

The Lion

June 2006 Vol. CXXXI, No. 6

An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado

On the Saints

SUBDEACON JAMES TOCHIHARA

SOME of the most frequent questions asked of the Orthodox concern the Saints. Why do Orthodox Christians pray to Saints? Why are so many of the Saints monks? Why do we have icons of the Saints? The culture that we presently live in would have us believe that our Saints have nothing to do with ancient Judaism or the Bible. Often, in an attempt to answer questions from those who have lost touch with the true and ancient ways of our Lord, Christians resort to explaining the saints as role models. Saints are standards of holiness that we imitate. If the Saints prayed all through the night, then we remember them and strive to imitate them. No more grumbling on Sunday morning!

In this explanation, Saints are little more than religious versions of an inspiring coach, or a dignified and humane relative. They help us fulfill our duties. Praying to them brings their example to mind, and gives us comfort and strength to continue in the Christian life. Well, Saints are role models, but it is a symptom of the lowest form of moralism or legalism to see nothing more in the Saints than an example of someone who didn't steal or lie, and someone who said all their prayers.

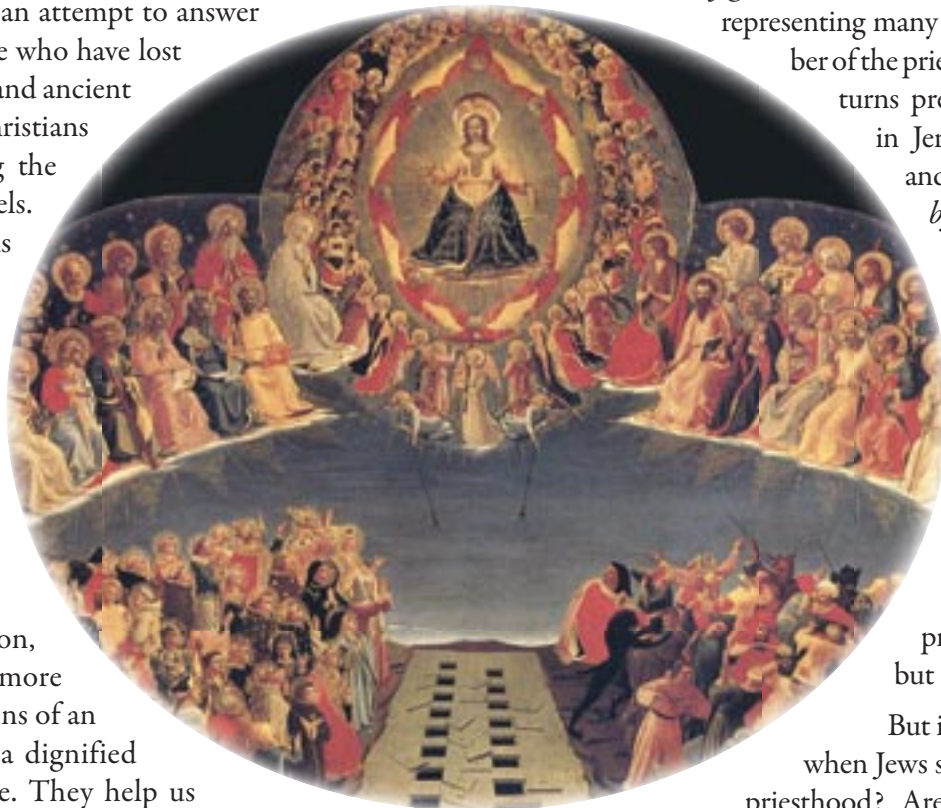
Often, it is said that Saints are heroes of the Church. This is also true, but the heroism of Saints is generally por-

trayed in their hard work (read, suffering), or persecution and martyrdom (read, suffering). And this suffering is given value because it helped further the institutional Church. I question this conventional progression of meaning. It sounds much too much like the ploy of a nervous priest or monk, berating the great befuddled mass of churchgoers to cough up some more cash. Not that there's anything wrong with that. Like it or not, it takes money, time, and effort to maintain the Church. Until we raise the level of commitment of all parishioners, I fully endorse a berating now and again. How will we hear the Gospel if the priest (or Protestant preacher, for that matter) leaves to get a paying job and the lights go out?

Nonetheless, the Saints are more than that. First, should we pray to the Saints? We know that the saints are in heaven and close to God. *And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold* (Rev. 4:4). Now, the number "24,"

representing many things, was the number of the priestly families that took turns presiding at the liturgy in Jerusalem. These four and twenty elders (*presbyteroi*; that is, priests) must be quite holy to attend Christ in the heavenly Temple. They dress in the white robes and golden crowns of high priesthood, and they offer their crowns to Jesus as proof that their priesthood is naught but Christ's.

But is this only in the past, when Jews still had a Temple and priesthood? Are these priests who sit on thrones with crowns of gold merely righteous Jews of time past? *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they*



shall be priests of God and of Christ, and shall reign with him a thousand years (Rev. 20:4,6). Pray to the Saints, for they have judgment over us. Ignore them at your own peril, and at the cost of dishonoring the holy Word of God.

So, are there only twenty-four to worry about? Perhaps the twenty-four recorded in the Book of Revelation are the happy who served Christ on the day of John's vision, or perhaps they are the twenty-four greatest. However, the judgment given unto them is not given to twenty-four only. *Do ye not know that the Saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?* (I Cor. 6:2-3). Saint Paul wrote this to the church he founded in Corinth. Either the Acts of the Apostles lies about Paul's success as a missionary, or the number of Saints who judge are much greater than twenty-four.

To Saint Paul, all true members of the Christian Church could be called saints (Rom. 15:31, 16:2, 15), but Paul was using an already loaded term. He saw something special in anyone who believed in Christ, because he saw the Day of the Lord (Judgment Day) fast approaching. On that great and terrible day, the saints of the Church would be the lone Standing Ones, who would stand only by the power of the Holy Ghost dwelling within them. Standing on that day would be like leaping tall buildings in a single bound, or deflecting bullets with your naked skin. Of course, the word "Saint" can be translated easily into the words "holy one." What is holiness that it has such power?

In heaven, or at the end of the world, holiness will give one the ability to judge men and angels. On the earth, holiness comes from keeping the commandments of God, and from being near to God in the worship divinely ordained by him. Now, if anyone says that one can keep the commandments and the worship without God's help, he would be deluding himself. Still, for our feeble minds, we need to understand holiness in this world, and here we arrive at the origin of the idea of Saints as good examples. Interestingly, the mission of Saints on earth is the opposite of their mission in heaven. If in glory, their power is terrible like our Lord's, then on earth, their power is tender, merciful, and compassionate, again like our Lord's.

Thanks to Noah's righteousness, the world was not destroyed. He gathered a remnant into his ark, reestablishing the harmony of the Garden in Eden, and foreshadowing the Temple worship of Jerusalem and the later priests of Christ (Rev. 20:6). Again, we see the link between sainthood and priesthood. Abraham and Moses interceded for sinners with prayer (Gen. 20, Ex. 32). Aaron held back the



wrath of God with an offering of incense (Num. 16:43-48). The priest Samuel constantly held back the wrath of God with his prayers, and asked the Lord to send thunder and rain as a sign to the people (I Sam. 12). The Lord explicitly commanded the prophet Jeremiah not to pray for the people, because he wanted to send wrath on them (Jer. 11:14). Apparently, the righteous Jeremiah could have spoiled the whole thing by continuing his prayers. Such is the office of the righteous on earth. It would be wise to pray that these righteous continue to see us in this light, and not in their office as judge.

Now, Jesus fulfills both offices to the utmost with his crucifixion. *For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation* (Heb. 9:24-28).

Jesus' brother James continued this mission and office. James was the first bishop of Jerusalem and the head of the early Church. Saint Paul referred to him as a Pillar of the Church, along with Kepha (Peter) and John. Others called him the *Zaddik*, or the Righteous One. The term "Pillar" has meanings similar to the title "Peter" (Rock),

or the title of Cornerstone, applied to Jesus. This terminology represents that righteous priesthood that Aaron exercised with his offering of incense to hold back the plague. The Pillars hold back the wrath of God as the upholders of the spiritual Temple, of which Jesus is the Cornerstone and Great High Priest. Or as Saint Peter said, *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ* (I Pet. 2:5).

These Pillars and Stones are the foundation of the world, without which the world would pass into the fire that does not quench. According to historical sources, especially Hegesippus as quoted by Eusebius, James was consecrated to God from the womb, a vegetarian who did not drink alcohol, and a priest who pleaded so often for God to forgive the people's sins that his knees became as callused as a camel's. Additionally, Epiphanius relates that James died as a virgin at the age of ninety-six. (It is worth pausing to note that the Church was originally administered, from the very time of Jesus, by vegetarian celibates who spent all day in prayer for the sins of the people.)

After Jesus' death, James attempted to exercise his priesthood in the Temple at Jerusalem in a way that the Pharisees found blasphemous. We cannot say exactly what happened, other than it surely was related to James's faith that Jesus was the Messiah. The Pharisees became so enraged, they stoned him and smashed his head with a fuller's (laundryman's) club.

Not long after, all of Jerusalem was destroyed by the Romans. Many ancient sources witness that people believed that the destruction of the holy city came as a result of the murder of James, the Righteous One. In Christian tradition, it is often asserted that Jerusalem fell because of the murder of Jesus. Perhaps the judgment could not fall on Jerusalem (called Babylon by John in his Revelation) until the last Righteous One had been removed, as in Sodom and Gomorrah. This is somewhat more speculative, but it would not be stretching things to see James in Paul's cryptic comment concerning the one who restrained the Man of Sin (Antichrist): *And now you know what has prevented him from being revealed in his time. For the mystery of iniquity is already at work, UNTIL HE WHO NOW IS THE OBSTACLE IS TAKEN OUT OF THE WAY. Then shall the Wicked One be exposed, that one whom our Lord Jesus shall consume with the spirit of his mouth and shall destroy with the revelation of his coming.* (II Thess. 2:6-8, emphasis added). Whether it was James or not is rather beside the point. There are always those Rocks and Pillars called by God to be the obstacle to the Son of Perdition.

If anyone questions the scientific and universal validity of this, I would ask him to bring to mind the example of Gandhi. Here was a man, indeed, a non-Christian at that, who brought about a powerful unity of his Indian brethren, primarily by works of Righteousness and fasting. In the end, he was too Christian (and not sufficiently Hindu) in his embrace of Muslims and the Dalit, the Untouchable poorest of the poor. After Gandhi's murder, in the space of twenty-four years, three wars raged between India and Pakistan.

I think of our own Saint Raphael of Brooklyn, who toiled endlessly to keep the lost sheep of America in the flock of the Good Shepherd. After a life of heroic virtue and his falling asleep in the Lord, he is now sometimes seen still walking (and even talking) among the living. *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years* (Rev. 20:6). From the days of Noah the Righteous, when the world was young and bright, until the present day, the ancient vigor of the Saint still holds its sway and always will until the end of the ages.

I still recall our own beloved hierarch, His Grace, Bishop BASIL, recounting an Athonite legend. It is said that there are twelve hidden righteous ones, known only to God. When one dies, their number is replenished by a new member, again known only to God. Eventually, their number will not be replenished, and one by one they will die. When the last hidden righteous one celebrates his last Divine Liturgy and then dies, at that moment Satan will be released from his prison for a little awhile until the Lord comes to judge the world in fire. An irrelevant and unscriptural fable? More Orthodox superstition about saints? Let us attend to the sacred Scriptures.

Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten [righteous] shall be found there. And the Lord said, I will not destroy it for [the sake of ten righteous] (Gen. 18:32).

For the Lord saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation. (II Cor. 6:2)

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. (Rev. 22:10-12) §

Statues in Eastern Orthodox Iconography

THE innumerable beautiful ancient icons that have flooded the west since the first World War, and the increasing interest in them by artists, scholars and ordinary lovers of the beautiful has been one of the bright phenomena of the past two generations. An enormous literature has developed around the icon, both scholarly and popular, and centers for the reproduction of old icons, and the painting of new ones has become especially widespread since the Second World War.

For a great many people the Icon is the supreme symbol of the Orthodox Church. This has been especially true on the popular level since the western world was flooded by Russian émigrés and religious artifacts following World War I. Shortly thereafter the revival in Byzantine studies gained impetus and icons were studied on a serious level while the antique shops offered examples of everything from rare ancient specimens to the great liquid-eyed 19th century romantic western imitations that in the eighteenth century had supplanted the traditional types in the Orthodox lands.

For many westerners, and in the Orthodox folklore, icons are the Eastern substitute for statues, which are commonly, and erroneously, believed to be forbidden in the Orthodox Church. Actually, statues are by no means forbidden in Orthodoxy and were always a regular part of the decorative and devotional furnishing of the sacred space, the church interior.

“Icon”, now commonly used as a technical term for the flat, perspective less devotional pictures of oriental Orthodoxy, is simply the Greek word for “image.” The Ecumenical Conciliar dogmatic decrees on icons refer, in fact, to all religious images, including three-dimensional statues.

Serge Verkhovskoi, the late conservative professor of dogmatics at St. Vladimir’s Seminary in New York, forthrightly condemned as heretical anyone who declares statues as un-Orthodox or in any way canonically inferior to paintings. (By the 19th Century the traditional flat paintings, derived from Hellenistic Egyptian funerary portraits, and currently claimed to be “authentic” icons had been supplanted throughout the Orthodox Church by western naturalistic painting, more or less skilled.)

How, then, did the common opinion arise that statues were “western,” “heterodox,” “heretical”? The answer is quite simple and derived from sound cultural and sociological foundations.

Statues were common in Byzantium. An ivory, three-dimensional statuette, of the Virgin and Child, “Hodegetria,” from 10th Century Constantinople, now in the Victoria and Albert museum, differs from similar examples in Hamburg and New York, in that it was not cut out of an ivory tablet. The back is as carefully and skillfully carved as the front.

Constantinople was filled with statues, both within and outside of the churches. One author claims that over three hundred

classical statues adorned the plaza before Hagia Sophia. The famous Spanish Madonna, Our Lady of Montserrat (*see image on next page*), is a Byzantine statue as are many ancient examples in southern France, but it was in Russia that Orthodox Christian freedom in the use of images survived. Let us consider the reasons why statues became unpopular in Orthodoxy.

The main cause, of course, is Iconoclasm (“image-breaking”). As early as the art in the Roman catacombs Christians used sacred images, both for instruction and, evidently, as a means of venerating the person or event depicted. Most of these are paintings, but at least two statues of the Good Shepherd are anterior to Constantine and the Veneration of the Cross is so ancient no initial date can be fixed for it. By 576 we have evidence, in the west, that an image of Saint Martin was honored by a lamp constantly burning before it and that Fortunatus had been cured of an ailment by oil taken from it.

By the beginning of the 8th century the Jews, basing their stand on the Old Testament proscription of images, the Paulician heretics (a branch of the Manicheans, a sect that despised “matter” as inferior to “spirit.”), and the Monophysites all opposed images. These latter were heretics who declared that Jesus was God and hence His human nature was swallowed up by His divinity and so his unimportant humanity should not be depicted. Furthermore in some areas: Syria, Egypt and among the Germanic tribes, there was a basic distrust of the Greek esteem for human beauty, especially as manifested in art.

All of these influences seem to have proven congenial to the Emperor Leo the Isaurian who in 726 issued his first edict for the destruction of images. There was popular opposition, the Roman bishops protested, and Saint John of Damascus summarized the testimony of the Fathers in the three famous essays. Leo died in 740 and was succeeded by his son Constantine V Copronymus, who pursued his father’s program with barbaric vigor. When he died in 780 his wife, Irene, began the work of restoration and seven years later convoked the Seventh Ecumenical Council in Nicaea which fully restored the veneration of images. After a subsequent period of persecution (the Iconoclastic movement survived in some strength from 726 to 842) the restoration of images was fixed in 842.

The anti-image influence in Constantinople came from Syrians and Armenians, tintured by Monophysitism, in the west (due to a faulty Latin translation of the Seventh Council’s decrees) it came from the Emperor Charlemagne and persisted in the Frankish lands until the ninth century, although Rome and Italy adopted the Orthodox position from the first. It is evident from this survey that racial-cultural heritages were highly influential.

The same may be said of the practical disappearance of statues as opposed to icons over large areas of the Orthodox Church. The lingering memory of the Iconoclasts encouraged reticence and the Moslem conquest froze Orthodox art in its most limited form. In the conquered areas the Church was driven indoors, bells were proscribed, and the externals of Christian worship

were forbidden in public. While all representations of creatures were banned for Moslems, and pressure was put on Christians to conform as much as possible, the icon survived while the statue could not. Only in Russia was the Church free enough to maintain its full aesthetic devotional tradition.

Northern Russian woodcarving was highly developed before the coming of the Orthodox missionaries and it survived and was “baptized” into the service of the Church. All images, statues and icons, were carefully watched by ecclesiastical authority as in a ukase of the Holy Synod on March 15, 1722. From the Revolution of 1918 until after World War II statues of historical value suffered the destruction directed at all religious monuments, but currently concern for the achievements of the Russian past has focused money, attention and research on all ancient art and Orthodox statues are especially valued.

Hundreds of examples of these devotional objects were destroyed in the first phase of the Revolutionary anti-religious campaign. Yet many statues and three-dimensional crucifixes are plentiful and still in use.

The 1920’s discovered the Orthodox painted icon, the 1970’s the Orthodox statues. §

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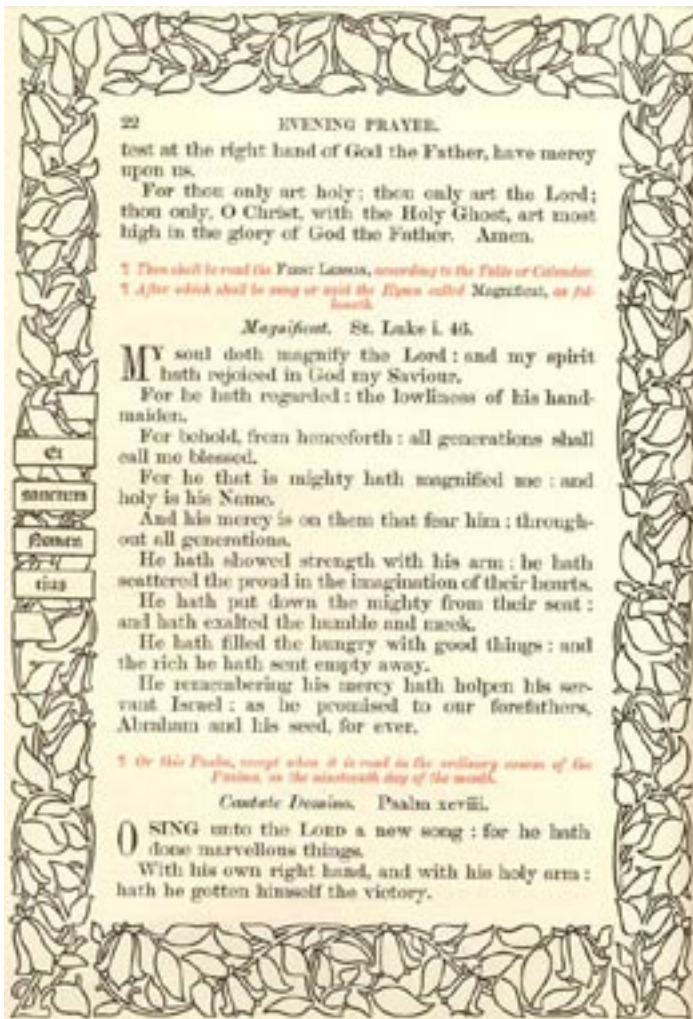


The Liturgy in English

SOME fans of Mother Angelica will remember a segment of her TV show in which she interviewed Father George Rutler, the famous Rector of the Church of Our Saviour in NYC. Father Rutler is a former Anglican and therefore is sometimes brought forth as a happy case of a brilliant and educated cleric who ‘converted’ to the Roman Catholic Church. At the close of the interview Mother asked Father Rutler what, if anything he missed about his former life as an Anglican. Father answered “I miss the Mass in English”. Of course, this is pure George Rutler ... the Roman Catholic Church had been serving vernacular Masses for 30 years following the reforms of the II Vatican Council. What Father Rutler said ironically, and Mother Angelica would never ‘get’ is that the contemporary texts of the *Novus Ordo* Mass are not anything like the whole world of vocabulary and structure and intelligent and spiritual expression of what we would call “the Mass in English.”

The disruptions caused by the top down enforcement of the *Novus Ordo* reforms in nearly all the churches are part of the none too happy experience of all of us who have gone to church for the past 40 or more years. A few Catholics, like Mel Gibson, have enough cash and enough conviction to hire a personal chaplain to serve the traditional Latin Mass for himself and his family. A few Latin Mass parishes are tolerated in some Dioceses in the US. Likewise some forms of the 1928 *Book of Common Prayer* (BCP) services have been suffered to continue in a few Episcopalian parishes in some Dioceses usually under the oddly edited “Rite One” redactions. This however, does not even begin to take account of the whole world of English liturgical usages that were abolished in the years following the Vatican II reforms.

If we reflect on the religious environment of those churches in those years in which the traditional Book of Common Prayer was standard, the 1662 BCP in England and the 1928 BCP in the United States, we notice a vast literature of sacred texts and commentary that accompanied that standard usage. For example, the Bible read in churches and homes, and yes, once upon a time in schools, was the Authorized Version, or King James Bible. The Hymnals, such as *The English Hymnal* and the *American Hymnal 1940*, conformed in English usage to the high liturgical expression of the BCP and the Authorized Version Bible. The Altar Missals commonly in use, such as *The Anglican Missal*, *The English Missal*, &c. were likewise comely in expression and seem a most natural enrichment of the rather bare set of Propers for Sundays and Seasons in the BCP.



The *Plainsong Psalter* (1932) of Canon Charles Winfred Douglas brought the ancient plainsong tones into any parish or home where the traditional English Psalter would be sung. The beautiful *Monastic Diurnal* (1932, Oxford), another work largely edited by Canon Douglas, brought the whole Benedictine rule of the Day Hours of monastic prayer into this same English liturgical usage “with additional rubrics and devotions for its recitation in accordance with *The Book of Common Prayer*.” Proper attention was given to the licit texts of the Benedictine Diurnal in Latin and to the sometime differences in the English and American Prayer Books.

Therefore we argue that the world of prayer and chant and song and moreover, of poetic and true and sane expression of the highest and best of Praise to God associated with the BCP, was far more than just a rather spare prayer book called the 1928 *Book of Common Prayer*. When this standard was forcibly discarded beginning in the 1970’s, all that world of fine liturgical work represented in association with it, quickly went out of print and often out the back door into the dumpster. What also went to the dumpster was the skill and intelligence and devotion invested in

hundreds of thousands of faithful churchmen. It is fair to say that the reform, enforced with personal penalties, carried all before it. The banality of the *Novus Ordo Missae* is painfully evident to all and yet the latest generations simply accept that Catholic worship is banal, effeminate, boring, limited to a small vocabulary of insipid folk tunes and worse lyrics. The plethora of modern Bibles and the run of modern Psalm texts are evidently put up by composers who lack any ear for the English language. One often finds the new prayers to be so ill composed that they are really incomprehensible, seemingly devoid of ideas. Gender neutering has effectively demolished the core meaning of the modern rendering of the Psalms. Where does one find, in the so called 1979 BCP, Christ the righteous man, Himself the key to the whole of the sacred texts of the daily prayer of His Church?

Therefore, we who have escaped, in one odd corner or another (like Saint Mark’s, Denver), this monstrous deformation of the Catholic religion in her worship and prayer, have much more to do than cling to a prayer book, a missal, or a hymnal. We have to publish the old books and we have to publish new books in which the traditional worship of the Church is made even more available to a new generation of believers. All the work needed for the Liturgy in English was not accomplished by 1928 or 2000 or even today. Hence, we have published a new *Saint Dunstan’s Plainsong Psalter* for the benefit of those who sing the parochial Divine Office. We have, with permissions, reprinted *The Monastic Diurnal*, *The Monastic Diurnal Noted*, and we have begun the very monumental task of producing a plainsong Missal. We have reprinted Dr. Neale’s massive four-volume *Commentary on the Psalms* in the hope that somewhere, somehow, a new generation will learn again what and Who, the Psalter is all about.

The elite will remind us that the Western Rite can only properly be offered in Latin. The *Novus Ordo* authorities will accuse us of failure in obedience to conform to their improved vernacular religion. Between these high walls of oceanic pretension looming over us, let us, like the children of the Hebrews follow the cloud by day and the pillar of fire by night and pray not to drown.

What a joy to enter into this work that was served so devoutly, intelligently and well by the generations before us. Let us no longer think of ourselves as a mere resistance movement. Look around and you will see that our parishes are demographically younger and more filled with children than they were twenty years ago. God helping, we constitute a Mission holding the vision of right worship before a world that has gotten more than a bit lost. § – JCC

JUNE MMVI

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>Please take the opportunity to learn from Dr. John Falcone about the Latin Bible of Saint Jerome on Saturday, 10 June and 17 June at St. Mark's at 10 o'clock until 11 o'clock. This is a popular introduction to 'Church Latin'. All are welcome.</p>				1 THE ASCENSION OF OUR LORD Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	2 Within Octave Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	3 Within Octave Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 4 PM
4 SUNDAY IN ASCENSION OCTAVE Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	5 S. Boniface, Apostle to Germany, BM	6 Within Octave	7 Within Octave Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	8 OCTAVE OF THE ASCENSION Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	9 S. Columba, Ab. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	10 The Vigil of Pentecost Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 4 PM
11 WHITSUN DAY (Pentecost) Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	12 S. BARNABAS, APOSTLE Matins – 7 AM Mass – 7:30 AM	13 Within Octave	14 Ember Wednesday Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	15 Within Octave	16 Ember Friday Matins – 7 AM	17 Ember Saturday Matins – 9 AM Class – 10 AM
18 TRINITY SUNDAY Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	19 <i>Ss. Gervase & Protase, Mm.</i>	20 <i>S. Silverius of Rome, BM</i>	21 <i>Feria</i> Matins – 7 AM	22 CORPUS CHRISTI Matins – 7 AM	23 Within Octave Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	24 NATIVITY OF S. JOHN BAPTIST Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 4 PM
25 TRINITY I Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	26 Within Octave The Very Reverend Father Donald David Lloyd, D.D., will, <i>Deo volente</i> , be with us Sunday, 25 June and several days following!	27 Within Octave	28 S. Irenaeus of Lyons, BM Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	29 SS. PETER & PAUL, APOSTLES Matins – 7 AM	30 Commem. of S. Paul, Apostle Matins – 7 AM	

Parish Life Conference, El Paso, TX

On Saturday, June 24, at 10 AM, we will begin a new Book Study and Catechism Class, using Bishop Hilarion Alfeyev's THE MYSTERY OF FAITH. Copies of the book will be available from Lancelot Andrewes Press for \$20.



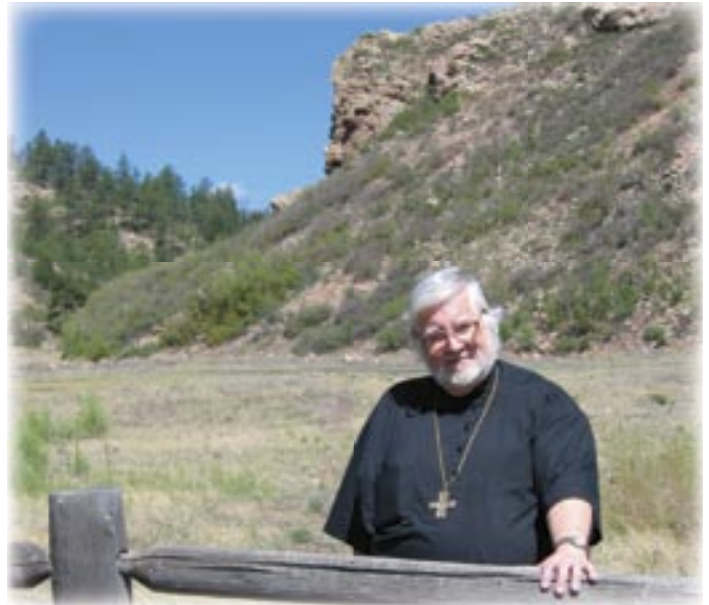
ANDREW GREEN-LEE recently graduated from Poudre High School in Fort Collins. There, he studied in the International Baccalaureate program and graduated in the top 10% of his 530+ class. Andrew was a member of the National Honor Society and played violin in the orchestra during his freshman and sophomore years. He participated in Science Olympiad for

four years, consistently medaling both on a regional and state basis. Andrew received his varsity letter all four years in high school swimming. During his junior and senior years, Andrew represented Poudre High School at the State Championship Swim Meet as a member of the 200 yard freestyle relay team. This relay team set a new Poudre high school record in this event his senior year.

Andrew has led an active life at Saint Mark's and as an Orthodox Christian. He has served as an acolyte almost every Sunday since the age of 8. He attended the Ionian Village Orthodox Camp in Greece for three weeks at age thirteen. During the summer of 2005, he traveled to Boston to attend CrossRoad, a 10 day program for high school juniors and seniors focusing on their futures.

Andrew will be attending the University of Chicago in the fall. He hopes to become active in the OCF group at the university and attend All Saints Parish while at U of C. In the last couple years at PHS, Andrew has acquired an active interest in History and Humanities, which is part of his motivation for seeking a liberal arts education. Andrew was one of only seven persons to gain admittance from the wait list to the U of C class of 2010.

After the family 12 day tour of England during the first weeks of June, Andrew and his friend, Piotr ("Peter" in Polish) Szamel, will together make a 3 week tour of Continental Europe. Notre Dame Cathedral, Chartres Cathedral and the Relics of Saint Ambrose in Milan are a couple of the destinations. The trip will conclude in Warsaw, Poland at the end of June. Please pray for these two travelers and may their guardian Angels be vigilant in their defense!



THE RIGHT REVEREND DOM JAMES DESCHENE visited Saint Mark's on Rogation Sunday, May 28. Father James is a Western Rite Orthodox priest, a Benedictine monk, and abbot of Christ the Saviour (Christminster) Monastery in Providence, Rhode Island (Russian Orthodox Church Abroad). The adult Sunday school class was edified and touched by Father's beautiful summary of Benedictine monastic life. Father James also was able to make a short retreat at Tallahassee Creek, and hallow the small oratory there with the chanting of the Divine Office and the celebration of Holy Mass; as well as receive three of our parishioners as Benedictine Oblates of Christminster Monastery: Rosalyn (Sr. Sophia) Roe, David (Br. David) Felker, and Benjamin (Br. Benedict) Andersen.

THE LION

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Address correction requested

The Very Rev'd John Charles Connely, *Editor*;
Matushka Deborah Connely, *staff photographer and
bookstore manager*; Benjamin J. Andersen, *Design*
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