



THE LION'S MARK

MONTHLY NEWSLETTER FOR SAINT MARK'S CHURCH, PHILADELPHIA

A COMMUNITY THAT GATHERS IN FAITH, SERVES IN LOVE, AND PROCLAIMS HOPE, THROUGH JESUS CHRIST.

CENTURION WITNESS

— FR. SEAN MULLEN —



IT IS NOTICEABLE THAT IN THREE OF THE GOSPEL ACCOUNTS (MATTHEW, MARK, AND LUKE) THE FIRST WITNESS TO THE CRUCIFIXION OF JESUS IS A SOLDIER KNOWN ONLY AS “THE CENTURION.”

The centurion provides poignant commentary on the death of Jesus, declaring in Matthew and Mark that “truly this was God’s Son” and in Luke that “truly this man was innocent.” In either case, it’s a soldier who has the first word on Jesus’ death.

Most soldiers know something about death: they have been witnesses to more than their fair share of death; some have delivered death upon their adversaries; some have looked death in the eye, one way or another and some have escaped death, maybe narrowly; some soldiers are haunted by death long past what they can tolerate; some soldiers choose death for themselves, perhaps because of the haunting, who knows?

I am assuming that the centurion knew more than his fair share

about death, and that when he witnessed the death of Jesus, he noticed something different about it, maybe not only because of the darkness that covered the whole land. Something shivered in the centurion when he saw that man die, when he felt him die. And the centurion found himself declaring something he could not possibly have known unless it had been shown to him somehow in that expiring body hanging on the cross. Maybe it’s only his proximity to the cross that enabled the centurion to see the truth that he saw, but I suspect it was more than that; I suspect it had also to do with the centurion’s own familiarity with death—and there was nothing familiar to him about this one. He knew it was different.

continued on page 6 CENTURION →



DATES TO REMEMBER

APRIL

- Sunday 12** Choral Evensong & Benediction, 3:00pm
- 13, 15, 16** Curtis Institute Chamber Music Series at Saint Mark's, 12:45 - 1:45 pm
- Wednesday 15** 20s/30s Dinner, 6:30pm
Center City Young Episcopalians Event
St. Luke & the Epiphany
Guest speaker: our own James Roll!
- 20, 22, 23** Curtis Institute Chamber Music Series at Saint Mark's, 12:45 - 1:45pm
- Saturday 25** Solemn Choral Mass for our Patronal Feast, 11:00am
Feast of Saint Mark
Visit from Bishop Clifton Daniel III with baptisms, Confirmations, and Receptions

MAY

- Saturday 2** Godly Play in the Park, 11:00am
- Sunday 3** Choral Evensong & Benediction, 3:00pm
- Sunday 10** Rogation Sunday & Blessing of the Gardens
- Thursday 14** Feast of the Ascension, Choral High Mass at 7 pm
Guest preacher: Bishop Frank Griswold, Soup Supper follows
- Wednesday 20** Simple Supper
- Sunday 31** Choral Evensong by the Boys & Girls Choir
Followed by the Choir Banquet

SUMMER CHOIR CAMP

— DARRYL ROLAND

Mother Takacs and Dr. Roland are working together to offer families with children ages 3-14 an exciting summer camp experience. Camp will be organized exactly as it was last year, with Mother Takacs directing activities for ages 3-7 and Dr. Roland directing activities for ages 8-14. The only difference between last year's camp and this coming summer's camp is the name—we are promoting the program as one **Summer Choir Camp** that offers age appropriate activities for each age group. Using the headings *Schola* and *Choir* provides continuity for families who participate in our programs during the school year.

We are including a registration fee for everyone this year, but please know that partial and full scholarships are available. Every child who loves to sing will be able to participate. Simply speak with Mother Takacs or Dr. Roland regarding scholarships.

Last year's camp was a significant success with an enrollment of more than 60 children, many of whom have continued participating in Schola and the Boys and Girls Choir during the school year. Furthermore, many of these families have made Saint Mark's Church their spiritual home and feel a real sense of community here. Summer camps are an excellent opportunity to introduce families to Saint Mark's Church. So please pass on information regarding our 2015 Summer Choir Camp by word of mouth, posting flyers, communicating on Facebook and any other way that works for you! After experiencing the quality of our programs and the hospitality of our parish, many of our campers, if they haven't already, will become more involved in our church and programs! And if you're interested in helping out with our Camp, please let Mother Takacs or Dr. Roland know—we're always looking for more volunteers to minister to and with our children.

A NEW DIRECTORY WITH PHOTOGRAPHS

— LOUISE REES

The planning stages for a new Parish directory are well underway and we'll need your help. This edition will include photographs so that it will be easy to pair names and faces. Photo sessions are scheduled for the Sundays after Easter Day before and after the three morning services. Watch for notice in the Sunday service sheet and for announcement at the services. At the time of your posing, you will be asked to check for correct and complete contact information which will include your full address, telephone numbers (both land line and cell numbers) and email address. Couples and families will be grouped for the photos. It is hoped that as many as possible will be able to sit and have pictures taken, but if you aren't able to make it, there will be a follow up to make accommodation for inclusion. So practice your smile for a good picture. After all, it should look like you, and show you at your best.

DO YOU LOVE TO SING?



Saint Mark's Church offers an exciting choir camp for two age groups!

2015 SUMMER CHOIR CAMP

MONDAY AUGUST 3 — FRIDAY AUGUST 7

SCHOLA • AGES 3-7

Daily from 9am-1pm

Lunch and snacks provided with extended care 8-9am

Spend a week with professional musicians, teachers and faithful volunteers exploring the wonders of music. The week includes voice lessons, Bible stories, games, craft projects and more!

Early registration by July 1: \$15

Regular registration after July 1: \$25

Includes lunch, snacks and extended care



REGISTER TODAY!

The Rev. Erika Takacs

Camp Director

The Reverend Erika Takacs has served as a priest at Saint Mark's Church since 2011. Before going to seminary, she enjoyed an active career as a choral conductor, music teacher and professional singer.

CHOIR • AGES 8-14

Daily from 9am – 4pm

Lunch and snacks provided with extended care 8-9am and 4-6pm

Experience award-winning choral training in the English cathedral tradition along with drama instruction provided by the Walnut Street Theatre!

Early registration by July 1: \$150

Regular registration after July 1: \$200

Includes lunch, snacks and extended care



REGISTER TODAY!

Dr. Darryl Roland

Camp Director

Dr. Darryl Roland received the prestigious Coming Up Taller award, our nation's highest honor from the President's Committee on the Arts and Humanities and an Honorary Fellowship Diploma, the highest qualification awarded by the Guild of Church Musicians.



SAINT MARK'S CHURCH

SAINT MARK'S CHURCH
Register Today • www.SaintMarksPhiladelphia.org

PARTIAL AND FULL SCHOLARSHIPS AVAILABLE.

1625 LOCUST STREET, PHILADELPHIA | 215.735.1416

SAINT MARK'S

10:00 FORUM

WHAT'S HAPPENING AFTER EASTER?

Every Sunday at Saint Mark's we gather at 10am in the parish hall and we talk over coffee about issues that are enriching for the life of the church. This spring we will be broadening our horizons considerably to talk about other continents and other denominations. We will hear about Kitty Moyers' amazing work in South Sudan as a medical missionary. We will learn not only about how our own church architecture speaks to us, but about how the construction of sacred space in other Christian traditions addresses their core understanding of what it means to gather as the Body of Christ. We will learn about a theologian most of us probably think we understand: John Calvin. How much do you really know about what it means to say that something or someone is "Calvinist?" Come get a broader view at St. Mark's.

Join us to explore something new this spring. Coming up in May and June: a three-part series with Professor Ellen Charry. Stay tuned for more information!

— NORA JOHNSON

APRIL 12

SACRED PLACES I: THE ANGLICAN CHURCH

Joshua Castaño, Project Manager at Partners for Sacred Spaces. How do God's people create places in which to gather, worship and pray? We will start by exploring the many ways Anglican Churches were altered, changed, restored and built to reflect developing theologies of liturgy based on the Book of Common Prayer. Finally, we will put St. Mark's into its context of wider religious reform and renewal in the Oxford Movement.

APRIL 19

SACRED PLACES II: THE ROMAN CATHOLIC AND MAINLINE TRADITIONS

Joshua Castaño talks about how the sacred places of other Christian traditions reflect unique practices and beliefs about worship, prayer, the sacraments and the relationship between clergy and believers. Together we will begin to look at patterns of shaping sacred place that emerged in other denominations in the United States up to the present. How does this inform our own thoughts about the way in which we worship and pray?

APRIL 26

MEDICAL MISSION WORK IN SOUTH SUDAN

Kathryn Moyers is an experienced pediatric nurse who has a masters in church ministry from Duke Divinity School. Come hear her talk about living and serving in South Sudan as a nursing administrator/educator at a hospital for women and children called His House of Hope-Bet Eman.

MAY 3

WHO WAS CALVIN AND WHAT IS CALVINISM?

Prof. Roy Clouser will lead a three part series on this crucial, often-misunderstood figure from the Reformation in Europe. How much do you know about what Calvin really wrote and taught? This first session will be a historical study of Calvin's work as a reformer. Series continues May 10 and May 17.

MAY 10

WHO WAS CALVIN? PART TWO. CALVIN AS THEOLOGIAN.

Prof. Roy Clouser will lead a discussion of Calvin's doctrine of God and his view of the relation of religion to the rest of life, including science. How has Reformation thought impacted our current understanding of the relationship between religion and science?

MAY 17

WHO WAS CALVIN? PART THREE. CALVIN'S LEGACY.

Join Roy Clouser to talk about Calvin's lasting impact on our views of the relationship between society and the state.





UPCOMING LITURGY & MUSIC

APRIL 12TH - EASTER II

CHORAL HIGH MASS - 11 AM

Missa Brevis - Benjamin Britten
Angelus Domini - Joseph Gruber
Surgens Jesus - Claudio Monteverdi

CHORAL EVENSONG & BENEDICTION - 3PM

Regina Caeli - Robert White
Preces and Responses - Stephen Caracciolo
The Rochester Service - James Testa
Greater Love hath no man - John Ireland
O Salutaris - Eriks Esenvalds

APRIL 19TH - EASTER III

CHORAL HIGH MASS - 11 AM

Communion Service in F - Harold Darke
Grant us Thy Peace - Felix Mendelssohn
Ego sum panis vivus - Juan Esquivel

APRIL 25TH - THE FEAST OF
SAINT MARK THE EVANGELIST

PONTIFICAL HIGH MASS WITH HOLY BAPTISM,
CONFIRMATION & RECEPTIONS - 11AM

Communion Service in G Major - Charles Villiers Stanford
Deus qui beatum Marcum - Giovanni Gabrieli
The Church Floore - Daniel Shapiro
Te Deum - Harold Friedell

APRIL 26TH - EASTER IV

CHORAL HIGH MASS - 11 AM

Missa Misericordia Domini - Jean Langlais
Christe Jesu, Pastor Bonus - John Taverner
The Lord is my shepherd - Lennox Berkley

MAY 3RD - EASTER V

CHORAL HIGH MASS - 11 AM

Missa Mariae Magdaleneae - William S. Lloyd Webber
Jubilate Deo - Charles Villiers Standord
Come my way, my truth, my life - Harold Friedell

CHORAL EVENSONG & BENEDICTION - 3PM

Regina Caeli - Roger Ducasse
Preces and Responses - Stephen Caracciolo
Magnificat and Nunc Dimittis -
Daniel Shapiro (First Performance)
Ascribe unto the Lord - S.S. Wesley
O Salutaris - Eriks Esenvalds



NEW MINISTERS AT SAINT MARK'S

— ERIKA TAKACS

Come to the 9AM Family Mass, and you will notice several things. First of all, the choir stalls now are filled with choristers — some brand new and still wearing only a cassock, some fitted out in their surplice, and others wearing ribbons that mark their place as head choristers. Second, look around the pews in the nave and you'll notice their families—moms and dads smiling and singing along on the hymns, little sisters grinning at their older siblings as they lead the congregation in the service music. Next, look in the west end of the church and you'll notice more families — moms and dads toting diaper bags and infant carriers, bright little eyes peeking out as the procession goes by led by a child bearing our new processional cross. And finally let your eyes drift to the very back of the church and you'll see toddlers playing in our soft space, coloring or reading books of Bible stories, making their way back and forth between the church and the nursery or the Family Care Room.

And you know what's exciting? Come to the 11AM Choral High Mass and you'll see much of the same thing! Parents and children praying and singing and offering their gifts to the worship of the Lord.

When I arrived here at Saint Mark's, this population of families and children was what we all dreamed of — new parts of the Saint Mark's community grafted on to the solid foundation of our entire community, including the dedicated families with children who had always made Saint Mark's their home. We are growing, expanding our opportunities for service for children, for leadership in the church, and for spiritual formation. This is good for all of us, because this means that we are also expanding our opportunities for service, leadership, and formation alongside those children as well.

ARE YOU INTERESTED IN WORKING WITH THE CHILDREN
HERE AT SAINT MARK'S?

Are you a singer or a teacher, a sewer or breakfast baker? Would you like to help our children in the after-school program, or volunteer to learn about Godly Play? Would you like to lead our children in "Finding our Faith" field trips around the church during Schola, or help chaperone choir field trips? If so, please let me know. Your gifts are needed as we expand our ministries to families and children, and your time and talents are valuable and necessary as we continue to graft more and more people into the Saint Mark's Family. And if you're just interested in seeing what it is we do in the Boys and Girls Choir or in Schola on a Sunday morning, please come and see!

DEATH IS FULL OF MEANING

So much talk about religion these days is superficial (perhaps because so much religion these days is superficial). This superficiality includes our talk of death. I suspect one irony of soldiering is that although death becomes more commonplace it cannot be seen superficially. Death is not only the punctuation of life, and death is not only the passage from a life of trial and strife into a world of reward or punishment for your deeds — although it may include either of those things.

Death is full of meaning and some death seems to carry more meaning than others. War-inflicted death is full of multilayered meaning that often stokes the memory for years to come and invites those who reflect on it to discover something new and something true. The centurion knew this too.

Jesus' death is full of meaning even though he was not a casualty of war in any conventional sense of the words. His death is full of meaning not only because it punctuates the life of teaching and preaching and wonder-working he led, and not only because it is a necessary step toward his resurrection.

Jesus' death is full of meaning because he is accomplishing something by his death. What is he accomplishing? He is illustrating God's love for us, his creatures that it is total and complete, even unto death. He is undermining the fear of death by inhabiting it, *My God, my God, why have you forsaken me?*, and then overcoming it, *It is finished*.

He is moving through it by releasing the souls heretofore trapped by the supposed finality of death. And he is leaving its gates unlocked. Jesus is moving powerfully through death — the same death that each and every one of us faces — and showing us something that we could never see on our own: that there is a way out; that there is something more; that God does not let us go into darkness; that although we are made of dust and to dust we shall return, the dust in question may well be stardust that carries within it an ember of the fire of the universe, the light of the world.

Jesus, in his death, was moving powerfully through death doing the work of love.



DUST AND LIGHT

Soldiers that I know have seen enough violent death that it leads them to wonder about the dust and the light—taking the one for granted and highly dubious about the other. I suspect that the centurion himself might have been cynical on the question of whether light or darkness would prevail in the world. I suspect he was certain about the dust and dubious about the light.

And I find his testimony all the more compelling for these reasons. There was nothing unusual to him about violent death, but this death was different. There was nothing surprising to him in the blood-stained earth, or a blood-stained cross, but there was something different about this blood.

I suspect that in the darkness of that Friday afternoon, the centurion was shown something with great clarity so bright that it shone through the eclipse and made itself irrepressible on his lips—that truly *this was the Son of God!*

I also suspect that the centurion knew that what contemporary writer Tim O'Brien has said is true, that a "war story is never moral... there is no virtue" in a real war story. Whether it was war that was waged in the Place of the Skull may be semantics, but I'd say the centurion is allied with O'Brien and does not draw any moral conclusions. Instead he sees only this fact that has become unmistakably clear: that this was God's Son. He has no idea yet what that revelation means. He has no apparent inkling of its moral implications, and neither does anyone else in those days when Jesus, in his death, was *moving powerfully through death doing the work of love*, whatever that may be. He could only say with certainty, in the midst of the darkness that this was God's Son.

It would remain for the sun to rise once, then once again, till the third day dawned and the meaning of this death of Jesus began to come to light, and the empty tomb showed forth what the centurion had already seen at the cross, the meaning of which

continues to overwhelm us, as we behold the glory of the risen Son of God.



LONG AWAITED RESTORATION

— DAVIS D'AMBLY

As part of the Save a Treasure Capital Drive, the clerestory windows were cleaned, restored and re-leaded as needed while the masonry surrounding them was strengthened and restored. During this project we were able to accomplish the restoration of the clerestory window of Saint Simon that had been damaged many years ago – so long ago no one remembers how or why it happened, but happen it did to the third pair from the west on the south side of the clerestory. Here are two images that show the before and after restoration. The head, halo and upper background were apparently severely damaged and replaced in an almost comic-book manner that was far from the gentle early pre-Raphaelite style of the stained glass firm of Lavers Barraud & Westlake, an English firm producing stained glass from 1858 until 1921. The replaced glass bore no resemblance to what was originally intended. All the clerestory windows were designed in pairs by this same firm, but this damaged one stood out not only by the gaudy coloration but also the crude way in which certain original piece were reinserted. Where a cool background of grey patterns on clear glass was intended there came bits of bright blue, purple and brilliant green, throwing off the balance with the companion glass depicting St Jude. And the “canopy” design intended to mimic a gothic archway was completely jumbled.

Installed in 1886 as a memorial to John Albright Lynch, a Choirboy, Sunday School Teacher and at the time of his death a Candidate for Holy Orders, the pair originally cost \$150 and this was paid for by the Sunday School children.

Artists from local firm of Beyer Studios in Germantown that was retained to all the work on the clerestory glass, researched the designs of the original firm for examples on which to base the new face of St Simon and carefully matched all the existing colored glass to blend in perfectly with its mate.





THE SATURDAY SOUP BOWL:

A VOLUNTEER'S SKETCH

— PHOEBE KORNFELD

Many times in my life I have wished that I could draw, but I have never had any skill or talent to bring a scene to life with just a few simple pencil lines flowing across the paper.

I am not bad with a camera, but a photograph cannot depict the multifaceted activity and movement that can be captured in a sketch. And if I could, I would draw an illustration of the St. Mark's Soup Bowl where during several hours every Saturday morning for more than 10 years the kitchen and parish hall have been a scene of constant motion. In my mind, this epitomizes one form of stewardship—a ministry of service. Since I can't draw it, let me try to describe what this drawing would look like.

In the upper right-hand corner of my sketch there would be a view out the window from the back of the parish hall to the line of people that has formed at the door and is snaking along the path back through the garden towards Locust Street. A few people would be sitting on the stairs, a few on the bench, but most would be standing. They are all patiently awaiting their turn to come through the door and be served.

Juxtaposed with that, on a slightly smaller scale in the upper left-hand corner of my drawing, we would see through the doorway of the kitchen. Steam is rising from at least four large pots of soup set over flames burning brightly on the stove at the far end of the kitchen. The bulky oven door is open while a volunteer is briefly distracted from stirring the soup to remove a pan of hot bread pudding from the oven to put it onto one of the metal tables in the center of the room.

There, another volunteer or two will be preparing to serve the pieces of bread pudding onto the many small white paper plates set out on large trays. At the adjacent table, two or three volunteers are standing, each with a bread knife in hand, their cutting boards filled with crumbs and pieces of the donated bread they have been slicing. Picture large round loaves of whole wheat or sour dough; smaller, darker loaves of a much-appreciated cranberry bread; and white bread that appeals to those who prefer something soft to bite into. Finally, closest to the kitchen door, the emptied soup pots and buckets, the bowls and utensils are piled up. At the first sink, a volunteer's elbows peek out above the soap suds, while at the next sink, another volunteer tends to rinsing and drying the clean wares.



The main scene of the drawing, however, would be a large panorama of the St. Mark's parish hall itself. The perspective would be that of a person standing at the wall with a sweeping view of much of the room. Quite a few of the dozen or so tables can be seen, each of which the earliest-to-arrive contingent of volunteers has set for six with a simple place mat, a napkin, and plastic utensils. In the middle of each table next to the filled salt and pepper shakers is a doily-lined wire basket overflowing with the cut bread with a small plastic bowl filled with butter patties on the side. At a table on the far left near the window through to the kitchen, additional place settings have been prepared so that as one guest leaves, a new place at the table can be set for another guest to be shown to a seat as quickly as possible.

The room has already started to fill up with some of the 150-200 guests who will be seated during the course of the two hours or so that the parish hall is open for them. The sketch shows one guest coming inside and accepting the offer of a squirt of hand sanitizer before taking a seat. Other guests are receiving coffee from a volunteer at the large coffee urn or adding sugar and milk to their beverage at the table nearby. While one volunteer stands at the cart ladling soup out of a pot into the bowls, others are bringing those bowls of hot soup to the seated guests. Some of the guests have already started to enjoy the bread pudding that

has been served to them, and others are reaching for patties of butter or their choice of bread from the breadbasket. Coats and jackets hang off the backs of chairs, and bags of guests' belongings sit at their feet and line the sides of the room.

In this sketch it is a good day. The unseen soup-makers have provided plenty of soup, so at tables where guests are raising their empty bowls and asking for more, please, the volunteers are able to smile and nod yes, today there is enough to serve second helpings. The breadbaskets today are being topped up and refilled by volunteers, because plenty of bread has been donated. Some of the guests have finished eating and are lingering over coffee and companionship, silently or in conversation. Others are heading towards the back door on the way out, with at least one taking the time to lean in through the window to the kitchen and share a word or two of thanksgiving.

If you are wondering what the individuals look like in this sketch, that is hard to make out. There is little detail. The volunteers and the guests come in all colors and shapes and sizes, some older, some younger. During a few short hours on Saturday morning, for the people who have made their way to the St. Mark's parish hall, their similarities are more distinctive than their differences, with all being fed by God's love in action.



APRIL EXPECTATION

— GEOFF KEYS THOMPSON

For those of you who are friends with me on Facebook, you've probably gleaned from my travel photos that I don't like winter. It's not that I don't respect the idea of winter, but at the end it just paces so long and my fingers and toes start itching. I need to be out in the warmth. I need to walk outside and be able to smell things other than sterile cold air. Spring feels like a rebirth to me. This city I love starts waking up. People flee from their dark apartments into longer days. The streets fill up again with pedestrians and cyclists unencumbered by mufflers and high wool collars. Rittenhouse on that first warm day is so thick with humanity you can't see the green grass for all the blankets and sun-soaking denizens.

Yet March is always a bit tenuous. Early spring? Late spring? Lion? Lamb? Narcissus holds her breath. Crocus too. Is it warm enough to emerge? Will a last minute shock wither their blooms? So far we can hope the mercury doesn't dip deep down again and the jet stream holds that last wintery breath up north at bay, Hudson Bay with any luck.

In the church we also hold our breath. The season of Lent is a season of expectation. Like the darkest hour before dawn, and the coldest days before spring, Lent offers reflection, an exercise in patience with a layer of humility. My Lenten observations this year haven't been keen. I frankly haven't put much into the season as much as I have in years past. Despite this I know there's still time, and I'm using the end of Lent to re-engage by first spending a lot of time outside the walls of our sanctuary in the chill of spring's tease. The outward work will help engage the inward, the act of preparing and envisioning what is to be is a Christian act. For the garden, I'll remove old plants and plant new ones. In the process I will envision how they will grow and how they will fill our

space. Our faith wills us to do this spiritually—to see through a chill and frigid world yet know all will be made right in God's time, even when the immediacies of our lives suggest otherwise. To see abundance when life appears absent.

We may be tempted to fill that cold and quiet space in our hearts with distraction. We may want to write winter off the calendar with warm weather destinations like I have. Yet if we acknowledge the worth of this still space and walk towards it, we will find God more present than ever, not having to compete with weddings and graduations, cookouts and beach weekends in days ahead. So in the time before Saint Mark's Garden explodes with color once more, before we bring bright flowers back into our sanctuary, let's use this time to recognize the sparseness of the season. It is in this sparse chill that we hear quiet voices willing us on. It is this sparse chill that prepares us to receive God's stored up warmth he promises for those who wait.

For garden updates please email Geoff Kees Thompson at g.k.thompson@gmail.com or check saintmarksphiladelphia.org/garden

JOURNEY WITH THE BEES

— ELLEN DOSTER

While we here in Philadelphia are eagerly awaiting the seasons to finally stabilize into spring, the bee yards down in Georgia are already buzzing with activity. Honeybees are extremely sensitive to climate, and in the warmer south with its short winters and earlier springs, conditions are perfect for bees to start working. While everyone else is still warming up, bees in Georgia are already being prepared for their long journeys to other parts of the country. There are a few different ways to start a beehive. One way is simply to catch a swarm of wild honeybees and place them in a hive.

If you already have a hive, the colony will eventually split itself when it gets too big, which gives you another hive. But what many beekeepers do is buy “packages” of bees. One of these packages consists of three pounds of honeybees (about 15,000 bees, give or take) and one queen bee. While the bees are in the package, it must be a little like being in limbo. There’s no hive to protect, no honeycomb to tend to, and there’s this queen that isn’t their queen hanging out in her own special little cage. They don’t have much else to do but eat the syrup that’s been provided to sustain them during their travel.

When they get here, our bees will certainly have their work cut out for them. They’ll have to start from scratch, making all new honeycomb and building up drastically reduced numbers. Beekeepers should always be attentive to their hives, but this time is especially crucial for giving the bees the help they need while they’re getting established. Before we know it, the summer will

have come and gone, and then the bees will have the winter to face, and they’ll need our help to survive.

In a way, I can see similarities between my journey from Georgia to Philadelphia and the bees’ journey. When I moved here, I was starting from scratch too. I had never been to Philadelphia before and I didn’t know anyone. At first it was overwhelming being in a new environment and learning on the job. But with lots of support and encouragement, I’ve been able to find my place here and thrive. I know the summer will come and go before I know it, and I’ll be moving on to other things, but the work that I’ve done here and the things that I’ve learned will be invaluable in helping me tackle new challenges. For now, the bees and I still have a ways to go.



RECTOR PLANNING SABBATICAL

In consultation with the Vestry, Fr. Mullen and the Wardens have been preparing an application for funding for a 3-4 month sabbatical in the spring and summer of 2016. We hope funding may be available from the Lilly Endowments Clergy Renewal program that would allow the rector to spend some months away in a time of learning, reflection, and some adventure, and also allow the parish time and space to grow and reflect through the ministry of a visiting priest who would engage the parish in programs of reflection and renewal during this valuable time. Father Mullen hopes to spend time in Spain immersed in intensive language courses, then walking, for the third time, some version of the Camino de Santiago de Compostela. His plan would then be to travel to Africa to engage with the church there for a short time, as well as finding some adventure in Tanzania and Kenya. Some leisurely stops before returning to regular ministry would give him a chance to catch his breath! More information will be forthcoming if funding is secured and the plan moves ahead!

STEWARDSHIP TALKS

The Stewardship Committee will be beginning a series of conversations on the ways we welcome people at Saint Mark’s, how we provide pastoral care, and how we are being attentive to growth in the parish.

Please keep your eyes and ears open for an opportunity to talk with members of the committee and provide important input about the life of your parish community.



SIMPLE SUPPER!

— Erika Takacs

What is it about our 20s/30s Simple Suppers that just keeps drawing people in? Is it the food? (I would say yes, especially when it's at Keiko and Devon's house. Or Kara's house. Or Matt's house. Or, frankly, anyone's house....) But we could get good food anywhere – spend \$25 and bring a bottle of wine and we could be having a not-so-simple supper in any of the dozens of great restaurants within a two block radius of church. So is it the conversation, or the simple, faithful worship? Is it talking about Flannery O'Connor, or checking in with each other about new jobs and new homes, new relationships and new adventures?

All of these things make our Simple Suppers special – all of them make these monthly Wednesday gatherings worthwhile. But it is the people who are drawing the people in. It is the wonderful, brilliant, hilarious, beautifully broken people we gather with each month – our 20s/30s, who are dedicated to the life of this parish and eager to welcome new people into that life. They are a dynamic, faithful, generous group of people. Everyone can see how they are positively shaping the life

of Saint Mark's on Sunday mornings, but you all should know the ways they are positively shaping the life of Saint Mark's on Wednesday nights as well. So if you are a member of the 20s/30s age bracket and haven't joined us yet, maybe this is your month. Or if you've aged out of that particular group, mention our 20s/30s to a neighbor or a friend. They are a group of people worth knowing, and they help one another to know and see more about Christ every single time they are together. They are doing Gospel work, this group, and it is, quite simply, a joyful thing to behold.



SAINT MARK'S CHURCH
PHILADELPHIA

1625 LOCUST STREET
PHILADELPHIA, PA 19103
WWW.SAINTMARKSPHILADELPHIA.ORG



Saint Mark's families are wonderful volunteers, seen here during a Saturday cleanup day at St. James School in North Philadelphia (at Clearfield Street and Hunting Park Ave)