

# The Lion

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

## Be of good cheer; I have overcome the world

A Sermon on the Fifth Sunday after Easter,  
By Subdeacon James Tochiara

*In the world ye shall have tribulation:  
but be of good cheer; I have overcome  
the world. – S. JOHN XVI.*

**T**HE Gospel today is from the extremely long discourse that Jesus gives to his disciples during the Last Supper. This discourse is prompted by Judas Iscariot's departure. With death coming towards him, Jesus feels a great freedom. He feels liberated to speak openly and directly, as his disciples say to him, *Lo, now speakest thou plainly, and speakest no proverb* (John 16:29).

If we had a whole year of Sundays and three hours to preach on each day, we would not exhaust the wisdom of this sublime and exalted discourse. For now, I will leave all of it aside, except for the one phrase, "I have overcome the world." The original Greek is instructive. The verb translated as "overcome" is derived from the root *nike*, meaning Victory. Therefore, Jesus is saying that

we should be courageous, because he is victorious over the world.

So, has he somehow conquered the world like an emperor or king? Actually, being God the Son, Jesus has no need to conquer the world, because it already belongs to him. We know that Jesus commanded the wind and the waves – he commanded the fishes of the sea. The biological tissue of the human body was subject to his commands – diseases were healed and even life itself was restored. The living cells of trees obeyed his will, as did the lifeless organic matter of bread and fish – as well as the substances of water and wine. In these things we see Jesus revealed as the Lord of Eden and the Master of Earth. He merely says the word, and it is so. There is no struggle here, no contest to be won, and so therefore, there is no victory to be claimed.

Now truly, the scriptures explain themselves, if we read them carefully and according to the mysteries that we have received from God. The hint, the clue of how to interpret Christ's victory over the world lies in the phrase immediately preceding. Remember, we should be courageous. Jesus has not won a victory for his own glory, but a victory for our consolation.

The world, as we have seen, offers no rebellion to the face of her Creator, but she groans and travails, poisoned by the sin of Adam. And here are we, hoping to find some rock of safety as plague and pestilence, fire and flood, war and famine rage so furiously about us. As we try to find our way, more struggles are given to us – again because of the sin of Adam. We must fight against fear and doubt, hatred and anger, grief and despair. It is over all of this that Christ is victorious.

In the ancient days of warfare, an army would field a single man, known as a champion, who would fight one-on-one against the enemy's champion in mortal combat. In other words, the one champion would fight the battle for his people, and win the victory for them.

The Scriptures describe one such enemy champion: *And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head,*



*and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron ... And all the men of Israel, when they saw the man, fled from him, and were sore afraid* (1 Sam. 17:4-7, 24).

According to a rabbinical gloss of this text, Goliath would rage at the Israelites every morning and evening, taunting them and cursing them with his god, Dagon. He did this morning and evening because these were the times that the children of Jacob were at prayer, imploring God for deliverance. Of course, it was David, the brave shepherd, the champion of the Hebrews, who killed Goliath. Before he went out into battle, David said, *Let no man's heart fail because of him; [I,] thy servant will go and fight with this Philistine* (1 Sam. 17:32).

How close these words are to the words of our Good Shepherd, Jesus of Nazareth: *but be of good cheer; I have overcome the world* (John 16:30), *I am among you as he that serveth* (Luke 22:27). When Judas departs from the Last Supper, the Enemy begins to take the field; the battle will soon be joined. For us, the world has been overcome, because our champion has agreed and declared that he will fight our battle, sending out Judas as the herald of Satan. For David, the battlefield was the valley of Elah, the battle was against Goliath, and the enemy was the Philistines. For Jesus, the battlefield is Jerusalem, the battle is against the world and Satan, and the enemy is sin.

Jesus knows that the time of the battle will be the Passover festival, and this is significant. In the days of Moses, the Lord God had heard the cries of his people under the Pharaoh, and he had bestirred himself, drawing himself towards Egypt to execute his judgment. Judgment is merely a consequence of the nearness of the Living God – judgment is the effect that the presence of God has on both the righteous and the wicked – and each step, as it were, that God took towards Egypt manifested itself as a Plague. Water came alive as blood, reptiles and insects multiplied, the microscopic organisms of disease quickened, the supercharged sky unleashed fiery hail, and finally darkness as the light retreated before the Uncreated Light of God. This is the same power that makes the barren woman bring forth young, that casts down the mighty and lifts up the lowly, that makes the first last and the last first, that overshadowed Mary when she conceived by the Holy Ghost.

For this reason, the children of Jacob were given a mark of righteousness for the doors of their houses. Those who

believed in God would sacrifice a lamb and apply the blood of this lamb to their doorposts, and God would pass over their houses. This small show of faith and generosity towards God was enough for him to spare them.

It was only the righteousness of Moses that allowed him to speak to God face to face. Any other man would have died, and as for the Egyptians, they lost every firstborn male in the encounter. To be in the presence of the Living God is to be in the presence of life itself, but with more intensity than we may be able to handle. A fire can warm a chilly night, and it can burn down the whole house. The Lord can give sight to the blind, but those who look upon him may have their vision burned away. Although God is the author of life and the source of all goodness, even so we fear him. Everything in this world appears as a curse and a blessing (Rev. 22:3). This world is more illusion than reality.

Since the time of Adam, God has not been happy with this state of affairs. He made the world good, and he will prove it true with a purifying fire. He will purge out all abominations and restore the radiant beauty of his Creation, and of his People. At this Passover of Jesus' time, a judgment is coming to the whole world, as the prophet Daniel tells us. Heaven mystically converges upon earth, and God's presence will not be only the *shekinah*, the Spirit that dwells in the Temple, nor will it be only the *kabod*, the Majesty or Glory of God who spoke to prophets such as Ezekiel. No, this mystical convergence is to be similar to the original Passover of Egypt, or even better, the cataclysm of Noah. Judgment will drop like an atom bomb, with thunder and fury.

The world is to end on the day Christ dies. In a sense, it has ended, but the man, Jesus, who was crucified, received the full force of that atom bomb. Truly, he is the very Paschal Lamb who was sacrificed for us, and the judgment has passed over us. We live on in a time of grace, in the acceptable year of the Lord, and we have been purchased by the death of Jesus. *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's* (Rom. 14:8). By his Resurrection, he now holds that atom bomb, he holds that judgment in his hand, and if we wash his blood on the doorposts of our bodies – in the holy mystery of the Eucharist – he has the power to grant us eternal life.

Now, we must understand the substance of this victory. My brothers and sisters, *Unto you it is given to know the mysteries of the kingdom of God* (Luke 8:10), for we are *stewards of the mysteries of God* (1 Cor. 4:1). As such,

we must bring the victory of the Resurrection into our own lives.

The Messiah Jesus can boast that he has overcome the world, even before his crucifixion, because he has loved his disciples, and they have loved him. If only they continue to love him, through his Passion, in his Resurrection, then they will be set free from their fears and despair, from their failures and wickedness.

The world, in its complexity, brings us many trials and tribulations. We see this complexity in the 613 commandments of the Law of Moses. It takes 613 basic commandments, with even more elaboration by the rabbis, to give the Israelites a rule of devotion and piety in this world. The volumes of philosophy are similar – from Socrates, Plato, and Aristotle, to Confucius, Lao Tzu, and the Buddha – there is a writing for every problem of the world. In science, we have whole libraries of medicine, psychology, and physics – trustworthy knowledge that I hope every generation can preserve and continue to enlarge. But what a burden this knowledge becomes. Do we remember every lesson when we make a decision? Have we learned every relevant piece of information? Isn't it our fault if we don't get it right?

How simple is the victory of our champion, Jesus of Nazareth, over the world: he first loved us, and so we love him. Believe on him, and your own heart will lead the way to your liberation, and to your rising with him. We love Christ by coming to his Temple to worship him, and by serving our brothers and sisters. If we were only to read the Scriptures, we would know Christ as a Prophet, but we would never understand him as our Heavenly King, and we would never know him as our Great High Priest. Love Christ, and each of us will learn what is necessary, each will say what is necessary, and each will do what is necessary. Love Christ, and that same Holy Spirit who dwells in the Temple will lead you to all things that are necessary for your salvation. He will lead you through the Gate. For Christ is the Gate (John 10:9). Love Christ, and that simple act of love burns a hole in this world of illusion, and opens an escape from this world of curses and blessings (cf. Rev. 22:3).

As St. Paul says: *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory* (Col. 3:1-4). §

## ANGLICAN CHANT MATINS

SUNDAYS FROM JUNE 3 TO JULY 8

OFFERED AT 9:45 O'CLOCK

### 3 June 2007 – Trinity Sunday

- Antiphon for Trinitytide
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 29, *Afferte Domino*
- OT Lesson, Isaiah 6:1-8
- *Te Deum*, Hymnal 1940 #613 (E.G. Monk); #617 (W. Croft); and last section to music at #613

### 10 June 2007 – Trinity I (In the Octave of Corpus Christi)

- All as on Trinity Sunday, except:
- Antiphon for Purification-Annunciation
- Psalm 85, *Benedixisti, Domine*
- OT Lesson, Jeremiah 23:23-32

### 17 June 2007 – Trinity II

- All as on Trinity Sunday, except:
- Psalm 125, *Qui confidunt*
- OT Lesson, Deuteronomy 20:1-9

### 24 June 2007 – Nativity of S. John Baptist

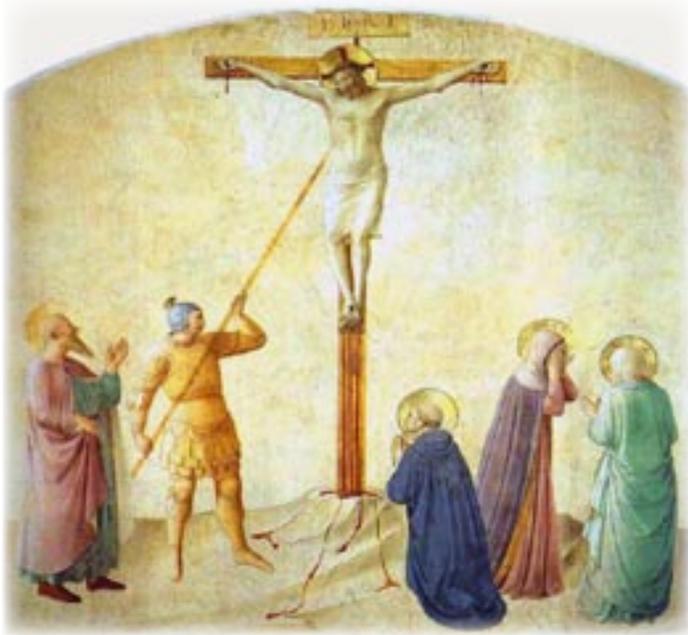
- All as on Trinity Sunday, except:
- Antiphon for the Saints
- Psalm 98, *Deus stetit*
- OT Lesson, Malachi 3:1-6

### 1 July 2007 – The Most Precious Blood

- All as on Trinity Sunday, except:
- Antiphon for Purification-Annunciation
- Psalm 2, *Quare fremuerunt gentes?*
- OT Lesson, Hebrews 10:11-25

### 8 July 2007 – Trinity V

- All as on Trinity Sunday, except:
- Psalm 121, *Levavi oculos*
- OT Lesson, Eccles. 2:1-11, 18-23



## The Pierced Side of Christ

*The account of the Piercing of the Side of our Lord Jesus Christ on the Cross (John 19:31-37) figures prominently in the liturgical texts of three major upcoming Western Rite feasts – the Solemnities of Corpus Christi, the Most Sacred Heart of Jesus, and the Most Precious Blood. We present here the meditations of two great Fathers and Doctors of the Church on the meaning of that event, a meaning which undergirds the theology and spirituality of these feasts.*

**F**ROM the side of Christ, *forthwith came there out Blood and Water*. Not causelessly or by mere chance did these fountains flow, but because the Church was founded from Water and Blood. This is well-known to those who have been initiated, namely, to all who have been regenerated by the Water, and nourished with the Flesh and Blood, so that when thou dost approach to the awesome cup, thou shouldst come as if thou wert about to drink from this very side of Christ.

– SAINT JOHN CHRYSOSTOM,  
*Homilia 85 (84) in Joannem*

**T**HE Evangelist speaketh carefully. He saith not that he smote the Side, not yet that he wounded it, nor yet anything else but this: Pierced. The soldier did pierce his Side, thus to fling wide the entrance unto life, whence flow the sacraments of the Church, those sacraments without which there is no entrance unto the life that is life indeed. The Blood which was shed from that Side was shed for the remission of sins; that Water is

the water that mantleth the laver of Baptism which is our cup of salvation. Therein are we washed, and thereof do we drink. Of this was it a type when it was commanded unto Noah to make a door in the side of the ark, through which the animals, not destined to perish in the flood, might enter, and by which the Church was prefigured. So also was it that the first woman was made from the side of her husband while he slept, and she was called Eve, which is, being interpreted, Life, because she was the mother of the living. This name set forth a great good, before it became associated with the bitter fruit of a great evil. And here we have the Second Adam bowing his head, and the deep sleep of death falling upon him upon the Cross, and he sleepeth, that from there a spouse might be formed for him, even from that which he shed from his side as he slept. O what a death was his, which quickeneth the dead! What is cleaner than his Blood? What more health-giving than his wounding?

– SAINT AUGUSTINE OF HIPPO,  
*Tractus 120 in Joannem*

**W**OULDST thou hear more of the power of that Blood? I am willing. Consider from what source it wellet, from what fountain it springeth. Its fountain is the Cross itself, its source is the Side of the Lord. The soldier opened his Side, and laid open the wall of that holy temple; and I have found that most noble treasure, and I rejoice to discover the glittering riches. And so was it done concerning that Lamb: the Jews killed a sheep, and I have learned the value of the sacrament. From the Side flowed forth Blood and Water. I would not, O my hearer, that thou shouldst pass by the depths of such a mystery as this without pausing; for I have yet a mystic and mysterious discourse to deliver. I have said that the Water and Blood shewed forth symbolically baptism and the sacraments. For from these, holy Church was founded by the laver of regeneration, and the renovation of the Holy Ghost. Through baptism, I say, and through the sacraments, which seem to have issued from his Side. It was therefore out of the Side of Christ that the Church was created, just as it was out of the side of Adam that Eve was raised up to be his bride. This is the reason why Paul saith, no doubt in allusion to his Side: *We are members of his Body, and of his bones*. For even as God made the woman Eve out of the rib which he had taken out of the side of Adam, so hath Christ made the Church out of the Blood and Water which he made to flow for us out of his own Side.

– SAINT JOHN CHRYSOSTOM,  
*Homilia ad Neophytos*

## Saint Nicholas Cabasilas on the Eucharist and the Sacred Heart of Jesus

*Western Rite Orthodox Christians of the Antiochian Church who celebrate the Feast of the Sacred Heart of Jesus (as well as critics of the Sacred Heart devotion) may be interested to know that a great Byzantine hesychast Saint, Nicholas Cabasilas, had an intense devotion to the Heart of Jesus. Saint Nicholas's doctrine of the Heart of Jesus is central to his doctrine of the Holy Eucharist. According to Cabasilas, the Body of Christ, of which each communicant is a living member, is infused with the Blood of Christ only through the Sacred Heart of Jesus. Let it be noted that Saint Nicholas Cabasilas lived in the fourteenth century, well before the time of Saint Mary Margaret Alacoque in the seventeenth century.*

**T**HE power of the holy Table draws us the true life from that blessed Heart [of Jesus], and there we become able to worship God purely. If, then, the pure worship of God consists in being subject to Him, obeying Him, doing all things as He moves us, I know not how we are capable of being subject to God more than by becoming His members. Who, more than the head, can command the members of the body? While every other sacred rite makes its recipients into members of Christ, the Bread of Life effects this most perfectly. For, as the members live because of the head and the heart, so, He says, *he who eats me will live because of me* (John 6:57). So also man lives because of food, but not in the same way in this sacred rite. Since natural food is not itself living it does not itself infuse life into us, but by aiding the life which is in the body it appears to those who eat to be the cause of life. But the Bread of Life is Himself living, and through Him those to whom He imparts Himself truly live. While natural food is changed into him who feeds on it, and fish and bread and any other kind of food become human blood, here it is entirely opposite. The Bread of Life Himself changes him who feeds on Him and transforms and assimilates him into Himself. As He is the Head and the Heart, we depend on Him for moving and living since He possesses life. This the Saviour Himself reveals. He does not sustain our life in the same way as food; but since He Himself has life by nature He breathes it into us, just as the heart or the dead imparts life to the members. So He calls Himself *the living Bread* (John 6:51) and says, *he who eats Me will live because of Me* (John 6:57). – *The Life in Christ*, 596–597.

**N**OW then, in the case of the old Adam, the body was formed from the earth, but the new Adam, it is said, was born of God (cf. Jn. 1:13). Each life has its own proper table which bears witness to it. Earthly nourishment pertains to the former life, while the heavenly Table feeds the new man with its own proper food. Therefore, when they come to an earthly end, the one life goes back to the earth from whence it came, while the other goes to Christ from whom it was taken. Each life, then, attains to its end which corresponds to the beginning from which it was brought into being. *As was the man of dust*, it says, *so are those who are of the dust; and as is the man of heaven, so are those who are of heaven* (I Cor. 15:48), not merely because of the soul, but because of the body. It too is heavenly, just as the other life is of the earth with regard to both body and soul. The soul indwells, as it were, the hands of him that is heavenly, and the body is his member. It does not partake of soul, but is filled with the living spirit. After the end of the physical life the soul is alive with a life that is unspeakably beautiful, since it has not truly died at all. As Solomon says, *they seemed to die* (Wis. 3:2), yet not to the wise, but rather *in the sight of the unwise*. For as Christ being raised from the dead dies no more, death has no longer dominion over Him (Rom. 6:9), so the members of Christ will not ever see death. How shall they taste death when they are always dependent on the living Heart? – *The Life in Christ*, 621.

**T**HE faithful are called Saints because of the holy thing of which they partake, because of Him whose Body and Blood they receive. Members of His Body, flesh of His Flesh, and bone of His Bone, as long as we remain united to Him and preserve our connection with him, we live by holiness, drawing into ourselves through the holy mysteries the sanctity which comes from that Head and that Heart. But if we should cut ourselves off, if we should separate ourselves from the unity of this most holy Body, we partake of the holy mysteries in vain, for life cannot flow into dead and amputated limbs ... The Church is represented in the holy mysteries, not in figure only, but as the limbs are represented in the Heart ... for here is no mere sharing of a name, or analogy by resemblance, but an identity of actuality ... If one could see the Church of Christ, insofar as she is united to Him and shares in His sacred Body, one would see nothing other than the Body of the Lord ... Henceforth the faithful, through the Blood of Christ, live in Christ truly dependent on that divine Head and clothed with that all-holy Body. – *Commentary on the Divine Liturgy*, ch. 36.

## IN MEMORIAM

### *The Right Reverend Michael Trigg, D.Phil (Oxon)*

**F**ATHER Michael Trigg was born Elwood Bellew Trigg on March 23, 1940 to Earle Bellew Trigg, MD, and Emily Daley Trigg, RN, of Inglewood, California. He had one sibling, his older brother Earle, who died in middle age.

Deeply religious from his youth, Father Michael showed a passion for reading, research and scholarly pursuits, especially in the fields of science, religion, and anthropology. He graduated from UCLA with a Bachelor of Arts in 1961 and from USC with a Master of Arts in 1964. He completed the normal two-year course of seminary training at the College of the Resurrection, Mirfield, Yorkshire, England, before graduating with a Doctor of Philosophy from Oxford University in 1968. After such intense studies, his parents gave him a year simply to stay in London and enjoy life.

His formal ecclesiastical life began with Ordination as Deacon in 1970 and Priest in 1971 in the Episcopal Diocese of Los Angeles. He served as assistant first at Saint Alban's, Westwood, and then at Saint Mary of the Angels, Hollywood. In 1977, he joined the Anglican Catholic Church and, in 1978, founded Saint Michael's Anglican Catholic Church, Downey.

In 1980, he brought Saint Michael's into the Antiochian Orthodox Christian Archdiocese of North America as a Western Rite parish. The seventh home of Saint Michael's Orthodox Church was consecrated by Metropolitan Philip in Whittier, California, on September 9, 1990. The new church building was the result of the hard work and sacrifice of Father Michael and many devoted parishioners. Father Michael paid attention to every detail of the facilities, especially the aesthetics and acoustics. He donated icons, vestments, and sacred vessels to the parish, and together with his father gave the organ in memory of his mother. Along with others, he acquired the very fine Stations of the Cross that adorn the walls of the nave. More recently, he gave the patio fountain and the statue of the Archangel Michael in memory of his parents.

Father Michael was among those making sacrifices, as he did not draw a normal priest's salary during his ecclesiastical career. He depended upon secular work for

his livelihood. In addition to owning a small real estate investment company, he served for eight years at California State University, Los Angeles, where he became Associate Dean of Student Affairs. For nine years, he served as Dean of Student Affairs at Biola University, until his retirement in 2002.

Father Michael was able to travel extensively in Europe, the Middle East, North Africa, South America, and the Orient. He also authored *Gypsy Demons and Divinities*, hailed as the "opus magnum" on the subject of Romany magical and religious beliefs, a subject related to his doctoral studies at Oxford University.

The focus of Father Michael's life, however, remained service to Our Lord and His Church. A humble man, he truly loved serving others. His greatest joys were in gathering sheep to Our Lord's flock, administering the Sacraments, mentoring new clergy, and serving as a spiritual father to so many, always in accordance with the highest standards and finest traditions of the Church. Metropolitan Philip recognized this service when he elevated Father Michael to the dignity of Archimandrite on August 15, 1993.

Even as Parkinson's disease ravaged his body in his later years, Father Michael continued to serve his flock with gentle strength and grace until he peacefully fell asleep in the Lord on May 12, 2007, a week after he was named Pastor Emeritus of Saint Michael's Church by Bishop Joseph of Los Angeles. Those whose lives he touched will sorely miss him. §



**M**AY the Angels lead thee into Paradise: May the Martyrs receive thee at thy coming, and lead thee into the holy city of Jerusalem. May the Choir of Angels receive thee, and mayest thou have eternal rest with Lazarus, who was once poor.



**G**RANT, we beseech thee, O Lord, that the soul of thy servant Michael the Priest, which whilst he was sojourning in this world, thou didst with the graces proper to the sacred ministry, may evermore rejoice in the glory of heaven. Through Jesus Christ, thy Son, our Lord: Who livest and reignest with thee, in the unity of the Holy Ghost, God, throughout all ages, world without end. Amen.



**K**ATHRYN PROSE, 17, graduated from Denver University High School on May 18, 2007, and from School Year Abroad China at Beijing Normal University on May 29, 2007. Kathryn is the daughter of Subdeacon Kent and Susan Prose, and the sister of faithful acolytes Thomas, John, and Joseph.

Kathryn enjoyed the unique academic opportunities at D.U., taking college courses in philosophy, literature, and economics, in addition to Advanced Placement classes in history, literature, and biology. She chose early liturgical history as the subject of her independent study project at D.U.H.S. Kathryn is an avid student of Latin, a member of the Junior Classical League, and a gold medalist in the National Latin Examination. In 2003, Kathryn was the first girl to win the Colorado Geographic Bee. She advanced to the final round of the national level of the Bee, placing in the top ten students in the United States.

She began studying Mandarin Chinese with a private tutor when she was in seventh grade. She was among sixty students selected to participate in the School Year Abroad program, where she has spent her senior



year in an intensive study of Chinese language and culture. She has lived with her wonderful Chinese parents, Mr. and Mrs. Yu, and her sister, Yu Na. Kathryn wrote about her amazing adventures in Beijing and her travels throughout China on her blog, which can be found at [www.zhongguoxiaoya.livejournal.com](http://www.zhongguoxiaoya.livejournal.com).

Kathryn enjoys fencing and martial arts, opera (including Gilbert & Sullivan), the novels of Dorothy Sayers, and volunteering in the emergency room at Saint Joseph hospital. She will attend Johns Hopkins University this fall, where she plans to major in Natural Sciences/Biology, for pre-med, and East Asian Studies. Johns Hopkins named Kathryn a Woodrow Wilson Fellow, awarding her a grant for her proposal for original research in China on the Cultural Revolution. Kathryn will be a member of the Johns Hopkins Army ROTC Blue Jay Battalion.

Kathryn is a devoted member of St. Mark's, and looks forward to returning to her parish home for the summer §



**V**ANESSA MAHAN graduated this month from the University of Colorado, Boulder, with a Bachelor of Arts degree in Spanish language and literature. During her senior year, she spent her fall semester studying abroad in Peru. While there, she lived with several families across the country, learned their customs and became fully fluent in the Spanish language.

As for the future, Vanessa has been accepted to the Boetcher Fellowship, a master degree program at Denver University. She will work at a Northglen elementary school with a mentor teacher in a program that focuses on teaching non-English speaking students. Vanessa plans to return this summer to Peru to visit the many friends she made in that beautiful country.



**W**OMEN from several parishes met at St. Luke's to plan support for a Colorado program similar to the Tree House in Wichita.



Fr. John of St. Mark's and Bishop Mark. We were all very edified.

**T**HANKS to God for the wonderful Retreat with His Grace, Bishop Mark which many of the Orthodox clergy and faithful enjoyed on 5 May. Here Fr. John from St. Herman's with

## THE LION

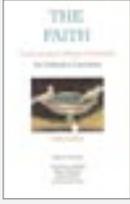
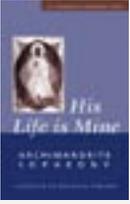
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# JUNE MMVII

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<div style="display: flex; justify-content: space-between; align-items: center;">  <div style="text-align: center;"> <p>Beginning Saturday, June 9, at 11 AM, we offer a new Catechism Class, using Clark Carlton's <i>The Faith</i>. Also, we offer a new Book Study on Father Sophrony's <i>His Life is Mine</i>, starting June 9 at 10 AM. All are welcome to attend both classes on Saturday mornings.</p> </div>  </div>					<b>1</b>  <b>Ember Friday</b>  Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>2</b>  <b>Ember Saturday</b>  Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM
<b>3</b>  <b>TRINITY SUNDAY</b>  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	<b>4</b>  Feria	<b>5</b>  <b>S. Boniface, Apostle of Germany, B.M.</b>	<b>6</b>  Feria  Matins – 7 AM	<b>7</b>  <b>CORPUS CHRISTI</b>  Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	<b>8</b>  <b>Of the Octave</b>  Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>9</b>  <b>Of the Octave</b>  Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Catechism – 11 AM Evensong – 5 PM
<b>10</b>  <b>TRINITY II</b>  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	<b>11</b>  <b>S. BARNABAS THE APOSTLE</b>  Matins – 8:30 AM Mass – 9 AM	<b>12</b>  <b>Of the Octave</b>	<b>13</b>  <b>Of the Octave</b>  Matins – 7 AM Mass – 7:30 AM	<b>14</b>  <b>THE OCTAVE OF CORPUS CHRISTI</b>	<b>15</b>  <b>THE MOST SACRED HEART OF JESUS</b>	<b>16</b>  <b>Saturday Office of Our Lady</b>  Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Catechism – 11 AM Evensong – 5 PM
<div style="border: 1px solid black; padding: 5px; display: inline-block;"> <i>Parish Life Conference in Topeka, Kansas</i> </div>						
<b>17</b>  <b>TRINITY III</b>  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	<b>18</b>  <b>S. Ephrem Syrus, C.D.</b>	<b>19</b>  <b>Ss. Gervasius &amp; Protasius, Mm.</b>	<b>20</b>  <b>S. Silverius of Rome, B.M.</b>  Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	<b>21</b>  Feria  Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>22</b>  <b>S. Alban, M.</b>  Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>23</b>  <b>Vigil of S. John Baptist</b>  Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Catechism – 11 AM Evensong – 5 PM
<b>24</b>  <b>NATIVITY OF S. JOHN BAPTIST</b>  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	<b>25</b>  <b>Of the Octave</b>	<b>26</b>  <b>Of the Octave</b>	<b>27</b>  <b>Of the Octave</b>  Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM	<b>28</b>  <b>S. Irenaeus of Lyons, B.M. &amp; Vigil of the Apostles</b>  Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>29</b>  <b>SS. PETER &amp; PAUL, APOSTLES</b>  Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	<b>30</b>  <b>COMMEMORATION OF S. PAUL</b>  Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Catechism – 11 AM Evensong – 5 PM

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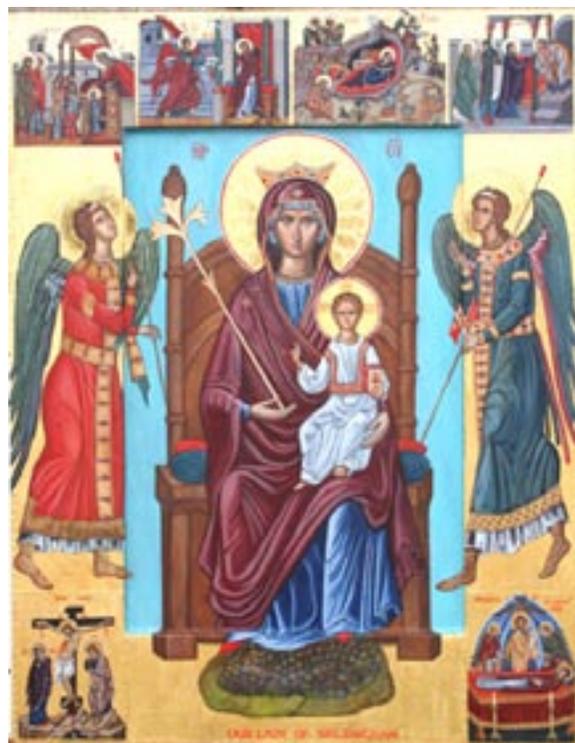
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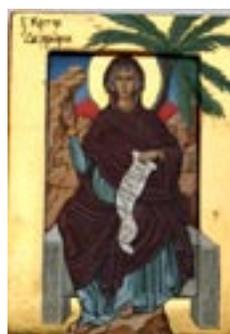
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