

# THE WAY

THE NEWSLETTER OF  
ST. MARK THE EVANGELIST EPISCOPAL CHURCH  
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## October 2017

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**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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## October

### Service Time

**Sundays:**

**10 am-Holy Eucharist**

***Nursery available during service***

# Hodge Podge—The Exodus

**T**hey have escaped. They have left the toil and shackles of Egypt and are being led by Moses through the wilderness to a land flowing with milk and honey. In hope they escape the pots of stew, the cisterns of fresh water, and the full bellies that they had in Egypt. After generations of being enslaved, indentured, and maybe even coddled into subjugation, the children of Abraham are now liberated by the God of Israel and his chosen spokesman, Moses, to set out on a great adventure of discovering not just a new land, but also discovering what they may have forgotten – that they are to be a people of a grand covenant meant to bless the entire world.



But, it is not just the Children of Abraham who are leaving. Anyone who had suffered the toil and sweat and the lash of the

Egyptians have also left with the Israelites. These people, not of the covenant, people who know nothing of the God of Israel, people of differing customs and religious practices, join the exodus out of Egypt because who doesn't want to be free? No one is excluded from escaping and no one is excluded from the hope that lies before them.

This huge hodge-podge of people set out on a journey together and this hodge-podge of people are called a new name. They are called "habiru," which means "those who pass through." Not only have they passed through the Red Sea, they are passing through land after land on their way to the promised land set before them by God. This word "habiru" is what will eventually become the word "Hebrew."

Again, they are a hodge-podge of people and along with the children of Abraham and Sara there are also people who know absolutely nothing about this God of the Israelites, this God of Abraham and Sara, Isaac and Rebekah, and Jacob, Rachel, and Leah. They have their own gods. They have their own beliefs. They have their own rites and rituals. They have their own religious practices. Even though they have witnessed the power of the Israelite God, they feel no need to change their ways.

Yet, God is the God of Israel and this God of Abraham's children desires to not only remind his children whose they are, but this God of liberation also desires to invite these strangers into the covenant that he has made with Abraham and Sara's descendants. They, too, can be heirs of God's promises.

So, God gives them on Mount Sinai, the basis of how they will all live together as one people. This is the beginning of the Torah, "the Law," that will unite them one to another and to God's very Self. It begins with the Ten Commandments, the Rule of Life, that they are to live into.

Now, it is not as if these people, Israelite and non-Israelite alike, did not know that murder, adultery, lying, theft, deceit, and envy were wrong, but God's desire is that they be united by who God's very Self is and by what this God is expecting of them. He will not have his plans of the world being blessed by his people being thwarted by those who are strangers to the covenant made with Abraham.

So, no matter where they came from, God is calling of these people to live by “the Law” that is to bring Life with a capital “L,” “L’ Chaim,” to them and the world. God is not troubled by where they came from but he does care about where they are going. And they will, with God’s help, do it together.

When we pass through the doors of this Church in many ways we are like those Hebrews who passed through the Red Sea onto the promised land. We pass through the doors of this Church a hodge-podge of people. Some of us are filled to the brim with faith and we come to celebrate.

Some of us may think of ourselves as faithless and we come in the hopes of encountering God in some small way, shape, or form. Some of us are so thankful for the week we have just had and simply want to say, “Thank you” to God. Some of us have been broken by the circumstances of the past week and we seek healing of body, mind, and/or soul. Some of us have led goodly lives and have been blessed beyond measure and some of us have such checkered pasts we may begin to believe that even God can’t love us. We pass through the doors of this Church a hodge-podge of people with a hodge-podge of experiences and expectations.

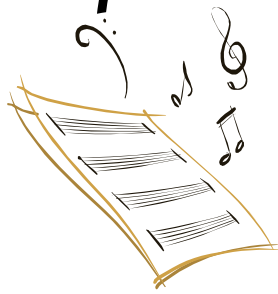
And yet, no matter how whole we are, no matter how broken we are, no matter how faithful we are, no matter how faithless we are, no matter what, we press on toward the promises of God. We are promised the Kingdom of God. We are promised that the love of God, the mercy of God, the grace of God, the forgiveness of God, the presence of God, the healing of God is for us. We are promised that the life, death, and resurrection of Jesus Christ reconciles us to God and to one another. We are promised that we are accepted as God’s children just as Abraham’s children were and all those others that escaped Egypt with them. We are promised eternal life not just in the hereafter but a life eternal that begins in the here and now. We are promised that God’s life in Jesus Christ becomes our life. All of us are invited into this promised land of milk and honey. Not one of us is uninvited, not one of us is rejected, not one of us is judged not worthy of hope. No one is excluded from escaping those things that keep us in bondage and no one is excluded from the hope that lies before us.

*The Reverend Adrian A. Amaya*





## Cheerful Notes



Over the myriad of years that I have, in one capacity or another, been serving our Lord Jesus Christ in the ministry of His music, I have witnessed the constant evolving of styles of worship and music in a great many churches. That evolution has, along with our ever faster pace of living, resulted in the elimination of choir ministries in all too many congregations, as well as the “dumbing down” of the ability of those congregations to sing the majestic and inspirational grand old hymns of the church as well as contemporary inspirational praise and worship songs. Whenever balance is lost in any aspect of our churches, be it the ministry of music, the preaching of the whole Gospel of the Word of God, the regular trusting, sharing, and praying fellowship of believers, or the Holy Spirit empowered outreach of congregations to their communities in both evangelism and charitable activities, that vital aspect begins to wither and exhibit an impotency that frustrates and discourages the children of God. I am continually thankful that in our St. Mark the Evangelist Church, as well as in the worldwide Anglican body of believers, the old hymns remain a significant part of our worship! After all, if those majestic hymns were given to their composers and lyricists from the Holy Spirit, they are still inspired today... blessing those who hear and sing them right along with the contemporary songs in which God’s divine inspiration continually abides.

Yet sometimes those of us who minister in music wonder if our singing of the eternal Gospel of Christ is really getting through to our listeners. But just when we begin to doubt, God is faithful to reassure us that He truly is working through us to bless those He loves!

A few years ago, Cherry and I, along with The Master’s Touch Chorale, journeyed to downtown Cortland, NY, to sing a Sunday afternoon concert at the beautiful old Gothic-style United Presbyterian Church. At the conclusion of a very spirited warmup rehearsal, Cherry, had a jarring fall in the church sanctuary only a half hour before the concert! She suffered a severe gash in her forehead and a wrenching strain of her neck. After some first aid, our dear brother Pastor Dan Maxfield, who had come to hear his wife sing with us, took Cherry to a hospital emergency room, where she would receive a shiny silver barrette of several staples! The rest of us were quite shaken as we gathered for an abbreviated time of prayer before our concert. We were all a bit discouraged at that moment! It was only the second concert in all our years of ministry that Cherry was not there with me! Before we prayed, one of our new members asked if he could read a letter that his church had recently received from a woman named Lisa B., who wrote it the evening she had heard our previous concert that August at the United Methodists’ old Dempster Grove Campground, near New Haven, NY. Lisa is the sister of Heidi Allen,



*Heidi Allen*

the young girl who was kidnapped from the New Haven convenience store where she worked on Easter Sunday morning of 1994. Heidi was never seen again and is presumed to have been murdered. Her disappearance was widely covered by the news media for many months. The reading of that letter that afternoon lifted our spirits and gave us

tremendous impetus to again minister in music! Since then, dear Lisa has graciously given me permission to share her incredible letter. I hope that you who read these words will all be lifted and strengthened in your faith as well!

At the conclusion of our Dempster Grove concert, Lisa B. was moved to write these words:

*“While sitting in the Dempster Grove Camp Ground...this evening, The Master’s Touch Chorale was closing their performance with the songs, ‘Angels Looked Down’ by J. Paul Williams and Craig Curry and ‘Easter Song’ by Annie Herring, as arranged by Mark Hayes. ‘Angels Looked Down’ had given me goose bumps when I read it in the program, yet when they started to sing I was silenced in my spirit. I felt as if the Lord was singing directly to me through the group. As I listened to the words being sung to the beautiful music, I felt the Lord pressing me to both think and write. The thought He placed in my heart and fingers is this – Heidi was kidnapped on the most precious and important day in church history. I was awestruck with the revelation! Only God could do this!”*

*Lisa went on: “I have struggled for over fifteen years to understand why God allowed my sister to be kidnapped, and on Easter of all days! I didn’t have a relationship with Jesus Christ the day my sister disappeared...or for a good majority of the time following her disappearance. Yet, the best thing that happened through this experience is that I was humbled at the feet of Jesus. I took all my pain, anger, and blame and gave it to God. It was quite a temper tantrum, and our amazing Father opened His arms and wrapped them around me! I took to Him all my bitterness, and He replaced it with faith and love, and with His ever so rapidly growing seed of Faith in Jesus! Losing a loved one to abduction is TERRIBLE, but God is bigger than any tragedy we will suffer here on earth! As the choir sang ‘Angels Looked Down,’ I closed my eyes and felt God holding me and talking to me. He told me to remember that He looked down with His Heavenly Angels on Jesus on the day of His crucifixion. Similarly, He was looking down on Heidi when she was abducted and murdered! As I sat in the old tabernacle listening to the angels sing, God sang a hope and peace into my heart! He sat there holding me and comforting me throughout the song, simply loving me and remind-*



*Heidi and her sister, Lisa B., on Lisa’s wedding day.*

Continued on page 6

ing me that He always has a plan, and it isn't mine to understand. Only God could be providing the much needed comfort with a tap of truth. I've blamed God for leaving Heidi alone to such a tragedy when we couldn't help her. But God never left her – He was with her through it all, holding her like He was holding me tonight. The abduction being on Easter wasn't a mistake or a punishment. It is a blessing – a blessing much disguised. I sat with my eyes closed and continued to praise God for all He has done, is doing, and hopes to do in my life. I apologized for not seeing the beauty in the day of Heidi's disappearance. If God is gracious enough to share His Son's resurrection with my sister...and with me, then I should be thankful...It is because Jesus was crucified and rose from the dead that I am reborn and walking with

hope for tomorrow."

Lisa then concluded:  
"As I listened, I prayed to stay focused and calm. God hadn't come to upset me, but to answer questions that plagued my heart. The choir transitioned to the second to last song, 'Easter Song.'

The words to this song in-

stantly brought tears to my eyes as God continued to bless me. The song speaks of hearing 'bells ringing' and 'singing Christ is risen from the dead.' Each time a bell sounded, my heart jumped! I felt as if Jesus was healing a burden I didn't know was still there when the next verse I heard sang about the bells giving me healing right now! God will reveal and heal! The same angels that looked down on Jesus were surrounding us to share Jesus' power and love for us! We need only recognize our need and invite Him into our hearts and lives. God gave me new life since my sister disappeared. And God restored me and healed me again this evening! The song ended with "He is risen" and "Hallelujah," and I will end the same way. God knows our fears and desires. I've prayed and wondered if I would see my sister in heaven someday. It



*Dempster Grove Concert by the Master's Touch Chorale.*

sometimes has caused my heart to break at the thought of not having eternity with her, yet tonight God replaced these feelings with peace and hope. God didn't leave His Son to die alone, and He didn't leave Heidi to die alone! Jesus prayed to God, 'Why?' And then He let God's will be done. I believe God spoke to me tonight as He held me in His arms. He used the words of the songs and the angelic voices singing to speak to me. He whispered in my ear. Jesus died as the sacrifice for us. God was there for Heidi, and He gave me the hope tonight of Heidi calling to Him, 'Jesus save me!' He is faithful! Thank you Jesus! Hallelujah!"

– Written by Lisa B.

As our singing brother finished reading Lisa's letter, all of us in The Master's Touch Chorale were weeping for joy – joy for Lisa and joy that God had used us in such a mighty way! Our hearts, minds, and voices were renewed in strength and purpose; and God then gave our depleted ensemble the privilege of singing one of our most powerful concert ministries ever! Cherry's head is now healed, and our hearts

are, along with Lisa's heart, full of Hallelujahs to Jesus Christ, our Savior and King. This is why we sing And the appreciation and love you and our wonderful Father Adrian show us in our St. Mark's choir ministry lifts and strengthens us as well. I thank my God on every remembrance of you!

*From Your Director of Music,  
Warren Ottey*



## **Attention Cursillistas!**

CNY Ultreya meets on the  
3rd Wednesday of the Month at  
St. Matthews;  
Liverpool, 7pm

**Next meeting:  
Nov. 15th**

# **‘Goodbye Christopher Robin’ Explores the Painful Origins of Winnie-the-Pooh**

*Fox’s new A. A. Milne biopic is more Eeyore than Tigger—but maybe that’s a good thing.*



Image: Courtesy of Searchlight Pictures

“Surely this is the happiest young boy on earth,” chirps the narrator of a newsreel.

He is speaking of Christopher Robin, the son of A. A. Milne, subject and first recipient of the stories of the Hundred Acre Wood. The newsreel narrator, like the adoring fans of Winnie the Pooh he describes, can perhaps be forgiven for not sensing the horrible cruelty in telling an unhappy child that he ought to be joyful. But then Christopher’s father, who knows all too well that the stories were forged as a desperate attempt to connect to his hurting, lonely child, drives the knife in just a little deeper: “You’re the luckiest boy in the world ...”

Bitterness is not that hard to capture in film. Bittersweetness is a more difficult quality to embody. Doing so effectively, however, is one of several difficult things that *Goodbye Christopher Robin* accomplishes, even if it struggles at times to figure out what and who its story is about.

*Goodbye* opens late in Milne’s life, after he has already written the Pooh books. Milne (Domhnall Gleeson) and his wife, Daphne (Margot Robbie), receive a correspondence with some upsetting news. Distraught, he walks through the woods where the stories were born, but they provide no

solace. The film then flashes back in time to one of Milne’s more traumatic memories of World War I.

The first act of the film revolves around Milne’s brittle condition after his war experience. He wants to write a book against war, and nobody thinks that is a good idea. Daphne sarcastically dismisses her husband’s crusade by saying: “You know what a book against war is like? It’s like a book against Wednesdays.” You may not like wars or Wednesdays, she argues, but they are sure to come around again.

Gleeson will no doubt earn all sorts of praise for finding the emotional center of a man whose trauma is evoked in broad terms by a very heavy-handed screenplay. He starts at every loud noise, gets sweaty palms, and when he hears bees buzzing, he imagines the flies he remembers surrounding the corpses of fallen soldiers. Despite a script that externalizes and vocalizes everything, the actor manages to convey that the author has an inner world, making Milne more than just the sum of his trauma.

The script’s lack of nuance in presenting Milne’s shell shock may cause some viewers to overlook



Robbie's exceptionally confident and important contribution. As portrayed by a lesser actress, Daphne might have come across as little more than a cruel caricature. In one particularly callous example, she blithely tells the new nanny (Kelly Macdonald) that the war at least had the silver lining of making lots of young, unmarried women available for employment, since so many potential mates were killed. She leaves her husband and son with the nanny and moves to London, telling Milne that she will only come back when he starts writing again.

But if there is one thing the screenplay does understand, it is that our worst actions are more often prompted by pain than simple malice. In Daphne's defense, we see the wear and tear that caring for a person with depression can have on a caretaker. Most viewers, too, will probably understand that the wife doesn't have much support in managing her own depression, much less in helping her husband deal with his.

In a key early scene, Milne finds the infant Christopher crying in a stroller at the bottom of the stairs. As he puts Christopher in the crib he comments weakly to his wife—whom he finds blankly staring out a window—that he hardly knows which end of the cradle to put the baby in. It's unclear whether Daphne's depression is episodic (postpartum) or ongoing—but the point is that she is a woman and so is expected to know how to bottle her disappointments and fears. "I gave birth to him," she tells her husband of their son, "and he nearly killed me." Robbie's performance is almost enough to make one wish for a separate movie just about Daphne.

The film's difficulties with focus and having too much story to tell are also on display in the third act, where Christopher's transitions from confused child to bitter young adult to a more pensive and understanding adult are too rushed to wield the emotional impact they really should have. It's mildly disappointing that the film takes its sweet time showing us Christopher's difficult childhood while only alluding via dialogue to the experience(s) that help him let go of his bitterness about it.

But while the film is uneven, when it does connect, it usually does so powerfully. The moment when Milne finally lets down his English reserve and playfully explains to his adolescent son why he shouldn't hold his knife and fork a certain way is surpris-

ingly tender, as well as funny. Milne reading an excerpt of his poem "Disobedience" over a fleeting image of the dancing Daphne is similarly poignant.

Because it deals with the origins of a beloved childhood literary work, *Goodbye Christopher Robin* will most likely draw some comparisons to the Oscar-nominated *Finding Neverland*. A better comparison might be the Brian Wilson biopic *Love & Mercy*. Both that film and *Goodbye* ask the audience whether we love our artists, tortured souls and all, or only the art they leave for us. Both films also depict moments of grace and healing that allow us to continue to cherish the art of our own childhood even as we grieve the circumstances that we may not have been aware helped forge it.

*Goodbye Christopher Robin* was released in the United Kingdom before the United States, and in his negative review for *The Sunday Times*, Tom Shone says the film "might as well have been written by Eeyore."

That's perhaps more of a compliment than he intended. Long before Pixar's *Inside Out* reminded us that Joy can't function without Sadness, Milne's melancholy but resilient donkey was just about the only avatar that sad kids had. In one famous literary exchange, Pooh asks Eeyore what is the matter, and the donkey replies: "Nothing, Pooh Bear, nothing. We can't all, and some of us don't.

That's all there is to it." What is it, Pooh asks, that not all of us can do? "Gaiety. Song-and-dance. Here we go round the mulberry bush."

Let us thank God for those who are scarred by trauma and who struggle with depression, whether they be talking donkeys, shell-shocked soldiers, burnt-out caregivers, or lonely children. Sadness, films like *Goodbye* remind us, can be an appropriate response of a tender heart made for joy but confronted with a fallen and broken world. That sadness can give root to the weeds of bitterness and despair; it can also, however, be transformed through love and imagination into a source of comfort and joy for all those who are able and willing to receive it as such.

*Kenneth R. Morefield (@kenmorefield) is a professor of English at Campbell University. He is the editor of Faith and Spirituality in Masters of World Cinema, Volumes I, II, & III, and the founder of 1More Film Blog.*



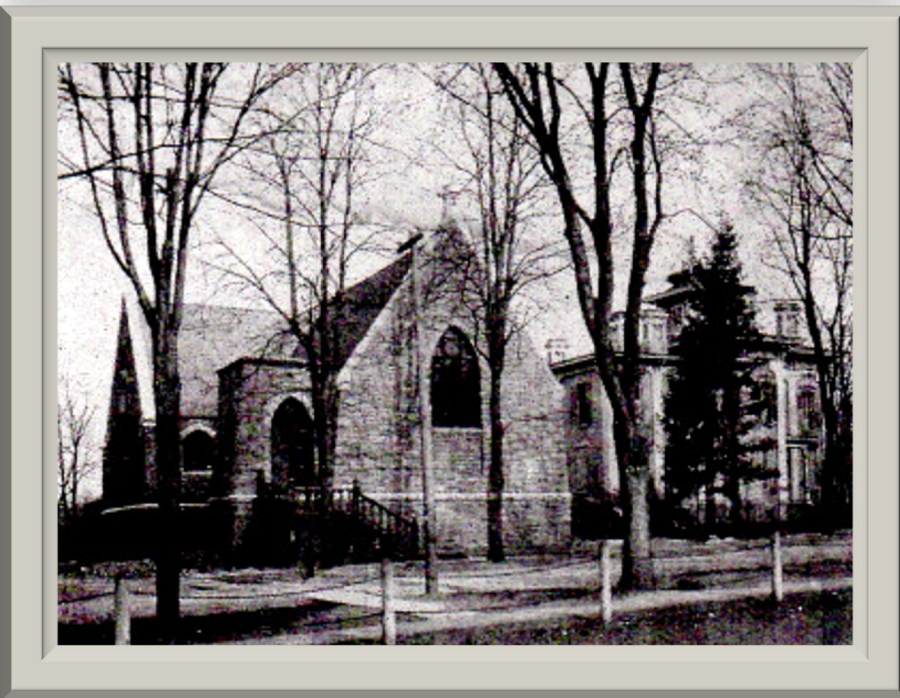
# A TIDBIT OF HISTORY OF OUR CHURCH BUILDING

*By Joan Green*

[From the September 1894 issue of the Gospel Messenger]

“St. Mark’s Church, Syracuse, of which the Rev. Wm. DeL. Wilson has recently become rector, is to be enlarged and improved. The present seating capacity is about 180, but the proposed addition will increase this to 350. When the new part is completed, the building will be in the form of a cross, with an extreme length of 84 feet and an extreme width of 56 feet. The basement will be used for the sessions of the Sunday-school and for Guild meetings. In the west end will be placed the vestry and choir rooms. The adjoining property, known as the Van Husen Homestead, and consisting of a large brick house upon a lot fronting 165 feet on West Genesee street, and having a depth of 145 feet on St. Mark’s square, has just been purchased by the vestry, the price being \$10,000, and will be used as a Guild House. It is a notable addition to the church property in the city. Work upon the church will commence immediately, and the building will be ready for occupancy by Christmas. The improvements will cost \$6,500. The chancel of the new church will be one of the largest in the city. A new organ will be purchased and a vested choir will be introduced.

Under the energetic lead of its new rector. St. Mark’s parish is destined to do an important work in Syracuse.”



*At left is a photo is of St. Mark as it appeared in 1894. Note the main entrance was on front left side facing St. Mark’s Avenue. The main entrance was moved to its present location in the 1950’s. The Van Husen house is to the right behind the evergreen tree. I do know in the 1930’s, 40’s and early 50’s; the first floor of the house was used for primary Sunday school classes and the Rector’s office. The 2<sup>nd</sup> floor was living quarters for the Rector’s family. This building was torn down in the mid-1950’s and the present Parish Hall was built in 1956. JG*

## FAST FORWARD TO THE 1960'S.....

*The following article was written by Lewis Samhammer---*

The year is 1963—my Father, Norman J. Samhammer, was a career Army Officer who had been stationed in Germany and after a three-year tour was transferred to Syracuse where he worked in the Federal Building on Clinton Square. My parents were looking for an Episcopal church and someone suggested St. Mark's to them. Thus began a long wonderful relationship for them.

Then, one Sunday when my father was sitting near the back of the church, he rubbed his thumb on the back of the pew in front of him and the stain on the pew came off showing the beauty of the wood underneath. Later that day, he came back and using a solution of his making he removed a large portion of stain on one of the back pews. Many people like the beauty of the wood. The vestry approved the project of removing the stain from the pews.

Working on Saturdays and Sundays, a few people began removing a couple of pews at a time, taking off stain, sanding and then applying several coats of waterlox. It was a long, slow process, but as the refinished pews were returned to their proper place, the beauty of what the church could become became more apparent. The more they worked and showed what was possible, the more other people came to help.

One of the things my Father did to thank all the workers and to pick up the morale of the project was to prepare dinners for them from time to time. Many enjoyed spaghetti, roast beef, roast pork or a turkey dinner as a thank you for a job well done.

This project completed, my Father again went to the vestry and received permission to clean, prepare and paint the walls and ceiling of the church. Scaffolding was erected and the volunteers began their work.



*"I remember coming to church on a Sunday morning, never knowing what pew you might have to sit in — at times a few pews might even be on the front lawn as they were worked on, etc."*

~Joan Green

One of the times, when I was home on leave from the Navy, I had the privilege of working beside my Father and Frank Yarwood high up on the scaffolding. It was my last time home before departing for Southeast Asia—the year would have been early 1965. I called my parents to say goodbye before leaving for overseas. It is that time my Father started talking about the church needing a new organ...

**STAY TUNED----MORE HISTORY TO FOLLOW IN THE NEXT ISSUE OF THE WAY...**

# **The Church of St. Mark the Evangelist**

## **Vestry Meeting Minutes**

### **Monday, September 18, 2017**

*Present: Father Adrian A. Amaya, Barry Guinn, Nancy Morrison, Kathi Phillips, Gary Smith, Cherry Ottey, Dennis Eberline, Julie Dunn, Jim Oliver, Debra Richardson*  
*Clerk: Debra Denny*

1. Call to Order: Meeting called to order by Father Amaya at 7:07pm
2. Opening Prayer: Fr. Amaya led the Opening Prayer.
3. Minutes from August Meeting – Barry Guinn moved the August minutes be approved as corrected; Kathi Phillips seconded. Minutes were passed.
4. Treasurer Report: Pat Dunn, treasurer, presented the Financial Reports for August 2017 as well as year-to-date. Kathi Phillips made a motion to accept the reports; Barry Guinn seconded. Motion passed.
5. Visit by Bishop: Fr. Amaya announced The Right Reverend Doctor DeDe Duncan-Probe, Bishop, would like to visit St. Mark's on Dec. 3, the first Sunday of Advent, and she will also perform confirmation for our parishioners ready to be confirmed. Mustangs and Circle V representatives offered to help with the visit and some sort of reception. The Vestry agreed the date of Dec. 3 is fine.
6. Confirmation Classes: Fr. Amaya reported that 8 classes have been scheduled for confirmation from 5-7 p.m. Sundays beginning Sept. 24. Participants will share a meal and fellowship prior to the discussion/lessons and those not being confirmed are welcome to attend if they want to learn more about the Episcopal church.
7. Deacon offered: Fr. Amaya reported that the bishop has offered a deacon to assist Sundays at St. Mark, however, Father thought it was not necessary as the licensed worship leaders are doing a good job. Vestry members concurred. Father said he may, however, suggest the use of a Deacon for visitations for at-home parishioners.
8. Letter to groups: Fr. Amaya recommended a general letter go out to the groups using the parish hall/undercroft, reminding them of the church's policies such as cleaning up, disposal of cigarette butts, etc.
9. Evangelism during the Holiday Season, etc.: With the holidays approaching, Fr. Amaya suggested thinking about evangelism and how to capture the community's heart and emotions, how to tell them about Jesus and to draw them in with the wonder of God's message of love. Fr. Amaya asked the vestry members to do some research and get some ideas with the different seasons like fall harvest, Advent, etc. to communicate the joyfulness of the season.
10. Delegates to convention/alternate plus youth delegate: Fr. Amaya announced that the featured speaker for the 149th Convention of the Episcopal Diocese of Central New York (Nov. 10-11) will be the Rev. Dr. Dwight Zscheile, Ph.D., author of "The Agile Church: Spirit-Led Innovation in an Uncertain Age." Delegates are still needed to attend – 2 delegates, 1 alternate and 2 youth. It was recommended whomever attends should share what they learned, what was discussed and what they saw was important at the convention.
11. Thanksgiving baskets/Christmas donations: After much discussion, it was the Vestry's suggestion that the person/people heading up these holiday missions be invited to the October Vestry meeting to present their ideas and receive recommendations from Vestry members.
12. Mustang Retreat: Debra Richardson requested prayer for the Mustangs first retreat coming up Sept. 24.
13. Italian Dinner: Cherry Ottey announced that date will soon be set for upcoming Italian dinner which will be hosted by CNY Voices and the church will be kept informed of the plans.
14. Closing Prayer was led by Fr. Amaya.

Motion to Adjourn: A motion to adjourn the meeting was made by Barry Guinn; and 2nd by Debra Richardson. Meeting adjourned 8:38pm.

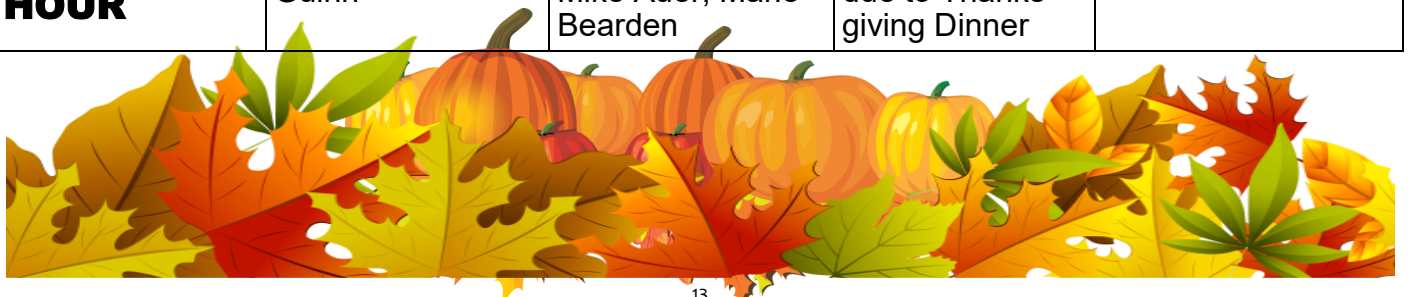
Next Executive Meeting: TBA

Next Vestry Meeting: Monday, October 16, 7 p.m.

# Ministry Schedule:

## NOVEMBER 2017

	<b><u>1st</u></b>	<b><u>8th</u></b>	<b><u>15th</u></b>	<b><u>22th</u></b>
<b>LECTORS</b>	Dana M. Sally T. Kitty M.	Kathi P. Forrest A. Carol G.	Jim O. Kaley R. Kitty M.	Tom M. Adam A. Ethel A.
<b>WORSHIP LEADER</b>	Gary N.	Dana M.	Gary N.	Jim. O.
<b>CHALICE BEARER</b>	Tommy M. Nancy M.	Pat D. Ethel A.	Jim M. Carol G.	Nancy M. Dana M.
<b>GREETERS</b>	Jackie E. Barb W.	Ernestine L. Bob K.	Phyllis H. Sally T.	Barb W. Bob K.
<b>USHERS</b>	Jim M. Gary N.	Marie B. Jim M.	Tommy M. Pat D.	Gary N. Marie B.
<b>PRESENTER OF THE GIFTS</b>	Barb W. Bill Z.	Marilyn G. Sally T.	Jackie E. Kim A.	Joan G. Jackie E.
<b>ALTAR ASSISTANT</b>	Jack O.	Annette S.	Alex A.	Forrest A.
<b>ACOLYTES</b>	Marie B. Noah H. Adam A.	Alex A. Tate L. Hendrik L.	Adam A. Noah H. Marie B.	Alex A. Hendrik L. Noah H.
<b>V.P.O.D.</b>	Kathi P.	Julie D.	Gary S.	Cherry O.
<b>ALTAR GUILD</b>	TEAM B	TEAM C	TEAM D	TEAM A & B
<b>COFFEE HOUR</b>	Marilyn & Barry Guinn	Dottie Doane, Mike Auer, Marie Bearden	No Coffee Hour due to Thanks- giving Dinner	TBA - OPEN



*St. Mark's*

**CLOTHES CLOSET IS OPEN**

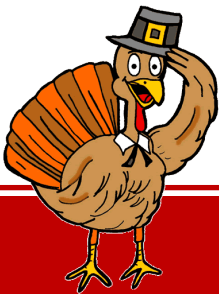
**SATURDAY, NOVEMBER 11TH**

**From 10:30 a.m. to 12:30 p.m.**

Browse through men's, women's and children's clothing, shoes, jewelry, etc...

**ALL FOR ONLY 25 CENTS PER ITEM!**

The Green Café is also open during Clothes Closet with a free light breakfast for shoppers



**PLEASE NOTE:**

Due to the Thanksgiving holiday and an early delivery date, we will not be able to take orders during this month's Clothes Closet. If possible, we encourage you to place your November order when you pick up order on October 25.

**FOR YOUR ADDED CONVENIENCE:**

*Just give us your email and we will send you the following month's brochure ahead of your pick-up day. That way, you can place your next order the same day you pick up your current order, saving you an extra trip for ordering!*

*Simply call the office (315-488-8511) and give your email to Deb, email [stmarkssyracuse@gmail.com](mailto:stmarkssyracuse@gmail.com) or give it to one of the volunteers on the day of pickup.*

*You will even receive a reminder email the day before your pick-up date!*

**NOVEMBER 2017  
MENU**

**Westside  
FOOD \$ENSE  
@ St. Mark's**

**Inquiries can be made at:**

**(315) 488-8511 or (315) 378-4908**

**Email: [stmarkssyracuse@gmail.com](mailto:stmarkssyracuse@gmail.com)**

**Facebook: <https://www.facebook.com/StMarkTheEvangelistEpiscopalChurchSyracuseNewYork/>**



**November Package\* \$20.50:**

- Turkey Pan Roast, 2 lbs.
- Pork Tenderloin, 1.75 lbs. (avg.)
- Tilapia Fillets, 1 lb.
- Homestyle Stuffing, 22 oz.
- Instant Potatoes, 13.3 oz.
- Pumpkin Pie, 27 oz.
- Turkey Gravy, 15 oz.
- Cranberry Sauce, 15 oz.
- Canned Corn, 15 oz.
- Sweet Potatoes, 15 oz.
- Fresh Produce Item 1
- Fresh Produce Item 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 ALWAYS \$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?

**Sundays  
Oct. 29 & Nov. 5  
10am –12 noon**

**Wednesday, Nov. 1  
4-6 p.m.**



## **November Specials:**

**Whole Turkey:** 10-12 lbs. for \$13.50  
- The whole turkeys average between 10 and 12 pounds per special.

**Stuffed Pork Chops:** 2 lbs. for \$7.00  
- The pork chops are stuffed with apples and cranberries.

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

**Produce Box:** \$11.00 - The Produce Box includes celery (one sleeve), onions (2 lbs.), carrots (1 lb.), white potatoes (5 lbs.), butternut squash, and six sweet potatoes

**Chicken Tenders:** 5 lbs. for \$8.00 - The chicken tenders are breaded and fully-cooked.

**Meatloaf:** 2 lbs. for \$6.75 - The meatloaf is a traditional meatloaf made with 100% ground beef.

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

### Pick-Up Date & Time:

**Wednesday, Nov. 15  
12pm-2pm**

# Keep those cans and bottles coming!

Thanks so much to all of you who have donated cans and bottle to St. Mark's Youth Group! The collection continues and there are two collections bins available for recycling—one in the Undercroft and one by the door going up to the Parish Hall.

You may bring them directly to church or you may contact Phyllis Honsinger at (315) 214-9847 for pick-up service at your home. Also, the redemption center that has the account is located in Western Lights Plaza. You can bring them there and just ask for the amount to be added to the account for **St. Marks.**

We thank you again for your past donations and look forward to your future donations. Please let us know if you need any assistance!

*St. Mark the Evangelist Youth Group*



**BOTTLE AND CAN COLLECTION to benefit the  
Youth Group at St. Mark the Evangelist Church**

Bring your empties to church and place in the collection bin or  
to schedule a pick-up call Phyllis Honsinger (315) 214-9847



## **Latest Food Pantry Needs**

*Thank you all for your generous donations in  
support of this important ministry*

The Food Pantry needs do change on a weekly basis, however, here are some items that are always in demand!

**Peanut Butter  
Jelly  
Cereal**

**Canned Hash  
Canned Chili  
Canned Fruits or Vegetables**



# Home Again - Update on Father Joe

**F**r. Joe A.M. Bergin has returned to his Irish roots! Fr. Joe was our inaugural Rector when four parishes of the Syracuse Urban Cluster (All Saints, Calvary, St. Mark's and Trinity) joined together in 1996 at St. Mark's. He came to us from the Church of Canada where he was a Rector of several small parishes in Newfoundland. He had his start as a Dominican brother in Cork, Ireland but then moved west and became an Episcopalian ... oh, and married Loreen. When Fr. Joe retired from St. Mark's in 2006, they moved in with Loreen's daughter and son-in-law, Gwen and Tom Higdon, and their two children, Ruby and Isiah, who live in Minna.

Soon after Loreen passed away last year, Fr Joe began showing signs of Alzheimer's which worsened quickly. It was determined that he needed an assisted living placement but, not being an American citizen, it limited his healthcare options. His two nephews stepped in and agreed to support his health needs but only if he were to move back to Ireland. Gwen, Tom and Loreen's other children were unable to convince the nephews that he would be better off here surrounded by his family.

Chancellor of the Diocese, Paul Curtin, made arrangements through his law firm to have a junior lawyer escort Fr. Joe to New York City where he was able to get a temporary passport. His Irish passport likely had expired. The lawyer then flew with Fr Joe from the Newburgh airport outside of New York to Dublin. There they were met by his nephew, Boyce, who had made the arrangements with the assisted living facility.



Father Joe Bergin



Above, Fr. Joe enjoys time in his new digs with facility manager, Mrs. Martina Jameson. <http://www.retirementservices.ie/view.html>



Fr. Joe (center) poses with some parishioners after a recent Sunday service he attended just prior to heading home to Ireland.

Here is Fr. Joe's address for anyone who would like contact him:

Father Joe Bergin  
College View Nursing Home  
Clones Road  
Cavan  
Republic of Ireland  
Tele: 049 4372929

## Meet Deacon Charles ‘Chuck’ Stewart

We would like to introduce you to Deacon Charles “Chuck” Stewart who is helping out Father Amaya by visiting our at-home parishioners when needed. We asked Deacon Stewart to share a little about himself, which he generously did. So, let’s meet Deacon Chuck Stewart:



Deacon Chuck Stewart

“At the beginning of October Bishop DeDe Duncan-Probe called me and asked if I would help Father Adrian with pastoral care during the time he was getting treatment. I agreed for two reasons. First, I always want to help fellow clergy in any way I’m able. Second, as a deacon I work directly for the bishop and she or he can assign a deacon where he or she is needed. It even says this in the Canons of The Episcopal Church, “Deacons serve directly under the authority of and are accountable to the Bishop.”

I was ordained to the diaconate in June of 2016 by Bishop Adams – his last ordination in this diocese. I completed a Master of Divinity at Colgate Rochester Crozer Divinity School and was assigned to St. James’, Skaneateles, when I was ordained. Except for the time I was at St. Paul’s, Syracuse, during my internship I’ve been at St. James’ since I moved to the area in 1992.

In addition to working at St. James’, I work as an Assistant Chaplain at Upstate Hospital, having been there three years. For the Diocese, I chair the El Salvador Companion Diocese Committee and the Investment Committee. I’ve been a Deputy or first alternate to the last three General Conventions of The Episcopal Church. Before I retired on Epiphany 2012, I worked for Welch Allyn and previously for General Electric in Ohio. I’m married to Pamela and we have four children and 10 grandchildren.

### St. Mark’s



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*The Clothes Closet is open on the second Saturday of each month  
(Closed July & August.)*

*Volunteers will be needed between 9:45 a.m. and 1 p.m. +/-  
There is a sign-up sheet in the Parish Hall*



# October, before anyone else is up

by Jeanne Murray Walker

October 12, 2017

With its many brooms  
the cold breeze is sweeping  
red leaves from  
the halls of sky.

I have watched summer  
thrill the meadow with its brassy  
sunshine, yes, but nothing can  
persuade the trees and fields  
to give up darkness now. Geese  
remark: *it's late, goodbye.*

A shudder thrills the grass  
and shadows swing their billyclubs  
across our front lawn.

Last night ice crept in with darkness  
fierce enough to lock a person up  
forever. But can you hear  
that distant rumble?

God, maybe, driving his  
backhoe through our front  
yard, reviewing his blueprint  
for resurrection, the whole  
elaborate reenactment.



<https://www.christiancentury.org/article/poetry/october-anyone-else>



**St Mark the Evangelist Episcopal Church**

1612 W. Genesee Street Syracuse, NY 13204

TO:

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*Everything*



*Into*

*Place*

*FALLS*



*When We Put GOD First*