

# The St. Mark Lion

A hundred years later (700 or so) King Ina gives a charter and builds what was then considered a great church, to the east of the old one.

By this time we are well into the Saxon period, and you must note that there has been no word of devastation of the place by heathen Saxons. They were

Christianised before they took over this part of the country. Thus Glastonbury passed intact from British to English hands. It is the only foundation which did so.

## Glastonbury

by M. R. JAMES, PROVOST OF ETON, PUBLISHED BY:

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THERE is no religious foundation in England whose history carries us so far back as that of Glastonbury. Its origins really are lost in the mists of antiquity. True, in later times people became very precise about them, but when we come to test their assertions these melt away under the touch. It is impossible here to write down all the mythical history that gathered about the place. I will try to set down what is not seriously disputed, and then notice some of the more famous of the legends.

Long before the Saxons (the English) came to this country—far back in the days of British princelings—some Christian missionaries built a little church of wattles in the district called Avalon. Whether that was in the second or third century or later, there is no way of telling. Not unnaturally the date was eventually put back to the first century.

The church was old in the time of St. Paulinus, Archbishop of York—that is, in the early years of the seventh century—and he cased it over with wood and lead.

From the first year of the same century (601) purports to come a giant made by a King of Danuionia \* (the same word as Devon) of the land called Ynyswitrin to the “old church,” and an abbot, Worgret, is the head of the community.

\*William of Malmesbury, who saw the charter, says the king's name was legible, but I have seen it (in Mr. Bligh Bond's book) given as Gwrgan.



The Abbot's kitchen at  
Glastonbury Abbey

That the history of the earlier centuries should be filled in a little was natural. St. Patrick and St. Benignus, his disciple, are credited with having sojourned here in the fifth century; nay, the bodies of both were said to lie here. St. Bridget came, and lived at Beokery, Little Ireland, another islet in the marsh. And in the sixth century St. David (d. 546) came and built an addition to the Old Church at the easter end. The dimensions of the addition were very precisely set down by the chroniclers of the Abbey. Gildas, the historian too, died and was buried here in 512. Of these statements (and there are more like them) the most credible is that about St. David. But all of them represent a truth, that Glastonbury was so sacred a resort in those centuries that the great lights of the Celtic Church would be likely visitors to it.

If traditions of this class are not fairly to be called fabulous, some, which crystallised later, are of that description.

First, we hear that twelve disciples of the Apostles (the Apostle Philip is named) were sent from Gaul to Britain in A.D. 63. They came to Avalon, and King Arviragus and his successors granted them lands which came to be known as the Twelve Hides of Glastonbury. It was they who, at the bidding of the Archangel Gabriel, built the Old Church. The twelve died in course of time, and the place remained desolate until, in A.D. 166, King Lucius (first Christian King of Britain), by his missionaries

Phagan and Deruvian, established other twelve, whose succession was not interrupted until St. Patrick, visiting the place in 433, set up a regular monastic life there.

All this while there has been no mention of Joseph of Arimathea. It seems to be the case that his name was first introduced into the Story in the thirteenth century by a deliberate borrowing from French romances. Certain it is that William of Malmesbury in the twelfth century knows nothing of him, though the story was interpolated into the text of his book about the Antiquity of Glastonbury.

Nor was it a true Glastonbury legend that he brought with him the Holy Grail. In the romances he is connected with that mystic vessel, but no Glastonbury author ever pretended that the Grail was in the keeping of the Abbey. What Joseph was supposed to have brought was a pair of cruets, containing a relic of the Holy Blood and of the sweat of our Lord. These cruets he carries in the picture of him in the fifteenth-century glass in the east window of Langport Church, and there is frequent mention of them in the late days of the Abbey.

Wearyall Hill, The Glastonbury Thorn, and Chalice Well are all somewhat late additions to the Glastonbury mythology.

Chalice Well, in particular, appears to be a modern sophistication of the name Chalke or Calke Well.

The first allusion to the legend of the Thorn that I have been able to find is a pictorial one, on the seal of the Abbey, where, on one side, the Virgin, standing between St. Katherine and St. Margaret, holds on her right arm the Child and in her left hand a flowering bush. This seal is assigned by Mr. Pedrick to the thirteenth century, but to me the architecture suggests the fourteenth.

All this may seem iconoclastic; but Glastonbury is really so ancient and so venerable a site that it can afford to have these ivy-like accretions to its history pulled away. It is, without doubt, the oldest Christian sanctuary in England.

I have brought its story down to King Ina's days. I cannot dwell long upon any stage of the subsequent developments.

The next great figure in the history is that of Dunstan, who was Abbot here (in 945), repaired the ravages of the Danish invasion-period (about 870), and established a stricter mode of life.

The English reform, begun by Dunstan at Glastonbury, in after years was reinforced by men who had seen something of the parallel and somewhat earlier reform-movement in France. Oswald of Worcester spent some years in the Abbey of Fleury on the Loire ; and Ethelwold, though he never went abroad, sent his pupil, Osgar, to Fleury, and also got trained chanters from Corbie to teach his monks at Abingdon.

But the beginnings of the movement were independent of JPrance and were due, so far as we c-an see, to Dunstan.

Whatever the later chronicles of this or other Abbeys may say, it is clear that before the days of Dunstan monasteries were often very badly managed. How far the Benedictine Rule was observed it is hard to make out. It has even been said that before 960 or so, when Ethelwold began his reforms, there was no true Benedictinism in England. Certainly the monks' life very much needed an organising hand. There was no well-known standard to which they could conform themselves. The scattered monastic establishments were very

much at the mercy of the princes and lords in whose domains they lived. King Alfred, indeed, founded two regular houses before 900, for nuns at Shaftesbury, for monks at Athelney ; "but the time for the revival of English monasticism was not yet." In very many cases we read that monks were replaced by "secular canons," even by married men. But be it always remembered that, in the second half of the tenth century, strict monasticism was introduced-and the three great names in the movement of reform are those of Dunstan, Ethelwold, and Oswald of Worcester.

It is Dunstan who is figured in the central place on one side of the Abbey seal in the fourteenth century (between SS. Patrick and Benignus) and beneath him is a representation of that encounter of his with the devil, which nowadays is the first thing that springs to the

When you visit the ruins of a monastery you should do so with the consciousness that it was a place of religion, and a place which to a great many good men and women was the centre of everything that they loved in this world and the next. I do not plead for a specially sanctimonious bearing on your part, but at least you will not strike matches on the remains of the high altar-or on any other part of the building-nor write your names thereon, nor leave paper about.

Your mental picture of the monk should not be that of the fat man holding his stomach and bursting with laughter at a good story, or brandishing his goblet in the conventional attitude of the stage carouser. Nor need you fly to the other extreme and figure them all as pallid ascetics passing their lives on their knees. There were monks of both sorts, no doubt : but the bulk of them were steady prosaic men, perhaps more like Fellows of Colleges in the eighteenth century than anything else. Whatever the venal commissioners of Henry VIII may have said, the monasteries were not hotbeds of crime and luxury. Many were somnolent, many were insolvent, few were evil. You need not trouble yourselves to say when you see the refectory or the cellar, "Ha, ha ! those old monks knew what was what!" Nor need you be shocked when you are shown the opening of a subterranean passage and told that it leads to a nunnery five miles off. You may rest assured that it is really the main drain of the establishment. Finally, if you are stricken sentimental and feel that you must express your feelings in verse, here is a model for you:

There is a calm, a holy feeling,  
Vulgar minds can never know, O'er the bosom  
softly stealing;  
Chastened grief, delicious woe. Oh ! how sweet at  
eve regaining  
Yon lone tower's sequestered shade, Sadly mute  
and uncomplaining ----

memory when his name is mentioned. The tongs with which he pinched the devil's nose were shown at the Abbey in the fifteenth century.

After the Conquest two Norman abbots, Turstin and Herlwin, are both named as builders of new churches, Herlwin (1101-1120) having done away with Turstin's church and built another larger one.

It must be kept in mind that all through these years the Old Church still stood, at the west end of the successive Abbey Churches.

More building was done, over which we need not delay, during the twelfth century. None of it is left, for, on May 29, 1184, a great fire consumed the whole place, including, alas, the Old Church.

The first thing done after this catastrophe was to rebuild the Old Church in stone. It was consecrated in 1186-7.

This rebuilt chapel is the completest piece of the Abbey that remains. It will be briefly described later, but I am intent on making it clear here that it is the Lady Chapel of the Abbey, though it stands at the west end of the church, and we are accustomed to Lady Chapels at the east end. Here, it is so placed because it occupies the site of the ancient Chapel of the Virgin. At

Durham there is also a western Lady Chapel, but the reason for it there is different.

The great Abbey Church, dedicated to SS. Peter and Paul, was begun about the same time, and considerable progress made. But there were constant troubles and interruptions. The choir and transepts were complete in the third quarter of the thirteenth century, and the Lady Chapel was lengthened eastward by a Galilee porch joining it to the west front of the church, and finally an uninterrupted passage was made through.

All through the fourteenth century the abbots were active in building. The nave finished and vaulted, the central tower built, and perhaps the two towers which seem to have flanked the west end, and the large north porch.

Abbot Walter de Monington (1342-74) lengthened the choir by four bays and remodelled the whole interior of it in a way comparable to what we see in the choir of Gloucester, Cathedral. Mr. Bligh Bond's excellent *Architectural Guide to the Abbey* gives full details of the reconstruction which he has most ingeniously worked out.

Monington's successor, Chinnock, rebuilt the cloister, and either he or the next Abbot, Frome (1420-53), built the abbot's kitchen.

The last Abbot but one, Richard Bere (1493-1524), made important additions. He vaulted the central tower, and to support the extra weight put in St. Andrew's Cross arches (such as we see at Wells) into the two transept arches. He also built a large chapel to Kin Edgar at (regarded as a Saint at Glastonbury) at the east end of the church. The foundations of it were discovered by Mr. Bligh Bond in 1908. Further, after a pilgrimage to Italy, Abbot Bere built a chapel to Our Lady of Loretto on the

north side, west of the transept. The sketch plan, made before the foundations of these buildings were uncovered, does not show them.

The Edgar Chapel was finished by the last Abbot, Richard Whiting.

His story is too sad to dwell upon. An old man of saintly life, a beneficent power in his countryside, he, rightly refusing to surrender his Abbey to the King, was executed on a trumped-up charge of embezzlement and treason on Glastonbury Tor, November 15, 1539.

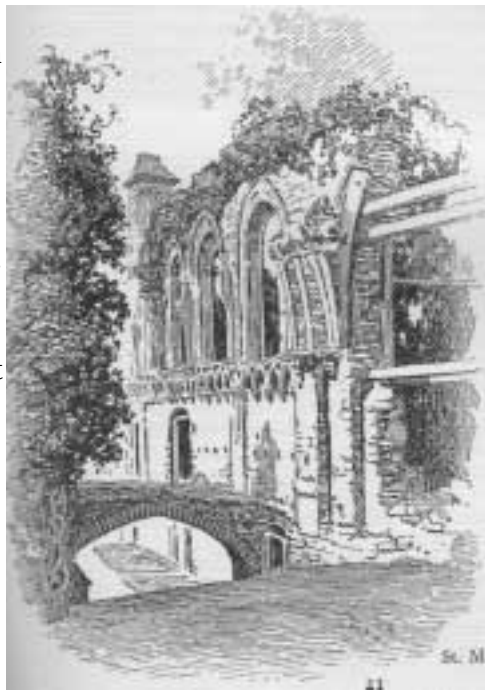
At the Dissolution, the annual value of the Abbey was estimated at £3500 odd. It was granted by Edward VI to the odious Edward Seymour, Duke of Somerset. There were thoughts of restoring it in

some form in Queen Mary's reign, but they came to nothing. There was no one found to plead for the preservation in any form of the place, and yet it had a stronger claim on the sentiment and reverence of the country than almost any other of our religious foundations.

It became the quarry of all the country round. When interest had begun to awaken in the minds of antiquaries like Hearne and Stukeley it was impossible to do anything. A Presbyterian owned the site and took a pleasure in defacing the buildings, and at the end of the eighteenth century and beginning of the nineteenth another Presbyterian, John Down, was owner, and did all the mischief he conveniently could.

Those who followed him were differently minded, and deserve our gratitude for care lavished on the remains. Finally, in 1907, the site was purchased for the Church of England and placed under trustees.

The church was an enormous building. The total length, including the Lady Chapel on the west and the Edgar Chapel on the east, was some 500 feet. It consisted (going from west to east) of the Lady Chapel, the Galilee (joined to the west front), a nave of nine bays, with aisles, transepts with two chapels in each (the north transept extending somewhat farther westward than the south), choir of eight bays, with aisles, and Edgar



Chapel. There was a central tower and probably two western ones, and a large north porch. Some smaller chapels were attached to the main structure.

Of these there remain : the shell of the Lady Chapel and Gallilee, three bays of the south aisle wall of the nave ; the eastern piers of the crossing; a bit of the north transept; a large portion of the south wall of the choir aisle; fragments of the east wall; besides foundations exposed by excavations.

The Lady Chapel (often called St. Joseph's Chapel) is, as I have said, the completest piece of the remains. We have the shell of it, a beautiful late twelfth century building of four bays, with angle turrets.

The eastern bays attached to it in Early English style form the Galilee, which joined it to the main church. The crypt was not constructed till early in the sixteenth century; old materials were then used, which tends to confuse one at first sight. The well, which is quite outside the foundation wall of the chapel, is not mentioned in any medieval record.

There is much beautiful detail in the building, though the Purbeck marble shafts, which must have been a most effective feature in the decoration, have all been made away with. But the sculptures on the two doorways, north and south, deserve a special, if brief, description, for, like those at Malmesbury, they tell a story.

**NORTH DOOR.** Inner Cone (reading from left) : The Annunciation, the Visitation, the Nativity, the Angel (in the centre) and Shepherds ; the Magi come to Herod. Second zone : Grotesques. Also, a woman milking a cow. The same subject occurs over one of the doors of the tower on Glastonbury Tor. Third zone : In ovals. Four are occupied by the Adoration of the Magi, three by the picture of their departing. In three more we see them in bed, each being warned by an Angel. Then the Massacre of the Innocents (a soldier, Herod, a soldier, a soldier with a child, two mothers). Joseph in bed warned by an Angel. The Ass (broken) and Joseph---remains of the Flight into Egypt.

**SOUTH DOOR.** Only the Creation of Eve and the Fall have been carved; the rest was never done. It was evidently the intention to make this an Old Testament, or at least a Genesis, series.

The relics of the church are dreadfully meagre. A more or less perfect chapel in the north transept is conjectured to be that of St. Thomas of Canterbury. Had

not Leland told us about the St. Andrew's Cross arches in the transept arch, it seems unlikely that their existence would have been guessed. On the other hand, very slight traces of Abbot Monington's reconstruction of the choir do remain; but only so alert an eye as that of Professor Willis or of Mr. Bligh Bond could make much of them.

As for the monastic buildings, they may be said to be non-existent. The outside of the south aisle of the nave tells us most of what can be learned about the cloisters, for to this wall they were attached. They were rebuilt (we saw) by Abbot Chinnock (1374-420) and were vaulted. They were about 140 feet (a little less or more) each way. Excavation has laid bare the foundations of the chapter house and frater ; what we see of the latter (on the south side of the cloister) is the remains of the undercroft.

The only really intact building is the very pretty abbot's kitchen ; whether it was the work of Chinnock or his successor Frome is not decided. It should by all means be entered, and the fine effigy of an Abbot, and the many fragments of tiles and carving which are stored there, be inspected.

Many pages would be needed to give an idea of the ancient splendour of the Abbey in the days of its greatest prosperity; only one or two points can be touched on here. One of the boasts of Glastonbury was that it preserved the bones of King Arthur and Guinevere. This was no part of the primitive story. The tale which has spread farthest is that in 1171 Henry

II, staying at St. David's, heard from a Welsh bard the tale of Arthur's death, and burial at Avalon, and was instant with the Abbot that search should be made for the relics. But it was not till 1191, in Richard I's time, under Abbot Henry de Soliaco, that the spot indicated by the bard was searched, and the bodies discovered at a depth of sixteen feet. A leaden cross inscribed (according to the fullest form reported), "Here lies buried the renowned King Arthur in the Isle of Avalon with Guinevere his second wife," served to identify the relics, which lay in the trunk of a hollowed oak; Queen Guinevere's flaxen hair was there to be seen, but fell into dust when touched. The bones of Arthur were of gigantic size.

Once found, they were given a foremost place among the sacred treasures of Glastonbury; on the occasion of the visit of Edward I in 1278 they were translated to a prominent place before the high altar, and there---apparently in a tomb of black marble---they



GLASTONBURY ABBEY: ST. MARY CHAPEL, THE NORTH DOOR.

remained until the Dissolution. It seems strange that no interest whatever was shown in their preservation at that time.

That bones were indeed found in 1191 we can hardly doubt, but it was not an ancient belief that Arthur was buried in any tomb.

"A grave there is for Mark, a grave for Gwythur, a grave for Gwgawn of the Ruddy Sword; not wise the thought—a grave for Arthur," says a Welsh poet as old at least as the twelfth century, and we cannot help noting that the date of the discovery (1191) falls at a time when the monks were in a great strait for funds for the rebuilding of their church, and that so important an addition to the prestige of the place as would be conferred by Arthur's relics would have been most opportune. The identification of the bodies depended, so far as we can see, on the leaden plate.

It has been suggested that the discovery was engineered from headquarters in order to put an end to the belief in a future return of Arthur, and to British national aspirations which were prejudicial to the reigning dynasty. If that was the hope, it failed. "The Britons believe yet" (a generation later) "that Arthur is alive and dwelleth in Avalon with the fairest of all elves, and ever yet the Britons look for Arthur's coming."

Among the strange old things at Glastonbury which I most regret, unlike what any other Abbey in England could show, were certain structures which William of Malmesbury calls "pyramids" of stone, in the cemetery, carved with figures and inscriptions which even in his time were difficult to make anything of. They went back to the period of Celtic influence, and I cannot but suppose that they were something in the nature of the "high crosses" of Ireland, or the sculptured stones of Scotland, whose figures and lettering have taxed the ingenuities of the best modern antiquaries to decipher. No fragment has ever turned up which can be supposed to have belonged to one of these; the hope still remains that, built up in some house or wall, something may yet survive.

Had Henry VIII retained in 1539 any of the interest in literature which, as a young man, he seems to have possessed, he would have given orders that the whole

library of Glastonbury should be transferred to one of his palaces. We have a catalogue of that library, made in the thirteenth century, and it shows that the Abbey then owned a number of books so antiquated in script that the monks of the day could not read them. We have also

a panegyric of Leland the subject. He visited the place in Abbot Whiting's days, and was over-come by the sight of the venerable treasures which were shown him. Very few Glastonbury books are to be found now; but among the survivors is a wonderful old volume in the Bodleian Library at Oxford, containing, not only a picture of St. Dunstan at the feet of Christ, said to have been drawn by the Saint himself, but also a collection of extracts from the Bible in Latin and Greek, written in Wales a century before Dunstan's time, "the patriarch of all Welsh books known," which is one of the very few monuments we have of the learning of the ancient British church. This book, written partly by Celts, partly by English, marks out Glastonbury once more as the meeting-place of British and English influences and traditions.

Besides the Abbey ruins, which are the centre of interest, Glastonbury has other medieval things to show. The Abbey barn, a beautiful cruciform structure with the emblems of the Evangelists on its four gables; a gate house; the George Inn, one of the few medieval stone-built inns we have; the two churches of St. John Baptist and St. Benedict (properly St. Benignus), with their admirable towers; the Tor with its tower; none of these should be neglected.

But though Glastonbury rightly claims more space in our pages than any other of the Abbeys we are to notice, I feel that that space must be allotted to the central object of interest, and not to subsidiary ones.

I have advisedly refrained from saying anything of the remarkable "revelations," as they may be called, which have in recent years been laid before the public by Mr. Bligh Bond in his books, *The Gate of Remembrance*, *The Company of Avalon*, etc. The thesis of them is that communications can be and are received by means of automatic writing, from men who in ancient times were connected with Glastonbury, and it is by means of these that he believes himself to have been led to the discovery of the Edgar Chapel, and of that of Loretto. Here is obviously a highly controversial field, into which I do not feel myself called upon to enter. §



## A Modern Way to Make an Ancient Voyage

A Book Review by Susan Eklund

*The Brendan Voyage: Sailing to America in a Leather Boat to Prove the Legend of the Irish Sailor Saints*, by Tim Severin

**B**RENDAN slept after this, and heard the voice of an angel from heaven saying, "Arise, Brendan, for what you have requested from God, you shall receive; you will visit the Land of Promise at last." Brendan arose, and his heart rejoiced at the answer of the angel. He went by himself to a solitary place. Scanning the ocean on every side, he saw a wondrous and fair island with angels hovering about it. Brendan remained in that place some time and slept once again. Again the angel of God came to converse with him, and said, "From now on, I will be with you, and I will show you one day the fair island which you have seen, and which you hope to visit...: Brendan wept tears of joy at the angel's words and gave thanks to God. Then Brendan set forth with fourteen companions, travelling westward."

Wisdom of the Celtic Saints, by Edward C. Sellner

The subtitle of *The Brendan Voyage* is *Sailing to America in a Leather Boat to Prove the Legend of the Irish Sailor Saints*. Legends have a way of coming back over and over again. In *The Brendan Voyage* explorer Tim Severin takes us along on his voyage to find the way of St. Brendan to the North American continent. As part of his inheritance from Thor Hyerdhal, Severin takes the ancient treatise, the *Navagatio of St. Brendan*, and finds a modern way to make this ancient voyage. We can also follow Severin's own pilgrimage, almost sensing his growing faith in St. Brendan. Severin learns to respect St Brendan, his seamanship, his legend, and, I think, even his faith.

Severin researched and built boats which were equal in nearly every way to those of the famous wandering Irish saint. It appears at every turn that Severin was meant to make this journey. He located specific harness-makers who were able to construct the skin on the boats called currachs; he found timber aged in a way identical to the technique used in Brendans' time and he found his crew from the stalwart sailors in the Outer Hebrides and the Faroes. His journey seems blest at every turn.

Although blest, the voyage of the *Brendan*, as Severin names the final curragh, has many ups and downs. After testing water tightness of the curragh, they are besieged by different problems. On one occasion, the crew is stranded at Reykjavik in Iceland, for a season because of the changing currents. Another time they are nearly trapped in an ice floe. They experience some of the same phenomena that St. Brendan documents in the *Navagatio*. Of particular interest to the Celtophiles among us is the portion of the book dedicated to the

crew's experience with the pilot whales, between Iceland and Greenland. In the stories of the Celtic saints, we often find the common occurrence of some kind of symbiotic relationship with other members of God's creation, most commonly the animal kingdom. These include St Brigid and her white deer, St Mungo and the fish, and, in another story, a bird, St Cuthbert and the birds, St Werberga and the geese and so on. These are a just a few examples of the saints commanding God's creatures, thus exemplifying their return to the of the original state of Adam's innocence.

Severin's crew had the use of a few gadgets that St Brendan did not. They have a radio and a bilge pump. But their attire is not so very different than what the North Atlantic sailors have worn for centuries. We do not know from the *Navagatio* whether St Brendan's crew set out in the traditional robes and sandals or in conventional nautical attire. If they were not properly equipped, then their control over the flesh was immense. Severin and his band experience incredibly severe cold; and as any sailor knows, the threat of hypothermia from the cold and the wet can be deadly in a short period of time.

The appendix of this little book offers a synopsis of the *Navigatio*; a comparison and criticism of the experience of the *Brendan*; and a description of the design, materials and schematic information for the *Brendan*. Any history or boat buff will enjoy even the appendix. Apart from telling the reader a lot about St. Brendan and his fantastic voyage, Severin also tells a great story, one that the ancient bards would have applauded. He confirms for us that the stories of the saints just might well be true.

*"Oh soldiers of Christ, be strong in true faith and in spiritual weapons because we are in the confines of hell. Be vigilant and be brave. God is glorious in his saints." (St Brendan from The Voyage of St. Brendan)*

*The Brendan Voyage*, by Tim Severin. Modern Library EXPLORATION Series, 2000

Thanks to the Church Women Officers: Co Presidents Kit Brown, Susan Mahan; Treasurer Jane Long; and Vice President Pam Slettum for all their service this year on behalf of the Parish and several outreach ministries.





# March 2001

**Tue      Wed      Thu      Fri      Sat**

				1 7:30 AM Morning Prayer <b>7:45 AM Mass</b> Lenten Feria St. David of Wales	2 7:30 AM Morning Prayer <b>7:45 AM Mass</b> 6:30 PM Lenten Supper <b>7:30 PM Stations of the Cross+</b> Lenten Feria St. Chad	3 7:30 AM Morning Prayer <b>7:45 AM Mass</b> 4:00 PM Confessions 5:00 PM Evensong Lenten Feria St. Owen, Steward of Royal St. Etheldreda
4 7:30 AM Morning Prayer <b>8:00 AM Mass</b> 9:10 AM Church School <b>10:00 AM Mass</b> 4:00 PM Evensong <b>6:00 PM Sunday of Orthodoxy, Assumption Cathedral</b> Lent I	5 Lenten Feria	6 <b>7:00 PM Mass</b> <b>7:30 PM Scholars: The Apocalypse</b> Lenten Feria Ss. Perpetua & Felicitas, Martyrs	7 7:30 AM Morning Prayer 7:45 AM Mass Ember Wednesday Lenten Feria	8 7:30 AM Morning Prayer <b>7:45 AM Mass</b> Lenten Feria	9 7:30 AM Morning Prayer <b>7:45 AM Mass</b> 6:30 PM Lenten Supper <b>7:30 PM Stations of the Cross+</b> Ember Friday Lenten Feria	10 7:30 AM Morning Prayer <b>7:45 AM Mass</b> 4:00 PM Confessions 5:00 PM Evensong Ember Saturday Lenten Feria
11 7:30 AM Morning Prayer <b>8:00 AM Mass</b> 9:10 AM Church School <b>10:00 AM Mass</b> 11:30 AM Luncheon (bring a side dish) Fund Raiser for Madre Ines! 6:00 PM Pan Orthodox Vespers here!	12 St. Gregory the Great, Patriarch of the West, Confessor, and Doctor	13 <b>7:00 PM Mass</b> <b>7:30 PM Scholars: The Apocalypse</b> Lenten Feria	14 7:30 AM Morning Prayer 7:45 AM Mass Lenten Feria	15 7:30 AM Morning Prayer <b>7:45 AM Mass</b> Lenten Feria	16 7:30 AM Morning Prayer <b>7:45 AM Mass</b> 6:30 PM Lenten Supper <b>7:30 PM Stations of the Cross+</b> Lenten Feria	17 7:30 AM Morning Prayer <b>7:45 AM Mass</b> 4:00 PM Confessions 5:00 PM Evensong Lenten Feria St. Patrick, Bishop & Confessor
18 7:30 AM Morning Prayer <b>8:00 AM Mass</b> 9:10 AM Church School <b>10:00 AM Mass</b> 4:00 PM Evensong 6:00 PM Vespers at St. Luke's, Lafayette Lent III St. Cyril of Jerusalem	19 Lenten Feria St. Joseph	20 <b>7:00 PM Mass</b> <b>7:30 PM Scholars: The Apocalypse</b> Lenten Feria St. Cuthbert of Lindisfarne	21 7:30 AM Morning Prayer 7:45 AM Mass Lenten Feria Repose of St. Benedict, Abbot	22 7:30 AM Morning Prayer <b>7:45 AM Mass</b> Lenten Feria	23 7:30 AM Morning Prayer <b>7:45 AM Mass</b> 6:30 PM Lenten Supper <b>7:30 PM Stations of the Cross+</b> Lenten Feria	24 7:30 AM Morning Prayer <b>7:45 AM Mass</b> 4:00 PM Confessions 5:00 PM Evensong Lenten Feria St. Gabriel, Archangel
25 7:30 AM Morning Prayer <b>8:00 AM Mass</b> 9:10 AM Church School <b>10:00 AM Mass</b> 4:00 PM Evensong 6:00 PM Vespers at St. Catherine's Lent IV (Laetare) Rose Sunday	26 <b>7:00 PM Mass</b> Annunciation of the Blessed Virgin Mary (trans. from 3/25)	27 <b>7:00 PM Mass</b> <b>7:30 PM Scholars: The Apocalypse</b> Lenten Feria St. John Damascene	28 7:30 AM Morning Prayer 7:45 AM Mass Lenten Feria	29 7:30 AM Morning Prayer <b>7:45 AM Mass</b> Lenten Feria	30 7:30 AM Morning Prayer <b>7:45 AM Mass</b> 6:30 PM Lenten Supper <b>7:30 PM Stations of the Cross+</b> Lenten Feria	31 7:30 AM Morning Prayer <b>7:45 AM Mass</b> 4:00 PM Confessions 5:00 PM Evensong Lenten Feria

## THE ANNUNCIATION OF OUR LADY: The Feast of Christ's Incarnation

Contrary to popular belief, the liturgical commemoration of the Incarnation of our Lord Jesus Christ, his taking flesh from the Blessed Virgin Mary by the power of the Holy Ghost, is not the Feast of his Nativity (Christmas) - but rather the Feast of the Annunciation of the Blessed Virgin Mary. The Annunciation is thus one of the most important feasts of the Christian kalendar.

It is the Church's commemoration of the Day when the Archangel Gabriel was sent to the Mother of our Lord to present her with the fulness of the plan of man's salvation - a plan in which she was to be the Bearer of God Himself. The Feast of the Annunciation reminds us that one cannot understand the Redeemer of the world unless the Mother of the Redeemer is understood also. Mary, far from being a super-human figure, is presented here precisely the representative and symbol of humanity - because it is through her meek and lowly acceptance of her role in the divine plan that humanity said "Yes" to God, and in her womb that the Creator and Saviour of the world took on our humanity.

The immense importance of the Annunciation as the Feast of the Incarnation is vividly illustrated by the fact that in England, from the time of her evangelization right up to her common acceptance of the reformed Gregorian calculation of the year in 1751, the Annunciation, March 25th, was in fact New Year's Day! The same can be said of the cities of Florence and Pisa up to 1749 (The Oxford Companion to the Year, p. 133). Pope St. Leo the Great preached on this day: "He who is before the ages, began to be in time." If we date the history of the world after Christ according to the scheme Anno Domini (AD, the year of our Lord), it makes perfect sense to begin individual years on the day that our Lord entered time and took on our humanity.

In the year 2001, because the Fourth Sunday in Lent falls on the 25th and takes precedence over any other feast whatsoever, the Annunciation is transferred from its usual celebration on the 25th to the day after, Monday the 26th.

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His Grace, Bishop Basil, during his visitation to St. Luke's, Lafayette last month. Many of our parishioners attended the Great Vespers and reception following. Thanks to Fr. David Mustian for inviting us.

### THE LION

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## FOR THE BENEFIT OF THE FAITHFUL

Who read their daily Offices of Morning and Evening Prayer, we produce these pages in place of 2001 ORDO from the Vicariate General. The new ORDOs have actually arrived, and can be purchased from the Bookstore for \$8.00 each.



**Thursday, Mar. 1** *Fasting*  
**Thursday after Ash Wednesday**  
**St. David of Wales, BC**  
Matins: Gen. 45:16-end / I Cor. 1:1-19  
Evensong: II Chron. 33 / St. Luke 4:1-13

**Friday, Mar. 2** *Fasting/Abstinence*  
**Friday after Ash Wednesday**  
**St. Chad of Lichfield, BC**  
Matins: Gen. 46:1-17, 26-end / I Cor. 1:20-2:11  
Evensong: II Kgs. 22:1-23:3 / St. Luke 4:14-34

**Saturday, Mar. 3** *Fasting*  
**Saturday after Ash Wednesday**  
Matins: Gen. 47:1-12 / I Cor. 2:12 - 3:9  
Evensong: II Kgs. 23:21-25 / St. Luke 4:33-end

**Sunday, Mar. 4**  
**FIRST SUNDAY IN LENT (*Quadragesima*)**  
Matins: II Sam. 11:2-4a, 12:1-7, 9-10, 12-13a /  
St. Luke 18:10-14  
Evensong: I Sam. 26:5-end / St. Mark 1:9-28

**Monday, Mar. 5** *Fasting*  
**Monday after Lent I**  
Matins: Gen. 47:13-end / I Cor. 3:10-end  
Evensong: Hab. 1:1-2:4 / St. Luke 5:1-16

**Tuesday, Mar. 6** *Fasting*  
**Commemoration of Ss. Perpetua & Felicitas, Mm.**  
Matins: Gen. 48 / I Cor. 4:1-17, 5:1-end  
Evensong: Jer. 13:1-25 / St. Luke 5:17-end.

**Wednesday, Mar. 7** *Fasting/Abstinence*  
**EMBER WEDNESDAY (*Quatuor Tempora*)**  
Matins: I Sam. 2:27-35 / St. Luke 10:1-24  
Evensong: Jer. 26 / I Cor. 5

**Thursday, Mar. 8** *Fasting*  
**Thursday after Lent I**  
Matins: Gen. 50:1-14 / I Cor. 6  
Evensong: Jer. 36 / St. Luke 6:12-end

**Friday, Mar. 9** *Fasting/Abstinence*  
**EMBER FRIDAY (*Quatuor Tempora*)**  
Matins: Ezek. 33:1-20 / St. Matt. 10:1-23  
Evensong: Amos 7:1-15 / II Cor. 4:1 - 5:4

**Saturday, Mar. 10** *Fasting*  
**EMBER SATURDAY**  
**The Forty Martyrs of Sebaste**  
Matins: Ezek. 44:4-16 / St. Matt. 10:24-end  
Evensong: Neh. 8:1-12 (omit v. 4 and 7) /  
II Cor. 5:5 - 6:10

**Sunday, Mar. 11**  
**SECOND SUNDAY IN LENT**  
Matins: I Kgs. 21:1-20 / St. Mark 1:17-31  
Evensong: I Sam. 19:1-18 / St. Matt. 21:33-end

**Monday, Mar. 12** *Fasting*  
**St. Gregory the Great, PCD**  
Matins: Exod. 1:22 - 2:10 / I Cor. 9:1-23  
Evensong: II Kgs. 23:36 - 24:17 / St. Luke 8:1-21

**Tuesday, Mar. 13** *Fasting*

**Tuesday after Lent II**

Matins: Exod. 1:22 - 2:10 / I Cor. 9:24 - 10:14

Evensong: Jer. 24 / St. Luke 8:22-39.

**Wednesday, Mar. 14** *Fasting/Abstinence*

**Wednesday after Lent II**

Matins: Exod. 2:11-end / I Cor. 10:15-end

Evensong: Jer. 29:1-14 / St. Luke 8:40-end.

**Thursday, Mar. 15** *Fasting*

**Thursday after Lent II**

Matins: Exod. 3:1-20 / I Cor. 11:17-end

Evensong: Jer. 21 / St. Luke 9:1-17

**Friday, Mar. 16** *Fasting / Abstinence*

**Friday after Lent II**

Matins: Exod. 4:1-23 / I Cor. 12:1-26

Evensong: Jer. 18 / St. Luke 9:18-36

**Saturday, Mar. 17** *Fasting*

**St. Patrick of Ireland, BC**

Matins: Exod. 4:27 - 5:21 / I Cor. 12:27 - 13:end

Evensong: Jer. 19:1 - 20:6 / St. Luke 9:37-end

**Sunday, Mar. 18**

**THIRD SUNDAY OF LENT**

**St. Cyril of Jerusalem, BCD**

**St. Edward, King of England and Martyr**

Matins: Gen. 50:7-21 / St. Matt. 18:21-end.

Evensong: Gen. 27:1-38 / St. Matt. 20:1-28

**Monday, Mar. 19** *Fasting*

**St. Joseph, Spouse of the Blessed Virgin Mary**

Matins: Exod. 5:22 - 6:13 / I Cor. 14:1-19

Evensong: Jer. 27 / St. Luke 10:1-24

**Tuesday, Mar. 20** *Fasting*

**St. Cuthbert of Lindisfarne, BC**

Matins: Exod. 6:28 - 7:13 / I Cor. 14:20-end

Evensong: Jer. 28 / St. Luke 10:25-end

**Wednesday, Mar. 21** *Fasting/Abstinence*

**Rest of St. Benedict, Abbot**

Matins: Exod 7:14-end / I Cor. 15:1-22

Evensong: Jer. 34 / St. Luke 11:1-28

**Thursday, Mar. 22** *Fasting*

**Thursday after Lent III**

Matins: Exod. 8:1-29 / I Cor. 15:2-34

Evensong: Jer. 37 / St. Luke 11:29-end

**Friday, Mar. 23** *Fasting / Abstinence*

**Friday after Lent III**

Matins: Exod. 8:20-end / I Cor. 15:35-end

Evensong: Jer. 38:1-13 / St. Luke 12:1-12

**Saturday, Mar. 24** *Fasting*

**St. Gabriel the Archangel**

Matins: Exod. 9:1-12 / I Cor. 16

Evensong: Jer. 38:14-end / St. Luke 12:13-34

**Sunday, Mar. 25**

**FOURTH SUNDAY OF LENT**

*[Annunciation transferred to the 26th]*

Matins: II Sam. 18:5-end / St. Luke 15:11-end

Evensong: Gen. 3:1-15 / Rev. 12

**Monday, Mar. 26** *Fasting*

**THE ANNUNCIATION OF THE BLESSED VIRGIN**

**MARY** *[Transferred from the 25th]*

Matins: Gen. 18:1-14 / St. John 1:1-18

Evensong: I Sam. 1:21 - 2:10 / St. Luke 1:39-56

**Tuesday, Mar. 27** *Fasting*

**Tuesday after Lent IV**

**St. John Damascene, PrCD**

Matins: Exod. 10:1-20 / II Cor. 1:23 - 2:end

Evensong: Jer. 39:11 - 40:end / St. Luke 13:1-17

**Wednesday, Mar. 28** *Fasting/Abstinence*

**Wednesday after Lent IV**

Matins: Exod. 10:21-end / II Cor. 3:1 - 4:6

Evensong: Jer. 41 / St. Luke 13:18-end

**Thursday, Mar. 29** *Fasting*

**Thursday after Lent IV**

Matins: Exod. 11 / II Cor. 4:7 - 5:10

Evensong: Jer. 42 / St. Luke 14:1-24

**Friday, Mar. 30** *Fasting/Abstinence*

**Friday after Lent IV**

Matins: Exod. 12:1-20 / II Cor. 5:11 - 6:10

Evensong: Jer. 43 / St. Luke 14:25-end

**Saturday, Mar. 31** *Fasting*

**Saturday after Lent IV**

Matins: Exod. 12:21-36 / II Cor. 6:11 - 7:end

Evensong: Jer. 44 / St. Luke 1