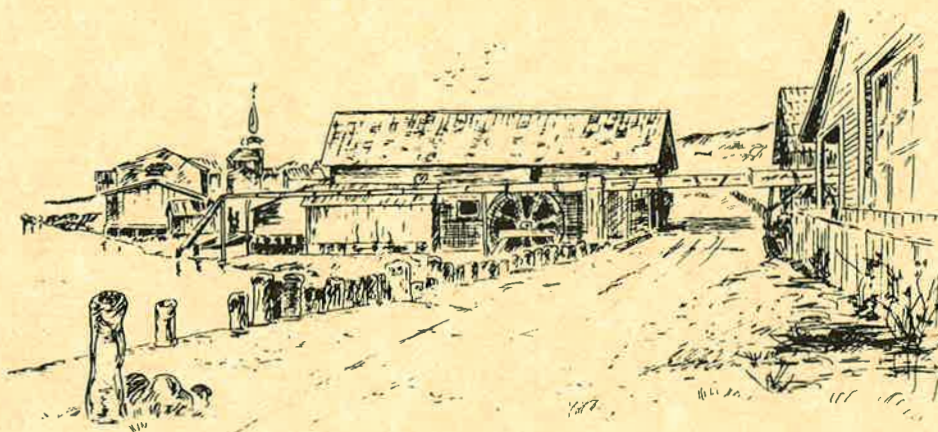


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chronicles of russian america

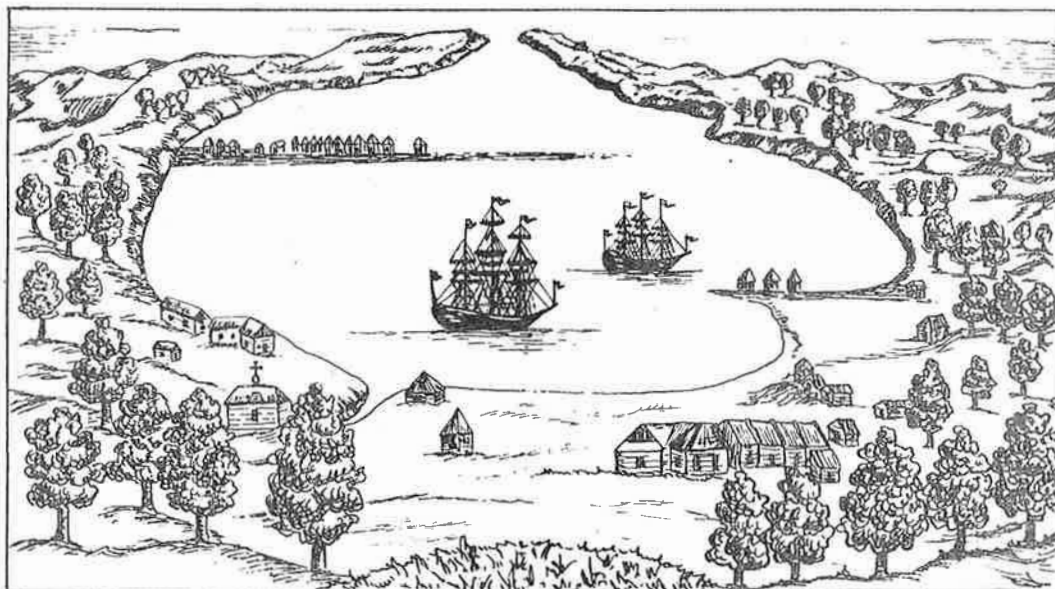
by Dr. Winston L. Sarafian

Soon after Basov returned to Kamchatka from his first voyage to Bering Island, other entrepreneurs prepared to join the fur rush. During the winter of 1744-1745, merchants Athanassy Chebaevsky of Lal'sk and Nikifor Trapeznikov of Irkutsk, Basov's partner, formed a new company to finance and outfit a large fur hunting party. On 5 February 1745, the company asked the Bol'sheretsk chancellery for permission to sail their vessel east of Kamchatka and explore newly discovered sea islands¹. Twenty days later Lieutenant Lebedev, commander at Bol'sheretsk, approved the request. Moreover, the Bol'sheretsk government office instructed Sila Shevyrin, a cossack at Nizhne-Kamchatsk fort to serve as an interpreter during the voyage and persuade American natives to pay *iasak* (fur tribute) to the imperial treasury as Russian subjects². Without specific imperial authorization, local authorities extended the traditional practice of collecting *iasak* from Siberian natives to the inhabitants of North America³.

During the spring and summer of 1745, the company built and outfitted a large shetik, the *sv. Evdokim* (St Eudoximos), and selected tough, experienced promyshlenniki for the long sea voyage. Among the men chosen were peasants Aleksei Beliaev, Zotov, Siderov, Koreneinikov, Pavel Chuprov, and Iakov Chuprov, an interpreter. As navigator the company employed peasant Mikhail Nevodchikov of Tobol'sk, a survivor of Bering's ill-fated 1741 voyage. Originally, Nevodchikov was a silversmith from Ust'iug who had drifted to Kamchatka in search of wealth.

On 19 September, the shetik put out to sea from Kamchatka River⁴. After voyaging six days toward the southeast, the crew sighted Attu, westernmost island of the Aleutian chain. They passed the island at noon and discovered a second island, Agattu, where they anchored for the night.

Next morning about 100 Agattuans assembled on the beach to view a party of Russians rowing toward them in a small landing boat. Afraid to mingle with the seemingly hostile natives, the seafarers flung packets of trade goods, needles and perhaps



POST OF STS PETER AND PAUL (PETROPAVLAVSK)
KAMCHATKA, WITH BERING'S TWO SHIPS IN THE
HARBOUR (from a contemporary sketch).

knives, toward the shore. In return, the islanders threw freshly killed cormorants at the boat. The voyagers were unable to communicate with the inhabitants, since interpreter Iakov Chuprov did not know the natives' language. So the crew attempted to row the craft out to sea, but strong winds drove them to the other side of the island where they dropped anchor.

On 26 September, Chuprov landed some fur hunters to obtain water⁵. He met several islanders and gave them tobacco and small Chinese pipes, receiving in return a stick with a carved seal's head. The natives asked him to give them his musket, but he refused and walked toward the boat. They seized the rope holding the vessel to the shore. Startled, Chuprov turned around and fired his gun, wounding one of them in the hand⁶. They let go of the rope, threw off their parkas (long outer garments made of skins), and carried the wounded man naked into the sea where they washed him. In the confusion the Russians escaped to the *sv Evdokim*. For the first time, promyshlenniki had spilled the blood of American natives, giving a foretaste of the violence that followed. This incident caused Nevodchikov to sail back to Attu where the Russians decided to winter.

The following morning, Chuprov went ashore on Attu with a large party, found human tracks, but saw no natives. Finding no suitable wintering place, the party returned to the *sv Evdokim*, which moved slowly along the coast.

Next day, cossack Shekhurdin and five sailors landed. He sent back two of them with water and directed the others to hunt sea otters. In the evening they found a native hut from which five families fled to nearby rocks. Unable to locate them,

Shekhurdin and the detachment returned to the ship.

As soon as Shekhurdin arrived, he was instructed to land again with a large company of men to look for a place to beach the *sv Evdokim* during the winter. After going ashore, the detachment spotted fifteen islanders on a bluff and threw them some dried fish as an enticement to draw near⁷. This gesture failed to produce the desired response, so Chuprov, who was a member of the party, ordered several men to seize one of the Attuans to learn the 'natives' language. When the Russians began scaling the cliff to carry out this order, the islanders resisted, hurling their bone-tipped spears at the intruders. The promyshlenniki fired their own guns, killed two natives, wounded several others and captured one of them⁸.

The Russians returned to the ship with their prisoner. The captive, named Temnak, was eventually baptised Pavel (Paul) and later sent to Okhotsk⁹. He was the first Aleutian islander to become an Orthodox Christian.

Before the promyshlenniki could find a suitable location for wintering, a violent storm drove the *sv Evdokim* out to sea. Eight days later they landed at the same island¹⁰. Soon after the Russians arrived, they met an old woman accompanied by thirty-four Attuans dancing to the thumping of a drum¹¹. These islanders gave the Russians presents of colored earth, receiving in return cloth, thimbles and needles. After exchanging presents, the natives left amicably.

Determined to learn more about the inhabitants, Chuprov, Nevodchikov and some crewmen found a group of them hiding behind rocks. The islanders exchanged with the promyshlenniki some fur skins and a small skin boat for two shirts¹². The Russians observed that they had stone knives and bone needles, and lived on sea otters, seals and sea lions.

On 24 October, Chuprov sent ten men under Aleksei Beliaev's command to reconnoiter the island¹³. Beliaev treated the inhabitants cruelly, killing fifteen native men to capture and rape their wives¹⁴. For the next several days, the Russian sexually assaulted their female captives. Probably the first creole (half-breed) offspring in Russian America resulted from these forced unions.

Shocked at his companions' bestiality, Shekhurdin, a member of the detachment, returned secretly to the ship and reported their misdeeds¹⁵. Instead of punishing them, Chuprov seemed pleased with their brutality. To maintain a semblance of discipline, however, he sent Shekhurdin and Nevodchikov to reprimand Beliaev for his disorderly conduct¹⁶. Simultaneously, Chuprov sent the promyshlenniki more powder and balls for their muskets.

Until late summer 1746, the promyshlenniki stayed on Attu where they caught a large number of sea otters. None of the islanders could be induced to pay *iasak*, however. On 14 September, the Russians sailed away, hoping to find some uninhabited islands¹⁷. But violent storms carried the *sv Evdokim* to Karaginsky

CHRONICLES OF RUSSIAN AMERICA

Island near the coast of Kamchatka. On 30 October, the ship struck the rocky shore and wrecked¹⁸. The promyshlenniki lost all their tackle and most of their furs. So they wintered on Karaginsky with the Koriaks, who were Russian subjects, and built two small boats for the return voyage to Kamchatka.

In July 1747, the promyshlenniki returned to Nizhne-Kamchatsk with a cargo of 320 sea otters, one-tenth of which was paid in taxes to the state treasury¹⁹. During the voyage thirty-two men died from various causes²⁰. Their deaths and Shekhurdin's account of the fur hunters' offences, caused the government to put all the survivors on trial. Whether they were punished is unknown.

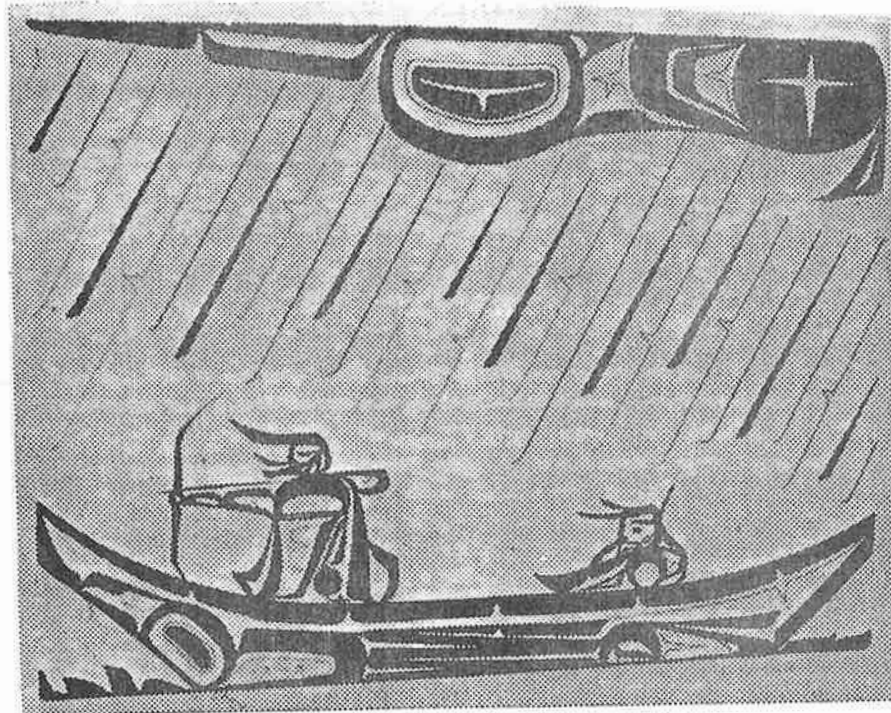
When Empress Elizabeth the First learned about Nevodchikov's discovery of Attu, Agattu and Semichi islands, collectively known as the Near Islands, she promoted him to sub-navigator²¹. Moreover, the accounts of the fur wealth in the Aleutian Islands encouraged the empress to believe that she was becoming the ruler of a rich colonial domain in North America. Even so, she left the exploration and settlement of Russian America to private initiative. North America was too far away to become a major concern of the vast Russian Empire.

FOOTNOTES: CHRONICLES OF RUSSIAN AMERICA

1. Raisa V. MAKAROVA, RUSSIANS ON THE PACIFIC, 1743-1799 (Kingston, Ont. 1975), p. 40.
2. *ibid.*
3. Mary E. WHEELER, "The Origins and Formation of the Russian American Company" (Ph.D. Dissertation, University of North Carolina, 1965), p. 7.
4. Vasilii N. BERKH, A CHRONOLOGICAL HISTORY OF THE DISCOVERY OF THE ALEUTIAN ISLANDS; OR, THE EXPLOITS OF RUSSIAN MERCHANTS (Kingston, Ont., 1974), p. 4.
5. *ibid.*
6. William COXE, ACCOUNT OF THE RUSSIAN DISCOVERIES BETWEEN ASIA AND AMERICA, 3rd edn. (London, 1787), p. 33.
7. *ibid*
8. *ibid*, pp. 34-35.
9. Makarova, p. 42
10. Cox, pp. 34-35.
11. *ibid*, p. 35.
12. *ibid*
13. *ibid*, p. 36.
14. *ibid*.
15. *ibid*.
16. *ibid*, pp. 36-37
17. *ibid*, p. 37.
18. *ibid*.
19. *ibid*., p. 38.
20. Berkh, pp. 5-6
21. *ibid*., p. 6



ANNALS OF THE RAIN COAST
(ARTICLES, DOCUMENTS AND RESEARCH PAPERS RELATING TO THE PEOPLES
OF THE "RAIN COAST")



The term "Rain Coast" refers to that coast of Canada and the United States extending from the Olympic Peninsula of Washington State to Glacier Bay, Alaska. Many localities in this area receive over 100 inches of precipitation a year, which explains the affectionate name.

Our series of articles on the region will primarily deal with the Tlingit Natives of Southeast Alaska, but will also include many articles, such as the one presented in this issue, which concern the entire area.

Contributions of articles or material for this column are solicited from all qualified writers.

THE USE OF JADE AMONG THE NATIVES OF THE WEST COAST

by S. C. Schmidt

Before the introduction of iron, the most durable tools were manufactured from nephrite-jade. A small adze blade among the Tlingits of northern British Columbia was worth two or three slaves, and while a man was using the adze, his wife was restrained from frivolity lest the blade break. The real indication of its worth came at the time of a man's death; he would require his best tools in the next life, and jade tools are found in abundance in graves.

The information has been extracted from the few publications available on the use of jade on the west coast, and from the collections throughout the world, to trace the areas of jade trade from the in-situ deposits to the place of manufacture, and then to the location of its discovery as an artifact.

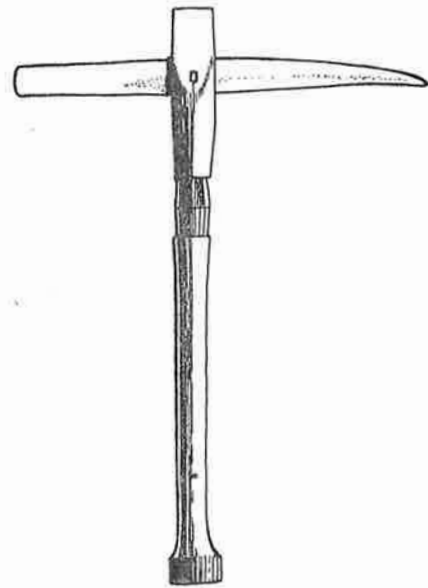
The identification of jade artifacts is made questionable by the usual practice of museums to use the terms Jade, Jadeite, and Nephrite as though they are interchangeable. The Alaskan-British Columbia items, as far as can be ascertained are all Nephrite; Jadeite artifacts that have been tested have yet to be located, outside of Jadeite hammerstones, pestles and choppers located in 1950-55 in digs done on the Washington-Idaho border; but these are out of the area of this consideration.

In researching the use and trade of Nephrite-jade by the natives of the west coast, one is repeatedly referred to the publication by George T. Emmons, which was published in 1922. There has been no other information published on this subject worth the effort of reading, even though many writers make beautiful, sweeping statements about "jade" on the coast without benefit of authenticated records, or original research.

We shall attempt to expand on the information that Emmons supplied, and fill in with extra data that has been located. George Emmons wrote his paper to describe a collection of jade items that he had gathered for the Heye Foundation of The American Indian, in New York. He also gathered 100 items for The Washington State Museum in Seattle, mainly from the Fraser River area and Victoria. The Royal Ontario Museum owns a collection of 104 jade items, also collected by Emmons. He appears to have collected more jade artifacts than any other person. The American Museum of Natural History also has a collection purchased from Emmons.

The main location of jade artifacts appears to be at Lytton on the Fraser River. The British Columbia Museum collection has approximately 175 pieces of which 51 are listed as being from Lytton. Similarly, of the 158 items in the Washington State Museum collection, approximately one third were listed as being found at Lytton.

The Salish Indians of the Fraser and Thompson River areas around Lytton and Lillooet used nephrite that was found as water worn boulders in the rivers in the manufacture of items for trade as well as their own use. These pieces of worked



Rare Tlingit war pick, found at Sitka, Alaska (undated). Blade is 16" long, jade. Courtesy U.S. MUSEUM, Washington

jade have been located throughout British Columbia, and Washington State with a few items reported from Oregon and Alberta.

According to David Sanger of the National Museum of Canada in Ottawa, the natives of the Fraser River were using nephrite as early as 1500 B.C. Lytton was the primary source of these items, and they have been found in plentiful supply along the Fraser. Down river, pieces have been located at Yale, Hope, Laidlaw, Agassiz, Chilliwack and Deroche. On the delta where Vancouver is now located, numerous small pieces, along with artifacts from the Locarno Beach phase being dated from 800-200 B.C.

The Salish used jade mainly for the making of celts, though a few knife-blades, and several drill points and neck ornaments that appear to be made from small leftover cutting scraps. The celts were usually six to sixteen inches in length and the longer items appear to be unused. This supports the older natives reports that they were used as "property". Their value was based on length and quality and similar to the "Copper Shield" properties, and large numbers of blankets used as symbols of wealth.

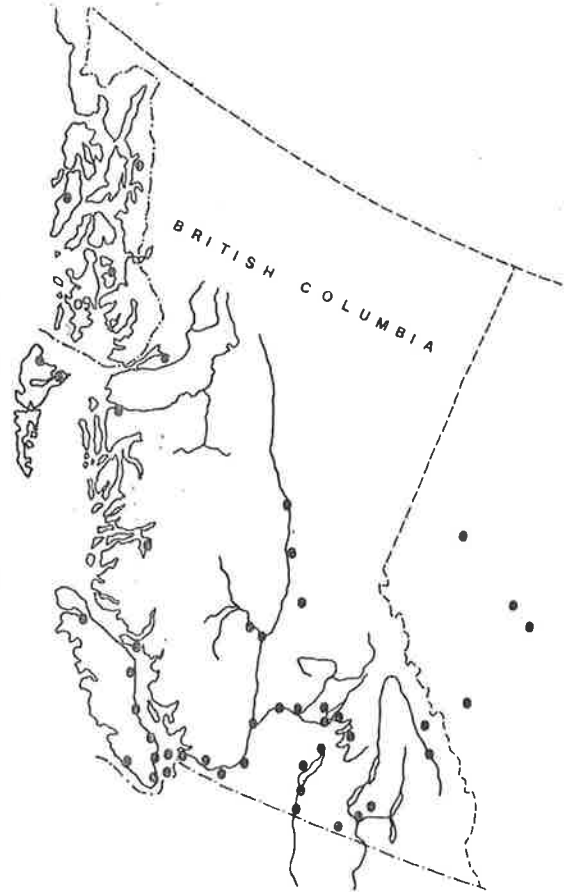
From the mouth of the Fraser, and throughout the Vancouver Island and Puget Sound region the trade is evident on the accompanying map. Items in Puget Sound were unearthed at LaConner, Camano Island, the Duvall-Monroe area, Seattle, Tacoma, Olympia and Seabeck. On Vancouver Island the major concentration is in the Victoria area, with a few being found at Port Renfrew, and across the Straits of Juan de Fuca at Port Angeles and Neah Bay.

There are no items from the rest of the west coast of Vancouver Island. Whether this is due to the lack of native communities in the past, or a lack of present population and modern archeological work in the area, is difficult to determine.

From Victoria north along the Georgia Strait, items of nephrite have been located at numerous sites up to Nanaimo. From there northward, they thin out with a few being found at Denman Island, Comox, Campbell River, Jackson Bay on the mainland and one item from Quatsino on the northern end of Vancouver Island.

Nephrite objects have proven to be more plentiful along the eastern coast and channel islands up to Campbell River, Bella Coola, Jackson Bay as well as among the Haida of Queen Charlotte Islands. Items of jade were reported and collected from the natives of southeastern Alaskan panhandle as early as 1883 and placed in the collections in Germany. Other items have been reported from Greenville, Prince Rupert, Sitka and Wrangell.

An interesting jade item from this region is a "war-pick" or "slave-killer". This item was generally made of other types of close grained stone, and only six made of jade have been located. Several measure up to 17 inches in length, quite probably they were made from property celts that had been reworked to the local style of ceremonial items desired. The slave-killer in the Heye Foundation collection was presented to Choquette, a French Canadian in the employ of the Hudson's Bay Company about 1865, by the head chief of the Tahlqwayde, or Tahlkoedi, family of the Stikine tribe of Tlingit living at Wrangell, on the marriage of his daughter to Choquette. It was presented to him as the most treasured of tribal possessions.



Other areas where items have been reported along the Alaskan panhandle include Greenville, Chichagof Island, Kupreanof Island, Sitka, and Baranof Island north of the present community of Prince Rupert.

The only evidence of jade working in this area is the report by Emmons of two partially worked specimens, one in the possession of a native at Chilkat; and a larger boulder (from which two sections had been removed by sawing) that was dug up at Sitka. There is also a 90 pound boulder bearing saw grooves found on Sister's Island near Juneau, now in the Juneau Museum (1). There are no cutting tools reported from these areas, and it is quite likely that these boulders were imports from the Fraser River deposits.

Returning to Lytton, one author reports that the tools used to work jade were found only in the graves of the women! We can trace the trade north along the Fraser River and its tributaries and find pieces at Lillooet, Clinton, and Lac la Hache. East along the Thompson River which joins the Fraser at Lytton, there have been finds at Kamloops Lake, Kamloops, and along the southwest end of Shuswap lake, mainly at Chase, Squilax, Sorrento Bay, and Adams Lake. From this area jade was traded to the Okanagan Lake area with items having been found at Okanagan, Rollings Lake (near Lumby), Westbank, Summerland, Penticton, Skaha Lake, Okanagan Falls and Osoyoos.

Following the route down the Okanagan River, across the American border to the Columbia River, items are scarcer with artifacts being found at Quincy, Vantage and Kennewick in the center of Washington State. A sixteen inch property celt was found up the Snake River off the Columbia at the mouth of the Palouse River. Further down the Columbia at Celilo a worked piece of jade was located. There are repeated references to the jade artifacts found in Oregon, but after several years of correspondence with museums and private collectors the author has been able to locate reference to several celts from Sauvies Island near the mouth of the Columbia. Returning north along the Columbia from the mouth of the Okanagan River, pieces were found at Grand Forks, Castlegar and a twelve inch celt was found in the Slocan River area. (2).

In northern central British Columbia jade artifacts have been reported at Fort St. James, Prince George and Fort George, near Prince George. This material is probably from the Fraser River deposits as indicated by the items found at Lac la Hache and Alexandria. The items reported in the Peace River area probably arrived by this route as well.

Manufactured items of jade were also traded by the Salish in the area of Chase, and on the Fraser River, with items being dated in one instance at 1750 A.D. Most jade is not dated, having been collected as surface finds or by amateurs using bulldozers!

The Shuswaps were active traders, and traded with the Lillooet and Thompson Indians in the summer months, when the groups met just north of Lillooet for the salmon season. In the very important dentalium trade, the Shuswap Canyon division served as middlemen between other Salish speaking peoples and their Athapascan neighbours. Trade to the south and east via Shuswap Lakes and



Okanagan River brought contact with the Okanagan valley and Columbia River.

In 1808 the explorer Fraser noted that some of the Shuswap ventured beyond the Rocky Mountains to hunt buffalo. This would help to explain the finding of an item of nephrite at Lake Windermere, now in the British Columbia Provincial Museum (no. 7728). A celt listed as nephrite found in the Banff area is now in the Glenbow Museum in Banff; and an item listed as a jadeite celt found near Haynes, 18 miles east of Red Deer, Alberta. (3).

A letter from R.S. Kidd of the Alberta Provincial Museum states: "I have examined several nephrite or jadeite celts in private collections from Alberta, and references to three are contained in my notes. One was found near Genessee, a few miles west of Edmonton. Another is attributed to the Horse Hills, perhaps Horse Hill near Fort Saskatchewan, (although most of the collection in which it was found was from the Sedgewick-Camrose area). The third example was found near Eaglesham in the Peace River District. I have seen one or two additional adzes in the Peace River area, but cannot recollect any clearly made of jade or similar stone."

To sum up, in 1850 jade was rediscovered in British Columbia. It is reported that 26 tons of nephrite was shipped to Shanghai by the Chinese working the gold areas on the Fraser around Lytton. There is said to be a photo of a Chinese worker with a jade boulder on a wheelbarrow, but like most jade lore, the sources are vague at best. There is also a legend floating around of deceased workers being shipped home to China with raw jade in their coffins; an interesting material to carve when it arrived several months later.

Nephrite was officially rediscovered in the Fraser River in 1887 by Dr. G.M. Dawson. Since then, nephrite has been located in-situ in several different areas of the province and within the last few years several hundred tons of nephrite has been mined and shipped out of the province.

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(2) Correspondence from N.L. Barlee of Canada West Magazine, regarding two celts in his collection, one from the east side of Christina Lake, and the other from near Vallican on the Slokan River.

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*Museums and Discovery Sites of items in their collections:

Kamloops Museum: Kamloops, Lillooet, Upper end of Kamloops Lake.

Penticton Museum: Kamloops, Summerland, Chilliwack, Westbank, Osoyoos, Okanagan Falls.

Vernon Museum: Sorrento on Shuswap Lake, North Okanagan, Mara Lake, Rollings Lake near Lumby.

Campbell River Museum: Comox, Campbell River.

Nanaimo Museum: Newcastle Island, Nanaimo, Lytton, Fraser River area.

Quesnel Museum: Jade chisel from either Kersley or Alexandria.

USE OF JADE AMONG WEST COAST NATIVES

Parksville Canadiana Museum: Jackson Bay on Topaz Harbour, Chese, Twawwassen,
Point Grey, Thetis Island, Gabriola Island, Maple Bay on Vancouver Island.
British Columbia Provincial Museum: Squilax (22 items), Kettle River, Fort
George (catalog number 4397), Lac la Hache (1134), Greenville (1719),
Nass River (1720), Cape Fife (4526, 2962).

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Reprinted from the Canadian Rockhound Journal, April, 1975

ESSAY:

ON THE MOVIE, "THE EXORCIST"

by Professor Wilson Bryan Key, author of *Subliminal Seduction* (a study of the techniques used in advertising to stimulate, increase and exploit human passions) and *Media Sexploitation*, a broader and more detailed study of the same subject.

2

MEDIA PSYCHOPATHOLOGY

The Toronto Medical Post reported, after The Exorcist had been shown for several weeks in that city, at least four young women had been confined for varying periods in a psychiatric hospital as a result of viewing the film. Subliminal induction techniques are capable of inducing various levels of depression and hysteria among some individuals. A majority of the film's audience would probably experience only momentary emotional unpleasantness. It might appear to some as even exciting. For a small minority, nevertheless, The Exorcist could indeed be threatening or even dangerous.

There is little psychological threat to an individual from anything consciously perceived. At the conscious level, humans can decide alternatives and rationalize their involvements in terms of morality, self-interest or conscious motives. The whole pornography issue, for example, is totally absurd. As long as an individual can decide consciously whether he will accept, reject or consider, there is really no such thing as "harmful" information content.

Subliminal stimuli, on the other hand, are far more insidious and believed responsible for attitudinal frames of reference, moods, emotional predispositions, and residual value systems. There is no possibility of rational decision making or defence, since consciousness is bypassed completely.

One of the most dramatic visual subliminal stimulation techniques in The Exorcist featured full-screen tachistoscopic displays. Numerous times during the movie there was a sudden flash of light and the face of Father Karras momentarily appeared as a large, full-screen death mask apparition -- the skin greasy white, the mouth a blood-red gash, the face surrounded by a white cowl or shroud.

Murial Schwartz, owner of the Capitol Theatre in Dover, Delaware, refused to permit a public examination of the film, but "out of curiosity" agreed to check it out herself. She had a projectionist unwind the reels to Father Karras's dream sequence and discovered subliminal cuts. "The face was a ghostly white," she explained, "with red outlines around the eyes and mouth." One of her employees saw the cut as "the face of the devil." She said the subliminal cut consisted of two frames spliced into the film.

ESSAY: ON THE EXORCIST

Warner Brothers, who produced the film, refused to comment about the subliminal cuts but admitted their existence, claiming, "We thought everyone knew." One of director Friedkin's assistants, Albert Shapiro, conceded, "It's not common knowledge that the film contains subliminal cuts." He denied their use in The Exorcist was secret, however.

Despite their claim that they had nothing to hide, I was refused permission to reproduce six photographs for this book, taken in the theater during the movie...

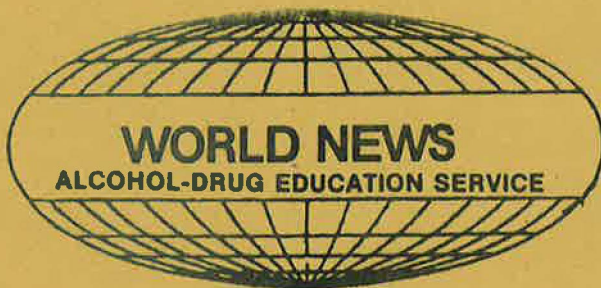
The death mask was most often consciously perceived in two specific scenes. It appeared in the dream sequence, when Father Karras's mother came out of the subway entrance as he watched from across the street, and near the end of the exorcism after the older priest died and Karras attempted to murder Regan. The display flashed at 1/48 of a second. Many viewers believed the death mask flashes occurred at least four additional times, but there was disagreement over precisely in which scenes the flashes had been inserted. At the movie's climax, when Father Karras was finally possessed by the devil, his face turned white - closely resembling the tachistoscoped death mask.

After interviewing nearly a hundred individuals who had just viewed The Exorcist, it appeared that roughly one third consciously did not perceive the flashing death mask. One third were strangely uncertain whether they had seen it, and one third consciously recalled the display. Two thirds of the audience did not perceive the death mask. Many who consciously perceived the death mask commented about forcing themselves to deal with their memory of the experience. Perhaps strangely, the movie's strongest emotional impact was among the one third who repressed the perception and consciously believed they saw nothing.

Tachistoscopic technique is long established and frequently used in television commercials. In a recent case, presently under investigation by the FCC and FTC, half a dozen single frames in a sixty-second commercial for a child's toy called "Husker Du" were inserted with the command "Get It!" The commercial was nationally broadcast during children's programs before Christmas in 1973.

Two patents on subliminal induction equipment - including the tachistoscope - are owned by Dr Hal Becker of Tulane University's Medical School. Dr Becker, a biological communication engineer, has used these induction techniques to treat psychonurosis. He claims to have lowered diastolic blood pressure (hypertension) with subliminal tachistoscopic displays. Slow-speed consciously perceivable tachistoscopes, ranging from 1/10 to 1/150 of a second, are regularly used in language training programs. High speed tachistoscopes, however, flash images or commands at 1/1000 to 1/4000 of a second, repeating the flash every so many seconds. Currently these machines are employed in universities, research corporations, and advertising agencies, but are generally considered obsolete as a practical tool of market manipulation. Subliminal messages can be induced into an audience in much simpler, cheaper and far less detectable ways.

(Continued)



Slavs Block Hash Route

Yugoslavia is running into drug problems. In a nation of 22 million, estimates of drug addicts run from the official 1000 to local news reports of 5000. Unfortunately, police and health clinics keep separate records. Medical ethics, officials say, prevent doctors from disclosing names of addicts known to them.

The major problem for Yugoslavia lies in its being a transit point for drugs making their way from East to West - from Turkey, through Bulgaria, Yugoslavia and Greece.

Over three tons -- 7,540 pounds -- of hashish were seized in 10 months in 1976, more than the total of the previous five years. The average has been 1452 pounds a year, but last September a single arrest netted 1,166 pounds in a minibus registered in West Germany. The 37-year-old Turkish driver, coming from Bulgaria, was fined 300,000 (\$16,450) on the spot, and is now in jail awaiting trial and a possible 10-year sentence.

Belgrade police narcotics squads and border guards now co-operate with the Interpol network. A health ministry advisor said all social and political organizations are fighting the drug problem, as "we believe the essence is in prevention -- to fight the problem before it surfaces".

(Vancouver Sun, 2/12/76)

N.Z. In Sticky Wicket

AUCKLAND, NZ - Cricket has now joined the several other major New Zealand sports sponsored by tobacco interests. Over the next five years, the sport will receive more than \$95,500 from the Rothmans Sports Foundation.

To David R. Hay, secretary of the scientific committee of the National Heart Foundation, "going the tobacco way" just isn't cricket.

"Surely," said Dr. Hay, "the sports administrators can see that this is simply Rothmans' way of getting its name before the young who will shortly be a major market for the industry." (ARF Journal, 1/2/77)

Britain's "Grave Matters"

"Don't take your car for a drink" is the title of the three month, \$500,000 publicity campaign launched in December in Britain. In 1967, when roadside breath tests began, there was a 50% reduction in the number of fatally injured drivers who were over the legal limit. This advance was lost in time, however, as today 35% of drivers killed in accidents are over the limit, compared with 25% before 1967.

(The Guardian, 14/12/76)

Drug Policy Problems

The World Health Organization's new Vienna Convention on Psychotropic Substances has encountered a set of urgent administrative problems concerning the gathering of evidence and the classification of drug restrictions.

Psychotropic drugs, substances capable of modifying mental activity, include depressants such as barbitol and methaqualone, stimulants such as amphetamines, and hallucinogens such as LSD.

One of the criteria justifying control in the future is the decision by WHO that "there is sufficient evidence that the substance is being or is likely to be abused so as to constitute a public health and social problem warranting the placing of the substance under international control.

But first, how is this evidence to be collected and weighed? Second, at what point does a drug problem merit international control? Third, what machinery should specialists be given to assess new evidence and to recommend an increase or decrease in restrictions?

The WHO spokesman commented, "scheduling decisions in regard to many drugs was going to be difficult because of the need to balance the benefits of therapeutic use against the hazards to public health of clearly demonstrated abuse."

(ARF Journal, 1/12/76)

Swedes Get Tough

Sweden's newly-elected Conservative-coalition government promises a tougher approach to drug abuse in Stockholm where 7,000 hard drug addicts are arrested each year, Prime Minister Fallidn said yesterday.

Dr. Nils Bejerot, drug dependence expert at Stockholm's Karolinska Institute, declared that Sweden has become "the most ultra-liberalistic society since the Roman Empire". He said the addict does not suffer from a disease but, in fact, enjoys it. Addiction is not a social disease but a learned condition.

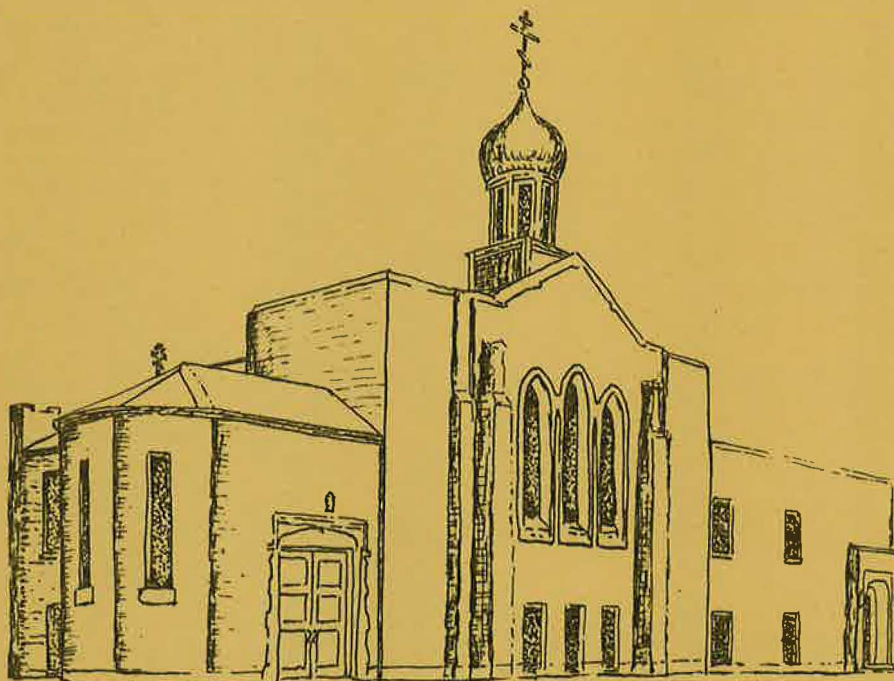
(ARF Journal, 1/12/76)

Drink Stops Work

Heavy drinking is more of a threat to British industry than strikes or stoppages, reported the National Council on Alcoholism in early January.

Sir Bernard Braine, Conservative MP who headed the study group, told a press conference the six million working days lost through strikes and stoppages in 1975 were probably a relatively small figure compared with the number of days lost by excessive drinking. The report added that company directors are more likely to have drink problems than factory workers. (Vancouver Sun, 4/1/77)

DORMITION CATHEDRAL
DETROIT, MICH., U.S.A.



The parish of the Dormition of the Most Holy Theotokos, was founded on 30 September 1928. At first, the parish could afford no more than a house chapel.

In 1929, the parish managed to acquire a former sectarian church building, and moved into it. The first presbyter of the parish was Fr Ilia Barma. In 1931, Fr Ilia was transferred, and Bishop Theodosy served as rector. He was later assigned to the Sao Paulo kathedra in Brazil. Hieromonk Panteleimon (Nizhnik), the founder of the Holy Trinity Monastery at Jordanville, N.Y., served the parish for a brief while. Fr Alexander Tsuglevich next served the community and in 1935, by the special request of the parishioners, Archimandrite Ieronim was assigned to them. He was soon consecrated bishop of Cleveland and Detroit. Vladika Ieronim spent twenty-two years on this kathedra.

In 1937, the parish was able to acquire a larger church, which they finally paid for in 1941.

In 1953, Archbishop Ieronim had a stroke and could no longer serve. Archimandrite Antony (Medvedev) was sent to help him and remained there for more than a year.

In 1955, Fr Nicholas Makarevich was appointed presbyter, and he remained there for two years. Archimandrite Antony again served as temporary rector of the cathedral, before being sent to

PARISH HISTORY: DORMITION CATHEDRAL, DETROIT, USA.

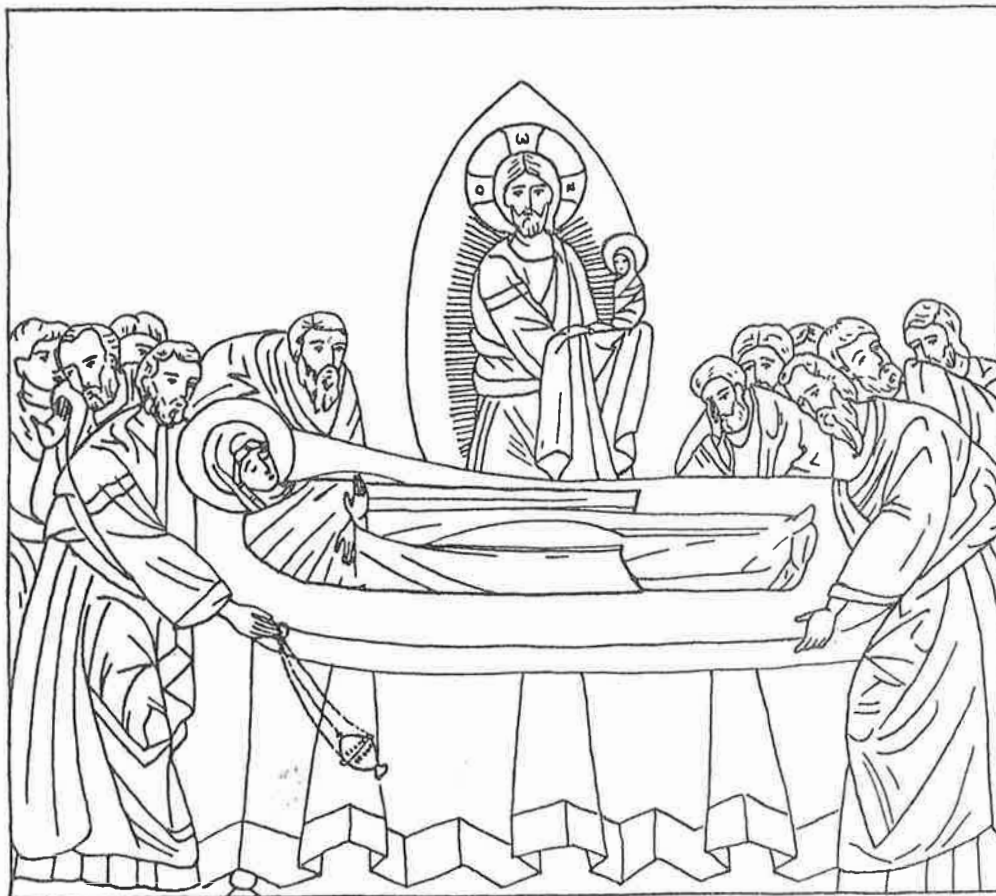
Australia as a bishop.

In 1957, Archimandrite Seraphim served temporarily in Detroit before being sent to Venezuela as bishop.

In 1957, Fr John Shachnev came to the parish, and on 14 May 1957, Archbishop Ieronim reposed in the Lord. With his death, the Detroit Eparchy was merged with that of Chicago.

In October, 1960, Fr John was transferred to the Joy of All Who Sorrow Cathedral in San Francisco, and Fr Vladimir Travleev took his place.

On 16 September 1962, a new brick building was bought in place of the old, wooden one. Two months later, however, on 17 November, this new building burned down (due to a short circuit) and everything was destroyed, except the Gospel and antimens and a few ikons. However, another church building was quickly acquired and altered for Orthodox Divine services. It was consecrated on 4 September 1964.



UNDERSTANDING THE DIVINE LITURGY

PART ONE: SCRIPTURE IN THE LITURGY

by Deacon Lev Puhalo

PETITIONS; ORDER OF SERVICE:

The Great Litany ends with the petitions: "Help us, save us and have mercy on us and keep us, O God, by Thy Grace."

And a petition which is doctrinally important: "Commemorating our Most Holy, Most Blessed and Glorious Mistress, the Theotokos and Ever-virgin Mary, with all the Saints, let us commend ourselves and each other and all our lives unto Christ our God."

SCRIPTURE REFERENCE; LESSON:

The term "holy", when applied to some thing or person other than God, signifies a special consecration to the service of God.

No person has ever been set apart and consecrated for so great a service as was Mary, for she was called to be the vessel of His Incarnation. To fail to venerate her as blessed is to deny the Scripture, which says that all generations are to call her blessed (Lk.1:48). The title "Theotokos" (mother of God) is given to Mary in the Holy Gospel (Lk.1:35, 43 and Mt.1:23) and signifies that Christ is truly God and was God from the instant of His conception in the virgin womb.

The title "ever-virgin" shows us the continued state of Grace and perfection of Mary, for which she is highly honoured. Her womb was consecrated for God Himself, and remained holy and pure for all eternity.

We commemorate "all the Saints" as the Word of God teaches us, "The righteous shall be in everlasting remembrance" (Ps.111:6; cf. Prov.10:7; 4Ki.2:15; 1Cr.21:9-18; 1Ki.28:14; Mt.10:39-41; Sir. 44:14; Js.5:10-11; 2Ths.1:10-12).

THE FAITHFUL RESPOND: To Thee, O Lord!

Acknowledging that they commit themselves and their lives to God.

PRIEST: For unto Thee is due all glory, honour and worship, to the Father, Son and Holy Spirit, now and ever and unto the ages.

"That together you may with united hearts and one voice, praise and glorify God..."
(Rm.15:6).

(Continued)

4. INFLUENCE OF EVIL SPIRITS

We clearly see in the Divine Scripture that the demons, which hover in the air, come down to the earth, for the Gospel tells us of their activities on earth. Demons can enter a person or animal (Lk.8:29, 33), and they also inhabit the waters, as we learn from the prayers for blessing of water on the Feast of the Theophany.

After they fell from heaven into the region of the air (Eph. 2:2; 6, 12) the heavenly kingdom became inaccessible for them. Thus, they turned their attention toward the world, which is accessible to them, and here, they endeavour to sow evil among mankind. Evil comprises the daily sustenance for the devil, who thinks of nothing except evil, and finds satisfaction in nothing except evil activity. The kingdom of good, God's Kingdom, is hateful to him, and therefore, he strives to destroy God's Kingdom on earth (2 Cor.4:4). According to the words of the Saviour, "the devil is the enemy" who sowed tares in the field where the Lord sowed wheat (see Mt.13:24-25).

In his enmity toward God, the devil turned away from Him, the people who were yet in paradise, and strove to hold them in his power. He made use of people's mis-directed striving to find God and, having deceived them, led them into complete ruin: into idol worship. Pagans, in bringing sacrifices, bring them to demons, and not to God, as Apostle Paul says. The devil also entices people with the help of magicians (who, in modern times are often called "faith healers", etc.) (see Acts 13:10). For his own use, Satan even takes on the appearance of an angel of light (2 Cor. 11:14), and in this guise, arouses people to impious thoughts and desires. "Why," says Apostle Peter to Ananias, "did you allow satan to place it in your heart to lie to the Holy Spirit" (Acts 5:3). The devil can also act upon the body, creating physical sufferings in it (1 Cor. 12:7).

In general, according to the teachings of the Holy Apostle, everything that is evil in the world is the work of the devil. "He that commits sin is of the devil; for the devil sins from the beginning...", says St John the Theologian (1 Jn.3:8); and Apostle Paul calls a turning aside onto the path of sin a "turning aside to the footsteps of Satan" (1 Tm.5:15). The Holy Scripture attributes to the devil the blinding of the minds of all those who do not accept the Gospel (2 Cor.4:4); they are represented as having fallen into the devil's net, who has trapped them in their own will (2 Tm.2:26). Even the circumstances which hindered Apostle Paul's visit to Thessaloniki, are attributed to the influence of Satan (1 Ths.2:18).

Thus, there is no doubt about the influence of evil spirits on people. It even reaches a point at which, according to the Saviour's words, the devil dwells in sinful people, as if in his own home, and he does not dwell there alone, but brings along other spirits (Mt.12:43-45). Apostle Paul very clearly depicts the dependence of a sinner upon the devil. He refers to the sinner as caught by the devil and exhorts the faithful to instruct them so that they may repent and "escape from the snare of the devil, who has taken them captive at his will" (2 Tm.2: 25-26).

(Continued)



"angel of light" distributing false gospels

GREAT FEAST DAY NR 3

THE ANNUNCIATION
TO THE THEOTOKOS

(25 MARCH)

by Deacon Lev Puhalo

TROPARION OF THE FEAST

TODAY IS THE BEGINNING OF OUR SALVATION
AND THE MANIFESTATION OF THE MYSTERY
WHICH IS FROM ETERNITY: THE SON OF GOD
BECOMES THE SON OF A VIRGIN, AND GABRIEL
ANNOUNCES THE GLAD TIDINGS OF GRACE.
WHEREFORE LET US CRY OUT WITH HIM UNTO
THE THEOTOKOS: REJOICE, THOU WHO ART
FULL OF GRACE, THE LORD IS WITH THEE.

ver since the creation, God had been preparing man for the coming of our Saviour Jesus Christ. God always knew that man would fall and that He Himself would have to come down to earth to save man.

God also knew beforehand just when people would be ready to receive the Saviour and follow Him. God also knew beforehand just when there would be a maiden so pure and so obedient to Him that she could be the mother of the Saviour.

The Holy Virgin Mary was just such a pure and perfect servant of God. She had been born in answer to her parents' prayers. At the age of three, she had been taken to the temple and dedicated to God. From that time on, she lived in God's house and did nothing but serve Him, praying constantly.

When Mary was twelve years old, she could no longer live in the temple because that was the law. What could she do? Mary wanted to remain a virgin all her life in order to serve God and dedicate her whole self to Him. But there were not yet any convents and so she could not become a nun. The young maiden went to the priest and told him what her soul desired. The old priest was very pleased to hear of Mary's love for God. He prayed to God, and God revealed to him what to do.

Mary had a close relative, a very old man named Joseph. Joseph's wife had died, leaving him to raise his children alone.

The priest talked to Joseph and it was arranged: Mary could become Joseph's wife and he would protect her. This way, she could live her whole life as a virgin, serving God. At the same time, she could act as a mother to Joseph's motherless children.

So Mary became engaged to Joseph and went to live in his house.

At the time which God had chosen, the Holy Virgin Mary was in her room praying to God and working on her sewing. Suddenly, a great light filled the room and Mary could see a radiant angel standing before her. She became frightened and, dropping her

ANNUNCIATION TO THE THEOTOKOS

yarn, raised her hand as if to shield herself from the bright light.

The radiant angel spoke to her gently and with love and reverence in his voice: "Rejoice thou, full of Grace, the Lord is with you. Blessed are you before all women."

Hearing this, Mary became confused and even more frightened. She thought, "But I am a lowly sinner. How can this angel call me 'Full of Grace'?"

Then the angel told Mary that she was the one chosen to give birth to the Saviour. "But how can I give birth," Mary answered. "I am a virgin."

The angel comforted Mary. "The Holy Spirit will come to you and the power of the Most High will shine over you." He told Mary that the child which she would bear would be the Son of God, and that she would remain a virgin even after her Child was born.

As the angel Gabriel said this, Mary prostrated herself on the floor and began to pray to God with tears.

The Child Who then appeared in her womb was truly God who was becoming a man in order to save all people who would truly accept Him. This is why we call the Virgin Mary *THEOTOKOS*. *THEOTOKOS* means, "The one who bore God".

The angel told Mary of another miraculous birth: "Your relative Elizabeth, an old woman who has never had any children, is now six months pregnant. God has healed her so that she and her husband can have a child." This child was to be St John the Baptist.

In complete faith and humility, Mary very simply accepted God's will. "I am God's servant," she said. "Let it be as you say."

At that, the angel Gabriel departed. Later, he appeared to Joseph also and told him about the special child which Mary was to bear.

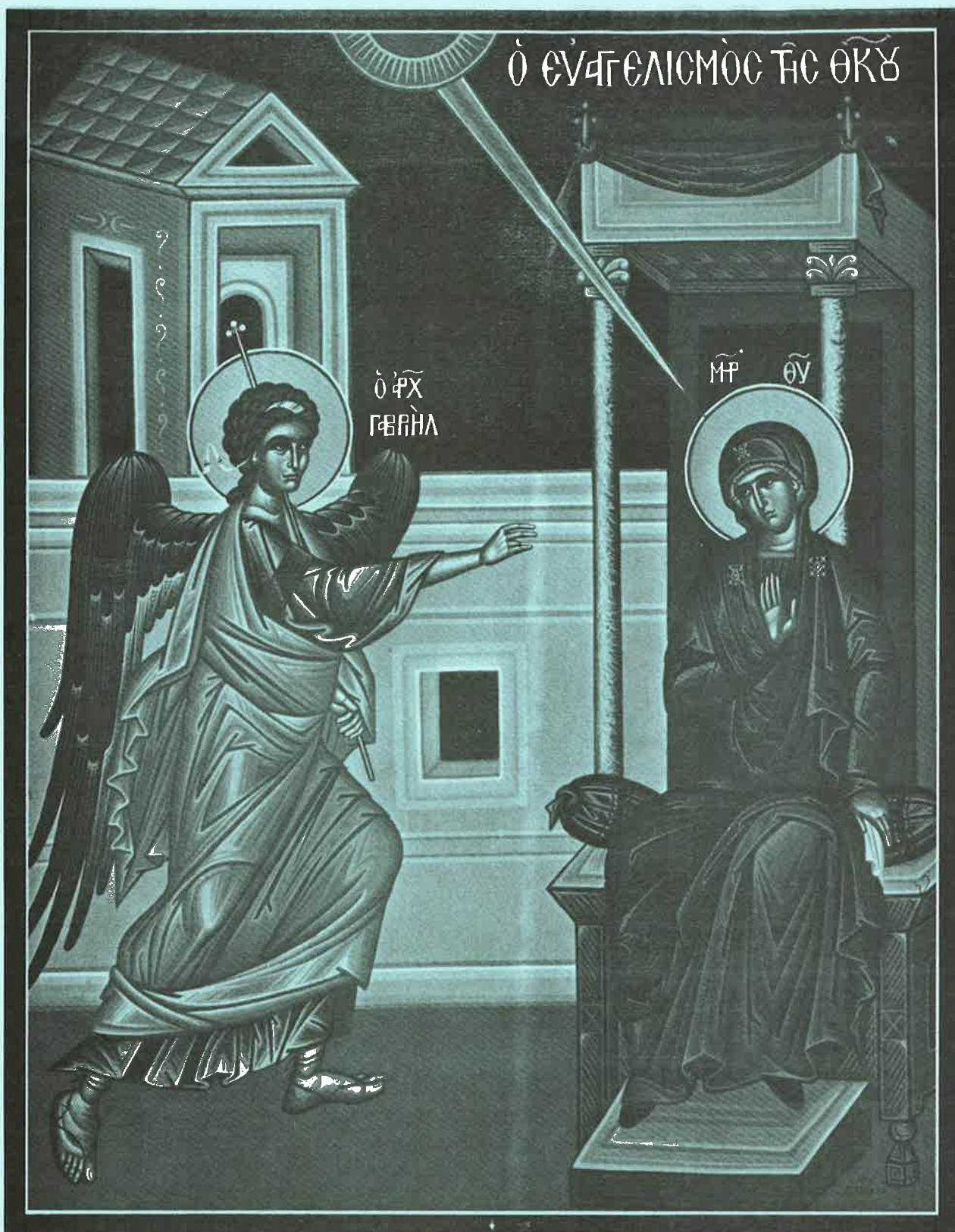
Mary was filled with joy. She began to pray and fast even more now.

As soon as possible she went to the town where Elizabeth lived. Elizabeth and her husband Zachary lived in the province of Judea, since they, like Mary and Joseph, belonged to the royal house of David.

The Lord's angel had already told Elizabeth about Mary's special baby - how God Himself was going to become as a little child in order to save us. As Mary entered her house, Elizabeth rushed to meet her. Mary greeted her relative, "Rejoice, Elizabeth." At that moment, the babe, John, who was in Elizabeth's womb, leapt for joy.

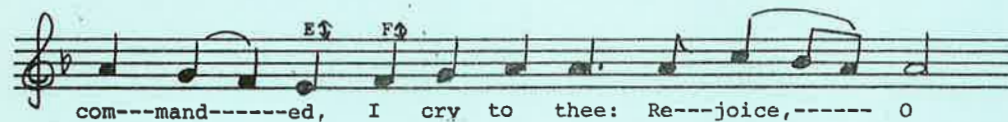
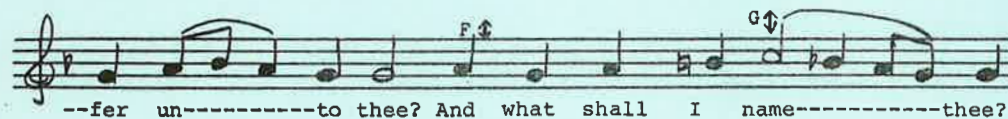
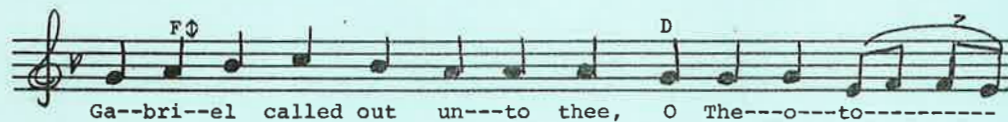
Elizabeth said, "How is it that the Mother of the Lord has come to visit me."

Mary stayed with Elizabeth for three months and then returned to Nazareth. Joseph cared for the Holy Virgin with even greater respect and awe now.





AKATHIST HYMN
(CHANTED AT END OF SERVICE)
TONE 3 AMERICAN-BYZANTINE CHANT
copyright
Holy Transfiguration Monastery

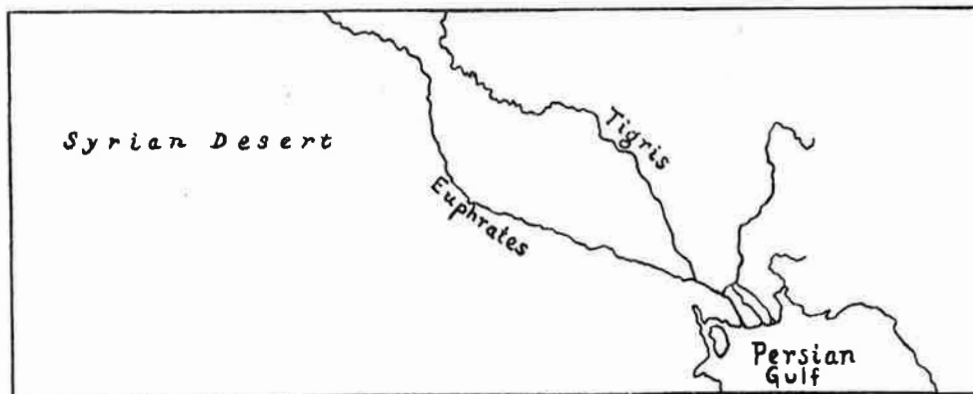




18 MARCH

HOLY RIGHTEOUS ANIN
THE WONDERWORKER

Saint Anin was born in the city of Chalcedon, of a Christian family. He was very small, weak and silent. His parents died and left him an orphan when he was only fifteen years old. He had already decided to become a monk, and he immediately went to a monastery near his home. From there, he went to the wilderness near the great river Euphrates.



Here, he met the Elder Maium and became his novice. Saint Anin obeyed his elder with complete meekness and humility. He was a great struggler, and used to spend entire nights in prayer.

There was no water near the place where St Anin and his elder lived, and the Euphrates River was far from them. When they ran out of water, St Anin went to the river with a small jug and carried water back to his elder. On one occasion, he started out for water, and before he had gone very far, an angel of God appeared to him and filled the jug with water. The Saint returned to the cell and elder Maium was amazed that his pupil had returned so soon with a vessel of water. He understood that this was a miracle of God, and that the Lord loved St Anin very much.

Saint Anin grew in spirit and in gifts of God's Grace so much that the elder, Maium, wanted to become his pupil. St Anin would not agree to this.

Maium became old and ill and moved from the desert to a monastery near the river. There, he told others about St Anin, and soon people began to come to the Saint's cell, asking for spiritual help and prayers. The Saint was a great wonderworker and healer, and many of the ill were healed through his prayers.



LIVES OF SAINTS FOR YOUNG PEOPLE

Since his visitors were so many, and they came from so far, St Anin dug a well and stored water in it for the sake of the travellers. Once, a large crowd of people came out to see him, and the Saint sent one of his novices out to the well for water. But, there was no water left in the well, and the sorrowful novice came back to the elder with nothing. When Anin heard of this, he smiled and his face became radiant. He raised his hands toward heaven and said, "I hope on the Lord's wondrous name. Go, and you will find water in the well in order to give drink to the visitors".

The novice obediently went to the well and found it full to the top. He was amazed, and loudly glorified God. After this, however, the well again dried up, and St Anin decided to go to the Euphrates River himself, in order to fetch water for his novices and visitors.

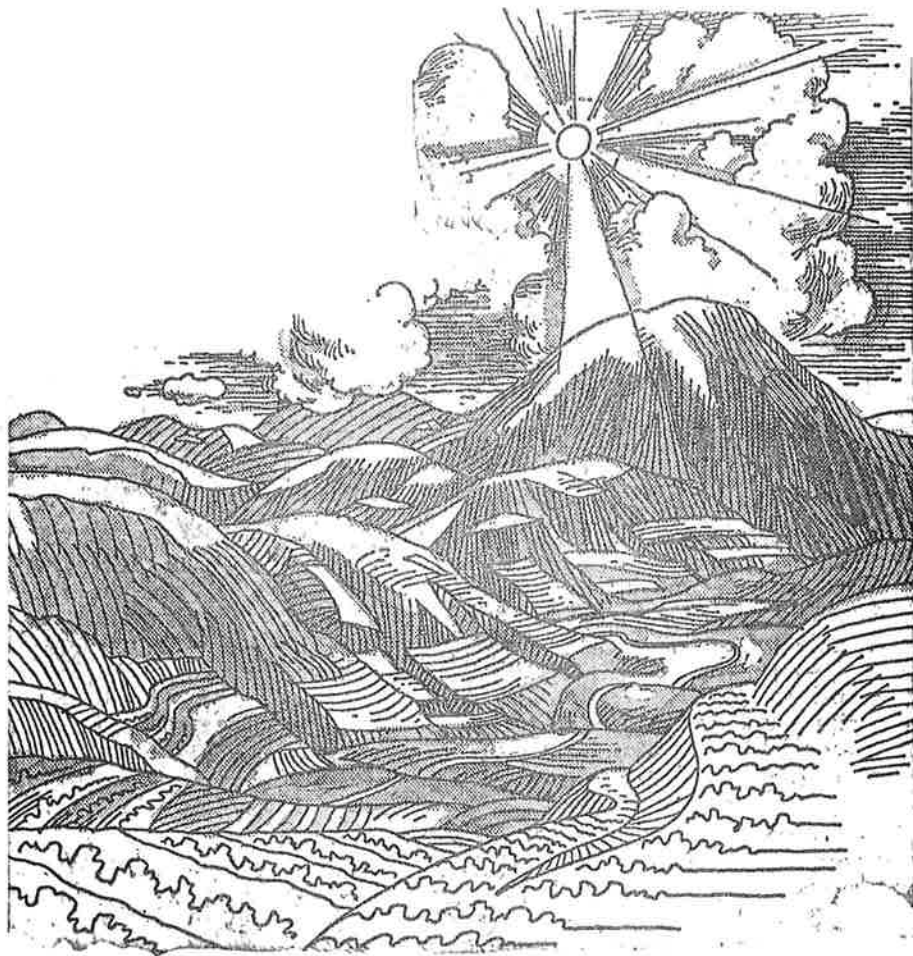
The local bishop once came to see St Anin, and ordained him to the priesthood. When he discovered that the Saint himself carried water from the Euphrates River, the bishop gave him a donkey to carry the water. A few days later, a beggar came to the Saint and asked for alms. St Anin had nothing else to give the poor man so he gave him the donkey. Again, he began to carry water from the river. The bishop found out about this, and he gave the Saint another donkey. But this time, the bishop said, "I am not giving you this donkey, but only loaning it to you to carry water. When I need it, I will send to take it back from you."

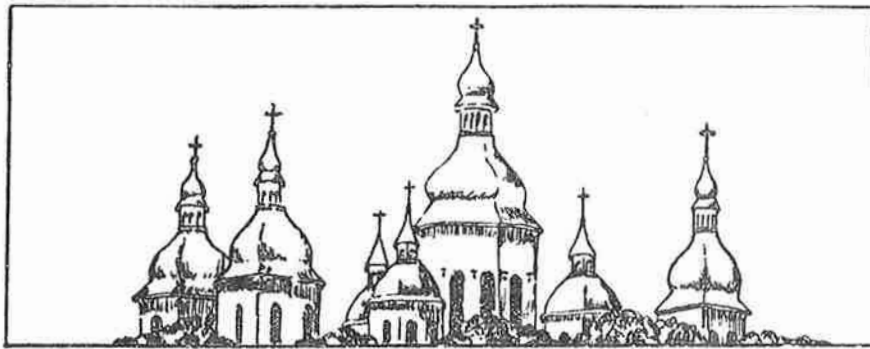
This did not stop the Saint, however. Again, a beggar came for alms, and again the Saint gave away the donkey. When the bishop heard of this, he ordered that a large well be dug. Then he brought several donkeys out, and had enough water hauled from the river to fill the well. When the well was filled with water, the bishop led the donkeys away. Each time the well began to run dry, the bishop sent the donkeys again and re-filled the well. The donkeys were always brought home right away so that the Saint could not give them all away.

Because of his great humility, God gave many gifts of Grace to Saint Anin: he was a great wonderworker and he had the gift of knowing people's spiritual sicknesses and healing them.

This great Saint of God lived for 110 years, and then peacefully reposed in the Lord.

He was buried with singing and rejoicing as the faithful gave glory to Jesus Christ the Ancient of Days, together with His eternal Father and the Life-Giving Spirit.





CHAPTER
32

HOLY MARTYR, EUSTRATY THE FASTER
(28 MARCH)

The good soldier of Christ Eustraty, as his name suggests, showed himself to be a warrior in deed*. For, he strove to be like and imitate his chosen Commander, Christ the Saviour. This courageous warrior willingly endured the very same sufferings as He had suffered, and thus he could truly say of himself, "I bear the wounds of the Lord on my body" (Gal.6:17).

St Eustraty was a native of Kiev. He felt a strong desire to array himself in the armaments of God, that is, to receive the monastic image. He understood that no-one can be a warrior pleasing to Christ until he casts aside his ties with worldly matters, and so he gave away all his possessions to the poor. Having become poor himself, he received tonsure in the Caves Monastery. Here in this holy place, he began to struggle under the Sign of Christ, Who had become poor for our sakes. Following Him, Eustraty conquered, with a spiritual sword - with prayer and the struggle of great restraint - not only his flesh, but also the bodiless enemies. Eustraty humiliated and conquered them by his own humility and obedience, remembering that the Great Struggler, Jesus Christ, prayed diligently, fasted for forty days and humbled Himself in obedience. Saint Eustraty always bore in mind that our first ancestors were defeated and fell because of unrestraint, and so he himself struggled diligently in fasting and self-restraint.

When, by God's allowance, the Polovstian Tribes, led by Bon-yak, overran the lands of Rus', Blessed Eustraty, together with several other monks, was captured and they were all later sold as slaves to a certain Jewish man in Korsun. In all, fifty persons were sold: thirty from the monastery and twenty citizens of Kiev. The slave-owner began trying to force the prisoners

* From Eustratos: a strategist, or military leader, a general.

to renounce Christ. At length, he threatened to chain and starve those who refused. The courageous monk Eustraty taught and gave strength to everyone with such words:

"Brethren! We have been made worthy to receive baptism and to believe in Christ, let us not be apostates from Him or violators of the promise we gave at Baptism. Christ regenerated us by water and the Spirit; Christ redeemed us by His blood and made us inheritors of His kingdom. If we live, we live by the Lord; if we die, we die by the Lord, and by temporary death, obtain eternal life¹. Let us imitate him who said, 'For me, to live is Christ, to die is gain'²".

Strengthened by such edifying words from the blessed one, the captives resolved to sacrifice temporary food and drink, to suffer for Christ in order to gain the True Bread and Source of eternal life. Thus, they all died, having suffered much from hunger and been tormented by thirst, each according to his or her own strength: one died after three days, others after four, some after seven, and the hardest after ten days. Only Eustraty remained alive after fourteen days. The Saint had become accustomed to fasting and restraint from his early years, and he was little harmed by this prolonged fast.

The hateful tormentor, judging that Eustraty was the cause of his losing the gold he had paid for the slaves, decided to get revenge on the Saint for his loss. As the Jewish passover and the great feast of Pascha (the Christian passover) were approaching, the Jewish master resolved to condemn Eustraty to the same fate as Christ had suffered. The Jew and his friends made a cross and nailed the Saint to it. But the Saint, thanking God for this trial, still remained alive on the fifteenth day. The tormentor and his friends mocked the crucified Eustraty saying, "Here, eat today, idiot, of the lawful passover, and you will live and avoid the curse, for Moses, who brought the law from God and gave it to us, said in his books, 'accursed is anyone that is hanging on the tree.'³

The Saint replied, "The Lord, by a great gift of Grace, made me worthy and deigned to allow me to suffer for His holy name on a cross, like His own suffering, and I believe that He will also say to me, as He once said to the thief, 'Today, you will be in paradise with Me.'⁴ I do not need your passover, and I do not fear the curse, for our Passover - Christ - has been partaken of for us,⁵ He Who destroyed the mortal curse of the law which is of the tree and introduced the blessing of life by the tree of the Cross upon which He was hanged. He is the Life of all. Concerning this feast, David said, 'This is the day that the Lord has made, let us rejoice and be glad in it.'⁶ But you who have crucified me will begin to weep, and on this day you will lament, for the blood of myself and the other Christians, will

1. see Gal.3:13; Rm.14:8, etc.

2. Phil.1:21.

3. see Deut.21:23

4. Lk.23:43

5. see 1Cor.5:6

6. Ps.107:24

be brought down on you. The Lord hates your sabbath, and will turn your feasting into lamentation, for the slaying of the chief of your lawlessness is already at hand."

When the Jew heard this, he became enflamed with anger, seized a spear, and thrust it into the suffering-one. In this manner did the good soldier of Christ, Eustraty, receive his blessed repose in a manner characteristic of a warrior. As the radiant soul of the trophy-bearer ascended heavenward, a voice was heard from heaven, saying in Greek, "Here is a worthy citizen of the heavenly city."

The murderers removed the holy body from the cross and cast it into the sea. The relics were washed ashore, into a cave, and a stream of great miracles began to pour forth through them. Because of these great wonders, many of the Jews were converted.

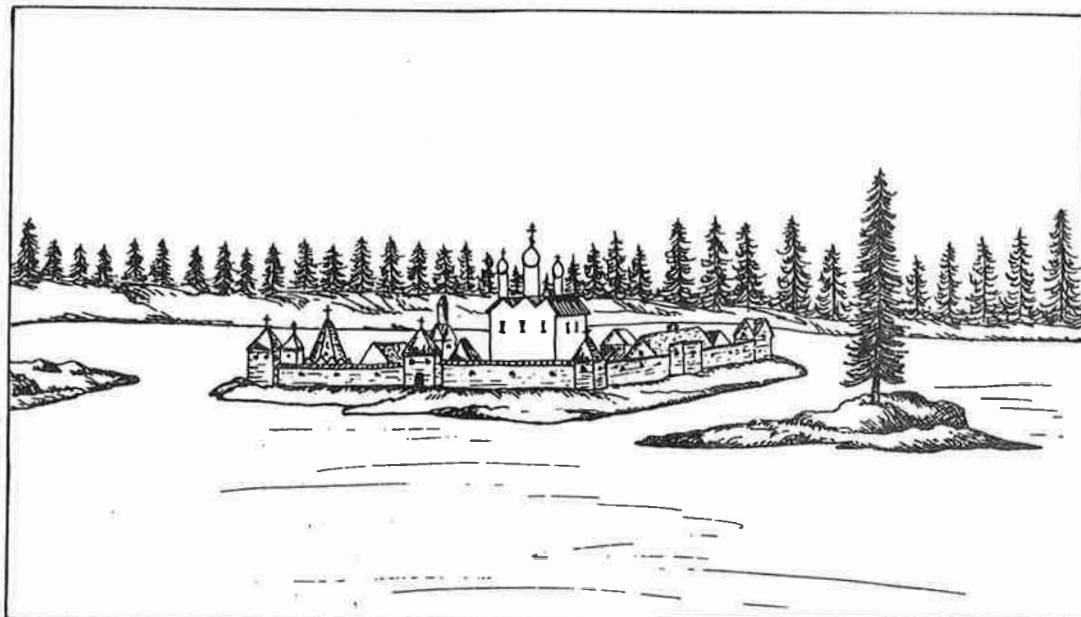
The prophecy which St Eustraty had made was fulfilled in the following manner:

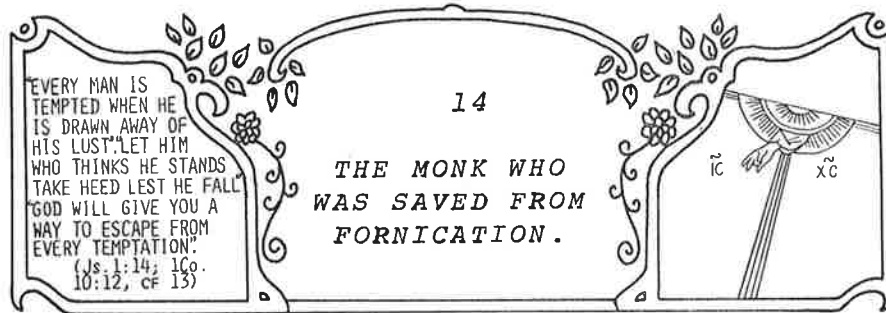
A certain famous and wealthy Jewish man accepted baptism. After this, the king appointed him eparch (governor) of this distant province. As soon as he received this rank, he secretly apostasized from Christ and His faith, and permitted the Jews of the region to enslave Christians. This impious eparch was then detected in his evil-doing, and the king ordered his execution, and commanded that all these slave-holders be driven from the region. During this event, the Jew who has slain Saint Eustraty was hanged on a tree, like Judas who had hanged himself on a tree.

Yet, many turned to Christ and were saved by the witness of the miracles and sufferings of the Saint, and followed the victorious warrior into the heavenly kingdom, giving praise and thanksgiving to Christ, with His un-Originate Father and the Life-Giving Spirit, unto the ages of ages.

Amen.



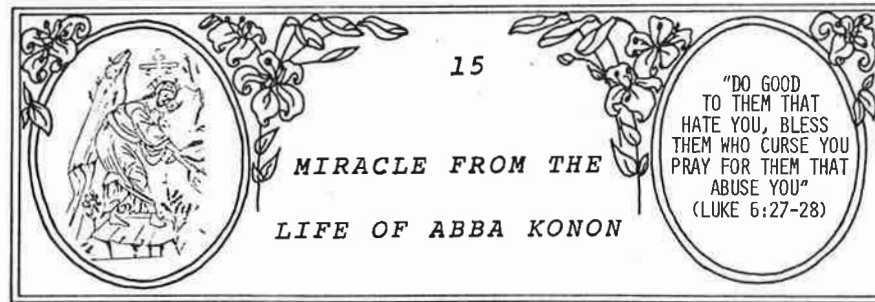




Abba Polikhronios also told us of a brother in the Pentukla Monastery. The brother was very attentive to himself and a strict faster. But he was agitated by the passions of fornication. Unable to endure the struggle, he left the monastery and set out for Jericho in order to yield to his passion. As he approached the house of a loose woman, he was suddenly struck with leprosy, which erupted all over his body. When he saw this, he quickly returned to the monastery, thanking God and saying, "God sent me this illness to save my soul."

And he gave God great glory.





We were told of the following incident in the life of Abba Konon, the abbot of the Pentukla Monastery. On the way to the holy place of Biton, he encountered a band of Jewish brigands who decided to kill him. They drew their swords and rushed at the elder, but as they were about to bring down the fatal blows, their arms suddenly froze, as if petrified, and became immovable. The gentle elder prayed over them and they were healed. They departed rejoicing and glorifying God.

