

The Lion

A merely parochial tabloid for members only of St. Mark's Parish, Denver, Colorado. These contents do not represent the opinions or doctrines or particular judgements of any sentient being of any species.

January 2017

WITH THE MERCY OF GOD

JOHN X

THE ORTHODOX PATRIARCH OF
ANTIOCH AND ALL THE EAST

To my brethren the pastors of the holy Antiochian Church.

To my sons wherever they are in this Apostolic See.

"When it was time for thy presence on earth the first enrollment of the world took place.

Then it was that thou didst decide to enroll the names of men who believe in thy nativity."

EVERY WINTER, THE BABY OF THE CAVE visits us to wipe away with His simplicity, our distress and difficulties, to touch with His humility our souls, and to illumine our world with His divine peace.

The Lord used the cave to walk into the caves of our souls, to clean them and to crystallize them with His divine love.

On Christmas we are always called to remember that the Lord of the cave has come to join us and to be with us, to build up his home in our souls, and plant His seeds in the heart and in the whole human person.

He has come to overwhelm our souls with the brilliance of His love and with the outflow of his compassion and tenderness.

He came that we may become His church branded with His name in our hearts and minds and in all our

being, in our deeds and mercy towards everybody, so as to cling to Him through faith we inherited and received from our ancestors not from anyone else. He came to lay His seal on our hearts so as to cling and adhere to Him and defend our homeland and get deeply rooted in it; to be rooted in our cities, villages, and mountains, in the first land, the land of the church of Antioch that has spread the word "Christians" to the whole world.

On Christmas we are called as were our ancestors, to be written down for the sake of Christ. This is what the psalmist says and what the church chants on Christmas. The day Christ was born, a census was made and this was by the order of Caesar. From this census the psalmist starts inviting the soul to be written down, branded, sealed and registered in the book of Life with Christ. We are called as he says elsewhere, in order to be written down, and in order to remember that this has been done that we are "written down on the name of Christ's Divinity".

We as Antiochian Christians don't count our belonging to Christ as an old fashioned pride, nor do we count it as well, as a superior belonging, or as a literal privilege that has been mentioned throughout the pages of the Holy Gospel. It is in fact further than mere denominational or sectarian belonging that is sectarian and isolated at the same time. We are always called to remember that we have taken the Holy Gospel from the mouths of the Apostles, and that we did not hear it from anyone else.

We are called to know that the hardest circumstances would not take out from our hearts and our ancestors' a confession other than what we received and preserved. We are written down for the sake of Christ. And we received our baptism 2000 years ago, and so we do not need anyone to convert us to Christianity. For 2000 years, we have been ringing the bells of our love for the neighbor, and have been expressing our open hearts to him, whosoever he might be from all the social spectra and religions. but at the same time, we are called to know that we belong here to this land to the land, we were planted and in which we stick to our faith.

We are in great need of meditating over Christmas. The Divine Baby has come to share with us the hardships of his creatures. He came poor invading the whole world in the tidings of his love. He was displaced like most of our beloved brothers.

On the day of His advent, angels expected good tidings and peace; they chanted as well, and said: "Glory to God in the highest, peace on earth, and joy among people". Many people read these words and think that

the peace of the whole creation is restricted to enjoying security, prosperity and easiness in life.

At the time of temptation, many people would ask and wonder, where is your peace Jesus in the events of our world? The answer will come right away from the Gospel itself.

The peace of the whole creation, and the peace of the human spirit are called to blossom and grow in the human souls that accept the words of God; otherwise how shall we understand and be aware of the fact that the birth of Christ has planted peace in the souls and in the earth, whereas Rachel wept and mourned over thousands of children in Bethlehem who were murdered when Jesus was born and became as blossoms to the Christian martyria all over the world?

The peace of Christ is first of all a consolation that cures our hardships; it is not a magical substance that takes away the yoke of suffering and hardships from us.

Our prayer on this blessed day is for peace in Syria, for settlement in Lebanon and for prosperity in the East.

Our prayer on this blessed day is for Palestine, for Iraq, and for every other spot whose people have undergone pain and suffering. For more than 5 years the Christian Antiochian Church has been crucified by means of pain, and suffering that have come out of barbarism, terror, violence and a suffocating stifling economic siege.

For more than 3 years the world has been watching the Golgotha of this East, by that I mean bishops to be abducted, priests to be killed, and many other people to be

displaced. But this pain and agony shall be broken off by the dawn of the resurrection, and by the big stone of the empty tomb no matter how long the Golgotha may last.

Many people have spoken about human rights and about many other things. But it seems that the human



Beloved in Christ,

As shepherds gather to glorify the newborn King in Bethlehem, angels proclaim the good news and offer glory to the Maker of all. The earthly and the heavenly realms celebrate the feast of beholding God upon the earth and humankind amidst the heavens. We greet you on the eve of this great and wondrous mystery as you greet one another with the joyful greeting.

CHRIST IS BORN! GLORIFY HIM!

Christ's Nativity offers us renewal and hope; a time of reflection on all that is good, pure, right and innocent. Let us worship the One through whose birth we are sanctified as it brings peace and forgiveness, joy and reconciliation to your homes and families and throughout the world. Our hearts rejoice as we join the choir of angels in heaven singing:

"Thy Nativity, O Christ our God, has shown to the world the light of wisdom! For by it those who worshipped the stars, were taught by a star to adore Thee, the Sun of righteousness, and to know Thee, the Orient from on high. O Lord, glory to Thee!"

Yours in Christ,

+JOSEPH

Archbishop of New York and Metropolitan of all North America

counterfeit markets are applied to some people and covered to others with respect to interests and criteria.

The two bishops of Aleppo his eminence John Ibrahim and his eminence Paul Yazigi and others among the children of this wounded East, witness how interests are being used and how much man costs.

Unfortunately however, in the international slave market, the cause of the two bishops of Aleppo was and has been a sign of disgrace and shame on the

forehead of those who have used "human rights" to destroy societies and countries.

On this Christmas, our hearts are moving to the manger of love, to the Divine Baby of Bethlehem, asking Him to look down upon the earth, from above, on the earth on which He was born. Our prayer is to ask Him to lay down his hand on your hearts brethren and children, at home and abroad (in the Diaspora). We ask Him to anoint your wounds with good gifts and with perfect talents. We ask Him to grant peace to this world and to bestow his truth and mercy over the whole world so as to start chanting with the angels: "Glory to God in the highest and peace on earth and joy among people".

Damascus, 18 December 2016.

FROM THE PASTOR

January 1, 2017

by Fr. George W. Rutler

During these Christmas days, in lieu of the regular column, these words of the *Doctor of the Church, Saint Gregory Nazianzen* (330-390), Archbishop of Constantinople, remind us of the mystery of these days:

THE VERY SON OF GOD, older than the ages, the invisible, the incomprehensible, the incorporeal, the beginning of beginning, the light of light, the fountain of life and immortality, the image of the archetype, the immovable seal, the perfect likeness, the definition and word of the Father: he it is who comes to his own image and takes our nature for the good of our nature, and unites himself to an intelligent soul for the good of my soul, to purify like by like.

He takes to himself all that is human, except for sin. He was conceived by the Virgin Mary, who had been first prepared in soul and body by the Spirit; his coming to birth had to be treated with honor, virginity had to receive new honor. He comes forth as God, in the human nature he has taken, one being, made of two contrary elements, flesh and spirit. Spirit gave divinity, flesh received it.

He who makes rich is made poor; he takes on the poverty of my flesh, that I may gain the riches of his divinity. He who is full is made empty; he is emptied of his glory for a brief space, that I may share in his fullness. What is this wealth of goodness? What is this mystery that surrounds me? I received the likeness of God, but failed to keep it. He takes on my flesh, to bring salvation

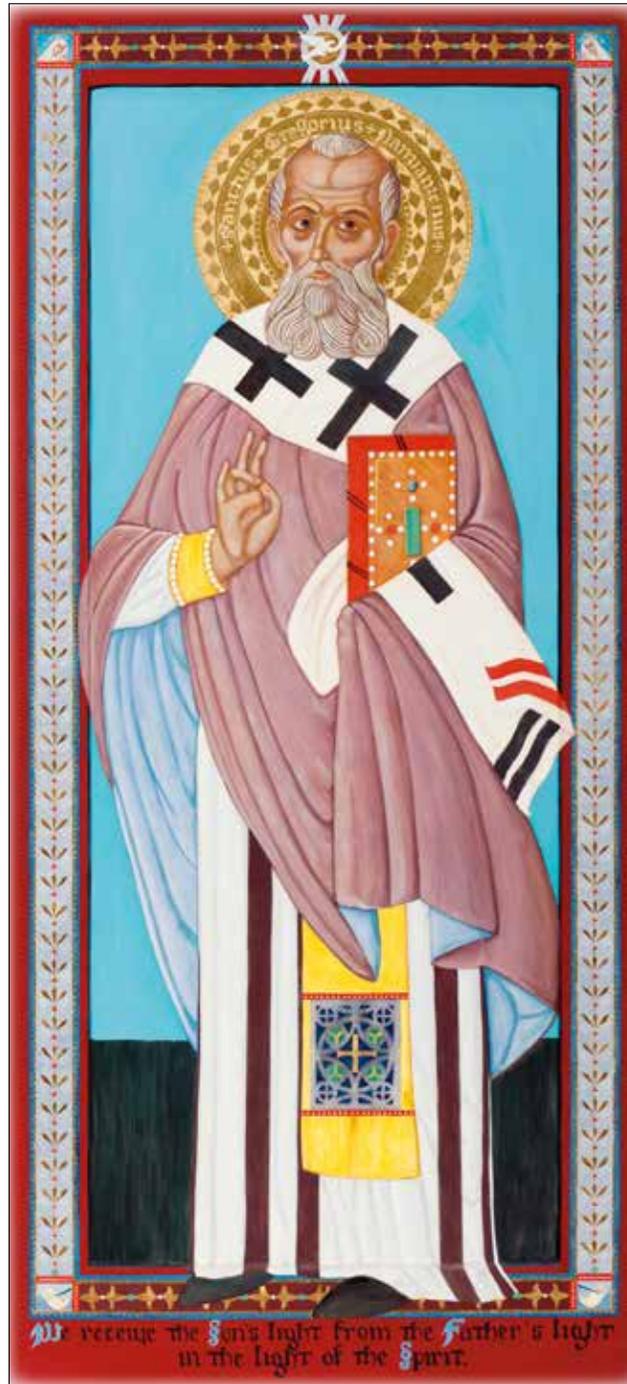
to the image, immortality to the flesh. He enters into a second union with us, a union far more wonderful than the first.

Holiness had to be brought to man by the humanity assumed by one who was God, so that God might overcome the tyrant by force and so deliver us and lead us back to himself through the mediation of his Son. The Son arranged this for the honor of the Father, to whom the Son is clearly obedient in all things.

The Good Shepherd, who lays down his life for the sheep, came in search of the straying sheep to the mountains and hills on which you used to offer sacrifice. When he found it, he took it on the shoulders that bore the wood of the cross, and led it back to the life of heaven.

Christ, the light of all lights, follows John, the lamp that goes before him. The Word of God follows the voice in the wilderness; the bridegroom follows the bridegroom's friend, who prepares a worthy people for the Lord by cleansing them by water in preparation for the Spirit.

We need God to take our flesh and die, that we might live. We have died with him, that we may be purified. We have risen again with him, because we have died with him. We have been glorified with him, because we have risen again with him.



This icon by Mary Gay Sullivan Coit is among the Eastern Doctors at St. Mark's Church, Denver, Colorado and is available as a reproduction from: www.Andrewespress.com as are the other Eastern and Western Doctors, Ss. Basil, John Chrysostom, Athanasius, Jerome, Augustine, Ambrose, and Gregory the Great in sizes up to 6 ft tall. The originals are 48" tall. Examples of full sized reproductions are intalled at the St. Laurence Basilica, Tallahassee Creek, Colorado. www.saintlaurenceosb.org

The Circumcision of our Lord

Delivered at St. Mark's Parish of Denver on 1 January by
the Rev'd Deacon James E. Tochihara

From the Second Chapter of Saint Luke:

When eight days were accomplished for the circum-
cising of the child, his Name was called JESUS. +

AS ST. PAUL tells us, CIRCUMCISION is not an act of righteousness, but only a sign of righteousness. That is a good place to begin, and it makes sense. There's nothing righteous about circumcision, just like there's nothing righteous about a distinctive hairstyle, a tattoo, or a pierced ear. Righteousness is an act of love towards God, or towards a fellow human being. Circumcision is merely a mark upon one's body, and a sign of something else.

Well, circumcision had better be a sign of something impressive. It's quite ridiculous to our modern sensibilities. It's so embarrassingly anatomical and apparently random—clipping off the foreskin of the penis. How can we believe that the Most High God, the infinite, almighty, uncreated Creator of all the Universes and worlds, the omniscient and all-wise Holy One demanded such a bizarre and silly thing as circumcision? That's how it looks to our modern rationalist minds. We are so smart and so scientific that I'm afraid we have become idiots—ignorant of our own minds, our own bodies, and our own souls.

Obviously, only males can be circumcised in this way. The scriptures tell us that it is a sign of the covenant between Abraham and God. If we say that it is a kind of sacrifice from the body and blood of the male, we would be correct. In this, we see a sign of Christ's priesthood. If we see the circumcision of Abraham as a sign on the member of his body that generates children, then we would be correct again. Abraham's circumcision is a sign of his descendants, promised by God, and a sign that one of those descendants would be the future Christ. All of this is true.

On the other hand, I think we would be missing something more fundamental. The covenant between Abraham and God is not a commercial contract. Certain terms are stipulated—Abraham promises to worship God, and the aforementioned God promises to provide Abraham with prosperity, safety, and many descendants—but we should not be misled by these terms. God does not guarantee Abraham a son every time Abraham delivers to him one thousand grade-A sacrifices with prayer. The covenant is not strictly speaking a quid pro quo. Our modern capitalist brains might try to see it that way, but in this case we would be incorrect. Truly, the covenant is a kind of contract, but in this contract the stipulated terms are merely offered as an illustration.

Hearken back to an ancient time. The Lord our God has called Abraham to have faith in his word and to obey his command. Abraham's faith in the Lord means that he has joined the household and clan of the Lord as a loyal member. Abraham and the Lord have joined forces. God has become Abraham's chief, and Abraham has become God's loyal warrior. This is how men made agreements in those days. This is the faith of Abraham that is imputed to him as righteousness. In a time when life was a fierce and desperate struggle to survive, Abraham and God swear loyalty to each other, warrior to warrior.

Do you see now the meaning of our Lord Jesus Christ's circumcision? Circumcision is a kind of scar upon a man—one that is very personal and very sensitive, upon his very manhood. It is a sign that this male child is indeed a warrior, willing to shed his own blood and to suffer pain for his people. Just as Abraham and all of his male descendants and household marked themselves as warriors for God, so now God, in our Lord Jesus Christ, can return the gesture. The Almighty God made flesh now pledges his flesh and blood to be a warrior for us. He promises to save us from our enemies, a warrior who will lead us into battle, who will charge before us to fight, even into the gates of Hell.

What is this battle that we fight? My brothers and sisters, we fight not against flesh and blood, but against powers and principalities in spiritual warfare. In days long past, men were called to be warriors. In these days, we are all called to be warriors—warriors of the

apocalypse. That is our faith, as righteous as our father Abraham's, and that is our priesthood in Christ.

That does not mean that we are warriors of the end of the world—only the Father in heaven knows that time. We need to understand the meanings of these fancy Greek words, and use them correctly. If we were warriors of the end of the world, then we would be warriors of the *eschaton*. I say that we are warriors of the *apocalypse*. “Apocalypse” doesn't mean the end of the world. Apocalypse means to unveil, to uncover, or to reveal.

In our modern nation, we are far from the ancient battles of survival and extinction, but we are still called as warriors. We are called as warriors to rip away the veil of this world and to reveal the world of God's Kingdom in heaven. We are called to tear apart the darkness of this age and to uncover the Father's glorious light. We must tolerate no injustice, no disease, no extinction, and no death.

Guns and swords cannot accomplish this. If you wish to become a warrior of the flesh, and defend God's people against the threats of violent men, then you choose a noble calling. If this is what you desire, then, by all means, join the Army, the Navy, the Air Force, or the Marines, and may the grace of our Lord Jesus Christ be with you. Warfare in the flesh should be honorable, as it is tragically and all too often necessary.

However, here we follow our Lord and fight the same fight that he fought. When our Lord died upon Golgotha, the veil of the Holy of Holies ripped down the middle and heavenly glory was forced to shine into this world. His death circumcised the old Temple and priesthood in order to establish the New Temple and a higher priesthood.

When nails pierced his hands and his feet, and the spear was thrust into his side, all of humanity was circumcised in his wounds, because he is the heart and crown of all human warriors. For those who believe in Christ Jesus, they have received as we received the circumcision of his death, so that we now stand with his loyal warriors. In the glorious dispensation of our Lord Jesus Christ, there is no longer circumcision nor uncircumcision, no Jew nor Gentile, no slave nor free, no male nor female—for all are called to battle as the sons of light against the sons of darkness.

What is this battle? You are already fighting it, and already winning. Today, you have torn away the darkness of the world and you have entered the New Temple of his heavenly kingdom. Outside, the globally connected digital marketplace is running on the fumes of Christian hope, and even worse, most Christians are running on the fumes of true Christian hope. If our hope is exhausted, our physical suffering will be immense, and we will not see the face of our Lord to comfort and save us. Hope in a better day will not save us. Hope that we will be okay will not suffice. We must hope that we become like the Lord Jesus. We must hope in the glory of the Father, that all of us will receive the light of Christ, the grace of infinite power and absolute fearlessness to fight side by side with our Lord. This is what makes humanity so powerful. This is what gives humanity profound and stunning victories over nature. This is what gives Christian lands freedom and enlightenment.

Who can fight this battle? A young and vulnerable girl named Mary. A weak defenseless baby named Jesus. An old decrepit man named Simeon. A woman possessed by seven devils named Mary Magdalene. We are all called to be warriors of the apocalypse. I cannot say which souls will succumb to the darkness of this present age, but I know that we must continue the fight of our Lord, the fight to draw back the veil of this world and to reveal the kingdom of heaven to all of humanity. Love God, and this is your heaven—a glorious battle beside our King before our reward.

Have no fear, nor any worry, because our Lord leads you every step of the way. Take his hand for wisdom and strength. In his circumcision, Jesus pledged his flesh and blood, his heart and strength to fight for us and to save us. Here, in his Temple, he has gathered sinners, to transform us into his warriors. We need only to believe and to praise him, and he will circumcise our hearts. Receive today his flesh and blood—the flesh and blood of our Lord and King, the flesh and blood of a warrior.

From the Second Chapter of Saint Luke: When eight days were accomplished for the circumcising of the child, his Name was called JESUS. +

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Founded by Bp. John Franklin Spalding of the Missionary Diocese of the West, 1875

303-722-0707

1 November 2016, All Saints' Day

Dear Pilgrims in Christ, A most blessed Holy Day and New Year of Grace

We are please to announce that our Metropolitan Archbishop Joseph and the Ordination Review Board have approved the Rev'd Deacon James Tochiara for the holy Priesthood. The Ordination will be scheduled after Easter 2017 to permit travel to Denver by James' parents and other friends at a distance and perhaps after Winter weather.

With this evidence of renewal we may reflect that the devotional and social life of this Parish began over 140 years ago.

Sister Hannah Austin was sent to the Wild West from England and served with the Society of St. John Evangelist to care for young mothers and their children in the mining camp at the confluence of the Platt River and the Cherry Creek in the western most part of Kansas. Our Parish was founded upon the work of the SSJE Sisters as a new Parish with Bishop Spalding of the Episcopal Missionary Diocese as Vicar in 1875. St. Mark's Parish moved to its first building in 1879, then to the fine Romanesque structure at 1160 Lincoln in 1889, and thence to South Denver at Washington Park in 1988. The present church has been vastly improved with fine iconography, furnishings, and construction of a transept and baptistery.

For the Year of Grace 2017, Please take a pledge card or use the form at the bottom of this letter. First, to indicate your continued thanksgiving to our God and Lord Jesus Christ for our Redemption in His Holy Name and all other benefits of His saving work. Second, to make a difference where only the freely given discretionary use of your God-pleasing prayers, and service, and financial support, can make a difference in the spiritual and social dimensions of civilized and grace filled lives.

Let us carry on, pious Pilgrims, in this Way established by Our Lord Jesus who declared "I am the Way, the Truth, and the Life." He is the illumination of every human soul conceived in this world of whom the Apostle writes: "For whom are all things, and by whom are all things, in bringing many sons unto glory." God knows. Lord have mercy.

With the clergy and vestry of St. Mark's Parish *Fr. John+*

My Pledge to the Life and Witness of St. Mark's Parish for the Year of Grace 2017:

\$ _____ per week, or month, or year.

Signed _____

THE SECOND SUNDAY AFTER EPIPHANY

Mark i. 1 – 11

In the Name of the Father, the Son, and the Holy Ghost.
Amen.

Preached at St. Mark's Church by The Rev'd Dn. Vladimir
Christopher McDonald

I have not taken a "quotation" from the Gospel, because for this homily I wished to be able to roam a little further afield, and not be tied to a literary anchor.

THE WORD "EPIPHANY" is often used to describe that moment in time when we achieve that "Ah ah" moment, when an idea, a thought, the germ of a prosaic mindset, comes together apparently instantly. This is probably the work of myth.

According to Wikipedia, not the usual source used by the Holy Fathers I grant, the process is as follows; "epiphany is the result of significant labor on the part of the discoverer, and is only the satisfying result of a long process." Now this explanation seems to hold a greater strength and sense.

In the Church, there are two differing celebrations. Within the Western church it is referred to as the Epiphany, within the Eastern church, the Theophany.

Epiphany would refer to the visitation of the Magi to the Holy child, with the meaning coming from the stop that had to be made by the Wise Men with Herod, and therefore the knowledge of the Birth of the Son of God was broadcast, was revealed, to the rest of the World, i.e. the Gentiles.

Theophany, the blessing of the waters, by the immersion of Jesus within the waters of the Jordan, being baptized by John the Baptist, and showing the world, the gentiles, His humanity, his closeness to them in all things, His glorification of His Father and acceptance of the Fathers will.

In both these interpretations we see the same theme, that of revelation after "labor."

I realize that I have been waxing somewhat intellectual here, and that I usually prefer to look at our religious experiences in a more everyday light, feeling that we are often assaulted by religious' who cannot talk in normal terms; but I felt an explanation was needed so that we could move on to those more "normal" terms.

We talked about work, about revelation being the end result of work done, of searching for an answer and receiving an inkling often after a long period, and does this not reflect a truth that we are taught by our parents, or if not them, then life in general; that nothing of worth comes

to us for free. We have to participate in its authorship; we have to make commitments to the project, the project in this case is our spiritual health and growth.

As always, we return to the basics, prayer and study of the biblical texts, to determine where we are in our journey to the Love of Christ. By this I do not mean the intellectual pursuit of perfection; this journey, this work, needs for us to get down into the ditch of our lives, get our hands and our heart dirty, dig up the detris we all carry, and examine it for what can be salvaged, and be prepared to throw a lot of it out. This is our work; this is how we can come to our Epiphany.

The most wonderful outcome of all this labor is the sure knowledge that our Lord will be with us through it all. We will not have to face what can be a daunting task for the strongest amongst us, alone. He tells us that He will be with us, helping, encouraging, and shoring up those days and times of doubt, because that is what we have asked of Him.

We can have that revelation; and whilst we may not know when that will occur, we can be assured that it will come, for we have faith that Our Lord will never let us down, will not abandon us to fend for ourselves, but will always be there at our side.

This epiphany is ours for the taking, we just have to want it.

In the Name of the Father, the Son, and the Holy Ghost.
Amen.

THE TRUE MEANING OF CHRISTMAS

The Very Rev'd Fr. James Rooney
Retired from St. Benedict's, Wichita Falls, Texas

"Behold, I bring you good news of a great joy which will come to all the people..."

WE ARE ALL FAMILIAR with this famous passage of Scripture, and every year, in the weeks preceding Christmas, we hear it read and sung in any number of Christmas plays and hymns. We all know, of course, that it refers to the birth of Jesus Christ, He who is considered by Christians to be the Savior of the world. However, it seems that many American Christians focus upon the death and resurrection of Christ as the pivotal events in the Gospel, and consider the "good news" to be the resurrection. How can His birth be "good news?"

Let me explain. In theological and philosophical circles, a common term which defines Deity is the word "transcendence." Transcendence means to "go beyond"

and refers, in theology, to the fact that God, in His essence of Godhead, is greater than [or “goes beyond”] anything we can imagine Him to be. As so many ancient Christian writers have pointed out, God transcends whatever we can say of Him, and if we can somehow grasp that notion, He transcends that too. In fact, the essence of God is pure transcendence. As we would say in Orthodox theology, and the Bible bears out this position [Job 42:3, John 1:18, Romans 1:20, 1 Timothy 1:17, 6:16] God is, in His essence, unknowable.

This has led one theologian to state that, philosophically, agnosticism is the highest form of human religion, since its main tenet is the absolute transcendence of God. However, if agnosticism were absolutely true, we humans would be the most pitiable species on the earth, since we alone would be capable of being aware of a Being whom we also could not begin to know or understand.

Consider; transcendence could very well be the highest philosophical/religious concept, yet it renders us incapable of having any meaningful relationship with the notion of God, since whatever He is and wants is unattainable to us. This means then, that we can never really know what our purpose is in this life or what God expects of us, and we can certainly never know God. Whatever we can say about Deity will simply be our opinions as to what is true.

We can be so close to Truth, and yet be so far away, and all religions ultimately become futile attempts to know the unknown! Can such a concept REALLY be the truest form of human religion? Can it hope to be “good news?”

There IS another side of this theological story, however, and it is this. The notion of God’s transcendence is real, and while we cannot know God as He is, we CAN know Him if He makes Himself known on a level comprehensible to us. God, Who is our Maker, knows what we CAN comprehend. Has He then, ever made Himself known in such a way? Indeed He has, and that is what Christmas is all about.

“Christmas” derives from the name given to the Christian celebration of the Nativity of Jesus Christ. In other words, the Mass is celebrated in honor of the birth, and manifestation, of Christ. It is the “Christ Mass”, the commemoration of the One who is God Incarnate, God made flesh, or God made man. God has made Himself known in a form we humans can fathom, humanness, and He has revealed Himself in our own likeness [with the exception of sin, which is NOT human]. If we truly want to know God, if we want to transcend the unknowing of agnosticism and the ultimate failure of human philosophy, we must look to the story of God Incarnate, the story of Jesus Christ, the story of God’s self-revelation. In other

words, we must answer the question which Christ posed: “Who do you say that I am?” [Matthew 16:15]

Christmas is the celebration of the story that God no longer eludes us by His transcendence, but makes Himself available to us. By making Himself known, by coming to us, He makes His Truth and expectations known, and we, who long for life with God, can now follow, our paths illuminated by His self-revelation. If we enter into the experience of what God has revealed to us, and abandon the futility of unknowing, or knowing falsely, we will begin to experience a true encounter in the knowledge of God. Transcendence will no longer be a term referring to the chasm between our knowledge and God’s existence, but a word which describes the magnitude of the spiritual journey which we have just entered. It is this experience for which we give thanks when we celebrate the Mass of Christ, or Christmas.

“Behold, I bring you good news of a great joy which will come to all the people...”

THE NEW FLOWER CHART IS POSTED IN THE PARISH HALL. CONTACT CAROL McCABE TO ARRANGE MEMORIALS AND THANKSGIVINGS WITH BEAUTIFUL ALTAR FLOWERS FROM OUR GREEK FLORIST.

The LION
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