

Maneline

ST. Mark Catholic Community

ST. MARK School Walks in a Manner Worthy of the Lord

by Kathy Aquilina

We have all been victims of some inconsiderate act, and we have also had our share of hurting others. This is the reality of the human condition. Yet when one is trying to build a healthy, learning community, such as that at *ST. MARK* School, what is a Christian community supposed to do?

I had a most interesting conversation with two 8th-Grade Students, who explained to me that the School focuses on a virtue each month. Recently, the 8th graders led a reflection on Manners. Although manners are not in the realm of Cardinal Virtues, they nevertheless play a strategic role in getting people there. Manners are basically about being sensitive to the needs of others. These two 8th-Grade Students, Maddie Clerici and Tess Brinkman, made an articulate case for learning manners:

“We learn our basic manners in our family”, said Tess, and she was happy to report that *ST. MARK* School “supports our living this out at School”. She and Maddie were quick to add that everyone makes mistakes, so the key to improving manners is “to acknowledge you did it, apologize, and strive not to do it again.” They had a term for this — “owning your own behavior.” In presenting manners, the *ST. MARK* School Principal, Mrs. Darcie Girmus, told me earlier that “it’s all about practice”, noting that education specialist Ron Clark features manners not as rules backed up by punishment but as “procedures” internalized by working at them daily.

ST. MARK School has picked 12 manners on which to focus. They are practical and achievable. However, for example, being silent in the halls is a Herculean

challenge for the active population of nearly 400 Students. One learns that noise does disturb classroom learning.

“Leave No Trace” is a goal that all of us could work on, as picking up after oneself is a life-long journey. Somehow, it does seem easier to leave it to others to tidy up! “Owning your own behavior” includes not bragging when you win or blaming others when you lose.

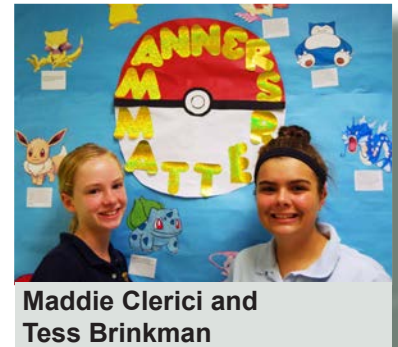
And how important is it to look someone in the eye when speaking, giving a greeting, responding to a question, or making a positive comment? How about not getting hit by a swinging lunch box? My favorite: “Procedure #9: We will not swing, throw, shoot baskets with, or hit with lunch boxes.” Such specificity makes one curious about the background story to that one!

Pokemon Go was the medium for highlighting the learning of these procedures in a fun skit produced by the 8th-Grade Students. Tess went on to give some reasons why having manners helps one in life. Social graces and how we get along with people were her focus:

“Manners are life skills and one wants to connect politely with people and have a good reputation. You don’t want to do things that make people back away from you. Friendliness makes the School happier. This School is a place where everyone wants to make friends.”

“And you do not want to hurt someone by something you say”, added Maddie, making the point that being aware of the feelings of others is also key.

Maddie, who wants to be a pediatric oncologist, spoke about the service aspect of this month. “We have decided to



Maddie Clerici and Tess Brinkman

create a lemonade stand during two days of lunch breaks. We got the idea from a website known as ‘Alex’s Lemonade Stand.’ When I got to know, over the internet, families with kids facing cancer, it changed my whole mindset. I realized how important it is to be happy with your life and what you have.” The 8th-Graders will be operating a lemonade stand during lunchtime; and student donations for cups of lemonade will be given to a charity to support children struggling with cancer.

This kind of caring outreach is infectious! Tess was obviously impressed with Maddie’s commitment: “How she helps cancer patients is so important. I want to do something like that, perhaps help poor people in Africa. In our School, we want to do what we think is right, based on the Bible”, continued Tess.

The 8th-Graders chose a passage from Colossians 1:10 for the skit to root their message in Scripture: “Walk in a manner worthy of the Lord, fully pleasing to Him, bearing fruit in every good work and increasing in the knowledge of God.”

In this world, which can be a little rough and tumble at times, do manners still matter? They certainly do at *ST. MARK* Catholic School!

40 Days for Life: The First Time

By Maureen Barrett

[Editor's note: This is the second in a three-part series.]

The day arrived to pray in front of the abortion clinic. I had been telling myself for a long time that I should do something to fight abortion, but I always found reasons not to go. This year, when I heard the announcement at church that there were signups, I felt God giving me an extra push and signed up. I decided to pray with the 40 Days for Life campaign because it is a prayer vigil, not a protest. I signed a Statement of Peace saying that I will only pursue peaceful solutions to the violence of abortion and show compassion and reflect Christ's love to everyone I meet while praying.

However, I was still nervous. What if people heckled me? What if I saw people from work or school? I was not sure what to expect. I did not want to be there by myself, so I made sure there was another person signed up at the same time as I was.

I picked up a sign from church and drove to the location. The weather was cool but not cold. I parked my car in a legal parking space. I had a bottle of water, a hat, and my Rosary. I was ready. I saw a few other people already praying in the public right-of-way and approached them. I did not recognize any of them, but they greeted me and welcomed me to pray. There were people from different churches. One of the other Catholics saw my Rosary and asked if we could say the rosary together. I agreed.

As we were praying, cars passed us. Some drivers honked to support us, others yelled at us to disagree. The person saying the Rosary with me smiled at all of them and waved. She told me, "We are all children of God, even the people who disagree with us."

I saw people going into and out of the building. I tried not to think about what was really happening inside. I heard a sidewalk counselor ask women if they needed help, offering free sonograms. I admired

the counselor. Most of the people ignored her; some accepted literature. I am glad that someone was there to offer alternatives. We continued to pray the Rosary. I was saddened

"I've been praying in front of abortion clinics for a few years now. I haven't saved a baby that I know of. I haven't seen an abortion worker repent, but I trust that God is using my presence and prayer in the best possible way. Abortion workers who have become pro-life tell us that up to 70 percent of the abortion appointments are no-shows when there are people praying outside."

to see so many women go into the clinic. Watching the women come out was worse. Some of them were crying, others were stoic, but they all seemed to be hurting. The sidewalk counselor tried to give them information on recovering from an abortion. Most were in too much pain to listen, but a few took the brochures. In that moment, I realized that praying on the sidewalk was the most powerful thing I could do to help these women. I saw first-hand what is meant when 40 Days for Life tells volunteers: "You as prayer warriors and sidewalk counselors are the last sign of hope for the mothers and babies going into the abortion clinic and the first sign of mercy for the women coming out." Women going in for abortions aren't pro-choice;

rather they feel they have no choice.

After we finished the Rosary, I felt emboldened. I asked a question that had been bothering me. "Does our being here make a difference? Why can't I pray somewhere else on my own? Won't the same thing be accomplished?"

The person smiled and said. "I've been praying in front of abortion clinics for a few years now. I haven't saved a baby that I know of. I haven't seen an abortion worker repent, but I trust that God is using my presence and prayer in the best possible way. Abortion workers who have become pro-life tell us that up to 70 percent of the abortion appointments are no-shows when there are people praying outside."

When my hour was up, nothing had changed on the street. There were still women going in to have abortions, but I knew that God was working through each one of us on the sidewalk. I was happy that I came, and I knew that I would come back again and pray. I pray every day for an end to abortion and believe all things are in God's hands.

ST. MARK will participate in 40 Days for Life on October 25. The group, led by Fr. Paul, will leave church after the 9:15 a.m. Mass, arrive at the abortion clinic at 900 South Washington Street, Falls Church, around 10:30 and pray peacefully and witness to life. For information, contact Maureen Barrett at mbarrett25@gmail.com.

World Youth Day 2016

by Kevin Flores, ST. MARK Youth Minister

Our pilgrimage to Krakow, Poland, on July 18 began in October 2014 at a Diocesan World Youth Day meeting. The Office of Youth Ministry had prepared a wonderful and spiritual pilgrimage to World Youth Day in Krakow with an extended trip to Italy and Austria.

I sent out information the next day; within two weeks, 14 people had registered, all for the extended trip at a cost of nearly \$4,500. Over the next year and a half, these pilgrims prepared themselves physically, mentally, and spiritually, in addition to fundraising. Fr. Paul helped by taking orders for 12 varieties of Rosaries from parishioners and making nearly 200 with his own hands! These Rosaries were taken and blessed by Pope Francis at the closing Mass in Krakow.

The pilgrims from ST. MARK, with Fr. Paul, joined the other 140 pilgrims from 15 other parishes and St. John Paul the Great High School at Dulles Airport that July afternoon. Four other priests and three Dominican Sisters were among those pilgrims. Sobie Sobolewski, one of ST. MARK'S seven high school youth, was interviewed by NBC News. David Culver, the NBC reporter, asked several other pilgrims, including myself, about the pilgrimage and the security concerns while traveling abroad. The general response was that we placed our trust in God to protect us. Our story is still on the website at www.nbcwashington.com.

Rome

We traveled through the night and arrived in Rome about 9:00 a.m. We immediately boarded four coach buses and toured three of the four major Basilicas in and around Rome, *St. John Lateran*, *St. Paul Outside the Walls*, and *St. Mary Major*; in which our group had a private Mass. We all had a good night's sleep in our hotel that evening. The next day, we traveled into Vatican City and visited *St. Peter's Basilica*, the Sistine Chapel, and the Vatican Museum, and we ate gelato. Walking through four sets of Holy Doors in two days made us feel humble and grateful.

Assisi

The next morning, we traveled by bus

north to Assisi, where St. Francis lived in the 1200s. We split up to tour the many unique streets, shops, churches, and restaurants. Fr. Paul took a small group of ST. MARK pilgrims to St. Francis' Hermitage in the hills above Assisi. It is a very peaceful, secluded, and spiritual retreat setting with old structures where St. Francis prayed, slept, and relaxed.

Venice

After attending Mass in *St. Frances' Basilica* and seeing many other churches in Assisi, we headed north to Venice.

In San Marcos Plaza, the whole group had lunch at a prearranged restaurant before a few hours of window shopping and sightseeing. We had a private Mass inside the *Basilica Of St. Mark*, with Fr. Paul presiding.

Vienna

After a quick dinner, we boarded an overnight train to Vienna, Austria. In the sleeping cars in Europe, six people (same gender) cram into a compartment (7 x 7 x 6) with only two bathrooms on either end of the car. I kept reminding myself that it was all part of the experience. We made it to Vienna the next morning and attended Mass at *St. Peter's Cathedral*. After touring the city by bus and visiting the infamous Belvedere Castle, we traveled the next morning to Poland.

Czech Republic

We crossed into and through the Czech Republic, which took about six to eight hours due to traffic and border checkpoints. Our scheduled daily Mass at *ST. MAXIMILIAN KOLBE Church* outside of Auschwitz that day was canceled because of the travel time. We toured the Auschwitz and Birkenau concentration camps. At Auschwitz, we met 60 pilgrims from our Diocese who had flown in for World Youth Day week.

Krakow

Now all five buses headed toward Krakow, arriving just before 10:00 p.m.



World Youth Day, Basilica of Saint Mark, Venice

After a brief meeting and unpacking, the dining room was transformed into a worship space. We celebrated Mass just before midnight, with all six priests presiding.

Tuesday morning was the beginning of World Youth Day week. A sea of name-tags, food vouchers, backpacks, and maps filled the lobby of the hotel. After seeing *St. Faustina's* and *St. John Paul II's* shrines and eating lunch, we headed toward Bolonia Park for

the Opening Mass with nearly 1 million people! Young, enthusiastic pilgrims, carrying their country's flags from all over the world, chanting and singing, as they made their way through the streets of Krakow. It was crowded and hectic, but lots of joy and love were in the air.

The next three days began with morning Catechetical Sessions that concluded with Mass at Mercy Center. The dynamic speakers included Cardinal Tagle from the Philippines and Cardinal Dolan from New York; live music and testimonies were provided. That Wednesday evening, our ST. MARK group attended a Matt Maher Praise and Worship event that included Eucharistic Adoration. Witnessing 25,000 pilgrims singing and praying to our Lord was a sight I will not soon forget! After the session on Thursday, we welcomed Pope Francis, coming in via a tram named "Tram del Papa," and his presence lifted everyone's tired spirits.

Early Saturday morning, our Diocesan leaders arranged Mass in the hotel's dining room before we left for the overnight vigil with the Holy Father at Campus Misericordia in nearby Brezgi. Light rail-type trains took us to the end of the line, and then we all walked another five miles. We made camp, rested, and the youth tossed the football and Frisbee around

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and played cards. That evening, the vigil with the Holy Father was beautiful, with music and prayers in several languages. We used portable transistor radios to listen to what was being said via an English translation channel. Our youth really enjoyed holding candles and praying with everyone around them.

Early Sunday morning, I awoke to a beautiful sunrise and sat back in my chair watching and listening as the tens of thousands of pilgrims began to awake from their slumber in sleeping bags. We

packed up our things and moved back closer to an exit road to watch the closing Mass on a big screen. In his homily, Pope Francis exhorted us not to be spiritual “couch potatoes,” not to be afraid but to have trust in the Lord. It took our *ST. MARK* pilgrims nearly three hours to walk back to our hotel, stopping periodically. A brief rainstorm cooled us off as we neared the hotel. We left that Sunday evening for Vienna for our flight home.

Although tired and exhausted, we had a

wonderful time — a once-in-a-lifetime experience. This was my third World Youth Day! I went to Rome in 2000 and Sydney in 2008. Every experience is different, but the love and grace Christ pours out on us is abundant and genuine.

World Youth Day 2019

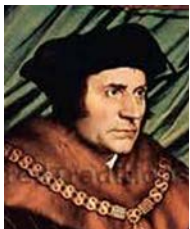
The next World Youth Day is in 2019 in Panama. Information from the Office of Youth Ministry will be available in October 2017. If you are interested in going, you must be between 16 and 35 years old.

Saint Thomas More: God's Servant First

by Mary Fisk

Thomas More was a man who lived — and died — in the service of God. Nearly 500 years after his death, we continue to honor him for his refusal to violate the integrity of his conscience to satisfy his monarch. He was a man of faith first. His execution by King Henry VIII ended his life, but it is how Thomas More lived his life that prepared him for his heroic martyrdom.

That life and legacy are on display in an excellent exhibition at the Saint John Paul II Shrine in Washington, D.C. through March 2017. Visitors will see touching personal items, such as his felt hat and gold cross; first editions of some of his works and letters; and artifacts of



the key players in this drama that enrich the experience and explain the historical events.

Thomas More was born 1478 in London, the second of six children. An excellent student, he became a page in the household of John Morton, Archbishop of Canterbury, who sent young Thomas to study at Oxford University at age 14. John Morton was tutor to Queen Elizabeth, a Plantagenet and wife of King Henry VII.

When he was 16 years old, Thomas went to London to study law; he completed his studies in 1501. He spent a year or more deciding whether he should pursue a vocation with the Carthusian monks. He eventually chose to remain in the secular world, but he continued many of the religious devotions and ascetic practices, including wearing a hairshirt, which he

learned from the Carthusians. He married in 1505 and again in 1511 when his first wife died and he was left with four children.

He was a Renaissance man, a lawyer, translator, biographer, poet, essayist, novelist, and historian. His history of King Richard III is thought to have influenced William Shakespeare's play. Thomas More developed a lifelong friendship with Erasmus, who described More as follows:

“In human affairs, there is nothing from which he does not extract enjoyment, even from things that are most serious. If he converses with the learned and judicious, he delights in their talent, if with the ignorant and foolish, he enjoys their stupidity. He is not even offended by professional jesters. With a wonderful dexterity, he accommodates himself to every disposition. As a rule, in talking with women, even with his own wife, he is full of jokes and banter. No one is less led by the opinions of the crowd, yet no one departs less from common sense....”

Thomas More was elected to Parliament in 1501 and became Speaker of the House of Commons; in this position, he petitioned the king to affirm the right to freedom of speech. His petition was not granted. Nevertheless, More's diverse talents brought him close to the King Henry VIII, who brought him to his court full-time in 1519. In 1521, influenced by Thomas, the king wrote “In Defense of the Seven Sacraments” in response to Martin Luther's attacks, for which the Pope declared the king to be “Defender of the Faith.”

In 1529, Thomas More became Chancellor of England. He held this post until he resigned in 1532, when he could not

support the King's wish to divorce his wife Katherine of Aragon to marry Anne Boleyn, as well as the king's challenge to the Pope as supreme head of the Church. That same year, the king attacked the freedom of religion derived from the Magna Carta by announcing the “submission of the clergy.” More was eventually charged with treason, imprisoned in the Tower of London for 15 months, and executed, as was Bishop John Fisher, in 1535. He used the months of imprisonment to write extensive letters and to prepare himself for the next life.

He went to his death calmly. On the scaffold, he placed the blindfold on his own eyes, recited Psalm 51, and moved his beard out of the path of the ax, joking that his beard was not guilty of any crime. His final words were “I die the king's good servant, and God's first” — not “but God's first,” as is commonly reported. Incidentally, 11 months later, Anne Boleyn followed Thomas More to the scaffold, and her body was buried in the same cemetery of Saint Peter on the Tower grounds.

Saint John Paul II wrote of Thomas More, “His sanctity shone forth in his martyrdom, but it had been prepared by his life of work directed to God and neighbor.”

Thomas More's legacy continues to offer lessons for us 500 years later, as the Catholic Church again faces challenges to its teachings and freedom to preach and live the Gospel message. He wrote of his conscience, “I had not informed my conscience suddenly nor lightly, but by long leisure and diligent search for the matter...” that included Scriptures and centuries of the Magisterium's teachings. As we pursue our right and responsibility to inform our consciences, we can all benefit from his shining example.

Teens: Why Is It Important To Practice Your Faith?

by Madalyn Sullivan

Being a teenager is hard. Being a teenager in Northern Virginia is especially hard. This area is particularly intense in regards to school, and the pressure cooker can boil over without reflection and a strong faith. College applications are stressful for seniors, but in Northern Virginia many students start gearing up for university as early as middle school:

- If I take this course now, I'll be able to take these extra classes in high school, and it will look good on my application.
- If I join this club now, by the time I'm a junior I will hopefully get a leadership role, and it will look good on my application.

The stress of living in such a competitive environment can cause teens to lose sight of what really matters. The past year, I found myself drowning in AP classes, honor society service hours, club officer duties, sports practices, and the never-ending mountains of homework. There was little time to slow down or think about anything more than making it through the year. It was in these times that I found having a relationship with God was most important.

Belonging to a faith that spans the globe gives a feeling of comfort and companionship that is unmatched by any another team or group. It is important to know that

God is present so that when life starts to feel overwhelming, young people may be calmed knowing Jesus is with them. Busy lives often do not permit enough time to be devoted to Church and prayer, but knowing and believing brings peace into chaotic life. Simply knowing that there is a God who is greater than the ups and downs puts a bad test grade or a fight with friends in perspective.

Practicing faith also provides a safety net when disaster strikes. Sudden death, diagnosis, or any other emergency can be even harder to bear without any kind of conviction. A Church community offers support and friendship in hard times. Just knowing there are people praying for you provides a sense of relief and comfort. A seemingly senseless tragedy will not be resolved but can be softened by having a powerful faith.

Not only having a faith, but also practicing it, gives the mind a break from worrying about problems. Going to Mass every week seems like a chore when I'm in my warm bed; but as the closing song finishes, I always feel more at peace and mentally organized than I did going in. Mass allows us to start the week feeling refreshed and assured of God's love.

Practicing faith is not only praying and going to Church. As a teenager, practicing faith is thanking a teacher, helping a friend, and calling your grandmother. There are

many opportunities for young people to volunteer at Church, school, or for sports teams and clubs. Youth Ministry is another way for teens to engage in the Church community and expand their spiritual horizons. The friendships made among students who share beliefs are often long-lasting and fulfilling. Making a conscious effort to act as a Catholic brings us closer to God and sets an example to others of a life lived not just for oneself.

It is important for teenagers to practice their faith because at this busy, formative time in their lives God can often become lost. The teenage years are the foundation for adult life; being involved and invested in beliefs at this time will set the tone for the rest of life. Knowing Jesus and the Church brings peace, joy, and love into these often difficult coming-of-age years.

[Editor's note: Madalyn was born in Germany and has lived much of her life overseas with her military family. She moved to Vienna from Prague, Czech Republic, in August 2015 and attends James Madison High School as a senior. The past school year, Madalyn was an assistant teacher of Religious Education for fourth graders at ST. MARK, an experience she enjoyed and is continuing. Madalyn was the summer intern at the Religious Education Department this past summer and learned about leadership, organization, and the running of Vacation Bible School. She hopes to pursue a degree in social work.]

Teen Helps Others To Find Common Ground

Hello, I am Elizabeth Crishock, a member of ST. MARK, a 9th-grade student at Oakcrest High School, and Senior Girl Scout. I am working on my Girl Scout Silver Trefoil Award, which honors Girl Scout Seniors and Ambassadors who make the world a better place through service in three categories: Girl Scout Community, National, and Global.

I recently organized a teen table for an interfaith dinner. We had 16 local teens representing several religions and cultures. I created this table to help teens to see that people of different faiths can be friends.

To set up the teen table, I had to call different restaurants and make sure that they could accommodate the dietary requests for the various religions. I also had to find and invite teens from all different religions and cultures. I called churches, synagogues, interfaith societies, and scouting organizations. This



Elizabeth Crishock and Friends at Interfaith Event

was a lot harder than I thought it would be.

Having good communication among the different faiths is very important to me. I wanted to show other teens that we have things in common and that we can be friends even if we have different religions. In the interfaith community, we were able to sit together and talk about common interests and different things about our religions. The ability to talk to teens of other religions really helps us to see that we are not very different from each other.

I was so glad when I was given the opportunity from the members of the ST. MARK adult interfaith community to

put together a table at their July dinner. The adult community was happy to see teens from other religions getting to know each other and being open and able to communicate.

The teen table was a great addition to the adult interfaith community activities. Activities like this can help teens have a better outlook on the religions around them and have a better ability to talk to each other in future situations. Teens have questions for people in other religions and have a hard time asking them without being nervous or just giving up on the questions. With the teen table, we were able to ask those questions, get answers, and gain new friends.

The teen table was a great success! I am so happy with the result, and I hope the teen table will be long-lived.

[Editor's Note: The Fairfax County Interfaith Communities for Dialogue works to promote understanding, respect, and relationships among religiously and culturally diverse communities of adults in Fairfax County through informal meals at various restaurants.]

Making Peace: Twenty Years Later

by Ann Ramish

My husband, Tim, and I recently took a Black Cab tour of Belfast, Northern Ireland, to learn about the painful times called “the Troubles” from 1969 to 1996.

The twentieth-century roots of the Troubles went back to the Easter Uprising of 1916 and the War of Independence



Clonard Martyrs Memorial Garden in Belfast Catholic Neighborhood

that led to a division of Ireland and the establishment of the Irish Free State in 1922. Many people were unhappy that England still controlled part of the country. Nationalism may have been more important than religion during the Troubles. Belfast had many blue-collar workers, and the Catholics were more likely to be unemployed than the Protestants.

Both sides used false information to arouse the masses leading up to the Troubles, and tensions were high. In Belfast, Protestant masses assaulted the Catholic neighborhoods, and many houses and neighborhoods were burned down. Many recruits joined the Irish Republican Army (IRA) following this destruction. Both sides had multiple volunteer organizations, but they organized in military fashion.

The British Army came to make peace, but when they met with community leaders, they soon determined that peace would not come soon. They guarded the border between Protestant and Catholic neighborhoods in Belfast, with only vehicles serving as barriers. All agreed that a wall needed to be constructed, so three miles of wall were erected in the 1970s.

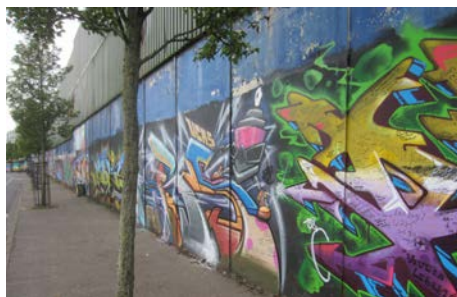
The British said the wall was a temporary feature for six to twelve months and called it the Peace Wall. The Peace Wall

is only one of 49 walls in Belfast. The height of the wall has been increased twice. The Troubles ended 20 years ago, but the wall still stands. The gates are closed at night and on weekends. Houses along the wall on the Catholic side have fencing built out from their roofs to protect the houses from any objects thrown over the wall. It is possible to get from one section to the other after the gates close by going to Central City and crossing over. Protestants and Catholics now sometimes work together, but housing remains segregated.

Our tour began on the Protestant side on Shankill Road. We saw large murals, including one of King William III, who was victorious over his Catholic father-in-law, King James II, at the Battle of the Boyne in 1690. Ireland was then under British Protestant rule for more than 200 years. Most murals were of local heroes. One was for “Topgun,” a Protestant leader who was personally responsible for the deaths of 16 Catholics. One disturbing fact was that they are currently putting up a new memorial garden in his honor. There were also patriotic flags flying.

We crossed over to the Catholic section at the Falls Road. Here we saw the many murals painted on the International Wall, which show political issues in other countries. We visited a Memorial Garden with a wall where the names of the dead were recorded. One section was civilian casualties, because the killing claimed random victims.

Our guide said that during the Troubles, people became used to living with violence; all sense of normalcy was lost. Since 1996, a sense of normalcy has returned. The majority of people do not want a return to violence. Our guide said that Belfast at that time had two Protestants for every Catholic. Now the numbers are almost even.



Belfast Peace Wall Murals

The Brexit vote could change the political situation, and Northern Ireland might decide to unite with the south! Still, I was shocked that after 20 years, it feels more like a truce than peace on earth! Our guide summed it up: “Peace is more difficult than war.”

Milestones

BAPTISM

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

Riley Lucia Choi
Bria Violet Geide
Emily Elizabeth Kennedy
Daniel Pranas Lagos
Timothy Luke McCloskey
Isaac Jai Nazareth
Ava Genevieve Roth
Dylan Chrismael Kadjo Tiemele

NEW PARISHIONERS

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

David and Andrea DiMarco
Justin and Mary Eggstaff
Matthew and Regina Fay
Jeffrey and Bridget Lange
Gregory and Louann McIntyre
Patrick and Anna Pane
Robert and Kristen Samsot
Daniel and Katherine Sheehan
Matthew and Mary Tardy
Dai and Liz Tran
Greg Ulses and Lisa Stoneman
Eric and Catriona Winter
Robert and Stacy Wirth

MATRIMONY

Patrick Gogoel and Kirsten Grossweiler

DEATHS

The following Parishioners entered into eternal life:

Mark Mrozek
Mary Ann McAndrews
George Fulton
Marge Becker
Ann Smith
Rosalie Evangelisto

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Editors:

Mary Fisk: maryfisk2@gmail.com

Ann Ramish:

ramishteam@outlook.com

Artist: Susan Scanlon:

TSMosaics@hotmail.com

Faithful Citizenship: A Guide from the USCCB

by Mary Fisk

The United States Conference of Catholic Bishops (USCCB) has published *Forming Consciences for Faithful Citizenship*, a helpful guide to those sorting out the many challenging issues facing Catholics in America as we prepare to vote in November.

The summary document to the publication notes, “The Church’s obligation to participate in shaping the moral character of a society is a requirement of our faith, a part of the mission given to us by Jesus Christ.” It further states that our participation in civil society should be guided by our moral convictions rooted in the Faith, rather than by partisan considerations.

The USCCB, drawing on Scripture and on Papal statements, offers four guiding principles for special consideration:

1.The Dignity of the Human Person: Because we are created in the image of God, we have a unique and inherent dignity that no government may erode.

2.Subsidiarity: The family and the sacramental nature of MATRIMONY constitute the foundational units of societies. Policies to protect the dignity of the human person and the family are best implemented at the lowest levels—the levels closest to the people—rather than by the national government.

3.The Common Good: The

Common Good includes respect for human rights — to life itself from conception to natural death; to religious freedom; and to access to food and shelter, education and employment, health care, and housing. It also includes responsible stewardship of God’s creation.

4.Solidarity: This consists of the commitment to the good of our neighbors, including justice, racial harmony, the end of human trafficking, and the protection of human rights.

How do we apply these guiding principles to the act of voting and political activity? The USCCB reminds us that the process should begin —as it does for all moral decisions — with an informed conscience and prudence. An informed conscience is one that operates in accord with reason, enlightened by the teachings of Christ and the Church. The virtue of prudence helps us to discern the good and choose the best way to achieve it (CCC 1806).

The USCCB points out, “There are some things we must never do, as individuals or as a society, because they are always incompatible with the love of God and neighbor.” These intrinsically evil acts include abortion, euthanasia, genocide, and the targeting of noncombatants in war. The Bishops caution us against moral equivalency — erasing the essential differences between an intrinsic evil that must always be opposed,

on the one hand, and other challenging issues, on the other hand. They state, however, that this moral distinction must not be misused to ignore other serious threats to human life and dignity.

The USCCB states clearly that the Bishops are not telling Americans how to vote, since this is the responsibility of each individual. The Bishops offer policy goals to help us make those decisions:

- Address the preeminent requirement to protect human life
- Protect the fundamental understanding of marriage
- Achieve comprehensive immigration reform
- Help families and children to overcome poverty
- Ensure full conscience protection and religious freedom
- Provide health care while respecting human life, human dignity, and religious freedom
- Continue to oppose policies that reflect racism, hostility to immigrants, religious bigotry, and other forms of unjust discrimination
- Establish and comply with moral limits on the use of military force
- Join with others around the world to pursue peace.

The full publication is available for free download at www.usccb.org.

M&Ms Schedule of *Upcoming Events*

October

- Sunday, October 23: Capitol Steps at Oakton High School
- Tuesday, October 25: National Shrine Grotto of Our Lady of Lourdes, Emmitsburg with Fr. Paul and lunch at The Shamrock

November

- Wednesday, November 2: After 9:15 a.m. Mass Coffee Social
- Wednesday, November 9: Cosmos Club tour and luncheon
- Wednesday, November 16: Thanksgiving luncheon

December

- Thursday, December 1: A Christmas Carol at Ford’s Theatre
- Wednesday, December 7: After 9:15 a.m. Mass Coffee Social and talk by Deacon John on St. Matthew
- Saturday, December 10: Annual Christmas Party at Joe Kolasch’s
- Wednesday, December 14: Carousel at the Arena Stage by bus



M&Ms at Kennedy Center for *Phantom of the Opera*

Mark Your Calendar

October

October 21 *ST. MARK* School Mothers' Mass
October 21 Movie Night 6:30 p.m.
October 22-23 World Missions Sunday
October 28 —
November 6 CFC Library Book Fair
October 28 Trunk or Treat
October 30 Parish Breakfast

November

November 1 All Saints Day Holy Day of Obligation
November 2 All Souls Day
7:30 p.m. Mass of Remembrance
November 4 First Friday Adoration 10:00 a.m.-10:00 p.m.
November 6 Concert 3:00 p.m.
November 9 Financial Planning Seminars
November 11 Veterans Day Mass at 10:00 a.m.
November 13 Youth and Family Mass 6:00 p.m.
November 21-25 Thanksgiving Clothing Drive

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