

# The St. Mark Lion

July 2001

Vol. CXXVI No. vii

## The most holy Shrine of any Nation

is that of our Lady, the most holy Virgin Mary, Mother of our God & Lord Jesus Christ.

THE most venerable shrine of Our Lady in the British Isles and among English speaking people is that established in 1061 in the village of Walsingham, England. "England's Nazareth" with its holy well, was a favourite place of holy pilgrimage for five hundred years until agents of Henry VIII looted the shrine, scattered the monks, and pulled down the chapel and associated buildings. The diligent work of Fr. Hope Patten and many faithful resulted in a restoration of the Shrine in the 20th century. Walsingham again sees hundreds of thousands of pilgrims from all over the world every year. Associated chapels have been established everywhere the love of the Mother of God has flourished among English speaking Christians. This is true amongst the Orthodox as well as Catholics and Anglicans. Our Metropolitan Philip has explicitly blessed the establishment of an American Shrine to Our Lady of Walsingham. The following Elizabethan lament reflects the sad destruction in the reign of Henry VIII:



In the wracks of Walsingham  
Whom should I chuse  
But the Queene of Walsingham  
To be guide to my muse?

Then, thou Prince of Walsingham  
Graunt me to frame  
Bitter plaintes to rewe thy wronge  
Bitter wo for thy name.

Bitter was it, oh to see  
The sely sheepe  
Murdred by the ravening wolves  
While the sheepearde did sleep.

Bitter was it, oh, to viewe  
The sacred vyne  
Whiles the gardiners plaied all  
close  
Rooted up by the swine.

Such were the worth of  
Walsingham  
While she did stand  
Such are the wrackes as now  
do shewe  
Of that (so) holy lande.

Levell, levell with the ground  
The Towres doe lye  
Which with their golden, glit-  
t'ring tops  
Pearsed oute to the skye.

Where weare gates noe gates  
are nowe,  
The waies unknowen,  
Where the presse of freares did  
passe  
While her fame far was blown.

Oules do srike where the sweetest himnes  
Lately wear songe,  
Toades and serpents hold their dennes  
Where the palmers did throng.

Weep, weep O Walsingham,  
Whose dayes are nightes,  
Blessings turned to blasphemies,  
Holy dedes to dispites.

Sinne is where our Ladye sate,  
Heaven turned is to helle;  
Sathan sitte where our Lord did swaye,  
Walsingham, oh, farewell!

# The Triumph of Icons

An historical account of the centuries of struggle for and against the reverence of holy images in the life and worship of the Church.  
by Mr. David Cook

THE struggle over the use of Icons, commonly called the Iconoclastic heresy, had many roots: social, political and theological. The conflict reached its height, and final resolution, in the ninth century. Since then, Orthodox Christians have simply regarded Icons as proper 'windows' to heaven. And since our Lord took human form in His Incarnation, it is appropriate for His Church to represent him as the *Theanthropos* (God - man) in images of his humanity. Muslims and other infidels who deny the Incarnation of the Word of God are quite properly 'iconoclasts' - those who regard the veneration of holy icons as a form of idolatry.

Prior to the late fourth century, the Church necessarily practiced restraint in her use of images in public and private devotions, but by the sixth century, with the Eastern Empire seemingly about to crumble to the ground, this reluctance disappeared. To combat what he perceived as idolatry within the Empire and avert the wrath of God, Leo III and his successors proscribed the use of icons and violently persecuted those who did not subscribe to this new policy. This was not the first time, but proved to be the last time,<sup>1</sup> an Emperor tried to define the dogma of the Church and force it upon her. The attempt proved to be disastrous for both the Iconoclasts and those who supported the Emperor's unchallenged rule over the Church. After the Iconoclastic controversy, the veneration of images became a permanent fixture within the Church and the unchallenged rule of the *autokrator* within the Church, as Emperor and Priest, was over.

The roots of Iconoclasm can be traced to late Antiquity and beyond. Although there are examples of figural depictions of Christ, until the late fourth century the early Church generally preferred symbolic representations of Christ. According to Dr. Hussey, the hesitation of the Church to delineate the figural image of the Lord stemmed both from the Second Commandment,<sup>2</sup> which forbids graven images, and "a strong desire to avoid any association with pagan idolatry".<sup>3</sup> These reservations were still evident as late as the fourth century when Eusebius of Caesarea, who was possibly drawing upon the Christology of Origen, denied the possibility of artistically representing the image of Christ.<sup>4</sup> However, as time progressed attitudes towards images changed.

The late seventh and early eighth centuries can truly be described as the 'Dark Ages' of the Eastern Roman Empire<sup>5</sup> and it appears that as the fortunes of the

Empire waned, the use, and acceptance, of images grew. During the late sixth and early seventh centuries, most of the territories recovered by St. Justinian the Great in the sixth century were lost to the Muslims, Lombards, Slavs and Huns. At the same time, the Church also suffered through the great Monothelete and Monophysite heresies. While icons had long been used as a tool to educate the simple and illiterate, by the sixth century they took on an even greater significance to the faithful. Images were set up as both public and private objects of devotion, which provided comfort in the most turbulent times the Empire had ever experienced. As Dr. Hussey notes, "[t]he image was regarded as being so closely connected with its prototype as to possess supernatural (some would say magic) efficacy."<sup>6</sup> The Chronicle of Theophanes bears this statement out:

God reveals this to the impious: not because of his piety did Leo prevail over his fellow citizens, as he boasted, but for a divine reason and an ineffable judgment. The city of the holy fathers beat back the Arabs' might by the images in it (which most definitely were honored) and their intercession. The impious fellow not only was mistaken about the natural reverence due the revered icons, but about the intercession of the wholly sacred Mother of God and the saints. Like his teachers the Arabs, the totally bloody man loathed their remains.<sup>7</sup>

The Chronicle makes it quite clear that the deliverance of Nicaea from the Arabs in 727 was due only to the images of the Fathers of the First Ecumenical Council and the piety of those who venerated them, and not to the armed forces under the command of Emperor Leo III.

However, not all segments of the Church agreed with the adoration of images and relics. As early as the seventh century there was an iconoclastic movement in Armenia and in the eighth century Constantine of Nakoleia and Thomas of Claudiopolis openly condemned the veneration of images.<sup>8</sup> Despite these early rumblings, Iconoclasm gained very little headway within the Empire until Emperor Leo III began to publicly support the prohibition of images in 726.<sup>9</sup> According to The Short History of Patriarch Nikephoros, Leo proscribed the veneration of images after a series of natural disasters in the Cretan Sea and Saracen advances in the field. The emperor believed that these "portents of divine wrath"<sup>10</sup> were directly caused by the adoration of icons. Leo's first action was to remove the icon of Christ from the Chalke gate of the imperial palace and replace it with a cross, an act that drew an immediate and violent response from the people of Constantinople. At the same time, Leo also tried to persuade Patriarch Germanos to subscribe to iconoclasm, which the patriarch refused to do. The Emperor later tried to force the issue by convening the *Silentium*<sup>11</sup> and once again Germanos refused. Germanos declared, "Without an



(Above) His Grace, Bishop Basil at the new St. Elias Parish building in Arvada, Colorado with several of the local Priests and Deacons. His Grace and Fr. John conversed about recent developments in our Regional missions and strategies to avoid future mishaps. (R) Acolyte Mr. David Cook, Mona Lisa, and their children Sophia, Karl, Nicholas, Marie Louise, and Josef at the picnic at the Mahan Ranch. (Below) Fr. John, Rdr. James, Mr. George R. Morrow, Dr. Dan Crawford (R) Susan Mahan with Alexander and Lucas and a Rabbit. (Lower L) Dr. Max Greenlee with Stephen and Nancy and Sarah .... and cousin Abbie Stout. Ralph Roe is in the background. Another view of St. Elias nave is provided in the photograph lower right.



ecumenical synod I cannot make a written declaration of faith"<sup>12</sup> and he resigned the patriarchate. Leo replaced Germanos with his syncellos Anastasios, who supported the iconoclastic policy.

The Emperor's actions also drew a sharp response from Rome. While not rejecting the position of the Emperor within the Church,<sup>13</sup> Pope Gregory II wrote to Leo III denying imperial prerogative to define the dogma of the Church.<sup>14</sup> Leo repaid the Pope's intervention in the crisis with a series of assassination attempts<sup>15</sup> and an invasion fleet, neither of which succeeded.<sup>16</sup> It is also interesting to note Gregory II's response to the accession of Anastasios. The Pope at first welcomed him to the patriarchal throne, but quickly repented of it:

When the holy man realized he gave his consent to such error, he did not accept him in the normal way as a brother or fellow *sacerdos*, but in the admonishments he wrote back he commanded that if he would not convert to the catholic faith he should be driven out of his sacerdotal office. As for the emperor, in his writings he commanded and tried to persuade him what was advantageous and warned him to draw back from such execrable wretchedness.<sup>17</sup>

The pope's quick and uncompromising response provided the *iconophiles* with a valuable ally in their fight against iconoclasm. The pope now became the focus of resistance to the emperor. Increasingly, the iconophiles used the pope as a foil to counterbalance the influence of the emperor within the Church. The resistance the pope and the *iconophiles* offered was not without a price. Leo III removed Southern Italy, Sicily and Illyricum from the Roman Patriarchate to Constantinople.<sup>18</sup> This move was to be a constant source of irritation between Rome and Constantinople for centuries to come.

Iconoclasm entered a new phase after Leo III died in 741. During his reign, persecutions of the *iconophiles* appear to have been limited to the destruction of icons, relics and altar furnishings; however, during the reign of his son, Constantine V, persecutions intensified. Unlike his father, Constantine V was the main theological proponent of iconoclasm. He personally wrote theological treatises condemning the adoration of images by attempting to link the *iconophiles* to the Monophysitism and Nestorianism. In 754, Constantine attempted to get formal ecclesiastical support for iconoclasm by summoning an 'ecumenical' council at Hieria. This council, which condemned veneration of icons as "diabolical idolatry",<sup>19</sup> stopped short of following the Emperor's more radical theological views and refused to condemn the cult of saints, relics and the Theotokos. The council also tried to curb the excesses of the iconoclasts by forbidding the ransacking of churches and attempted to limit their actions to the destruction of icons. Although the council of Hieria had a large number of bishops and other prelates in attendance it could not claim, as it did,

ecumenical status. The patriarchates of Antioch, Alexandria and Jerusalem were not in attendance nor represented by legates and neither was the pope -- facts quickly seized upon by the *iconophiles*.

After the death of Constantine V in 775,<sup>20</sup> the worst excesses of iconoclasm abated. Leo IV did not repudiate iconoclasm but appears to have had little taste for the theological dispute that racked the Church and Empire. Leo IV's death in 780 opened the door to the restoration of the icons. Leo left his wife Irene as regent for their young son, Constantine VI. Irene was a known *iconophile*, and after legitimizing her regency, she took the first steps to restoring icons. Patriarch Paul IV resigned and made way for the accession of Tarasios to the patriarchal throne. Tarasios and Irene then invited Pope Hadrian I to a general council of the Church in order to restore icons and undo the damage done by the council of Hieria. Hadrian was receptive to the idea of a general council, but was critical of Tarasios' rapid elevation to the patriarchate. Nevertheless, the Empress convened the council and in 787, the Second Council of Nicaea condemned Iconoclasm and restored the veneration of icons.

Unfortunately the Seventh Ecumenical Council was not the end of the controversy. The west also suffered from a mild bout with Iconoclasm at the end of the eighth century--which coincided with the rise of the Frankish Kingdom and the establishment of a rival western Empire. Pope Hadrian I sent a very badly translated edition of the Acts of the Seventh Ecumenical Council to Charlemagne. This translation, which included the most offensive statement, "I receive the holy and venerable images with the adoration which I give to the substantial and life-giving Trinity",<sup>21</sup> was to prove disastrous. Abbot Angilbert wrote an 85-chapter refutation of the Second Council of Nicaea and the synod of Frankfurt in 794, acting only upon the faulty translation provided them by the Hadrian I, roundly condemned the both the Seventh Ecumenical Council and the Council of Hieria held in 754. In 825, another synod in Paris came to the same conclusion. It was only after Pope John VIII sent a corrected edition of the Acts of the Second Council of Nicaea to the Frankish Church was the misunderstanding rectified.

In the east, there was considerable unrest within the Church over Tarasios' apparent lenient handling of iconoclast bishops and the clergy they ordained. The Amorian Dynasty briefly revived iconoclasm, but the movement lacked the ferocity of its earlier days. In 815, Leo V deposed Patriarch Nikephoros and summoned a synod that rehabilitated the Hieria council. The triumph of the Iconoclasts was short lived and in 843 Iconoclasm was again condemned at the Triumph of Orthodoxy.<sup>22</sup>

What or who exactly influenced Leo III to move against icons is unknown. It is possible that his iconoclastic views were formed during his youth. It is believed that Justinian II moved his family to Mesembria, an area of intense warfare between Christians and Muslims. This cross-border contact could account for not only his iconoclastic views but also that of his supporters, the majority of whom were from Asia Minor. However, Dr. Hussey doubts that he was directly following the example set by Yazid, a caliph who had similar proscribed images in 723. Theophanes supports this view,<sup>23</sup> but other original sources--contemporary and later--blame place the blame squarely upon Leo's Jewish advisors, his soothsayers and Yazid. Whatever the source, it appears that iconoclasm enjoyed significant support within the Church and population at large, particularly within Asia Minor, if not in Italy and the Balkans.

Very little is known about what the Iconoclasts actually believed because their writings were destroyed after the Seventh Ecumenical Council. What little is known must be interpolated from the writings of their opponents and both sides made ample use of Christological arguments to bolster their defense. The Iconoclasts were concerned that the devotion to icons was encouraging idolatry. The Iconoclasts also blurred the distinction between the sacred and profane because they "insisted

on the complete identity, even consubstantiality, of the [icon] with its prototype."<sup>24</sup> Conversely, the Iconophiles justified their veneration of icons on the Incarnation. If Christ were truly both man and God then why was it forbidden, or even wrong, to portray His humanity? By using this argument, the *iconophiles* could easily accuse the Iconoclasts of simply reviving the Monophysite heresy.

As a result of the Iconoclastic heresy, icons became a permanent fixture in the life of the Church. The Seventh Ecumenical Council established the orthodoxy of icons and the Faith preserved. There were other far-reaching effects of the heresy as well. After the Iconoclastic controversy, the emperor could no longer use his position as Emperor and Priest within the Church to force dogma upon her. This freed the eastern Church from undue imperial interference in the sphere of theology without prejudice to the emperor's other historical rights. Iconoclasm also temporarily strengthened the position of the papacy within the Church because once again Rome proved to be the defender of Orthodoxy. The position Rome enjoyed proved to be as short-lived as Iconoclasm. Rome soon began to claim powers that it did not possess and then it was the turn of Constantinople to be the defender of Orthodoxy from papal monarchy §

1 Francis Dvornick, *Byzantium and the Roman Primacy*, Fordham University Press, 1966, p.93.

2 Exodus 20:4.

3 J.M. Hussey, *The Orthodox Church in the Byzantine Empire*, Oxford University Press, 1986, p.30.

4 *Oxford Dictionary of Byzantium*, Oxford University Press, 1991, p. 975.

5 J.F. Haldon, *Byzantium in the Seventh Century*, Cambridge University Press, 1990, p. 1.

6 *The Orthodox Church in the Byzantine Empire*, p. 31.

7 Harry Turtledove trans., *The Chronicle of Theophanes*, University of Pennsylvania Press, 1982, p. 98.

8 *Oxford Dictionary of Byzantium*, p. 975.

9 *Oxford Dictionary of Byzantium*, p. 975.

10 Nikephoros, Cyril Mango, trans., *A Short History*, Dumbarton Oaks, 1990, p. 129.

11 The *silentium*, a joint meeting of the Imperial Senate and Consistorium, was the supreme judicial tribunal in the Eastern Empire. It met to hear cases of treason, crime and major ecclesiastical issues.

12 *A Short History*, p. 130.

13 *Byzantium and the Roman Primacy*, p. 94.

14 *Byzantium and the Roman Primacy*, p. 94. Other authors cast doubt upon the authenticity of the letter.

15 Raymond Davis, trans., *The Lives of the Eighth-Century Popes (Liber Pontificalis)*, Liverpool University Press, 1992, fn 10, p.

40. It is also important to note that Gregory II's opposition to Leo III was not limited to iconoclasm or based solely upon theological grounds. Davis and Thomas X.F. Noble state that Gregory II ran afoul of Leo III in 722 or 723 when he flatly refused to pay the increased taxes levelled upon the Empire's Italian territories. Please see *The Republic of St. Peter*, p. 30.

This refusal led to the start of Leo's attempts on the life of the pope.

16 *Oxford Dictionary of Byzantium*, p. 876.

17 *Liber Pontificalis*, p. 16.

18 Sir Steven Runciman, Bart., *The Eastern Schism*, 1955, Oxford University Press, p. 20. This is a most confusing event. Runciman states that Leo III was responsible for removing the two provinces from Rome and adding them to Constantinople, but that it was not in response to the pope's anti-iconoclastic position. Hussey writes on p. 67 that it was a factor and on page 46 states it could have happened during the reign of either Leo III or Constantine V. Ostrogorsky, *History of the Byzantine State*, Rutgers University Press, p.170 flatly states that it was Constantine V who moved the two provinces and that it was a calculated move by the Emperor to exclude Rome from the rest of the Eastern Empire.

19 *Oxford Dictionary of Byzantium*, p. 975.

20 On page 43, Hussey notes the date as 755 instead of 775.

21 Adrian Fortesque, *Catholic Encyclopedia*, Vol. VII, The Encyclopedia Press, 1913, p. 625.

22 *Oxford Dictionary of Byzantium*, p. 976.

23 *Theophanes*, p. 97.

24 *History of the Byzantine State*, p. 172.



Abbie Stout and Andrew Greenlee, shown here with Sarah Greenlee in the center, have flown to Greece to spend about two and a half weeks at the Ionian Village. The Village is a Greek Orthodox Camp offering recreation, daily devotions, field trips to Athens and Thessaoloniki and holy places. Thanks to Presbytera Ruth Uhl and her sons for giving a 'show and tell' last Fall to our Church School about Ionian Village. Thanks to St. Mark's Church Women for raising over a \$1,000 to help with tuition for our many summer campers... from Colorado to the Greek Islands.



# July 2001

**Sun**

**Mon**

**Tue**

**Wed**

**Thu**

**Fri**

**Sat**

<p>1 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 III Trinity</p>	<p>2 Visitation of the Blessed Virgin Mary</p>	<p>3 7:45 PM <b>Dominus</b> <i>Jesus: Part 2, St. Mark's</i> St. Germanus, nephew of St. Patrick</p>	<p>4 7:30 AM Mass National Independence Day Royal Martyrs of Russia</p>	<p>5 7:00 AM Mass Ss. Constantine/Cyril and Methodios St. Morwenna of Cornwall</p>	<p>6 7:30 AM Mass Octave of Ss. Peter &amp; Paul</p>	<p>7 7:30 AM Mass 4:00 PM Confessions 5:00 PM Evensong feria St. Willibald</p>
<p>8 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 IV Trinity</p>	<p>9 feria</p>	<p>10 7:45 PM <b>Dominus</b> <i>Jesus: Part 3, Holy Protection Church</i> The Seven Holy Brothers, Martyrs</p>	<p>11 7:30 AM Mass Solemnity of St. Benedict, Abbot St. Olga</p>	<p>12 7:00 AM Mass St. Pius I, Martyr St. Veronica</p>	<p>13 7:30 AM Mass</p>	<p>14 7:30 AM Mass 10:30 AM <i>Churchwomen meet at Rose Thomas' house</i> 4:00 PM Confessions 5:00 PM Evensong</p>
<p>15 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 St. Swithun St. Vladimir, King &amp; Confessor V Trinity</p>	<p>16</p>	<p>17 7:45 PM <b>Dominus</b> <i>Jesus: Part 4, St. Mark's</i> St. Alexius, Confessor St. Kenelm</p>	<p>18 7:30 AM Mass St. Sergius of Radonezh, abbot</p>	<p>19 7:00 AM Mass feria</p>	<p>20 7:30 AM Mass St. Ethelwida St. Margaret of Antioch, Virgin Martyr</p>	<p>21 7:30 AM Mass 11:30 AM <i>Vestry Retreat at Davis Ranch</i> 4:00 PM Confessions 5:00 PM Evensong feria</p>
<p>22 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 Mission Luncheon Fundraiser St. Mary Magdalene VI Trinity</p>	<p>23 St. Apollinaris, Bishop &amp; Martyr</p>	<p>24 7:00 PM Mass 7:45 PM Second Look Class</p>	<p>25 St. James the Greater, Apostle</p>	<p>26 7:00 AM Mass St. Anne Day, grandmother of God</p>	<p>27 7:30 AM Mass St. Pantaleon, Martyr</p>	<p>28 7:30 AM Mass 4:00 PM Confessions 5:00 PM Evensong feria</p>
<p><b>45th Archdiocesan Convention at Los Angeles</b></p>						
<p>29 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 St. Martha of Bethany, St. Felix St. Olaf VII Trinity</p>	<p>30 Ss. Abdon &amp; Sennen, Martyrs</p>	<p>31 7:00 PM Mass 7:45 PM Second Look Class feria St. Neot, St. Germanus</p>	<p>Plan to attend a luncheon/fundraiser at St. Mark's on Sunday, July 22nd at 11:30 AM. For \$5 suggested donation you will get lunch and the satisfaction of contributing to the work of four young overseas Missionaries from our local parishes: Ben and Lisa from St. Columba (serving several weeks at Hogar Raphael in Guatamala) and Peter Mustian and Kim Finger from St. Luke Parish (serving in Romania).</p>			

**“DOMINUS IESUS”  
Joint Catholic-Orthodox  
Study Group**

**Topic:**

You are cordially invited to participate in a joint Catholic-Orthodox study of the document, *Dominus Iesus*, issued in 2000 by the Congregation for the Doctrine of the Faith and approved by Pope John Paul II.

**Date:** Tuesday, 3 July:  
**Location:** **St. Mark’s Orthodox Church**  
7:00 p.m.: Stations of the Cross  
7:30 p.m.: Coffee and snacks  
7:45 p.m.: Discussion: *Dominus Iesus*: Section II: “*The Incarnate Logos and the Holy Spirit in the Work of Salvation*”  
**Leader:** Fr. Luke Uhl (Chancellor of the Greek Orthodox Diocese of Denver)

**Date:** Tuesday, 10 July:  
**Location:** **Holy Protection of the Mother of God Byzantine Catholic Church**  
7:00 p.m.: Vespers  
7:30 p.m.: Coffee and snacks  
7:45 p.m.: Discussion: *Dominus Iesus*: Section III: “*Unicity and Universality of the Salvific Mystery of Jesus Christ*” and Section IV: “*Unicity and Unity of the Church*”  
**Leader:** Dr. Joel Barstad (Part-time Lecturer in Our Lady of the New Advent Theological Institute; Founder of Image and Word LLC: Teachers, Artists and Publishers)

**Date:** Tuesday, 17 July 2001  
**Location:** **St. Mark’s Orthodox Church**  
7:00 p.m.: Evensong and Benediction of the Blessed Sacrament  
7:30 p.m.: Coffee and Snacks  
7:45 p.m.: Discussion: *Dominus Iesus*: Section V: “*The Church: Kingdom of God and Kingdom of Christ*”, Section VI: “*The Church and other Religions in Relation to Salvation*”, and the *Conclusion*  
**Leader:** Fr. John Connely (Pastor of St. Mark’s Orthodox Church)

Thanks to Fr. Luke Uhl, Chancellor of the Greek Orthodox Archdiocese of Denver, for presenting the second talk in our four part series studying the Vatican Document *Dominus Iesus*. Over sixty pious Roman Catholic and Orthodox faithful prayed the Stations of the Cross and participated in the lecture and discussion on July 3rd. Dr. Joel Barstad will present parts III, IV on July 10th at Holy Protection Mother of God Byzantine Catholic Church. Fr. John Connely will present parts V, VI and Conclusion at St. Mark’s on July 17th. The *Denver Catholic Register* published an extensive article giving notice of this event.

September 29th, Saturday,  
we offer a Saints’ Symposium  
with Prof. Ian Robinson  
from England, Dr.  
Raymond P. Tripp, and  
Prof. Alexandra Olsen.

Acolyte and Reader, Brett Baker was graduated from Hinkley High School in Aurora June 2nd. He was active in the school’s music and theater programs, having attained the rank of Honor Thespian in the



International Thespian Society. Brett appeared in both musical and non-musical performances, including *Much Ado About Nothing*, *You Can’t Take It With You*, *Music Man*, *Musical Comedy Murders of 1940*, *Westside Story*, *Carousel* and *Look Homeward Angel*, for which he won the “Best Supporting Actor in a Non-Musical” award in 2000.

Brett also was active in the school’s music programs earning a place, by audition, in the school’s elite T-Bird Choir in his Sophomore through Senior years. He sang in numerous music festivals and competitions, earning high marks. For two years, Brett was selected to sing in the Continental League Choir, consisting of top music students from several area high

schools. Performances were held at Boettcher Concert Hall in Denver.

Brett was known to his teachers and fellow students as one who goes “above and beyond,” providing assistance with the planning of music programs and events. For this he earned the never before awarded, “Outstanding Service Award” from the music department at graduation. He earned letters in both music and theater.

Academically, Brett excelled in math and plans to attend college following boot camp and training in the Army Reserves. His interests are in math and engineering.

**THE LION**

1405 SOUTH VINE STREET  
DENVER, CO 80210-2336  
*address correction requested*

The LION is for members only of St. Mark’s Parish, Denver, CO. Subscriptions are \$10 per year for the USA and \$16 for Canada or Overseas.

Electronic subscriptions are FREE by going to our website and downloading a .pdf version of the LION. The Revd John Charles Connely, *Rector and Dean of the Fruited Plain, Western Rite Vicariate, The Antiochian Orthodox Christian Archdiocese of North America, Greek Orthodox Patriarchate of Antioch and the East*. Matushka Deborah is Staff Photographer and Bookstore Manager.

[www.WesternOrthodox.com](http://www.WesternOrthodox.com)