

Daily Parish Communication

April 25, 2023

Good Morning!

Vacation Bible School Meeting, Office at 1:00 PM

1. Today's Readings: [Feast of Saint Mark, evangelist | USCCB](#)

2. The RE Corner with Jan Heithaus: St. Mark is known as the writer of one of the 4 gospels. But how much do you know about his life? EWTN provides us with information taken from a collection of sources.

3. Quotes of the Day: Famous quotes from St. Mark

~“Do not become a disciple of one who praises himself in case you learn pride instead of humility”

“For what shall it profit a man, if he gains the whole world and loses his own soul”

St. Mark, Pray for Us!
St. Joseph, Pray for Us!

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ST MARK, EVANGELIST, PATRON SAINT OF VENICE

St Mark was of Jewish extraction. The style of his gospel abounding with Hebrewisms shows that he was by birth a Jew, and that the Hebrew language was more natural to him than the Greek. His acts say he was of Cyrenaica, and of the race of Aaron. It is said he was converted by the apostles after Christ's resurrection. St. Irenaeus calls him the disciple and interpreter of St. Peter, and, according to Origen and St. Jerome, he is the same Mark whom St. Peter calls his son. By his office of interpreter to St. Peter, some understood that St. Mark was the author of the style of his epistles; others, that he was employed as a translator into Greek or Latin of what the apostle had written in his own tongue, as occasion might require it. St. Jerome and some others take him to be the same with that John, surnamed Mark, son to the sister of St. Barnabas; but it is generally believed they were different persons, and that the latter was with St. Paul in the East at the same time that the Evangelist was at Rome or at Alexandria. Mark wrote his gospel at the request of the Romans, who, as they relate, desired to have that committed to writing which St. Peter had taught them by word of mouth. Mark, to whom this request was made, did set himself to recollect what he had by long conversation learned from St. Peter; for it is affirmed by some that he had never seen our Savior in the flesh. St. Peter rejoiced at the affection of the faithful; and having revised the work, approved of it, and authorized it to be read in the religious assemblies of the faithful. Hence it might be that some attributed this gospel to St. Peter himself. Many judge, by comparing the two gospels, that St. Mark abridged that of St. Matthew; for he relates the same things, and often uses the same words; but he adds several particular circumstances and changes the order of the narration, in which he agrees with St. Luke and St. John. He relates two histories not mentioned by St. Matthew, namely, that of the widow giving two mites, and that of Christ's appearing to the two disciples going to Emmaus. Some others, however, think nothing clearly proves that he made use of St. Matthew's gospel. This evangelist is concise in his narrations and writes with a most pleasing simplicity and elegance. St. Chrysostom admires the humility of St. Peter (we may add also of his disciple St. Mark) when he observes that his evangelist makes no mention of the high commendations which Christ gave that apostle on his making that explicit confession of his being the Son of God; neither does he mention his walking on the water; but gives at full length the history of St. Peter's denying his Master, with all

its circumstances. He wrote his gospel in Italy, and in all appearance before the year of Christ 49.

St. Peter sent his disciples from Rome to found other churches. Some moderns say St. Mark founded that of Aquileia. It is certain, at least, that he was sent by St. Peter into Egypt, and was by him appointed Bishop of Alexandria (which, after Rome, was accounted the second city of the world). Pope Gelasius, and others, universally add that he finished his course at Alexandria by a glorious martyrdom. St. Peter left Rome and returned into the East in the ninth year of Claudius and forty-ninth of Christ. About that time St. Mark went first into Egypt, according to the Greeks. The Oriental Chronicle places his arrival at Alexandria only in the seventh year of Nero and sixtieth of Christ. Both accounts agree with his martyrdom, contained in the ancient acts published by the Bollandists, which were made use of by Bede and the Oriental Chronicle, and seem to have been extant in Egypt in the fourth and fifth centuries. By them we are told that St. Mark landed at Cyrene, in Pentapolis bordering on Egypt, and by innumerable miracles brought many over to the faith and demolished several temples of the idols. He likewise carried the gospel into other provinces of Lybia, into Thebais, and other parts of Egypt. This country was more than all others the most superstitious; but the benediction of God, promised to it by the prophets, was plentifully showered down upon it during the ministry of this apostle. He employed twelve years in preaching in these parts before he, by a particular call of God, entered Alexandria, where he soon assembled a very numerous church of which it is thought, that the Jewish converts then made up the greatest part. And it is the opinion of St. Jerome and Eusebius that these were the Therapeutes described by Philo, and the first founders of the ascetic life in Egypt.

The prodigious progress of the faith in Alexandria stirred up the heathens against this Galilean. The apostle therefore left the city, having ordained St. Anianus bishop, in the eighth year of Nero, of Christ the sixty-second, and returned to Pentapolis where he preached two years, and then visited his church of Alexandria, which he found increased in faith and grace as well as in numbers. He encouraged the faithful and again withdrew; the Oriental Chronicle says to Rome. On his return to Alexandria, the heathens called him a magician on account of his miracles and resolved upon his death. God, however, concealed him long from them. At last, on the pagan feast of the idol Serapis, some that were employed to discover the holy man found him offering to God the Mass. Overjoyed to find him in their power, they

seized him, tied his feet with cords and dragged him about the streets, crying out that the ox must be led to Bucoles, a place near the sea, full of rocks and precipices, where probably oxen were fed. This happened on Sunday, the 24th of April, in the year of Christ 68, of Nero the fourteenth, about three years after the death of SS. Peter and Paul. The saint was thus dragged the whole day, staining the stones with his blood and leaving the ground strewn with pieces of his flesh; all the while he ceased not to praise and thank God for his sufferings. At night he was thrown into prison, in which God comforted him by two visions, which Bede has also mentioned in his true Martyrology. The next day the infidels dragged him, as before, till he happily expired on the 25th of April, on which day the churches keep his festival. The Christians gathered up the remains of his mangled body and buried them at Bucoles, where they afterwards usually assembled for prayer. His body was honorably kept there, in a church built on the spot, in 310; and towards the end of the fourth age the holy priest Philoromus made a pilgrimage thither from Galatia to visit this saint's tomb. His body was still honored at Alexandria, under the Mahometans, in the eighth age, in a marble tomb. It is said to have been conveyed by stealth to Venice in 815. Bernard, a French monk, who travelled over the East in 870, writes that the body of St. Mark was not then at Alexandria, because the Venetians had carried it to their isles. It is said to be deposited in the Doge's stately rich chapel of St. Mark in a secret place, that it may not be stolen, under one of the great pillars. This saint is honored by Venice with extraordinary devotion as principal patron.

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