

THE WAY



THE NEWSLETTER OF
ST. MARK THE EVANGELIST EPISCOPAL CHURCH
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September

Service Time

Sundays:

10 am-Holy Eucharist

Nursery available during service

Choosing Our Crosses

The Reverend Adrian A. Amaya

Usually, when people speak of having crosses to bear they are usually speaking of some very, troubling and even desperate circumstance that has been forced upon them. The loss of a job, a debilitating illness, an afflicted child, and wayward spouse may cause them to beat their breast to accentuate the martyrdom that they have been forced to undertake. But, the scriptural understanding of taking up one's cross is so much more than simply suffering.

Ted and Sandra had been married for over 20 years. Ted was an abusive man. I don't know if he was physically abusive but he was emotionally abusive to his wife and children. The children themselves, now in their 40s and 50s, bore the ongoing wounds of growing up in that household. Each adult child continued to make poor life decisions over and over. They drank too much, fought each other over the smallest trinkets and items, and they held onto grudges that had happened decades ago. Sandra, their mother, necessarily didn't help as she always considered herself "a cast-iron witch" and "hard as nails," but was the classic enabler of their abuse of one another and even of herself.

When I met Sandra, she and Ted had been separated for almost 20 years. They lived their lives apart. While never officially divorced, they both had relationships that they kept on the down low. Then, Ted got sick. Very sick. He had no relationship with his children. They wanted nothing to do with him. He had no friends to speak of. Nowhere to go. Sandra his estranged wife chose to bring Ted into her house. She had ended the relationship which she was currently in which was very important to her in order to do so. Yet, she chose to do what no one else would.

She cared for Ted day after day, week after week, month after month, even at the expense

of her own health unfortunately, until he passed away.

The crosses we bear are always a choice. Jesus chose the cross.

Jesus is no wide-eyed fanatic with a death wish, he is not mentally ill, and even though he is the Son of God he does not have a "god-complex" whatever that out-of-date term means.

He knows that going to Jerusalem will not end well so is it any wonder that he spends a night terrified of what is to come and asking the Father if there was some other way for the salvation of the world to come to come about?

Jesus loves life, including his own, and he has no desire to suffer betrayal, torture, and death. Jesus being a person of sound mind and sound body; being a person healthy and reasonable, does not, of course, want to be rejected, or betrayed, or killed. No person in their right mind would want such. There would be something wrong with him if he did.

Jesus knows that he is also free to not choose the cross. God is not forcing the cross upon him. Peter, who is a close friend and confidant of Jesus and with whom Jesus shares a deep bond of friendship, takes Jesus to the side and becomes an adversary as potent and as powerful as the Devil himself was in the midst of Jesus' desert temptation experience.

This adversary, this tempter of Jesus, is not wrapped or veiled in demonic garb, but is clothed with care and concern. It is Peter's ignorance, his certitude, and his love that threatens to steer Jesus away from suffering, rejection, and death.

Jesus knows that he can turn around and go home; never go to Jerusalem, never preach there, never proclaim the kingdom of God there, and, therefore, possibly live a long, long life.

Jesus wishes there was another way to bring about the Kingdom of Heaven and so his con-

"This adversary, this tempter of Jesus, is not wrapped or veiled in demonic garb, but is clothed with care and concern. It is Peter's ignorance, his certitude, and his love that threatens to steer Jesus away from suffering, rejection, and death."

tinuing the path, the journey, is a choice that he makes. His suffering, his betrayal, and his death, are not forced upon him by God but is it an act of his own will. It is his choice and no one else's. Even though it may not be the choice that he wants to make, it is the choice that he does make for the sake of others, for us. Jesus would rather surrender to God's will and choose what must be done rather than retreat out of fear and self-concern.

He knows that the revelation of the Kingdom of Heaven and the victory of God in the Resurrection and the birth of the Church that is to come cannot be accomplished without this sacrifice. Jesus believes that God's victory to come is worth whatever he must suffer and that God's victory would not come if he was not willing to suffer. Jesus knows that this is the way that God has chosen, that God has ordained, for Peter's sake and for the world's sake.

In making this choice, Jesus sets before us a way of life where we as followers of Jesus are meant, are called, to bear crosses because in choosing such crosses we also know that the Kingdom of Heaven will be revealed. In choosing crosses, we know that Easter moments will come and that life, death, and resurrection is the way of life that God has set before us. Is it no

wonder then that he declares to his disciples that the victory of God can only take place when God's people are willing to choose that which is difficult, that which is hard, that which is troubling.

Jesus declares to them that those who are God's people must be people prepared to take on burdens. That they must be willing to choose others before themselves. In a world governed by self-interest, by greed, by fear of loss, and by cowardice this way of life that Jesus sets before them reveals what a life in the Spirit is to be like.

For the early Christian community, hearing these words, reading these words, they knew that the experiencing of the risen Christ in the church can only be revealed through people willing to live a life of sacrifice. Because there is a world and life beyond this one, because there is more than this after our last breath, after the grave, Christians have found that they can be braver, give more, sacrifice more than what the world thinks one should. Not only is there a world beyond this one but that world, that kingdom of Heaven that Christ unleashed due to his self-sacrifice can be experienced in the here and now, in our present lives. There is always a cross to bear before there is a resurrection to experience—AAA+.

Confirmation Classes at St. Mark's

St. Mark's is holding Inquirer's/Confirmation Classes for Adults in preparation for the Diocesan Confirmation Rite being held by the Right Reverend De De Duncan-Probe in Mid-December. Anyone who would like to know more about the Episcopal Church—even if not planning to be confirmed—is more than welcome to participate. The more the merrier! We will have Soup, Bread, and Salad at each meal and fellowship together then have the class. The hours will be 5PM-7PM (5:00-5:30 PM: Dinner/5:30-7:00 PM: Class).

Dates of Classes

Sunday, September 24th Menu:

Chicken and Dumplings & Amy Lallier's Ham, Potato, and Cheese soup, crusty bread and butter, salad, and Iced Tea. Plus some desserts.

Sunday, October 1st

Sunday, October 8th

Sunday, October 15th

Sunday, October 22nd

Sunday, October 29th

Sunday, November 5th

Sunday, November 12th

Sunday, December 3rd (The Right Reverend DeDe Duncan-Probe will be with us for confirmations at the 10 am service.)

What is Confirmation?

Confirmation is the sacramental rite in which the candidates "express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a bishop" (BCP, p. 860). Those who were baptized at an early age and those baptized as adults without laying on of hands by a bishop are expected to make a mature public affirmation of their faith, recommit themselves to the responsibilities of their baptism, and receive laying on of hands by a bishop (BCP, p. 412). Adults baptized with the laying on of hands by a bishop are considered to be confirmed.

The Prayer Book rite for Confirmation includes forms for Reception and the Reaffirmation of Baptismal Vows. In some dioceses, those who have already made a mature Christian commitment in another denomination are recognized as members of the one holy catholic and apostolic church, and received into the fellowship of the Episcopal Church and the Anglican Communion.

In other dioceses, those who have been sacramentally confirmed in the Roman Catholic or Orthodox churches are received and others are confirmed. Those who have returned from a time of religious inactivity to an active practice of faith may publicly reaffirm their baptismal vows. Others who have experienced a renewal of faith or desire to renew their Christian commitment may also reaffirm their baptismal vows. Reaffirmation may be repeated, depending on the pastoral needs of the person. Preparation for Confirmation/Reception/Reaffirmation should help the candidates discover the meaning of Christian commitment in their lives, and explore ways that their Christian commitment can be lived. This preparation may draw upon the baptismal covenant (BCP, pp. 416-417) and An Outline of the Faith (BCP, pp. 845-862).

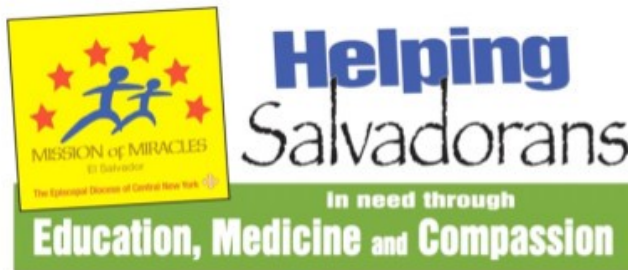
Confirmation, Reception, and Reaffirmation are rooted in the baptismal covenant. Confirmation/Reception/Reaffirmation may be done at the service of Holy Baptism or at the Easter Vigil when a bishop is present (BCP, pp. 292, 309-310). When there is no baptism, the entrance rite for Confirmation/Reception/Reaffirmation follows the entrance rite for baptism (BCP, p. 413).

Candidates for Confirmation, Reception and Reaffirmation are presented in separate groups by their presenters. Candidates may have individual presenters who will support them in their Christian life by prayer and example. It is not necessary that the pre-

senters be members of the clergy. The candidates reaffirm their renunciation of evil, and renew their commitment to Jesus Christ. They reaffirm the promises made by them or for them at the time of baptism. Those present in the congregation promise to do all in their power to support the candidates in their life in Christ. The bishop leads the congregation in renewing the baptismal covenant. The Prayers for the Candidates from the baptismal liturgy may be used as the Prayers for the Candidates for Confirmation/Reception/Reaffirmation (BCP, p. 417). The bishop lays hands on each candidate for Confirmation. The BCP provides specific prayers to be said by the bishop for Confirmation, for Reception, and for Reaffirmation. The bishop may shake hands with those who are being received to welcome them into this communion, and the bishop may lay hands on them in blessing. The bishop may also bless those who reaffirm their baptismal vows.

The Episcopal Church's theology of Confirmation has continued to evolve along with its understanding of baptism. Confirmation is no longer seen as the completion of Christian initiation, nor is Confirmation a prerequisite for receiving communion. Baptism is full initiation by water and the Holy Spirit into Christ's body the church (BCP, p. 298). Accordingly, Confirmation has been increasingly understood in terms of a mature, public reaffirmation of the Christian faith and the baptismal promises. Some dioceses require that candidates for Confirmation be at least sixteen years old to insure that the candidates are making a mature and independent affirmation of their faith. There is considerable diversity of understanding and practice concerning Confirmation in the Episcopal Church. Confirmation has been characterized as "a rite seeking a theology."





The **15th Mission of Miracles** medical mission to El Salvador will take place **February 3-11, 2018!!**

As always, we depend on the generous contributions from the diocese for the following items found at a local pharmacy:

- **Toothpaste and Toothbrushes (No Multi-packs please for sanitary reasons)**
- **Children's Liquid Acetaminophen (Tylenol)**
- **Nasal saline spray**
- **Antifungal cream**
- **Anti-itch cream**
- **Muscle rub**
- **Cranberry tablets**
- **Readers (+2.25 to +3.75) Also Sunglasses (children and adult)**
- **Any children's prescription glasses that you no longer need**

Items can be brought to the Mission of Miracles table at Diocesan Convention, Nov. 10-11, 2017

Thank you for your help and continued support!!



Cheerful Notes



One of the blessings I receive in my position as your Music Director is my weekly responsibility of choosing hymns and anthems to support the Scripture readings and sermon topics of every Sunday morning service. Hymns and anthems have been a part of my life from my earliest memories to this present day.

I can remember as a little boy sitting right next to my choir director father, Herbert Ottey, in the front pew of the beautiful little sanctuary of Hephzibah Baptist



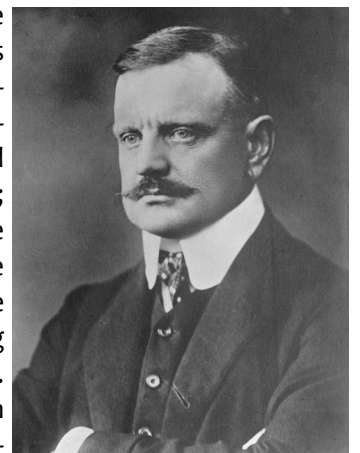
Hephzibah Baptist Church, Coatesville, PA

Church and singing the familiar hymns at the top of my boy soprano voice. I can also still hear my mother, Eleanor Ottey, happily singing her favorite hymns as she went about her housework the whole time I was growing up, and again many years later, as she lived with Cherry and me in the last years of her life. Those hymns and countless ones I have learned since my childhood days have been a source of inspiration, comfort, and strength to me all my life... well, at least since I outgrew childhood.

When I reached the junior Sunday school age and sang first in the junior choir and later in the youth choir, I sat with my young friends in church rather than in that front pew when our young choirs were not singing in the services. We had some fun together with the hymns during that period, as we had become aware of the names of some of the hymn writers. We wondered, for instance, if Philip Bliss was always happy, or if Horatius Bonar made lots of errors when he played baseball! We decided that Ithamar D. Conkey must have been a little daft, that Henry T. Smart was a genius, and that Harry Emerson Fosdick must be the square-jawed brother of Fearless Fosdick, the detective in the "L'il Abner" comic strip. We knew that Walter Greatorex was a king, or thought he was, and that Fanny Crosby blindly wrote lots of hymns. But when we noticed that Augustus M. Toplady wrote "Rock of Ages," we laughed so much at his last name that several women sitting near us shushed us with stern looks of disapproval on their faces.

My love of hymns deepened greatly in my years at Moody Bible Institute in Chicago, and my understanding of those inspired pieces grew as I sang in the Moody Chorale and the Billy Graham radio choir. Since that time my experiences in the church, in the joys and trials of life, and in the lives and deaths of my loved ones, as well as in my privilege of directing church choirs, oratorio choirs, and The Master's Touch Chorale, have all been accompanied by hymns that I have heard in my ears and in my soul as a never-ending medley, sweetly sent to me from the heart of our Abba Father by His Holy Spirit.

One hymn that has always been encouraging to me has become even more so of late. That hymn, "Be Still My Soul," by Katharina von Schlegel (1697-1768) and Finnish composer Jean Sibelius (1865-1957), is a source of comfort to the whole church, especially in times in which we are living today! I remember composer Sibelius being honored in the days of my youth; but until I sat down one day this summer to write program notes on the hymn, I knew nothing about lyricist von Schlegel. My search for information about her yielded practically nothing until I came



Jean Sibelius, 1913

upon a sermon delivered in November of 2011, by the Rector of... can you believe it... St. Mark's Church of Ireland, built in Borris-in Ossory in 1869. In this message I learned that Katharina was the child of an aristocratic family. She became a Lutheran, and she was a member of the small court where Johann Sebastian Bach was musical director for six years. She joined with the evangelical Pietist sect, which called Lutherans to personal Bible study, the living out of beliefs in a practical way in everyday life, and preaching by the fruits of the Holy Spirit, rather than by rhetoric alone! She and other Pietists noted that hymn singing had been a part of the life of Jesus and His disciples, as recorded by Matthew in his narrative about the end of the Last Supper. The Pietist's urging of believers to sing hymns thus represented a change in the church of that day, since by medieval times hymn singing had disappeared from worship!



Heather Sorenson

Katharina von Schlegel wrote 29 hymns and devoted her life to prayer and service. The words of "Be Still My Soul" drew their inspiration from Psalm 37:7.

There is a sense in her lyrics of a profound sadness in her life, of coming through very dark times, and even, perhaps, her questioning God's purpose in what had happened. There is a direct encounter with bereavement in the third verse of "Be Still My Soul," a bereavement which deepens her relationship with Jesus Christ. In the fourth verse our blessed hope, the promise of our Lord Jesus coming to take His people to Himself forever, inspires her hope of a life to come that is gloriously different from the life that is here! We share that hope!

A few years back, in an area-wide Fall Choir Kickoff in which several of our members and brothers and sisters in Christ sang in a 120-voice choir, Heather Sorenson directed us in singing her marvelous arrangement of "Be Still My Soul." To this day I can still hear the music in my heart. I will try to somehow share it with all of you, as you will find it a lift and an encouragement at this time in our church and in our land! May God bless, comfort, and strengthen you, my brothers and sisters, as He lovingly bids your souls to be still!

*From Your Director of Music,
Warren Ottey*



Our primary Hephzibah Sunday School graduating class with our new Bibles, ca. 1950. (I am at the left of the front row, and my mother, Eleanor Ottey, our teacher, is in the back)

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**

Attention Cursillistas!

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

**Next meeting:
Oct. 18th**



CIRCLE V NEWS



Just a reminder that the next Circle V meeting is **October 5th** at noon in the Parish Hall. As always, bring your own lunch, drinks and desserts will be provided. The hostesses (dessert bringers) for this luncheon are Sally T. and Ethel A.

The final meeting of the year will be the Christmas luncheon, either Dec. 7th or the 14th. Hostesses will be Barb W. and Nancy M.

ALSO, the personal care bags given with the food pantry items need some replenishing, particularly the **CHILDREN'S ITEMS** like bubble bath, toothpaste and toothbrushes, soaps, hair accessories, etc.

If anyone can help with these important needs, it will be greatly appreciated as always.

Are Introverts Better Evangelists?

By Mike Schumann

We introverts are prone to feel like evangelism is really just for extroverts. When Jesus commissions us to preach his good news, who's naturally more excited to do it: those who are rejuvenated by crowds and conversations or those who'd rather recharge with a book and a quiet room?

If you're a fellow introvert, a quiet-room dweller like me, perhaps you've thought this way before. You may have even concluded that since God made you an introvert, he's probably not expecting you to evangelize. After all, it's not your gifting, right? Well, you're right and wrong.

Claiming that something important is not your gift, however, is a perfectly disastrous plan for skirting responsibility. If you don't believe me, try it out on your spouse or roommate next time you're asked to do the dishes.

Beyond yielding a poor track record amongst spouses and roommates, what else makes this excuse so lame? Well, for one, it flies in the face of the clear words of Christ, and that ought to be reason enough for any of us to cough up this cop-out to the Great Commission.

In Matthew 28, Jesus does not say, "Extroverts, disciple the nations." In fact, Jesus neglects to say anything to his disciples regarding their personalities. Instead, Jesus claims that the reason they can and should share the gospel is because "all authority in heaven and on earth has been given to me" (Matthew 28:18). It's not about the disciples, but about the power and authority of Christ. He expects all of his followers to share his story not because it is our specific gifting, but because it is our shared calling, given to us from, and empowered by, Christ himself.

But if this is so, why wouldn't God have made us all extroverts? Wouldn't it have worked out a whole lot better if the people charged with the task to go out and talk with others naturally wanted to talk with other people more often? Certainly he could



have done it that way, so why did God choose to call introverts, along with extroverts, to engage in this global cause?

1. To Show Us His Greatness

Perhaps one reason God called introverts to evangelism is so they can be a living example of the gospel's surpassing greatness. After all, most of us know that introverts are naturally inclined to spend time alone or avoid large crowds of people. Therefore, when we witness introverts going out of their way to meet new people or invite others into their home, it demonstrates to us that the gospel is much more precious to them than their own comforts.

Picture the most introverted person you know, and imagine them sharing the gospel out on a street corner — or maybe even harder, with a coworker, neighbor, or family member. You know this would be difficult for them. Because of this, you would listen all the more intently, knowing that the message being spoken must be special if it's prompting even that person to step out and share it with others.

2. To Grow and Mature Us

God has called introverts to evangelize because it is a means of growing in sanctification.

Choosing to die to one's preferences in order to obey God is a mark of a maturing believer. And dying is exactly how an introvert can feel after a long period of being around people. The temptation for introverts, therefore, is to find loopholes in the system, such as claiming that evangelism involves "preaching the gospel and using words when necessary." But is this really what Jesus means when he says, "proclaim the gospel" (Mark 16:15) and "[teach] them to observe all that I have commanded you" (Matthew 28:20)? No, the hard truth is that Jesus means exactly what his words suggest, that we are to devote our lives to sharing the good news of our risen Savior with others — and yes, that means using words.

Therefore, introverts have to actively fight the temptation to balk at the call to evangelize, and this fighting is a major part of our sanctification.

3. To Reap a Harvest of Joy

God has called introverts to evangelize because it reaps a reward of joy that far surpasses any comforts received through social detachment. As an example, consider the 72 whom Jesus sent out to preach as lambs amongst wolves (Luke 10:3). This doesn't sound like a venture that many of us would volunteer for. However, these same 72 came back later in a joy so great that they could hardly hold back from proclaiming the thrill of their evangelistic efforts (Luke 10:17). In fact, they were rejoicing so much that Jesus had to warn them not to let their great excitement overshadow the value of their own salvation.

4. To Make Good on His Design

God has called introverts to evangelize because he equipped us for it. Yes, God has blessed all believers with the Holy Spirit, who equips us for bold and effective ministry. This is a great truth for introverts and extroverts alike. Being the channel to communicate the most important message in the world is not about us, not about our personalities and preferences, but about the authority of Jesus and the power of his Spirit.

From One Introvert to Another

Introverts are as called to evangelism as anyone. In fact, God may have equipped us introverts for evangelism in a unique and unusual way.

First, introverts naturally gravitate toward one-on-one interaction, rather than large-group conversation. While large-group conversations are certainly helpful, one on one typically allows for deeper listening and sharing.

Second, introverts often prefer listening and internal processing over speaking and verbal processing. This can greatly bless those who feel a need to be heard, known, and understood before seriously considering another person's viewpoint (which, in this case, would be the gospel).

Third, introverts tend to develop deeper relationships with fewer people. The level of intimacy in these relationships has potential to foster an atmosphere in which the gospel can be more effectively shared with genuine love, sincerity, and trust.

Fourth and finally, introverts enjoy spending time alone, especially after a long conversation, and what better thing to do while alone than to pray for the person with whom you just shared the gospel? We might even go so far as to say that God designed introverts to be even better vessels for the gospel.

Four Ways Introverts Are Equipped

For introverts and extroverts alike, love can inspire us to do difficult things. Whether that means an introvert going to meet with groups of people, or an extrovert leaving a crowd to spend time alone interceding for others, both are actions motivated by a love that surpasses a desire for comfort. Together, whatever our personalities or preferences, we revel in the ultimate act of love, the sacrifice of Jesus, who forsook his own comfort for our eternal comfort and joy. And we step out in faith to declare that love to others.

Mike Schumann (@mikeschumann22) is an adjunct professor and career counselor at the University of Northwestern in St. Paul and serves as a deacon at Cities Church. He and his wife, Amelia, live in Roseville with their daughter, Lydia.



'They Call Us Monsters' Offers a More Compassionate Brand of Juvenile Justice

Ben Lear's directorial debut humanizes the debate about adult prison sentences for juvenile offenders.



Image Courtesy of BMP Films

When children commit the most heinous of crimes, it challenges our sense of justice and probes the limits of our worldview. Ben Lear's bold documentary *They Call Us Monsters*, now streaming on Netflix, suggests that how we respond to these young offenders may also be the ultimate test of our humanity—and a proving ground for the power of grace.

Like many films that deal with such fraught issues as incarceration, *They Call Us Monsters* begins with a history lesson. During the late 1970s and throughout the 1980s, a perceived rise in youth violence and juvenile delinquency led many observers to blame a lax justice system for “losing control of” young offenders. By the early 1990s, ostensibly “tough on crime” policies gained broad political traction, and many states adopted laws that automatically transfer certain juvenile cases to the adult court system. There, children could face much harsher penalties than those allowed in juvenile court.

The film's provocative opening newsreel includes a 1994 press interview in which then-Representative Newt Gingrich curtly expresses the prevailing attitude behind such laws: “There are no violent offenses that are juvenile,” he says. “You

rape somebody, you're an adult. You shoot somebody, you're an adult.”

Such inflexible rhetoric resonated loudly in the late 1990s, and the movement to punish rather than rehabilitate juvenile offenders intensified during the early 2000s and persists even today in many states. But now the tides are beginning to turn. There's a growing consensus that mass incarceration is a failed experiment, and new findings in developmental psychology have prompted some former “tough on crime” advocates—including Gingrich himself—to reverse course on this issue.

This provides the political context for Lear's documentary, which is set against the backdrop of a 2013 bipartisan debate in the California state legislature over Senate Bill 260. This landmark piece of legislation—which became law in 2014, while the film was still in production—would grant juvenile offenders who were tried as adults the chance to be paroled after serving just 15 years of their sentences. It would also establish new parole criteria for these cases, explicitly acknowledging that children are different from adults, even when they commit the most heinous of crimes.

SB260 is a controversial proposal, but Lear personalizes the debate by winsomely introducing us to

three inmates at the Barry J. Nidorf Juvenile Hall in Sylmar, California. All are being tried as adults for violent crimes and therefore live in “the Compound,” a high-security jail-within-a-jail where they are kept separate from other offenders. Antonio Hernandez (arrested at age 14) and Jarad Nava (arrested at 16) are both charged with multiple counts of attempted murder; Juan Gamez (also arrested at 16) is charged with first-degree murder. If convicted, each faces the possibility of spending the rest of his natural life in prison.

We meet these teenagers in the context of a unique screenwriting class offered at the Compound through InsideOUT Writers (IOW), a Los Angeles nonprofit aiming to reduce juvenile recidivism by “using creative writing as a catalyst for personal transformation.” Filmmaker Gabriel Cowan, a member of IOW’s Board of Directors, volunteers to work one-on-one with these kids for ten weeks, patiently coaching them through the creative process of bringing a short screenplay to life. The participants come up with the ideas and collaboratively write the script, and then Cowan shoots their movie with a professional cast and crew.

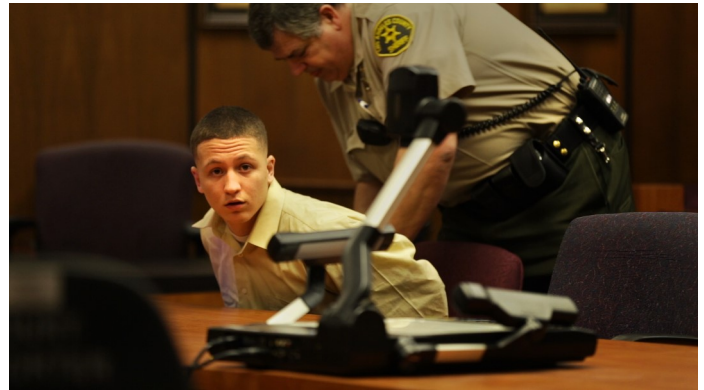
Viewers watch as Cowan bonds with his unlikely students, gently coaxing them to share their personal stories. We come to know Jarad as the entertaining (if occasionally obnoxious) comedian whose humor and nonchalant attitude mask a deep fear of emotional vulnerability. At the other end of the spectrum, Juan emerges as the emotionally sensitive and surprisingly self-aware individual whose greatest fear is the thought of loving someone without being loved in return. And then there’s Antonio, the underdog dreamer who longs to do noble things with his life, but lacks the patience and discipline to pursue them.

Lear acquaints us with their backstories through a series of private interviews, both with the inmates themselves and with outside parties involved in their cases. To be fair—and this is one of the film’s most compelling qualities—not all of what we learn paints our protagonists in a particularly sympathetic light. But their stories share some common threads that set their flaws in context, eliciting viewers’ compassion despite their serious shortcomings.

The film they write together, *Los*, is a gritty loss-of-innocence story about a misunderstood teen poet who risks the affection of his girl-next-door “crush” trying to fit in with his disowned older brother’s delinquent friends. Lear skillfully weaves snippets of the final production into the documentary such that viewers intuitively recognize how every facet of this pithy film derives from something in Juan’s, Jarad’s, and Antonio’s real-life experiences. It’s a not-so-subtle hint that these youngsters’ turbulent lives are

full of the kinds of things viewers might otherwise imagine only happen in the movies.

What distinguishes Lear’s storytelling approach from other works of this genre, however, is the way he frequently plays the devil’s advocate to challenge our developing sympathy for his subjects. In what is by far the film’s most gut-wrenching scene, for instance, we meet Vesenia Castro, one of Jarad’s victims, now paralyzed from the waist down because of her injuries. Lear forces us to listen as she tearfully describes the stigma of being treated “differently” by her peers. He makes us watch as she awkwardly navigates daily chores from the con-



finer of her wheelchair.

The scene is difficult to view, not just because of Vesenia’s obvious suffering, but because at this point in the film we’ve come to know Jarad as more than the “monster” who did this to her. We’re angry at him and recognize that he deserves to be severely punished, but inwardly we want to believe there’s still some glimmer of hope for his future. And yet, recognizing that Vesenia’s disability is both real and permanent, we also can’t help but wonder: If her pain never ends, then why should his?

The emotional tug-of-war is brutal, just as Lear intends. With our sympathies caught between these two young lives, both forever changed by one senseless act of violence, we discover that justice is rarely as black-and-white as we might prefer it to be. We long for it to be served, but we’re not really certain what it ought to look like in a case like this.

Arguably, that’s the film’s most important contribution. With its category-defying pastiche of stakeholder perspectives, it feels less like a heavy-handed work of advocacy than a quiet meditation on a difficult truth many of us would prefer to ignore: Evil knows no age restrictions. Those of us who haven’t grown up around the kind of violence these children describe can easily forget that evil

Continued on page 14

isn't something we "grow into"; it's the basic condition into which we're born.

The Scriptures are undeniably clear on this point. In the first book of the Bible, God observes that "every inclination of the human heart is evil from childhood" (Gen. 8:21, NIV). When David, a "man after God's own heart" (Acts 13:22), is found guilty of murder, he honestly confesses, "Surely I was sinful at birth, sinful from the time my mother conceived me" (Ps. 51:5). In the New Testament, Paul affirms that we are "by nature children of wrath" (Eph. 2:3, ESV) born into a fallen world "groaning" to be set free from the bondage to which human sin has subjected it (Rom. 8:19–22).

Such facts don't comport with the popular notion that children enter this world "innocent" and later become corrupted by negative influences. In contrast, the Bible teaches that from a very early age, we must be taught to restrain our natural selfishness and to resist our inborn tendency to hurt one another for personal gain. That's not to say, of course, that all children who come from rough neighborhoods, experience disillusionment with formative role models in their lives, or suffer from a deficit of positive attention at home are bound to become homicidal deviants. It's only to say that there's nothing fundamentally *more* evil about Juan, Jarad, or Antonio than any of the teenagers in our church youth groups. More importantly, there's nothing fundamentally *less* evil about any of us.

The question at the heart of Lear's film, then, isn't whether these children deserve to spend the rest of their lives behind bars. Undoubtedly, they do. Rather, it's whether we're willing to take a second look at these "monsters" and see something of ourselves in their plight.

The simple fact is that there's no such thing as an "adult" crime, just as there's no such thing as a "respectable" sin. Apart from God's unmerited grace in Jesus Christ, none of us would have any hope if God had elected to deal with us the way our legal system deals with juvenile rapists and murders.

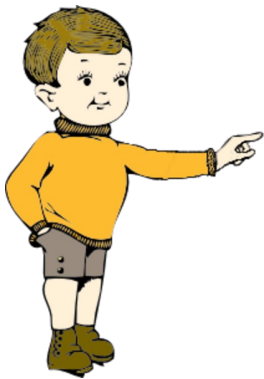
As people who know better than any the transformative power of grace, we have every cause to support an approach to justice that holds offenders accountable while still leaving room for the possibility of redemption and restoration. There are plenty who would say that the final scene of these teenagers' lives has already been written, and they've walked out on the rest of the show. *They Call Us Monsters* dares to suggest that there are plenty more unexpected plot twists yet to be revealed, if we're willing to stick around for the whole production.

Johnathan Kana is a freelance writer, composer, and armchair theologian who met his Savior in a profound new way when he found himself rediscovering the Bible in the seminary of hard knocks. He is a regular contributor at Think Christian and journals on themes of restorative justice at his blog Redeem Your Time. He lives with his family in central Texas.

Show Me *THE WAY*

(This chuckle courtesy of Jim Miller)

A delightful, angelic little boy was waiting for his mother outside of the ladies' room of the gas station.



As he stood there, he was approached by a man who asked, "Son, can you tell me where the Post Office is?"

The little boy replied, "Sure! Just go straight down this street two blocks and turn to your right. It's on the left."

The man thanked the boy kindly, complimented him on how bright he was and said, "I'm the new pastor in town. If you and your mommy come to church on Sunday, I'll show you how to get to Heaven."

The little boy replied with a chuckle, "You're kidding me, right? You can't even find the Post Office!"



UNDERCROFT FURNISHINGS MEMORIALS

As you may recall a year ago we invited you to make a memorial donation honoring your loved ones in the form of the new furnishings in the Undercroft.

A plaque has been designed and updated to reflect the early donors. Some of the listings are for deceased parishioners by their loved ones. Others are from parishioners in thanksgiving.

A number of the furnishings are still available to be named or you may make a general donation. Be sure to specify the names and dates of the person(s) to be memorialized.

Checks may be made payable to St Mark's and earmarked "Undercroft Furnishings."

The total amount raised to date is \$16,335.00.

Otis Shuart (1922-2015)

Marilyn & Barry Guinn

Jim & Kitty Miller

Jackie & Dennis Eberline

Marian Williams

Gary & Gayle Smith

Madeline & Ron Bort in memory of Frank and Maude Walter

Pat Walmsley in memory of Clere Walmsley, 1943-1991

Robert A Kraushaar in memory of Mary V. Kraushaar (1927-2015)

Robert A Kraushaar in memory of Robert G. Kraushaar (1954-2010)

Robert A Kraushaar in memory of Barbara (Kraushaar) Covey (1949-1994)

Barbara Costa in memory of James Vincent Costa (1910-2000)

Karen and Michael Ward in memory of Ralph and Shirley Noble

The Church of St. Mark the Evangelist
Vestry Meeting Minutes
Monday, August 21, 2017

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

1. Call to Order: Meeting called to order by Father Amaya at 7:00pm

2. Opening Prayer: Fr. Amaya led the Opening Prayer.

3. Minutes from April Meeting – Kathi Phillips moved the June minutes be approved as corrected; **Gary Smith seconded. Passed.**

4. Treasurer Report: Pat Dunn, treasurer, presented the Financial Reports for July 2017 as well as year-to-date. He reported that pledges have been coming in strong and the plate income has been up this summer. He also informed the vestry that after completing the yearly Workmen's Compensation audit, the church will be receiving a \$640 refund. The Finance Committee also turned in a Long-Term Investments report for January 1 through June 30, 2017. **Kathi Phillips** made a motion to accept the reports; **Barry Guinn seconded. Motion passed.**

5. Yearly Review of Philip Buffham, Sexton: Father Amaya praised Philip Buffham's work and recommended Phil receive a raise based on what the church can afford. Phil currently works 20 hours a week. **Barry Guinn made a motion to increase his wages a \$1 per hour; Dennis Eberline seconded the motion. Motion passed.**

6. Confirmation Classes: Father announced that the diocese is planning several confirmation services in December and St. Mark needs to figure out which service will work best for the teens and any adults who need confirmation. Barry Guinn recommended making an announcement to find out how many at the church would like to be confirmed. It was also noted that teachers will be needed to ready the confirmation students.

7. Delegates to convention/alternate plus youth delegate: Father Amaya announced that the 149th Convention of the Episcopal Diocese of Central New York will be held on Friday and Saturday, Nov. 10-11, 2017, at the Holiday Inn Convention Center in Liverpool. He pointed out this will be the first convention with the church's new vision and that the Bishop is also looking for this to be a workshop. St. Marks is allowed 2 delegates, 2 alternates and 2 youth delegates. The delegates and alternatives will be selected according to procedures outlined in Cannon II.I of the Canons of the Diocese of Central New York.

8. Father Adrian's Letter to the Parish: The vestry said that as of right now, no action will be decided at this point in time in regard to Father's health situation and anticipated sabbatical. Father said he did receive a list of supply priests from the diocese, but not sure if they are a sabbatical supply. It was also brought to the attention of the Vestry that a few people did not receive the letter, possibly because they are only on the email list and not the mailing list. The secretary will cross check both lists to see who didn't get it and either mail or email it out.

9. Old Business:

- A. Audit Committee Formation –** Fr. Amaya announced the annual audit is due by Sept. 1. Needed to conduct the audit is the treasurer, 1 warden, 1 financial committee member and 1 church member at large. The treasurer will head up forming the committee to complete the audit.

11. Warden's Report – Barry Guinn commended the worship leaders on a job very well done in Father Amaya's absence while he was on vacation.

12. Rector's Report – Father Amaya said he is making visitations and everything is going smoothly.

13. Closing Prayer was led by Fr. Amaya.

Motion to Adjourn: A motion to adjourn the meeting was made by Nancy Morrison; and 2nd by Gary Smith. Meeting adjourned 8:10pm.

Next Executive Meeting: TBA

Next Vestry Meeting: Monday, September 18, 7 p.m.

Ministry Schedule: OCTOBER 2017

	<u>1st</u>	<u>8th</u>	<u>15th</u>	<u>22th</u>	<u>29th</u>
LECTORS	Adam A. Forrest A. Jim O.	Sally T. Alex A. Kitty M.	Pat D. Dana M. Bob K.	Ethel A. Kaley R. Kathi P.	Noah H. Adam A. Warren O.
CHALICE BEARER	Dana M. Ethel A.	Nancy M. Gary N.	Carol G. Jim M.	Tommy M. Pat D.	Ethel A. Jim O.
GREETERS	Ernestine L. Barb W.	Bob K. Phyllis H.	Jackie E. Ernestine L.	Sally T. Bob K.	Tommy M. Phyllis H.
USHERS	Pat D. Jim M.	Jackie E. Marie B.	Gary N. Tommy M.	Jim M. Marie B.	Pat D. Jackie E.
PRESENTER OF THE GIFTS	Joan G. Jackie E.	Barb W. Ernestine L.	Ethel A. Marilyn G.	Kim A. Betty K.	Forrest A. Gary N.
ALTAR ASSISTANT	Annette S.	Forrest A.	Phyllis H.	Gary N.	Tom M.
ACOLYTES	Alex A. Marie B. Tate L.	Noah H. Hendrik L. Adam A.	Marie B. Tate L. Alex A.	Adam A. Hendrik L. Noah H.	Marie B. Alex A. Tate L.
V.P.O.D.	Julie D.	Dennis E.	Cherry O.	Debra R.	Barry G.
ALTAR GUILD	TEAM A	TEAM B	TEAM C	TEAM D	TEAM A
COFFEE HOUR	Joan & Roger Green	Phyllis H. Bob K.	Jackie & Den- nis Eberline	Jill & Dave Richmond	Monthly Luncheon

A Recipe You'll Love: Sausage Pasta Bowl

Serves four



Ingredients:

1 lb. Italian sausage*
16 oz. spaghetti sauce*
1 can (14.5 oz.) diced tomatoes
1 package of frozen pasta
1 cup shredded mozzarella cheese*
1/4 cup grated Parmesan cheese
Salt and pepper

Directions:

1. Crumble and cook sausage in skillet over medium heat until brown and internal temperature reaches 165°F.
2. Drain any excess fat from skillet.
3. Combine the sausage, diced tomatoes, and spaghetti sauce in a pan. Cover and cook on low heat for one hour.
4. Stir in frozen pasta and sprinkle in mozzarella cheese. Cover and cook 15 minutes more on low or until pasta is tender. Top with grated Parmesan cheese and serve.

*Ingredient in Food \$en\$e package

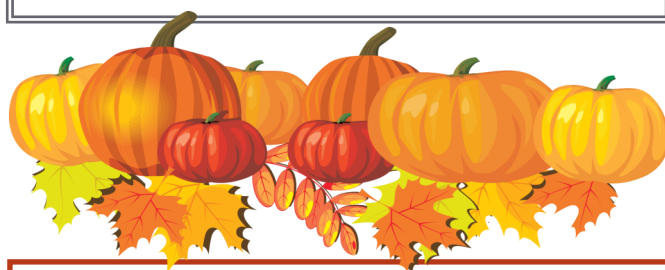
OCTOBER 2017 MENU

Westside FOOD \$EN\$E @ St. Mark's

Inquiries can be made at:
(315) 488-8511 or (315) 378-4908

Email: stmarkssyracuse@gmail.com

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



October Package* \$20.50:

- Pork Chops (boneless), 1 lb.
- Beef & Broccoli, 22 oz.
(complete meal)
- Chicken Drumsticks, 3 lbs. (avg.)
- Breaded Fish Sticks, 1 lb.
- Ground Turkey (lean), 1 lb.
- Pierogies, 13 oz.
- Chicken Noodle Soup, 18.5 oz.
- Frozen Carrots, 16 oz.
- Applesauce, 15 oz.
- Brownie Mix, 19.9 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. 8 & 15
10am –12 noon**

**Wednesday, Oct. 11
4-6 p.m.**

**Saturday, Oct. 14
10:30 a.m.—12:30 p.m.**



October Specials:

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

Italian Meatballs: 5 lbs. for \$13.00 - The Italian meatballs are fully cooked and are in a five pound bag.

American Cheese: 5 lbs. for \$11.50 - The sliced American cheese is not individually wrapped.

Chicken Nuggets: 5 lbs. for \$8.00 - The chicken nuggets are fully cooked and are all breast meat.

Breakfast Sausage: 3 lbs. for \$7.00 - The breakfast sausage is a sweet sausage and locally made in Utica, NY.

French Fries: 5 lbs. for \$5.50 - The French Fries are ready to cook and can be used in the oven or fryer.

Hot Pockets: 12/8 oz. sandwiches for \$17.00 - The ham & cheese Hot Pockets contain 12 sandwiches per special.

Pick-Up Date & Time:

Wednesday, Oct. 25

12pm-2pm



Hazard Branch Calendar

Onondaga County Public Library September 2017

1620 W. Genesee St., Syracuse, NY 13204 • 435-5326 • www.onlib.org

Hours: Monday, Wednesday, Friday, Saturday 9 - 5 Tuesday and Thursday 9 - 7:30

The library will be closed Saturday, September 2, through Monday, September 4, for Labor Day.

For Toddlers

Toddler Storytime

Wednesdays, September 6, 13, 20 and 27, 10:30 a.m.

Join Miss Lauren each week for stories, songs, crafts and more designed for toddlers. September's themes include: September 6 the library; September 13 the alphabet; September 20 numbers and counting; and September 27 the daily calendar. For ages 2-4. All children must be with a guardian and siblings of all ages are welcome to join.

Pajama Storytime

Thursday, September 7, 6:00 p.m.

Join us for a special evening storytime! Come in your pajamas and bring your favorite stuffed friend to enjoy stories, songs, snacks, and a craft. For ages 2-4. All children must be with a guardian and siblings of all ages are welcome.

For Children

Walk-In! Create It!

All day, all month long

Stop in and make a craft on your own. Each Monday we will put out a new craft for the week. For ages 5-12.

Paws and Books

Saturdays, September 9 and 23, 10:30- 11:30 a.m.

Enjoy reading a story to Cooper, a trained, lovable dog certified as a Canine Good Citizen. For ages 5-12.

Creation Station

Thursday, September 14, 6:00 p.m.

Start off the new school year by making your own pencil case out of duct tape. All supplies will be provided. For ages 5- 12.

Apple Science

Saturday, September 16, 2:30 p.m.

Apples are fun for more than just eating! We will be making apple volcanoes, boats, towers and more. Plus we will finish by making apple pie playdough for you to take home. For ages 6-12.

Banned Books Week Challenge

Tuesday, September 26, 5:00 p.m.

Celebrate Banned Books Week with us. See if you can pick out all of the banned books from our photo lineup. Then try to match titles to the reasons they were originally banned. Prizes will be given for each challenge. For ages 5-12.

Lego® Club

Saturday, September 30, 2:00 p.m.

Lego Club is back at Hazard Library! Complete our Lego building challenges and win prizes. Then stay for free building time, Legos on the Xbox, and snacks. For ages 5-12.

For Teens

Follow us on Twitter @hazardteens!

Book-a-Librarian: Teen Edition

Heading to college soon or looking for a great first job? Sign up for a one-on-one session for help with filling out college applications or applying for a job. Get help with cover letters, college admission essays, building a resume or anything else that you might need. Call 315-435-5326 for an appointment with Shauna. For ages 13-19.

For Teens:

Hazard Teen Poetry Society

Tuesday, September 19 and 26, 5:00 p.m.



Westhill High School senior Chris Costello will lead a weekly poetry program for teens. Learn the fundamentals of poetry,

and how to gather ideas and generate new work. Each week will have a different theme and focus on different writing skills. Pizza and beverages provided! For ages 13 - 19.

For Teens - *continued*

Hula Hooping with Dawnmarie **Wednesday, August 2, 2:00 p.m.**

Learn the basics in hooping with Dawnmarie Raymond. She will be teaching some easy hoop skills, playing games, and showing us how to dance with the hoops.

Final Summer Learning Party! **Wednesday, August 9, 2:00 p.m.**

Join us for the Make Your Summer final party with pizza and games! Everyone is welcome but teens who have participated in other Make Your Summer programs will have a chance to win some excellent prizes!

Crafter's Corner: Duct Tape Projects **Saturday, August 12, 2:00 p.m.**

Using duct tape as "fabric", we are going to be making wallets, flowers, bags, pencil cases – or anything you can imagine! All supplies will be provided.

Book-a-Librarian: Teen Edition

Heading to college soon or looking for a great first job? Sign up for a one-on-one session for help with filling out college applications or applying for a job. Get help with cover letters, college admission essays, building a resume or anything else that you might need. Call (315) 435-5326 for an appointment with Shauna. For ages 13-19.

For Teens and Adults

Computers for Beginners **Wednesdays, 10:00 a.m.**

One-on-one instruction on Internet searching, word processing, e-mail and more is available by appointment. Please call Jennifer at (315) 435-5326.

Job Search Help By Appointment

Need help finding a job? Applying online? Creating a resume? Call Jennifer at (315) 435-5326 to make an appointment.

Book A Librarian By Appointment

Help with ebooks, laptops, smartphones, iPads™, Word, Excel and more. For an appointment call Jennifer at (315) 435-5326.

For Adults

Survive and Thrive Job Seeker's Series-Applying Online for Jobs

Tuesdays, August 8 and August 15, 2:00-3:30 p.m.

Overwhelmed by the thought of applying for jobs online? This information session will provide tips on how to make the application process easier and less stressful. Please register in advance by calling (315) 435-5326.

Save the World a Little Each Day **Monday, August 14, 2:00-3:00 p.m.**

Theresa Evans from OCRRA will present a program on how to reduce waste and help preserve our natural resources. Learn how to compost unwanted food scraps and yard waste into materials that keep landscapes and gardens healthy and beautiful.

For Everyone

Hazard Branch Chess Club

Thursdays, August 3, 10 and 17, 5:00 – 7:00 p.m.

Play chess against other enthusiasts, or come learn rules of the game! We will provide game boards and pieces. For all ages but children 12 and under must be accompanied by a parent or guardian.

Hazard Branch Knitters Club

Saturdays, August 5, 12, 19 and 26, 9:30-11:30 a.m.

Hazard's group for knitting, crocheting, and needlepoint meets every Saturday. Beginners and advanced knitters are welcome. Bring your own supplies and share knitting knowledge with your peers!

Hazard Branch Ongoing Book Sale

Browse a selection of donated adult and children's books and media items we have for sale every day throughout the year. You're sure to find something you'll like and at a bargain price! All proceeds benefit the library.



Find us on

Facebook

Look for Hazard Library -

Onondaga County Public Library System

Please advise the Onondaga County Public Library at least five days in advance should you need a sign or other language interpreter, an assistive listening system, or any other accommodation to facilitate your participation at an event.

Mark Allnatt, a Program Title VI Coordinator for OCPL, can be contacted by telephone at (315) 435-1876 or by e-mail at mallnatt@onlib.org for more information.

Grace and the TSA

by Connie Zumpf
August 16, 2017

We the travelling horde funnel into a serpentine
of supplicants, step forth one by one toward the ritual
scrutiny of identity. Who are we, really, each of us?

We drop our collective gaze, divest ourselves
of worldly worth, watches, shoes, dust of the earth,
the three ounces that can't contain the distillation

of our sins, all offered into bins. I look to the woman
in TSA array, note her name. Her countenance
is both stern and saintly.

I step into the glass confessional, hold out my arms,
stand splayed like an arrested star.

Mea culpa, mea culpa, mea maxima culpa.

The X-ray beams through. Now we both know
everything about me, every silent heresy, blemish,
doubt, and jealousy, even my wicked browser history.

She sees me in entirety, yet sends me
to rejoin the crowd, now blessed and sanctified.

Gloria Patri, et filio, et spiritui sancto—

We lift our eyes, commence our final ascents.
We the travelling penitents, redeemed,
for now, by Grace.



<https://www.christiancentury.org/article/grace-and-tsa>

Beyond Doubt

*by Kathleen O'Toole
August 14, 2017*

The minute the preacher named it, I knew:
Thomas was a hero, not the foil. It took guts
for him to offer his hand to Jesus' slit
side, to poke his fingers into the nail holes.

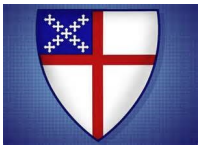
And besides, he was the honest one: What
do you mean, you saw him? Logical to ask
his brothers still cowering behind locked
doors.

And how come Mary Magdalen
never earns a Sunday solo — her moment
of truth, recognition, in the Easter garden,
her witness buried like the lost coin,
in the mid-week lectionary days after
we celebrate the Resurrection she proclaimed.

In truth, she and Thomas should be our guides:
wail that grief out in some public place,
question if you doubt, but bloody your hands
in the world wounds for Christ's sake
do what it takes to find your way.



<https://www.christiancentury.org/article/beyond-doubt>



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

TO:



*Take time to enjoy
the bounty and beauty of
Autumn*