

The Lion

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

The New Temple Or, An Apologetic Mystagogy

Part IV of IV: Dwelling

Subdeacon James Tochiara

NO ONE one can watch Christians at worship without noticing how often they make the sign of the cross. Look closely at the priest, especially when blessing something or someone; note how often he makes the sign of the cross over different objects. Is this superstition? Obviously, the cross is the symbol of Christianity. Other people wear crosses and are content with that, so why should we make this sign?

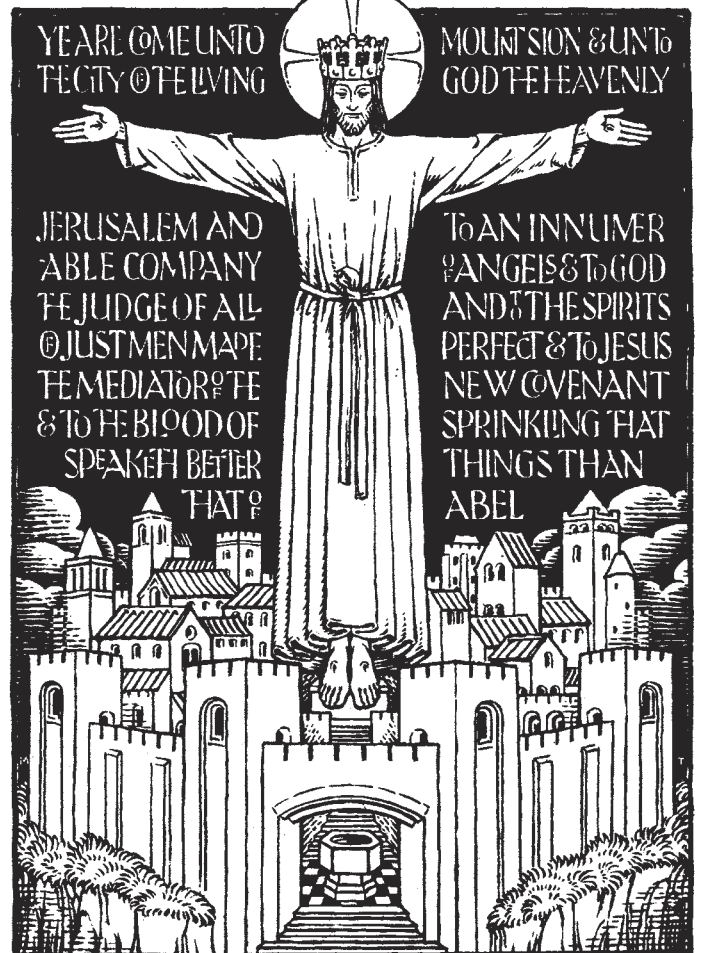
In the ancient world, the sign of the cross was either “X” or “+”, neither being more or less a cross than the other. “X” can be the first letter in the Hebrew alphabet, *aleph*, and also the last, *tav*, in the prototypical Phoenician rendering. In other words, the sign of the cross was the *alpha* and the *omega*, used by the priests as a shorthand for God’s Name. The numerical value of *aleph*, 1, represents the Oneness of God and his preeminence. For the most part, *aleph* is silent, and this silence points to the transcendence and mystery of God. The *aleph* came from a pictograph of an ox, and this speaks of God’s might. Also, Aaron sacrificed an ox for his own sins on the Day of Atonement, so the ox symbolizes high priesthood. The *tav*, although it looks nothing like an “X” in Hebrew now, somehow kept for the Jews its meaning of Cross, as well as Sign, Seal, and Covenant. Blessing with this cross seals the person or object with the holiness of the One God, and this is the sign whereby God protected Cain.

In the spiritually charged climate and environment of the Temple, our safety demands that we perform actions such as the sign of the cross. Gathering together and praying, we are calling out to the spiritual world and entering, however tenuously, the realm of the bodiless spirits. *For we wrestle*

not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. 6:12). The Temple is the sacred ground of the wrestling contest, whether against an angel like the patriarch Jacob, or against the devil who hides, as Don Quixote says, behind the crucifix. Wrestling has its dangers, and all priests were chrismated with the sign of the cross, the seal of God’s mark.

We must open our hearts and minds and souls to the meditation of the mystery, and this makes us vulnerable. In the old Temple, the high priest wore a crown with the Name of God, thereby sheltering under the wings of the Lord. The sign of the cross seals us with the Name of God and the Trinity, and by this we let the spirits of the air know that we mark ourselves for Christ alone. We also invoke the Trinity – Father, Son, and Holy Ghost, One God – because we will not call out to whatever spirit happens to roam near us. When the Light came into the world, the devils reacted by making counterfeits. These nefarious influences quote scripture and appeal to the words of Jesus.

ONE LORD ONE FAITH ONE BAPTISM



ONE GOD & FATHER & ALL WHO & ABOVE
ALL AND THROUGH ALL & IN YOU ALL

In light of this, we recite our ancient and venerable Creed in order to purify our worship from the spirit of their errors. This statement of the mysteries of Christ and the Trinity contains knowledge of the Godhead and God's supreme love for mankind. The act of sealing ourselves against errors and devils is one and the same with opening ourselves to God. In this way, we calibrate the arc of our spiritual ascension, steadying our aim for the flight to the summit of the Holy Mountain of our God.

Our minds must find positive enlightenment, not only avoiding error but imbibing the spirit of praise and thanksgiving. When the reader reads aloud the words of the Blessed Apostle Paul or those of our glorious Lord Jesus Christ, devils are put to flight and the soul is filled with light. In the old Temple, there also was a regular cycle of readings from the Scriptures. God gave us the Scriptures so that we might recognize the One we welcome into our souls during worship.

In order to admit ourselves into God's presence, we must clean house. How does one clean house for *El Shaddai*? Well, physical cleanliness is a start, but we must go beyond this. We need to set the *cosmos* in order, *for we know that the whole creation groaneth and travaileth in pain together until now* (Rom. 8:22). We heal the earth and bring the *cosmos* into harmony, as much as we can, by singing praises to God. By song, all things remain in the will of the Lord. *Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light... Praise the LORD from the earth, ye dragons, and all deeps: Fire, and hail; snow, and vapour; stormy wind fulfilling his word: Mountains, and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things, and flying fowl: Kings of the earth, and all people... Both young men, and maidens; old men, and children: Let them praise the name of the LORD* (Ps. 148:2-3, 7-13).

Have we heard the mountains and fruitful trees singing? We shall hear them when we ourselves sing, for humanity is the high priest of Creation. In the old Temple, the priests chanted the psalms and other prayers, and (as mentioned before in this newsletter) the tones of our plainchant came from this Hebrew chant. If we enter into worship loving the Lord our God with our whole heart and mind and strength, then we will speak with the tongues of angels, praying without ceasing, our mind singing and our spirit singing also. *For he that is speaking a tongue speaketh not unto men, but unto God: for none heareth him in the spirit he speaketh mysteries* (1 Cor. 14:2, literal translation). The old prophets heard the word of the Lord when they spoke in tongues the mysteries of the old Temple. Many were

priests, Ezekiel, Jeremiah, and Zechariah, just to name a few. The New Temple continues to speak these tongues of angels, but our mysteries and prophecies concern the fulfillment of all things in Christ.

In order to teach true Christian prophecy and mystery, St. Paul took a common word meaning "to summarize," and used it for Christ's reunification and fulfillment of the worlds. Paul uses this theological term twice, and English has no equivalent. Some theologians have suggested "recapitulate," understanding it with a deeper and specialized meaning. *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is recapitulated in this saying, namely, Thou shalt love thy neighbour as thyself* (Rom. 13:9). Jesus fulfills the Law by his love, laying down his life for his friends, returning the Law to its original state of exaltation and simplicity in Eden.

Recapitulation explains the simplicity of the New Temple's order of worship. The anointing of priests and the anointing of kings are reunited into the original royal priesthood of the Son. Christ recapitulates the altar of burnt sacrifice, the altar of incense, the ark of the covenant, and the Cherubim Throne, all of these into the one altar of his Mystical Supper and Cross. The sin offerings, the offerings of first fruits, the Bread of the Presence (or Shewbread), the goat for Azazel and the goat for the Lord, and if there be any other offering, it is recapitulated in the crucifixion of Jesus Christ. The Atonement sacrifices and the Passover sacrifices – Christ the Great High Priest and New Moses recapitulates both in the Cross and the Communion. The victory of the Cross overcomes the dualistic Tree of the Knowledge of Good and Evil, recapitulating all things in the sacred wholeness of the Tree of Life.

Christ does not abolish these things, nor does he summarize them like a synopsis of scenes or a table of contents. He has gathered together all of them, accomplishing perfectly all of them, in a simplicity of action. The Aaronic priesthood has been made superfluous by the fulfilled Melchizedek priesthood, the royal priesthood. *Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might recapitulate all things in Christ, both which are in heaven, and which are on earth; even in him* (Eph. 1:9-10). How can Christ recapitulate all things, if he supposedly destroys Temple worship? The Word of God did not tell lies to Moses and David, nor does he destroy his own wisdom.

To appreciate the offerings of the New Temple, we must see the emptiness, watch the stillness, hear the silence. If we

claim, like some, that Christ destroyed all Temple worship, then we could never learn the emptiness, the stillness, and the silence of his Temple. The simplicity of the New Temple demonstrates a most profound grasp of true worship from Eden to the New Jerusalem, and a terrifying nearness to the final Judgment that will simplify all being. For the saint tried in the fire, good-or-evil yields only holiness, birth-and-death yields life, beginning-and-end yields eternity.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20). At last, we have climbed the Holy Mountain, and we are admitted into the Lord's divine palace, the Heavenly Temple. Here we share in the great wedding feast of the Lamb. The Temple itself, withstanding the energies of the divine presence, can only be a Temple alive in this pure land. Entering the Temple, we become a part of it, joining the other stones of the righteous that build it (1 Pet. 2:5). Consuming the Body of Christ Jesus, we become a part of his Body, consumed by him. *Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire* (Ezek. 28:14).

As we approach the Sanctuary of the New Temple for communion, we join the spiritual Sanctuary in Heaven. To understand this, let us recall the wanderings of Moses and the children of Jacob. In the wilderness, the Twelve Tribes camped around the Tabernacle, three tribes on each side (cf. Rev. 21:12-16). As a living Sanctuary, they guarded the little cubed tent, the iconic Sanctuary, which held the ark. The Twelve Tribes reflected the twelve signs of the year, the "zodiac" of the stars. As God's Sanctuary was in the dome of heaven, so was it on the earth – an ancient method not of squaring the circle but of cubing the sphere, as it were. Now, we are at the pinnacle of the Holy Mountain, in the very heavens, feasting with our God and Savior. This was the desire of the priests of the old Temple who feasted on the holy Bread of the Presence.

In the new heaven, after the Day of Judgment, there will be *no temple therein: for the Lord God Almighty and the Lamb are the temple of it* (Rev. 21:22). We will be so close to God that the entire heaven will be like unto the little cubed tent of the Holy of Holies. *And the city lieth foursquare, and the length is as large as the breadth ...The length and the breadth and the height of it are equal* (Rev. 21:16, 22). In this most holy city of the righteous, the only distinction of holy and unholy will be between the divine Jesus Christ and his created servants, the saints and angels. Even the outer courts of God's divine palace will become superfluous in the light of this intimacy with God, this blessing and grace from God.

On this earth, before we partake of the communion of the Lord's Body and Blood, we pray the Our Father, as Jesus taught us. This prayer calls to mind the final Judgment, a prayer that Jesus will accomplish his work. Behold, the new priesthood standing outside the Holy of Holies, crying out for Kingdom Come and Jubilee. "Come, Lord!"

Behold, I come quickly ... I am Alpha and Omega, the beginning and the end, the first and the last. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. (Rev. 22:7, 13, 20-21) §

HOLY WEEK

AT SAINT MARK'S – A.D. 2007

PALM SUNDAY

Matins – 7:30 AM
Sung Mass with Liturgy of the Palms – 8 AM
Church School – 9:15 AM
Solemn Mass with Liturgy of the Palms – 10 AM
Evensong – 4 PM

MONDAY – WEDNESDAY

Matins – 9:30 AM
Sung Mass – 10 AM
Evensong – 4 PM

MAUNDY THURSDAY

Matins – 9:30 AM
Evensong – 6 PM
Solemn Mass – 7 PM
Watch at the Altar of Repose

GOOD FRIDAY

Solemn Liturgy of the Passion – 12 NOON
'Seven Last Words' Devotion – 1 PM to 3 PM
Stations of the Cross – 6 PM

HOLY SATURDAY

Matins – 9:30 AM
Evensong – 6 PM
Solemn Paschal Vigil – 8 PM

EASTER DAY (PASCHA)

Matins – 7:30 AM
Sung Mass – 8 AM
Church School – 9:10 AM
Solemn Mass – 10 AM
Evensong – 4 PM

ON THE RE-ESTABLISHMENT OF HOLY INCARNATION CHURCH, DETROIT

By the Reverend Father John W. Fenton

IN THE the Gospel according to Saint Mark, Saint John the Theologian tells Jesus that he and the other disciples have seen a man performing miracles. This man is neither an apostle nor one of Jesus' disciples. St John says, "Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him." It appears that St John and the others are irritated by this man because they tell him to stop. But Jesus offers this surprising reply: "Do not forbid him. For there is no man that doth a miracle in my name, and can soon speak ill of me. For he that is not against you, is for you." What Our Lord is saying is that this man, who is not part of the apostolic company, is still working and speaking by the grace of the Holy Spirit. And with His reply, Our Lord demonstrates His mercy and compassion toward those who know of Him but may not yet walk with the Holy Apostles.

We may understand that St John and the other apostles represent the Holy Orthodox Church. For the Church rightly claims to follow the teaching of the Holy Apostles and to walk in the same Faith that they taught. In other words, the Church is in the apostolic company—in communion with those holy men who walked with Our Lord. The man who performed miracles but was not one of the apostles or disciples—we may understand that he represents all those who know of Christ, who speak of Christ and offer His holy sacraments, yet not within the Holy Orthodox Church. In other words, we may understand that the Holy Spirit is with this man, even though this man is not in the Church. Why and how this is done is something we cannot understand. It is strange to us. Yet it is also wondrous. It is a mystery.

If this is how we understand this brief episode in St Mark's Gospel, then we may see something else. The Lord desires this man to be with the Holy Apostles—to join their walk with Him. And so perhaps in His reply, Our Lord is telling St John and the others to go fetch this man, let him know about the Church, and bring him in. Then he will no longer need to cast out devils independently, but may work and speak by the Spirit within the warm embrace of the Holy Orthodox Church.

This interpretation illustrates how eight families saw themselves during their last months as Lutherans. We rejoiced that the Holy Spirit had not abandoned us. And so, by the Lord's mercy, we celebrated together the holy mysteries. However, we became increasingly aware that our celebration was apart from the Church. We knew of the Holy Apostles, and yet we become convinced that we were not in the apostolic company. We did not fear that we were against the Lord and His Church. But we also came to believe that we were not yet in the Church. So we felt like they were on a life-raft in the midst of a great storm-tossed ocean.

By the mercy of God and the prayers of the saints, we were received into the Orthodox Church by the Sacrament of Chrismation in mid December. This mercy of God was demonstrated in many ways during our journey. Most particularly, we have seen it in the gentle kindness of Bishop MARK, the sturdy generosity of Father Joseph Antypas (the local Dean, and the pastor of St George in Troy), and the warm embrace of the parishioners of St. George. It is these concrete manifestations of Our Lord's compassion that gave these new chrismated families the courage and confidence to form a Western Rite parish serving metropolitan Detroit.

For 25 years, Incarnation Orthodox Church had faithfully served Western Orthodox Christians. Incarnation was the first parish to use the Liturgy of Saint Tikhon and traditional Anglican Divine Office. When it closed in 2001, its assets were held trust by the Archdiocese and the Western Orthodox in and around Detroit were bereft of the Faith in their own cultural expression. When the former Lutherans petitioned to re-establish a Western Rite parish, it was determined that they would consciously build upon the legacy of Incarnation. For this reason, Metropolitan PHILIP blessed and approved "Holy Incarnation Antiochian Orthodox Christian Church" as the name of the newly formed parish. He also blessed the ordination of a former Lutheran pastor to serve as the priest for this community. Therefore, on Sexagesima Sunday (11 February), Deacon John W. Fenton was ordained as a priest by Bishop PHILIP and was assigned to Holy Incarnation. And on Quinquagesima Sunday (18 February), the initial Mass for the newly re-established Western Orthodox parish was celebrated.

The evening before the ordination, a banquet was hosted by St George in Troy celebrating the formation of the Western Rite mission. The Dean, Fr Joseph Antypas, pledged his encouragement and support to Holy Incarnation, and the



members of St George responded with several generous gifts. On behalf of the founding families, Mr David Lichtenstein expressed their heart-felt gratitude toward the Archdiocese, Bishop MARK, the Deanery and St. George. He thanked them for their generosity, for their instruction by word and deed, and for their reception in the Holy Orthodox Church. His most poignant words were these: “Our words of thankfulness will never be able to fully tell you how deeply grateful we are that we now receive communion with you. And to add to this joy, no man has known a greater joy, as we watched our children receive blessed communion for the first time. And for this greatest of gifts, St. George and all her members will always hold a high place of honor and respect in our memories.”

His Grace, Bishop MARK, addressing those assembled, re-iterated his unwavering support for Western Orthodoxy and pledged to aid the new mission with a five-year grant from the mission funds of the Diocese of Toledo. In his remarks, he particularly thanked the members of St. George as representatives of faithful Orthodox Christians who retained the true Faith and brought the Orthodox Church to America. In a moving tribute spoken directly to the leaders of St. George, His Grace pointedly said that parishes like St George exemplify the openness and willingness of the Archdiocese and Middle Eastern Orthodox peoples to embrace, welcome and share the Faith with others of different ethnicity and background. His Grace then addressed the priest and members of Holy Incarnation. He welcomed them into the Holy Orthodox Church, and reminded them that the road we are traveling as new members of a Western Rite mission will not be necessarily an easy one.

The banquet ended with the soon-to-be-priest addressing the vision and heart-felt desire of Holy Incarnation. Building on the words of the Bishop, Fr. Fenton acknowledged that any new mission requires diligent effort. He then stated that the clear intention of Holy Incarnation was to strive together with the other Orthodox parishes of all jurisdictions in metropolitan Detroit. He promised that Holy Incarnation would be visibly, forthrightly and actively engaged with all the Orthodox. As the only Western Rite parish in the state and diocese, Fr. Fenton hinted at the temptation to strive alone. And so he asked for the prayers of those assembled, and the prayers of all the faithful. (See sidebar for entire text of Fr Fenton’s speech). §

When we were chrismated, Your Grace reminded us that the Christian life is a life of striving. We strive against our base desires and against our fears. But most of all, we strive to remain true to the Faith by the mercies of our great God and Savior. The Lord’s abundant and undeserved mercy is the context in which we live. It is the setting in which we strive to live soberly, and justly, and godly in this world. As such, our Christian striving is part of the mercy of God, even as it is blessed by God.

During this striving, we are supported and encouraged by the prayers of the saints, the blessed dead and all the faithful. For the man who strives alone quickly falls prey to either pride or despair. But the man who strives with the help of others; the man who is cheered on by those who have finished the race, and who runs with those who work as a team to reach the same prize—this man perseveres. He may stumble, but the others will help him up. He may get discouraged, but the others will urge him to stay the course. And so he will persevere precisely because he strives not alone, not by himself, but in a supportive community—a community that prays for him even as it strives with him.

Permit me to suggest that what is true of each Christian is also true of each parish. Each parish as a whole strives to be a godly Christian community. Each parish faces struggles, heartaches, set-backs, fears, and hard times. Yet each parish perseveres in order to obtain the prize—not the prize of being the biggest or most active, but the prize of entering the kingdom of heaven.

The parish which strives on its own, the parish which strains and endeavors by itself to be what it should be—that parish quickly falls prey to pride or despair; and it runs the risk of devolving into a social club. To avoid the risk of running the race but losing the prize, a parish must not run alone. Instead, each parish must seek the prayers of the saints—and especially its patron. And each parish must also see that it strives together with other parishes. For the parish that runs alone dies. In the same way, the parish that is left alone and not supported by fellow parishes also dies.

So parishes must support another. Each parish must be supported by the prayers, the encouragement, and the kindness of other parishes. And when the parishes support each other, they must do so not only in word but also in deed and in truth. They must do so because they love one another. They must do so because they race not against each other, but run together toward a common goal. And they must do so because each parish is straining to obtain the goal that the same prize.

With the blessing of Metropolitan PHILIP and Bishop MARK, Holy Incarnation will strive to run the good race as a fledgling parish. And because of the blessing of His Eminence and His Grace, I am absolutely confident that this new little mission will continue to have the support of our good Father Dean, and the gracious members of St George, and the priests and parishioners of many other churches, and our local monastic communities. I am absolutely confident that we will be supported by your prayers, by your encouragement and by your many kindnesses.

And you can be just as confident that Holy Incarnation will not run alone. We will not strive in isolation. We will run together with St. George, St Mary’s in Livonia, St. Mary’s in Berkeley, and all the other parishes in the Michigan Deanery. And it is our earnest desire also to run together with all the parishes and monasteries of all Orthodox jurisdictions. For despite our different homelands, despite our varieties in rites and ceremonies, despite our different strengths, and even in spite of our different jurisdictions, all Orthodox parishes of whatever kind have the greatest thing in common: “We have seen the true light. We have received the heavenly Spirit. We have found the True Faith, worshipping the undivided Trinity, for He hath saved us.”

And for this reason, Holy Incarnation is honored to strive and run together with you, even as we humbled and grateful to receive your prayers, your support and your encouragement.

MORE NAME DAY MUSINGS

By Frank Zaveral

A NICE thing about writing something is that one piece often leads to another. So here is Mofoti again. And you won't find this stuff in *The Onion*.

Some readers commented about my "promotion" of the Western Rite in my last essay. It did not start out that way. Divine Guidance must have played a role. But . . .

Hello! Why isn't Western Rite Orthodoxy growing by leaps and bounds? It has everything! Holy scripture, sacred doctrine, tradition, 2000 years of understanding the human condition, mission awareness, good works, inspired liturgical services, and an appeal to North American "tastes." All it needs is that magical leader. Where, oh where is he? If he is the Prodigal son gone awry, let him return home . . . if he is Jonah, let him leave the belly of the whale . . . if he is Thomas the skeptic, let him leave his one-time doubt and go out and convert today's doubters.

The magical leader needs to get on the streets (perhaps literally, probably metaphorically) and speak about the Faith in plain, simple language – evangelizing. Go where the people are. Hint: it's not in an administrative office or in a gilded Cathedral. All of us can be apostles too, just by how you live and treat others and how you talk in flattering tones about your church.

I was also asked "so what do you do on a name day?" Going to church would be a decent beginning for the day, if possible. Or praying, asking the patron saint to intercede for the Lord's blessings. These would be "butter."

A name day is an important day. More important than a birthday. A birthday is the day to remember physical birth, perhaps a relic of the pagan world. A name day is a celebration of spiritual birth. A name of a saint is generally given to Christians on the day of baptism or chrismation. That's the day which really deserves recognition. Our physical being will give way to dust. The spiritual is eternal, so the importance of a name day, the day of beginning a spiritual journey, becomes obvious.

(Challenge to the youth of the parish: Rekindle the tradition of celebrating name days, at least among yourselves and family.)

In the old days, and that's not too many years (30-40) in the Greek Orthodox and perhaps other eastern communities, probably many more years ago in the various western traditions, the person whose name day was celebrated would have an open house. Every Alex would have his

home open on August 30. Every Constantine and Helen on May 21. Every Joseph on March 19. Every Andrew November 30.

Friends and family would go from one Alex's home to the next Alex's home, until every Alex was visited. And each Alex would provide food (Greek mezedes – appetizers – or full course Greek dinner items, and specialty desserts like baklava), drinks (ouzo, metaxa, whiskey, brandy, wine, it was a broad choice!) for his guests. In turn the guests would wish Alex "many years," and move on to the next Alex's home. Children under 14 celebrating a name day would often get a small gift of cash.

Awesome . . . but now in the secular age and in the big city, all those trappings of the "ghetto" life are gone. The fun, friendship, camaraderie, hospitality, and shared religion of a name day celebration are mostly moribund. Often, even the telephone with a human voice at the other end expressing good wishes and love has disappeared. Instead, it's an e-mail or text message. Or nothing.

By the way, speaking of e-mails. E-mail brings some bizarre stuff. There is an e-mail going around which has a "mother's question": "Why did my son have to die in ... (war)?" Then the last mother's question in the e-mail: "Heavenly Father, why did my Son have to die on a cross outside of Jerusalem?" And, according to the anonymous writer, the answer to every mother's question for every conflict, including the Virgin Mary's inquiry, is always the same: "So that others may have life and dwell in peace, happiness, and freedom." Flash!

WWJS? Here's what I think He might say: "To equate any harmful human activity to My death on the cross is a harebrained sacrilege."

God help us if we think that mankind's actions of any sort or their outcomes are on an equal footing with the birth, teachings, suffering and death and the resurrection of Jesus Christ. What an absurd non-starter idea.

War and other evils are the invention of a mankind expelled from Eden – a mankind messed up, foolish, racing from one folly to the next, one celebrity to the next, one world crisis to the next, one toy to the next, one sin to the next, all using (or abusing?) free will, never searching for or reaching the real hunger – for God. Little wonder that it's so easy to ask "what up g?" in a broad philosophical sense.

411! Nothing can compete with Christ's clearly spoken Gospel recipes for a happier, safer, and saner time on earth and clear paths to an eternal life. Utilizing Christ's recipes will always "... restore our affiliation to the Father" (Ignatius IV). And that's not 'Oniony'! §

MARCH MMVII

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>We continue with the Lenten book study on <i>The Enlargement of the Heart</i> by Archimandrite Zacharias, of the Monastery of Saint John Baptist in Essex, England (Our Bishop Basil's monastery). The study is based upon the spiritual teachings of two contemporary Saints: Silouan the Athonite and Sophrony of Essex. The book is available for \$20 from LA Press.</p>				1 Lenten Feria; S. David of Wales, B.C. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	2 EMBER FRIDAY Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM LENTEN SUPPER (6 PM) & STATIONS OF THE CROSS (7 PM)	3 EMBER SATURDAY Matins – 8:30 AM Latin Mass – 9 AM Lenten Class – 10 AM Evensong – 5 PM
4 LENT II Matins – 7:30 AM Early Mass – 8 AM <i>A.C. Matins</i> – 9:45 AM High Mass – 10 AM Evensong – 4 PM	5 Lenten Feria <div style="border: 1px solid black; padding: 5px; text-align: center;"> <p>The Sacrament of Confession and Absolution will be offered on Saturday afternoons, between 3–6 pm, or by appointment. Call Father John at 303-722-0707.</p> </div>	6 Lenten Feria	7 Ss. Perpetua & Felicity, Mm. Matins – 7 AM	8 Lenten Feria Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	9 S. Gregory of Nyssa, B.C.D. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM LENTEN SUPPER (6 PM) & STATIONS OF THE CROSS (7 PM)	10 Lenten Feria Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM
11 LENT III Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>A.C. Matins</i> – 9:45 AM High Mass – 10 AM Evensong – 4 PM	12 S. GREGORY THE GREAT, B.C.D. Matins – 7 AM Mass – 7:30 AM	13 Lenten Feria	14 Lenten Feria Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	15 Lenten Feria Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	16 Lenten Feria Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM LENTEN SUPPER (6 PM) & STATIONS OF THE CROSS (7 PM)	17 S. Patrick of Ireland, B.C. Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM
18 LENT IV Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>A.C. Matins</i> – 9:45 AM High Mass – 10 AM Evensong – 4 PM	19 S. JOSEPH, SPOUSE OF THE B.V. MARY Matins – 7 AM Mass – 7:30 AM	20 Lenten Feria	21 REPOSE OF S. BENEDICT Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM Mass – 7 PM	22 Lenten Feria Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	23 Lenten Feria Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM LENTEN SUPPER (6 PM) & STATIONS OF THE CROSS (7 PM)	24 S. GABRIEL, ARCHANGEL Matins – 8:30 AM Latin Mass – 9 AM Lenten Class – 10 AM Evensong – 5 PM
25 PASSION SUNDAY Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>A.C. Matins</i> – 9:45 AM High Mass – 10 AM	26 ANNUNCIATION OF THE B.V. MARY Matins – 7 AM Mass – 7:30 AM	27 Lenten Feria	28 Lenten Feria Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	29 Lenten Feria Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	30 COMPASSION OF THE B.V. MARY Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM LENTEN SUPPER (6 PM) & STATIONS OF THE CROSS (7 PM)	31 Lenten Feria Matins – 8:30 AM Latin Mass – 9 AM Lenten Class – 10 AM Evensong – 5 PM

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