



# THE LION'S MARK

NEWSLETTER FOR SAINT MARK'S CHURCH, PHILADELPHIA

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

## THE PRESENCE OF CHRIST

— FATHER SEAN MULLEN —

**T**he ignition of the Oxford Movement is often identified with a sermon that John Keble preached at St. Mary's, Oxford on July 14 of 1833.

In that sermon Keble asked:

*"How may a man [sic] best reconcile his allegiance to God and his Church with his duty to his country that country which now... is fast becoming hostile to the Church, and cannot therefore long be the friend of God?"*

The question might seem inapplicable in an American context, since it was posed to a congregation of an established church—the Church of England is authorized and endorsed by the state—which is obviously not what we have here.

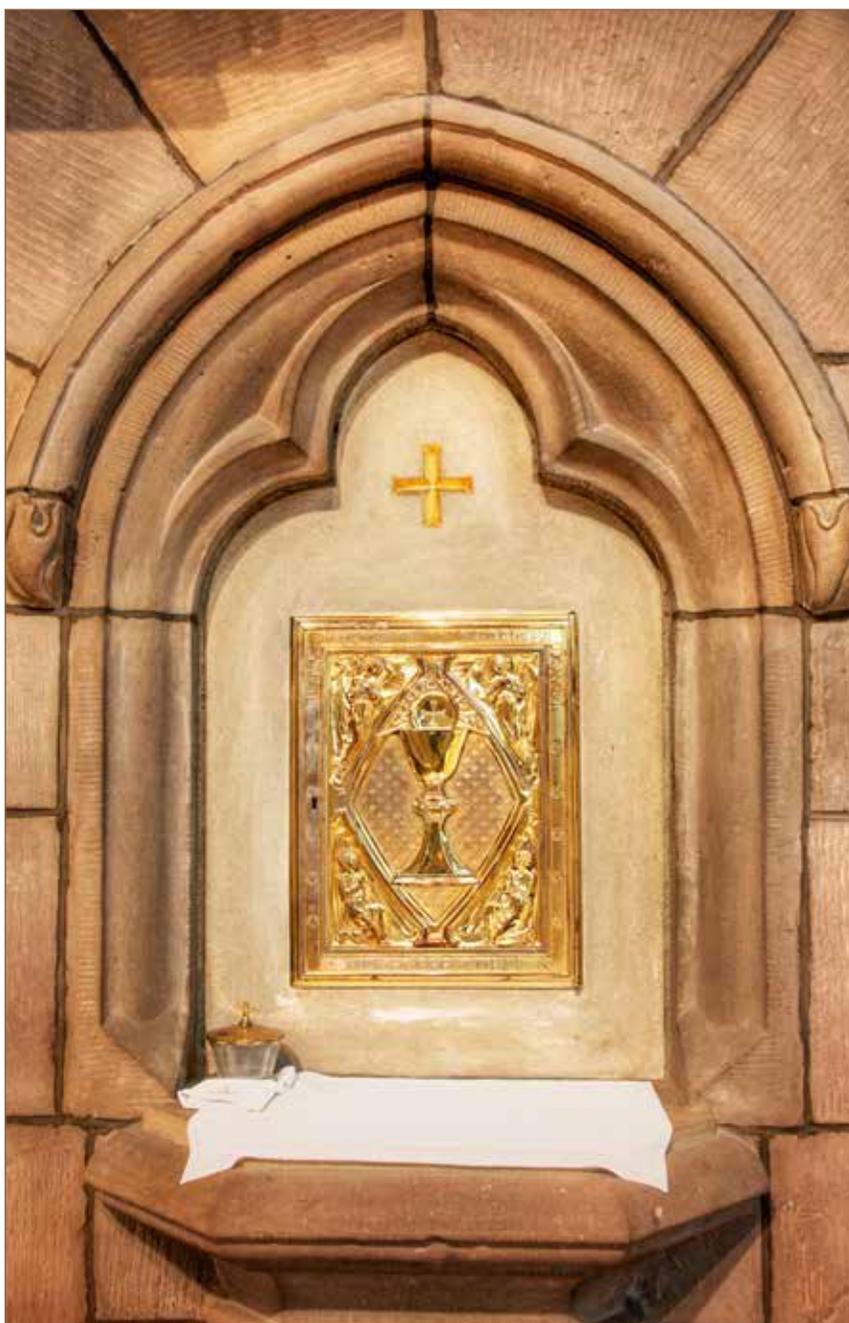
But Saint Mark's establishment is rooted in our founders' intention to bring the values of the Oxford Movement to America. And if we think of Keble's question as asking us how we can square our faith and our relationship to the church with all the other secular forces that vie for our allegiance, our attention, our money and our energy that are also hostile to the Church and no friend of God's, it still seems like a powerful question.

Keble's sermon proposed an answer to the question. He said,

*"the surest way to uphold or restore our endangered Church, will be for each of her anxious children, in his [sic] own place and station, to resign himself [sic] more thoroughly to his God and Savior in... the daily and hourly duties... of piety purity charity justice."*

The Anglo-catholic movement that Saint Mark's imported from Oxford to Locust Street is largely perceived in our time to have been a movement whose chief concerns were incense, bells, altars, and lace. But actually at the outset its chief concerns were piety purity charity and justice.

Or, to back up in Keble's answer to his own question, and more poignantly at its inception, the Anglo-catholic



movement's chief concern was for each of the church's "anxious children" to align his or herself more nearly with the heart, mind, and will of the God and Savior of us all: Jesus Christ. It remained to be seen how this goal would be accomplished.

It quickly unfolded that the answer to this question would be found largely in church, and more directly in the worship of God. And one development that inevitably became associated with the Anglo-catholic movement was the reservation of the Blessed Sacrament—the storage in a designated place of the consecrated Bread of the Mass, in which we believe the resurrected and living Lord Jesus is really present.

It would take a while for this practice to take hold.

It appears that the first place especially made for the reservation of the Blessed Sacrament in Saint Mark's would have come with the installation of the silver reredos at the Lady Chapel altar in 1923, since a tabernacle was not a part of the silver altar before that date. A tabernacle was added to St. John's altar the same year. Then in 1927 a "massive tabernacle for the High Altar" was given by Miss Katherine Buckley in memory of her parents, according to the parish history.

The inscription inside the tabernacle door makes the dedication, *"with lowly adoration this tabernacle is given for the reservation of the Blessed Sacrament upon the High Altar of St. Mark's Church.... Thanks be to God for his unspeakable gift."*

The rationale for a tabernacle in a church is often articulated in such a way that emphasizes the need to bring communion to the sick, the shut-in, and the dying. And certainly this rationale can be confirmed. But the great Anglican scholar of the liturgy Dom Gregory Dix, argued that throughout the long history of the church, and from the earliest centuries, the Blessed Sacrament has been reserved not only for practical purposes, but also as a focus of piety prayers, devotion, and adoration. Dix relates, for instance, that in 1525 (when the Reformation was heating up throughout northern Europe and in Britain) the bishop of Verona *"found his diocese... in a deplorably indevout state, and hit on a remedy.... He... hung the sacrament in a 'tabernacle' of marble and crystal borne by four angels of brass 'suspended over the high altar tanquam cor in pectore et mentem in anima—like the heart in the breast and the mind in the soul' of the whole building."*

What this statement really means, if you ask me, is that the bishop intended for the sacramental Presence of the Body of the incarnate God, to be the very heart in the breast and the mind in the soul of the whole church under his care.

As we prepare to move our Tabernacle back to the position for which Katherine Buckley intended when she gave her gift, it's useful to think about why it's worth any of our attention or resources to tend to this detail of liturgical architecture. I have been pointing out that since this move is happening in conjunction with the repositioning of the Font, it is a part of a visual strengthening of architectural elements of our worship all along the east-west axis of the church. There will be a direct visual line from the Font to the Altar, with the Tabernacle located just behind the Altar at the far eastern end of that visual line. And this visual connection appeals to me, I admit,

since it tells the story of our pilgrimage to God and toward the salvation won for us by the blessed Son of God.

Perhaps it should not surprise me to find that a 16th century bishop of Verona, however, provides a more poetic rationale for the return of the tabernacle to its eastern-most position in the church. So that the sacramental Presence of the Body of the one, true, living, and incarnate God may be for us like the heart in the breast and the mind in the soul of the whole building, and by extension of the community that gathers here to worship. For at the eastern end of the church, just behind the High Altar, the Tabernacle will at last again be prominently visible—which it has not been since it was removed in favor of an Aumbry (using the same door) placed in the north wall of the Sanctuary. This move seems to have taken place some time in the 1960s or 1970s.

The new Tabernacle, in its old position, has been designed by Davis d'Ambly and is being constructed of pink Tennessee marble. The original door (which was fashioned by the same London silversmiths who made the Lady Chapel altar) newly regilded in pure gold, will be affixed to the marble Tabernacle. It has been designed so that the gorgeous High Altar crucifix, designed by Sir Ninian Comper, will sit atop the Tabernacle. It should be easily visible. The niche that formerly housed the Blessed Sacrament will be enclosed by a new carved wooden door to serve as an Aumbry for Holy Oils, which until now, have been kept in a small wooden Aumbry by St. John's Altar.

Recently I suggested to a colleague that the Anglo-catholic movement is really primarily about loving Jesus, albeit in some rather particular ways. You could say that it is precisely the point of the movement that the ways we love Jesus ought to be particular, as opposed to vague. It's become commonplace to remind ourselves that the church is not a building. But church buildings are places where we Christians gather, in part, to hone our love for Jesus in particular ways. It makes sense to me that our church should have in some central, obvious; and visible place an identifiable object of focus that functions like the heart in the breast and the mind in the soul of the building that speaks of the very real Presence of Jesus in our midst. The need for such a focus seems especially acute in a world that is more and more hostile to the church; a world that is, by most measures, no friend of God.

I pray that such a focus on the Divine Presence will also serve well all of us anxious children of the church, to help us commit ourselves more thoroughly to our God and Savior in the daily and hourly duties that Keble so quaintly described as piety purity charity justice; which, quaint or not, remind us of the life to which Christ calls us in our baptism. For it is his Presence—because Christ is alive, as the hymn proclaims—that guides us, that transforms us, and that shapes us into a community of faith, service, and hope. It is his Presence that we seek when we come into his temple. It is Christ's Presence that assures us that God is with us and for us. And it is Christ's Presence that assures us that no matter how hostile the world may become, all things are possible with God by the power, and through the grace of his blessed Son, our Friend and Savior Jesus Christ.

*The new Tabernacle will be dedicated during Solemn Evensong and Benediction on November 4 at 4 p.m.*

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WHAT THIS  
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# DATES TO REMEMBER

## OCTOBER

### Tuesday 2 at 6:30 p.m.

20s/30s Simple Supper  
Held at the Church of the Crucifixion

### Sunday 7 at 3:30 p.m.

Blessing of the Animals & Choral Evensong; Sung by the Combined Choirs of Saint Mark's

### Monday 8: Columbus Day

Low Mass at 10 a.m.  
Parish Office closed

### Saturday 20

Families and Children trip  
to Linvilla Orchards 10:30 a.m.

## NOVEMBER

### Thursday 1

All Saints' Day Low Masses  
at 7:30 a.m. and 12:10 p.m.

### Friday 2 at 7 p.m.

Solemn Requiem Mass for All Souls

### Sunday 4

Solemnity of All Saints  
Rededication of Font with baptisms  
during Choral High Mass at 11 a.m.

### Sunday 4 at 4 p.m.

Solemn Evensong & Benediction  
Sung by the Parish Choir

### Tuesday 6 at 6:30 p.m.

20s/30s Simple Supper  
Held at the Church of the Crucifixion

### Saturday 17

Families and Children  
Soup Making Day

### Sunday 18

Commitment Sunday

### Thursday 22 at 10 a.m.

Sung Mass for Thanksgiving Day

### Friday 23

Parish Office Closed  
Low Mass at 10 a.m.

## DECEMBER

### Sunday 2 at 4 p.m.

Advent Service of Lessons  
and Carols Sung by the Combined  
Choirs of Saint Mark's

## WELCOME FATHER KYLE BABIN



With joyful thanksgiving, Saint Mark's announces the appointment of the Rev. Dr. Kyle Babin to serve as Assistant Rector. Fr. Babin is well known to the parish, having served here many times as Deacon of the Mass while he was a student the Virginia Theological Seminary. He is married to Robert McCormick, the Organist & Choirmaster of the parish.

A graduate of VTS, Fr. Babin has earned degrees in organ performance from Rice University (BA), Yale University (MM), and the Manhattan School of Music (DMA). His entire adult life and career have been spent in service to the church either as a musician, and now as a priest of the church. Most recently Fr. Babin has been serving as Assistant Rector at St. Peter's in the Great Valley and as Director of Choral Music at St. James

School, which was founded by Saint Mark's. This new appointment allows for Fr. Babin to continue his work at St. James School, as an extension of his ministry at Saint Mark's.

At Saint Mark's, Fr. Babin will have primary responsibility for the leadership of ministries to and with families and children, ministry with young adults, and he will work with the Rector and Staff to develop more intentional programmatic ways of inviting, welcoming, and connecting newcomers to the life and ministry of the parish. He will, of course, share liturgical leadership and preaching responsibility with the Rector.

Although far from universal usage, the title "Assistant Rector" is generally given to a priest who is relatively new to ordained ministry and whose tenure in a parish is expected to be somewhat shorter than a priest who might hold the title "Associate." Fr. Babin will take up his duties on All Saints' Day November 1.

## REDEDICATION OF THE FONT



### SUNDAY NOVEMBER 4 • 11 A.M. THE SOLEMNITY OF ALL SAINTS

In a departure from our usual custom at Saint Mark's we will observe All Saints' Day (November 1) only with Low Masses at the usual times, and defer our principal celebration of the feast to the Sunday following the day itself, as the Prayer Book allows, November 4. This great feast of the church year, which the Prayer Book also suggests is an appropriate time for Holy Baptism to take place will provide us with the perfect opportunity to rededicate the Font, in its new location at the west end of the center aisle of the church. Several children will be baptized that morning. Fr. Andrew Kellner will be our guest preacher. The Choir of Boys & Girls will join the Parish Choir.

Special prayers will be said to rededicate the Font, including prayers in memory of Richard Swayze in his memory the project has been made possible, through a generous gift from Mother Marie Swayze, who will be with us that day. Please plan to come together to worship as a parish family on this happy day and to give thanks to God for all the saints!



# MUSIC AT SAINT MARK'S

ROBERT MCCORMICK

As of this writing, we are in the second week of the choir "season," as rehearsals resumed last week. Some may not know that boys and girls rehearsals are held each Wednesday Thursday and Friday from 4:25-5:55 p.m. After school supervision, led by David Heinze and our ministry residents, begins each rehearsal day at 3:15 p.m. All but the very newest choristers (probationers) choose two out of those three rehearsals to attend each week. It is a wonderful thing to have nearly 25 children bringing life to Saint Mark's several times weekly! Generally three out of four Sundays, the boys and girls sing for the 9 a.m. Family Mass. On Sunday, October 7, they joined with the Parish Choir to sing Choral Evensong at 4 p.m., following the Blessing of the Animals in the garden. The repertoire for that service was all American music: a Salve Regina for upper voices by young composer Katie Burk, a mid-century setting of the canticles by Searle Wright, a setting of the Prayer of St. Francis by living legend Alice Parker, and Responses by Gerre Hancock. This repertoire is a reminder that while our choral tradition is rooted in that of England, Americans also have contributed greatly to our heritage.



The beginning of November brings other notable events. On Friday November 2, All Souls' Day the Parish Choir will sing the cherished Requiem of Gabriel Fauré in a Solemn Requiem Mass at 7 p.m. This iconic work was last sung at Saint Mark's in 2015, and it certainly seems worthy of being heard once every three years! On Sunday November 4, the Solemnity of All Saints, the combined choirs will sing a special High Mass at 11 a.m., including the rededication of the font. That afternoon, the professional singers of the Parish Choir will offer Evensong & Benediction at 4 p.m.

By the beginning of November, the reinstallation of our historic Aeolian-Skinner organ should be well underway following its comprehensive restoration, though we cannot yet say when it will be fully playable again. Certainly your organists are as eager as anyone to play and hear again this magisterial example of American organ building. I am deeply grateful for the hard work of the choirs and organists throughout the process, and for the patience of parishioners as well. The restored organ will, without question, be fully worth the wait.

## ORGAN RESTORATION

Work on the restoration of the 1936-37 Aeolian Skinner organ is proceeding somewhat slower than anticipated. Since our aim is to make sure the project is completed to the highest standards, we have been willing to sacrifice time for quality. While we do expect the Antiphonal division to be installed some time in November, the re-installation of the historic divisions in the Chancel will not take place till some time early in the new year. We are fortunate that we have on loan a very capable electronic organ from the Curtis Institute of Music for the duration. Thanks for your patience with this project!

# A COLONY OF HEAVEN

## A PROCESS OF REFLECTION ON STRENGTHENING THE PARISH

In many places, parishes of the Episcopal Church are asking themselves whether they can do a better job of inviting newcomers into their midst, welcoming those newcomers when they arrive, and connecting everyone to ministry in the parish and beyond. At Saint Mark's we began thinking about these questions last winter during Lent, borrowing a phrase from St. Paul, to think and pray about what it might mean for us to continue to be more and more "a colony of heaven." The themes that emerged from this discussion will very likely guide some decisions we make as we work intentionally to invite, welcome, and connect more people to the life of this parish.

Those themes are a:

- Commitment to the scriptural ideas of unity in diversity especially as expressed by St. Paul.
- Desire to accept corporate responsibility for the well-being of the parish and our fellow parishioners.
- Shared conviction that God continues to call us to grow numerically spiritually and financially.
- Shared understanding that we are somewhat limited by our resources, especially in the absence of available and accessible space.



In the coming months, we'll explore how we can enter more deeply into a virtuous cycle of expanding our capacity for ministry so that we more effectively invite, welcome, and connect people to this parish and its ministries, so that we can expand our capacity for ministry etc.

We hope you'll all continue to be a part of this important conversation!

## 20s/30s FALL SIMPLE SUPPERS

On the first Tuesday of September, our 20s/30s met at Church of the Crucifixion for a short Mass, featuring bread made by Father Mullen especially for this service. The air was hot, and the smell of mildew from three years of neglect hung in the air. Even so, we gathered together for our Simple Supper of pizza and a time of fellowship. Our presence at the Church of the Crucifixion is intentionally linked to our newest ministry supported by the Zoe Project grant initiative at Princeton Theological Seminary funded by the Lily Foundation. This new ministry aims to confront three challenges that we face in our city: young adults are lonely and seeking community food insecurity is rampant, and the Church of the Crucifixion remains unused. Our new ministry will use the craft of bread-making to create meaningful community by gathering young adults aged 21 - 35, serving those who are hungry with the bread we make, and proclaiming new life at the Church of the Crucifixion.

Simple Suppers through December will be held at the Church of the Crucifixion, in order to provide a prayerful presence there, break bread together, and confront the reality of the much needed work that must be done there. In October, guest speakers from the Vestry and stewardship committee of Saint Mark's led our 20s/30s in a discussion of what stewardship involves for our generation. Keep a look out for more ways that you can get involved with 20s/30s and at the Church of the Crucifixion, including upcoming service projects with St. James School and the Saturday Soup Bowl. Specific dates and opportunities will be highlighted in the weekly email.



# 10 A.M. FORUM

MOTHER NORA JOHNSON

Have you visited the 10 a.m. Forum recently? We have been having some extraordinary discussions, with a particular devotion to “the basics,” lately. Much of September was dedicated to exploring parish life at Saint Mark’s, including our community and especially our liturgical practices. In October we will reflect on reading scripture and on stewardship. If you are in the process of finding your parish home at Saint Mark’s you will find the 10 a.m. Forum to be a friendly gathering place. Have a cup of coffee, get to know parishioners in a relaxed way and learn more about what we are up to. If you are already at home in the parish, join as a way of expanding your understanding, and meet some wonderful new folks. We meet every week at 10 a.m. in the Parish Hall, where coffee hour takes place. You don’t need to sign up to attend. Just drop in and experience the life of

## OCTOBER 7, 14, AND 21 (THREE PART SERIES): READING SCRIPTURE NOW

Parishioner Roy Clouser, Professor Emeritus of the Philosophy of Religion, will present scholarly discoveries that help us read scripture as modern Christians. You don’t need any special background in the faith or in scripture to benefit from these presentations. Learn how scholarly work on the Bible can make a difference in our lives of faith.

## OCTOBER 28: STEWARDSHIP

Join members of the Stewardship Team at Saint Mark’s as they talk about how and why we support this parish. This is guaranteed to be an engaging and informative session. Come learn more about how we understand our call to sustain the life of the church, and to help it grow and flourish.

## NOVEMBER 4: PART II OF “WHAT WE DO ON SUNDAY AND WHY”

Join Mother Johnson for a discussion of our regular Sunday 11 a.m. Choral High Mass. What do “choral” and “high” mean in this context? Why does our choir sing prayers like the Gloria and the Sanctus? What’s a subdeacon? We often point to “our liturgy” as one of the great strengths of our tradition. What are we saying (and implying) when we make that claim?

## NOVEMBER 11: HOMELESSNESS AND THE SATURDAY SOUP BOWL, PART I

Join volunteers who help to run the Saturday Soup Bowl for a discussion of homelessness in our city and in our neighborhood. What is our response? To what are we called as a Christian community? What might we need to learn about homelessness in order to reach out effectively?

## NOVEMBER 18: COMMITMENT SUNDAY

There will be no forum this Sunday.

## NOVEMBER 25: PART III OF “WHAT WE DO ON SUNDAY AND WHY”

This will be a conversation about the 9 a.m. Family Mass. Why do we celebrate a liturgy with the special intention of welcoming families with children? How does this Mass look the same as the others we celebrate, and how does it differ? What is a “children’s sermon” like, and how might we think about sharing our faith with children?

This fall has gotten off to a great start with the return of Schola, Pre-Schola, and Connect. Our younger children have been learning new songs and games, praying “Help me, God” and “Thank you, God” together, and learning stories about the church and the Bible.

In Connect, we started off our Sunday School for the year with a twist. The older children were introduced to philosophy and we used the pedagogical method known as a “community of inquiry” where we sat in a circle, and they each took turns to share with the group those weird and difficult questions which many of us have rolling about in our minds. Children are natural philosophers (I believe!) and I hope and pray that this year of Sunday School can begin to give them the skills they need to grapple with life’s difficult questions that continuously shape our faith and the lives we lead. The United States is going through a unique phase of its history and now more than ever is the time to get our youth critically engaged, so that they can become responsible, caring citizens of the 21st century.

Here are just some gems that they came up with in their first “community of enquiry” session:

*How was the first person ... even a person, if that was the first person? What came before the first person?*

*Did God ever question how he made the earth, or how he decided the way he governed the Earth?*

*Why do we exist? What is the meaning of life?*

*Why can't life be like some magic unicorn-land?*

*Are the Greek and Roman gods real?*

*How far away is heaven from earth?*

*When people die, do they become something else or are they just dead?*

*How do we know magic isn't real?*

*What are friends? What is the meaning of friends if they're not nice to you?*

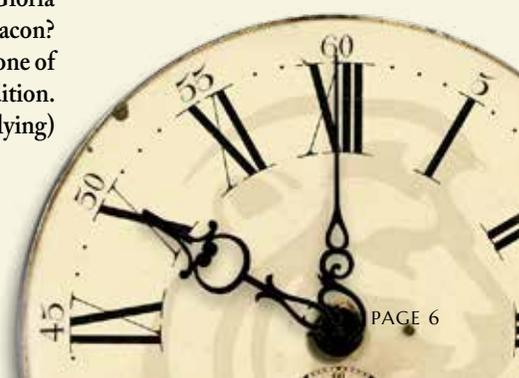
*Why did God create violence?*

*If you die and you don't turn into something else, what is being dead like?*

*Is it just purgatory? Roaming around a realm of nothingness?*

*When you die, how long does it take to get to heaven?*

Children’s Formation has a lot of exciting events coming up for this Fall, including a trip to Linvilla Orchards on Saturday, October 20, a soup making day on Saturday, November 17 for the Saturday Soup Bowl, and the Advent Pageant on Sunday, December 16 at 4 p.m. It is essential that our Children’s Formation is centered around their time in choir rehearsal, attending Mass, Schola, Pre-schola and Connect, but also in time of fellowship, and just being children! As we wait for the arrival of Father Babin in November, we are all making it a priority to ensure our Families and Children are well looked after. Here is to welcoming a change of pace out of the summer and into the cool fall.





## SEASON OF STEWARDSHIP

Autumn is here, marked by the sure signs of crystalline clear sunshine, crisp air, colorful foliage and bustling scenes of children headed back to school. In Philadelphia, thousands of children are headed back to public schools, whose the management was only recently returned to the local school district after having been taken over by the state of Pennsylvania seventeen years ago. Years of inadequate funding and poor performance outcomes had led to the takeover. Parents who could afford to do so, moved their children to private schools. The majority of children were left stranded, helpless and hopeless in poorly performing schools that continued to be ill-equipped and often unsafe.

Many lamented this circumstance, among them Father Sean Mullen who felt deeply that it was a problem that “cried out for ministry”. Reflecting on his own childhood education, he envisioned a school with teachers who not only taught subject matter, but also nurtured their students, lovingly guiding their development into maturity. Parishioner, Dr. Audrey Evans, shared this vision and had a strong desire to help the disenfranchised students of Philadelphia. Together, she and Father Mullen became co-founders of what would become the St. James School, committing significant financial support to its establishment as well as devoting many hours of their time and talents to its successful operation.

The vision, to serve the underserved by establishing a school to lovingly steward the children was realized, and the preservation of the school and its ethic became a ministry of Saint Mark's Church. Over the past eight years since its inception, the funds and talent required to ensure its continued operation have been forthcoming. The church's commitment to the ministry of St. James School bears out its mission as a community that gathers in faith, serves in love and proclaims hope through Jesus Christ. By the grace of God and the faithful acts of his people St. James School is well-established and thrives.

Through our ongoing acts of stewardship, we the people of Saint Mark's Church continue to grow in our mission. Soon you will receive a letter from Saint Mark's Stewardship Committee announcing the 2018 Stewardship Campaign including a “Pledge Card” enabling you to pledge your financial support toward the continued work of Saint Mark's Church in the coming year. The theme of the year's pledge campaign is Know the Mission, Grow the Mission. We hope that you will take this opportunity to consider how you might help Saint Mark's Church to thrive and continue to grow in its mission.

St. James School was established in 2011 as a faith-based private middle school in the Episcopal tradition. Now including grades 4 through 8 the school provides tuition free education to children of the underserved Allegheny neighborhood of North Philadelphia. Additional information can be found at [stjamesphila.org](http://stjamesphila.org) or by calling 215.226.1276. Questions regarding the Pledge Campaign can be addressed to the Stewardship Committee c/o Kevin Hook (KevinNP1@aol.com)

FROM THE STEWARDSHIP COMMITTEE

## JOIN US FOR COMMITMENT SUNDAY: NOVEMBER 18

*According to our mission statement...*

SAINT MARK'S IS A COMMUNITY THAT GATHERS IN FAITH, SERVES IN LOVE, AND PROCLAIMS HOPE, THROUGH JESUS CHRIST. ONCE WE KNOW OUR MISSION, WE ARE CALLED TO EMBODY ITS VIRTUES AND STEWARD ITS GROWTH. GATHERING, SERVING, AND PROCLAIMING ALL REQUIRE STEWARDING THE FINANCIAL ASPECTS OF THE PARISH.

As this formal season of stewardship begins, you should expect to receive more information from the Stewardship Committee. A mailing, including a brochure with details about the growth in various ministries will provide you the opportunity for examining the effect of stewardship within the community of Saint Mark's. A telephone call from a member of the Stewardship Committee will serve as a chance for you to discuss your pledge for 2019 and raise any questions or concerns regarding the specifics of your giving. We invite you to begin prayerfully considering your role in supporting the growth of our mission, so we can continue to gather, serve, and proclaim in bigger and bolder ways.

Please plan on joining us for Commitment Sunday 2019 on November 18 when we offer our pledges of financial support to Saint Mark's. There will be celebratory brunches following the 9 a.m. and 11 a.m. Masses to gather for joyful fellowship with good food and drink. We will give thanks for one another and all the great work that your generosity and God's faithfulness continue to make possible in this parish.

The Saint Mark's Stewardship Committee is excited to announce that online giving will be a new option for fulfilling your pledge this year. More details about how to set up your online giving account will be forthcoming...stay tuned!

# A STRUCTURE OF KINDNESS: THE NEIGHBOR CARE MOVEMENT

FATHER STEPHEN MOORE

It's September 1944 —exactly 74 years ago. At the Battle of Arnhem, Brigadier John Hackett—a badly wounded British paratroop commander—is one of the lucky few in the confused retreat to be rescued by Dutch resistance members. After four days of fighting, the small British force that had thus far survived relentless German tank and infantry assaults was overwhelmed. The British 1st Airborne Division had lost nearly three quarters of its strength and did not see combat again.

Hackett is hidden in the home of three middle-aged sisters in a town teeming with German forces. In his deeply moving account, he describes in vivid detail how he became part of the sisters' extended family learning firsthand what it meant to live in an enemy-occupied country. He witnessed the daily bravery of the sisters who were fiercely

determined to keep him safe. They had bestowed on him, he wrote, "a rare and beautiful thing...a structure of kindness...of steadfast devotion and a quiet selflessness."

Our country is not occupied by enemy forces. We are blessed with unparalleled freedom of movement and expression, and for many the world is at their feet. Yet there will always be a need for kindness, regardless of the circumstances.

The people of Saint Mark's show their care on many fronts, not least of which the parish's own "structure of kindness" is demonstrated through the loosely organized, precinct-based Neighbor Care movement. This simple program of "quiet selflessness" is the way we come to know our neighbor. It's the way we stop and ask, *Is everything okay? Are you all right?* It's the way we take time to listen.

It's the way we take your dog for a walk and feed him if we're late home from work.

It's the way we water your plants or check on the house if the alarm goes off while you're away. It's the way we collect the package from the stoop, shovel the sidewalk and bring a meal around when you're not well. It's the way we help you get to church if you need a lift.

IT'S THE WAY WE ARE AS A CHURCH FAMILY.



\* I Was a Stranger, John W. Hackett, Pimlico (1977). The book is dedicated to Miss Anna de Nooij, one of the three sisters who cared for the author throughout the Occupation, and takes its title from Matthew 25: 35-36 - 'I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me; I was sick and ye visited me: I was in prison, and ye came unto me.' (KJV).



SAINT MARK'S CHURCH  
PHILADELPHIA

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SAINT  
MARK'S  
HIGH  
ALTAR

AFTER 1927