 tablespoon of olive oil on medium-high until hot. Add the ground chicken and season with salt and pepper. Cook, frequently breaking the meat apart with a spoon, 3 to 5 minutes, or until lightly browned and just cooked through.

3. Add the aromatics:



Add the onion and garlic to the pan of chicken; season with salt and pepper. Cook, stirring oc-

asionally, 3 to 5 minutes, or until softened and fragrant.

4. Add the tomato paste & peppers:

Add the tomato paste and peppers to the pan of chicken and aromatics; season with salt and pepper. Cook, stirring occasionally, 5 to 7 minutes, or until thoroughly combined and the peppers have softened. Add ½ cup of water. Cook, stirring occasionally, 1 to 2 minutes, or until the water has cooked off.

5. Cook the pasta:

While the chicken and vegetables cook, using



your hands, carefully separate the strands of the pasta and add to the pot of boiling water. Cook 2 to 3 minutes, or until al dente (still slightly firm to the bite). Turn off the heat. Reserving ½ cup of the pasta cooking water, drain thoroughly and return to the pot.

6. Finish the pasta & plate your dish:

To the pot of cooked pasta, add the cooked chicken and vegetables, seasoned cherry tomatoes (and any liquid), butter and half the reserved pasta cooking water; drizzle with olive oil. Cook on medium, stirring vigorously to coat the pasta, 1 to 2 minutes, or until well com-

bined and heated through. (If the sauce seems dry, gradually add the remaining pasta cooking water to achieve your desired consistency.)

Turn off the heat. Stir in the mascarpone cheese and half the parsley; season with salt and pepper to taste. Divide the finished pasta between 4 dishes. Garnish with the Parmesan cheese and remaining parsley. Enjoy!

Pair this with a Arco Di Traiano Falanghina 2014: While Mascarpone brings a creamy rich-



ness to this light and lively dish. Here, a bright, zippy Falanghina adds a refreshing note.

The Rector responds to concern that Lent is a downer



CAKE OR DEATH

by alex baker



ACTIONS VS WORDS



"I do have strong moral values, but I don't let them rule my life."



"Someone stole my identity, but I'm not worried. He's probably better at being me than I was."

LOVE LIFE
LIVE  LENT
TRANSFORM YOUR WORLD

The Church of St. Mark the Evangelist

Vestry Meeting Minutes Tuesday, January 17, 2017

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

1. Call to Order: Meeting called to order by Father Amaya at 7:02pm
2. Opening Prayer: Fr. Amaya led the Opening Prayer.
3. Minutes from December Meeting – December minutes were accepted as corrected.
4. Treasurer Report: Presented
5. Business:

Financial Accountability – Barry Guinn motioned the following: Individuals and/ or committees must get permission from the Rector and 1 of 2 Wardens, or any combination thereof if proposed expenditure exceeds \$200 before incurring the church for purchases of goods and/or services. Nancy Morrison 2nd motion. Passed.

New members—Ideas were discussed on possible new member dinner, “Introduction to what an Episcopalian is” type of class, maybe have a new directory so people can familiarize themselves with who people are.

Stewardship Clean up – Father Adrian to write a monthly article concerning stewardship that will be posted in the church newsletter.

Valentine’s Dance – Sat Feb 11, 7pm. Tickets are \$5 each with a free Guest ticket. Money raised will help the youth group missions.

Shrove Tuesday – Annual pancake dinner Feb 28th @ 6pm

Ash Wednesday – March 1st, 12pm & 7 at St Mark The Evangelist, 3pm at Brighton Towers.

Annual Parish meeting – March 5th.

Irish Dinner – To support EYC Missions trip, Sunday March 19 at 6pm

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 Barry Guinn, 2nd by Gary Neddo Adjourned 8:57pm

Next Vestry Meeting: Monday, Feb 13th @ 7pm

AN IDEA WHOSE TIME HAS NOT YET COME: LENTEN GREETING CARDS



A DAY IN THE LIFE OF A BISHOP



Our Bishop's Letter to the Mayor of Syracuse:

February 2, 2017

Dear Mayor Miner:

I am writing to offer my encouragement and support for your commitment to keeping Syracuse a sanctuary city. As the Bishop of the Episcopal Diocese of Central New York, I shepherd more than 13,000 people, including refugees from a number of countries. We are diverse in many ways, and while we may not all agree on political policy, we are united in our devotion to Jesus Christ, and in our desire to fulfill our baptismal vow of "seeking to serve Christ in all persons."

Christians have a sacred duty to care for the most vulnerable among us. In the Gospel of Matthew, verses 25:35-40, Jesus says:

"For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer him, saying, "Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?" And the King will answer them, "Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me." (ESV)

Sanctuary, the church's act of offering shelter, protection, and support to those in need or danger, is an ancient and enduring Christian practice. It is one of the ways that the Christian church has responded to Jesus' charge to care for the vulnerable.

Here in Central New York, Episcopal churches are proud to support InterFaith Works, Episcopal Migration Ministries and Cristosal in caring for refugees. As Bishop, I will encourage the people of the Episcopal Diocese of Central New York to continue these partnerships and to explore how we might exercise our religious freedom by offering sanctuary to God's children fleeing war, torture and persecution. I assure you the Episcopal Churches of Central New York are committed to living our faith in action, seeking to serve Christ in all persons.

Faithfully,



The Rt. Rev. Dr. DeDe Duncan-Probe
Bishop of Central New York



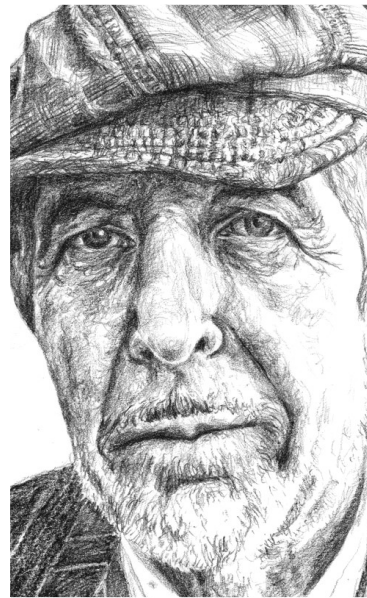
A rondeau for Leonard Cohen

Like David's psalm you named our pain,
And left us. But the songs remain
To search our wounds and bring us balm,
Till every song becomes a psalm,
And your restraint is our refrain;

Between the stained-glass and the stain,
The dark heart and the open vein,
Between the heart-storm and the harm,
Like David's psalm.

I see you by the windowpane,
Alive within your own domain,
The light is strong, the seas are calm,
You chant again the telling charm,
That names, and naming, heals our pain,
Like David's psalm.

Malcolm Guite



The cobbler goes out of business

We check the empty rooms, close the door.

Music vanishes. Finches flash by
and disappear.

Everything we long for,
we make ours through longing. Apples sigh
more crimson when they're conjured
than if they're on my tongue. May someone find
here what heals her. May absence cure
our craving. May long silence not confound
us. Goodbye, good path, good rooms, good shoes,
good walking.

Dusk falls. So much goes on
that we can't grasp. Someone lowers the vast
dimmer switch of sun.

Finale.

Did we choose

Finale?

Our shoes are worn. The cobbler's gone.
And in this empty shop stands the last last.

Jeanne Murray Walker



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

TO:

