



# St. Mark Roman Catholic Church

2727 W. Tangerine Rd.  
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[www.stmarkov.org](http://www.stmarkov.org)



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## **History**

- In October 1998, the Diocese of Tucson purchased a 17-acre site in Oro Valley, including a 2,800 square foot home, for \$600,000.
- The Parish was officially established on July 1, 1999, and the Inaugural Mass was held July 4, 1999, in the combination Church/House/Rectory.
- After a period of time, a canopy was erected at the back of the house (our current office), and Mass was celebrated outdoors on the patio in good weather and bad.
- By January 2001, with about 200 families, plans were made to erect a temporary church (our current Parish Hall).
- On October 6, 2001, a modular manufactured Church building of 8,500 square feet was opened with the first Mass.
- It cost about \$1,000,000, had a seating capacity of 350, and included a small kitchen and two meeting rooms for Religious Education and Parish groups.
- By late 2006, St. Mark's had grown to over 600 families, and Master Planning for the current and future construction was completed in February 2007.
- Plans included a permanent New Church around a central courtyard with future phases to add a Social Hall and a separate Religious Education and Administration Building.
- Fundraising was started in the spring of 2007, with major Capital Campaigns in 2008, 2011, and 2013. Final construction cost including site preparation, electric and water service, and some work on Tangerine Road amounted to \$9,600,000.
- Groundbreaking and blessing of our New Church site by Bishop Gerald Kicanas was held on January 15, 2012.
- Construction began in July 2012.
- The first Mass was celebrated in the New Church on Christmas Eve 2013. Dedication of the Church and Chapel by Bishop Gerald Kicanas occurred on January 26, 2014.

## **New Church Description**

- The Architect was BCDM, Omaha, Nebraska.
- The General Contractor was Diversified Design and Construction, Tucson, Arizona. Most sub-contractors were also southern Arizona based.
- The church is a Cruciform Design allowing for expansion from current seating capacity of 750 to 1,200 by expanding the transept areas.
- Current Church, Chapel, and ancillary support and storage areas comprise 24,000 square feet of floor space. Future expansion will increase footprint to 29,000 square feet.
- Church height is 30 feet to the roof line and 35 feet to the top of the Bell Tower and Cupola, excluding the crosses.
- The Bell Tower includes an electronic bell.
- There are two Cry Rooms in the Nave and one in the Chapel.
- There are two Reconciliation rooms in the Nave and one in the Chapel.
- A Shroud of Turin Contemplation area is located in the Narthex (explanation pamphlets available in Narthex).
- A Family/Bride preparation room is situated off of the Narthex.
- Energy Efficiency



**Baptismal Font** and stained glass depicting the Baptism of Jesus



**St. Mark Statue - Courtyard**

The Town of Oro Valley requires that a certain percentage of the cost of the building be expended on original art work available for public viewing. We chose to include a bronze statue of St. Mark, located in the central courtyard, to meet this requirement. The Statue was designed by a local Oro Valley artist, Matthew Moutafis (Sagebrush Studios), working in conjunction with St. Mark's Building and Art Committee.



Each Transept has a Rose (round window) at the top with two of the four Evangelists shown beneath it at eye level on either side of the Transept. To the left of the Altar in the Transept, the Rose window shows the Holy Spirit, and the two Evangelists depicted are Matthew and Mark. On the right side, the Rose window shows the Madonna and Child, and the Evangelists depicted are Luke and John.



**The Divine Mercy mosaic**

## **Stained Glass Location and Description**

- As you enter the Narthex of the church, you will see the Baptism of Jesus. Baptism also represents our entry into the Church.
- As you exit the church by the main aisle and look through the large clear window above the Baptismal Font, you will see the stained glass of the Risen Lord above the main exterior entry doors. A fitting reminder of the Mass and Eucharist just celebrated.
- The Stations of the Cross are depicted along the half circle, Clerestory, windows running along the upper section of the Nave and Narthex.

## **Tabernacle and Other Metal Items**

The items described below, except for the Lectionary Stand, Stations of the Cross numerals, and the Corner Stone plaque, share a common theme of the New Jerusalem:

- Tabernacle – a common Tabernacle is shared by the Nave and the Chapel. The design of the Tabernacle door is the same for both sides. A picture and description of the Symbolism of the Tabernacle is found on the next couple of pages.
- Sanctuary Lamps – The sanctuary lamp for both the Nave and the Chapel are the same design.
- Processional Candles and Stands – located on either side of the Altar.
- Processional Cross – located behind the Altar.
- Pascal Candle Stand – located near the Baptismal Font.
- Ambo Candle Stands – located on either side of the Ambo.
- Holy Oils Repository – located near the Baptismal Font.
- Unity Candle Stand – located in the working sacristy and utilized during weddings.
- Dedication Candle Holders – two located in each Transept area.
- Holy Water Fonts – located near each of the Transept doors.
- Lectionary Stand – located behind the Altar.
- The Station of the Cross Numerals – found above each Station of the Cross.
- Corner Stone Plaque – found on the Corner Stone to the left of the main doors.

## **Artwork and Functional Liturgical Pieces**

In addition to our Stained Glass, Tabernacle, and other metalwork items, there are numerous original functional pieces and artwork within the New Church.

Sage Brush Studios (Matthew Moutafis) – designed and either manufactured or oversaw the manufacture of the following:

- Altar and Millwork behind the Altar
- Crucifix behind the Altar
- Ambo and Lectern
- Presider, Deacon, and Altar Server Chairs
- Credence Table
- Transept Millwork
- Transept Kneelers
- Votive Candle Stands
- Shroud of Turin Devotional Area Gates

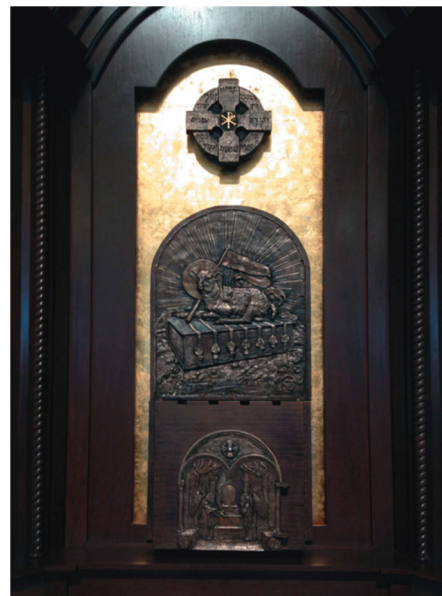


## Description of Tabernacle Design and Symbolism

"Behold the tabernacle of God is with Mankind, and He will dwell among them!" (Revelation 21:3)

In the typical Catholic parish, Holy Communion is kept in a locked safe called a "tabernacle." We call it a "tabernacle" from the Latin word *tabernaculum* meaning a tent. The tent form is an ancient and primitive dwelling, a place of hospitality and welcome, and has a sense of primitive sacredness. From this same root, *taberna*, we also get the word "tavern," which is a place for meeting and socializing.

The tabernacle design at St. Mark Catholic Church refers to all of these significant symbolic themes we find in the Bible. The tabernacle box is a cube (it is the same tabernacle accessed from the daily Mass chapel, with doors on both sides). The perfect cube is found twice in the Bible, in the "Holy of Holies" in the Temple of Solomon (1 King's 6:20), and the shape of the Heavenly Jerusalem (Revelation 21:16). The shape, especially the arch and doors, refer to the "Golden Gate" in the east wall of the City of Jerusalem. Jewish tradition holds that the Glory of the Lord passed through this gate, and that the Messiah will return through it in fulfillment of Ezekiel 44:1-3. In our Christian tradition, the Golden Gate is associated with the betrothal of Saints Anne and Joachim. It was through this gate that the Lord made his triumphant entry into Jerusalem on Palm Sunday.



**Tabernacle**

Within the gates, we look inside to a bas-relief scene of the Holy of Holies in the Temple of Solomon with two ministering angels with prayer and incense rising before the Ark of the Covenant. In the far distance, through an arch, we see the rising sun as an anticipation of Christ as the new dawn and the light of the world. Above the arch is a pearl – the pearl of great price – set into a cross. At the column bases are monograms of Christ: "ICXC" and "NIKA" for "Jesus Christ, Victor," as Jesus is the cornerstone of the Church.

Thus, the tabernacle speaks to the many layers of Catholic understanding of the Eucharist. It is a fulfillment of the whole Old Testament of Moses and Aaron in the Desert Tabernacle, the Temple sacrifice, and the Holy City. Above the tabernacle is another large bas-relief depicting the Lamb of God seated on the Book of Life with the Seven Seals, which is a mystical representation of the Heavenly Jerusalem found in Revelation.

At the top of the composition, is a large bronze cross, with the inscriptions of the Twelve Tribes of Israel around the perimeter, and in the center disk is the ancient Greek emblem Chi-Rho (the first two letters of Christ in Greek), and the Alpha-Omega also referring to Jesus who is "the beginning and the end" (Revelation 1:8).

In a very compact and symbolic manner, the tabernacle at St Mark's speaks to us of the core of the Catholic faith: God wishes to dwell with us, and throughout salvation history, God shows himself to us in the Desert Tabernacle, in the Temple of Solomon, in the City of Jerusalem, in the Heavenly Jerusalem, and most of all in the Holy Eucharist where Christ's Body dwells in the church.

Tabernacle designed by Steven J. Schloeder, PhD AIA, in collaboration with the sculptor Brian Donahue.

## Chapel and Chapel Art

The Chapel is located directly behind the Nave Altar platform and shares the Tabernacle with the Nave.

The Chapel furniture was moved from our previous temporary church. This includes: Altar, Ambo, Presider Chair, Candles, Pew Chairs, Statue of Mary, Offertory Table, Stations of the Cross, and other small pieces.

The small statue of the Pieta in front of Reconciliation Room was also in our previous church.

The main exterior entry doors to the Chapel were originally located in St. Augustine Cathedral in downtown Tucson. The doors were rebuilt before being installed in the Chapel. They are a wonderful link between St. Mark's Parish and the Diocese of Tucson.

The stained glass windows above and on the two sides of the main Chapel doors reflect a theme of adoration through the depiction of Angels.



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