

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 ECONOMY OF GIFTEDNESS

FATHER SEAN MULLEN



Spend a little time at Saint Mark's and you will find that there are often names associated with things. You might enter through the "Fiske Doors," for instance. Inside those doors if you looked to your left and right you'd find the names of founders and benefactors engraved in stone beneath the stained glass windows. If you kept walking past the Font, you would soon enter the cloister through the "Bispham Doors." You might receive communion from the "Brock Chalice." Look around the Lady Chapel and you will eventually locate the Wanamaker name in several places. You'd also find that name engraved on the bottom of several chalices, and embroidered into some vestments. Not far from the Rood Beam you'll find a memorial inscription to Bishop Isaac Lea Nicholson. On the wall behind the sedilia you'll find a memorial to Harriet Etting Brown. Inside the Tabernacle you'll find a name, as you will also find a name engraved on the silver Sanctuary Lamp, at the base of the Font, and inscribed

at the base of many windows. Most of these names are memorials—they tell us about a person whose life and memory are being honored and cherished. But they also tell us something else: they tell us that each of these objects—a set of doors, a piece of silver, an organ, an altar, a window, a plot of land, etc—each of these objects was a gift.

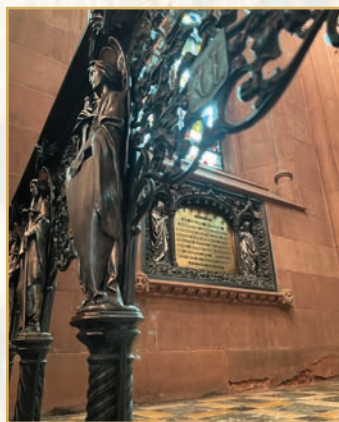
It's commonplace for the church to remind us that everything we have is a gift. But that commonplace reminder points to a profound reality that seems more and more elusive in the society in which we live: everything of real value that we have is a gift, and the greatest treasures we can share are the things we offer as gifts to God and to others. I call this recognition an acknowledgment of the "economy of giftedness," and it's extremely important that the church asserts the centrality of this economy to a society in which humans thrive.

We are surrounded by forces and voices that relentlessly assert the inevitable and unmistakable conventional wisdom

that the economy of the marketplace (guided by its “invisible hand”) is natural and good, and that like water it seeks its own level, and so is a system that can be trusted to deliver something essentially fair and just and good. There is not the time or space here to dismantle the assumptions behind those assertions—though they bear challenging. But it bears pointing out that in a real sense a place like Saint Mark’s could never be built on the premises of the marketplace alone, nor was this church or this parish community built that way. This parish community, like its buildings, has always been built on gifts offered by men and women who, whether they knew it or not, were participating in the economy of giftedness.

To be sure, this parish was also built by labor, hard work, and commitment. And the fortunes of the Brocks and Wanamakers, and Fiskes, and Browns (yes, they had fortunes) did not appear out of nowhere. But the church will remind us that fortunes are derived from gifts that God has already given us: our cleverness, our industry, our insight, as well as the strength of hands and arms and backs of laborers. None of us got to be who we are without the hand of God that made us and endowed us individually with gifts for business, industry, science, technology, arts, crafts, and labor. We exist through the grace and love of God’s economy of giftedness. God gives us life, to start with, as God gave us this planet. An awareness of giftedness is an awareness of ourselves and our existence.

Because of the way our society is constructed, it’s tempting to see the economy of giftedness as a kind of “shadow economy” that exists alongside the market economy, and which people can visit from time to time; a kind of alt-economy that’s available for activity that takes place outside the normal realm of things. But if we start with the assumption that everything we have is a gift from God or derives from gifts we receive from God, then I suspect that it’s more likely that the market economy (or whatever other economies we might build) is really the “shadow economy” that exists alongside the reality of the economy of giftedness, and that the market economy can only operate because of the economy of giftedness that God has established by making us who we are.



This way of seeing things is, I think, the exact opposite of the prevailing view of American society these days, which views the gifts as a potential product or by-product of the market economy. That is, we can give gifts because we make money, etc. But in my view, we can only make money because we have already been given gifts.

The more closely linked the church is to the economy of giftedness, the more she thrives. And the more urgently the church needs to participate in the market economy, the more she struggles. It is a matter of grace that God has always kept the church connected to the economy of giftedness, even during times when the market economy has clearly been ascendant, and even through the lives of people whose fortunes depended on the market economy (like the Wanamakers), who nevertheless participated extravagantly in the economy of giftedness (even when there was no tax incentive to do so).

The more I live with the names of things around here—the Fiske Doors, the Brock chalice, etc—the more I see how it is that affixing these names to things need not serve as a signal of egos that needed to be satisfied. Attaching names to things also reminds us that those things were gifts; they were contributions not only to the parish, but to the economy of giftedness that God established when he created us—the real economy that makes the world go round, which happens also to be an economy of love.

I believe the world needs to be reminded of the real economy that underlies the market economy, and of which the marketplace is only a “shadow economy.” The world needs to remember that everything we have is a gift from God, that the greatest treasures we receive will always be gifts, and the greatest treasures we share will also be shared as gifts. It is a property of the economy of giftedness that the results always bring joy, which is a benefit quite absent in the marketplace.

Each of us needs to practice participating in the economy of giftedness. We need to take account of the gifts we have received and give thanks for them. And we also need to practice the offering of gifts. Of course, I hope that some of the gifts you offer will be to the church. But mostly I am confident that if you see, as I do, that the economy of giftedness is the real economy from which every blessing flows, the rest will take care of itself.

ADVENT 2022

Advent is a time of expectation. It is not only a time of preparation for Christmas; more urgently, it is a time of expectation for the fulfillment of God's promises that his kingdom will be established, that time will be fulfilled, that Christ will come again in glory and in judgment, and that the gates of the new Jerusalem will be opened to all God's people. That's a lot to look forward to, and we don't even know exactly what all that means, but we are sure that it has to do with the fulfillment of God's promises.

This Advent, Saint Mark's will employ some new liturgical appointments in our worship.

Two donors have made a gift of a new set of vestments to the parish, since for many decades we have not had any dedicated vestments for the season and have used the violet Lenten vestments. Reaching back to an old English custom from the ancient Sarum use (the practices codified by the church at Salisbury), Davis d'Ambly has designed and made a gorgeous set of blue High Mass vestments for use in Advent. These new vestments will be blessed by their use on the First Sunday of Advent, November 27.

We will also introduce a new Advent wreath that will be suspended in front of the Rood Beam. The four candles of an Advent wreath remind us not only of the call to be ready, with lamps lit, for the coming of Christ; their progressive illumination reminds us that time is advancing and that we are moving closer toward God's promises, even when we are frustrated by our slow progress. The new wreath is being designed by Davis d'Ambly in collaboration with parishioner Mike Benevenia. Mike is fabricating the wreath, which will be decorated with greens. The new Advent wreath will not only be located more prominently, it will be significantly larger than the wreath that was mounted on a candlestick base. This new wreath will be more visibly present as a symbol of our hope in Christ and our expectation of his coming.

UPCOMING EVENTS

OCTOBER

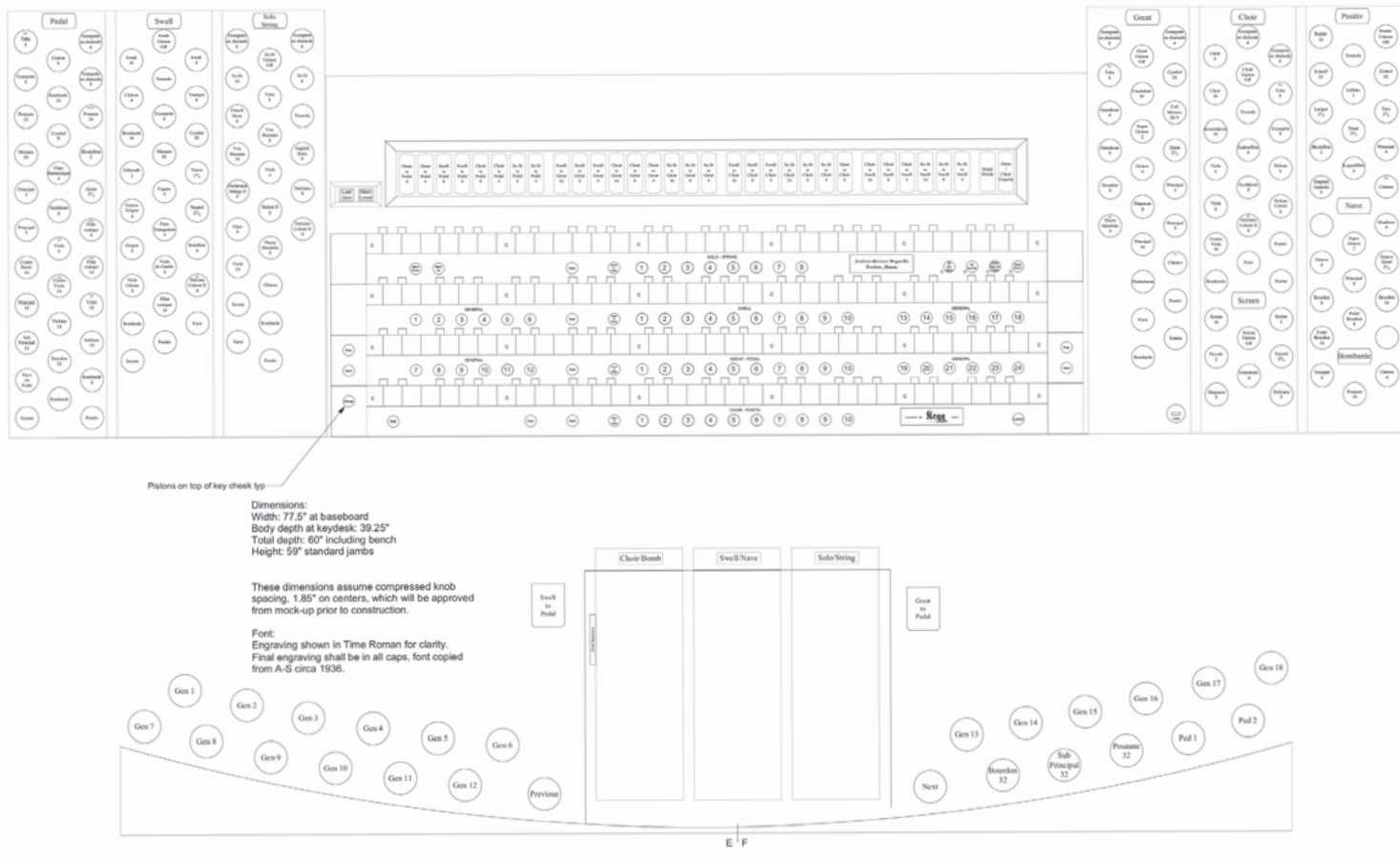
- 4 20s/30s Simple Supper at 6:30 p.m.
- 10 Parish Office Closed for Columbus/
Indigenous Peoples' Day
Low Mass at 10 a.m.
- 21-22 Diocesan Convention

NOVEMBER

- 1 All Saints' Day
Choral High Mass at 7 p.m.
- 2 All Souls' Day
Solemn Requiem Mass at 7 p.m.
- 6 Commitment Sunday
4 p.m. Evensong & Benediction
- 24 Thanksgiving Day
Sung Mass at 10 a.m.
- 25 Parish Office Closed
Low Mass at 10 a.m.

SEASON OF STEWARDSHIP

SEE PAGE 10 FOR
EVENT CALENDAR



MUSIC AT SAINT MARK'S

ROBERT MCCORMICK

I write this article in the second week of our choir season. This past Sunday was Homecoming Sunday; it was very good to welcome back our boys and girls at the Family Mass, and the Parish Choir at High Mass.

All is going well thus far, and I am so grateful to have glimpses of normalcy, if I may use that word. I am stubborn, extremely so in some ways, and have refused to accept that anything was or is the “new” normal. Yes, of course, we have done and will do what we have to do to adapt. But I will only accept such adaptations as temporary!

At present, we have 20 treble choristers and two teen boys (with changed voices) participating in

our chorister program, including several who are new this year. We have plenty of room for more, however. We have an intact program after these years of pandemic because our children and parents stuck with it through thick and thin, and because I and my colleagues adapted and kept things going as best we can. Zoom “rehearsals” were not much fun, not at all, but it kept everyone together. I am aware that churches with programs such as ours who kept things going as best they could online during those difficult months seem to be in far better shape than those who chose to wait it out. Yet, still, we have room and plan to grow! Please help us spread the word.

The Parish Choir has less turnover this year than in any of my previous years at Saint Mark’s. This makes

it easier for us to hit the ground running, without having to bring anyone new up to speed. We have one new staff singer (out of 9), tenor Kevin Vondrak. Yet Kevin is a highly experienced choral singer and conductor, being Assistant Director of chamber choir The Crossing. We are glad to have him. Additionally, two former choir members, Allie Faulkner and Robby Eisentrout, happily have returned from several years living in Michigan

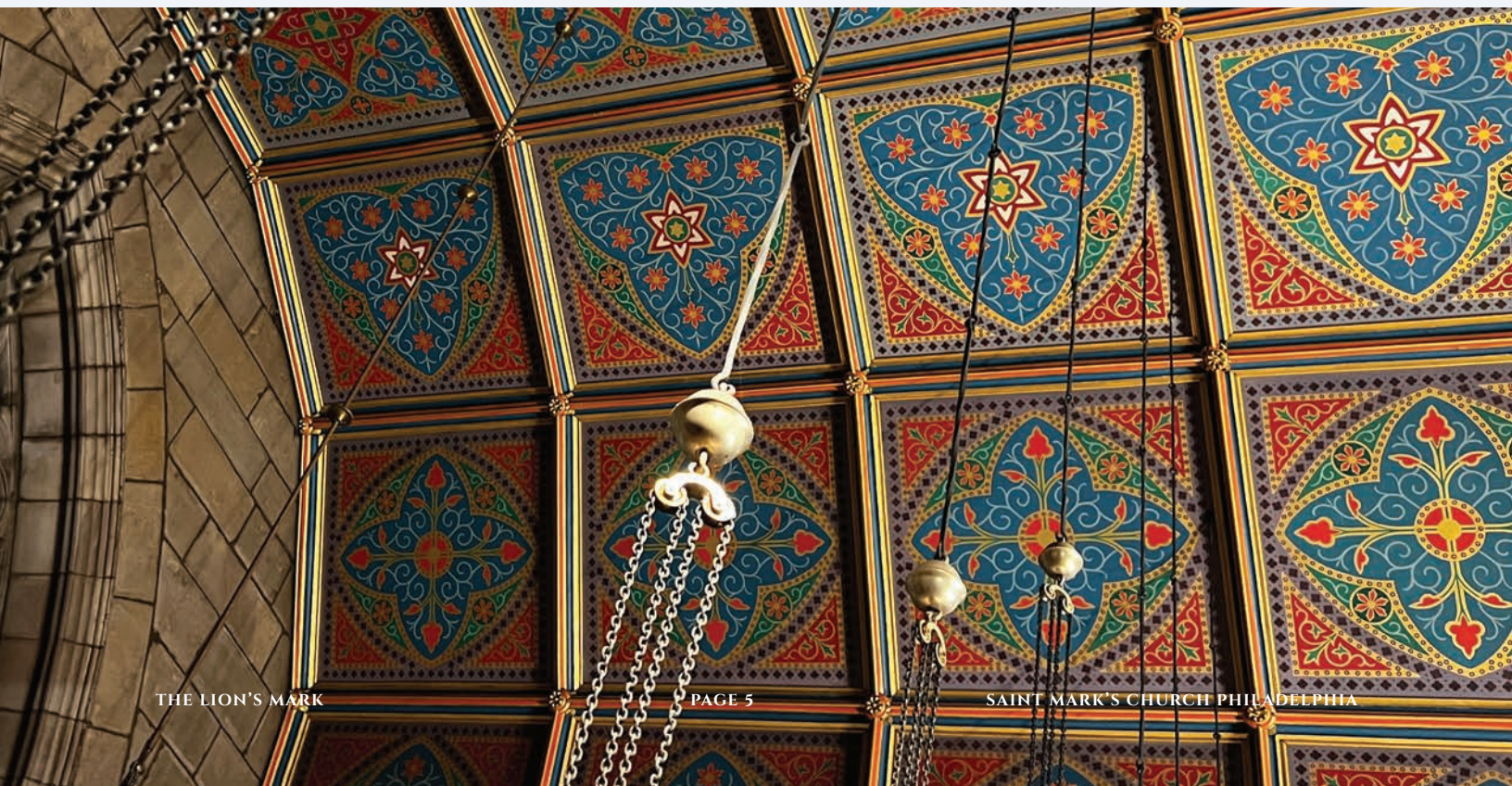
The Saint Mark's Singers has about 50 members and counting. I remain grateful for all Bryan Dunnewald did to get this group off and running in their first season, and Thomas Gaynor has picked up where he left off, already recruiting around 10 new members. I am excited for their first performance of the fall season, which will be a joint Evensong & Benediction with the Parish Choir.

Other special services this autumn include Evensong on October 2 following the Blessing of Animals, the special liturgies of All Saints' and All Souls' Days, and the Advent Procession on the first Sunday of December. I hope that service can return this year to its peripatetic form, due to relaxed pandemic guidelines.

Many of you may have read the great news that, thanks to a generous grant from the Wyncote Foundation at the direction of Mr. Frederick R. Haas, we are able to undertake the third and final major

component of revitalizing our 1936-37 Aeolian-Skinner organ, a landmark instrument designed by G. Donald Harrison (the first and second components being, respectively, the completed restoration of the historic chancel organ, and revisions to the Nave or Antiphonal division to incorporate Aeolian-Skinner pipework). Kegg Pipe Organ Builders of Hartville, Ohio, will construct an entirely new, 4-manual console for the organ. The new console will make the organ far more user-friendly, and it will look and feel like an Aeolian-Skinner console, being patterned as closely after that model as possible, while incorporating state-of-the-art computer control technology and updated wiring. The exterior of the new console will be made of oak, the visible interior of walnut, and keys and pedals of bone, maple, walnut, and rosewood. The Kegg console will be truly worthy of our exceptional organ, and should serve Saint Mark's for many years to come. The project is expected to take approximately one year to complete. We will be looking for a buyer of our current console, a 4-manual console installed in 2002 and built by Cornel Zimmer Organ Builders.

If you have not yet met Thomas Gaynor, Assistant Organist & Choirmaster, or Isza (pronounced eye-sa) Wu, Organ Scholar, please let them know how glad you are to have them among us! I look forward to seeing you in church, soon and often.



It is also our blessing to welcome children to serve as acolytes and readers at the Family Mass.



We hope that kids will see themselves as leaders and as valued stewards of the liturgy in their own right.

CHILDREN BELONG IN CHURCH

MOTHER BRIT FRAZIER

At 9 a.m. on Sunday mornings, Saint Mark's welcomes people of all ages to our Family Mass. Newcomers are often surprised to find that this Family Mass looks very like the Episcopal liturgy they are familiar with—celebrated musically in the Anglican choral tradition and according to Rite II in the 1979 Book of Common Prayer. There is no abbreviation or deviation from the traditional text, and worshipers will find themselves led by our parish's full complement of clergy. How, then, is this service particularly offered for families with children?

At the Family Mass, particular attention is given to welcome children into their full inheritance as Christians. Children belong in church. They are just as much inheritors of faith and tradition as any well-studied adult. While they are invited into the fullness of the liturgy precisely as they are in each and every service at Saint Mark's, it is a privilege for all of us to take special care at our Family Mass to let the Gospel speak to them as young people.

Aside from the use of a freestanding altar at the Crossing, the sermon might be the first thing you notice that looks a bit different. All children, including those singing in the choir, are invited to gather around the altar and look and listen more closely. There is no need for a manuscript here as the preacher greets the children and welcomes them in like friends. Some weeks may find props or photographs assisting with the sermon delivery, and sometimes even the children themselves get involved. We ask questions around that altar. We laugh and wonder about God together. We think about the story of Jesus and his call to us as disciples, and we celebrate the truly good news of the Gospel as it blesses each of us, no matter how old or how young we are.

It is also our blessing to welcome children to serve as acolytes and readers at the Family Mass.

Their participation is a gift to the congregation, and it is a gift to each server and reader who know themselves to be full participants in leading liturgy. At Saint Mark's, we trust children with holy things. Just as God entrusted humans with creation, longing for us to see ourselves as worthy of his love, we hope that kids will see themselves as leaders and as valued stewards of the liturgy in their own right.

For young acolytes, a good portion of the excitement comes from seeing the Mass celebrated up close. Who knew that the priest gently covers the large host with a linen purificator before censing the altar at the offertory? Who knew that the coals of the thurible glow orange and gray before the incense is sprinkled on top of them? Who knew that the priest's hands are washed in both water and wine following the distribution of the Sacrament? There are so many mysteries to discover, and our young acolytes soon find themselves encountering new and compelling dimensions of familiar ritual.

Young readers have the chance to share their gifts right from the lectern used by the adults at other services. They proclaim the words of scripture to the whole community, and they help all of us remember and recognize that God's promises in the Bible are meant for all. The voices of children and youth have always had much to teach us, and by using their voices at Mass, children grow in wisdom and confidence in their own abilities to share something precious with our congregation.

The Saint Mark's Guilds of Young Acolytes and Young Readers are both eagerly accepting new participants. If your child is eight years of age or older, they are invited to consider serving at the 9 a.m. Mass as an acolyte! If your child is twelve years of age or older, invite them to consider serving as a reader. Any interested families are encouraged to contact Mother Frazier directly. We are excited to serve with you!

Themes

ARE FOR MORE THAN JUST MUSIC!

THOMAS GAYNOR, ASSISTANT ORGANIST
& CHOIRMASTER

Saint Mark's Singers has gotten off to a great start with over 50 members on the books for the 2022-23 season.

We had another very successful old fashioned lamppost poster recruitment campaign which increased our numbers by 40 percent. I am delighted to have so many new members joining the ranks of this wonderful group.

Fellowship is a hugely important part of singing in a choir; Saint Mark's Singers makes no exception to this. After each rehearsal we gather for Bota con Brio, our happy hour + hors d'oeuvres, lovingly called "Bota" after the brand of wine that is most often served. (We've applied for official sponsorship, but Bota's corporate office seems to have higher priorities...)

This year we continue the tradition of having themed Bota evenings. To give Lion's Mark readers a taste of what we get up to, check out the calendar!

We are still welcoming new members, so please don't hesitate to send a message to tgaynor@saintmarksphiladelphia.org if you would like more information!

OCTOBER

- 2 Blessing of the Animals
Animal Crackers and Vegan Dips
- 9 Fall Fever
Cider and Donuts
- 16 Oktoberfest
Beer and Pretzels
- 23 Diwali Festival of Lights
Sparkling Wine and Samosas
- 30 Tricks or treats for Halloween
Spooky Snacks and Secret Potions

NOVEMBER

- 6 4 p.m. Choral Evensong and Benediction sung with the Parish Choir
Reception to follow—Bota con Brio for all!
- 13 When in doubt...Wine and Cheese!
- 20 Sings-giving
A Thanksgiving Feast!

DECEMBER

- 4 Mulled Wine and Decorate Your Own Gingerbread
- 11 Santa Claus is Coming to Town
Milk (viz. Wine) and Cookies
- 18 4 p.m. Christmas Concert
Reception to follow—Bota con Brio for all!



ADULT FORUM

Join us any Sunday for coffee and discussion, and come meet others in the parish and learn more about how they think and pray and live. We meet informally at 10 a.m. in the Parish Hall and we'd love to have you join us.

OCTOBER 2: GERARD MANLEY HOPKINS

Spend a delightful hour learning more about this great poet of our tradition. We'll focus especially on the poem "As kingfishers catch fire, dragonflies draw flame," which you can read here: shorturl.at/gmuv5. This discussion will also help to prepare us for some of the poetry we'll be reading in November, especially on November 27.

OCTOBER 9: THE MINISTRY OF THE SATURDAY SOUP BOWL

Have you ever wondered what it's like to join in feeding our neighbors here on Saturday mornings? For years, a loving and stalwart group of volunteers has risen early every Saturday to do this work, and some of them will be present at the Forum to answer your questions, share their experiences, and possibly inspire you to help out by making soup or being present some Saturday morning soon. Come learn more about a vital and beautiful aspect of our shared lives together and our presence in the wider community.

OCTOBER 16-30: THE NICENE CREED

Parishioner Phillip Cary is professor of philosophy at Eastern University, and author most recently of *The Nicene Creed: An Introduction* (Lexham Press, 2022). He will lead a three-week series on this ancient statement of faith. "Far from being abstract or irrelevant," he shows us, "the words of the Creed carefully express what God has done in Christ and through the Spirit. The Nicene Creed gives us the gospel." Don't miss this opportunity to learn more about the fundamentals and the beauty of our faith.

OCTOBER 16: "WE BELIEVE IN ONE GOD."

OCTOBER 23: "WE BELIEVE IN ONE LORD, JESUS CHRIST."

OCTOBER 30: "WE BELIEVE IN THE HOLY SPIRIT."

NOVEMBER 6:

COMMITMENT SUNDAY, NO FORUM.

NOVEMBER 13: STEWARDSHIP AND CREATION: WENDELL BERRY

In the first of two sessions, we'll look at "Christianity and the Survival of Creation," a sermon by farmer, poet, essayist, and environmentalist Wendell Berry. At the heart of his sermon is the desire that Christianity "should survive and renew itself, so that it may become as largely and truly instructive as we need it to be. On such a survival and renewal of the Christian religion may depend the survival of that Creation which is its subject." Let's talk about Berry's ideas (and some of our own) for the renewal of the church and the world. You can prepare for this session by having a look at the sermon here: shorturl.at/fXY79, though no advance reading is required.

NOVEMBER 20: STEWARDSHIP AND CREATION: WENDELL BERRY'S POEMS

We'll have a look in this session at the poetry for which Berry is known, and we'll explore how his poetic writings can fill out our sense of the work of this radical and faithful, yet still traditional writer. Have a look at "The Peace of Wild Things" if you would like to prepare for the session: shorturl.at/egPQR

NOVEMBER 27: "EVERY RIVEN THING."

The writings of contemporary poet Christian Wiman give voice to the presence of God in ways that are sometimes shattering. Join the Forum for a discussion of his poem "Every Riven Thing," with its striking meditation on the many ways in which "God goes belonging" to us and to the world around us. Bonus discussion of Gerard Manley Hopkins included! Have a look at Wiman's poem in advance if you would like: shorturl.at/bkw07

...and you shall be like a watered garden...

WHO IS THE CHURCH REALLY FOR?

DOUG YOCUM, STEWARDSHIP COMMITTEE

The minister at the church where I grew up had a saying: “The church doesn’t exist for the people already sitting in the pews. The church exists for the people that don’t even know about it yet.” It was a notion meant to challenge complacency and to keep our minds focused on outward mission, but it was a difficult notion for my young mind to consider. What do you mean the church doesn’t exist for the people already sitting in the pews? I’m here every Sunday—doesn’t that count for something? And who are these people that don’t know about the church yet?

The latter question is one I’ve been able to reconcile as I’ve changed my surroundings over time. Growing up in the suburbs of Philadelphia, going to church every Sunday meant getting in the car, driving to the church, and walking just a few steps from the parking lot into the church building to be greeted by the same friends and family week after week. There were rarely any passers-by, and unfamiliar faces were few and far between. Fast forward to today, and my commute to church looks a bit different. Whether I walk the fifteen-or-so blocks from South Philadelphia to Saint Mark’s or take public transportation, I’m surrounded by new and unfamiliar faces. Maybe they go to church, maybe they don’t, but it’s considerably easier to identify just who are these people that don’t know about the church yet.

The more difficult question arising from my former minister’s mantra, then, is who is the church really for? Does the church exist for me, sitting in the pew each week? Or does the church exist for those unfamiliar faces I see while riding the bus or while walking on the streets of Philadelphia? The reality, I think, is

that the church is more than big enough for both and that the church can be profoundly meaningful for both. We’re called to spread the message of God’s love—to be present with and to serve those who don’t know about the church yet. But in doing so, even the people sitting in the pews every day are formed and nourished.

As an urban parish, Saint Mark’s is blessed with countless opportunities to bridge the gap between the people sitting in the pews and the people who don’t even know about the church yet. Our beautiful gardens serve as an open invitation for anyone to come in and get to know us, but the truth is that the gardens don’t end at the doors to the church. The gardens of Saint Mark’s extend all the way into the church, into the parish hall, and into the homes of those who make possible the missions and programs of the church. “If you offer your food to the hungry and satisfy the needs of the afflicted...you shall be like a watered garden” (Isaiah 58:11) In being good stewards of the gifts we have inherited at Saint Mark’s, and in offering our own gifts—be they time, talent, or treasure—we are nourished, just as the flowers of the garden are nourished by the sun and the soil.

Special Events in the Garden

Thursday, October 13 • 6 pm

Giving Back to the Earth: Food Waste & Composting
Launching our parish-wide composting project!

Tim Bennett, Bennett Compost

Thursday, October 20 • 6 pm

**Water Management & the Built Environment:
How Urban Gardens Can Help**

*Mackenzie Warren, Education & Programs Manager
Philadelphia Society for the Preservation of Landmarks*

Sunday, October 23 • 10 am

Botanical Cyanotype craft project
Special Youth Formation session for children & families

Sunday, October 23 • 4 pm

A Tour of Plans for the Saint Mark’s Garden
Patrick McGinty, Leo Garden Design

Each event followed by light refreshments and fellowship

RSVP to stewardship@saintmarksphiladelphia.org
with the dates you’d like to attend.



HEAR MY PRAYER, O LORD

FATHER STEPHEN MOORE

**Incline your ear, O Lord, and answer me,
for I am poor and needy.** (PS. 86, V.6)

Dennis Olkham, an Anglican priest and theologian, writes, “Christian prayer has always been essentially petitionary.”¹

The Jewish and Christian traditions both have a long history of petitionary prayer. The Old Testament is virtually a record of requests for God’s help. Throughout, God’s help is regularly sought: calls for the birth of a child, deliverance from enemies, relief from suffering, for rain, and simply for His presence. The Psalms are similarly crammed with requests: an entire category called ‘lament psalms’ vividly portray the plight of the psalmist (and/or the Hebrew people) and their cry for God’s help.

In the Garden of Gethsemane, Jesus himself utters an anguished pray of petition. ‘Give us this day our daily bread’ means bread for all of us. It’s a communal prayer. Likewise, ‘Forgive us our trespasses as we forgive those who trespass against us’ is a request for mercy. Our Lord offers parables to illustrate the need for petitionary prayer (SEE LK. 18:1-8 AND LK. 11:8-9).

Praying for one’s needs continues into the Acts of the Apostles, while Paul frequently prays for a variety of wants and needs, for himself and others.

Entrenched as petitionary prayer is in our liturgical life many find it hard to bring their struggles, or those of someone else, to God, believing it to be wrong or selfish to ask for things. Karl Rahner acknowledges this in *The Need and the Blessing of Prayer*: “It is a difficult task to assume the defense of the prayer of petition.”²

Petitionary prayer continues in our daily worship. It’s prominent in Morning and Evening Prayer and is always central in every celebration of the Mass.

The spiritual challenge of caring for neighbors through prayer is being met in Northwest Philadelphia, where the local Neighbor Care cluster follows the worldwide Anglican practice of praying daily for individual needs by name.

Every one of the 26 parishioners in the cluster is the focus of intentional prayer by each of their neighbors on one day each month. Guided by a schedule Davis has compiled and made available to the Cluster through Realm and by email, each one is practicing care through prayer.

NEIGHBOR
Care



CLUSTER LEADER, DAVIS DURE, GUIDES HIS CLUSTER IN A CYCLE OF PRAYER FOR EACH OTHER.

¹ *Evangelical Dictionary of Biblical Theology*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2017), p. 79

² (Collegeville, MN: Liturgical, 1997), p.48.



UPDATE

BELL TOWER AND LADY CHAPEL

Preservation work on the Lady Chapel pinnacles has been progressing much more slowly than we hoped. We should soon know whether we can afford to make repairs before taking down the scaffolding at the south facade of the Lady Chapel. If the cost of repairing the masonry at this time is too high, we will stabilize the stonework in question and remove scaffolding until such time as we can afford to make the repairs to the Lady Chapel pinnacles.

The work on the Bell Tower will be much more extensive. Over the summer months we have been working on applications for funding from various private and public sources. The current focus is on identifying institutional/government partners who can help us find and complete the necessary masonry preservation. We'll continue to keep the parish updated on what is sure to be a long process.



SAINT MARK'S CHURCH
PHILADELPHIA

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PHILADELPHIA, PA 19103



COMMITMENT
SUNDAY

NOVEMBER 6