

The Lion

September 2006 Vol. CXXXI, No. 9

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

THE BEST MODE OF WORKING A PARISH

CONSIDERED IN

A Course of Lectures

DELIVERED IN DENVER CATHEDRAL, JANUARY
AND FEBRUARY, 1888

AND IN SOME

Sermons

PREPARED FOR VARIOUS OCCASIONS.

BY

JOHN F. SPALDING, S.T.D.

Bishop of Colorado

Chapter I. Introduction: The True Motive of the Work

S. MATT. x. 42 – *And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*

WE infer from these words a general principle. It follows that every Christian has a ministry on behalf of others, and that his reward is conditioned on his faithfulness in fulfilling it. A cup of cold water given to the thirsty is the least service one could do for another. By every Christian Disciple it would be given as freely to the least of Christ's suffering poor as to his own equals or superiors. But even so slight a service as this, done from love to Christ, cannot be unrewarded. Leaving out of view the final awards of the day of recompense, it has its own reward, which is not contingent, nor possible of failure: it is the consciousness of well doing

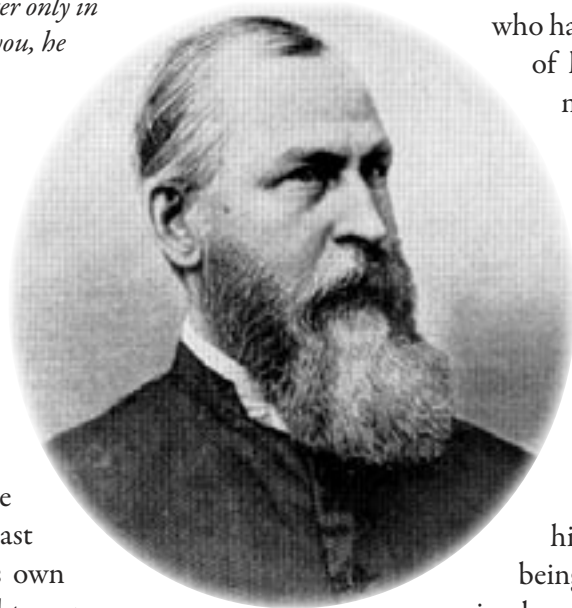
– the sweetest of all enjoyments. Service of Christ is sacrifice for others. Reward is proportioned to the degree of service. If the least service is thus rewarded, surely all service must be. There can be no service done to others in the name of Christ that shall fail of its attendant blessing.

We are not to suppose it left to our option to give the cup of cold water and all else it symbolizes, or not. We must do it, as we are Christians. Not only is it enjoined; it is essential to our Christian character. There must be in us such a disposition as will impel us to do it; otherwise it is not Christian service and there is no reward. Failing herein, we are not living Christians. We stand on a like footing with unbelievers in Christ, if we do not possess and exemplify a spirit of active Christian beneficence.

I do not now speak of the reward. It is right, indeed, to have it in view. Hope is a natural principle of action. Many a good man has been animated to a life of strenuous endeavor or to patience under intense suffering, by the anticipation of the benefits accruing, and the crown that is the reward of fidelity. But it is not merely the hope of reward that actuates the Christian. The same character and conduct would be required, though nothing were to be gained by it. The life should be determined by the constraining love of Christ. We should do good because it is commanded. But our obedience to divine commands should be our highest pleasure. The disposition, the bent of the mind and heart should be such, that it will be our very meat and drink to do the will of God. Christianity is not what has been sneeringly called

“other worldliness.” The truest Christian is one who habitually forgets self in the earnestness of his work for Christ and his fellowmen. He best works out his own salvation whose end is Christian service. He that would save his life must lose it. He who loses his own life in the vocation and ministry of the Christian, the same shall find it. (S. Matt, x, 39.)

The Christian is one who is regenerate; that is to say, one in whom Christ is born. Being in Christ, it follows that Christ is in him, the animating principle of his true being, for regeneration is not only the being born into Christ's Kingdom, its environment of privileges and means of grace. It not only puts you in the state of salvation and under the responsibilities of a heavenly citizenship. It is the reception through Christ's Spirit of Christ's own life. It ensures membership of



His Body. It grafts you into the corporate life of His Divine Humanity, in which you live as He liveth in you. It gives you in the Church the essential life of Him Who said, "*I am the way, the truth and the life*," "*Whoso eateth My flesh and drinketh My blood hath eternal life*," and "*because I live, ye shall live also*." They who are regenerate should let this Life within them mould their whole character and determine their conduct and conversation. They should simply act out the life of Christ that is in them, and thus live in their regenerate being, not in that which is of the old nature. Thus they should prove that they are new creatures. (Gal. vi, 15; 2 Cor. v, 17.)

Every kind of life must have its manifestations. Life in the organism must show itself, else there is torpor, the actuality, or at least the semblance of death. Occasionally you may see a tree or a plant of which it is impossible to tell from its exterior appearance whether it be alive or dead. This is the spiritual condition of many professing Christians. But ordinarily life induces growth and the manifestations, the activities suitable to its nature. There is the budding, the leafage, the flower and the fruit. Everybody knows how the carnal, worldly life of men manifests and proves itself. What exertions it leads to, what energy, what zeal, what perseverance, what sacrifices of time and ease! What dangers it encounters to compass its ends, to acquire the means of ministering to its pleasures, to gain the wealth to satisfy its greeds, to win the place or power coveted by its ambition. Such is life in and of the world. Why should it not be so of spiritual life, life in Christ? How can it be hidden, inert and torpid? How can it be that he who has it in him does not act, according to its promptings? Is the Christ life in us? The outward conduct must show it. We must live out the life within. Hear S. Paul teaching us: "*The life that I now live in the flesh, I live by the faith of the Son of God, Who died for me and rose again*," and "*Christ liveth in me*."

Now, what will be the outward life of one thus regenerate and thereupon spiritually renewed? What are the natural manifestations of the life of Christ in those who let it

actuate and determine them, and freely show it in conduct? We can learn the answer by study of the life of Christ. What He did, that should we do. His aim, purpose, all-controlling motive should be ours. His life being in us, we must in all things be like Him. He came to do the will of Him that sent Him, and to finish His work. He loved God supremely. His constant worship and service of God His Father, was the perfect expression of His love. He gave His whole strength to God's service. It was an obedience even unto death. He took up His cross and bore it steadily, even in mortal suffering and agony. In eternity His purposes were, "*Lo, I come to do Thy will, O God; I am content to do it: yea, Thy law is within My heart*;" and through all and for our sakes, in the pursuance of His work, He perfected Himself, resisting the Tempter and overcoming temptation, and thus obtained for us new strength and the ministry of angels, and through His death unto sin, the life of the resurrection. It is ours, in like manner, in Him to love, and worship, and serve God; to obey Him, regardless of consequences; to bear our daily cross of self-denial and sacrifice; to die with Him unto sin;

to rise with Him, to enter into His victory and His joy.

But if there is anything that peculiarly strikes us in the life of Christ when on earth, it is His Ministry on behalf of others. His service of God was for the salvation of men. He came down from heaven, leaving all its glories which He had with the Father, as the Creed states it, "*for us men and for our salvation*." He took upon

Him our humiliation for a great Ministry on behalf of the sinful and the suffering. He came, bringing Redemption from sin and all its consequent evils and miseries. He lived here only to bestow it, to bring men to receive it, to remove the infirmities, pains and sorrows, of which it is the only antidote. Thus He offered freely to all, pardon, healing, life, and an immortality of blessedness. Thus He lifted up the slaves of sin from their bondage, broke their fetters, took them by the hand and bade them rise to a new life of purity, and freedom, and love, and duty. Thus He wrought His miracles of mercy, healing the sick, restoring the maimed, giving sight to the blind, and to the infirm and decrepit the vigor and joy of health. His benefits were not partial. There



was no want of man which He was not ready to supply, no disease to which He did not apply the remedy, no suffering which He did not alleviate, no sorrow which He did not console. In every sense, temporal and spiritual, whether of the Body or of the Soul, He was man's Redeemer. With what fulness of meaning it was said of Him, that "*He went about doing good.*"

We must participate in His work. The motive, the aim, the purpose, are essential. Entered, as we are, into His life, we must live it. We must do the works which He did. We may not, indeed, wield for the good of men the powers of nature, using her laws, controlling her operations; but with the right motive, the right disposition of heart, and the right endeavor, we can do works bearing at least some real likeness to His. If we do but let the life that is in us as Christians, determine our purposes and efforts, we can bestow some measure of temporal and spiritual blessing upon the needy, the suffering and the sinful. If we cannot confer pardon, we can bring the sinner to Christ. If we cannot heal with a word, nor remove at our option the diseases which manifest the effects of sin, we can command the natural methods. We can care for the sick. We can bind up the wounds of the stricken, bleeding and broken-hearted. We can give whatever relief our personal attendance can administer, or our influence or our means can procure. We can, as our Lord did, bear the griefs, and infirmities, and sicknesses of men upon our sympathy. We can suffer with and for them. So we can console the wretched, and give to the poor and suffering our active, helpful compassion, and our effectual fervent prayers. Having Christ in us, why should we not, in some feeble way it may be, and far behind Him, but still truly follow Him and represent Him, and do the works which He left for us, for His Body, the Church, to accomplish--the like works in our day for those among whom He has placed us, to those which He did as He went about among the sorrowing and the sinful, in Judaea, Samaria and Galilee? Why can we not, why should we not, with Him, His life by His Spirit energizing us, go about doing good?

By His Life, and Death, and Resurrection, He has accomplished, for all, Redemption. All whose nature He assumed, and for whom He lived, and died, and rose, and ascended, are redeemed. But they do not know it. It is to be made known to them. They are to be prepared for its reception. It is to be proclaimed everywhere. It is to be conferred and made effective upon all. To this end is the Church. To this end we are in Christ. They who have received it are to impart it. The Church, Christ's Body, is here, to carry on and to complete the work which Christ Himself began to

do and to teach in His ministry on earth (Acts i, 1); the Church, by her ministry, and by all her members, by all her gifts and instrumentalities. Whatever her forces, she must bring them into effective operation.

What are we doing, brethren, to carry on Christ's work? Where are the sin-sick souls whom we have brought to Christ for His healing? Where are the poor to whom, through our efforts, the Blessed Gospel is preached? Where are the sorrowing to whom we have brought consolation? Where are the mourners whom we have comforted, the hungry we have fed, the sick we have visited? Where are the wretched whose infirmities we have borne? Where are those to whom we have given the cup of cold water in the name of Christ, with all the good things, temporal and spiritual, which this signifies? Where are the proofs that we are Christians? Doubtless some of you would bear the tests. But must we not all, conscious of our failures to be and to do what our Lord requires of us, resolve anew to be henceforth more faithful to our vocation and ministry, especially when we seek, as we are invited this morning to do, in the Holy Communion, that all-sufficient grace and strength that comes from spiritually eating and drinking the Flesh and Blood of Christ? §

EDITOR'S NOTE – *This essay is a wonderful find and a rich addition to our Parochial history. Bishop Spalding was the founder of Saint Mark's Parish of Denver in 1875. At about the time of these lectures the new parish church was nearing completion at 1160 Lincoln Street. Bishop Spalding was a man of vision and action. Saint Luke's Hospital, several schools, a settlement house run by the Sisters of Saint John Evangelist, and many parishes were the direct result of his work and his power to motivate the faithful to do good works and to provide for the needs of the rapidly growing Colorado population. Extraordinary men came to Colorado to serve, notably Dr. John Henry Houghton, who served Saint Mark's from 1892 to 1917. The late Elisabeth Eckstein was in Dr. Houghton's last Catechism class in 1917 and she remembered the widow and daughters of Bishop Spalding as well as Sister Hannah and other notables of the old congregation. Bishop Spalding is buried under a gigantic Celtic Cross at the old Riverside Cemetery.*

Many thanks to R. M. at Project Canterbury for the text of this essay. The entire text of Bishop Spalding's 1888 book, The Best Mode of Working a Parish is available online at <http://anglicanhistory.org/usa/jfspalding/mode1888/>

THE ANGLICAN CHANT

By Winfred Douglas, Mus. Doc., Canon of Denver

From *Church Music in History and Practice: Studies in the Praise of God* (New York: Charles Scribner's Sons, 1937)¹



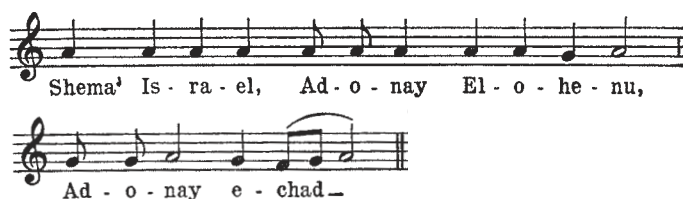
THERE is perhaps no department of Church Music more utterly misunderstood, not simply by the ordinary parishioner, but by Clergy, Choirs, and Choirmasters, than this much-abused system. We shall perhaps arrive at sounder ideas about it through some historical investigation ... In the case of Anglican Chant, which as ordinarily performed, especially in America, is frequently a distortion of a distortion of a perfectly reasonable and artistic devotional practice, the facts and the principles must be grasped before improvement can be expected.

We are all probably familiar with the Choral Responses at Evening Prayer set by Thomas Tallis; or at least with some of the many arrangements of them. They consist of Merbecke's Plainsong, the melody of the Congregation, harmonized with either three or four additional parts. The melody, which of course should be sung by the Congregation, is set in the Tenor part. The Soprano is what we might call a Descant, an additional ornamental melody sung by the Choir above the real tune. It is rather absurd to hear men and women trying to sing this part instead of their own tune, as is often the case.

ITS FORMATION. Precisely what was done in the Choral Responses (that is, the writing of additional free parts both above and below the melody, yet corresponding absolutely to its rhythm) was also done by Tallis, Byrd, and others with the older Psalm Tones. The Plainsong rhythms were unchanged: duple and triple units freely alternated as before in the unison chant, an extra note being added for the extra weak syllable of an occasional dactyl. The typical retard was made at the close of each of the two cadences. In writing or printing the notes, no bar lines were used, since all rhythmical qualities come solely from the words themselves. Each side of the Choir sang an entire alternate verse, not half a verse. In short half verses, the recitation, or even part of the mediation or of the final cadence, was omitted. In short, this harmonized chant preserved the precise form of the prose sentence just as did the old Plainsong Psalm Tone. The final note was always set to the final syllable, in a majority of cases a weak one. Thus the typical cadence was trochaic, with a frequent dactylic variation. An examination of the rhythmic endings of the English Psalter shows that the number of unaccented finals, 1376, is considerably greater than that of accented finals, 1132: although the proportion is not as great as in Latin. The typical musical cadence adapts itself perfectly to the occasional verses closing with an accent in either tongue. There is therefore no linguistic or musical principle involved which either necessitates, or tolerates as artistic, a fixed accent on the final note of a Chant, which is the main modern abuse.

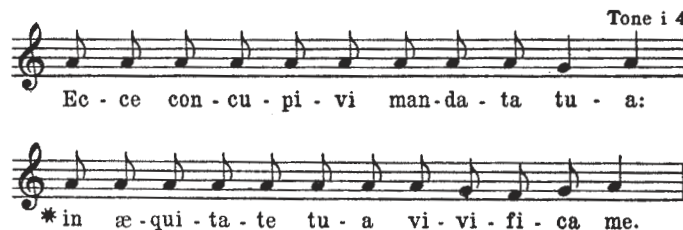
ITS HISTORY. The Chants so harmonized, or else in plain union, continued in use until the Great Rebellion. It is interesting to note that Canon Harrison of Windsor, writing in 1587, speaks of the chanting of the Psalms in this manner as being the only part of Choral Matins and Evensong then in use; thus reasserting the ancient belief as to the primary importance of Psalmody in the Office. In 1641 the Rev. John Barnard of St. Paul's Cathedral published many of the harmonized Chants, including those of Tallis. After the Restoration, Edward Lowe, Professor of Music at Oxford, printed all of the Gregorian Tones as he had sung them at Salisbury Cathedral before the Rebellion. Some of them were harmonized; as were also four in a similar work by the Rev. James Clifford of St. Paul's published in 1664. Ten years later John Playford, in his "Order of performing the Divine Service in Cathedrals" printed seven Psalm Tones, of which two were harmonized in this manner. Within a century, the old Plainsong tunes began to appear in the soprano part instead of in the tenor: and are so printed in Doctor Boyce's "Cathedral Music," in 1760. His pointing is unchanged from the ancient method, and for the first verse of *Venite* is precisely that of the Hymnal (No. 569) and Psalter used by the Episcopal Church in America. In 1864, Heywood's *Anglican Psalter Noted* followed the same system.² Moreover, I possess Chants printed in Ithaca, New York, in 1824, and in Troy, New York, in 1846, which show the same immemorial tradition of the relationship between the words and musical cadences of a Chant.

Let us pause to refer again to the ancient Jewish melody of the Shema, ... and then to its gradual transformations into the modern Anglican Chant.



Shema³ Is - ra - el, Ad - o - nay El - o - he - nu,
Ad - o - nay e - chad -

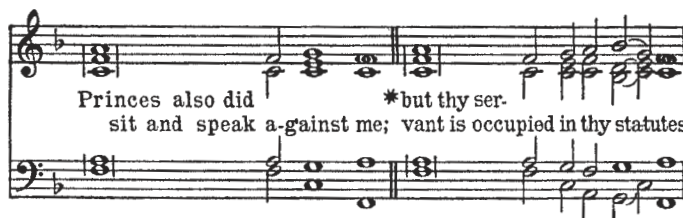
Ancient Latin Chant



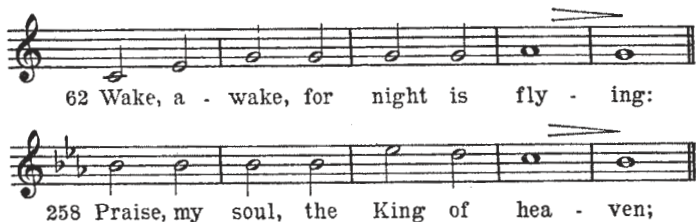
Tone i 4
Ec - ce con - cu - pi - vi man - da - ta tu - a:
*in æ - qui - ta - te tu - a vi - vi - fi - ca me.

Tallis, 1550

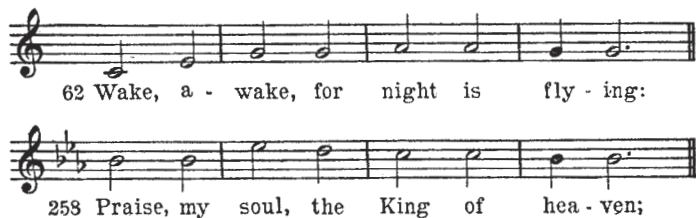
Melody in the Tenor



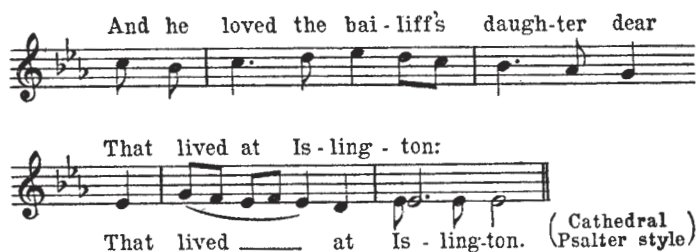
Princes also did *but thy ser.
sit and speak a-against me; vant is occupied in thy statutes.



Had the same rhythmic displacement been made in these typical as in the similar cadences of the Chant, they would have become what follows: Beckmesser could do no worse.



Captain Tombs, a Victorian defender of the ancient tradition against the mechanical novelties of the Cathedral Psalter, gives us a delightful secular illustration, which I cannot forbear quoting.



Quite obviously, when a Recitation consists of a single syllable only, it should not be made to fill a whole bar, as in the system here condemned.



ITS HISTORIC AND PROPER METHOD. It is a matter of deep satisfaction that the American Episcopal Church has set forth the historic method of Chanting in four of its official publications: *The Hymnal*, *The Choral Service*, *The Plainsong Psalter*, and *The American Psalter*. Every Candidate for Holy Orders, every Priest, every Organist or Choir Director, and every Choir singer, should study practically the principles set forth in these books; and should certainly know two of them by heart:

1. The words should be sung at the *same pace* in the Recitations and Inflections. The Recitation is as rhythmical as the Cadences.

2. All accents, without exception, should be merely those of good reading.

Where these principles are carried out, there may be at least reverent and distinct chanting: which may soon be made artistic and beautiful as well.

POSSIBLE ANTIPHONS IN HARMONY. The alternate chanting of Psalms and Canticles to the Anglican Chant may be made truly Antiphonal, by the use of refrains composed in harmony for the whole choir, to be sung before and after the Chant. An obvious place for this is in connection with *Venite, exultemus Domino*. The American, Scottish, and English Prayer Books now supply a certain number of the old Invitatories. As we have seen, these were anciently sung responsorially, a soloist singing the Psalm and the Choir interpolating the refrain in whole or in part. But for Parish use, they are more effective when sung antiphonally. Antiphon settings in Plainsong to be sung before and after the Canticle are officially provided in *The Choral Service* [also provided in *Saint Dunstan's Plainsong Psalter - Ed.*]. But for use with the Anglican Chant, several simple Choral settings, both polyphonic and homophonic, have been provided in America.⁴ They should be sung *after*, as well as *before*, the *Venite*, which should have an appropriate Chant. And this form, a new one, may become of immense value in our worship. §

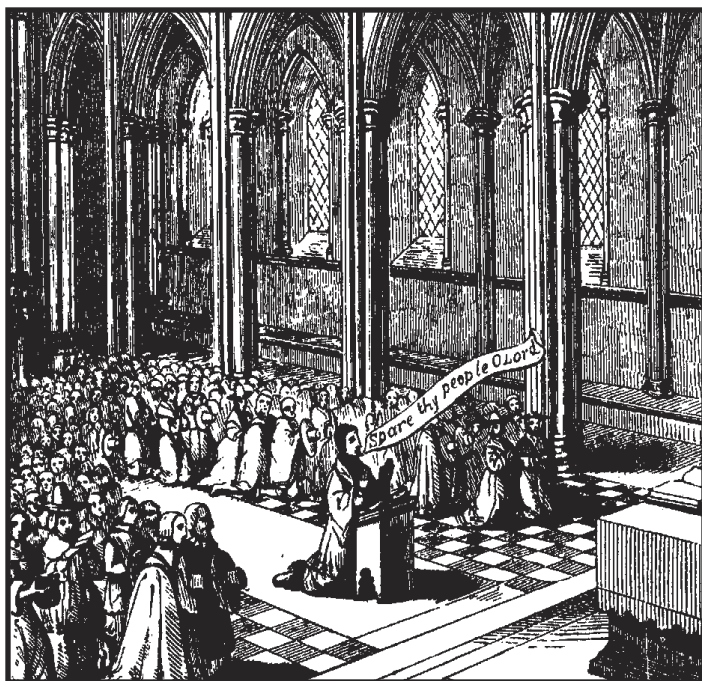
Endnotes

1. Taken, with some adaptation, from pp. 125-135.

2. Still later examples are A. H. Brown's *Anglican Psalter*, 1878; The S. P. C. K. Psalter edited by James Turler, organist of Westminster Abbey; and the Psalter edited by the Reverend Sit Henry F. Baker and Doctor W. H. Monk, who gave us *Hymns Ancient and Modern*.

3. "I went today to the Chapel Royal ... Instead of the grave and solemn organ was introduced a band of twenty-four fiddlers, after the French way - better suiting a play-house or a tavern than a Church. We heard no more of the organ. That noble instrument, in which our English Musicians do so excel, is quite left off." - *Evelyn's Diary*.

4. By Richards, Holler, Warner, Matthews, Sowerby, and Douglas.



Anglican Chant Matins

At Saint Mark's Church

Each Sunday, 9:45 o'clock

THANKS to the Choir, and Choir mistress N. Stuart Steffen and parish organist, Mr. Christopher D. Vaughn, for adding an Anglican Chant Matins to our Sunday schedule and to Reader Cuthbert Vaughn for obtaining texts and printing a booklet of texts and tunes. By using an abbreviated service we are able to chant the *Venite* with his proper Antiphon, a selection of Psalmody as directed in the 1943 Lectionary, an Old Testament Lesson, the *Te Deum* as appropriate or the *Benedictus es Domine*, brief Suffrages, Collect, Dismissal and Grace. What we all hope to achieve is a renewal of the Anglican chant sound in our Parish so that everyone, young and old, may learn some of these chants and learn to pray a sung Parochial Morning Prayer. We added the Anglican Chant Matins on Sunday, 6 August, the Transfiguration, and through the month we have become rather more proficient with the texts, the tunes, and the challenges of scheduling a somewhat demanding Morning Prayer immediately before the opening Hymn of the High Mass at 10:00 o'clock.

Given the good attendance and the pleasing result so far, we have decided to announce the Anglican Chant Matins for the month of September with a schedule of the Chant tones, the Psalms, and the Lessons. This pattern should remain until the First Sunday of Advent at which time the *Benedictus es Domine* will become the regular canticle and the Litany will follow Matins and the Mass begins after the Litany with the usual Introit verses. Please note that the Plainsong Morning Prayer offered at 7:30 o'clock from *St. Dunstan's Plainsong Psalter* will remain in the schedule as always. That service, having 30 minutes allotted, includes two Lessons and the *Benedictus Dominus* with proper Antiphon from the *Monastic Diurnal Noted*, and often a Patristic Lesson from the *Anglican Breviary*.

Our thanks to our Eight o'clock congregation for very commendable singing of the Mass minor Propers each Sunday. This has added beauty to the worship offering and actually improves the efficiency with which the Mass can be offered since the cantor and congregation attend to the verses rather than waiting for the Priest to just read them. Efficiency is a factor for St. Mark's Sunday programme considering the Matins, Mass, Church School, Anglican Chant Matins, and High Mass are served at the intervals of 7:30; 8:00; 9:00; 9:45; & 10:00 o'clock. Thanks to Fr. Deacon Vladimir and our Subdeacons and Acolytes and Readers for all their work around and at the Altar. Thanks to Dr. John Falcone for adding a brief Bible study (the Epistle to the Romans) to the end of the Adult Church School while Fr. John rushes to his prie-dieu for the 9:45 Matins. Thanks to the Altar Guild for all their work. §

ANGLICAN CHANT MATINS

FOR THE SUNDAYS IN SEPTEMBER

Sunday, 3 September, Trinity XI

- Antiphon for Trinity Sunday
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 62
- OT Lesson, Gen. 37:3-4, 12-35
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617
W. Croft; and last section to music at #613

Sunday, 10 September, Trinity XII

- Antiphon for Trinity Sunday
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 72
- OT Lesson, Gen. 41:1a, 8, 14-40
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617
W. Croft; and last section to music at #613

Sunday, 17 September, Trinity XIII

- Antiphon for Trinity Sunday
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 118
- OT Lesson, Gen. 43:1-5, 11-16, 26-34
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617
W. Croft; and last section to music at #613

Sunday, 24 September, Trinity XIV

- Antiphon for Trinity Sunday
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 85
- OT Lesson, Gen. 45:1-15, 25-28
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617
W. Croft; and last section to music at #613

Sunday, 1 October, Trinity XV

- Antiphon for Trinity Sunday
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 1
- OT Lesson, Exodus 1:1-22
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617
W. Croft; and last section to music at #613

Islam – An Orthodox Monastic Approach

Dom James Deschene, OSB
Abbot of Christminster

SEVERAL generations ago, in what seemed then to be an unlikely possibility, the Roman Catholic writer Hilaire Belloc predicted that the greatest challenge to Christianity in the coming decades would be the rise of Islam in the west. What then was oddly insightful is today the stuff of our daily news.

The responses to the rise (and, for those with a memory of history, the return) of Islam in the west are varied: psychological, legal, military, economic, sociological, theological.

What is missing is an over-arching spiritual approach, one appropriate to Orthodox Christians and monastics – an approach both simple and powerful. That approach is prayer. And the only reasonable prayer to be made is for the submission of Islam to Christ, not by means of the sword but by the weapons of Christian truth and love. To be converted to the love of Christ and his truth, the followers of Islam must come to see clearly in the followers of Christ his truth and love. And these become infused in us by the mystery and grace of prayer.

No doubt, in a general way we Orthodox Christians do pray over this issue, but our prayer may lack focus. To remedy this, perhaps Orthodox Christians (and indeed all Christians) might direct their prayers to a particular heavenly patron whose earthly life was spent in the fiery crucible of confrontation between Christianity and Islam: Saint John of Damascus.

The following prayer is offered as a means of focusing our minds and hearts daily on the need for heavenly help in the deepening crisis of our times as Islam once again challenges Christendom. It is not “politically correct.” It does not suggest any solution apart from absolute fidelity to witnessing the Christian faith, so ably defended by Saint

John in his *Exposition of the Orthodox Faith* – a witness of speaking the truth in love, and a willingness, should it be God’s will, to suffer the loss of all things for ourselves “if only Christ be gained.”



MOST merciful God, who didst raise up thy servant Blessed John of Damascus to proclaim and defend the faith of thy holy Church, even in the midst of her enemies: We ask, by his prayers, for the wisdom and courage to show forth that faith in our words and in our works, in our living and in our loving, and – if it be thy will – in our dying; that thy holy Church may be defended against all adversities; and that we and all faithful Christians, armed with the spiritual weapons of truth and love, may join valiantly in the struggle to bring the faith and love of Christ thy Son to the minds and hearts of all who follow the way of Islam; that they may come to know and adore our Saviour Jesus Christ, thy Son, our Lord; to whom with thee, Father, and the Holy Ghost, the one true God, all-compassionate and all-merciful, be all honor, glory and dominion, world without end. Amen. §

THE LION

1405 South Vine Street
Denver, CO 80210

Address correction requested

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

SEPTEMBER MMVI

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
27 TRINITY X Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM ☞ <i>Anglican Chant</i> Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	28 S. Augustine of Hippo, B.C.D. Matins – 7 AM REQUIEM MASS at 7:30 AM <i>Please remember Fr. Raphael Biernacki, RIP</i>	29 BEHEADING OF S. JOHN BAPTIST Matins – 7 AM Mass – 7:30 AM	30 <i>Ss. Felix & Adactus, Mm.</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	28 S. Aidan of Lindisfarne, B.C. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	1 <i>S. Giles, Ab.</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	2 <i>S. Stephen of Hungary, KC</i> Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 4 PM
3 TRINITY XI Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM ☞ <i>Anglican Chant</i> Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	4 <i>Feria</i>	5 <i>Feria</i>	6 <i>Feria</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	7 <i>Feria</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	8 NATIVITY OF OUR LADY Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	9 <i>S. Gorgonius, M.</i> Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 4 PM
10 TRINITY XII Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM ☞ <i>Anglican Chant</i> Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	11 <i>Ss. Protus & Hyacinth, Mm.</i> REQUIEM – 10 AM <i>For those who died in the 9/11 attacks</i>	12 THE HOLY NAME OF MARY	13 <i>Feria</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	14 EXALTATION OF THE HOLY CROSS Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	15 VII SORROWS OF THE B. V. MARY Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	16 <i>Ss. Cornelius & Cyprian, Mm.</i> Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 4 PM
17 TRINITY XIII Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM ☞ <i>Anglican Chant</i> Matins – 9:45 AM High Mass – 10 AM ☞ <i>Churchwomens' Tea</i> – 11:30 AM Evensong – 4 PM	18 <i>Feria</i>	19 S. Theodore of Canterbury, B.C.	20 <i>Vigil of S. Matthew</i>	21 S. MATTHEW, APOSTLE & EVANGELIST Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	22 <i>Ss. Maurice & his companions, Mm.</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	23 <i>S. Linus of Rome, B.M.</i> Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 4 PM
24 TRINITY XIV Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM ☞ <i>Anglican Chant</i> Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	25 S. Sergius of Russia, Abbot	26 <i>Ss. Cyprian & Justina, Mm.</i> Matins – 7 AM Mass – 7:30 AM	27 Ss. Cosmas & Damian, Mm. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	28 S. Wenceslas, M. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	29 S. MICHAEL & ALL ANGELS Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	30 S. Jerome, C.D. Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 4 PM