

The Lion

February 2005 Vol. cxxx, No. 2

*An unofficial newsletter for members only of
St. Mark's Church, Denver, Colorado*



ADDRESS DELIVERED BY HIS GRACE
BASIL
ON THE OCCASION
OF HIS ENTHRONEMENT AS
BISHOP OF WICHITA AND MID-AMERICA
DECEMBER 15, 2004

My beloved Father in God: the Most Reverend PHILIP,
Archbishop of New York and Metropolitan of all
North America;

My esteemed Brother in the Lord: the Right Reverend
JOSEPH, Bishop of Los Angeles and the West;

My most cherished Sons in Christ: the Right Reverend,
Very Reverend and Reverend Priests and Deacons;

My venerable Intercessors before the All-holy Trin-
ity: the venerable Monastics who struggle here in the
Heartland;

My precious Lambs of Christ the Good Shepherd: the
faithful, beloved of the Mother of God, who are gath-
ered together from the farthest reaches of our Diocese
and Nation;

My Brothers and Sisters: Glory to Jesus Christ!

ON the day when I was consecrated to the sacred
episcopacy in this very Cathedral, I spoke the fol-
lowing words which were first uttered by our Venerable
and God-bearing Father Symeon the New Theologian
on the occasion of his election as superior of the Mon-

astery of Saint Mamas in the year 980 :

*“I feel shame before your charity, because I know my
unworthiness. For this reason I would rather be silent
forever, as the Lord knows, without even lifting up
my eyes to look at any man’s face, since my conscience
condemns me. I was appointed to be the superior over
all of you, though I am wholly unworthy ... Thus it is
no small and ordinary grief that possesses me for hav-
ing been chosen, unworthy as I am, to lead you who are
most worthy.”*

Now, having lived the life of a bishop for twelve
and a half years, I know even more my unworthiness
for that sacred office. But while my grief at having
been elected to the episcopacy remains, it is far out-
weighed by my thankfulness to our good God who
loves mankind, for I have experienced firsthand how
He compassionately and patiently tolerates this sinner
and uses him, as He did Balaam’s ass, to lead men to
the Good News of forgiveness of sins in Christ Jesus
and everlasting life in the Kingdom of Heaven.

Now, for reasons known only to Him, He has cho-
sen my unworthiness to bear the title of and responsi-
bility for a newly established Diocese. Some may think
that one person – in this case me, Bishop Basil – is the
reason for our gathering this evening. But they would
be mistaken. That which we celebrate this evening is
something much bigger and of greater importance
than me or any one person. It is much bigger and of
greater importance than this Cathedral or any one
holy temple, this City of Wichita or any one town, this
State of Kansas or any one state. That which is the
cause of our great rejoicing and the reason for this
festive celebration is the establishment, by the Will
of God, of the Diocese of Wichita and Mid-America
– a recognition that the PLEROMA the fullness, of the
Church of Christ lives and breathes right here in
America’s Heartland.

Shortly after his consecration to the sacred episco-
pacy a century ago – on March 13th 1904 – St Raphael
of Brooklyn performed his first priestly ordination,
the ordinand being a young widower, Nicola Yanney,
a native of the tiny village of Fi’eh in north Lebanon,
living with his children on a farm in Gibbon, Ne-
braska. Father Nicola was ordained for, what was then
the westernmost parish of St Raphael’s Diocese, St
George Church in Kearney, Nebraska, but he was given
pastoral responsibility for an area that is nearly identi-
cal to the boundaries of our newly created Diocese of

Mid-America. Father Nicola's parish stretched from the Canadian border in the north, to the Mexican border in the south, and from the Mississippi River in the east, to the Rocky Mountains in the west. It is Father Nicola who, as a circuit-riding priest headquartered in Kearney, followed the example of his Father-in-Christ, St Raphael, and visited Orthodox Christians in the scattered towns, villages and isolated farm lands throughout America's Heartland.

Could Father Nicola, the sole priest serving a parish as large as the Great Plains, have imagined that the seeds he planted would bear fruit this day as we witness the birth a Diocese comprised of fifty congregations and served by a Bishop and dozens of priests and deacons? Could any among those immigrants gathered with him at Divine Liturgy in a crowded living room on the west side of Wichita have imagined that exactly one century later there would be in this All-American city (named for a local tribe of Native Americans and which counts among its founders Catherine McCarty, the mother of Billy the Kid) a Diocesan Cathedral? *"Come and see the works of the Lord, how awesome He is in His counsels, more than the sons of men"* (Ps. 65:4). We bless the memory of Father Nicola and his brothers in the sacred priesthood who came after him to minister to Christ's flock in Mid-America, and we bless the memory of their wives and children and of all the sons and daughters of the Church who first brought Holy Orthodoxy to the Great Plains and witnessed to its Truth by their very lives. God grant that we be found worthy of their sacrifice.

On behalf of their spiritual descendants, all of us gathered in this holy Cathedral from every corner of the Diocese of Wichita and Mid-America, I express to our Most Blessed Patriarch IGNATIUS IV and the venerable members of the Holy Synod of the See of the Great City-of-God Antioch and all the East, profound gratitude for discerning in us a level of spiritual maturity warranting self-rule for our beloved Archdiocese of North America.

I make a prostration before our most-beloved Father-in-God, the Most Reverend Metropolitan PHILIP, kissing his sacred right hand and asking his blessing and God-pleasing prayers for me and for the Christ-loving Priests and Deacons of this Diocese, their families and all the pious faithful who comprise that portion of Christ's flock now entrusted to my arch-pastoral care. Your Eminence, the nearly four decades

you have lived for us as Father and Chief Shepherd of the Archdiocese of North America can easily be read as pages of a living Gospel adorned with illuminations painted with by your own sweat and blood and tears. All which we are today, all which we hope to be tomorrow, is inspired by Your Eminence's faithfulness to God's call and your charge to us that we be nothing but the Church, the very Body of Christ her Bridegroom – here (in America), and now (the 21st century), the Church of the Apostles Peter and Paul – here and now, the Church of Saint Thekla Peer-of-the-Apostles – here and now, the Church of Saint Ignatius of Antioch – here and now, the Church of Saint John Chrysostom – here and now, the Church of Saints Pelagia the Penitent, John of Damascus, Raphael of Brooklyn – here and now. God grant that we be found worthy of Your Eminence's confidence.

Brothers and sisters of the Diocese of Wichita and Mid-America, a sacred trust has been placed in our hands this evening. Responsibility for proclaiming the Gospel, responsibility for raising up holy souls and holy temples, responsibility for being the Church here in the Heartland has now been entrusted to us. The meaning of our English word 'tradition' is for Orthodox Christians found in the Greek word *PARADOSIS* which literally means a 'passing down' or a 'handing on' of something. What has now been passed down or handed on to us is nothing less than *"the faith which was once delivered unto the saints"* (Jude 3b). But, thanks be to God, we are not alone in fulfilling this awesome responsibility. We are eager to join with our fellow Orthodox Christians of other jurisdictions, who also call these Great Plains "home," in building up Holy Orthodoxy in the Heartland. May God "knit us together as one man" (Judges 20:11) that we might prove to be faithful and wise stewards of that which He has entrusted to us. *"For unto whosoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more"* (Luke 12:48b).

I am most appreciative of the presence this evening of my beloved brother in Christ and concelebrant in the Sacred Mysteries, His Grace JOSEPH, Bishop of Angeles and the Diocese of the West. Thank you, Sayyidna, for the trouble you have taken and for the honor you have accorded us. *EIS POLLA ETE DESPOTA!*

I bless my clergy as well as those clergy from other Dioceses who have traveled from near and far to be present for this historic occasion. Fathers, know

without a doubt that you are the joy, the consolation and the boast of all bishops of this Archdiocese. May the Lord God remember your priesthood in His kingdom always.

I bless my sisters, my Godchildren, my spiritual children and all the faithful laity present in this holy Cathedral this evening and beg your holy prayers for me and my clergy.

Let historians record that on this day, Wednesday - December 15th 2004, Christ has adorned His Bride, the Church, with another Diocese for the preservation and propagation of Holy Orthodoxy - the Diocese of Wichita and Mid-America. May we, the clergy and laity of that Diocese, always have the prayers of His all-immaculate Mother, the Most Holy Theotokos and Ever-virgin Mary, and of all the saints who in every generation have been well-pleasing to the God Who is worshipped and glorified in Trinity, now and throughout all ages. Amen. §

Personal Hagiography

An Essay by Dr. Raymond P. Tripp
(SubDeacon Bede the Venerable)

SAINTS are nominated by the Church. But I have one candidate of my own preference and he is Henry David Thoreau. The man Thoreau has always had “bad press;” even as the icon of man’s relation to nature. Nowadays not only does he have bad press, but malicious and stupid press. He has acquired the reputation of a crusty sharp-tongued Yankee writer. But this is not the case. He was always an exceedingly kind and gentle man. For years the mention of his brother John who died of lock-jaw would bring tears to his eyes.

Thoreau often worked as a surveyor measuring the fields and woods of his neighbors. He was very popular among the boys of the village, because he had a great deal of knowledge about the woods and animals that lived in them, as well as the Indians. Frequently there was a group of boys following Thoreau as he did his surveying.

One winter day when the weather had become bitterly cold there was one boy did not have a hat

and the other boys were making fun of him because he was poor. Later that day after lunch Thoreau returned with a handsome fur hat and gave it to the boy, so that he would not be ashamed of being too poor to have a regular hat like the other boys, who quickly began to admire this fur hat and it became the style. Thoreau was very much concerned with boy’s feelings. With that small act of charity heavenly work grew closer in that boy’s joy. He often would take the side of a poor boy when that boy was being teased for his poverty. This was the common pattern of Thoreau’s life. He was more than charitable to anyone who needed help. *Mathew 25:40.*

This might not qualify Thoreau for saint-hood, but his kindness, the power and consistency of his faith and his dedication to transcendental religious values are legendary and miracle enough for me. Often people expect only “impressive” grand miracles! - miracle cures, revelations and so on. But they forget that quiet devotion and loyalty to small things are also no small miracles. The quality of the miraculous is not really divisible. Our leathery and callous natures demand the jolt of a major event, and we grow insensitive to the “small” miracles that surround us every day but all miracles are miraculous, whether or not in our human judgment they appear to be “large” or small.” Throughout his life Thoreau never put himself first. §



Tuesday, January 18, 2005

Only days after sending us this and another essay, Dr. Raymond P. Tripp, SubDeacon Bede the Venerable, died the afternoon of February 1, 2005 at his home in Vermont. A Requiem Mass of All Souls is planned for Saturday, February 5th at 9:00 AM at St. Mark’s, Denver and private services will be offered at Middleboro, Massachusetts. “Rest eternal grant unto them, O Lord. And may light perpetual shine upon them for endless ages with thy blessed ones. Amen.”

The pious SubDeacon thought much about St. Mark’s Church and he contributed vastly to the plans for various renovations, including the entire design of the new Sanctuary to the last detail. He lately furnished brilliant plans for an extensive construction on the North side of the Church. §

The Child Jesus as the Wisdom and Power of God

A Sermon for the First Sunday after Epiphany
By Subdeacon Benjamin Andersen

And Jesus said unto Mary and Joseph, How is it that ye sought me? wist ye not that I must be about my Father's business? *S. Luke ii.*

IN the Epiphany season, our Holy Mother the Church places before us a number of “epiphanies” or “manifestations” of our Lord Jesus Christ to the world, to both Jews and Gentiles. The actual Feast of the Epiphany commemorates three major mysteries of our Lord's manifestation: the Visit of the Magi, the Baptism of Christ in the Jordan, and the first miracle of our Lord at the wedding in Cana of Galilee. But there are, of course, a number of other manifestations which we celebrate in this season. One of them is recounted in today's Gospel from Saint Luke, where the twelve year old Child Jesus is revealed, is manifested, as the very Wisdom and Power of God the Father.

This is preposterous. He is twelve years old! Twelve year olds may get lost and separated from their parents by getting into all sorts of trouble, but twelve year olds do not typically ditch their parents to talk and debate Scripture and theology with the smartest scholars in the world. And yet the twelve year old Jesus does this.

Quite understandably, any parent would sympathize and understand why Mary and Joseph perhaps were a bit upset. I think Origen makes a humorous comment here: “I believe that Joseph knew that Jesus was greater than he, and so ruled him with great trepidation.” I suppose that's why it is Mary, not Joseph, who confronts Jesus and asks him quite gently: “Son, why have you treated us like this?”

But this twelve year old Jesus gives the most remarkable answer: “Why were you looking for me? Did you not know that I must be about my Father's business?” That is, “I must be in my Father's house, in his holy Temple, speaking the words of God and meditating upon the words of God, and conversing about the things of God with his priests and scribes.” This is remarkable.

Jesus Christ, the incarnate Son of God, the Second Person of the Trinity, is the very Wisdom and Word of God the Father. He is the perfect and express Image and Manifestation of the Father towards mankind. This is Christ's epiphany, or manifestation, at the tender age of twelve, as the very Wisdom of God, the divine Word of God which spoke through the Law and the Prophets, and who now has come to the holy Temple, the House of his Father, to do the business of the Father and begin the great unfolding of the Scriptures to open the eyes of the Jews to their fulfillment, to the promised Messiah and Saviour.

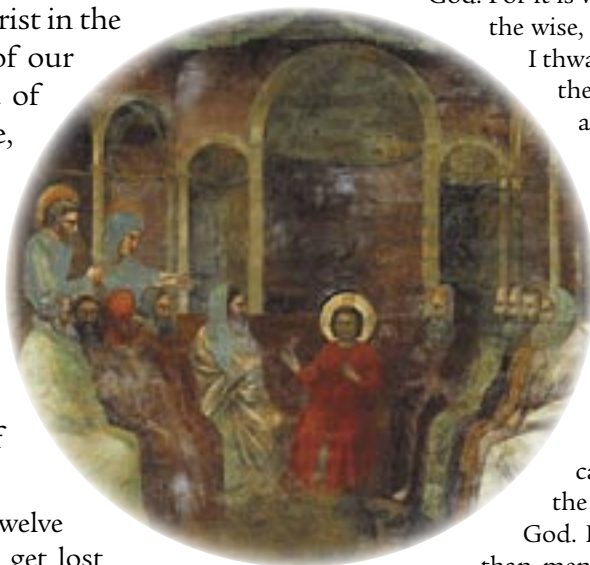
According to S. Paul, this Wisdom of God, which has been fully revealed in Christ, is something radically different, diametrically opposed to the wisdom of this world, of this present age. Paul says to the Corinthians:

For the word of the Cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and the cleverness of the clever will I thwart. Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs, and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, the weakness of God is stronger than men [I Corinthians 1:18-25]

What could be more foolish to the conventional wisdom of man than to suggest that a twelve year old Jewish boy has been revealed as the very Wisdom and Power of God? The Wisdom of God, as enshrined in the incarnate Christ, stands in complete contradiction to all of our expectations, all of our assumptions, all of our rationalization, all of our calculations, all of our clever schemes.

In a word, the Wisdom of God does not conform to our rules. The Wisdom of God comes precisely in a manner which we often don't expect. It appears to us often as a contradiction, and because of this, it is the only thing which can save us from our own myopic, ignorant perspective as finite, sinful creatures. Jesus, as the Wisdom of God, presents us with an entirely new perspective, the perspective of the Kingdom of God and its righteousness, its logic, its assumptions.

And what is this contradiction which is inherent in the Wisdom of God? It is the contradiction of the Incar-



nation, the Word-made-Flesh, the God-Man Jesus Christ. Jesus Christ himself is the reconciliation of opposites – God and Man, Heaven and Earth, Glory and Humility, Power and Weakness. It is the contradiction of the Cross, that God incarnate hung upon the Cross and died, and that this shameful, horrific death was in fact glorious, the glory and the Wisdom and the Power of God.

What a contradiction: Jesus was the very Wisdom and the Power of God but in the humble likeness of sinful humanity. Today Jesus is revealed, is manifested, as the Wisdom of God in the form of a twelve year old boy. How strange and completely ridiculous to the natural mind! And Jesus, as the Wisdom and Power of God, as a twelve year old Jewish boy, was totally and utterly devoted to the things of God his Father – to his words, to his holy Temple, to his priests and scribes, to all of his business on earth. At the age of twelve, our Lord is already doing the work of his Father, even though his “official” ministry does not begin until much later at the age of thirty.

But here he is already, offering himself completely, body and soul, as a living sacrifice to his Father. Jesus recognized that his life on this earth, and even his own Divinity, were not his own but came from the Father, the Fount and Source of all things, created or uncreated. And so, Jesus as true Man already begins to offer up his whole life to the Father – a sacrifice which will culminate in the Upper Room at the Last Supper, in the Garden of Gethsemane, and upon the gibbet of the Cross at Golgotha.

Jesus offered himself, his whole life, body and soul, to God – but understand that he could do this act of self-sacrifice and oblation only as true Man. It is not God’s Nature to offer sacrifice to himself. Man offers sacrifice to God in thankful and loving recognition of God as the Giver and Preserver of all life and of all good things. This is the meaning of the words of S. Paul in today’s Epistle: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” We offer ourselves, our souls and bodies, our whole life, to God as living and rational sacrifices. This is the only sacrifice which God really desires. The whole of the Christian life, after the divine-human pattern of our Lord Jesus Christ, is to be a whole burnt offering to God. This is why, when we celebrate the Mass, the priest prays to the Father:

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

In the Holy Eucharist, the holiest of all Christian rites, we offer ourselves along with the bread and wine. When we come to Mass, we should be aware of this: when the Priest and Deacon place the bread and the wine upon the Altar, and likewise when we offer alms of our own substance, we are placed there upon God’s Altar along with the oblations. We offer ourselves, and our Lord offers himself to us, in his Body and Blood, under the forms of bread and wine. And through our self-oblation and participation in his Body and Blood we are brought into the most intimate union imaginable: we are “made one body with him, that he may dwell in us, and we in him.”

The Christian life is essentially, inescapably, one of self-denial and self-oblation to God. There’s no way around it. If Jesus’ self-offering to the Father was done precisely as Man, this means that we as men, human beings, are capable of the same. We are not only capable, but this is our bounden duty and service. This is essential to salvation and life lived in union and harmony with God. There is no other way appointed for us to follow than that which our Lord Jesus Christ himself has shown us in his holy Gospel and ministry upon this earth.

He not only submits himself wholly, first and foremost, to his Father – but, out of his great humility as Man, he submits himself, as a child, to listen to and ask questions of the Doctors of the Law in the Temple, and to be subject and obedient to his Parents. Notice in today’s text that the child Jesus, the Wisdom and Power of God, humbled himself and submitted to the Doctors of the Law by listening to them and asking them questions; and note that he subjected himself and became obedient to Mary and Joseph, and went down with them to Nazareth.

If our Lord Jesus Christ, the Wisdom and Power of God, was obedient to his Father and to the earthly authorities placed over him as man, what possible excuse can we, sinful and unworthy servants, have to be selfish, self-absorbed, proud, quarrelsome, hateful, disobedient. This is the wisdom of this world, not the Wisdom and Power of God. This is not the mind of Christ to which we are to be conformed, as S. Paul says today, by the renewing of our mind according to the pattern of self-sacrifice and humility established for us in today’s Gospel. I cannot say it any better than Saint Bernard of Clairvaux, in his sermon on the Feast of the Holy Family:

Learn, O Man, to obey. Learn, O Earth, to be subject. Learn, O Dust, to submit. He was subject to Mary and Joseph. Be ashamed, vain ashes that you are. God humbles himself, and you exalt yourself? God becomes subject to men, and will you, eager to lord it over men, place yourself above your Maker? If you disdain, O Man, to follow the example of a man, at least it will not lower you to imitate your Maker. §

These lessons are provided from the 1943 reform of the Daily Office Lectionary as provided in the American *Book of Common Prayer*. They constitute the most successful system ever published for the Parochial Office.

DAILY OFFICE LECTIONARY

For February 2005

Tuesday, Feb. 1

S. Ignatius of Antioch, B. M.

S. Bridget of Kildare, V.

MORNING – Prov. 21:21–end / Col. 1:18 – 2:5

EVENING – Exod. 13:11-16 / Heb. 10:1-10

Wednesday, Feb. 2

PURIFICATION OF THE B.V. MARY (Candlemass)

MORNING – I Sam. 1:21–end / Gal. 4:1-7

EVENING – Haggai 2:1-9 / John 3:1-8

Thursday, Feb. 3

S. Blaise of Armenia, B. M.

S. Ansgar of Hamburg, B. C.

MORNING – Prov. 23:20-21, 29-35 / Col. 2:20 – 3:11

EVENING – Ecclus. 51:7-12 / Luke 21:10-19

Friday, Feb. 4

The New Martyrs of Russia

MORNING – Job 19:23-27 / Luke 6:20-36

EVENING – Job 5:8-21 / Rev. 7:9–end

Saturday, Feb. 5

S. Agatha of Sicily, V. M.

MORNING – Prov. 25:11-15, 17-22 / Col. 3:18 – 4:6

EVENING – Ezek. 34:25–end / John 6:41-59

Sunday, Feb. 6

THE FIFTH SUNDAY AFTER EPIPHANY

S. Titus, B. C.

S. Dorothy, V. M.

MORNING – Hab. 1:12 – 2:4, 9-14 / Luke 12:35-48

EVENING – Joel 3:9-17 / Matt. 13:36-52

Monday, Feb. 7

S. Romauld of Ravenna, Ab.

MORNING – Prov. 26:17–end / I Pet. 1:1-12

EVENING – Isa. 14:3-11 / I Thess. 1

Tuesday, Feb. 8

Feria

MORNING – Prov. 27:1-6, 10-12 / I Pet. 1:13–end

EVENING – Isa. 14:12-20 / I Thess. 2:1-13

Wednesday, Feb. 9

S. Cyril of Alexandria, B. C. D.

S. Apollonia of Alexandria, V. M.

MORNING – Prov. 28:1-13 / I Pet. 2:1-10

EVENING – Isa. 22:1-5, 12-14 / I Thess. 2:17 – 3:13

Thursday, Feb. 10

S. Scholastica, V. (Sister of S. Benedict of Nursia)

MORNING – Prov. 29:11-25 / I Pet. 2:11-17

EVENING – Isa. 24:1-6, 10-16a / I Thess. 4:1-12

Friday, Feb. 11

S. Benedict of Aniane, Ab.

MORNING – Prov. 30:4-9 / I Pet. 2:18–end

EVENING – Isa. 31 / I Thess. 4:13–end

Saturday, Feb. 12

Feria (Of the Blessed Virgin Mary)

MORNING – Prov. 31:10–end / I Pet. 3:1-12

EVENING – Isa. 47:1, 7-15 / I Thess. 5:1-11

Sunday, Feb. 13

THE SIXTH SUNDAY AFTER EPIPHANY

S. Kentigern of Glasgow, B. C.

MORNING – Isa. 66:1-2, 10, 12, 16, 18-23 / II Thess. 1

EVENING – II Esdras 8:63 – 9:13 / II Pet. 3:1-14, 17-18

Monday, Feb. 14

S. Valentine of Rome, Pr. M.

Rest of S. Raphael of Brooklyn, B. C.

MORNING – Jer. 35:1-11 / Col. 1:1-18

EVENING – Deut. 6:1-9 / Matt. 26:1-16

Tuesday, Feb. 15

Ss. Faustus & Jovita, Mm.

MORNING – Jer. 35:12–end / Col. 1:18 – 2:5

EVENING – Deut. 6:10-16, 20-25 / Matt. 26:17-30

Wednesday, Feb. 16

Feria

MORNING – Jer. 36:1-8 / Col. 2:6-19

EVENING – Deut. 7:6-13 / Matt. 26:31-46

Thursday, Feb. 17

Feria

MORNING – Jer. 36:11-19 / Col. 2:20 – 3:11

EVENING – Deut. 8:1-10 / Matt. 26:47-56

Friday, Feb. 18

S. Simeon of Jerusalem, B. C.

MORNING – Jer. 36:20-26 / Col. 3:12-17

EVENING – Deut. 8:11–end / Matt. 26:57–end

Saturday, Feb. 19

Feria (Of the Blessed Virgin Mary)

MORNING – II Kings 25:8-11, 22, 25-26 / Col. 3:18 – 4:6

EVENING – Deut. 9:7-17, 25-29 / Matt. 27:1-10

Sunday, Feb. 20

THE SEVENTH SUNDAY AFTER EPIPHANY

MORNING – Eccles. 27:30 – 28:7 / Matt. 18:7-20

EVENING – Zech. 7:8–end / Matt. 18:20–end

Monday, Feb. 21

Feria

MORNING – Lam. 1:1-6 / I Pet. 3:13–end

EVENING – Ezek. 3:4-12 / Acts 4:8-20

Tuesday, Feb. 22

The Chair of S. Peter at Antioch

S. Joseph of Arimathea, C.

MORNING – Ezek. 2:1 – 3:4 / Acts 11:1-18

EVENING – Ezek. 34:11-16 / John 21:15-22

Wednesday, Feb. 23

Feria

MORNING – Lam. 2:1-10 / I Pet. 4:7-11

EVENING – I Sam. 16:1-13 / I John 2:15–end

Thursday, Feb. 24

S. MATTHIAS THE APOSTLE

MORNING – I Sam. 2:27-35 / Matt. 7:15-27

EVENING – I Sam. 12:1-15 / Acts 20:17-35

Friday, Feb. 25

S. Walburga of Heidenheim, Abbess

MORNING – Lam. 4:11–20 / I Pet. 5:1-7

EVENING – Wisdom 7:15-22a / II Thess. 3:6–end

Saturday, Feb. 26

S. Ethelbert of Kent, K. C.

MORNING – Lam. 5 / I Pet. 5:8–end

EVENING – Wisdom 7:22 – 8:1 / Jude

Sunday, Feb. 27

SEPTUAGESIMA SUNDAY

S. Oswald of York, B. C.

MORNING – Joshua 1:1-9 / II Tim. 2:1-13

EVENING – I Macc. 2:49-64 / I Tim. 6:11-19

Monday, Feb. 28

Feria

MORNING – Gen. 1:1-19 / Mark 6:7-13

EVENING – Amos 7:1-8 & 8:1-3 / Gal 1:1-10

Tuesday, Mar. 1

S. David of Wales, B. C.

MORNING – Gen. 1:20 – 2:3 / Mark 6:14-29

EVENING – Amos 1:1-5, 13 – 2:3 / Gal. 1:11–end

Wednesday, Mar. 2

S. Chad of Lichfield, B. C.

MORNING – Gen. 2:4-9, 16-25 / Mark 6:30-44

EVENING – Amos 2:6–end / Gal. 2:1-10

Thursday, Mar. 3

Feria

MORNING – Gen. 3 / Mark 6:45–end

EVENING – Amos 3 / Gal. 2:11–end

Friday, Mar. 4

S. Lucius of Rome, B. M.

MORNING – Gen. 4:1-16 / Mark 7:1-13

EVENING – Amos 4:4–end / Gal. 3:1-9

Saturday, Mar. 5

Feria

MORNING – Gen. 6:5-8, 13-22 / Mark 7:14-23

EVENING – Amos 5:1-13 / Gal. 3:10-18

Sunday, Mar. 6

SEXAGESIMA SUNDAY

MORNING – Isa. 50:4-10 / II Cor. 12:1-12

EVENING – Eccles. 11:1-6 / John 4:31-38

Monday, Mar. 7

Ss. Perpetua & Felicitas, Mm.

MORNING – Isa. 50:4-10 / II Cor. 12:1-12

EVENING – Eccles. 11:1-6 / John 4:31-38

Tuesday, Mar. 8

S. Felix of Dunwich, B. C.

MORNING – Gen. 7:1, 7-10, 17-23 / Mark 7:24–end

EVENING – Amos 5:14-24 / Gal. 3:19–end

Wednesday, Mar. 9

S. Gregory of Nyssa, B. C. D.

MORNING – Gen. 8:6–end / Mark 8:11-26

EVENING – Amos 6:1-8 / Gal. 4:1-11

The Antidote

If all the world a single body shared—
One heart, one breath, one blood, one flesh, one life—
Then sin has not one cell, one atom spared
The poison of shared wickedness and strife.

What wickedness, what strife, you well may ask,
Oblivious that you yourself are sick,
That fallen nature's health is but a mask
And trust in this world just a devil's trick.

We are one body, and our body died
The day we sinned, the days we sinned anew,
The walking-dead until the Crucified
By dying killed our sin to make life true.

And so, live well, ye merry gentlemen:
Sin's antidote was born in Bethlehem.

L. R. Tarsitano



Jacob Baylor Van Meter, shown here with his wife of over 50 years, Margaret (McDowell) Van Meter. Baylor died Saturday, January 29th. He had called for Fr. John and made his Confession and received the Sacraments. He is descended from a long line of Dutch forebearers, his ancestor, Jans Gysbertsin van Meteren, a widower from Brommell, Holland sailed to New Amsterdam, New York in 1663. Isaac Van Metre emigrated to Virginia in 1774 and built Ft. Pleasant. Garrett Van Meter met his end by being scalped by Indians in Virginia, etc. -a most interesting family of adventurers. Baylor loved the outdoors and spent many of his days fishing and playing golf with family and friends. There are three daughters : Louise, +Alice, and Margaret. Margaret and Richard Murray of St. Mark's have two daughters Allison and Melissa.

“Rest eternal grant unto him, O Lord.”



The Reverend Dr. Louis R. Tarsitano, XII Rector of St. Mark's Parish of Denver, Colorado died at Savanna, Georgia on January 15, 2005. He had served several parishes and was an associate Editor of Touchstone Magazine and the author of many articles and several books. With the Rev'd. Peter Toon he produced *Which Rite is Right* and other works endorsing traditional Liturgical Faith and Practice.

For many years his habit was to compose and send a Christmas poem to many friends. This example is from the collection of Mr. William Banta, Esq. of St. Mark's Parish.



Memorial Gifts may be made to St. Mark's Church. Raymond designed a wonderful addition to the building, including a lift between floors.

Dr. Raymond P. Tripp, who served as SubDeacon Bede the Venerable at St. Mark's for many years, died February 1, 2005 at his home in Vermont. More of his essays, homilies, and our recollections of Dr. Tripp, will, D.v., appear in further LION Newsletters. This is a recent photo.

The LION

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Archpriest John C. Connely, Editor; Matushka Deborah Connely, staff photographer and Bookstore manager; SubDeacon Benjamin J. Andersen, Design

February

the Year of Grace MMV and of St. Mark's Parish CXXX

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
30 January IV Epiphany Matins 7:25 Mass 8:00 Church School 9:10 Mass 10:00 Evensong 16:00	31 January Feria	1 S. Ignatius of Antioch	2 The Purification of the Blessed Virgin Mary Matins 7:00 Mass 7:30 Denver University Evensong 16:00	3 S. Blaise of Armenia Matins 7:00 Mass 7:30 Evensong 16:00 Choir 19:30	4 The New Martyrs of Russia Matins 7:00 Mass 7:30 Evensong 16:00	5 S. Agatha Matins 8:30 Requiem Mass for Dr. Raymond P. Tripp, SubDeacon Bede the Venerable 9:00 Bp. Hilarion Mystery iii 10:20 Evensong 16:00
6 V Epiphany Matins 7:25 Mass 8:00 Annual Meeting 9:00 Mass 10:00 Evensong 16:00	7 S. Romauld of Ravenna, Ab.	8 Feria	9 S. Cyril of Alexandria, BCD Denver University Evensong 16:00 Diocese of Wichita Priests' Retreat	10 S. Scholastica Abbess Sister to Saint Benedict Choir 19:30	11 S. Benedict of Aniane, Ab.	12 Feria Matins 8:30 Latin Mass 9:00 Bp. Hilarion Mystery iv 10:00 Confessions 15:00 Evensong 16:00
13 VI Epiphany Matins 7:25 Mass 8:00 Church School 9:10 Mass 10:00 Church Women's LUNCHEON Evensong 16:00	14 S. Valentine of Roma, Priest and Martyr	15 Ss. Faustus & Jovita, Mm.	16 Feria (Latin Ash Wednesday) Matins 7:00 Mass 7:30 Denver University Evensong 16:00	17 Feria Matins 7:00 Mass 7:30 Evensong 16:00 Choir 19:30	18 S. Simeon of Jerusalem BC Matins 7:00 Mass 7:30 Evensong 16:00	19 Feria Matins 8:30 Latin Mass 9:00 Bp. Hilarion Mystery v 10:00 Confessions 15:00 Evensong 16:00
20 VII *a liturgical wonder! What might it be? Matins 7:25 Mass 8:00 Church School 9:10 Mass 10:00 Evensong 16:00	21 Feria	22 The Chair of S. Peter at Antioch & S. Joseph of Arimathea, BC Matins 7:00 Mass 7:30	23 Feria Matins 7:00 Mass 7:30 Denver University Evensong 16:00	24 S. Matthias the Apostle Matins 7:00 Mass 7:30 Evensong 16:00 Choir 19:30	25 S. Walburga of Heidenheim, Abbess Matins 7:00 Mass 7:30 Evensong 16:00	26 S. Ethelbert of Kent Matins 8:30 Irene Payne Baptism 9:00 Latin Mass 9:20 Bp. Hilarion Mystery vi 10:00 Confessions 15:00 Evensong 16:00
27 Septuagesima Matins 7:25 Mass 8:00 Church School 9:10 Mass 10:00 Evensong 16:00	28 Feria	1 March S. David of Wales	2 March S. Chad of Lichfield, BC Matins 7:00 Mass 7:30 Denver University Evensong 16:00	3 March Feria Matins 7:00 Mass 7:30 Evensong 16:00 Choir 19:30	4 March S. Lucius of Rome, BM Matins 7:00 Mass 7:30 Evensong 16:00	5 March Feria Matins 8:30 Latin Mass 9:00 Bp. Hilarion Mystery vii 10:00 Confessions 15:00 Evensong 16:00