

The Lion

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

Speaking the Truth Boldly

A Sermon on the Feast of the Decollation
of Saint John Baptist (August 29)

BY THE REVEREND JOHN MASON NEALE, D.D.



TWO months ago I spoke of S. John Baptist's birth; now I have to speak of his death. He that was made holy in the very womb, he that

was a Prophet before his birth, he that turned many of the children of Israel to the LORD their GOD, he that was the greatest among them that were born of women, he could die in no way worthy of so glorious a life, unless he died a Martyr. That was the only thing wanting to make up his full blessedness; and, as on this day, he received it. He went before CHRIST in His birth, he went before Him into the desert, and now he goes before Him in his death. And yet he did not die for the Name of CHRIST. He died for opposing that which GOD chiefly hates, impurity; he died for speaking that which GOD most loves, the truth; he died for setting forth the truth as GOD would have it set forth, with boldness.

Herod had married his brother's wife, and thereby had done an abominable act. Now, in the Epistle for yesterday, S. Paul gives a list of the works of the devil. And

the four first he puts down in that list are works of impurity: and these are they, – adultery, fornication, uncleanness, lasciviousness. Why does he do this? Because GOD is more offended by these than by any other, and because they destroy more souls than any other. It will be found, I have no doubt, in the Day of Judgment, that more are condemned for breaking, in different ways, the seventh commandment, than are lost by breaking all the other commandments put together. Therefore John, as having been made holy from his mother's womb, resisted the sin of Herod, and died a Martyr because he did so.

And how? Some people, when they are really speaking or acting on GOD's side and against the world, do it so fearfully, and in such a half-hearted way, that it is difficult to say whom they seem most to fear, GOD, if they do not speak at all, or the world, if they speak too much. Now it is boldness for the truth that all through the Bible GOD so highly praises. *"For the LORD GOD will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."* Like a flint – how? A flint may be broken, but that is all you

can do with it. So GOD's messenger may be destroyed, but he cannot be made to speak soft things. Fight thou for the truth to the death, and the LORD shall be on thy side, says the wise man. And this is what David means when he so often speaks of those that are true of heart. *"All they that are true of heart shall rejoice."* *"He preserveth them that are true of heart."* Hear what GOD said to Ezekiel, when He sent him to prophesy to the Jews: *"And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak My words unto them, whether they will hear, or whether they will forbear; for they are most rebellious."* Now S. John might have reasoned with himself thus: This is a great sin, undoubtedly:



but Herod has done many things, and heard me gladly; I will speak very gently about it; perhaps with time and patience he may be led to put away his brother's wife; at all events, it is my duty not to offend him needlessly, and I will bear with him as much as I can. And this is what people now-a-days would praise as very wise and prudent conduct; but S. John knew better. How did he speak to Herod? In very few words, and those exactly to the point: *"It is not lawful for thee to have her."*

Now remember this: when people would persuade you to that which you know to be wrong, never trouble yourselves for any other answer but S. John's, *"It is not lawful."* Very true; it is hard work to serve GOD. By-and-by we shall find it most hard and cruel work to serve the devil. But depend upon it, the hardest work of all is, to try to serve GOD and the devil together. Thus you miss everything: you lose the present world, and you do not gain the world to come: you do enough to make yourselves disliked here, but not enough to make yourselves loved in heaven: you are like those of whom S. Paul speaks, that please not GOD, and are contrary to all men.

S. John was none of these. He knew, being a Prophet, what he should pay for speaking the truth; but he also knew that it was worth the price. *"It is not lawful for thee to have her."*

And so now he could preach no longer in the desert: he could no more baptize in the river Jordan: he was to do GOD's will in the silence and in the darkness of a prison. But, though he himself could not serve GOD, he served Him by the means of others. He sent two of his disciples to JESUS saying, *"Art Thou He that should come, or do we look for another?"* Never think that S. John needed to ask this question for himself. He had seen the SPIRIT descending in a bodily shape like a dove, and resting upon Him: he had heard the voice from heaven, *"This is My Beloved SON, in Whom I am well pleased."* No: he asked it for the sake of others; perhaps of the disciples whom he sent; perhaps of the multitude. He would increase their faith by the answer the LORD should give to his question.

It was a short scene, that last one of his life. All the mighty men of Galilee gathered together at Herod's birthday feast: gold and lights, wine and music, all the pomp of this world, and the glory of it: S. John in darkness and silence in the dungeon. And who can guess how he spent the last few hours of his life? – whether he knew that the end was so near: or whether he was, like S. Pe-

ter, the night before he was to be brought forth, sleeping? However it were, *"Blessed is that servant, whom his LORD when He cometh shall find so doing."*

And then we have the end. A wicked daughter, a more wicked mother, a wicked oath, a more wicked keeping of the oath. *"Give me John Baptist's head in a charger. And the king was sorry; nevertheless for his oath's sake, he commanded it to be given her."* For his oath's sake! Commit murder because he had called GOD to witness that he would! If anything could add to the sin, it is Herod's excuse. Here is a birthday kept indeed! The king was sorry. Yes; and it was a sorrow that did not lead to repentance: it was a sorrow of which the full bitterness could never be known till Herod entered into another world.

So in the depth of the night they beheaded John in prison. The night went on: but John Baptist was where there is no more night. The feast went on: but John Baptist sat down at the Marriage Supper of the Lamb. The music went on: but John Baptist was joining in the New Song, the Song of Moses and the Lamb.

The way of transgressors is hard. Not long after, Herod had a war with his brother on account of this very Herodias; he was beaten, he lost his kingdom, and he was sent into banishment. He and Herodias, turned into each other's curses, died almost at the same time, hateful and hating one another. And Salome, the daughter of Herodias, was killed by a more fearful judgment. She was walking on the ice, when it broke; and as she fell through, her head was cut from her body by its sharp edge. She had asked for John Baptist's head at a moment's notice; and GOD took her head without giving her a moment for repentance.

CHRIST, then, was the cause of John Baptist's birth: CHRIST was also the cause of his death. He taught of righteousness: he suffered for righteousness. He went before CHRIST into heaven, as he had come before CHRIST to earth.

And therefore let us end by asking GOD that, *"after his example, we may constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake;"* through JESUS CHRIST our LORD, to Whom, with the FATHER and the HOLY GHOST, be all honour and glory for ever. Amen.

Many thanks to Project Canterbury (www.anglican-history.org) for the text of the sermon; and to Mary Gay Sullivan Coit for the icon of Saint John Baptist.

BOOK REVIEW

Jesus of Nazareth

By Joseph Ratzinger (Pope Benedict XVI)

MY USUAL European source told me that when *Jesus of Nazareth* by Pope Benedict XVI first appeared, a “broad selection of Catholics” received it well. Some book reviewers in Europe did not write well of it. Among other things, some were perplexed that the book was not written by the Pope speaking *ex cathedra* as head of the Roman Church and therefore did not add to the magisterium of the Catholic faith. The Pope himself says that the book is not written as a statement of faith but is a “personal search for the face of the Lord,” and those who read it are free to disagree with him. As my friend pointed out, the adverse critics were so quick to appear in print that either they had advance copies weeks ahead of release date (which is possible) and are fast readers, or they did not read the book at all (which is probable). My Italian/French acquaintance, who has splendid contacts at the Vatican, opines that “the book shows the incredible intelligence of Pope Benedict and his ability at dialogue.” A true statement, but more about that later.

When I was a young accountant, and even as a student studying the usual school mathematics, I always thought that two plus two equaled four. But behold, in the business world, I discovered that two plus two could equal one – or five – or even ten. It all depended on the interpretation of the accounting rules (not necessarily tax rules, although they are subject to broad definition in some areas as well) which were established by such entities as the Financial Accounting Standards Board. Investors have seen some of the results of those interpretations! Philosophy always struck me as the same situation. Two plus two might not equal four. It all depends on the philosopher, or even more interesting, who is defining what the philosopher said. Yet another example: English professors. They seemed always to be digging behind the written words of an author to see what hidden meaning there might be. I always thought that what Mark Twain wrote, he wrote. Who could enter his mind generations

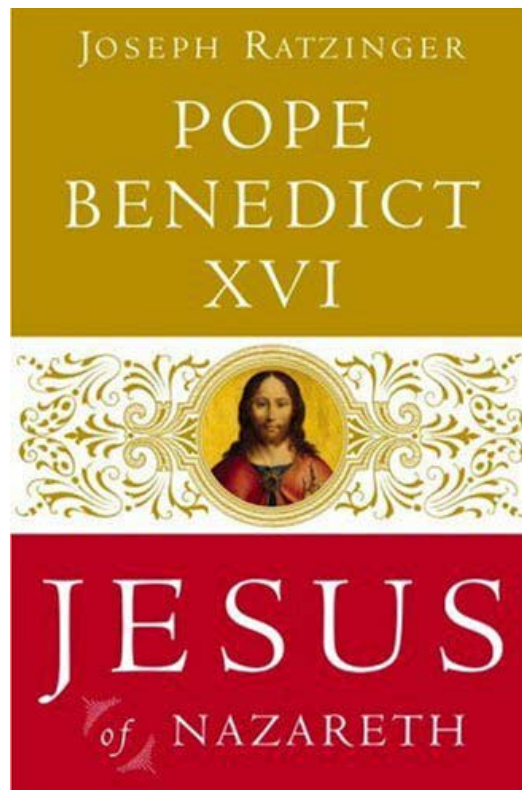
later? Unless one knew Twain’s mind so well through study and research that he could read and understand the long-dead mind as well as he could read Twain’s written words. Benedict early on brings up this topic – “canonical exegesis” – reading texts of the Bible in the context of the whole and the Pope accepts interpretation of texts to decipher “the precise sense the words were intended to convey at their time and place of origin.” This worried me at first, but I quickly concluded that Benedict has a deciphering intellect and provides value for the reader even by browsing behind the words.

Jesus of Nazareth is a beautifully written book. What else would one expect from a Pope? And what else would one expect from a theologian with the reputation and the background of Joseph Ratzinger who not only taught religion at the university level for years, but who served as the Vatican’s chief theo-

logian for 24 years as the Prefect for the Congregation of Doctrine of the Faith, even past normal retirement age at John Paul II’s request. With a doctorate in theology, he clearly is no fool and is one of the best known theologians since the early 1950s, a prolific writer, and a precise German (the eighth German Pope). For these reasons, I would remove him from the grueling gravel pit of people who try their hardest to explain what Scripture means, or what Jesus meant when he said such and such either in a parable or other form. Many are ill-equipped to dig behind the words themselves and to discern deeper meaning or explanation. Their inability comes from an utter lack of training and education. Some are unable to ascribe to Christ’s teachings any understanding of the context of the period in which Jesus lived, or to be able to reach back to the Old Testament or even beyond to antiquity in order to add enlighten-

ment. Others find bizarre meanings, even so-called prophecies or codes, that turn out to be ridiculous. On the other hand, there are those who take Scripture word for word when convenient and use it to justify all sorts of things, spinning it about as selections in a cafeteria line, tossing away the parts which are disagreeable to them as rancid lard or worse. The Pope is able to capably enlighten, even if he does so as a philosopher/exegete who links text to text, digging behind words for their pivotal meaning to prove his point. An example will suffice.

“I AM.” Who is Jesus Christ? What does He bring to the world? Benedict answers the second question early on: Christ did not bring wealth and prosperity, world peace, or inventions. What He brought to all the earth is the true God. Nothing could be more plain to Benedict. The “I am” is more complex.



As Benedict points out, there are a number of “I am” sayings in the Gospels, which are of two types. A simple “I am” or “I am he” absent any other words. Then there are expressions which give more detail: “I am the Good Shepherd,” or “I am the Bread of Life.” When Jesus said “you will die in your sins unless you believe that I am he,” the gauntlet was laid. Benedict spends great effort in tying the loose ends of “I am” by looking at the Old Testament and the Judaism of the early first century. Benedict recalls for the reader the story of the burning bush when Moses asked “what is your name” and the answer was YHWH, defined as “I am who I am.” God designates himself as “I am.” And when Jesus of Nazareth speaks “I am” He is along side with God the Father as God the Son (“He who sees me, sees the Father”) and by using “I am,” Christ tells the world that He is God, especially in such phrases as “before Abraham came into existence, I am.” All of this is tied into the phrases “Son of Man” and “The Son” by Benedict, the expert exegete.

This book is no easy read. Sociologist-priest Andrew Greeley’s petty (and sometimes prurient) novels about inside and outside parish life are much easier to read (and great airplane reading). But they ask no important historical questions, much less answer them. Benedict asks the greatest questions of all time and takes an obvious professor’s delight in scholarly answering them. What did Christ bring to the world, and who is He? The Pope knows through faith and passionate learning. In addition, there is a lot of good commentary on common phrases of Scripture which go far beyond the simple explanations that nuns used to teach from the Baltimore Catechism. His chapter on the “Our Father” is beyond compare, and his coverage of three parables from the Gospel of Luke is keen reading, in particular the parable of the Good Samaritan as it relates to the commandment to “love your neighbor.” Is a Samaritan, a foreigner to the Jews, a neighbor? Jesus would say “yes” which suggests agape cuts through all political alignments and therefore displays a “supernatural character.” And one might add – an international dimension as well, which Benedict makes a point of relevance by reference to Africa, “lying robbed and plundered.” He adds that “we” gave Africa not God, but “the cynicism of a world without God in which all that counts is power and profit . . .” And Benedict points out this applies not only to Africa. Clearly, Benedict intends to continue the message he delivered just prior to being chosen Pope: “We are moving to a dictatorship of relativism ... that ... leaves only one’s own ego and one’s own desires as the final measure.” A sobering thought as we pursue more and better bling-bling.

Read the book. It will not harm your Orthodox faith. It might not answer every question you have about Jesus, it might not make you a better Christian, it might not even restore or improve your faith in Jesus Christ as your Savior, but you will be the wiser for reading it, even if you end up disagreeing with all or parts of it. Just don’t justify that two plus two equals one or ten. Benedict will not take you there. – *Frank Zaveral*

ANGLICAN CHANT MATINS

SUNDAYS FROM AUGUST 5 TO SEPT. 16

OFFERED AT 9:45 O’CLOCK

5 August 2007 – Trinity IX

- Antiphon for Trinitytide
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 93, *Dominus regnavit*
- OT Lesson, Wisdom 11:21 – 12:2
- *Te Deum*, Hymnal 1940 #613 (E.G. Monk); #617 (W. Croft); and last section to music at #613

12 August 2007 – Trinity X

- All as on August 5, except:
- Psalm 46, *Deus noster refugium*
- OT Lesson, Ecclesiasticus 1:1-10

19 August 2007 – Trinity XI

- All as on August 5, except:
- Psalm 63, *Deus, Deus meus*
- OT Lesson, Isaiah 26:12-16,19

26 August 2007 – Trinity XII

- All as on August 5, except:
- Psalm 146, *Lauda, anima mea*
- OT Lesson, Ecclesiasticus 15:11–end

2 September 2007 – Trinity XIII

- All as on August 5, except:
- Psalm 11, *In Domino confido*
- OT Lesson, Ecclesiasticus 17:1-15

9 September 2007 – Trinity XIV

- All as on August 5, except:
- Psalm 24, *Domini est terra*
- OT Lesson, Micah 6:1-8

16 September 2007 – Trinity XV

- All as on August 5, except:
- Psalm 26, *Judica me, Domine*
- OT Lesson, Ecclesiasticus 5:1-10

Bishop Hilarion of Vienna and Austria: The Vatican Document Brings Nothing New

From *Europaica*, Bulletin of the Representation of the Russian Orthodox Church to the European Institutions, No. 124, 23 July 2007

THE 'Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church', produced by the Offices of the Congregation for the Doctrine of the Faith on June 29, 2007, present the position of the Catholic Magisterium on the Churches and Communities which are not in communion with the Bishop of Rome. In my opinion, it brings nothing new in comparison with previous documents of similar kind, such as the '*Dominus Iesus*'.

The document is based on the belief that the Church of Christ is one, and that it subsists in the Catholic Church. The word 'subsists', according to the document, 'can only be attributed to the Catholic Church alone precisely because it refers to the mark of unity that we profess in the symbols of the faith'.

The distinction between 'subsists' and 'is present and operative' is probably meaningful from the point of view of Latin theological tradition, but it makes not much sense for an Orthodox theologian. For us, 'to subsist' means precisely 'to be present and to be operative', and we believe that the Church of Christ subsists, is present and is operative in the Orthodox Church.



Bishop Hilarion with Christoph Cardinal Schönborn of Vienna, in 2004

With regard to the Orthodox Churches the document states that 'these Churches, although separated [from Rome], have true sacraments and above all – because of the apostolic succession – the priesthood and the Eucharist'. Thus, apostolic succession and the sacraments are indicated as essential marks of the Church.

The Orthodox also believe that apostolic succession and the sacraments are essential marks of the Church. This is why the Orthodox will agree that those ecclesial communities which do not enjoy apostolic succession and have not preserved the genuine understanding of the Eucharist and other sacraments cannot be called 'churches' in the proper sense.

The division between the Orthodox and the Protestants is therefore much more profound and substantial than the division between the Orthodox and the Catholics.

According to the document, 'communion with the Catholic Church, the visible head of which is the Bishop of Rome and the Successor of Peter, is not some external complement to a particular Church but rather one of its internal constitutive principles'. Therefore the Orthodox Churches by virtue of being not in communion with the Bishop of Rome 'lack something in their condition as particular churches'.

We, the Orthodox, believe that, being not in communion with the Orthodox Churches, the Roman Catholic Church, likewise, 'lacks something in its condition'. The restoration of communion with the Orthodox Church must be as important for the Catholic Church as the restoration of communion with the Church of Rome for the Orthodox Church.

The Orthodox Church does not recognize the Bishop of Rome as the '*pontifex maximus*' of the Universal Church. In case of restoration of the Eucharistic communion, the Orthodox Church will recognize the Bishop of Rome as the first among equals (*primus inter pares*) in the family of primates of the Local Churches. The primacy of the Bishop of Rome is, for the Orthodox, that of honour, not of jurisdiction.

The breach of Eucharistic communion between East and West is a common tragedy, affecting both the Catholic and the Orthodox Churches. And the quest for unity should be of equal importance to both Churches. §



RESOLUTION ON ORTHODOX UNITY

48th Convention of the Self-Ruled Antiochian
Orthodox Christian Archdiocese of North America

Montreal, Quebec, Canada, July 2007

WHEREAS, the late Patriarch Dimitrios of Constantinople said: “It is truly a scandal for the unity of the Church to maintain more than one bishop in any given city; it contravenes the sacred canons and Orthodox ecclesiology”;

WHEREAS, in 1977 Patriarch Elias IV of Antioch said: “The Antiochian Holy Synod has studied in depth the situation of Orthodoxy in the diaspora. Our position is clear. There must be established independent churches in Eastern Europe, North America, etc. ... We affirm that in North America there should be an autocephalous Church with its own Patriarch and Holy Synod”;

WHEREAS, over 100 years ago, the synod of Constantinople (1872) condemned “phyletism” (ethnicism) as a heresy and yet the Orthodox Church in North America has been accused by many to have allowed this heresy, in fact, to creep into the Church on this Continent;

WHEREAS, over 12 years ago, 29 Orthodox Bishops of North America gathered in Ligonier, Pennsylvania in 1994,

and signed a historic statement agreeing “that we cannot accept the term ‘diaspora’ as used to describe the Church in North America, in convening this present Conference of Bishops, we find ourselves to be an Episcopal Assembly, a precursor to a General Synod of Bishops ... [and] will convene on an annual basis to enhance the movement toward administrative ecclesial unity in North America”;

WHEREAS, the Mother Churches have for many decades talked about resolving the uncanonical situation in North America by an Ecumenical Council and have not done so, the last Ecumenical Council having been held in 787;

WHEREAS, North America, culturally and religiously (as well as the world itself) cries out now for a witness of the Orthodox Church which is the historic apostolic Church of Christ, and sees, rather, in the Church here only a conglomeration of ethnic ghettos;

WHEREAS, The Orthodox Church in America has achieved autocephaly, and the Self-Ruled Antiochian Orthodox Christian Archdiocese has achieved self-rule, and the Russian Orthodox Church Outside of Russia (recently received into canonical Orthodoxy) has achieved autonomy;

WHEREAS, General Assemblies of this Archdiocese has urged action toward Orthodox Unity in over 20 conventions over a period of 42 years;

WHEREAS, it is imperative that action be taken now to make serious progress toward an administratively united Orthodox Church in North America.

THEREFORE, BE IT RESOLVED that the General Assembly of the 48th Archdiocesan Convention, duly assembled at Montreal, Quebec, Canada,

1. Calls upon all canonical Orthodox jurisdictions to meet and take practical, concrete, ecclesial steps to achieve administrative unity. Such a meeting may be called within the next six months;

2. Calls upon the Ecumenical Patriarch to convene a meeting in the near future to discuss the North American situation, with representatives from each of the jurisdictions of the Church in North America in attendance with representatives from each of the Mother Churches;

3. That in order to witness effectively to the Orthodox faith on this Continent and in this world, a permanent commission with representation from each autocephalous church together with representatives from all canonical Orthodox jurisdictions in North America, should be formed to meet twice each year to issue statements with respect to problems which the Orthodox Church is facing on this continent and in the world. §

AUGUST MMVII

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>On Saturday, August 4, His Grace, Bishop BASIL will visit our parish. He will be present for devotions on Saturday morning; after this we all come back at 3 PM for the Hour of None (9th Hour), followed by the Bishop's talk on <i>The Teaching of Saint Silouan on Humility as the Cure for Modern Madness</i>, and Evensong at 5 pm. The Bishop will also preside and preach at both Masses on Sunday, with a potluck luncheon to follow.</p>			1 SAINT PETER'S CHAINS Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	2 <i>S. Stephen of Rome, B.M.</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	3 <i>Invention of S. Stephen, Proto-martyr</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	4 <i>Saturday Office of Our Lady</i> BISHOP'S VISIT Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM <i>See left for details on the Bishop's visit</i>
5 TRINITY IX Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>Anglican Chant</i> Matins – 9:10 AM High Mass – 10 AM Evensong – 4 PM	6 TRANSFIGURATION OF OUR LORD Matins – 7 AM Mass – 7:30 AM	7 THE MOST HOLY NAME OF JESUS	8 <i>Ss. Cyriacus, Largus & Smaragdus, Mm.</i> Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	9 <i>Vigil of S. Laurence</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	10 S. LAURENCE, DEACON & MARTYR Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	11 <i>Saturday Office of Our Lady</i> Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Catechism – 11 AM Evensong – 5 PM
12 TRINITY X Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>Anglican Chant</i> Matins – 9:10 AM High Mass – 10 AM Evensong – 4 PM	13 <i>Ss. Hippolytus & Cassian, Mm.</i>	14 <i>Vigil of the Assumption</i>	15 ASSUMPTION OF OUR LADY Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	16 S. JOACHIM, FATHER OF OUR LADY Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	17 <i>In the Octave of the Assumption</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	18 S. Helen, Empress Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Catechism – 11 AM Evensong – 5 PM
19 TRINITY XI Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>Anglican Chant</i> Matins – 9:10 AM High Mass – 10 AM Evensong – 4 PM	20 <i>In the Octave of the Assumption</i>	21 <i>In the Octave of the Assumption</i>	22 OCTAVE DAY OF THE ASSUMPTION Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	23 <i>Vigil of S. Bartholomew</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	24 S. BARTHOLOMEW, APOSTLE Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	25 <i>Saturday Office of Our Lady</i> Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Catechism – 11 AM Evensong – 5 PM
26 TRINITY XII Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>Anglican Chant</i> Matins – 9:10 AM High Mass – 10 AM Evensong – 4 PM	27 <i>Feria</i>	28 S. Augustine of Hippo, BCD	29 BEHEADING OF S. JOHN BAPTIST Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	30 <i>Ss. Felix & Audactus, Mm.</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	31 S. Aidan of Lindisfarne, BC Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	Sept. 1 <i>Saturday Office of Our Lady</i> Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Catechism – 11 AM Evensong – 5 PM

☞ BEHOLD the new baldachino (ciborium, tester) over the Altar at St. Mark's. Our thanks to Stephen Greenlee for designing and building the handsome wooden frame which is composed of a Greek Cross inside an Octagon. Thanks to Jeff Winkelhake for designing the cloth of gold hangings and tassels which so perfectly adorn and complete the canopy. All proper Altars, both Occidental and Oriental, are supposed, by some authorities, to be housed under a sort of roof. Those who travel and observe old churches will have noticed the wonderful variety of baldachinos. It is possible that the same design has never been repeated from one church to another. The grand Bernini design for St. Peter's, Rome is perfect under the vast dome of the roof. We had no such challenge at St. Mark's, but rather a challenge of space under a hip roof and a source of light from immediately above the Altar. I think Jeff is a new Bernini and his career in church architecture is just begun. Thanks to Paula Hutts who expertly realised the design in needle and thread. She specializes in window treatments and 'soft furnishings' for those who like custom work in their homes (and churches).

IN PRAISE OF REDUNDANCY

BACK when the great Reforms of religion were really becoming bold and experimental – ten years into the spirit of Vatican II – I remember visiting a parish then called Christ the King. The new priest was tossing book after book into a big trash can and so culling the library. Book after book he announced as 'superseded' or 'redundant' as it flew off the shelf and from his hand to the rubbish bin.

Now, in ordinary human experience 'redundancy' is a good thing. Mothers have two breasts. Heads sport two ears. New cars have two brake cylinders so that a failure of one will leave the motorist with a backup system to stop the car. Stopping the car is so important that a third redundancy is built in: the mechanical or 'emergency' brake. Airships likewise have redundant systems for emergencies. The builders of RMS Titanic are faulted for not building enough 'redundancy' into the design and outfitting (life boats) of that otherwise remarkable Atlantic steamer. Better bulkhead design would have saved that ship from sinking, and safer designs were realized in subsequent naval architecture.

As spare and elegant as the Roman Rite has always been, the Liturgy expressed in the Altar Missal is layered with a wonderful 'redundancy' of Seasonal, Dominical, and Sanctoral observances. The *Missale Romanum* of 1962 did away with second and third Collects (the Seasonal Prayers) with their Secrets & Post Communions in which the lesser observances, including the Saints' days, were often commemorated. For example, last Sunday, VIII Trinity, we commemorated St. Martha and the Martyrs SS Felix II, Simplicius, Faustinus & Beatrix, because these Saints are remembered on 29 July. Not even the Latin Mass groups in the RCC 'commemorate' the Seasons or Saints in this manner anymore. They abolish 'Vigils' of Apostles and trim the Ember Saturdays to a minimum. The same trimming is evident in Western Rite Orthodoxy where "The Most Precious Blood" (1 July) is not observed because, according to some, it is already included in "Corpus Christi." Really?

What can be said of the Missal of Paul VI (1970)? Or of the Anglican derivatives of the *Novus Ordo Missae*? With the efficiency of a canning factory the product is cooked, canned, delivered ... tasteless and nutritionally dubious. On the other hand, the Oriental Rites seem so heavy with 'redundancies' in the form of litanies and hymns and prayers for lost Empires that they don't clearly manifest a beginning, a middle, and often no end in sight.

Please observe that 'redundancy' is engineered into our lives for actions that matter to us... like feeding a baby or stopping a car. I think that the reduction of the Catholic liturgy by removing its hallowed redundancies proves the reformers do not believe the Catholic faith essential to human happiness. Tisk, tisk. – JCC



THE LION

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Address correction requested

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