

The Lion

of St. Mark, Advent 2020

A merely parochial magazine for members only of
Saint Mark's Parish, Denver, Colorado

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The Rediscovery and Enshrinement of the Relics of Saints in Modern Day Great Britain

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Mth.

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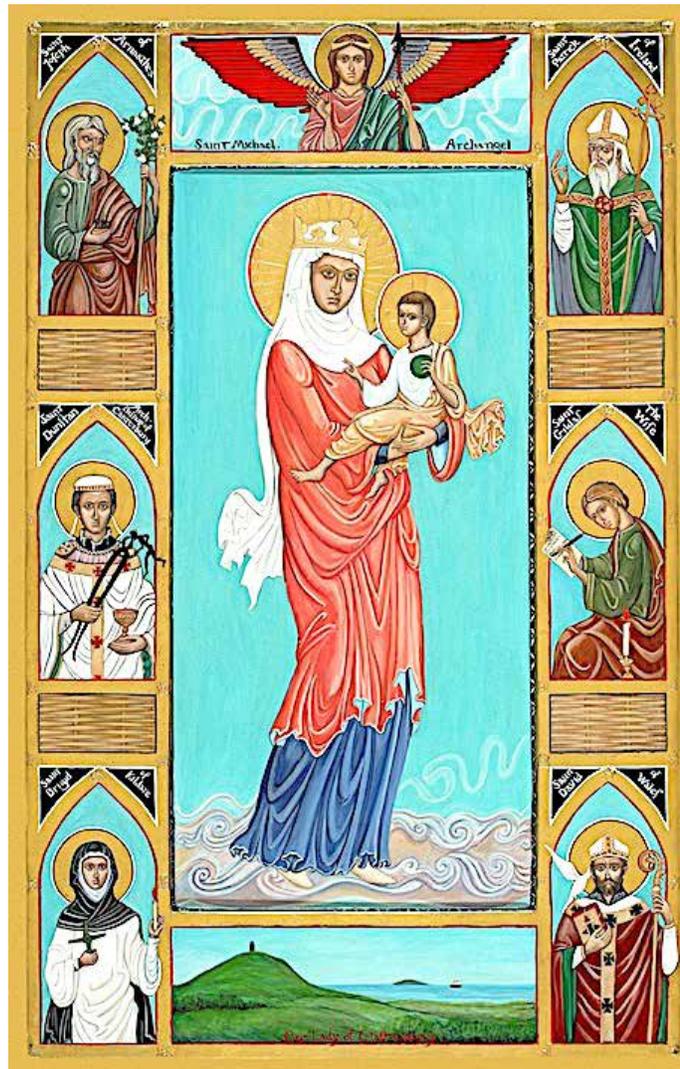
AFTER COMPLETING the St. Stephen's Course of Studies through the Antiochian House of Studies, I began to think about writing a Masters Thesis. Completion of this thesis allows for the awarding of a Masters of Theology degree in Applied Orthodox Studies. Over the years I had worked on several ideas for this thesis, with a number of different themes, but none really seemed to develop the way I hoped they would.

More recently however, everything seemed to fall into place. When God felt I was ready, He revealed to me an idea and topic that He knew was something close to my heart. This topic explored the cult, (system of beliefs and rituals) of Orthodox saints of England, Scotland and Wales.

Great Britain was once a land that was filled with Christians, all of whom were in communion with the greater Orthodox Church. Up to the time of the Norman Conquest of 1066, many important and dynamic Christian men and women were proclaimed saints of that Church. Even after the Great Schism and the coming of the Normans to Britain, the shrines of these Orthodox saints dotted the landscape. Yet, in the 16th Century, that all changed.

In the mid 1500's, the Reformation began to take hold of Great Britain, due to the actions of King Henry VIII. As part of these events, in 1541, Bishop Thomas Goodrich of Ely put out the following order regarding the relics of the saints: "All images, relics, table-monuments of miracles, shrines etc.(are) to be so totally demolished that no remains or memory of them might be found for the future."

And under Henry's iconoclastic followers, this order was put into terrible effect. Shrines of the saints were pulled down, taken apart, and broken up. Precious metals and jewels in them were removed, and "redistributed." The cult of the saints



was abolished, and prayers for the dead were banned. Many of the relics themselves were burned, buried or scattered. After a time one could believe that Bishop Goodrich had been completely successful, and there were no longer any relics of the Orthodox saints left in Britain.

Yet, as is often the case, God had other ideas. Some relics escaped the purges of the Reformation. Starting in the 19th century, and continuing up to the present day, a few of these hidden relics of British Orthodox saints began to reappear. And what's more important, some of them are again being installed in shrines, to allow for veneration and prayers by the faithful.

The purpose of my thesis was to document and study these new shrines. It records their history and development, to provide a resource for those who are interested in the cults of Orthodox British saints. It also gives locations for those who desire to follow in the footsteps of the ancient pilgrims, and visit the saints themselves.

The first chapter of the thesis provides a brief summary of the history of the British church. It begins with the Celtic and Saxon periods, before moving to the events of 1066 and the Norman Conquest. It then covers the effects of the Reformation on the cult of the saints, and the restoration of that cult during the Oxford movement of the 19th century. Chapter two

gives some general facts regarding Orthodox Celtic and Saxon saints, as well as changes in the process of the canonization of saints after the arrival of the Normans, which led to a centralization of church structure based in Rome.



Chapter three provides actual examples of saints whose relics have been discovered and are again enshrined in modern day Britain. These saints come from every part of the island, including Scotland, Northumbria, England, Wales and South Wales (Devon, Dorset and Cornwall).

There is a saying attributed to St Arsenios of Paros, that states that the Church of Great Britain will only grow when it begins again to venerate its own saints. It has begun to do so and has even added to their number. Britain's most recent Orthodox saint, St Sophrony of Essex, was canonized shortly after my thesis was completed. God has provided the relics of His saints, and shrines for their veneration. The rest we must do for ourselves. Glory to God for the British Saints, and the opportunity to venerate them in our own age! §



Father Theodore has gifted St. Mark's Library with a copy of his Master's Thesis. It is available for reading on site. Until we have a secure method for lending books and monographs we cannot let this or any other volumes go out of the building.

We also have Father Jason Zacharias Falcone's Master's Thesis from Holy Cross School. Brilliant scholars & blessed Vocations on all sides!

The icons accompanying this Review are: Our Lady of Glastonbury with Saints, the Protomartyr of Britain Saint Alban, and the Venerable Bede whose tomb and place of veneration is Durham Cathedral to whence he was moved from Lindisfarne during invasions of the Vikings. Reproductions are available at Lancelot Andrewes Press:

www.andrewespress.com

Notes Regarding the Design, Building and Decorating of the Basilica of Saint Laurence

Designed by the V. Rev'd John Charles Connely, MA

THE MOUNTAIN VALLEY now dedicated to Saint Laurence, Archdeacon and Martyr, was discovered and explored as part of a plan to establish a beautiful place of retreat in the Colorado Rockies. Once a legal foundation was established to do this, the next work became that of planning for a chapel on the site. The engineering studies showed that some parts near the existing Lodge could be developed above the "100 year flood plain" of the Tallahassee Creek that flows through the property. So, given I had been asked to serve this project as Executive Director, it fell to me to design a practical and aesthetically pleasing place of worship for this valley. My thoughts went to experiences of travel in Europe beginning in my student days at Yale.

Of course, the most impressive architecture in Europe for me, and many others, are the great Gothic Cathedrals of France and England. My experience at Notre Dame de Chartres was a profound sense of the numinous. On the basis of that impression I returned to Sterling Memorial Library and after researching all the materials available composed a monograph on the West, or Royal, Portals. The paper was titled "Canticle in Stone." and assigned an "honors" grade.

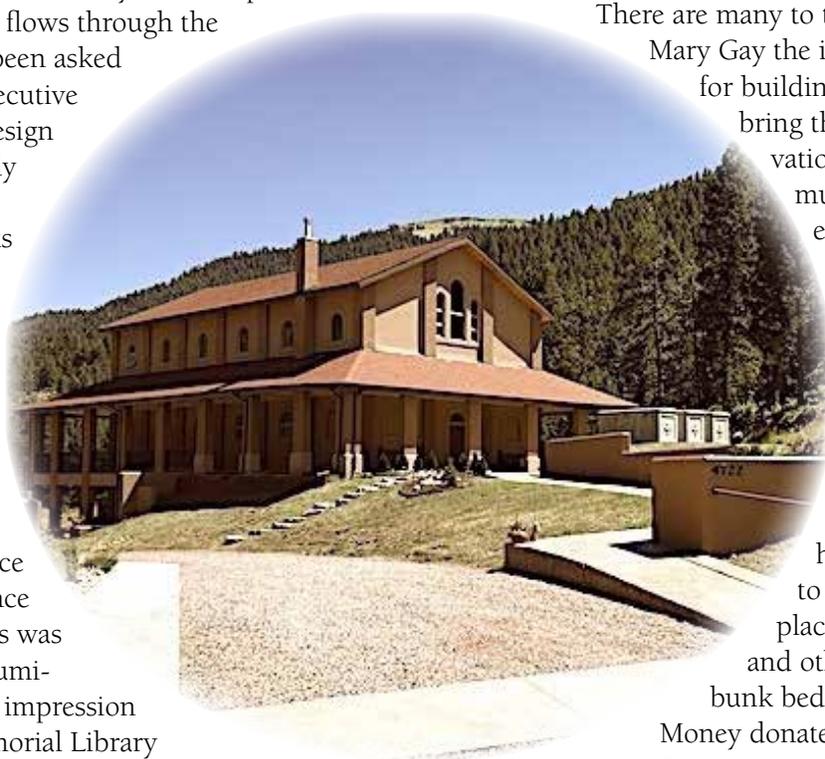
The study followed the three parts of the canticle *Te Deum* as expressed in the tri-part tympanum. No one in the literature had noticed this theme in the fullness of the composition. So, oddly it happened that I contributed to the understanding of what thousands of people have admired from the oldest church on the site as the Royal portal survived a fire that destroyed the older cathedral. The monograph was worthy of plagiarism as Prof. John Cook published it over his own name several years later "Song in Stone." I guess changing the title and giving no attribution to the original is part of the climb to Tenure in the Academy. It was a deeply satisfying study and left me open to all sorts of observations of real architecture in France and Italy.

The glory of the Italian churches is the Romanesque. A practical choice as the round arch is more inherently stable than the pointed arch. The buildings do not need the device of "flying buttresses" to support impossibly thin walls of mostly coloured glass as in the daring upward flights of Gothic churches. Thick solid walls and smaller windows support the roof rafters of the Romanesque buildings of any era. Therefore, my thought at Saint Laurence was to use modern building materials and methods. Given our lack of money and time, we could not erect stone buildings. So, with the help of an architect (who did not like my ideas, my observations, my experience, and my prejudice for tradition in form, and pulled away from it), we proved it possible to design and build the Romanesque Basilica that now stands above the Tallahassee Creek.

There are many to thank, Sam the builder, Mary Gay the iconographer, Vincent for building, praying, and living to bring this valley to spiritual elevation, Stephen who explored much technology to discover the best ways to heat the floors and produce "off the grid" electric service, and the other parishioners of St. Mark's, Denver who salvaged pews and brought them here, and the benefactors of our congregation who have contributed so much to furnish and build the place. Our Boy Scout troop and other young men built the bunk beds for the sleeping rooms. Money donated produced a hand-

some Carrara stone Altar. Three monumental tombs, now occupied by the Rt. Rev'd Donald David Lloyd, D.D. and the V. Rev'd Anthony Robert Miller, and the Rev'd Deacon Polycarp Sherwood, stand at the West entrance to the Basilica. Daniel Brainerd designed the budding Greek crosses. He and Oliver built the molds for them.

An Altar with another of Mary Gay's works "Our Lady of Glastonbury" (see the front page of this *Lion*) is at the South Aisle. That Altar is from Deacon Polycarp and served at Christminster in Hamilton, Ontario, Canada where Dom James last served as Abbot. Matushka Deborah added a Russian candle stand and several carpets to control the reverberation of the acoustic interior. I designed the open trusses of the roof after the example of Roma, Italia's *Basilica di Santa Maria in Cosmedin* where the open trusses continue beyond and above the East wall of the Altar. This affords a true sense of the length of the building and a cer-



ORIGIN AND DEVELOPMENT OF THE “ENGLISH OFFICE”

Fr. Lester Michael Bundy

tain loftiness in the design. The upper clerestory windows are smaller than the lower windows of the single aisled nave to add to the impression of high walls and express the practice in Romanesque architecture. Sleeping rooms all “in suite,” a small kitchen, scriptorium, laundry, and furnace room, fill the lower level under the Basilica floor. An apartment, the St. George Room, occupies the highest level above the vesting Sacristy and East of the Altar and includes a large balcony facing Eastward down the narrow valley.

Since the building of the Basilica I’ve been asked to design a memorial chapel and mausoleum for the consecrated cemetery hill. That structure presented unique challenges and yet continues the Romanesque theme of design with an upper clerestory and open rafters. Some commercial mausoleum structures around Denver suggest a formal design origin in warehouse shelving rather than an architectural aspiration.

The mausoleum Chapel is dedicated to Saints Sophia and her daughters Faith, Hope, and Charity. The dedication icon by Mary Gay is here in a reproduction as also in the Basilica. The original is at St. Mark’s, Denver, as is true of most of the iconography apart from the Italo-Byzantine crucifix above the Basilica Altar. That design, as with much of this construction, is reflective of the close harmony of Greek and Latin usages in the first Millennium of an undivided Holy Roman Church with five Patriarchal Sees: New Rome, old Rome, Antioch, Jerusalem, and Alexandria, Egypt.

The Saint Sophia chapel altar was donated by Fr. J. B. McKenzie and features four ‘coffers’ in the front panel. Abbott Theodore advised four icons (reproductions from Mary Gay’s inventory) of St. Basil the Great, St. Gregory the great, St. Agnes and St. Sarah. They look very presentable and express the Liturgical inspirations of the Eastern Rite (Basil) the Western Rite (Gregory) and the Saints of the years of Grace (Agnes) and of the Law (Sarah). His Grace, Bishop John of the New England Diocese helped carry the altar into the chapel and set the icons in place and then, appropriately, blessed the altar and all the mausoleum chapel. The Orthodox Christian faith is greater than the sum of these parts (East/West, Greek/Russian/Arab/Alexandrian/Latin, Old/New Testaments) and yet would not be whole without them.

All that is done at Saint Laurence, Tallahassee Creek, has been due to the faithful talent of local believers, sustained by the merits and prayers of the Saints (*Gregorian Canon quorum méritis precibúsque concédas...*), by the grace of the All Holy and Undivided Trinity. Thanks be to God. §

Professor Emeritus Religious Studies, Regis Jesuit University
*A popular talk given at the St. Laurence Campus to Oblates
and Pilgrims to encourage their daily devotions*

PART I, MONASTIC ORIGINS

ROME 596 AD: POPE GREGORY calls Augustine [not the famous Saint Augustine of Hippo from earlier times] into his office. “Augustine, do you remember a while back before I became the Bishop of Rome I saw some fair skinned blond slaves in the market and I remarked on the need to send someone to their homeland in the Northern Isle to bring them Christianity?” “Yes”, Augustine replied, “when you were told they were from the tribe of the Angles you responded they look like ‘angels.’” “Yes, Augustine, correct. So now I want you to take some of your monks and go to the Northern Isles to convert them to Christianity.” “What! Me! Are you kidding! No way – those people are savages! We will all get killed!” “Now Augustine, you know God will protect you.” “Oh-- we are going to get killed, I know it!”

Well it probably did not happen exactly like that, but history tells us that having been directed by Pope Gregory to go to England to convert the Anglo-Saxons, Augustine and his companions set out reluctantly. Part way across the continent they stopped and Augustine went back to Rome to try to talk Gregory out of the mission. However, Gregory insisted and Augustine and his companions eventually made their way to the English coast. The Anglo Saxon Chronicles has a terse notation for the year 597: “Augustine and companions arrived in England.”¹ Bede tells us that Augustine and forty monks arrived at the land of Kent at the island of Thanet where King Ethelbert King of Kent reigned. Augustine sent emissaries seeking permission to preach in his kingdom. Bede tells us they approached the King “carrying a silver cross as their standard and the likeness of our Lord and Savior painted on a board.”² Thus begins the Benedictine presence in England.

Monastic communities were at the forefront of missionary activity in Western Europe in the Middle Ages. Pope Gregory’s influence in sending monks to England as well as other places had a major influence on the development of the Christian Church in Europe: “His writings, particularly his *Homilies on Ezechiel*, composed while he was pope, show that he thought the contemplative life of monks would best be validated if it bore fruit in action.”³ Bede tells us that the monks “practiced what they preached and were willing to endure any hardship, even to die for the truth which they proclaimed. Before long a number of the heathen, admiring the simplicity of their holy lives...believed and were baptized...they assembled to sing the psalms, to pray, to say Mass, to preach, and to baptize.”⁴ Note especially that they assembled to “sing psalms and pray.” The Anglo Saxon Chronicles tells us that in 601 Pope Gregory sent to the by now Archbishop of Canterbury, Augustine “many godly teachers.”⁵

Calendars for 2021 and *The Ordo for the English Office 2021* are now available at St. Mark’s and by shopping at www.andrewespress.com the Lancelot Andrewes Press.

Bede's reference to their singing the psalms is indicative of the Daily Office. The setting aside of certain parts of the day for prayer and sacred song is a very old practice. At the Temple in ancient Jerusalem there were morning and evening sacrifices marked with psalms and prayers. Devout Jews privately practiced prayers in the evening, in the morning, and at noonday (Ps 55:18). As early as the second century Christians in some places marked the day with morning and evening services. These services included psalmody, canticles and prayers, sometimes also scripture readings.⁶ People participated in a responsorial, following the readings, they prayed, and if there were any, they sang hymns. In addition to public service, other times of the day were marked by private prayer. Notably the third, sixth, and ninth hours [9 AM, 12 Noon, & 3 PM]. As time progressed both literacy and affluence increased such that people were able to buy and use individualized prayer books.

The history books largely focus on kings and their governance or the Church and her hierarchs. But a closer look at ordinary life --- at least as much of it as we can summon up, shows that ordinary people in the Middle Ages were largely devout and pious. Sources for late medieval religion in England make it clear that in fact the laity was by and large enthusiastically involved in parish life. "At its most obvious this continuing and indeed growing commitment to corporate Christianity is witnessed by the extraordinary and lavish spate of investment by lay men and women in the fabric and furnishings of their parish churches."⁷

Over time the more or less standard prayers at use in the monasteries were supplemented by individual monastics who wanted to add some special pious observance on their own. As these additions became more widely used, what were originally individual additions to the monastic routine of prayer became standard practice. This included additional psalms and prayers but most notably the "Little Office" or Hours of the Blessed Virgin Mary. "As the devout laity sought increasingly to emulate monastic piety, the hours of the Blessed Virgin Mary offered a convenient and religiously satisfying way of sharing in the monastic round of prayer."⁸ These additional prayers and observances came to be bound together, often in a private special volume called a "Primer" or a "Book of Hours". By the early part of the thirteenth century England was flooded with an expansion of religious provisions for lay people.⁹ The Primer or Book of Hours filled a need for material that would allow pious laity to practice their devotion to their faith. In this era many of these books are hand written manuscripts, often embellished with colorful illustrations. In this genre printing had not largely come into the forefront. For this reason the books from this era are highly individualistic. Later with printing will come more standardization.

PART II THE REFORMATION

Once Henry VIII's separation from the Papacy had its full effect the protestant hard-liners began to work to erase all elements of Catholic faith and worship from England. The

transition to Protestantism was not a smooth or an easy thing. Resistance to the "reforms" was extensive, especially in the more rural village parishes.¹⁰ The "reformers" found that rather than force people to give up their primers and pious practices, it was easier to gradually change the content to reflect a more protestant point of view. In 1539 John Hilsey, Bishop of Rochester produced an official primer in English and in Latin... "aimed to offer an officially approved form of prayers purged of at least the worst features of popery."¹¹ Between 1543 and 1547 Thomas Cranmer, Archbishop of Canterbury, drew up schemes for a revised Breviary. It was based on the use at Sarum, but with a structure that followed what was becoming a common practice of combining various forms of the Office into two groups, putting together parts of Matins and Lauds in the morning and Vespers and Compline in the evening, thus reducing the Office to a single morning service and a single evening service.¹² For all practical purposes this would become the basic structure of the Book of Common Prayer.

Henry VIII died on January 28, 1547 and was succeeded by the boy Edward VI. As he was still a minor the government was in the hands of a council with strong protestant leanings and with Archbishop Cranmer as its only ecclesiastical member. Cranmer immediately began the process of "reform" eliminating many of the traditional observances of the Church. Perhaps Cranmer's most significant change was the full development of the Book of Common Prayer.

In January 1549 the first Edwardine Act of Uniformity was passed by Parliament making the first prayer book of Edward VI the only legal liturgical use for the English Church. The second Edwardine Act of Uniformity, passed on April 14, 1552 replaced the first Prayer Book with a still more protestant version. Edward was a sickly lad and after his death Mary came to the throne and attempted to bring England back into the fold of the Catholic Church. The Prayer Book was abolished by Queen Mary's first Act of Repeal. However, Mary died after only five years. Elizabeth I succeeded Mary and England once more became a protestant country. With certain modifications the Prayer Book was restored by the Elizabethan Act of Uniformity of 1559. A committee of Bishops revised the book in 1661 and the revision was accepted by the Restoration Parliament in the Act of Uniformity of May, 1662.

"As a part of the effort to make the offices generally available to the laity, the antiphons, reponsories, and hymns which had enriched but also complicated the medieval offices were eliminated. Clergy in charge of congregations were to say the daily offices publicly 'in church, in the English tongue, to the end that the congregation may be thereby edified.'"¹³

Under the rules of each of the Acts of Conformity churches were required to buy the official Prayer Book and related publications. Duffy in his *The Voices of Morebath* chronicles the life and times of the parish church in the English village of Morebath as it went through the changes from being Cath-

olic to Protestant. Paying for the newly required books, even though they need only have a single copy, was difficult for a small village parish.

“Inch by inch, however, the parish met the continuing requirements of the Edwardine reform. Cost as much as conservatism kept their compliance slow. In addition to the Prayer Book they were now required to have a Psalter for the recitation of the psalms in English. This too was bought by a collection of groats extracted from nine of the parishioners assembled for morning service some time in 1550.”¹⁴

PART III THE DEVELOPMENT OF THE ENGLISH OFFICE TODAY

Prior to the Reformation there were many variations of the different services of the Church, in spite of the fact that the hierarchs tried to enforce uniformity. This was a concern from the beginnings with the mission activities in England. Initially the problem was that there were differences between the Roman usage of Augustine of Canterbury and the Celtic usage.¹⁵ Eventually the Celtic usage faded away, but it was inevitable that some regional differences in the Roman usage would occur. At the time of the Norman Conquest an attempt was made by Osmund Bishop of Salisbury to secure uniformity for the Offices of the Church. He promoted the Breviary in use by Sarum for daily services. Eventually the Sarum practice became the favored use for the daily worship of the Church in England. As noted above, the Reformers in the mid 1500's went through a series of revisions of the Sarum usage, translating more and more of it into English. At the dissolution of the monasteries it became necessary to make the Daily Office available to the common people in a new context. The absence of the monastic influence left many without spiritual models. The English government attempted to meet this with their official Book of Prayer. The reformers utilized parts of the monastic practice along with their own focus on a more protestant content. However, there was always a segment of the English Church that did not enthusiastically embrace the more severe forms of Protestantism. In the 17th century the High Church movement advocated the recovery of some of the more traditional and historic usages. For example, the sermons of Lancelot Andrewes, Bishop of Winchester, delve deeply into the mind and spirit of the Fathers of the Church and the catholic mind they expressed. As an example of his emphasis on maintaining the traditions of the ancient Church, Andrewes defended the sacrament of confession and the priest's power of absolution against attacks by the more severe Protestants.¹⁶

In the 1662 revision of the Prayer Book additional prayers were added after the fixed collects except when the Litany was read. These included prayers for the King, the Royal Family, the clergy, for “all sorts of conditions of men,” the prayer of St. John Chrysostom, and the Grace. This form would continue with little or no change until the Nineteenth Century. After the Revolutionary War the Anglican Church in the United States found it necessary to re-invent itself as the Protestant

Episcopal Church in the United States of America. In 1789 the Americans decided to adopt the Book of Common Prayer as the official Prayer Book for the American church, but chose a very slightly different Scottish variation over the English book. Thus the American version of the Book of Common Prayer came into existence.

Early in the Nineteenth Century a group of scholars at Oxford and at Cambridge began a campaign to revitalize what had become a very dreary and in some places virtually non-functioning Church of England. This movement was largely centered in Oxford beginning in 1833 and was among other things focused on restoring the “High Church” ideals of the Seventeenth Century.¹⁷ As the movement progressed the leaders looked both to the writings of the early Church Fathers and to the ancient liturgies. They made the argument that the Book of Common Prayer was not dissimilar from the ancient books of prayer in use before the Reformation. Therefore the practices of the ancient Church both validated and were validated by this similarity.

“Van Mildert reminded contemporaries that ‘some of the most admired parts of our Book of Common Prayer are taken almost literally from the Romish Ritual...’ Palmer adopted a similar line in his learned *Origines Liturgicae* (1832) in which he insisted that, ...the greater portions of our prayers have been continually retained and used by the Church of England for more than twelve hundred years.”¹⁸

The argument further went that a certain richness and beauty had been lost in the English translations, and that the liturgies in English would be both improved and brought into line with the ancient usages if some of the things left out of the Prayer Book were reintroduced.

“Increasingly envious eyes were cast upon the Roman Breviary, described as a ‘treasure which was ours as much as of Roman Catholics. The Church was urged to ‘recover what we have lost through inadvertence.’”¹⁹

This “recovery” became a reality with further scholarship and activity on the part of the followers of the early Oxford Movement. What came to be known as the Anglo Catholic revival led to the publication of the English Missal which essentially added back into the Book of Common Prayer the things that Cranmer and the reformers left out. Alterations were made to bring the book more into conformity with the pre-reformation liturgy. In the late Nineteenth Century and into the Twentieth Century Scholars of the like of J. H. Blunt continued to explore the historic roots of the Daily Office.

As things progressed one of the most important achievements was the publication of the *Monastic Diurnal*, edited by Winfred Douglas, Canon of Fond du Lac.

“This book is an English translation of the Day of Hours from the *Breviarium Monasticum* published in Bruges in 1925 after extensive revision and restoration by its Benedictine editors. The Monastic Office was first set forth in all of its essential features and in much of its detail about the year 535 A.D. in the Holy Rule of St. Benedict, the father of

Western Monasticism. It was the first complete and enduring order of daily praise and prayer in European Christendom. For fourteen hundred years it has voiced the worship of an ever-increasing circle of devout men and women. It came to England with St. Augustine, the first Archbishop of Canterbury, and was the Prayer Book of those who more than any other group of religious formed and influenced the Church of England....For centuries the Archbishops of Canterbury wore the Benedictine habit, and many of the greater English cathedrals resounded with Benedictine praise.”²⁰

There is a significant strand of this spirituality that can be traced back to the Apostles and their life together after the Ascension: “..All continued with one accord in prayer and supplication, with the women, and Mary the Mother of Jesus, and with his brethren.” (Acts 1:14). The ideal of monastic life is seen prefigured in this early stage of the Church.

“And all that believed were together, and had all things in common; and sold their possessions and goods and parted them to all as every man had need. And they continued daily with one accord in the temple, and breaking bread from house to house, with gladness and singleness of heart.”²¹

In one form or another, the monastic tradition has been a part of the Christian Church from the beginning. The Oxford movement led to a rediscovery of much of the richness of the Church’s tradition that had been lost in the Reformation. Reclaiming that richness has made the Western Church more authentic and more in touch with the Church of the Apostles.

However, that having been said, it is important not to fall into an idealistic fantasy about the medieval church. The attempt to recover what had been lost in the Reformation led some to romanticize the middle Ages sometimes to the point of losing sight of reality. While having a certain charm and aesthetic appeal, the novels of Sir Walter Scott, the Gothic Revival in church architecture and the work of the Pre-Raphaelite painters²² becomes lost in a make-believe world that no longer has relevance or meaning when it comes to the spiritual needs of the modern world.

Perhaps, as a reality check, it should be noted here that monasticism has never been as monolithic as one might imagine. At first glance one would think that the only form of monastic tradition was that of the Benedictines and that they all wore the same habit and were all cut out of the same mold, and they all followed the Rule of St. Benedict as printed in modern manuals. But, in fact from the very beginning there has been a wide variety of monastic traditions. In the 5th Century St. Augustine of Hippo (354-430) organized the clergy under his authority creating a basic and simple rule under which they were to live. The rule existed after Augustine died but was not widely in use. St. Benedict (480-550) was influenced by the rule but created a much more extensive system which came to be known as the Rule of St. Benedict. In the 12th Century the Gregorian reforms led to the formation of many monastic

houses which adopted the Augustinian rule. They came to be known as the Augustinian Canons Regular. The Augustinian rule was less rigid and lent itself more readily to the following of various vocations, active and contemplative.²³ After the 12th Century Augustinian houses outnumbered Benedictine houses in England.

In the 20th Century, in the ongoing effort to recover traditional monastic practice the *Monastic Breviary Matins* was published by the Society of the Sacred Cross in 1961 as a companion to the *Monastic Diurnal*. Both of these books are intended to supplement the Book of Common Prayer, and their use makes it possible to use the Prayer Book in much the same way the Church worshiped for hundreds of years before the Reformation. For the most part the greatest difference between this recovered usage and the usage of the pre-reformation church is simply the translation from Latin into English.

For those living in Religious Orders the use of the Diurnal and the Breviary Matins makes possible the full round of services in the traditional manner of either the Benedictines or the Augustinian Canons Regular. Of course for most people full monastic life is not feasible. However, by a judicious use of the Diurnal and Breviary the antiphons and various prayers which the reformers left out of their “reformed” book can be added to the Prayer Book services of Matins and Vespers. In this way it is possible to have a parochial service that is adaptable to modern parish proclivities and yet retains the spirit and soul of the ancient Church and monastic tradition.

The spirit of St. Benedict and St. Augustine still lives. It is found today in the lives and works of the monks and nuns here in the St. Laurence Center. This is a manifestation of Gregory’s admonition mentioned above: that the contemplative life of monks and nuns is best validated when it brings forth fruit in action.” Benedict’s *Opus Dei* – the Work of God is lived out not only here but in monastic foundations the world over. The Augustinian Canon’s greater flexibility in style and substance shows itself in the combining of monastic offices into a single service. This tradition is carried on in parochial form in the Matins and Vespers services of parish churches around the world.

One of the more recent additions to the material available for those wishing to continue the practice of the ancient Church’s practice of daily repetition of the Psalms and prayers is the *Saint Dunstan’s Plainsong Psalter*.²⁴ It brilliantly combines the 19th Century scholar Blunt’s learned commentary on the Daily Office with a wide range of musical settings for the various Canticles and Anthems along with full notation for the psalms, making it an ideal book for parish use and allowing the English Office to be done with grace and élan. Augustine of Canterbury would find the modern use of the English Office comfortably in keeping with his monastic tradition. Bede would be gratified to see that the monastic tradition so familiar to him was still alive and vital in a modern world he could not even begin to imagine. One could say that in the wide use of the English Office, Pope Gregory’s desire to bring the

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6 December 2020, St. Nicholas Day

To the Faithful Pilgrims,

The Year 2020 has been what the Queen called another dreadful year, 1992, **annus horribilis**, a horrible year of plague, pestilence, and in the usual places, famine. With a timely intervention of technology brought to us by Reader Daniel Seehausen the Sunday chanted Morning Prayer and low Mass, followed by Anglican chant Matins, Litany & Solemn Mass have been transmitted to those who have Internet. Daniel, with Sophia and son Andrew, moved to Colorado from Houston, Texas. He is available for videography of events including weddings. Weddings have been 'on hold' during this plague of the Wuhan virus and, along with much of normal life, yet to be restored to a place in the Calendar.

What we can do, with limited spaced out seating / standing / communing by measured pews, is to keep connected by the Internet productions of Sunday worship at: www.WesternOrthodox.com thanks to Col. Diederich. He follows the rules of State and Church and directs our behaviour accordingly. Our choir have heroically sung through masks and spaced two metres, (72 inches) from each set of vocal cords. Our Altar crews have taken precautions and been ever so helpful to the clergy so that even though we look like Bank robbers yet we serve a beautiful Mass in the traditions of two Millennia according to the rituals and customs inherited. Thanks be to God for our ancient and worthy Patriarchate of Antioch and the East in the midst of many sufferings. Our pilgrims have been generous to all the appeals for money and prayerful support. With the form here attached or any of your own composition, please pledge to the Year of Grace, 2021, for the life and witness of the Faith of our Lord Jesus Christ.

A most merry Advent and Twelve Days of Christmas,

V. Rev'd Fr. John for the Wardens and Vestry. *John* +

For the Year of Grace 2021

I (We) _____, pledge to the life and witness of
Saint Mark's Parish of Denver

\$ _____ dollars per (week), (month), (quarter), (year)

to which witness our signature with every hope in Christ our God,
