

# Maneline

ST. MARK Catholic Community

## ST. MARK Has a New Deacon!

by Joyce Katherine Kerrigan

**S**T. MARK Church is extremely blessed to have parishioner John Allen, newly ordained to the Diaconate, assigned to us. You may already know Deacon John; Jody, his wife of 38 years; and their daughter Julianne. The Allens have been parishioners for 31 years, having settled in Vienna in 1983 when John took a position with the U. S. Department of Defense. The Allens have two grandchildren, Everett, age three, and Jacqueline, age 10 months. Deacon John had the pleasure of Baptizing Jacqueline on Saturday morning, February 6, at ST. ANN Church in Arlington. On the same weekend, he preached his first homilies at ST. MARK at the 5:30 p.m., 8:15 a.m., and 10:00 a.m. Masses.

Bishop Paul Loverde ordained John to the Diaconate at ST. THOMAS MORE Cathedral. The Mass of Thanksgiving was celebrated at ST. MARK on Sunday afternoon, January 19. Father Pat Holroyd was the principal celebrant; the concelebrants were John's spiritual directors over the years, Father Jack Peterson and Father Mark Moretti.

### Education and Professional Life

John spent his high school and college years as a seminarian. He received his B.A. in French Literature from St. Meinrad College Seminary and completed First Theology studies in the School of Theology. He continued on to St. Louis University, where he received his Master's Degree in General Experimental Psychology and his Ph.D. in Clinical Psychology. He also holds an M.P.A. in Public Administration from the University of Puget Sound, with an emphasis on organizational behavior and program evaluation.

Deacon John had a long career of service as a psychologist in private practice, as well as work with the U.S. Army and as

Chief of the Treatment Branch/Associate Director of Treatment Studies for the National Institute on Alcohol Abuse and Alcoholism (National Institutes of Health), and later as National Mental Health Program Director, Addictive Disorders (Office



Deacon John Allen and wife, Jody

of Mental Health Services, Veterans Health Administration). He is currently a Consulting Professor at the Duke School of Medicine, Division of Addictions Research and Treatment in the Department of Psychiatry and Behavioral Sciences and a contractor with the U. S. Department of Veterans Affairs, where he is consulting on enhancing the coordination of chaplaincy and mental health services. He has published over 100 articles in refereed journals and authored several books.

### Vocational Discernment

John retired from the military with the rank of Lieutenant Colonel. It was while he was deployed to Iraq that the Holy Spirit moved him to discern his call to ministerial service through the Permanent Diaconate. Deacon John relates, "I served at Camp Victory and in the International Zone in the 785th

Medical Company from 2003–2005 in Iraq. While there, I was working with the Catholic military and diplomatic community in Baghdad under the direction of Air Force Chaplains, one of whom encouraged me to consider the Diaconate."

### What is a Permanent Deacon?

A Permanent Deacon becomes a member of the Church's clergy at his ordination to the Diaconate. The Diaconate is one of the three levels of the Sacrament of HOLY ORDERS. As is the case of the Sacraments of BAPTISM and CONFIRMATION, HOLY ORDERS confers an indelible spiritual character, a mark, imprinted forever (*Catechism of the Catholic Church*, 1582, 1583). All Christians are called to charity, but the Deacon is one who, responding to the call of the Holy Spirit, is especially sent by the Church to bring Christ and His Good News to those in need. Interestingly, other than the Deacon, only the Bishop is authorized to wear the dalmatic, a wide-sleeved vestment worn over the alb, at the celebration of Mass. This custom symbolizes the deep relationship between a Bishop and his Deacons.

At ordination, each Deacon is commissioned by the Bishop to "Receive the Gospel of Christ, whose herald you are. Believe what you read, teach what you believe, and practice what you teach." By example, the Deacon's actions and deeds should serve to inspire and support the faithful in their own imitation of Christ. Evangelization and catechesis are essential aspects of the Deacon's ministry of the Word. In the liturgical ministry, he assists the Bishop and priests in the Eucharistic Rite. He is assigned to proclaim the Gospel and, on occasion, to preach. Deacons can Baptize, witness marriages, perform funeral and burial services outside of Mass, dis-

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# The Price of Wealth and the Costs of Caring

by Ann Ramish

[Editor's note: The following is based on a talk by Toni Morrison.]

Toni Morrison, the Pulitzer and Nobel Prize winning author, was the speaker for my son's graduation from Vanderbilt University. She was selected as someone who "defines the 21st century and exemplifies the best qualities of the human spirit." She began by talking about money. People need to protect and stabilize it, increase it, reduce their debt. Many strive to earn as much as possible. Personal problems and government policies twist and coil around money.

Wealth can topple nations or keep them safe. It can distort and manipulate. Artists, scientists, and many others are constricted by or liberated by money. Some people want to save life or make it livable, but they cannot do so without somebody else's money.

Historically, the accumulation of wealth has at times been bloody. Robbery has been accomplished by war, and war is a wealth-making industry, regardless of victory.

In the late seventeenth century and the early eighteenth century, noblesse oblige held that generosity was good and in one's self-interest. The conviction was that wealth could not be its own reason for being. This position morphed into "being

more, not having more," and it was grounded in religion.

The costs of caring were considered money well spent, whether on the indigent, housing, art or books, or education. The consequence was to invite compassion, which is more than productive and civilized — it is humanizing. This powerful commitment to caring is threatened now.

The movement of peoples under duress across borders is cruel and expensive. The voluntary or involuntary replacement of people needs to be controlled, and authority must be exerted over the constant flow. Walls and weapons feature as prominently now as in medieval times. Porous borders are areas of threat and chaos.

During World War II, Japanese Americans were held in internment camps. Now, too often, birthplace is more important than citizenship. Muslims are often considered the same, regardless of country of origin. We revere the cosmopolitan and sophisticated. We defend the local against the outsider. In our efforts to protect our incomes, we are running roughshod over decency. We can anticipate a steep rise in the cost of caring. Each of us is dependent on others, sometimes for life itself. We have the ability to defy or support social conventions.

The graduating class is singularly able to shape the future because they have more tools, new tools. They can turn data into information, then knowledge, and become wise. Time is on their side, and they have a chance to fashion an amazing future! If we serve, we last.

## The Garden You Could Grow

Jaroldeen Edwards tried to dodge her daughter Carolyn's frequent requests to visit a particular garden several hours from their home, but eventually she gave in. Once they reached their destination, however, Edwards understood. Before them lay acres of daffodils cascading down a mountainside in a river of orange, white, lemon, and saffron. More than 40,000 bulbs had been planted, one at a time, over the span of 40 years—by just one woman.

"What might I have accomplished if I had thought of a goal 35 years ago and worked at it 'one bulb at a time?'" she mused.

"Start tomorrow," said her daughter.

[Source: *The Daffodil Principle*, by Jaroldeen Asplund Edwards]

## New Deacon

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tribute Holy Communion, and preach homilies. They are obligated to pray Morning and Evening Prayer of the Breviary or Liturgy of the Hours of the Church. Deacons are generally assigned to parishes and work for the Pastor in ways that can assist him. Deacons may also assist the Pastor by visiting the sick, teaching the faith, counseling couples and individuals; by ministering to the aged, the infirm, and the imprisoned, and to those who suffer from poverty or addictions; as well as by providing other important services.

Since the Deacon represents "Christ the Servant," the symbol of the ministry of the Deacon is the basin and the towel, the items that Jesus used when He washed the feet of the Apostles, exemplifying how Deacons are called to love and serve others.

### Preparation for the Diaconate

The formation process begins with the submission of a formal application and a letter

from one's Pastor to the Director of the Permanent Diaconate Office. Candidate accepted by the Bishop enter a discernment phase and begin orientation sessions. The orientation includes a retreat for the Candidates and their wives, if married. For Deacon John, the academic classes in preparation for the ministry occurred over a five-year period, primarily on Saturdays, at Paul VI High School under the auspices of the Notre Dame Institute of Christendom College.

One of the activities in which Deacon John participated while in his final year of preparation was that of serving in the RCIA program at *OUR LADY of GOOD COUNSEL* Church. He explains, "Bishop Loverde suggested that it would be a good experience and orientation to work with another church in the Diocese while in formation." Currently, Deacon John is teaching a 10-session course on Church history under the program "Faith Matters" at *OUR LADY of GOOD COUNSEL*.

### History of the Diaconate

During the Church's first five centuries, this ministry of the Diaconate flourished everywhere. For various reasons, the order declined in the Western church and eventually disappeared. It continued as one of the levels for Candidates on their way to priestly ordination. The Council of Trent in the 1500s called for the restoration of the Permanent Diaconate for the entire Church, but it was not until the Second Vatican Council that the decision for restoration was implemented. The Council Fathers of Vatican II wished to enhance the Church, strengthen with Sacred Orders those men already engaged in Diaconal functions, and provide assistance to areas with clerical shortages. Pope Paul VI acted on the Council's decision to reinstitute a Permanent Diaconate for the universal Church in June 1967 with the apostolic letter, "Sacrum Diaconatus Ordinem." The first Deacons in the United States were ordained in 1971.

## Active Seniors Enjoy Body and Soul Program

by Joyce Katherine Kerrigan

The ST. MARK M&M's Senior Ministry hosted a demonstration of the fitness program, "Body and Soul" at the January luncheon. About 40 enthusiastic Seniors participated in the 30-minute vigorous sample session by standing as a group or by doing a modified version of the exercises sitting in their chairs.

This presentation was suggested by Peggy Brumsted, who, after being intro-

duced to this program in the mid-1980s by fellow parishioner, Estelle McNeil, has attended the fitness program twice a week for 30 years.

"Body and Soul" is a national and international fitness nonprofit organization, headquartered in Germantown, Maryland, which promotes physical and spiritual fitness. It was founded in 1981 when founder and President Jeannie Blocher —

who was then teaching fitness classes for her local recreation department — was invited to teach aerobics for her church's women's event,

"Body and Soul." The event was an immediate hit, and the attendees persuaded her to continue the program. Thus was "Body and Soul" born; today, it trains over 250 instructors at quarterly workshops.

Vienna is unusual and fortunate in that two "Body and Soul" fitness programs are located here. The moderately priced fitness sessions are held 9:15 a.m. on Mondays at the Epiphany United Methodist Church and 9:15 a.m. on Wednesdays at the Emmanuel Lutheran Church. The corporate-trained instructors, Julia Dubois and Kathy Johnson, are the instructors at both of the Vienna locations.



### ST. MARK M&Ms Offer Diverse Opportunities for Fellowship

The M&Ms (Maturing Matters) have a number of informative and entertaining events planned for the coming months.

#### March

- **March 4:** Shrove Tuesday Pancake, Sausage Breakfast Social following the 9:15 a.m. Mass
- **March 15: St. Patrick's Day Luncheon,** 1:00 to 4:00 p.m., catered by The Auld Shebeen, with live entertainment by the Flying Cows of Ventry Band
- **March 26:** Field Trip to Gunston Hall, an 18th-century Georgian mansion near the Potomac River in Mason Neck, Virginia

#### April

- April 2: Coffee Social following the 9:15 a.m. Mass
- April 9: Field Trip to James Madison's Montpelier

- April 23: Pot Luck Luncheon and talk by Joe Strada on St. Peter's tomb in the Vatican

#### May

- **May 7:** Coffee Social following the 9:15 a.m. Mass
- **May 14:** Field Trip to the National Arboretum, Washington, D.C.
- **May 21:** Pot Luck Luncheon and talk by Deacon Sabatino, Director of the Institute of Catholic Culture, on the Eastern Catholic Churches and the Melkite Rite

#### June

- **June 7:** Coffee Social following the 9:15 a.m. Mass
- **June 18:** Field Trip and Luncheon Finale aboard the Odyssey, Washington's luxurious cruising vessel

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# Saint Patrick, Apostle to Ireland

by Mary Fisk

Celebrations of St. Patrick's Day are too often limited to green beer, corned beef, parades, and Irish jokes. These are all wonderful to enjoy. But the truth is that we remember the life of a truly extraordinary man, one who had his life all planned out, was derailed when adversity struck, and met the challenges and hardships to affect profoundly the history of all of Europe.

Who was Saint Patrick, and why do we continue to celebrate his feast more than 1500 years after his death?

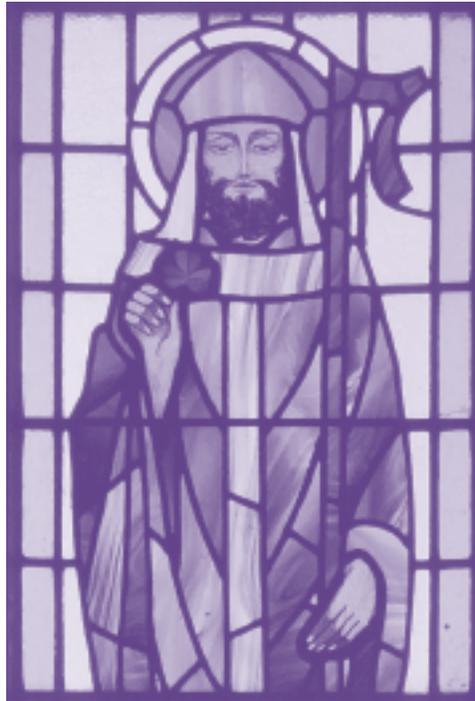
Patrick was born in Scotland in 387 A.D. and died in Ireland on March 17, 461 A.D. He was the son of a high-ranking Roman family; his mother was related to St. Martin of Tours. When Patrick was about 16 years old, he was kidnapped by pirates and sold into slavery to a Druid chieftain in the area that is now County Antrim in northern Ireland.

For six years, he was forced to tend the sheep, a cold and lonely task. St. Patrick writes in his autobiographical *Confession* that at this time, he had been "far from God," but in his suffering and isolation, he turned back to God. He wrote, "... and the faith grew in me, and the spirit was roused, so that, in a single day, I have said as many as a hundred prayers, and in the night nearly the same, so that while in the woods and on the mountain, even before the dawn, I was roused to prayer and felt no hurt from it, whether there was snow or ice or rain; nor was there any slothfulness in me, such as I see now, because the spirit was then fervent within me."

These years were a time of preparation for his eventual mission in ways beyond the spiritual. He learned the Celtic language, and since his master was a pagan chieftain, Patrick learned the dark Druid faith. Spurred on by a visit from an angel, he eventually escaped, traveling about 200 miles to the sea and a ship that transported him to safety in Britain. He entered religious life and was ordained to the priesthood. He was chosen to be a missionary and traveled to Rome to combat the heresy of Pelagianism, but his heart longed to return to Ireland.

With the defeat of the heresy, Pope St. Celestine I granted Patrick's wish and sent him as a missionary to Ireland. En route from Rome to Ireland, he stopped in Turin, where he was consecrated as Bishop. He arrived in Ireland around 433 A.D.

His mission was not a job for the faint of heart; the Druids were not receptive to the challenges of a new Faith that would mean the end of their elevated societal status, and they made many threats on Patrick's life.



## Return to Ireland

Like Christ, before Patrick began to preach, he went to a mountain in the remote western part of the country, now called "Croagh Patrick" or "St. Patrick's Mountain." There he fasted and prayed for 40 days to prepare himself for the ordeals ahead. Tens of thousands of pilgrims make a pilgrimage there every year.

Patrick's humility, courage, and strong faith – as well as numerous miracles – overcame the resistance of many pagans. Converts and disciples flocked to him, and benefactors donated land for monasteries and churches.

## Climactic Victory

The climax of the struggles came on the eve of EASTER Sunday in 433 AD at Tara, the seat of the High King. For the Druids, it was the occasion to light the sacred fires to honor their gods. On the king's orders, all the fires in the kingdom were extinguished, until the king lighted the central fire to celebrate the feast. It is a dramatic scene to imagine: on the king's

hill at Tara, in the stark and cold darkness of the late night, the Druid priests and government officials gathered.

On a hill opposite were St. Patrick and his disciples. In defiance of the king's orders, St. Patrick lit his own massive fire, the Paschal Fire. Alarmed, the Druids begged the king to extinguish the Paschal Fire; if he did not, they warned, the fire of St. Patrick "will blaze forever in this land." But neither the king's men nor the Druids could extinguish St. Patrick's fire. The following morning, St. Patrick traveled in a triumphal procession to the king at Tara. The Druids invoked their gods and brought down terrible darkness over the area; St. Patrick prayed and God sent the sun's rays to pierce and dispel their darkness.

The great spiritual battle was over; Christianity had triumphed. The king gave his permission to Patrick to preach throughout the country. Patrick spent his remaining years traveling throughout the country, converting people and establishing monasteries, churches, and schools. He healed the sick and performed other miracles. He consecrated 350 or more Bishops. He was strengthened in his demanding mission by prayer, penance, and detachment from material possessions. At times, he withdrew for extended periods of prayer, particularly on Croagh Patrick; during these penitential retreats, where he lived in a cave with little protection from the winds and rain, he particularly prayed for God to grant blessings and mercies to the Irish people. Throughout these years, the followers of the pagan religion threatened him, kidnapped him several times, and came close to killing him.

St. Patrick died on March 17. St. Brigid wove his shroud. He was buried in the area that is now County Down in northern Ireland.

The words of the Druids have been fulfilled. Because the young Patrick found God in his desolation as a slave, and followed God's will with extraordinary steadfastness, facing hardships and peril, the light of the Christian Faith that he ignited on that EASTER Eve night still burns. Perhaps as we celebrate his feast with green beer, corned beef, parades, and Irish jokes, we can do a bit more; we can light a small bonfire or two of our own, so that God's light and truth will shine more brightly in our own dark world.

## Discernment As Gift

by Jack Smith

Where are your feet? What a question! Ask yourself that question any time you want to know if what you are doing with your life is exactly what it is you are to do.

What we are good at — or at least are inclined to do. Where did all of that come from? What makes us good at what we do? We wonder. People we know and love have shared with us what it is that we would be good at. Why are they in the picture? We wonder. And, in our gut, we know to do what we are good at. And why some people are good at some things, and others are good at other things. We wonder.

### Covenant Relationship

The relationship we have with the Lord is one of Covenant: a personal and holy connection. Two Old Testament prophets, Ezekiel and Jeremiah, write of the Covenant in simple terms: The Lord says, “I will be your God, and you will be My People.” It is within this relationship that we do what we are good at. The everyday translation of the Lord’s statement is one of relationship; we relate to others and to the Lord. This relationship is in connection with others primarily in “what we are good at.” When we do “our thing,” we help others, whether at work or at home; this is the central focus of Covenant.

Living life to its fullest causes us to

relate to others and to the Lord. What we bring to the table of life is what we are good at, which is pure gift. We work for the good of the Kingdom because the Lord has given each of us a place in the mosaic of life. We take that part and run with it. Our “job” is to take our gifts and share them.

The Gospels contain at least two examples involving the giving of gifts and the use of gifts. These accounts are well-known: The master gives talents to his servants, each talent matching a particular servant’s abilities. In one account, two servants are rewarded for using the talents given to them, while a third servant does not enjoy a reward because he did not use the talent he had received. A harsh lesson for that one servant?

In our lives, we have received rewards for paying attention to the Covenant, even before we pass on to the Lord. These are His rewards to us; some would say these are what keep us going. Getting quiet is a great way to remember the rewards we have received.

### Sharing Gifts at *ST. MARK*

Our connections bring us to life at *ST. MARK*, which has its beauties and challenges. We have a life here that we are able to show to others and to society at large — we do not keep our light under a basket.

We demonstrate our acceptance of this challenge to action when we work for the Kingdom by doing what we are good at. Are we good at donations? Then we are called to do so. Are we good at singing hymns? Then we are called to do so. Are we good at physical work? Then we are called to do so. The Kingdom has many “castles.”

From the gift of life flows our commitment to Covenant and our pride in that commitment. Yes, pride. It is okay for us to give ourselves an “atta boy or girl” for good efforts and works. When we hear that “atta boy or girl” from someone else, we are hearing it from the Lord; part of the Covenant is that we are in this together. These “attas” help us to keep at it as part of the Covenant, because we serve by our time and talent, not those of someone else.

Covenant gives birth and sustenance to a practical and observable connection: Stewardship. It is with our time and talent and, yes, treasure, that we give credence to our commitments. When time and talent are in use for the Kingdom, our treasures will follow. We are called to be good and effective Stewards while we are here. And where we are is where we are meant to be — that is our gift from the Lord. Each of us has a niche — offered by the Lord and accepted by us as we give back — our gift to Him.

## Diocesan Guidance on Fasting and Abstinence in Lent

- Everyone over 14 years of age is bound to observe the law of abstinence. Abstinence from meat is to be observed on all Fridays within the season of LENT and Passiontide and on *Ash Wednesday*.
- On *Ash Wednesday* and *Good Friday*, everyone from age 18 to the 60th year is also bound to observe the law of fast. On these two days, only one full meatless meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one’s needs, but together they should not equal another full meal. *Ash Wednesday* and *Good Friday* are the only days of both fast and abstinence.
- It should be noted also that “the Fridays of the year outside of LENT remain days of penance, but each individual may substitute for the traditional

abstinence from meat some other practice of voluntary self-denial or personal penance: this may be physical mortification or temperance or acts of religion, charity or Christian witness.”

- With regard to the seriousness of the matter, the teaching of the Pope may be simply paraphrased: the obligation to do penance is a serious one; the obligation to observe, as a whole or “substantially,” the penitential days specified by the Church is also serious.
- No one should be scrupulous in this regard; failure to observe individual days of penance is not considered serious; rather it is the failure to observe any penitential days at all or a substantial number of days which must be considered serious.
- People should seek to do more rather than less. Fast and abstinence on the

days prescribed and works of religion and charity on the Fridays outside LENT should be considered a minimal response to the Lord’s call to penance and conversion of life.

### Before Receiving the EUCHARIST

Regular meals and solid food or liquid may be taken up to one hour before receiving Holy Communion. Water may be taken at any time; it never breaks the fast. These regulations apply at all times, whether Holy Communion is received at Mass in the morning, afternoon or evening, or at midnight. The elderly and those who are suffering from some illness, as well as those who care for them, may receive the Blessed EUCHARIST even if within the preceding hour they have consumed something.

Source: [http://www.arlingtondiocese.org/worship/worship\\_fasting.aspx](http://www.arlingtondiocese.org/worship/worship_fasting.aspx).

# Biking Across China

by Garrett Porter

*Editor's note: Garrett Porter spent his early years at ST. MARK, where he was an Altar Server and member of the Parish Boy Scout Troop 1978. As a Scout, he biked the C&O Canal with the Troop; his love of biking increased over the years. He joined the cycling team as a student at the University of Colorado, and he cycled across the United States in five weeks during his sophomore year. Garrett, now 23 years old, lives in Truckee, California. Garrett set out biking from China to Ireland on July 1, 2013; he cycled 1,818 miles from July 1 to August 30. He started this journey with a friend who spoke Chinese. A few days into the trip, she broke off and headed north, leaving Garrett to finish the ride by himself. The following is an excerpt from his account of his travels.*

*His mother, Annette Porter, is active in the Resurrection Choir, and his brothers serve as Usbers. Annette is on the Board of Directors of the Alliance for the Physically Disabled APD (<http://theapd.org/wp>), which supports a residential home named Merica House where seven physically disabled young adults live. Although Garrett biked in China for pleasure, he wanted his ride to benefit the residents of Merica House. Some contributions were made to Merica House in honor of his ride, but he funded the trip entirely with his own money. For more information on his amazing journey, as well as photographs, visit his blog at [http://www.crazygyonabike.com/doc/?o=1&doc\\_id=12323&v=2d](http://www.crazygyonabike.com/doc/?o=1&doc_id=12323&v=2d).*

## Rules of the Road

The ride through China was one adventure after another. Like the United States, there are the large cities with varying kinds of transportation. While biking in the city, there was incessantly honking traffic. In China, honking literally keeps you alive. There are so many people in cars and trucks, on bikes and scooters, and walking, that to try and keep track of them as well as yourself is impossible. Thus, everyone simply goes their own speed and honks when they are approaching from the rear to let you know to stay over! Another paramount rule in China is that the biggest vehicle wins the right of way. Cars yield to trucks, scooters yield to cars, bicycles yield to scooters, and people yield to bicycles.

## Challenging Terrain

As you leave the city, the roads can go between being paved to rutted mud

troughs that slow a biker down. Sometimes in the mountains, the roads are shared with trucks and cars that wind around very curvy roads and go through long tunnels. These were a challenge indeed. China is made up of varying types of terrain and fields of greenery, lush trees and gardens to winding waterways, barren deserts, and steep windy hills and mountains. Going up is hard work, but coming down with the wind in your face is pure joy.

The landmarks and memorials are evident throughout all of China. The Great Wall of China is viewed in pieces across the country; the pagodas exist within the middle of skyscrapers within the city, across the countryside, and into the mountains. Imbedded throughout are places that were forbidden to me. Fearing arrest, I chose to obey and stay away from those areas.

## Welcoming People

There are so many kind people in China. Wayside owners of places to eat, in the middle of nowhere, would not accept money for the food I ate. Strangers riding by in cars would hold their arms out car windows offering a bottle of water. Families seeing the filth and soot on me and the weary look on my face offered me a meal and a place to sleep in their homes. Even the Coke truck driving by stopped, and the driver and I shared a Coke or two. All experiences led to strengthen my faith in mankind and giving to one another, even strangers.

## Visa Deadlines

As I rode, I was driven to reach the border before my visa ran out. I was waylaid midway in the trip with the Chinese consulate taking over seven days to renew my Chinese visa. This meant I had to put in multiple days of riding over 100 miles with the desert coming next. I also would be unable to see any of the beautiful sites that China held.

## Lessons Learned

The last few days in China were exhausting, mostly physically but also more and more emotionally. I knew what I was get-

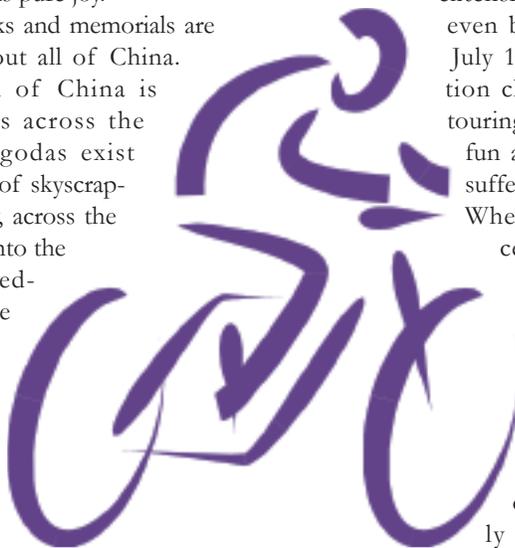
ting into on the physical end, and I still had no doubt about that part, but I kept coming to the conclusion that I extremely underestimated the emotional toll that being out on the bike alone would have. I also came to the realization that there was no way that I would be able to bike across the rest of China and be able to get a Kazakhstan visa in time, short of riding myself into insanity or getting a third visa extension, which might not even be possible as of the July 1 Chinese visa regulation changes. Bike riding/touring is supposed to be a fun adventure, not a hasty suffering.

When I first started conceiving this adventure, that may have seemed like a plausible idea, but now that I am well into it, continuing with haste and subsequently a great deal of stress had absolutely no appeal. I had no doubt that if I was with another person, things might be a bit different, but I am not. It is just not going to happen this time. This is by no means giving up on the adventure. This is merely going to be a break in my trip to reacquire money and refuel my desire. The last mile marker. I'll be back to finish the ride.

My trip across China was over two-thirds finished. I was hoping to make my transect of China almost complete, but after running into the visa difficulties, I decided that it was best to make a loop and head back to Shanghai, where I will catch the plane to Hawaii, and then on to home in Truckee, California.

I would like to thank everyone that followed along with my little adventure. Not only does it mean quite a bit to me that you have given in honor of my trip, but you have also made it possible for others with disabilities to create some of their own adventures. Thank you!

This is not the end of the adventure, but rather a pause to regather my bike touring spirits, better prepare myself financially, and find a partner for the next time!



## ST. MARK Holds Annual Pastoral Retreat

The Pastoral Council and the Parish Staff participated in the annual Pastoral Retreat from January 24-26 at Priestfield Pastoral Center in Middleway, West Virginia.



## Milestones

### BAPTISM

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

Jacob Grant Petersam  
Joseph Gary Petersam  
Luke Arzey Orem  
Maura Catherine Orem  
Patrick Brooks Hinson  
Madison Lynn Malloy  
Alexa Belle Paino

### New Parishioners

*We welcome the following new parishioners to our parish family:*

Brian Onufrychuk  
Sean and Elizabeth Moynihan  
Matthew and Austin Churchill  
Elizabeth Strom  
Jennifer and Bill Daly  
Matthew and Nell Nutaitis  
Kyle and Laura McCloskey  
Alysia Thompson  
Kathleen McClain  
Timothy and Christina Schulz  
Linda Beattie  
David and Adriana Talbot  
Kristin Miller  
Tim Grantz  
Leonardus and Chinyere Bun  
Olga Ross  
Jeremy Schottler  
Jeanniffer Denmark

### Deaths

*The following parishioners entered into eternal life:*

Cecelia Sullivan  
Wanda Spasowski  
Mary Godar  
Michael Miranda  
Dennis Ryan  
Ed Pawlowski  
Len Tlusty  
Cordelia Gumina

## Christopher Schmitt Presented Two Piano Recitals

Christopher Schmitt, a young Juilliard graduate and a brilliant pianist, presented two piano recitals at *ST. MARK* on February 16 and February 23. The concerts were free of charge and open to the public. His repertoire included music of Bach, Beethoven, Chopin, Schubert, Schumann, Albeniz, and Prokofiev.

Chris is preparing to travel to the Republic of Korea in March to enter the International Piano Competition. He welcomed the chance to share this music with

the *ST. MARK* Community and other music lovers before he competed.

He has shared his talents with the Parish before. Two years ago, he played a brilliant recital in the Church, and he has played the piano and organ at the 10:00 a.m. Mass on occasion.

Chris lives in Vienna and is newly employed as accompanist for The President's Own. He will play the piano for the "overflow" Mass on EASTER Sunday.



## Mark Your Calendar

### **March 5, Ash Wednesday**

Masses at 6:15 a.m., 9:15 a.m.,  
5:30 p.m., and 7:30 p.m.

### **March 7**

Stations of the Cross, 7:30 p.m. each  
Friday during LENT

### **March 8**

R.C.I.A. Rite of Election,  
ST. THOMAS MORE Cathedral

### **March 16**

Penitential Rite for R.C.I.A.  
Candidates  
Fellowship (Donuts) after 8:15 a.m.  
and 10:00 a.m. Masses

### **April 6**

Youth and Family Mass, 6:00 p.m.

### **April 7-10**

Book Swap

### **April 12**

Lion Prowl 5K and Fun Run

### **April 13, Palm Sunday**

Masses at 8:00 a.m., 10:00 a.m., and  
12:00 p.m.

### **April 13**

Parish PENANCE Service, 7:00 p.m.

### **April 17, Holy Thursday**

Mass of the Lord's Supper, 7:30 p.m.

### **April 18, Good Friday:**

Stations of the Cross, 12:00 p.m.  
Celebration of the Lord's Passion,  
3:00 p.m.  
Living Stations of the Cross  
7:30 p.m.

### **April 19**

R.C.I.A. Preparation Rite,  
9:00 a.m.  
Blessing of EASTER food,  
12:00 p.m.  
EASTER Vigil 8:30 p.m.

### **April 20, EASTER**

EASTER Sunday: Masses 8:00 a.m.,  
10:00 a.m., 12:00 p.m.

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