



# THE LION'S MARK

NEWSLETTER FOR SAINT MARK'S CHURCH, PHILADELPHIA

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

## EVERYTHING, ALWAYS, EVERYWHERE

FATHER SEAN MULLEN

*Why was Jesus born when he was born?*

*What prompted God to send his Son into the world to save all people when he did?*

Before God instructed Noah to build an ark so that God could enact his plan to destroy his creation with a flood, a rationale was provided for that decisive act: *"The Lord saw that the wickedness of humankind was great in the earth..."*

Similarly, before God enlisted Moses to lead the Hebrew people out of Egypt, scripture supplies an explanation, telling us in the first few lines of Exodus: *"The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service..."*

It would seem that God acts decisively when circumstances demand it. The biblical narrative makes the case that God acts in history, as time unfolds, with cause and effect.

But when we turn to the start of the New Testament, we might ask ourselves, What is the precipitating event or circumstance that prompted God to send his Son into the world? Why then, at that specific moment? What had happened to rouse God's attention, ire, or care? Was there a specific tragedy or horror that had taken place? Were humans behaving worse than ever? Had some new Pharaoh emerged to challenge the lordship of God?

You can't just turn back to the last chapter of the Old Testament to find out what happened at the end of Book I. **It doesn't tell you.**

The answer is simply this: we don't know. No context, reason, rationale, or precipitating event is provided in scripture as the trigger for Jesus' birth. In his Epistle to the Galatians, St. Paul writes that *"when the fullness of time had come, God sent his Son, born of a woman..."* But that is the extent of scriptural probing into the reasons for or causes of the Nativity of Christ, the Incarnation of the divine Word: *when the fullness of time had come.*

Our tendency to plot events on timelines makes these questions both inevitable and impossible to answer, because God is eternal, and we find it almost impossible to understand what eternity is, because we tend to think of eternity as linear. Most definitions of "eternal" define the word in linear terms: "unlimited duration," "continuing forever," "undying."

Einstein's general theory of relativity challenged this way of seeing things. And modern theologians have welcomed the way Einstein's insight opened up ways of conceiving of the eternal—not as an elongated and never-ending line

but as a wholeness of being that simultaneously knows no limits and encompasses the limits of time as we know it. What I think this might mean is that everything is always happening everywhere. (It's possible that what's happening is everything, everywhere, all at once, but that thought is already taken.) Of course, we are bound by the limits of our perception to be able to understand only what's happening around us here and now, even though we can look backward and forward in time with our minds (remembering and imagining). Some theologians have suggested that there exist three kinds of time: God's time, our time, and the time of Jesus Christ, a complex view of time in which everything is always happening everywhere.

If everything is always happening everywhere, some things that happen do so with elevated intensity and importance. Such events exert a greater force in the world as we know it. And the Incarnation of the eternal Word of God is surely such an event.

If everything is always happening everywhere, then Jesus wasn't just born two thousand years ago in a stable in Bethlehem, Jesus is being born in Philadelphia now. I actually think that, in many ways, the church has been built on this conviction all along, though St. John the Evangelist was one of the few to see and know it (that everything is always happening everywhere). Certainly, this possibility makes sense to us when we think of what we are participating in when we celebrate Mass—when time and

eternity come so close that they may touch each other, and the distinction between the two seems to disappear.

Everything is always happening everywhere, and Jesus is always being born, the divine Word is always becoming flesh to dwell among us; even if we can only hear the baby cry from his manger long ago. If this is so, then of course we might look back in history to remember the first Christmas, but it's much more rewarding to pay attention to the present Christmas, since Jesus is always being born everywhere. Oddly enough the great Broadway composer and lyricist Jerry Herman seems to have suspected something like this when he wrote "we need a little Christmas right this very minute." Yes, we always do!

God's response to that song is that we can have it. We can have all the Christmas we want whenever we need it, since everything is always happening everywhere, which means that Christmas is always happening everywhere too. The Incarnation of the Word, the birth of Jesus, is a holy event that carries extra intensity and

importance, extra weight, in the universe. It's one of those rare moments when God's time, our time, and the time of Jesus Christ converge, and it resonates with a kind of unmistakable music that can sound like angels singing to shepherds.

Time has become a problem for the church, since, by our reckoning, God seems to be taking so long to accomplish our salvation, which he set out to accomplish all those ages ago when the child Jesus was born in a stable. But the suggestion that everything is always happening everywhere means that time is less of a problem than we think it is.

In God's time, God has already completed the work of salvation that began in that stable in Bethlehem during Jesus' time; but in our time, we haven't yet caught up to what God has already finished.

If you've been wondering what's taking God so long to finish what he started, then maybe it will sound like good news to you, as it does to me, that everything is always happening everywhere. And it's all the more reason to celebrate with unbridled joy the birth of our Savior, who has already come into the world, who comes to be with us now, and who will come again!

**If everything is always  
happening everywhere,  
then Jesus wasn't just born  
two thousand years ago  
in a stable in Bethlehem,  
Jesus is being born in  
Philadelphia now.**



# UPDATE

## BELL TOWER AND LADY CHAPEL

The parish is pursuing public and institutional partners to help fund the estimated \$2 million of work that needs to be done to repair deteriorated masonry in the upper reaches of the bell tower. Earlier this year we were awarded a grant from the Commonwealth of Pennsylvania for \$100,000 to contribute to this work. More recently, the parish was included in a cohort of recipients of funds from the National Fund of Partners for Sacred Places, and has been awarded an additional grant of \$150,000. Both of these grants must be matched. We continue to apply for institutional and public funds that will help us to do this work.

Work to stabilize loose masonry on the facade of the Lady Chapel should take place in the coming weeks, so that the scaffolding can be removed from that area of the church. There will remain more work to do on the Lady Chapel to repair deteriorated masonry. For the moment we are using resources to attend to work that poses potential danger because of its proximity to the street.

We'll share updates as we make progress in addressing the care of our historic and beautiful buildings.

Cross from the south elevation of the Lady Chapel down for stabilization repairs.



THE MON'S MARK

# UPCOMING EVENTS

## NOVEMBER

27 10 a.m. Advent Wreath making for families

## DECEMBER

4 4 p.m. Advent Procession  
of Lessons & Carols

11 4 p.m. Advent Pageant

17 11 a.m. Advent Clean-up Day

18 4 p.m. A Musical Nativity Scene  
sung by the Saint Mark's Singers

## CHRISTMAS SCHEDULE

Christmas Eve | December 24

*4 p.m. A Festival of Nine Lessons & Carols*

*10:30 a.m. Musical Prelude*

*11 p.m. Solemn High Mass of the Incarnation*

Christmas Day | December 25

*8 a.m. Low Mass*

*9 a.m. Family Mass*

*11 a.m. Choral High Mass of the Nativity*

## JANUARY

1 Regular Sunday Mass Schedule

*4 p.m. Solemn Evensong & Benediction*

6 The Epiphany of Our Lord Jesus Christ

*7 p.m. Solemn High Mass*

*Hospitality to follow*

16 Parish Office Closed in honor of  
Martin Luther King Jr. Day

*10 a.m. Low Mass*

The image shows the interior of Saint Mark's Church in Philadelphia, featuring a large, ornate Gothic-style stained glass window with multiple panels depicting religious scenes. The window is set within a high, vaulted stone archway. Below the window, the altar area is decorated with a red and gold patterned cloth, white flowers, and greenery. In the foreground, there are large, vibrant red poinsettias. The church's architecture is highly detailed, with intricate carvings and a vaulted ceiling with colorful geometric patterns. The lighting is warm and focused on the altar area.

# MUSIC AT SAINT MARK'S

ROBERT MCCORMICK

**T**he *Second Sunday of Advent, December 4*, brings the Advent Procession of Lessons & Carols at 4 p.m., sung by the combined Parish Choir and Boys' and Girls' Choir. As I wrote in the last edition of *The Lion's Mark*, I hope that this year's service will return to its peripatetic format, in which the choir sings from the West End, Saint John's Altar, the Lady Chapel, South Aisle, Center Aisle, Chancel, and finally, the Sanctuary. The entire service indeed is a Procession, a journey in scripture in music. Our custom is to rotate through various settings of the Advent Responsories; this year's setting is by the late Philip Ledger, David Willcocks's successor at King's College, Cambridge. Seeking to balance the familiar and the new, works sung for the first time at Saint Mark's include American Gary Davison's rousing *Zion, at thy shining gates*, James MacMillan's *O radiant dawn*, and Australian June Nixon's charming arrangement of *The Cherry Tree Carol*. The Third Sunday of Advent brings the Advent Pageant, and the afternoon of the Fourth Sunday of Advent is the Saint Mark's Singers' second annual December concert. Please plan to join us each of these afternoons to further your worship and devotion as we prepare for the Lord's Nativity.

Music for Christmastide, perhaps some with eagle eyes and interest in sacred repertoire will notice,

is virtually identical to what was planned for Christmas 2021 to Epiphany 2022. The Omicron surge meant the cancellation of choral singing last year, and I pray we may be able to praise the infant Christ this year with the fullness of choral and congregational singing. Our Boys and Girls composed a (beautiful) new choral setting of *Silent night* fairly early in the pandemic, and we've not yet had the opportunity to sing it. This year's Lessons & Carols on Christmas Eve will finally be the time, let us hope.

I have always been one to love Advent and Christmas, even with as much work as it requires for church musicians. I'm not sure I ever abandoned my childlike joy and wonder at the Nativity and its customs, both sacred and secular. Perhaps more than ever in recent memory, this year we all need the balm and comfort of familiar carols and scripture. I, for one, am ready.

The New Year is a great time for new boys and girls to join our choir; please reach out to me if you know any children who might be interested. Likewise, it is a good opportunity to dive in with the Saint Mark's Singers, and I'm sure Thomas Gaynor will be happy to hear from prospective members.

I wish you all a joyous Advent and Christmas, and I look forward to seeing you in church.

## A MUSICAL NATIVITY SCENE *with the Saint Mark's Singers*

THOMAS GAYNOR

The Saint Mark's Singers are working hard toward our winter concert on Sunday, December 18 at 4 p.m. Entitled "A Musical Nativity Scene," the core of our program will focus on the figures one might expect to find in a traditional nativity scene. There is a wealth of carols and anthems written about angels, shepherds, various animals, and of course Mary, Joseph, and the Christ child. We are excited to make what is usually a visual feast come to life through music!

The program will follow the journey of Advent through to Christmas and beyond. At the beginning you will have the chance to hear some Advent favorites like Vaughan Williams's *This is the Truth* sent from above and Wood's *O thou, the central orb*. We will also sing some favorite Advent hymns together as a congregation. For the purists among us, this will not be an actual celebration



of Christmas; rather, it will just be an elaboration of the great story and a little foretaste of the joys to come!

Please join the choir in the Parish Hall after the concert to share in a festive *Bota con Brio* for all! We will serve wine and other festive drinks, as well as traditional Christmas mince pies!

# OBSERVING ADVENT...

MOTHER BRIT FRAZIER

A great blessing of our Episcopal liturgical tradition is our deliberate keeping of the Advent season. While the world speeds headlong into Christmas, the Church stops for a moment at the threshold.

## *We pause. We prepare.*

We permit ourselves those moments of anticipatory Christmas joy and yet know they are about to blossom more brightly following our four sacred weeks of contemplation and repentance.

The Jesuit priest and martyr, Alfred Delp, wrote from a prison cell that “all of life is Advent.” Our years of life on earth are spent in waiting for our ultimate blessing of union with God, face to face. But we know there is much joy to be had in the waiting. There is much to celebrate and honor, much to pray with and many for whom to pray. The liturgical season of Advent is ripe with opportunities for refreshing our spiritual lives, and it is as good a time as ever to draw our families near and explore our faith together.

The four weeks of Advent are a delightful time to experiment with new ways to pray as a family.

If prayer together is new or unfamiliar, this pre-Christmas season may present a gentle entryway into what your prayer together might look like. Think about some of the ideas below, and see if something might seem engaging for your own life together.

## *... with the whole family*

Keep an Advent wreath. Join us at Saint Mark's on Sunday, November 27 (the first Sunday of Advent) to make your very own family Advent wreath with fresh greens. Prayer packets will be available for all containing a simple liturgy for lighting the wreath together. Place your wreath somewhere central in your home: in the middle of a kitchen table, on a central bookshelf or countertop, on a window ledge, or on a coffee table. On each Sunday in Advent, light the appropriate number of candles together and share in a brief time of prayer. Ask children about what they would like to pray for that week, and try to check in with one another throughout the week about those prayers.

Read the Bible together. Did you know that the Gospel of St. Luke has 24 chapters? This means that you can read one chapter each day beginning on December 1 and finish the Gospel on Christmas Eve. There is so much dynamism and grace in Luke's Gospel! And there are details and stories we miss in the Church lectionary. Try reading out loud with a partner or older children, and see if reading at a certain time of day might become a small ritual you can honor throughout the season. Bedtimes and evenings are always busy, but reading one chapter together could become fifteen minutes of peace in the midst of a hectic season.

## *... with older children*

Make a plan to serve others. As we prepare for the Christ child, we are reminded of all the ways in which our world is still in need of his grace and peace. We are aware of many people in need in our own communities, perhaps even in our own families. Near the beginning of Advent, talk with older children about a way your family could give back this season. Participate in a school food drive, help serve meals at a local shelter, or donate books or warm clothes to a charity you care about. Empower older children to take initiative in giving and serving, and be mindful that Jesus tells us that “whatever you did for the least of these brothers and sisters, you did for me.”



ADVENT WREATH MAKING FOR FAMILIES  
Sunday, November 27 at 10 a.m.

*... with younger children*

Prepare a nativity set. It's not quite Christmas, but Advent invites us into preparation. If you have a family nativity set, begin to set it up piece by piece over the four weeks of Advent. Make sure to save the baby Jesus for Christmas Eve! It is also simple and fun for kids to make nativity sets on their own. For a delightful printable nativity set, visit [MadeByJoel.com](http://MadeByJoel.com) and check out his Paper City Nativity. Kids can color and decorate the animals, angels, wise men, and the holy family as they prepare to place Jesus in his manger at Christmas. As you place each figure or animal, pray a brief "thank you prayer" to God for the blessings of the season.



---

# THE SUNDAY FORUM IN ADVENT

---

## EXPLORING CREATION WITH THOMAS TRAHERNE

**Poet, priest, and theologian, Thomas Traherne lived and wrote during a period of chaos, religious controversy, and civil war in 17th century England.**

He was relatively unknown (or at least unpublished) during his lifetime, and the full extent of his writing remained undiscovered by scholars until a large collection of his work was found in 1997. He was a radical believer in the goodness of God as expressed in creation. This Advent, the Saint Mark's Adult Forum will explore his writings in relation to our own turbulent times. He will help us learn to make peace, to care for creation, and above all to rejoice in all of God's works. Advent is a period of preparation for receiving the presence of Christ in the world. Traherne teaches us to meditate on that presence with joy and gratitude. Each week, we will start with a brief passage by Traherne (printed below) and will widen out to a larger discussion of his theology and writing.



### NOVEMBER 27, ADVENT ONE: CREATION

“All the Pleasure of Life, all worlds allured him to make them. All Angels and Men, all Beauties and perfections all Delights and Treasures, all Joys and Honors allured him to make them. All that he Saw his Omnipresence and Eternitie Capable of, Invited him unto them. His own Wisdom, and power allured him: So did the Hallelujahs, and praises of all his Creatures” (Kingdom of God 15:144-8).

### DECEMBER 4, ADVENT TWO: JOY

“You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you. Till you can sing and rejoice and delight in God, as misers do in gold, and Kings in sceptres, you never enjoy the world” (Centuries of Meditations, 29).

### DECEMBER 11, ADVENT THREE: LOVE

“We are made to love: both to satisfy the necessity of our Active Nature, and to answer the Beauties in every Creature. By love our souls are married and soldered to the creatures: and it is our Duty like GOD to be united with them all. We must love them infinitely

but in God, and for God: and God in them: namely all His Excellencies Manifested in them. When we dote upon the Perfections of some one Creature: we do not love that too much, but other things too little. Never was anything in this World loved too much—but many things have been loved in a false Way: and all in too short a Measure” (Centuries of Meditations, 11)

### DECEMBER 18, ADVENT FOUR: ILLUMINATION

“Since therefore we are born to be a burning and shining light, and whatever men learn of others, they see in the light of others' souls: I will in the light of my soul show you the Universe. Perhaps it is celestial, and will teach you how beneficial we may be to each other. I am sure it is a sweet and curious light to me: which had I wanted I would have given all the gold and silver in all worlds to have purchased. But it was the Gift of God and could not be bought with money” (Centuries of Meditations, 3).

### DECEMBER 25 & JANUARY 1: NO FORUM.







Thomas Traherne window in the Audley chapel at Hereford Cathedral in the United Kingdom.

JANUARY 8, CHRISTIAN WIMAN:  
“EVERY RIVEN THING”

The writings of contemporary poet Christian Wiman give voice to the presence of God in ways that are sometimes shattering. Join the Forum for a discussion of his poem “Every Riven Thing,” with its striking meditation on the many ways in which “God goes belonging” to us and to the world around us. Bonus discussion of Gerard Manley Hopkins included! Have a look at Wiman’s poem in advance by visiting [shorturl.at/dmHW0](http://shorturl.at/dmHW0)

JANUARY 15, CHRISTIAN WIMAN:  
MODERN BELIEVER

This session will explore faith as Wiman expresses it in his prose. We’ll look especially at his 2014 book, *My Bright Abyss: Confessions of a Modern Believer*.

JANUARY 29-FEBRUARY 19: RELIGIOUS ART  
THROUGH THE CENTURIES

Parishioner Dr. Liv Deborah Walberg studied the history of visual culture at Princeton University, completing her dissertation in 2004 on popular proselytizing and Marian miracle paintings in early 17th century Venice (after a fifteen-year career as a costume designer for the lyric theater). Her area of specialization is the intersection of politics, religion, and art in Renaissance and Baroque Venice, with a secondary field in Western cultural relations with the Ottoman Empire. Her research examines the anthropology of miraculous images, pilgrimage, and votive gifts in Counter Reformation Italy. She is currently preparing a book on the cult of the Madonna of Loreto in early modern Venice and teaches art history at Bloomsburg University (Commonwealth University of Pennsylvania.)

- January 29: Aniconism or Not? Representing the Deity in Monotheistic Religions.
- February 5: How do you represent the Triune God? The Problematic Trinity in Art.
- February 12: The Power of Images. Icons and Icon Veneration.
- February 19: Breaking the Power of Images. Iconoclasm through the Ages.

---

# A WORD ON STEWARDSHIP

## FLIPPING THE SCRIPT

FROM THE RECTOR

No one is surprised to hear that I listen to NPR in the car. I was surprised, however, to find myself listening carefully to a recent NPR program that featured the music of Toni Jones, who is called an “affirmation musician.” Her music is not the kind that would normally capture my attention, but I had to stop and listen to a song called “Money Worships Me.”

Here are some lines from the song:

*I heard cash humbling itself to me,  
praying for me to use it  
for the glory of Love.*

*Money be stalking me  
... it likes me so much.*

*... Money feels safe around me;  
I don't hoard it;  
I let it be free and flow;  
I let it come and go;  
I stop being so thirsty for it.*

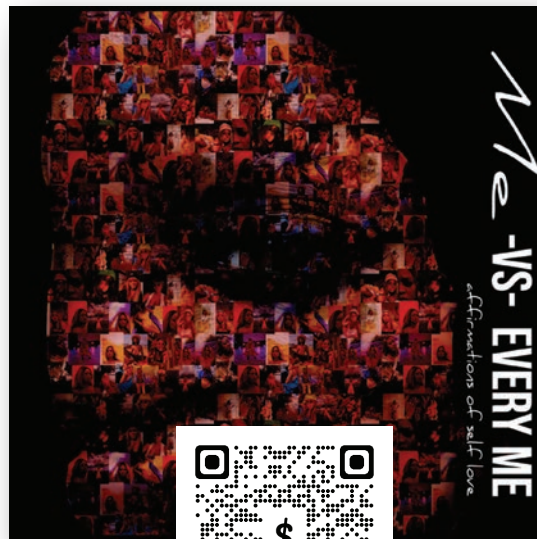
*...I'm feeling abundance  
through gratitude of what is.*

*Money worships me.*

Writing these words makes them sound more forced than when they just slide from Toni Jones's mouth. But I think it takes forcing something to address the ancient temptation to worship money and the things money can get us. There is something entirely honest that I hear in this song about our relationship to money. And yet, I also hear the clear intention to flip the script, and by flipping it, discover some freedom in our relationship to money.

It's this kind of freedom that God wants us to find when we are called to be good stewards. It's a freedom that comes when we don't hoard money, when we let it be free and flow, when we stop being so thirsty for it.

When we flip that script, it is so much easier to feel abundance through gratitude of what is. And when I hear someone singing so freely, honestly, and intentionally about flipping the script on money—“*cash...praying for me to use it for the glory of Love*”—I'd call that affirming of the holiness of the human person, especially any human person who knows that the worship of money and the things it buys will only ever put us in chains, since there is only object worthy of our worship: the true and living God!



Listen to Money Worships Me  
by Toni Jones at [tinyurl.com/424yfv2j](https://tinyurl.com/424yfv2j)

## STRENGTHENING YOUR FRIENDSHIP CIRCLE THROUGH

# NEIGHBOR *Care*

JOHN AND THEODORE SCHMIECHEN

The scriptures provide some powerful messages regarding friendship: “Do not forsake your friend and your father’s friend, and do not go to your brother’s house in the day of your calamity. Better is a neighbor who is near than a brother who is far away.” PROVERBS 27:1

Since Saint Mark’s has multiple Masses, it is often challenging to meet others from your neighborhood. One of our goals is to strengthen the friendship circle within Saint Mark’s by providing social gatherings in our members’ homes. This gives folks an opportunity to meet fellow parishioners. We value and appreciate time with others in our neighborhood who love Saint Mark’s as much as we do. We have been able to develop a real comradeship in South Philadelphia tied to our church. In addition to the fellowship, an advantage is rubbing shoulders in an informal setting with the folks who are volunteering at the church and in the community. They inspire others to do likewise.

During the shutdown of the past two years, we have tried to maintain contact with the 31 households in our cluster. (One member sends out birthday cards with encouraging messages, and we routinely contact members to check on them.) Our members have supported each other in acquiring medical assistance, transporting pets to the vet, home care, home maintenance resources, providing food when sick, and transportation to church.



## PASSAGE OF RESOLUTION R-7

At this year’s Diocesan Convention, an important resolution, proposing language to support LGBTQ+ people in the life of the church, was introduced by Saint Mark’s parishioner Messapotamia Lefae, along with Alexander Ames and Mother Bonnie McCrickard (of St. Timothy’s, Roxborough).

Resolution R-7 commits the diocese “to building cultures of affirmation and inclusion for LGBTQIA2S+ people, and to creating and providing skilled pastoral support for LGBTQIA2S+ people in every parish and across the diocese.” The Resolution also commits the LGBTQIA+ Committee, of which Messy serves as vice chair, to “provide diocesan-level leadership on outreach to LGBTQIA2S+ people, plans programs and events, and . . . liaise with parishes hoping to make meaningful and appropriate engagement with the LGBTQIA2S+ community a priority.”

Several lay people and clergy from across the diocese passionately advocated for its passage. **93.13% of the delegates voted in support of the resolution.**

Messy, who identifies as queer, has been attending Saint Mark’s and serving in its outreach ministries for more than 4 years. Messy found hope, belonging, and purpose at Saint Mark’s after a 15 year long period of avoiding the church. She was able to investigate her faith through adult Confirmation classes with Mother Johnson and was received into the Episcopal Church in 2021.

Messy’s passion for hospitality and service grew while volunteering in Saint Mark’s various outreach ministries, like the Saturday Soup Bowl and delivering food to the Church of the Crucifixion and St. Simon the Cyrenian. She is grateful to have been able to answer God’s call to spread the spirit of welcome and safety that she found at Saint Mark’s and in the Episcopal faith tradition. By helping to shepherd this historic resolution to pass at Diocesan Convention, it has created space for individuals in other parishes in the diocese who might be looking for queer community and affirmation within their faith community.



In September, we hosted a gathering on our 4th floor roof deck overlooking Center City and South Philadelphia. Seventeen members attended. Beer, wine, soft drinks, and a light supper were enjoyed. New and old friends visited until late in the evening.



## UPCOMING CLASSES

For adults seeking baptism, confirmation, or reception into the Episcopal Church.

Have you been attending Saint Mark's for a while and thinking about becoming baptized or confirmed? Maybe you were confirmed in another tradition and are wondering whether you can and should be received into the Episcopal Church? Saint Mark's offers a warm, faith-filled, informative series of classes each year that are designed to prepare you for this next sacramental step in your life of faith. Join with others who are discovering more about life as a Christian in the Episcopal tradition. Our meetings include lots of discussion and opportunities to get to know one another, and you are very welcome to join us even if you are not sure you are ready to be confirmed this year.

**In-person classes will meet in the parish library from 1 to 2 p.m. every Sunday from January 8 through April 16, with a break for Holy Week.** Each week you will also have access to readings and informational videos that help you prepare for class. **Confirmations take place on April 23**, when our bishop visits the parish to celebrate St. Mark's Day.

**Join us for a special information session Sunday, December 11 from 1 to 2 p.m., in the parish library.** This session is also for those who want to be able to ask questions and learn more about the process.

Please feel free to reach out to Mother Johnson in person or by email before that time if you would like to speak with her about your decision or interest.



SAINT MARK'S CHURCH  
PHILADELPHIA

1625 LOCUST STREET  
PHILADELPHIA, PA 19103



## CHRISTMAS SCHEDULE

### Christmas Eve

December 24

4 p.m. A Festival of  
Nine Lessons & Carols

10:30 p.m. Musical Prelude

11 p.m. Solemn High  
Mass of the Incarnation

### Christmas Day

December 25

8 a.m. Low Mass

9 a.m. Family Mass

11 a.m. Choral High  
Mass of the Nativity