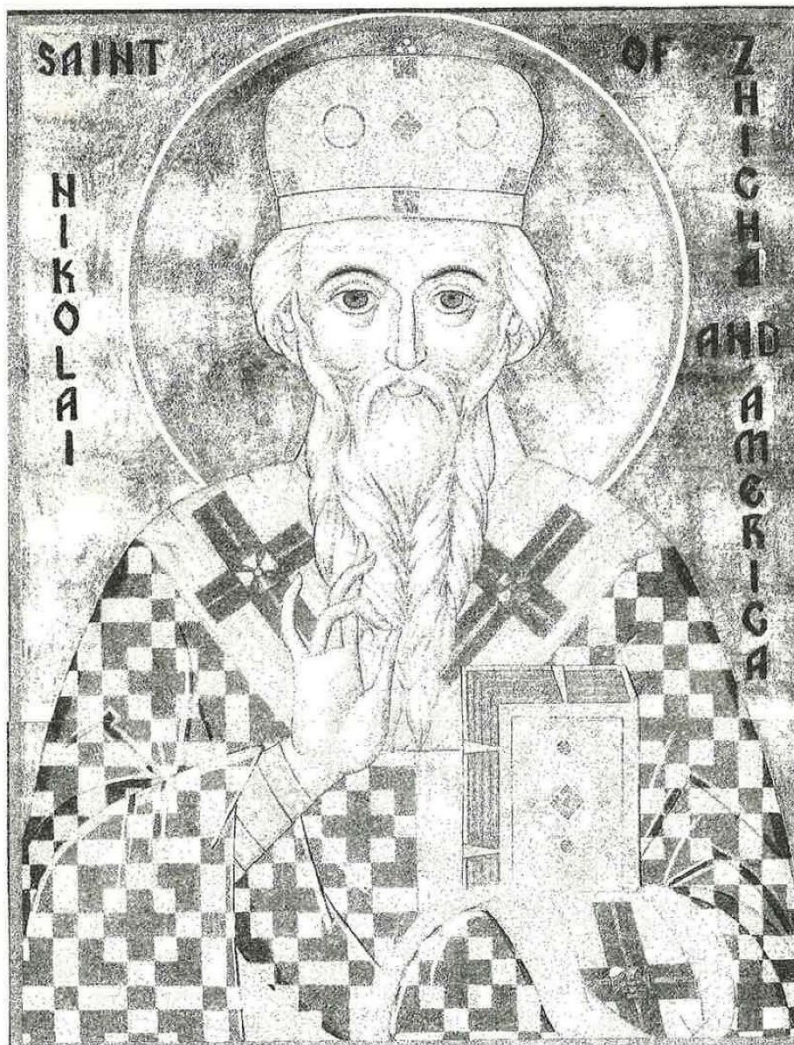


160



The CANADIAN ORTHODOX MISSIONARY

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AMERICA CELEBRATES ANNIVERSARY

Our American neighbours are celebrating the 200th anniversary of Orthodox Christianity in their country. Our Canadian Orthodox congregations congratulate them on this bi-centenary of the presence of Christ's Holy Church in the American land. The ikon featured on the cover of this edition of The Canadian Orthodox Missionary is of the beloved Serbian saint, Nikolai Velemirovich. St Nikolai spent many years in America, and reposed there. His sacred relics were originally buried at Libertyville, Il. While all the other saints celebrated as "Saints of America" in America, or "Saints of North America" in Canada, are Russians (even Peter the Aleut and Smirninikov were Russian citizens). St Nikolai is the only saint to have lived in North America who was not Russian, and his presence and work in America adds a broader dimension to the celebrations.

It must be remembered at this time, that we Canadians are making preparation to celebrate the centennial of Orthodoxy in Canada. While we rejoice with our American neighbours at their bi-centenary, we must also begin to look at the history of the enlightenment of Canada.

In honour of the 200th anniversary of Orthodoxy in America, and as part of the preparation for the 100th anniversary of Orthodoxy in Canada, we are beginning a selection from Bishop Lazar's *New Word Paterikon*, in this issue. These selections will appear in each edition of The Canadian Orthodox Missionary for 1994.

CANADIAN ORTHODOX HYMNS FOR ALL SAINTS OF NORTH AMERICA

TROPARION, TONE 4

Like a constellation of angelic stars / you have shone brightly in the western sky. / Dawning forth the ancient light of Orthodoxy, / you dispelled the darkness of the new world. / Wherefore we glorify you holy martyrs, / wonderworkers and illuminators, / for you have

proclaimed salvation to North America.

KONTAKION, TONE 8

O holy martyrs, righteous fathers, / God-bearing hierarchs and enlighteners, / you company of angelic men, / we who have been illumined by your lives and deeds / exalt your memory crying out: Glory to Christ Who has glorified you / glory to Him Who has made you wondrous, / glory to Him Who has proclaimed His Gospel to all through you.



PLANS FINALIZED FOR SUMMER INSTITUTE.

The Nemanjic Institute, in cooperation with the Canadian Orthodox Monastery of All Saints of North America, will conduct a Summer Institute in Eastern Christian Spirituality. The institute, to be held in conjunction with the "Joy of Canada" pilgrimage, will run from 5-7 August.

THEME:

IN THE IMAGE AND LIKENESS
OF GOD: FRIENDSHIP WITH
GOD AND THE MYSTERY OF
CO-SUFFERING LOVE

SPEAKERS:

David J. Goa

Professor of Religion, and Slavic Studies,
University of Alberta.

Dr Haralambos Anstall

Professor, University of Utah,
Orthodox Christian educator and author.

Bishop Lazar Puhalo

Abbot of the Monastery of
All Saints of North America,
President of The Nemanjic Institute for
Serbo-Byzantine Studies.

For more information, please write to: All
Saints Monastery, 37323 Hawkins Road,
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Excerpts From
THE NEW-WORLD PATERIKON



FOREWORD



On a desolate island off the coast of Kamchatka lies the body of Vitus Bering, the first known European to discover Alaska. This lonely, weather-beaten marker belies the impact of the event upon the lives of the native people and upon the land itself.

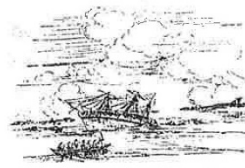


In 1738, after founding the post of Petropavlovsk (St. Peter and Paul) at Avachinsk Bay on the Kamchatka coast Vitus Bering, a Danish navigator built the two vessels St. Peter and St. Paul, which were to carry his expedition to the discovery of Alaska. Bering had entered the Russian naval service in 1704 and became prominent in the war with Sweden. It was this northern service which aroused his interest in exploring the eastern reaches of the northern seas. In 1728, while investigating the northeastern coasts of Asia, he chanced upon the strait which now bears his name, and sighted the St. Lawrence and Diomed Islands. Three years later he was commissioned by the Empress Anna to attempt another exploratory voyage.

He began this voyage in 1741, taking personal command of one of the ships while entrusting the other to the command of Alexei Chirikoff. Because of a disagreement over the correct course, the two ships separated in the Pacific Ocean just south of the Aleutian Islands. Sailing northeast,

Chirikoff reached the shores of southern Alaska on 15 July and sighted the island of Kayak and Cape St. Elias.

After a stormy, hazardous journey and the loss of half his crew through sickness, malnutrition and mishap, Bering discovered the Aleutian Islands. Homeward bound with



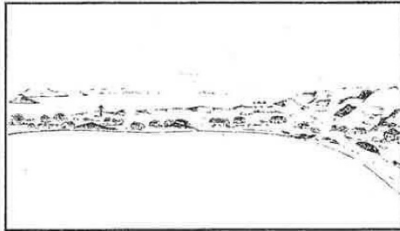
the remainder of his crew, he sailed into the Bering Sea where his ship wrecked on an island which was to become his final resting place. His crew wintered on this island and managed to salvage enough material from the wrecked ship to build a small vessel which carried them safely home - leaving behind the body of their famous leader.

A tide of change had begun to flow against the shores of Alaska. It could never be turned back, it would never ebb. At first, it brushed gently upon the shores, then it swept over the land like an irresistible tidal wave, with often terrible and destructive consequences for the native peoples of the land. The first Russians to arrive on the north coast of this continent came seeking a fortune in otter furs. They brought with them an era of dark chaos and cruelty. Nevertheless, there were among them men who retained their faith in God and a certain respect for humanity, and the basis was laid for the arrival of Orthodox Christianity in America. In 1743, Stefan Glotov the commander of the first Russian ship to spend time in the islands of the Aleutian chain, presided over the baptism of the first native Alaskan to receive the Orthodox faith. A cross was erected on the spot to mark the site for a future church. The event may have been prophetic, but the tide would continue to flow darkly for three more decades before the light of the Gospel would fully dawn.

THE DAWN

On August 3, 1774, Gregory Ivanovich Shelekhov, his wife Natalia Alexandrovna, and 192 Russian traders and fur hunters sailed into Samito Harbour, renamed it Three Hierarchs Bay and established the first stable Russian settlement in Alaska. Shelekhov was a sincerely pious man, and he cared about the welfare of native peoples. In particular, he was concerned over the manner in which a

majority of the Russians conducted themselves towards the Kodiaks, and he was convinced that the absence of clergy and churches had a bearing on the conduct of his countrymen. Moreover, the redoubtable Natalia Alexandrovna soon founded a school for Kodiaks and both she and her husband desired that the Gospel should be brought to the natives. For this reason Gregory Ivanovich soon petitioned the Imperial Government to send clergymen to Russian America.



Three Hierarchs Bay, from a sketch made in 1790

Shelekhov's petition was eventually accepted and a mission was chosen, consisting of six monks from the famous Valaam Monastery, and two from the monastery of Konevets. The mission was headed by Fr Ioasaf (Bolotov), a graduate of the Yaroslav Ecclesiastical Academy, who had entered Valaam Monastery in 1786. With him were the priest-monks Makary, Athanassy, Juvenaly, deacon-monks Stephan and Nektary, and the monks Joseph and Herman. The mission arrived at St. Paul Harbour on Kodiak Island on September 24, 1794. The Valaam mission was active, both in evangelizing and teaching natives and trying to correct the behavior of the Russians; but it did not last long. In 1797, Fr. Ioasaf was summoned to Irkutsk, Russia to be consecrated bishop of Kodiak. He never returned, for the ship on which he set sail back to Alaska in 1799, was wrecked as it sailed through the Aleutians, with the loss of all hands. Fathers Makary and Stephan were also lost in the ship wreck. With their numbers severely reduced the missionaries were hard pressed to continue their work. After Shelekhov's death, antagonism began to develop between the priests and the traders. During the tenure of Baranov as director of the Russian American Company, the pressure on, and even the persecution of, the priests became so intense at Kodiak that most of

them withdrew. In 1806, Fr Nektary went to Irkutsk. Fr Ioasaph was reposted in Kodiak in 1823, and in 1825 Fr Athanassy returned to Russia. Father Juvenaly had been martyred at Iliamna in 1796. In the end, only the simple monk Herman remained, and he seemed to grow stronger in adversity rather than weaken as had the others. He moved to a small, uninhabited island near St. Paul Harbour, which he named New Valaam in memory of the holy island in Lake Ladoga where the great Valaam Monastery stood. Today Saint Herman's island is known as Spruce Island.

On this small island not many miles from Kodiak, Father Herman built himself a cell, a chapel and a house to accommodate the native orphan



children. Father Herman was of medium height, with soft blue eyes, pale complexion and a saintly countenance. His gentle and friendly voice drew people to him, especially the children. A bench covered with seal skin served as his bed and his pillow was made of two bricks. He lived a very simple life and though he himself was a great faster and spiritual struggler, who worked long and hard, he was meek and tolerant of the weakness of the others. Dressed only in scanty monastic attire he would walk through snow and rain whenever duty called him.

Saint Herman remained an ordinary monk to the very end despite numerous requests from church officials that he be elevated to priesthood and even to the rank of archimandrite. The faithful monk spent forty difficult and eventful years amidst the beauty of his island. He taught orphan children the Slavic alphabet, principles of art and other useful skills to ease their harsh way of life. He was always busy and in addition to his other duties, he planted gardens, pickled berries and dried mushrooms. His influence over the people was remarkable, and they benefited greatly from it.

Saint Herman is remembered as a great wonderworker and especially for his miraculous healings.

Of the missionary documents which have survived from this period, the most significant

and interesting is the correspondence of St Herman.

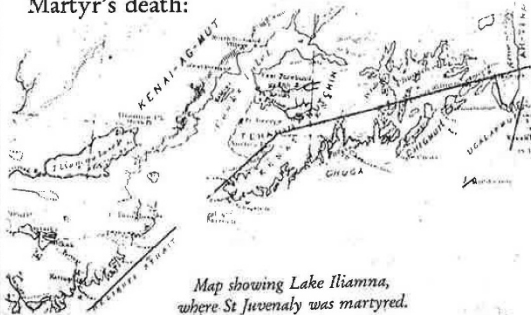
THE MARTYRDOM OF ST JUVENALY, ALASKA'S FIRST SAINT

Very little is known of the early life of Juvenaly Hovorukhin. He was born in 1761 at Nerchinsk, Siberia. Juvenaly demonstrated such an exceptional intelligence that, though his father was only a labourer, he was given the rare opportunity to advance to higher education. He was certified a mining engineer but in 1791, having lost his wife, the young man entered the great Valaam Monastery. Here Juvenaly became known as an outstanding monk of exceptional obedience. In 1793, he was ordained priest. He was chosen as one of the worthy and exceptional clergymen to go with the Valaam mission to Alaska.

The only other details of his life which we have come to us from the journal of Saint Innokenty (Veniaminov) of Alaska, who says of him:

"The hieromonks Makary and Juvenaly journeyed over the entire Kodiak [region] during two months of that year [1794] and baptized many of the inhabitants. In the following year, 1795, Juvenaly went to Nushekm where he baptized over 700 souls of the Chugatchim and then crossed over to Kenai Bay and baptized the inhabitants there. In 1796, he went to Alyeska at Lake Iliama, where he sealed his apostolic labours with his life, having done more service to the church than all his brother missionaries combined."

Father Juvenaly was murdered by the Iliama natives and the exact cause for their attack on him is not known. The natives themselves, however, related to Bishop Innokenty the following details about the Martyr's death:



"Juvenaly never defended himself during the fatal attack nor did he attempt to flee. He turned to the attackers who had already struck him from behind and only asked them to have mercy on his companions [the baptized natives]." The natives related that after they had killed Fr. Juvenaly, he rose to his feet and came after them begging them to repent. Seeing this, the tribesmen turned on him and beat him savagely. Again they left him, but he rose up and followed after them seeking their repentance and salvation. This occurred several times, until at last, the natives chopped his relics into small pieces — only then did the Evangelical lips fall silent. To the great amazement of the Iliamna people, a column of light cloud arose from his sacred relics, and reached to the heavens. How long this apparition lasted is not known.

[Continued: The Kodiak Mission; The Life of St Herman.]

From the life and works of
our Holy and Godbearing Father,
BLESSED ANTONY (KHRAPOVITSKY)
METROPOLITAN OF KIEV

THE FAITH OF THE ROMAN CENTURION

"And when the centurion, who stood near Him, saw that He so cried out and gave up the spirit, he said, 'Truly, this man was the Son of God'." (Mk.15:39).

Thus began the faith of the centurion. It is clear that this cry of Christ expressed a treasure of moral content in a spirit which the centurion understood. Such a connection between a tormenting cry of the soul and the beginning of a new grace-filled life in one who has heard it, is found repeatedly in the Holy Scripture. We will begin a survey of these places in the Scripture with the most dramatic one, found in the Book of Esdras:

...I lifted my eyes, and on my right hand I saw a woman, and behold, she mourned and wept with a loud voice, and was deeply grieved in heart, and her clothes were torn, and she had ashes upon her head.

Then I let my thoughts go and turned and said to her, "Why are you weeping? Why are you so grieved in heart?"

And she said to me, "Sir, let me alone, that I may weep for myself, and add to my sorrow, for I am greatly vexed in my spirit, and brought very low."

And I said to her, "What ails you? Tell me."

She replied: 'I your servant was barren, and had no child, though I had a husband thirty years. And those thirty years I did nothing day and night and every hour, but make my prayer to the Highest. After thirty years God heard me your handmaid, looked upon my misery, considered my distress, and gave me a son. And I was glad because of him; so was my husband and all my neighbours: and we glorified the Almighty greatly. And I nourished him with great travail. So when he grew up, and came to the time that he should have a wife, I made a marriage feast.

And it came to pass that when my son had entered into his wedding chamber, he fell down and died. Then we all extinguished the lights, and all my neighbours rose up to comfort me, and I rested until the second day at night. And

when they had all ceased comforting me, so that I might have peace, I rose up by night, and fled to this field, as you see. And I do not intend to return to the city, but rather to remain here, neither eating nor drinking, but mourning and fasting until I die.

Then I left the meditations which still occupied me, and angrily spoke to her, saying, "You most foolish of women, do you not see our mourning, and what has happened to us? How Zion our mother is full of heaviness, and greatly humbled, mourning very sorely? And now, seeing we all mourn and are sad, for we are all in heaviness, are you grieved for one son? But ask the earth, and she will tell you that it is she which ought to mourn for the fall of so many that grew upon her. For out of her came everyone at the first, and out of her shall all others come, and behold, almost everyone of them passes into destruction, and a multitude of them are completely rooted out. Who then should mourn more than she, who has lost so great a multitude; and not you, who are sorry for only one? But if you say to me, 'My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bore with sorrows; but the earth not so: for the multitude present in it according to the course of the earth has gone, as it came.' Then reply to you, 'As you have brought forth with labour; so has the earth also given her fruit, namely, man, ever since the beginning, to him Who made her. Now therefore keep your sorrow to yourself, and bear with a good courage that which has befallen you. For if you acknowledge the determination of God to be just, you will receive your son in time, and will be praised among women. Go, then into the city to your husband.'

And she said to me, 'I will not do that: I will not go into the city, but I will die here'

So I proceeded to speak further to her, and said, 'Do not do so, but be counselled by me: for how many are the adversities of Zion? Be comforted because of the sorrow of Jerusalem. For you see that our sanctuary has been laid waste, our altar broken down, our temple destroyed; our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end. The light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name by which we are called is almost profaned: our children have suffered abuse, our priests have been burnt, our Levites are gone into captivity, our virgins are defiled, our wives are ravished; our righteous men are

carried away, our little ones destroyed, our young men are brought in bondage, and our strong men have become weak. And what is greatest of all, the seal of Zion has now lost her glory; for she has been delivered into the hands of those who hate us. And therefore, shake off your great heaviness, and put away the multitude of sorrows, that the Mighty-One may be merciful to you again, and the Most High will give you rest and ease from your labour.'

And while I was talking with her, behold, her face suddenly shone exceedingly, and her countenance glistened, so that I was too frightened to approach her, and my heart was terrified, so that I wondered what it might be. And behold, suddenly she made a great and fearful cry: so that the earth shook at the noise of the woman.

And I looked, and, behold, the woman no longer appeared to me, but there was an established city and a large place appeared from the foundations: then I was afraid, and cried with a loud voice, and said, 'Where is Uriel the angel, who came to me at first? For he has caused me to fall into many trances, and my end has turned into corruption, and my prayer to rebuke.'

And as I was speaking these words, behold, he came to me, and looked at me. And, lo, I lay as one who had been dead, and my understanding was taken from me: and he took me by the right hand, and strengthened me, and set me upon my feet, and said unto me: "What ails you? and why are you so disquieted? and why is your understanding and the thoughts of your heart troubled?"

And I said, "because you have forsaken me, and yet I acted according to your words, and I went into the field, and, lo, I have seen, and yet see, that which I am not able to express."

And he said to me, "Stand up manfully, and I will advise you." Now therefore I beseech you to explain this vision to your servant."

He answered me then, and said, "Hear me, and I will inform you, and tell you what is it that you are afraid of: for the Most High will reveal many secret things to you. He has seen that your way is right: for you sorrow continually for your people, and greatly lament for Zion. This, therefore, is the meaning of the vision which you just saw:

You have just seen a woman mourning, and you began to comfort her: But now you no longer see the likeness of the woman, but an established city has appeared to you. Whereas she

told you of the death of her son, this is the interpretation: This woman, whom you saw is Zion: and when she, who now appears to you as an established city, told you that she had been barren for thirty years: those are the thirty years in which there was no offering made in her. But after thirty years Solomon built the city, and offered offerings: and then the barren one bore a son. And whereas she told you that she had nourished him with labour: that was the dwelling in Jerusalem. And whereas she said to you, 'My son, on entering into his marriage chamber fell down and died,' and that misfortune had overtaken her: this was the destruction that came to Jerusalem. And behold you saw her likeness, and because she mourned for her son, you began to comfort her over what had happened, these are to be opened to thee. For now, the Most High sees that you are truly grieved, and suffer for her with your whole heart, so He has shown you the brightness of her glory, and the loveliness of her beauty. Therefore, I told you to remain in the field where no house had been built: for I knew that the Most High would reveal this to you. Therefore I commanded you to go into the field, where no foundation of any building was. For in the place in which the Most High begins to reveal His city, no man's building is able to stand. And therefore do not be afraid, do not let your heart be troubled, but go in, and see the beauty and greatness of this building, as much as your eyes are able to see..." (2 Esdras 9:38; 10:55).

What was it that God's chosen ones, pre-eminently Christ the Saviour, were appealing to Him for when they uttered such a cry? For deliverance from death? Apostle Paul gives an answer to such a question:

"In the days of His flesh [Jesus] offered up prayers and supplications, with strong crying and tears, to Him Who was able to save him from death, and He was heard because of His reverence toward God" (Hb 5:7).

This Divine outcry created such a regenerative influence not only on the conscience of the centurion, but even on inanimate nature: "the veil of the temple was torn from top to bottom and the earth shook and rocks fell." Moreover, "tombs opened and the bodies of the reposed arose." Such were the terrible, grace-filled last sufferings and death cry of Jesus Christ. This saving cry was foreimagined by the suffering woman whom Esdras saw, and this mystical event is repeated again in the Apocalypse:

"And a sign was seen in the heavens: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: And she brought forth a man child who will rule all nations...and her child was caught up unto God, and to His throne. And the woman fled into the wilderness, where she has a place prepared of God..." (12:1, 5-6).

We clearly understand that in this vision, as in Esdras' vision of the grieving woman, we find imaged the birth of the Son of God from the Most Holy Virgin, which birth, though painless, was foreordained for struggle and sufferings. Such is the factual aspect of this prophecy. This aspect is not, however, the main one and not the substance: it is only a concrete expression of a broader idea lying at the basis of these visions and prophecies. It is expressed in this broader sense in the farewell conversation of the Lord Jesus Christ: *"A woman when she is in labour has sorrow, because her hour has come: but as soon as she has delivered the child, she no longer remembers the anguish, for joy that a child is born into the world"* (Jn.16:21).

This is an exposition of the closing days before Christ's sufferings and Resurrection, but more than that, it reveals that grace-filled law of spiritual life according to which a believer must suffer the torments of death, casting aside all the sinful content of the old man and opening himself to the acceptance of the new life of grace. This experience, which is both martyric, and at the same time, a joyous expectation, is amazingly united in the souls of those who are saved, as is explained in the cited Scriptural visions. This is what comprises the dogma of redemption, the mystery of the Cross and Resurrection, contrary to the theory of the juridical sentence of the threatening Roman Catholic [and evangelical Protestant] god, for this transformation in a person's heart takes place with the participation of Divine Grace.

All this is explained in detail in the book, **The Moral Idea of the Dogma of Redemption**, in which I strove to gather and explicate the main places of Scripture which reveal this mystery. We return to them now, desiring in particular to comprehend and clarify the meaning of that Biblical cry which Saint John Chrysostom said signified, not merely suffering, but the active striving of the soul toward God.

Let us return to the maxims of the Scripture. This expression, "to cry out,"

"cry," is met most frequently in the Psalms — the most elevated book of the Old Testament. Its superiority is understandable: man praying to God converses with Him and becomes a participant of the Divine Nature [the doctrine of *theosis*] as the prayer in the appendix of the Psalter declares, and in accord with the words of Apostles Peter and Paul (*compare 2Pt. 1:4 and Hb3:14; 6:4*). This is why the greatest revelations are sent from God to His chosen ones mainly during prayer. The highest degree of tension of the spirit in one praying is expressed in Scripture by such words as "to cry," "to cry out," "lament."

There are many passages about this in the Bible, just as there are about the Lord accepting to His heart such prayerful lamentations, even when a person has seemingly fallen into a hopeless situation.

The most literal meaning of the word notwithstanding, such a grace-filled cry or lamentation is sometimes expressed with no sound at all. Such was the prayer of Moses before the crossing of the Red Sea. Moses' prayer was soundless, yet the Lord said to him, *"Why do you cry to me? speak to the children of Israel and let them proceed"* (Ex.14:15). Such was also the prayer of Prophetess Hannah, the mother of Prophet Samuel: *"She spoke in her heart: only her lips moved, but her voice was not heard"* (1Ki.1:13).

She later changed this to a thankful glorification of God, which entered the Divine Services among the eight Old Testament hymns which comprise the eight daily key hymns (*irmoi*) of matins. And so this mortal lamentation of the soul, later replaced by a triumphant doxology and thanksgiving, is like a foreimage or foretelling of that death lamentation of Christ on Golgotha, which was, after Christ's Resurrection, seen to be the beginning of the resurrection *"of many bodies of reposed saints"* (Mt.27:52).

Now we can more clearly see how closely united are this seemingly despondent, prayerful death cry and the subsequent outpouring of divine power — that foreimage of resurrection which was revealed in the resurrection of many saints at the moment of Christ's death on the cross. Many are the passages in the psalms about the death cry of sufferers, and their salvation sent from God. We shall cite only some of them. Before us is the book of the Prophet Jonah. Here, in the whale's belly, he is near death but the cry of

his departing soul unites with an unwavering faith in God's mercy and in His victory over death. Remarkable is the assuredness of salvation united in the heart of the prophet who is already separating from earthly life: *"And he said, In my affliction, I cried out to the Lord my God, and he heard me...For Thou didst cast me into the depth of the seas; and the waves surrounded me. All Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight; yet I shall look again toward Thy holy temple" (Jonah 2:2-4).*

This hymn of Prophet Jonah, as the songs of Sts Moses and Hannah, is repeated daily at matins. It is especially worth remarking that Jonah, who is praying here, is not limited to a confession of personal feelings before God, but appeals to all mankind with instruction, comfort, and enlightenment: *"Those who follow vanities and lies have forsaken mercy for themselves. But I will sacrifice to Thee with the voice of praise and thanksgiving: I will pay that which I have vowed. My salvation is of the Lord" (vs 8-10, Orthodox Bible).* This is even more clearly and instructively presented to us when we read in the Psalms about a similar conversion from sin to repentance, from death to life of a whole nation, of a whole multitude. This conversion, this change or rebirth, is also expressed in and accompanied by a deathly cry. Testing one's own inner strength, such a lamentation of even the Lord Himself compels one to come to the help of the one crying out and to comfort him in his suffering.

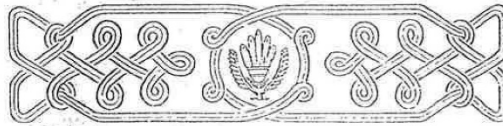
Pay attention to the oft-repeated expressions in the Psalms: *"They cried unto the Lord in their grief, and He saved them from their woes" (106:19).* And also about the nation: *"Their heart was brought low with troubles; they were weak and there was no one to help. Then they cried unto the Lord in their affliction, and He saved them from their distress" (106:12-13; cf. 119; 137:3).*

If the Lord does not respond immediately to a voice crying to Him, then man will come near to despondency or grumbling, but he pours out his lamentation again before God. Such is the content of Psalm 21 (cp. Ps.87: 2), and also the book of Job, who lamented over earthly injustice (19:7), and the other prophets who lamented about the same (Lam.2:28). Thus did the Holy Scripture prepare the nation to understand the suffering pre-death cry of the Redeemer, and behold, the Roman centurion understood what Christ's cry

signified. It is unknown whether he had read the cited passages of Holy Scripture, but it is clear that he understood the connection between the death cry of a righteous one and of heavenly help and salvation from God. We already had occasion to write that this salvation is not the fate only of the most elevated sufferer, but of those whom He places in His soul (compare the words of Apostle Paul, *"death works in us, but life in you" (2Cor.4:12).*

TROPARION (TONE 4)
FOR OUR HOLY FATHER
ANTONY OF KIEV

As a well spring of theology, O righteous Antony, thou hast poured forth knowledge unto salvation. And as by thy words we have been given understanding, so also by thy prayers may our souls be saved.



THE BISHOP'S PAGE
by Bishop Lazar Puhalo

THE CYCLE OF ORTHODOX
CHRISTIAN
DIVINE SERVICES¹

VESPERS.

The Evening Watch (7:00 PM - 9:00 PM)

"And it was evening and it was morning one day" (Gn.1:5).

For the Orthodox Church, Vespers is not the end of the day, but the *beginning* of the liturgical day, as it was in the creation of the world for, *"It was evening and it was morning one day" (Gn.1:5).*

Thus, the vespers service is a daily commemoration of the loving creation of the world by the Word Himself, Who, with that same boundless love would come in the latter

1. The material contained in these lectures was originally used in the 1974 University of Victoria lectures and much of it has appeared in various periodicals. It was also used for the 1982 St Sava Serbian Orthodox Seminary Lectures when then Abbot Lazar served as first director of the seminary.

times to redeem and save His creation. It is for just this reason that the vespers service begins with the "Creation Psalm" (Psalm 103) which glorifies the wisdom of God in the creation itself.

It is said that creation took place in six aeons, called "days" in Scripture. Yet, there are eight days of creation. Creation began, as Scripture says on "one day,"² but the end of the creation cycle is not the sixth day, but Holy Pascha. In Scripture we are told that God finished His creation of the sixth day, and on the seventh day, He "rested from creating." Thus from the sixth day until the coming of Christ was the "seventh day", and when it says that God rested on the "seventh day" this is a prophecy which foretells the repose of Christ in the tomb on "the Sabbath",³ bringing to a close the seventh creational day, that in His resurrection we might see the dawn of the eighth, eternal day. The repose of Christ in the tomb was the vespers (eve) of this eighth day of Creation — this "day of redemption."

The day of redemption is the eighth and final day of the creation cycle. The seventh day was a type of the Sabbath, on which, because of the fall, all mankind must rest in the grave at the end of the days of their labours on earth. But we live already in the light of the eighth, everlasting day, which we shall inherit fully in our resurrection. The dawn of this new, eternal day shone upon those in Hades on the day of Christ's bodily Sabbath, when He Who is the Eternal light Himself enlightened them. And it dawned upon the world when Christ came forth from the tomb in the radiance of His divine glory. When it is fully dawned, it will be seen that Christ Himself is the Sun which gives light to this eighth, eternal day.

This is the core of the meaning of the vespers service: God created all things in love. He poured forth the grace of His Holy Spirit on His creation, and established Paradise as a home and church for His children. Since,

however, His children fell away from Him and departed, falling into bondage and slavery, He prepared them for the redemption and restoration to His Paradise. In the fulness of time, He came to earth to co-suffer with mankind and redeem him.

In order to understand the Divine Services and the liturgical cycle, it is important to realize that the sanctuary of the church is a revelation of Paradise. The Royal Gates are a type of the gates of paradise.

At the beginning of Great Vespers, the Royal Gates are opened and the priest begins to cense the Sanctuary and the entire church, and the people. During this censuring, the Creation Psalm is chanted. "In wisdom hast Thou made them all..." The incense, coming forth as it were from paradise, proclaims that in the beginning, God created all things and sent forth, as a sweet fragrance, the grace of His Holy Spirit upon all things, filling the earth with beauty and the richness of His love.

As soon as the censuring is complete, the Royal Gates are closed, for mankind, through pride separated himself from God and lost paradise, carrying his corruption out into the whole world. Thus, the Royal gates are closed, just as the gates of paradise were closed against Adam and Eve. Now, the priest comes out of the sanctuary and stands bare-headed before the closed gates, reading the "lamp lighting prayers".⁴ He is a type of all mankind, fallen and standing outside of the gates of Paradise, "in the outer darkness", seeking reconciliation and re-entry.

After the litany, the psalms of the kathisma speak of man's condition and of his hope on the promised redemption.

In the singing of the "Lord I have cried unto thee", we make a cry from the heart of all humanity, seeking forgiveness, reconciliation, comfort and hope. "Let my prayer rise before Thee as incense, and the lifting of my hands as an evening sacrifice", since, according to Prophet Ezra, sincere prayer from a pure heart is the "true evening sacrifice" (9:5).

During the singing of the "Lord I have cried", beginning with the words "Let my prayer rise as incense before Thee...", the priest begins to cense the church again, but this time, the Royal Gates remain closed. The

2. Some translators wanted to correct Scripture by translating "the first day" but this is not correct.

3. There is a seeming contradiction in Scripture as to whether Christ was to remain in the tomb for three days, or to be placed in the tomb until the third day. Was He rise on the third day, or after the third day? This question misses the entire point: that Christ was to fulfil the Sabbath in the tomb, because mankind must "Sabbath" in the tomb as a result of the power of death through sin. What was necessary was for Christ to be in the tomb for a complete Sabbath day. Christ brought the Sabbath - the seventh day - to an end, and His rising from the tomb dawned forth the eighth day of Creation - that is, the day of Redemption. In six days He created. On the seventh day, He prepared mankind and on the eighth day, He redeems.

4. The prayers are called "lamp lighting prayers" because they are read in the evening at a time when lamps are lit because of the evening darkness. The symbolism of this is obvious enough.

incense proclaims the sweetness of God's promise and fills the air with that sure hope which is in Christ Jesus our Lord — that hope of redemption and of our return to paradise. The beautiful and touching stichera inserted in the verses of the "Lord I have cried", particularly those of the eight resurrection tones, reveal to us the path of salvation in Jesus Christ. They fill our hearts with joy and hope and send us toward Matins, in which His Resurrection is proclaimed, and the Divine Liturgy, in which we both celebrate and receive the glorious Resurrection of Christ and all that it bestows upon us.

At the end of the "lord I have cried", the Royal Gates are opened, and the priest enters the sanctuary through them, bearing the censer, as we chant the "Joyous Light". In this, he proclaims that God truly does receive our prayers; that they do rise before Him as incense. Our prayers are our own forerunners into Paradise; our repentance and contrition of heart go before us. Prayer is not merely a formula, not an incantation. It is a lifeline between us and our Saviour, by means of which we draw ourselves ever closer to Him. The Royal Gates are opened for this entrance to proclaim that He receives these prayers, and that the gates of paradise are to be opened to us once more, opened by Christ, the glorious Light of the World. Therefore, at this entrance we chant the Anthem:

O joyous light of the holy glory, of the immortal, heavenly, holy blessed Father; O Jesus Christ, we who come to the setting of the sun, when we behold the evening light praise Father, Son and Holy Spirit, God. Meet it is for Thee at all times to be praised with gladsome voices. O Son of God, Giver of life. Wherefore the world doth glorify Thee.

Thus we go forth toward the end of Vespers filled with joy and anticipation, comforted in the love which God had poured upon us.

In Vespers, we have recalled the creation, which was a great outpouring of God's love. We have called to mind the fall from paradise and encouraged our souls toward repentance. And we have filled our hearts with joy and hope at the second great outpouring of God's love, when He sent His Son into the world to restore that which He had created and redeem that which had fallen away from Him.



[This text of *The Spiritual Meadow* appeared in this journal in 1974. This translation is copyrighted, 1974 by Synaxis Press.]

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THE SPRING IN SKOPELOS WHICH
APPEARED BY THE
PRAYERS OF ABBA THEODOSIOS

We came to the monastery of Abba Theodosios¹ in Skopelos. The monastery stands between the coast of Seleucia and the Rossus Mountains in Cilicia. The fathers of this monastery led us even higher onto a mountain at a distance of an arrow shot. There, they pointed out a spring and said:

"This abundant and beautiful spring has been given to us by God. It is not a natural spring, but a gift from God. Our holy father Theodosios fasted strictly and, with many prostrations, shed springs of tears, asking that God give us this water for our comfort and use. Before that, the fathers went some distance to get water from a mountain stream; but God, Who always fulfils the desires of those who fear Him, granted us the blessing of this water by the prayers of our father. About two years ago, some of the brethren asked the abbot to allow them to build a bath in the monastery. The abbot was unhappy with this request, but he consented, condescending to the weakness of the brethren. The bath was built, but we were able to bathe in it only once before the spring of the God-given water dried up. We fasted and prayed with tears, but there was no water.² The water did not appear in the spring for a whole year, and we were very grieved. When, however, our father tore down the bath, God again gave us water."

1. St. Theodosios of Antioch (11 January) is not to be confused with St. Theodosios the Koenobiarch, the founder of the communal monasteries in Palestine. Theodosios of Antioch was born in Antioch in a noble and rich family, and entered monasticism at a young age. He began his struggles in a cave on the shores of the gulf of Issak in the vicinity of town Rossus in Cilicia. He soon attracted other ascetics, and a monastery was formed. Later, when Theodosios was consecrated, he moved back to Antioch, but desired to remain in the monastic life. He founded a new monastery in the village of Marathon, a suburb of Antioch, and this monastery also grew quickly. Abba Theodosios reposed in the Lord A.D.

412. See chapters 81-86, 90, 95, 96 of the *Spiritual Meadow* for the description of Theodosios and his pupils. The *Life of St Theodosios* appears in Volume 11 of our Synaxis Press series of *Lives of Saints for Young Readers*.

2. Steam baths are considered improper for monastics, and a hinderance to their struggle. Abba Alexander used to say sorrowfully: "Our fathers scarcely even washed their faces, and here, now, they have steam baths." (See the chapter 168).

81

A WELL IN WHICH WATER APPEARED
AT THE IKON OF SAINT THEODOSIOS

Here is another incident which the fathers told us of:

Recently a certain Christ-loving woman from the region of Apamea¹, dug a well. She spent a large sum, and had it dug down to a great depth, but she found no water. Despondency fell upon her: she was sorry for the work and money which had been used in vain.

While she was despairing over this, she encountered a stranger who, hearing of her plight, said to her, "Send for an ikon of Abba Theodosios from the monastery in Skopelos, and God, through his prayers, will give you water."

The woman sent two servants to Skopelos to fetch the ikon. As soon as she received the ikon, she lowered it into the well on a rope, and water immediately sprung forth, filling the well to the half-way mark. Those who drew the ikon from the water brought a pitcher of this water to us, and we drank of it and glorified God.

1. The village of Dinar, Turkey now stands on the ruins of Apamea, which once stood on the banks of the Axia River, a tributary of the Orontes River.

82

LIFE OF THE MONK JOHN IN SKOPELOS

In that same monastery we saw a monk by the name of John. The fathers of this place told us about him, "Truly, Christians, this monk is blessed, and terrifying to demons. No matter who has come here, being possessed by an impure spirit, by God's grace, he has freed them from the demons."

83

MIRACULOUS HELP OF JOHN THE RECLUSE

Here is what else we heard from the fathers of this place:

Twenty-four miles from the monastery there is a harbour called "Little Promontory". In this harbour, the master of a ship of a capacity of 730 metric tonnes¹ wished to launch the ship to sea. He spent two whole weeks with three hundred workers who daily toiled but they could not so much as move it from its place. In great dejection and woe, the master did not know what to do, nor even what the cause of the problem was.

By God's will, the monk John came to this place. The shipman who knew him well, saw him and said, "My father, pray over my ship, for some power is preventing us from launching it."

In order to be able to pray alone, the Fr John told the ship owner, "Go and prepare me some food, and God will help you." Then the monk entered the ship alone and, prostrating thrice before God, he also signed the ship three times with the sign of the cross in the name of our Lord, Jesus Christ.

After this he came to the home of the master of the ship and said to him, "Go and launch your ship to sea."

The shipman believed the monk and set out to the ship with only a few [men]. They began to launch it and immediately, the ship was on the sea! And everyone gave praise to God.

1. That is, 30,000 modi in the weight system of Syria in that era. Weights and measures were not standardised at that time, so the equivalents are approximate.

84

LIFE AND DEATH OF A CERTAIN HERMIT
A SERVANT OF GOD

In that same monastery the fathers told us of a certain recluse who lived in the nearby mountains. This recluse was great in the eyes of God and he spent many years in solitude, eating only herbs. He demised in a small cave and we were unaware of this, thinking that he must have gone to another part of the wilderness. Once, at night, he appeared in a dream to our present abbot, the good and

worthy pastor Father Julian.

"Take several of the brethren," said the apparition, "to my cave on Mt Olen, and bring me back here from the place where I am lying."

Our father took several people and went to the indicated mountain. We searched for many hours but did not find the remains of the recluse, since the entrance to the cave had, with the passing of time, become covered with branches and snow.

After careful searches, the abbot said to us, "Let us go back down the mountain."

We had only just begun to descend when suddenly a deer came up, stopped not far from us, and began to dig the ground with its feet. At the sight of this, our abbot said to us, "Believe me, children, here lies God's servant!"

And, having cleared away the entrance, we found his body uncorrupt. We brought him to the monastery and buried him there.

85

ABOUT THE SPROUTED WHEAT

They told us also of another wondrous event:

In our monastery, the following custom was observed. On Holy and Great Thursday, the poor and orphaned of that country came to the monastery and each received half a measure of wheat, five blessed loaves, five nomism coins, a pint of wine, and half a gallon of honey.

Three years earlier, there had been a major wheat crop failure, and wheat, when it was available, was being sold in that locality for a nomism for two measures. Then, great lent came.

Some of the fathers said to our abbot, "Have the goodness, father, to forego, for the present time, the usual distribution to the poor, so that the brethren of the monastery not be impoverished, since there is no wheat anywhere."

"Children, we will not violate the blessing of our abba," the abbot objected. "You know the commandment of the abba and we must not transgress it. Truly, he has always cared for us himself." But the brethren stubbornly continued to hold their own.

"There will not be enough for ourselves and nothing for us to give."

"Well, then," said the abbot, deeply grieved, "let it be as you will. Do, as you know how."

Thus they did not give out alms on either Holy Thursday or Holy Friday. Then, the monk in charge of the wheat went to the storerooms and, upon entering, saw that the wheat had all sprouted. Since it was now inedible, they had to throw it into the sea.

Then the abbot scolded us, "According to the deeds, must the violators of the commandment of our father endure punishment. Reap now the fruits of disobedience! We were required to distribute only five hundred modi¹ and we would have been pleasing by our obedience to our Father Theodosios and would have comforted our poor brethren. And now what? We had about five thousand modi of wheat ruined. What kind of benefit did we receive, children? Truly, we have caused ourselves deep harm: in the first place, we violated the commandment of our father; in the second place, we hoped not on God but on the wheat. Let us learn, brethren, from this trial, what God is, Who cares for all mankind and that St Theodosios invisibly cares for us, his own children."

¹ The modi was a measure which varied from time to time and from place to place.

86

ABOUT A RECLUSE, WHO DEMISED

AFTER RECEIVING HOLY COMMUNION

Thomas from Egaion told us:

I left Egaion after a feast. A terrible cold spell had struck the area, and I took refuge in the monastery of Abba Theodosios in Skopelos. The following happened before my very eyes.

In that area there lived a recluse who ate only herbs. On Sundays he came to the monastery and communed of the Holy Mysteries. Once, the recluse fell to temptation and for five whole weeks he did not appear in the monastery. The monks were saddened by this. During my stay in the monastery, he finally came there on a Sunday. Seeing him, the fathers of the monastery were rejoiced and, falling before him, they asked forgiveness. He too, fell before them and then they kissed each other. The recluse received the most-pure Body and Blood

of our Lord Jesus Christ, then he lay down in the middle of the church and immediately demised, not having been ill at all. The fathers of the monastery then understood that the recluse foreknew his demise. That is why he came to the monastery so that he could depart to the Lord, reconciled with everyone.

87

FINDING OF THE BODY OF THE RECLUSE

JOHN "THE HUMBLE"

We came to a settlement at the foot of a mountain, six miles from Rossus. Two lay ascetics received us in the church. In the church they showed us a stone slab.

"In this tomb, Christians, rests a great hermit," said the monks.

"From where do you know this?" we asked.

"Seven years ago the inhabitants of this settlement began to notice a strange light on the peak of the mountain each night, as if from a fire. We observed it for several nights and finally, we went up to the peak but found no sign of either a light, or anything burning in the woods. Again at night we saw that light, and this occurred for three months. Once we took several people, at night, with weapons in hand, in case we encountered beasts. We came to the peak of the mountain to the place where the light had appeared and we remained there until morning. In the morning we discerned a small cave and from it there came a light. We went into the cave and saw the dead hermit. He had on a hair-shirt from goat's wool and a cloak from palm leaves. In his hands was a silver cross. Near him was a scroll upon which was written: 'I, humble John, demised on the fifteenth indict.' Considering the time, we discerned that he had reposed on that very day. We raised him up, carried him down and buried him in the church.

88

LIFE OF ABBA THOMAS;

AND HIS WONDERWORKING RELICS

We arrived in Theopolis¹. A presbyter of the church there told us about a certain Abba Thomas. He was the steward of

the koenobia which is in Apamea. Once, he came to Theopolis on monastery needs. Tarrying here, he reposed in Daphne, in the church of St Euthemia.²

The clergy of that place buried him as a foreigner, in the place set aside for the burial of strangers. On the following day they buried a woman there, above him. This was the first hour. About the ninth hour, the earth cast out the deceased woman. The inhabitants were amazed by this occurrence.

Then, towards evening they again buried her in the same grave and on the following day they found her corpse again outside the grave. They took the body of the deceased woman and buried her in a different grave.

Several days later they buried yet another woman above the monk, not yet understanding that he did not wish a woman to be buried in the same grave with himself. When the earth did not receive this one, they came to understand that the monk did not wish this.

They repented of this to Patriarch Domninos and he ordered that all the townspeople go with candles to Daphne and with the singing of psalms they carried over the remains of the holy man. He was buried in a sepulchre where the relics of several holy martyrs were kept, and above his tomb a small chapel was built.

1. Theopolis was another name for Antioch, and it was used affectionately for the city.

2. Holy Martyr Euthemia suffered under Diocletian. Her memory is kept on 16 September.

89

THE FINDING OF A BODY ON

MOUNT AMANON

In Theopolis, one of the fathers informed us:

Once, by a certain need, I went up onto Mount Amanon¹ and found a cave there. Going up to it, I found a hermit, kneeling with arms outstretched to heaven. His hair, which hung down from his head, touched the ground. Assuming that he was alive, I bowed to him with the words, "Pray for me, father!"

There was no reply. Then I approached him in order to greet him but, touching him, I saw that he was dead. Going away a little, I saw another cave. I entered and saw a monk in it.

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"Did you come for good? Did you go into the other cave to the monk?"

"Yes, father..."

"Did you receive anything there?"

"No..."

"Yes, fifteen years have already passed since the monk died."

And yet he was in such a condition that it was as if he had demised not more than an hour earlier. The monk prayed for me and I departed, glorifying God.

1. To the North of Antioch there is a mountain ridge called Amanon. There were two monasteries in these mountains: one at the foot of the ridge, and another on the top of one of the hills. We only know the name of Simeon the Old, the founder of the Amanon monasteries, who lived in the second part of IV century. However we know that there were many unknown ascetics who had settled in this area.



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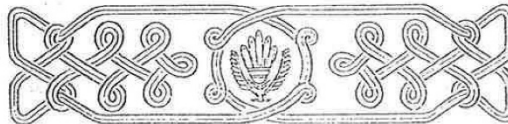
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THE CHILDREN'S CORNER

by Fr Moses Armstrong

PILGRIMS

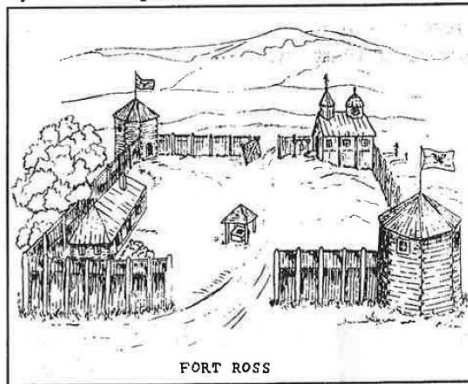
From the words Jesus Christ speaks to us in the Holy Gospels, we learn that believing in God, believing that Jesus Christ is God, this is not enough and this does not save us. Christ has said clearly that not only must we believe but we must practice, our belief. Jesus told the sinful woman to "Go and sin no more"; He did not tell her to think about not sinning but to not sin. Jesus tells us, "When you pray...", "When you fast..." This means that Jesus expects us to pray and to fast, not just to think about doing it.

This brings us to the spiritual exercise of the pilgrimage. Many of us have read stories of Orthodox pilgrims visiting holy places to honour special icons or relics and to attend different services in the churches but most Orthodox people in North America do not know what it means to be a pilgrim or to make a pilgrimage.

To be a pilgrim means that we give our time and money and our faith, to God. When we practice our Orthodox Faith, we do it with our whole self; with what we see, what we smell, what we taste, what we touch, and what we hear. On a pilgrimage, we use all our senses to honour the love God has shown for human beings and those who have struggled to love God. How do we do this, we do it by listening to holy prayers being said, by kissing the holy icons and relics, by tasting the blessed bread and by smelling the sweet incense and scent of the candles burning before the holy icons in the churches. We try to talk about holy things and think pure thoughts of God and His love for us and we try to have a calm and peaceful heart.

In our days, it is much easier to be a pilgrim since we can go by train, boat, airplane, automobile. With all these ways of travelling, we can now visit many holy places and we can know of many holy places since we can now read Orthodox magazines and books that tell of the holy places and the holy people who lived, worked, struggled to love God and died. We can travel to the Holy Land where Orthodox pilgrims have travelled for 2000 years and we

can also visit famous holy churches such as the cave on the Island of Patmos where Saint John received the Book of Revelation or the Caves Monastery in Kiev where pious monks struggled and prayed for the Slavic lands. In Bulgaria, we can visit the church of Saint Clement who was one of the apostles to the Slavic people and we can visit the city of Ephesus in Turkey to see home of the Theotokos. In the city of Istanbul, we can visit the Church of Holy Wisdom which is now a museum but which is being cleaned and restored to look as it did in the days of the Byzantine empire.



We can also visit the original grave of Saint Herman by travelling to Spruce Island in Alaska with the thick forests where Saint Herman struggled to live the Orthodox Faith and to teach it to those living around him and then to the Island of Kodiak where the relics have been recently moved. In California, the vestments of the Martyr Patriarch Tikhon are enclosed in a glass case below a large icon, and the icon of the Theotokos, "Joy of All Who Sorrow", waits for our prayers in the same church. In Pasadena, California, the head of Saint Nektarios rests in a golden case and blesses the people who come to honour his struggles.

Part of being a pilgrim is to attend more services and to prepare for receiving Holy Communion. As well, we attend any special services in the church and try to do as many pious things as possible.

Most pilgrims also buy remembrances of the holy places they visit; icons, crosses, medals, prayerbooks and so on. Now, with cameras, people can take photographs of the holy places

or, if that is not allowed, they can buy postal cards of scenes of the holy places. As well, one custom is when visiting the grave of a holy person, some soil is collected in small containers and taken home to be kept in the icon corner of pious people. If there is a holy well or spring at the pilgrimage site, water is also taken home to be kept in the icon corner.

To be a pilgrim, we do not have to travel to the Holy Land or some place far away. We can visit a holy icon or a monastery for their feastday or do some other pious act and this is a form of pilgrimage.

Here is a partial list of some places of pilgrimage in North America:

Montreal, Quebec - Icon of Iveron Theotokos
Mahopac, New York - Icon of Kursk Theotokos
Chicago, Illinois - Icon of Tikhvin Theotokos
Libertyville, Illinois - Site of former grave of Saint Nikolai
Fort Ross, California - Chapel of Russian settlement
San Francisco, California - Icon of "Joy of All Who Sorrow" Theotokos,
Relics of Patriarch Tikhon and Saint Herman and many Old
Russian icons
Pasadena, California - Head of Saint Nektarios
Mission, B.C. - Icon of the Theotokos, "Joy of Canada."



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