

Maneline

ST. Mark Catholic Community

An Artful Ministry

By Walter Gawlak

ST. MARK is blessed with many joyous ministries. We regularly see these ministers performing their services — Eucharistic Ministers, Choirs, Altar Servers, Ushers, Lectors, and others. Although we do not see the members of the Liturgical Arts Committee (LAC), the church would not be as gracious as it is without the fruits of their ministry.

For the six weeks of ORDINARY TIME following the CHRISTMAS season, which ended with the *Baptism of the Lord*, the space behind the Altar was graced by the Pilgrim People of the 50th Anniversary hanging. When *Ash Wednesday* arrived, the LAC members raised the arras for the Lenten season. The crown of thorns hand-drawn in purple against the white cloth now draws our hearts and minds to the symbols and colors of the penitential season. And so it goes for each Season of the Liturgical Year — the themes and colors and textures that call us to celebrate each special Season reinforce our worship.

History

We might take this pattern of time and change for granted because it seems to happen by sleight of hand. Rather, we benefit from a long history and ardent present graced with behind-the-scenes inspiration, labor, and love donated by numerous former and current Parishioners. When *ST. MARK* held the first services in what is now the Msgr. Cassidy Activities Center, the women of the Parish undertook to beautify the new Church using the age-old technique of quilting. The first arras, a French term for woven tapestry,



was a quilt of a log cabin, representing a humble beginning. Others followed, using quilting and other materials and techniques in a long succession up to the present. Some of these first fruits have been refurbished over time, sometimes more than once, to replace worn or faded material or to brighten colors and upgrade material. When the new church was built, the Committee was given a grander canvas with which to work on: the great, blank wall behind the Altar, as well as a challenge.

Liturgical Arts Committee

Who are these Parishioners, and how do they do what they do, Sunday after Sunday (they also are responsible for flowers, candles, and decorations) and year after year?

They are artists who generate ideas; sewers and artisans and crafters who turn inspiration into cloth and paper and canvas; carpenters with muscles to move and install; and specialists, such as architects, to ink in the renderings of our Parish buildings on the Pilgrim People Arras. These individuals form a cohesive team that meets monthly to continue the work, supplemented by other hands when needed. The members of the Committee point out that the genius behind their creations is the Holy Spirit.

We might well feel His continued presence when we see a newly hung arras or meditate during the celebration of Mass.

Pilgrim People Arras

The range and depth of talent were tested during the nine months that the Committee devoted to coming up with a special display to celebrate the Parish's 50th Anniversary. How do we represent 50 years of growth and change, the physical and the spiritual? The core design group — Terry Svat, Doré Skidmore, Donna Mrozek, and David Sassano — found their inspiration through a post card, no less. Doré brought the team a post card advertising an art show at the Foundry Gallery in Georgetown by the LAC's resident artist, Terry Svat. The card featured the shapes of the many people in various poses and colors, which became the Pilgrim People of the Parish whom we see along the border of the Pilgrim People Arras.

Working on this basic design, the LAC team conceived of the idea of the Parish as the Pilgrim People moving from the past and growing into the future. History is depicted by color change, from darker at the bottom past to light at the top as we face the future. Through it all, the image of the Cross dominates. Our Parish's organic growth, represented by vegetation, is physically manifested by the structures we have built, rendered by hand in the margins by the LAC's architect member, David Sassano.

Once the details were conceived, Terry worked out the design and filled in the details. The challenge, then, was to extrapolate the design on Terry's 12-inch

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by 18-inch paper into a 12-foot by 18-foot wall hanging. For the arras, each Pilgrim person had to be individually designed, cut out, and hand-sewn on the backing, as did each blade of grass once the colors were selected and the pieces cut. The Cross, too, had to be sewn in place and Parish structures painted in place. Each Monday over several months, the team rolled out and assembled the work in progress on the floor of the Msgr. Cassidy Activities Center, gradually advancing the labor-intensive task of stitching and sewing the ensemble. As bystanders dropped in to watch the work being done, many stayed to add their needles to the task.

Just as the members of this Committee do their work behind the scenes, even their identities are hard to find. But behind each arras are inscribed the names of the principal participants. As the



Team will hasten to remind you, their other inspiration, Who is not identified anywhere, was the Holy Spirit.

Symbols

While the symbols integrated into each arras often speak plainly, for example, the CHRISTMAS Star or the Crown of Thorns, the pieces offer us the opportunity to open ourselves to each Liturgical Season through the overall design of the arrases. Do we see Resurrection or renewal when the Spring-themed arras follows after the Ascension? Do those three blue birds represent the Trinity? Each arras is an invitation to seek and perhaps find meaning during our time before the

Altar. The Bulletin will provide a synopsis of the intent of the designers, but these are only guides. We are invited to use the arrases as a tool for reflection or meditation to find our own meaning.

Next time at Mass, consider the devotion, inspiration, labor, and devotion to continuity over five decades that you see over the Altar.

Volunteers Welcome

The Liturgical Art Committee welcomes volunteers. The LAC can use the help of women and men who would enjoy arranging flowers, sewing, woodworking, painting, planting, organizing, creating, and pitching in with the lifting, carrying, hanging and dozens of other tasks. No artistic talent is required, and no experience is necessary — training is available! Contact Carolyn Peterson at cfpeterson@verizon.net or 703-281-3941.

RCIA Elect and Candidates Prepare for EASTER Vigil

By Walter Gawlak

Months of study and formation and preparation are nearly at their culmination in the EASTER Vigil, when the Elect and the Candidates in the Rite of Christian Initiation for Adults (RCIA) program will take important steps on their spiritual journeys.

At the weekend Mass on March 4, we celebrated the Rite of Sending, in which the Catechumen and Candidates formally proclaimed their readiness, and their Sponsors testified to their readiness, to enter more fully into the life of the Church. Fr. Pat, Director of Religious Education Jean Lupinacci, and the Parish Community sent our Catechumen to the Rite of Election at the *CATHEDRAL of ST. THOMAS MORE*, along with our Candidates. The Community chanted “Go now in peace, go now in peace, Christ will be your Way, your Truth, your Life” as the group left the church en route to the Cathedral.

The Elect

■ At the EASTER Vigil, Thomas Bryan, a sophomore at Madison High School, will receive the Sacraments of



BAPTISM, FIRST EUCHARIST, and CONFIRMATION.

The Candidates

The following, who are already Baptized, will enter into Full Communion with the Catholic Church by receiving the Sacraments of FIRST EUCHARIST and CONFIRMATION:

- Christi Eggstaff — a Baptized Methodist, married with two children at *ST. MARK* School
- Emmanuel Kendricks — a Baptized Episcopalian and a junior at Madison High School
- Melissa Smith — a Baptized Methodist, married and living in Reston
- Ward West — a Baptized Episcopalian, married with two teenage Catholic sons
- Bud Wykoff — a Baptized Methodist, married with twin daughters at *ST. MARK SCHOOL*.

The following Catholics will complete their Sacraments of Initiation at the EASTER Vigil by receiving FIRST EUCHARIST and CONFIRMATION:

- Justin Eggstaff — Christi’s husband and a retired U. S. Marine
- Diana Tellez — mother of five children, who were raised in the Catholic Faith at *ST. MARK* Church.

May Sacramental Celebrations

Also, in May, Parish children will receive FIRST EUCHARIST and CONFIRMATION: 110 First Communicants and 125 CONFIRMATION Candidates.

Please pray for all those preparing to receive the Sacraments of Initiation at *ST. MARK* Church!

Let's Do Better This LENT

By Deacon Charlie Duck

The word *LENT* originally meant the spring season. The season of *LENT* is a period of reflection of the sufferings, death, and resurrection of Jesus Christ. It is a time to reflect on why His suffering and death were necessary.

God gave us powers superior to all other earthly creatures, and He expects us to return obedience and reverence. Because of our pride, we have all fallen into the trap of sin by putting our will, our wants, and our desires ahead of what we know to be right in our relationship with God.

We are still sinners, millennia after Jesus' death. We are still proud and often disloyal and ungrateful to the good God Who made us. Reflecting on how we fail our relationship with God and how we can improve our faithfulness to Him should be the center of our Lenten Prayer.

Why God Became Man

God did not become man because He needed our friendship restored; He did so because we need to be redeemed. We need a roadmap; we need to know that it is possible to live a life speckled with sin and failure and still be able to have an eternal relationship with the God that created us. God has given us the Church and the Sacraments of BAPTISM, EUCHARIST, CONFIRMATION, and RECONCILIATION to give us the spiritual strength to overcome our human weaknesses.

If Christ had not come, how could we ever really know that God had truly forgiven us of our sins? If we pray in our hearts that God forgive us our sins, God will forgive them. But how do we know? We Christians know because Jesus Christ was born, suffered, died, and was resurrected into a new and glorious being, and He invites us to follow Him.

We all are forgiven when we become aware of our sins and seek forgiveness. God will forgive our sins as long as we are truly doing our part. God cannot remove our sins unless we cooperate. Christ's sufferings, death, and resurrection will be in vain unless we strive to learn the lessons of life from the Gospels and put them into daily practice.

This is what the Lenten season is for. It is a time of reflection and perfection. It

is a time for us to regret the many times we have failed and to try to make some personal atonement for those failures. Christ's birth, death, and resurrection pick us up, clean us off, and restart the race.

Each time we sin and then regret our failing and turn back to Christ, we hope to get a little wiser. *LENT* is a time for us to reflect on our lives and to spot the things that are out of line with the wisdom of Christ. We do not always have the time to reflect on the core source of our sins. We just know that here we are again with another broken heart and failed relationship. *LENT* is a time for us to follow Jesus out into the desert. God loves us beyond all understanding. He leads the way.

Root Causes of Failings

LENT is a time to separate ourselves from as many of life's distractions as possible and reflect on the root cause of our problems. Maybe we do this by a walk in the evening, or by not watching as much television, or by spending more time in prayer. It is a time to find the roots of our sin and put in their place the seeds of the words of the Gospel of Jesus Christ. Like the three temptations that Satan placed before Jesus, we are tempted by bodily comforts, pleasure, esteem of our peers, wealth, and power.

Root Cause of our Love

This *LENT*, let's go beyond reflection on our sins. Let's go beyond being sorry for our sins. Let's go beyond fixing the symptom of our problems. Let's look down deep into our hearts. Let's look beyond what causes our pain. Let's look beyond what causes our happiness. Let's look at what really is the source of our joy. Let us strive to follow the teachings of the Christ. Let us find the root cause of our love.

LENT is about change and transforming experiences. It is a 40-day period for penance and war against evil in our lives.

- Time to transform ourselves
- Time to decide what God is calling us to be in reflection and prayer
- Time to study God's words and reflect on the Spirit's presence within us
- Time to put our convictions into actions through acts of faith.

Finding Time to Really Focus

Life is demanding. Students have an

activity schedule that rivals that of most business managers. Husbands and wives work and share the household responsibilities. Most retired people say they never were as busy until they retired. We are all too busy to take off for a 40-day retreat in the desert.

Psychologists say that we are as likely to think our way into a new way of acting as we are acting our way into a new way of thinking. The hard part for most of us is deciding what and how we want to be. That is the spiritual part for us — finding out what God is calling us to be.

Jesus walked in the desert, was tested, and then returned to begin preaching. Somewhere in the desert, He found out what God was calling Him to do. How do we get the time to reflect on our lives, to make a commitment of faith, and to work on our relationships?

Sometimes life overtakes our plans and provides transforming experiences for us. An illness in the family; the loss of a job; the death of a friend; or natural disasters, such as earthquakes, mudslides, fires, floods, and blizzards.

Seven-Minute Retreat

I do not want to be transformed by the disasters of life. So, this *LENT*, this is my plan: a seven-minute retreat and a commitment to Christian action daily.

- Study the Bible for seven minutes, and then take a Reflection Break.
- Put the Bible under the television remote. During a commercial, click off the volume and read. The average human attention span is very short.
- Make notes as things occur to you during the day and reflect on them at the next Reflection Break.
- Reflect on the good times in your lives: your BAPTISM, CONFIRMATION, MARRIAGE, ORDINATION, EUCHARIST, ANOINTING, funerals, and RECONCILIATION.

Develop A plan for Community Action

- Seek spiritual direction.
- Take a walk with a friend.
- Talk with a stranger.

The list of potential opportunities — and for spiritual growth and closeness with God — is limitless.

Appreciating the Gift of the Paschal Candle

Each year at the EASTER Vigil, the new Paschal Candle is lit from the New Fire at the beginning of the liturgy. The darkness of the night is pierced by the flames of this fire, around which the RCIA Elect and Candidates and the Assembly gather. After it is lit, it is blessed and processed into the church, as a symbol of the Light of Christ piercing the darkness of this world.



Where does the Paschal Candle come from?

Most parishes purchase a Paschal candle from a liturgical catalog and pay between \$200 and \$400. *ST. MARK* has been very fortunate to have a talented and artistic Parishioner who has shared her talents and made the Paschal candle since 1973. From 1965 to 1973, Fr. Bob Walsh had no money so he used the same Paschal candle. It was 5 inches in diameter by 18 inches high. It had a spring inside, and it was pushed up to light it.

Making the Candle

The Paschal candle cannot be artificial and must be at least 50 percent beeswax. In the beginning, our talented candlemaker used iced tea cans to make the

mold. The following year, she tried PVC pipes. Then she tried making the mold out of tin, but the candle would not come out of the mold. Next she tried a clear acrylic mold; it was very expensive and then it broke!

Finally, after 10 years of experimenting, she now uses open acrylic pipe put in a cake pan. She puts hard wax in the bottom of the pan to hold it in place.

After melting the wax, which takes approximately three hours at 185 degrees, she begins to pour the wax in the mold. Before pouring, she places ice in the pan so that the mold is cold. She only pours three inches at a time and waits 15 minutes between pouring, until 36 inches is reached.

The candle must cool for two days before the wick can be inserted. Then she places the wick into the wax and strings it in the candle from the bottom up, holding it tight. She next places additional melted wax in the center to hold the wick steady.

Candles for Other Parishes

After various Parochial Vicars left *ST. MARK* and knew of our resident candlemaker's talents, they called her to make their Paschal Candles. From 1980 to 2001, she made eight Paschal candles for other parishes in addition to *ST. MARK*:

ST. ANTHONY, ST. CHARLES, ST. MARY, ST. FRANCIS de SALES, and CHRIST THE REDEEMER. ST. MARK and ST. MARY each had two candles: one for the Church and one for the Chapel.

In 2001, when LENT arrived, she sent a letter to the Pastors that she would no longer be able to make their candles. She would now only make it for her parish of *ST. MARK*. One pastor forgot to order his Paschal candle and appeared at her house at the beginning of Holy Week. She made him one more candle and had it ready for the EASTER Vigil.

She tries not to over-decorate the candle because it detracts from the beauty.

In addition to the EASTER Season, the Paschal candle must be maintained. After every funeral and BAPTISM, this dedicated Parishioner comes and trims down the candle and straightens the wick.

In her early years of making the candle, she made two for *ST. MARK* in case one broke in transporting it because of its weight. About three times, she needed the second candle because the first one had broken in transport.

We thank this dedicated, talented Parishioner for her immense gift to us over the years!



Fr. Innocent Rugaragu, S. J., who is completing his doctoral work at George Mason University's Center for Conflict Analysis and Resolution, presented a talk on peace and reconciliation at *OUR LADY OF GOOD COUNSEL* in Vienna in March. Fr. Innocent will return to his homeland of Rwanda upon completion of his studies.



A Meditation on St. Peter

By Ann Ramish

[Editor's note: The following is based on a retreat given for priests by Bishop Fulton J. Sheen and reported by Ann Ramish.]

Bishop Sheen introduced this meditation by saying it was going to be about the most amiable, lovable, and human of all Biblical characters. He explained that Peter did not understand suffering until after the Crucifixion. "When Our Lord said he must suffer, Peter said: 'This shall not be.' We will accept your divinity. We will not accept Your cross."

At the Last Supper, Peter volunteered that he had two swords, but Our Lord said, "Enough of that." We can imagine the sorrow of our Lord as his closest companions were telling Him, "We don't know where you're going" (Thomas) and "Show us the Father" (Phillip). We can read John 13ff to understand the heckling.

When our Lord goes into the garden, he asks the three of them to watch and pray. This is where Bishop Sheen began the study of the fall and resurrection of Simon. There are five steps by which he fell from the Lord, and these are the steps by which we fall as well.

Step One

The first step is neglect of prayer. The Lord asked them to "Watch and pray," but they all slept. Bishop Sheen noted, "We give up prayer, not very perceptibly. The time we spend in prayer is less. Very often it goes to sleep, as it did in the case of Peter. This is the first way we begin to fall away from the Lord."

Step Two

The second step is the substitution of action for prayer. As Judas leads his band of 200, Peter takes one of his two swords, swings it wildly, and hacks off the ear of the servant of the high priest. "The last miracle Our blessed Lord worked was the restoration of that ear." So now Peter is an activist. This is "too often purchased at the expense of prayer. We know we should pray, and we are not. So we begin to be extra active about many things. This gives us an excuse for not praying." Our Lord commands Peter to "put back that sword into its scabbard."

Steps Three and Four

The third step in the fall is that "Peter

followed the Lord far off." Our Lord was arrested and led off, and John was probably with him. "We still have our eyes on Christ. He is our silent partner. We know that we belong to him. But he is in the distance. We are much more interested in political and economic and psychological" topics. "Our Lord makes too many demands. It's dangerous, we discovered, to follow Christ too closely." If our hearts are full of the Lord, we want to be with Him and the Scriptures.

When Peter arrived at the courtyard of the high priest, John was already there. We do not know how he got in, but he let Peter in. "Peter had just enough of the Lord to find out what was going on. It was cold outside, so "Peter warmed himself by the fire." This is the fourth step, a creature comfort. We give in to those, too: "Mustn't work too hard. Take it easy. Get some rest. There are too many demands. We warm ourselves by the fire."

Step Five

For the fifth and final stage of the loss, "He picks up three girlfriends." The third one asks: "Haven't you been with the Galilean?" Peter responds: "I don't know the man." Man?! Before, Peter had declared, "Thou art the Christ, the Son of the Living God." So the fifth step is Creature friends.

Three Return Steps

Bishop Sheen encouraged his listeners to ask themselves, to consider the five steps and the point they were at in their relationship with Christ. Wherever they were, the situation was not hopeless. There are only three steps on the return.

The crowing of the cock was the first step back. The night of the Last Supper, Peter had declared that although everyone else would deny Christ, he would not. Our Lord responded that before the crowing of the cock, Peter would deny him three times.

The Roman soldiers had different shifts for the watch: 9:00 p.m. to midnight, midnight to 3:00 a.m., and 3:00 a.m. to 6:00 a.m. This last one was called the cock crow. We do not know if a cock crowed or if the passage refers to the Roman army, but it makes no difference. There was "a reminder from the natural order of what he ought to be. The Lord had warned him. The good Lord pulls us back, too."

While the first step was from nature and outside of Peter, the second step of the return was from our Lord. He was in the courtroom of Annas and Caiaphas, and He came out the door. Peter was out in the courtyard talking to the women. Bishop Sheen says Peter did exactly what he himself would have done under the circumstances, because he did not want to see the Lord. He turned his back. "The Lord then comes from behind, and the Lord turned so he was facing Peter. Judas got his lips; Peter got his eyes. That is how much the Lord loves us. He turns to us. We turn from him. He wants us to be his own always."

Peter went out and wept bitterly. This was the final step in his conversion and penitence.

Bishop Sheen recommended reading the epistles of Peter, because he does come to the cross: "We are saved only by the blood of the Lamb." We are "redeemed not by gold and silver but only by the blood of Christ."

The next scene is the Sunday after EASTER, early in the morning. "Peter had said to the others: 'I am going fishing.' He goes back to the fishing business. Peter was not convinced of the Resurrection. The others went with him. They were called to be fishers of men. Now they were fishers of fish." John spotted the Lord on the beach cooking fish over a fire and announced, "It is the Lord." Peter swam to shore, anxious to see Him. "But a few verses later, Peter is in the boat again dragging in the net with 153 fishes — they counted them that day. Why, if he was so anxious to see our Lord, did he go out to the boat? Because of the fire. When Peter stood by the flames, he recalled 10 nights before, and they seemed like the flames of hell. He could not endure them, so he dove into the sea."

When he returned to shore, "Our Lord never said, 'I told you so.'" None of us needs to hear that. He only asks three questions. "Our Lord begins, 'Simon, son of John, do you love me?'" Our Lord is not addressing him as Peter here but as Simon. In English, the three questions sound the same, but the Greeks have four words for love. Our Lord uses

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A Meditation on St. Peter

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Agape the first two times and *Phileo* the third time. Peter uses *Phileo* all three times. He does not want to make any rash promises this time. *Agape* means a divine, sacrificial, committed kind of love; *Phileo* means a natural, human, brotherly kind of love. Peter was sad when the Lord asked him a third time, “maybe because the Lord had not asked for the total love or because he seemed to doubt what Peter was saying, but in any case, the Lord will take the little poor love that we have.”

“He reaches his arms down under us to lift us up as he did with Simon, and this is the story of the restored man.” Jesus tells Peter: “I have prayed for you so that after you have recovered from your fall, you will strengthen your brethren.” Bishop Sheen explained that the Lord prayed for Peter in the conflict with Satan. This prayer strengthens the Church.

Bishop Sheen said that it was reported that “Peter wept so much that tears furrowed his cheeks. He had one

profound terrible remorse which he would have loved never to have done: He never answered the question of our Lord: ‘Could you not stay awake one hour with me?’” The Bishop ends this study of St. Peter by encouraging us to be careful to avoid putting ourselves in this situation.

Source:

The Answer to the Problem of Modern Society: Renewal and Reconciliation by Venerable Fulton J. Sheen. Saint Joseph Communications. CD6

MGM's Visit Alexandria and Ashburn



February 11th, Valentine's Luncheon Clydes of Ashburn

The M&Ms enjoyed a tour of Gatsby's Tavern Old Town, Alexandria on February 22nd, followed by lunch.

M&Ms Winter-Spring Events

The Maturing Matters (M&Ms) is the 55+ Group of *ST MARK*. All seniors are welcome!

March

- Wednesday, March 29: Della Robbia Exhibit, National Gallery of Art

April

- Wednesday, April 5: Coffee Social following Mass at 9:15 a.m.
- Wednesday, April 12: Gari Melcher Home and Studio Tour and Lunch, Fredericksburg
- Tuesday, April 18: Bus to Library of Congress and Capitol Tour and Lunch

May

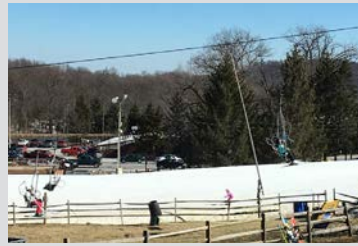
- Wednesday, May 3: Coffee Social following Mass at 9:15 a.m.
- Wednesday, May 18: Pot Luck Luncheon
- Wednesday, May 25: Hillwood Mansion tour and lunch onsite

June

- Wednesday, June 7: Coffee Social following Mass at 9:15 a.m.
- Date to be determined: Trip to Monticello to tour Thomas Jefferson's home

YOUTH Ministry

Youth Ministry Ski Trip



The Parish Youth Ministry sponsored a trip for Junior and Senior High School students and their friends to Roundtop Ski Resort in Pennsylvania on Monday, February 20.

Youth & Family Mass Dinner

Sister Clare Hunter from the Respect Life Office at the Arlington Diocese was the guest speaker at the February Youth and Family Mass Dinner.



Milestones

BAPTISM

We welcome the following new Christians into the community of the Church:

Brooklyn Thomas Dail
 Kyle Patrick Gillard
 Vanessa Kathryn Lange
 Peyton Rochelle Mueller
 Corinne Martha Narechania
 Wyatt Thomas Nickerson
 Alexandra Lee Reeves
 Elizabeth Adele Reeves
 Noah Ryder Timmel
 Blanche Elisabeth Wong

NEW PARISHIONERS

ST. MARK welcomes the following new Parishioners to our Parish family:

Brian Banks and Courtney Willis
 Matthew and Carrie Carullo
 Anastasia Cope
 Mark Cozad
 Kevin and Karen Kelleher
 Juan and Karla Lacayo
 John and Kianimanesh Little
 Priscia MacGregor
 Patrick and Jennifer McGinely
 Nicholas and Evelyn Prestosh
 Jimmy and Carolina Ramia
 Grace Rosales
 Alexander Shafer
 Anthony and Regina Smeraglinolo
 Mireya Soria-Galvarro
 Joseph and Maria Talbot
 David and Mary Weber
 Blanche Wong

DEATHS

The following Parishioners entered into eternal life:

Charles Hawley
 Betty Fulton
 Thomas Latimer
 Bobby Seldon, Jr.
 Henry Wilfong

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Mark Your Calendar

March

- Fridays in LENT Stations of the Cross
7:30 p.m.
- March 17-19 CONFIRMATION
Retreat
- March 19 Care for our Common Home
Msrg. Cassidy Activities Center,
1:00 p.m.
- March 24-26 CONFIRMATION
Retreat
- March 25 Small Communities of
Faith Day of Prayer



April

- April 2 Blood Drive
- April 2 Youth and Family Mass 6:00 p.m.
- April 9 Palm Sunday Masses 8:00 a.m., 10:00 a.m., 12:00 p.m.
- April 9 Parish PENANCE Service 7:00 p.m.
- April 13 Holy Thursday Mass of the Lord's Supper 7:30 p.m.
- April 14 Good Friday Stations of the Cross 12:00 p.m.
Celebration of the Lord's Passion 3:00 p.m. Living
Stations 7:30 p.m.
- April 15 Blessing of EASTER food 12:00 p.m.
- April 15 Holy Saturday EASTER Vigil 8:30 p.m.
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- April 16 EASTER Masses 8:00 a.m., 10:00 a.m., 12:00 p.m.
- April 21 Movie Night
- April 23 Newcomers Lunch 1:00 p.m.
- April 25 Feast of Saint Mark
- April 23 Newcomer's Lunch 1:00 p.m.
- April 29 Volunteer Appreciation Dinner 6:30 p.m.

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