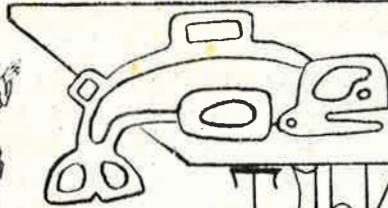


Jan 75



THERE SHALL BE NO
SIGN GIVEN SAVE THE
SIGN OF JONAH



ТЪИИГЭТ
КУКЕЧАИ

THE TLINGIT
HERALD

DEDICATED TO THE MEMORY OF DMITRY-ISHKHANALYKH, THE ENLIGHTENER

VERY OFTEN we find the answers to perplexing questions or confusing events which arise in life in the biographies of the Saints of God.

As we began to prepare this life of St. Lawrence the Recluse for this edition of Synaxis, we came across a news item in our local newspaper which was explained in the life of St. Lawrence. We are presenting an extract from that newsitem as a footnote to the Life in order to call people to a greater awareness of the value of the Lives of the Saints. People who read the lives of the Saints either in a cursory manner or not at all are willfully depriving themselves of a great source of spiritual knowledge and awareness which could help them to navigate successfully through the maze of worldly contradictions which enshroud them.

FROM THE KIEV CAVES PATERIKON*

HOLY RIGHTEOUS LAWRENCE THE RECLUSE

29 JANUARY

*Same - 11 cm top
7 first p., 9 AP
top of second p.
see enclosed margin
sheet.*

Blessed Lawrence came to the Kiev-Caves Monastery just after the time of the recluses Sts. Isaaky the Fool and Nikita. These two recluses had endured terrible temptations in their solitary struggles. When Lawrence wished to imitate these two holy strugglers, the fathers forbade him to do it in the Caves because, in the first place, the Kiev Caves Monastery was at that time suffering more from the malice of the evil-one than any other monastery in Russia. Moreover, they recalled how the enemy had mastered the recluses Sts. Isaaky and Nikita.

"These recluses," said the fathers, "almost perished and only many prayers delivered them from disaster."

St. Lawrence asked their forgiveness and departed for the monastery of the Holy Great Martyr Dimitry, which had been built by Prince Izyaslav, and here he began his struggle as a recluse.¹ His life was extremely strict. The Saint was greatly concerned for his own salvation and undertook heavy labours and with much fasting and restraint he subdued the carnal passions, cutting them off with the spiritual sword of prayer. With steady streams of tears, he quenched the burning arrows of the evil-one. For his volition and great struggles, God freed him from the wounds of the enemy and gave him the Grace to heal the wounds of others.

Once, a man possessed by a strong and fierce demon was brought from Kiev to the recluse for healing. The Saint, knowing the Grace-filled state of the Kiev Caves Monastery, instructed that the demonized man be taken there. The demon began to cry out, "To whom are you sending me? I do not dare to approach that place because of the Saints there. There are thirty monks in that monastery whom I fear; though I am in battle with the others."

When he heard this testimony of the Grace abiding in the Caves Monastery, Saint Lawrence rejoiced and repeated his instruction that the possessed man be taken there at once. The Saint asked the demon which thirty monks he feared, since there were then 180 brethren in the Caves Monastery. The demon named the thirty and said, "These could banish me with a word."

* All the lives of Saints which will appear in this publication this year will be from the Kiev Caves Paterikon, which the Society has now translated into English.

1. One should not think that the St. left on account of self-will. He had been called to be a recluse but the fathers wanted him to ful-

As the possessed man was being dragged along, the demon began to show his deceitful power, speaking through the man in Hebrew, Latin, Greek and in "unknown tongues". Those leading the man were awe-stricken and amazed, hearing an unlettered man suddenly speaking foreign languages. Nevertheless, they dragged him to the monastery. Before they even entered the gates, however, the unclean spirit left the person. The man immediately came to himself and those with him gave thanks to the Saviour. Together they went to the Caves church to glorify God.

The abbot heard of these happenings and came to the church with the brethren. The healed man, however, knew neither the abbot nor any of the thirty monks he had previously named. When he was asked who had healed him, he indicated the ikon of the Theotokos and replied:

"As we approached the monastery, I saw thirty holy fathers coming to meet us, carrying this ikon and I was healed. I knew their names but I did not know them by face."

The whole brotherhood gave glory to God and the Most Holy Theotokos and God's Saints. In this way, the Caves monastery was glorified through St. Lawrence the Recluse. He, having separated from the Caves Lavra like Barnabas from Paul, now returned there to repose. The Saint left behind in the Izyaslav-St. Dimitry Monastery the memory of his angelic life and many miracles. Upon his demise, his wonder-working sacred relics were placed open in the caves where they remain uncorrupted to this day.

Through his holy prayers may we be saved!

(1. cont.) fill it elsewhere because such a struggle would only attract even greater malice of the evil-one to the Caves Monastery.

Omit → 2. Compare the following news item with the behaviour of the demon which possessed the man in this incident: "ELKTON, Va. (UPI) -- In this world, Mrs. Delores Jay is American, 52 years old and the wife of a minister. In another world whose doorway is through hypnosis, she is "Gretchen Gottlieb", who tells of her own murder in Germany a century ago. Mrs. Jay speaks no German --- and she has taken lie detector tests to substantiate it. But under hypnosis, she speaks in German, drawing a vivid picture of 19th century life in a tiny village named Ebesalde, culminating in her own death at the age of about 16 ...The case evoked memories of two decades ago ...of a Colorado housewife who, under deep hypnosis, became "Bridey Murphy," an Irish girl speaking in Gaelic of life in an obscure Irish village in the 19th century...." (Vancouver Sun, 21 JAN. 1975). We have heard of a number of such cases and notice that in all of the ones with which we are familiar, hypnosis, a state of passive receptiveness, brings on the sudden familiarity with a foreign language in a person not acquainted with that language. We also note that self-hypnosis and ecstatic hysteria are necessary for Pentecostals to speak in "tongues". From the Lives of the Saints and words of the fathers, we understand that such demonic actions are not infrequent in persons who placed themselves in states of passive receptiveness, such as hypnosis or ecstasy induced by self-hypnosis.

3.

THE SAVING OBJECTS OF CHRIST'S FAITH *

We have examined the conditions (of the soul which are necessary) for the reception of saving faith. But of course (this faith) saves us and brings us toward holiness not through its very appearance per se, but in conformity with the object in which a Christian must believe. And so in what is the general content of saving faith to be found?

The scripture says that it is necessary to believe in Jesus Christ as the Son of God, but one will greatly err if one thinks that this implies simply our mental agreement with this truth. Here is what Saint James says of such faith: "You believe that God is one; you do well. The demons also believe and tremble." (Js.2:19)

We will remind objectors of another pointed phrase from which it is clearly evident that the most lively conviction in Christ's strength cannot give man salvation, so that by saving faith in Christ one must understand something else. Here is this pointed phrase: "Many will say to Me on that day, Lord, Lord, have we not prophesied in Your Name, and driven out demons in Your Name, and done many mighty works in Your Name? And then I will say to them openly I never knew you; depart from Me, you who act wickedly". (Mt.7:22-24) So all will be fooled who think to be saved by only the conviction of the divinity of Jesus Christ and falsely rest upon Apostle Paul who clearly said, to the contrary, "Though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not love, I am nothing." (1 Cor. 13:2)

But to return to the question: What characteristics identify that faith in Jesus Christ which according to Apostle John is sufficient for salvation... Faith in Christ is saving faith when, descending from the demands of our good conscience, it has respect to not only the Person of Jesus Christ, but to the entire inner content (of that Person), to the qualities of the life which He brought to earth in His Person.

Apostle John clearly says that the subject of gospel love is precisely this life which Christ brought. "In Him was Life; and the life was the light of men"; "And the life was manifested and we saw and testify and make known to you that eternal life which was with the Father, and was manifested unto us" (Jn.1:4; 1 Jn.1:2). Now we have found out that faith in Christ becomes saving (faith) when it extends not merely to the external characteristics of His Person, but to that life which He revealed in Himself. What kind of life is this? It consists of two principles, both of which must be assimilated by faith in order to receive salvation.

The first principle of this life consists in renouncing the world and worldly concepts which are contrary to the Gospel, to condemn the world as the Holy Spirit condemns it: "for sin, for truth, for judgment".

* slightly abridged and simplified from the original Russian text, this is part 3 of the series "WHAT DOES THE SCRIPTURE MEAN BY 'SAVING FAITH'"; by Metropolitan Antony (Khrapovitsky)

What does this mean? It means that the world is penetrated with the principles of self-love, pride and vengeance, while love, all-forgiveness, and humility are known to the sons of the Kingdom of God, whom, according to the word of revelation, the world will always hate precisely for this, just as Cain hated Abel and slew him: "And why did he slay him? Because his own works were evil and his brother's righteous" (1 Jn. 3:12). We shall see that saving faith in Christ consists first of all in that, regardless of such hatred and the menacing death of the flesh, one must nevertheless not believe in the strength of the evil world, but consider it a delusion, a deception. This is what the revelation says. First of all, it tightly unites faith in Christ with the renunciation of worldly prejudices. The Apostle James says: "My brethren, have faith in Jesus Christ our Lord of Glory without regard to persons etc." (Js. 2:1-10) (cf. 1 Jn. 2:17).

St. Paul also indicates that it is impossible to receive saving knowledge of God unless you are "not conformed to this world." (Rm. 12:2), and he gives Abraham special praise that he believed God more than the elements of the world (Rm. 4:18). It is impossible to maintain faith in Christ otherwise than in the renunciation of worldly understandings: "But we preach Christ crucified, to the Jews a stumbling block and the Greeks foolishness." (1 Cor. 1:23). This is why the dogma of the Resurrection is so salutary, that in it we renounce this temptation and insanity of the world for the eternally abiding true life which is why it is said: "If you confess with your lips that Jesus is Lord and in your heart believe that God raised Him from the dead, you will be saved." (Rm. 10:9; cf. Col. 2:12). This is why this faith is salutary: only by it is the ruinous world defeated—"Who is it that is victorious over the world but he who believes that Jesus is the Son of God." (1 Jn. 5:5). On the other hand, he who does not have this victory over the world in Christ's faith, will die with the world; he who is with the world is not with Christ and abides in death. The Lord clearly indicated this in these words to His enemies: "You are of this world, I am not of this world. I say unto you, ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins." (Jn. 8:24). And so faith in Christ is bound together with not believing in the world and thus with enduring hatred from the world¹ in which Christ's "faith is tested as gold in a fire", according to the words of St. Peter. (1 Pt. 1:7)

If this renunciation of the world unfailingly enters into Christ's faith, then it is understandable that a Christian, even though he does not doubt in the divinity of Jesus Christ, cannot say that he believes in Him until he rejects the seduction of the world. This is why, in the second epistle to the Corinthians, who, of course, did not doubt in Christ's Person, Apostle Paul nevertheless commands them to test themselves whether they are in the faith. (13:5) He stated the condition with the same thoughts to the Colossians: "If you abide in faith, grounded and firm" (Col. 1:23). Not only can a Christian not believe in the sinful world but even the oppression of his spirit by menacing death is not compatible with the understanding of true faith. "Where is your faith" reproached the Lord to the

disciples who were frightened by the dangerous storm.(Lk. 8:25).

Finally, the long series of examples of saving faith in the Old Testament, cited in chapter eleven of the Epistle to the Hebrews, is actually nothing other than examples of contempt of the world and the guidance of the conscience by the Voice, as it is said: "By faith subdued Kingdoms, administered justice....closed the mouths of lions." (Hb.11:33)

Therefore, O Christian, see if faith in Christ is, within you, a replacement of faith and hope in the strength of the world. If not, if you assign it only a modest place amidst your worldly hopes and searchings, then know that there is no saving faith in Christ within you, that faith without which "it is impossible to please God". For the pleasing of God by faith consists in being guided not by the sinful principles of the world, but having convictions in the invisible and in what is expected by the best impulses of our soul, to look upon this as upon what is already accomplished (cf. Heb.11:1) according to the Lord's word: "Blessed is he that hath not seen and yet believed" (Jn.22:21).

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