

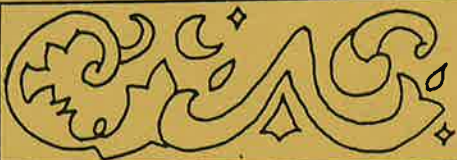
THE TLINGIT HERALD

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OLD AUKE VILLAGE

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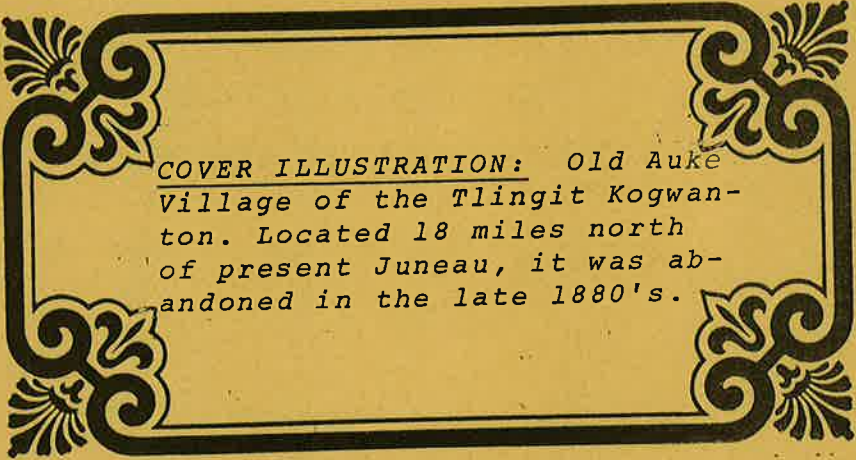
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COVER ILLUSTRATION: Old Auke
Village of the Tlingit Kogwan-
ton. Located 18 miles north
of present Juneau, it was ab-
andoned in the late 1880's.



chronicles of russian america

by Dr. Winston L. Sarafian

5

As fur-bearing animals became scarcer on Bering and Mednyi Islands, promyshlenniki voyaged farther eastward to hunt sea otters, which fled to the relative safety of the Aleutian chain. Chasing their prey to the dangerous and uncharted Aleutian waters, fur hunters increasingly became victims of shipwreck, scurvy and native attacks. Even so, the North Pacific fur trade was extremely lucrative. In the 1750's, promyshlenniki brought to Kamchatka over 2,000,000 roubles worth of furs from the North Pacific. This wealth spurred more and more merchants to risk their capital in outfitting fur hunting voyages to the Aleutian Islands.

One merchant, Nikifor Trapeznikov, participated in equipping ships for twenty-four voyages to the North Pacific between 1745 and 1764. These ships returned to Kamchatka with about 2,200,000 roubles worth of furs, but the Aleuts destroyed three of his ships in the early 1760's. These losses together with the bankruptcy of several of his debtors left him impoverished. "He spent his old age in extreme want and left barely enough to afford himself a decent burial."³ Such misfortunes befell many other merchants in the fur trade.

In the North Pacific many promyshlenniki suffered worse fates than loss of capital or destitution. They lost arms or legs, or sustained serious back injuries during rough sea voyages. Even the bravest fur hunters grew faint upon witnessing the surgical removal of a comrade's leg or arm. Usually, the individual who performed the operation was someone lacking formal medical training or anesthetics other than strong doses of vodka or gin. The nearest physician was in Irkutsk, thousands of miles from the Aleutian Islands. Starvation, disease and critical injuries claimed the lives of many promyshlenniki before they obtained medical help.

Even if they survived these calamities, promyshlenniki on an unsuccessful fur hunting voyage received nothing for their labour and often went into deep debt to merchants for food,

VOYAGES OF DISCOVERY

clothing, supplies and transportation during the journey.⁴ Sometimes when an expedition was successful, the half-share customarily received by each fur hunter on the voyage amounted to about three thousand roubles, a small fortune. The other half-share went to the merchants who financed the voyage. At the end of an expedition Kamchadals and other Siberian natives who served as crewmen received a small salary instead of shares. They were the lowest paid crew members.

As Russian fur hunters pushed farther eastward along the Aleutian Islands, they encountered stiff native resistance. Merchant Andrei Serebrennikov, skipper Peter Bashmakov and thirty-four Russians and Kamchadals were the first group of voyagers to meet such opposition east of the Near Islands.⁵

In July 1753, sailing eastward from the mouth of the Kamchatka on the shetik *Ieremiia* (Jeremiah), Bashmakov sighted eight islands. But strong easterly winds prevented him from landing on them.⁶ On 2 September a violent storm wrecked the *Ieremiia* on an unknown island.⁷

The crew went ashore, but a large group of islanders shot arrows at them from throwing boards. The Russians fired their guns and drove off the islanders, who returned several more times to attack. One Russian was wounded, but no native casualties were reported.⁸

Bashmakov described this unknown island as seventy versts long and twenty versts wide.⁹ Near it were twelve other islands of various sizes.

*"All these islands contain about a thousand souls. The dwellings of the inhabitants are provided with no other furniture than benches and mats of plaited grass. Their dress consists of a kind of shirt made of bird-skins, and of an upper garment of intestines stitched together; they wear wooden caps, ornamented with a small piece of board projecting forward, as it seemed, for a defence against the arrows. They are all provided with stone knives, and a few of them possess iron ones: their only weapons are arrows with points of bone or flint which they shoot from a wooden instrument."*¹⁰

Bashmakov's description of these islands and their inhabitants reveals that the *Ieremiia* was wrecked near Umnak Island.

Out of their wrecked ship, the Russians built a small boat for their return voyage. In June 1754, they departed for Kamchatka. After many hardships, they returned to Nizhne-Kamchatsk with a small fur catch worth about six thousand roubles. The significance of their discoveries was not recognized immediately.

Trader Stepan Glotov of Yarensk, skipper of the *sv. Iiulian*

(St Julian) was the first Russian to visit Umnak and Unalashka Islands. In 1758, merchants Nikifor Trapeznikov of Irkutsk, Ivan Nikiforov of Moscow and other partners financed the voyage of the *sv. Iiulian*. They selected Glotov as commander and Ivan Solov'ev of Tobol'sk as mate. The Nizhne-Kamchatsk government office appointed kossack Savin Ponomarev to collect iasak and convince the natives to become imperial subjects.¹¹

On 2 September, the *sv. Iiulian* left Kamchatka for the Aleutian Islands.¹² Strong easterly winds prevented the skipper from keeping on course. Twelve days later, Glotov and the voyagers landed on Mednyi Island.¹³ They spent the winter there hunting sea cows and sea lions, the main staples for promyshlenniki, and hunting sea otter and fox for their furs.

On 1 August 1759, Glotov steered the *sv. Iiulian* eastward again.¹⁴ Favourable winds enabled him to sail the ship to Umnak Island in thirty days.¹⁵ There and on nearby Unalashka Island the promyshlenniki spent three years hunting sea otter and fox.

At first, Umnak Aleuts attacked the Russian visitors who went ashore. Shooting arrows from throwing boards, the Aleuts wounded Ponomarev in the right shoulder and Glotov in the chest and left shoulder.¹⁶ One Kamchadal was injured and another one lost his life.¹⁷ In retaliation, the Russians seized an Aleut *baidar* (a large, open boat), an act which impelled the islanders to retreat.

Realizing that further resistance to the promyshlenniki was disadvantageous, a group of Umnak Aleuts rowed to the *sv. Iiulian* with gifts of meat and dried fish.¹⁸ The Russians, anxious to hunt the bountiful supply of sea otter and fox on Umnak and Unalashka, returned the *baidar* to the Aleuts. With such friendly gestures, Russians and Aleuts established amicable relations.¹⁹ The islanders became iasak-paying imperial subjects.

Umnak had a population of about four hundred Aleuts, whom the *toyens* (chiefs) Shashuk and Akutakul' governed. Lead by toyens Ulusiakh, Sedak and Umakush, about three hundred Aleuts lived on Unalashka. According to the Aleuts, east of Unalashka lay eight large, populous islands, one of which was called Alakhshak.²⁰ Alakhshak was the Alaska Peninsula, which the Russians called Aliaska, the "great land".²¹

Glotov brought Orthodox Christianity to the Aleuts. He baptized Mushkal, the young son of an Umnak toyen, giving him the name Ivan.²² This young man went to Kamchatka with the promyshlenniki, learned to read and speak Russian and later returned to Umnak as head toyen, by authority of the Kamchatka provincial government.²³ He inspired many other Umnak islanders to accept Christianity.

During their stay on Umnak and Unalashka, the Russians accumulated a rich fur cargo. Leaving Umnak on 23 May 1762, the voyagers returned to Nizhne-Kamchatsk on 31 August with many sea otters and about 2,500 black, black-brown, cross and red fox pelts.²⁴ From this voyage the government received a tenth-

VOYAGES OF DISCOVERY

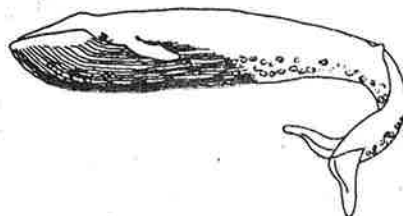
tax of 3,344 roubles, thirty-three kopeks and iasak-tax amounting to 256 roubles, fifty-six kopeks.²⁵

With the help of Peter Shiskin of Totma, Ponomarev prepared for the Bol'sheretsk government office a map showing Umnak, Unalashka and eight big islands north of Unalashka.²⁶ Collectively, these islands became known as the Fox Islands, since many foxes lived on them. This map, together with Ponomarev's and Glotov's report of discoveries, aroused the government's interest in the geographical and economic importance of the Fox Islands.

As Soviet historian Aleksandr Andreev noted, Glotov's voyage was one of the most remarkable early Russian journeys to the Aleutian Islands.²⁷ Glotov sailed farther east along the Aleutian chain than any promyshlennik before him. Even the imperial cabinet in St Petersburg discussed his exploits. In 1764, Empress Catherine the Second awarded gold medals to six merchants who had financed the voyage of the *sv. Iiulian*.²⁸ Moreover, she had Vasili Shilov, one of the entrepreneurs, draw a map and write a description of the Aleutian Islands based on Glotov's discoveries.²⁹ Catherine was greatly interested in learning about new geographical discoveries in the North Pacific.

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UNDERSTANDING THE DIVINE LITURGY

PART ONE: SCRIPTURE IN THE LITURGY

PETITIONS: ORDER OF SERVICE:

SCRIPTURE REFERENCE: LESSON:

2

THE ANTIPHONS.

The name "antiphon" is derived from the antiphonic type of chanting, i.e., two groups of chanters standing opposite each other, or two sides of the congregation chant responsively. One group or side chants the first verse or line, and the other group or side chants the second verse. They alternate this way for the entire hymn or psalm.

Three antiphons are chanted, in honour of the Holy Trinity. The antiphons may vary on certain feasts, and the ones shown on the following pages are the standard ones.

PRIEST: (Praying silently while the first antiphon is being chanted)

O Lord our God, Whose might is ineffable, Whose glory is inconceivable Whose mercy is infinite, Whose love toward mankind is unutterable: look down, O Master, in Thy tender compassion, upon this holy temple; and deal with us and with those who pray with us, according to the abundance of Your mercies and bounties.

"O Lord our God, how excellent is Your name in all the earth! Who has set Your glory above the heavens." "The Lord has... said, 'I have loved you with an everlasting love: therefore with compassion have I gathered you'. I have trusted in Your mercy; my heart shall rejoice in Your salvation. I will sing unto the Lord because He has dealt bountifully with me." (Ps.8:1; 19:1; 29:4; Jer. 31:3; Ps.13:5-6).

THE FAITHFUL SING THE ANTIPHON:

(Psalm 103)

Bless the Lord, O my soul:
Blessed art Thou O Lord.

Bless the Lord, O my soul,
and all that is within me, bless
His Holy Name.

Bless the Lord, O my soul,
and forget not all that he has
done for thee; Who cleanseth all
thine iniquities, Who healeth all
thine infirmities; Who redeemeth

Our souls are utterly dependent upon the Lord for salvation and for eternal life. We must thank, praise and glorify God, our Creator, our Saviour and our Sustainer, not only with our lips, but from the depths of our whole being. The Lord is life itself without Him there is only death and darkness.

Christ our God alone is able to heal the soul of its illness and save it from sin. It is He Who saves us from

PETITIONS; ORDER OF SERVICE

SCRIPTURE REFERENCE; LESSON

thy life from corruption and crowneth thee with mercy and compassion.

The Lord is full of compassion and mercy, long suffering and of great goodness.

Bless the Lord O my soul, and all that is within me, bless His Holy name.

Blessed art Thou O Lord.

death and corruption, He alone Who can bestow the gift of mercy and compassion on our souls.

God is filled with love and mercy to such a degree that, in order to fulfil His love, He gave man life in the beginning, and restored man to life after the fall by giving His Only-Begotten Son to die on the Cross for us. Therefore, cry out from the depths of your being, giving thanks and glory to His Holy name.

THE LITTLE LITANY:

PRIEST OR DEACON: "Again and again in peace let us pray to the Lord".

"Rejoice in the Lord, and again I say, rejoice" (Phl. 4:4).

FAITHFUL: "Lord have mercy."

"It is because of the Lord's mercies that we are not consumed" (Lam.3:22).

PRIEST OR DEACON: "Help us, save us, have mercy on us and keep us, O God, by Thy Grace".

"Let us then confidently draw near to the throne of Grace; that we may receive mercy and find Grace to help in time for every need" (Hb.4:16).

FAITHFUL: "Lord have mercy."

"Blessed is the God and Father of mercies and of every consolation" (2 Cor.1:3).

PRIEST OR DEACON: "Commemorating our Most Holy, Most Pure, Most Blessed and Glorious Lady, the Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other and all our lives to Christ our God."

Let us consider again the significance of this hymn:

(a). It is right and proper to praise the Holy Virgin as "Theotokos" (Bearer of God), for the Son Which she bore is truly God and was God in her womb. Her state of purity and moral perfection were gifts of God's Grace and the fruits of her obedience,

UNDERSTANDING THE DIVINE LITURGY

PETITIONS; ORDER OF SERVICE	SCRIPTURE REFERENCE; LESSON
	humility and moral struggle. (b). Let us dedicate our whole being to Christ our God and live solely for the Kingdom, striving and praying to help each other along the difficult road to salvation.
FAITHFUL: "To Thee, O Lord."	We affirm our total commitment to God.
PRIEST: "For Thine is the majesty and the Kingdom and the power and the glory of the Father and the Son and the Holy Spirit, now and ever and unto the ages of ages!"	The one God, the Creator and Sustainer and Saviour of the universe, is glorified in three persons; the glory of One is the glory of all Three.
FAITHFUL: "Amen!"	"Amen" means, "it is truly spoken."

5. CHRIST'S COMING WEAKENS SATAN'S POWER

From the cited passages of Scripture, it would seem that the devil harms people without hindrance. How, then, are we to understand the Apostles words, "For this purpose the Son of God was manifested that He might destroy the works of the devil" (Jn.3:8). Did Christ, by His death and Resurrection deprive the evil-one of the power of death, but not the power to enslave people to himself (Hb.2:14-15)?

St Gregory the Theologian answers these questions thus: "Christ did not destroy the devil by the movement of will alone, but left the enemy free and allowed him to be amidst both the good and the evil at once, and erected between them a mutual warfare, so that just as the enemy is subjected to shame, being defeated by those who are weaker than he, so also those who struggle in virtue always receive their glory, being purged like gold in a furnace." (*Works*, pt 4, p 195 [Russian edtn]). Consequently, Christ did not destroy completely the power of the devil (only the power of death) but rather weakened his influence over people and gave us the means to turn the evil-one's snares to nothing, as Apostle James says, "Resist the devil and he will flee from you" (4:7). And so, we must not consider ourselves to be free from attacks of the evil-one, but must firmly deflect every temptation, encouraging ourselves with the words of the Apostle: "God is faithful and will not permit us to be tempted beyond our strength, but with every temptation, will give us an escape so that we may endure" (1 Cor.10:13).

St John Chrysostom provides an explanation of why God allows us to be tempted by the evil-one:

"God does not hinder the devil from visiting us with temptations, firstly so that we will realize that we have become stronger than the devil when we sign ourselves with the Life-giving Cross in the name of Christ; secondly, so that we abide in humility and do not exalt in the grandeur of the Gifts; thirdly, so that the evil-one, witnessing your patience, becomes convinced that you have renounced him; fourthly, so that you, through this, become firmer and stronger; and fifthly, so that you do not forget your weakness and the power of the One Who delivers you" (v.3, p.205 [Rus.Edn.])

GREAT FEAST DAY NR 4

THE NATIVITY
OF
JESUS CHRIST

(25 DEC./ 7 JAN.)

TROPARION OF THE FEAST

THY NATIVITY, O CHRIST OUR GOD, HATH SHINED THE LIGHT OF KNOWLEDGE UPON THE WORLD: FOR THEREBY, THEY THAT WORSHIPED THE STARS WERE INSTRUCTED BY A STAR TO WORSHIP THEE, THE SUN OF RIGHTEOUSNESS, AND TO KNOW THEE, THE DAYSPRING FROM ON HIGH. O LORD, GLORY BE TO THEE.

At last the time arrived for God to come down to earth to save mankind. The pure virgin, Mary, had been chosen and prepared to act as His mother.

At that time, the ruler of the land, Augustus, passed a law that everyone had to go to their hometown to pay a special tax. Since Joseph and Mary were descendants of the great King David, they had to go to the town of Bethlehem to pay the tax. Bethlehem was a long way from Nazereth. It was a hard journey, for Joseph was a very old man, and Mary was great with child. By the time Joseph and Mary arrived in Bethlehem, there were no rooms left for them to rent. Joseph was very worried. In those days, there were no hospitals, and Mary was about to give birth to her baby. Now, there was not even a room for them. He searched everywhere and at last, he found a manger-cave where cows and sheep were kept in times of bad weather.

Here were the descendants of the great Prophet-Kings David and Solomon hovering in a cave.

And on this night, the greatest of miracles took place. Here in this poor cave, Jesus Christ, our God and Creator came into this world as a small baby in order to save mankind. Mary wrapped the Holy Child in cloth to keep Him warm, and placed Him in the manger. A poor and humble setting...but a wondrous, heavenly majesty surrounded the Everlasting Child.

Not far from the cave, the simple, believing shepherds of Bethlehem were keeping watch over their flocks of sheep. Some of them had gathered to talk. Perhaps they were even talking about God and His love for mankind.

Suddenly, in the midst of the night's darkness, a heavenly light appeared. It was an angel of God. The shepherds became frightened at such a wondrous sight.

The angel gently said, "Do not be afraid. I bring you good news of great joy. Today, the Saviour was born in the city of David. He is Christ the Lord. You will find Him lying in a manger, wrapped in swaddling cloths."

At this moment, a whole host of angels suddenly appeared, rejoicing and chanting:

NATIVITY OF CHRIST

"Glory to God in the highest, and on earth, peace to men of good will!"

And then the angels disappeared. The shepherds trembled in reverent fear and said, "Let us go to Bethlehem and see this thing that has come to pass." They set out, and found the manger cave. When they saw the Christ-Child in the manger, they bowed down to Him. Together, they glorified God, and told Joseph and Mary all that had happened in the field.

Mary treasured all these things in her heart and humbly thanked and glorified the Lord for His great mercy.



CHRIST IS BORN; GLORIFY HIM

30 MAY

SAINT ISAAK THE CONFESSOR
ABBOT OF THE DALMATON MONASTERY.

The emperor Valentinian, who ruled in the fourth century, was a follower of the Arian heresy.¹ Valentinian persecuted the Orthodox very greatly. He destroyed many churches and in some, he had horses stabled. The Orthodox people were deeply sorrowed, and they prayed to God to deliver them and the whole country from this cruel ruler.

At that time, our holy father Isaak lived in a cell in the wilderness. God called this holy monk to be His messenger. An army began to invade the Empire from the north. Emperor Valentinian set out with his army to stop them. As the emperor was riding along the road, St Isaak came alongside him and cried out:

"O emperor, allow the Orthodox churches to be opened again and the Lord will help you!"

The proud Valentinian looked down at the ragged old monk and, sneering at him, rode on, followed by his soldiers.

On the next day, the Saint again approached the emperor in the road and said, "Open Christ's churches and you will win the war and return home in peace."

This time, the emperor listened to St Isaak and he decided to return to Constantinople and order the Orthodox churches to be reopened. Valentinian's general, however, talked him out of it, telling Valentinian that this was only a trick. The hard-hearted emperor listened to the general. He ordered his soldiers to beat the Saint and drive him away. St Isaak peacefully endured the severe beating. He only wept for the poor soldiers who were going off to die in battle. He also wept for the cruel emperor who was ruining his own soul.

On the next day, the Saint fearlessly appeared before the emperor again. This time, he grabbed the bridle of the emperor's horse, and loudly begged him to open the churches. He told the emperor that if he refused, he would be defeated in battle. This time, the emperor became very angry. He waved his sword at the Saint and ordered that he be thrown into a deep ravine which was filled with deadly thorn trees.

When this was done, the cruel emperor rode proudly on his way. Christ, however, kept His Saint safe and unharmed. As the Saint stood there amidst the long, sharp thorns, glorifying God, two radiant angels appeared before him and led him back from the ravine

1. A heresy is a false teaching which keeps people from truly knowing Christ. The Arian heresy taught that Christ is not really both God and man, and thus, was not able to save us.

SAINT ISSAK OF THE DALMATON



LIVES OF SAINTS FOR YOUNG PEOPLE

to the road. St Isaak prostrated himself, with his face to the ground and prayed for a long time. Afterward, he set out to catch the emperor again.

For the fourth time, the gentle elder appeared in the road before Valentinian. This time, the emperor was so terrified, he could not say a word. This was clearly a miracle of God. The old Saint should have been dead. Isaak raised his hands and boldly said:

"You hoped I was dead, but the Lord sent me His angels and saved me. Listen to me, O emperor! Open the churches and you will defeat the enemy. If you do not listen to me you will not return from the field of battle."

Valentinian only hardened his heart more. He called two of his soldiers and said, "Lock up this old man. When I return, I will punish him."

Blessed Isaak was filled with the Holy Spirit, and cried out: "I tell you that when you lead your soldiers against the enemy your men will not hold fast. You will be defeated, captured and burned alive!"

Valentinian angrily turned away. The two guards, Saturnin and Victor led the Saint off and locked him up.

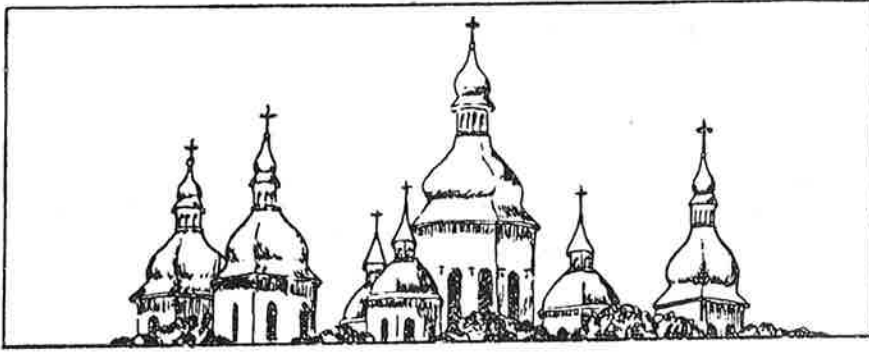
Soon, the emperor and his army met the invaders. A great battle took place, and the Saint's prophecy was fulfilled. The emperor was defeated. He and his general fled together on one horse. The horse grew too tired to run, and the two men hid themselves in an old shed, under a pile of straw. The enemy saw where the emperor had hidden, however, and they surrounded the shed and set it afire. The emperor and his general were burned alive.

After this, the people chose the pious Theodosios to be their emperor. The new emperor quickly opened all of Christ's churches. Later, he led another army out and defeated the invaders.

The two guards, Saturnin and Victor, told Theodosios all about St Isaak and his prophecies, and the new emperor asked that the Saint be brought to him. When St Isaak appeared, the new emperor went to him, bowed to the floor before the Saint and asked for his blessing. The Saint blessed the humble emperor, and then set out back to the wilderness.

Saturnin and Victor ran after St Isaak. They begged him to stay and build a monastery near the capital city. Saturnin gave part of his own estate for the monastery. St Isaak understood that this was God's will, and he agreed. Soon, many monks came and settled near the elder, and a large monastery began to grow up. One of the monks was very holy, and St Isaak made him the abbot and told him to build the new monastery. This monk's name was Dalmatos, and that is why the monastery became known as The Dalmaton (or, the "Dalmation Monastery").

St Isaak reposed in the Lord in 383. The whole city wept, and all the people came out to bury the sacred relics in the Church of St Stephen. The radiant soul of St Isaaky now stands before the throne of the All Holy Trinity and prays for us all.



CHAPTER
13

Our Holy Father
ISAIAH THE WONDERWORKER.
(15 MAY)

Blessed Isaiah was born in Rus', in the region of Kiev, of noble and Christ-loving parents, and thus he received a Christian education. In his youth, he grew in love for Christ and, desiring to leave all worldly temptations and become a monk, he went to St Theodosy in the Caves Monastery. Saint Theodosy saw, in the spirit, Isaiah's future struggles in monastic life, and placed the angelic image upon him. From this time, Isaiah began to lead such a strict ascetic life that all were amazed at him and drawn by love toward him. He was meek, humble, obedient, non-acquisitive, full of brotherly-love and manifested an angelic life in the flesh. Through restraint and patience, he weeded out carnal passions and vices in himself. Borne on by the virtues of wisdom, truth, valour and chastity, he ascended toward the heavenly Jerusalem, already revealing in himself the attributes of heavenly citizenship.

Word of his virtue spread, for, "A city set upon a hill cannot be hid" (Mt.5:14). Prince Izyaslav Yaroslavich heard of St Isaiah's life and petitioned Saint Theodosy to bless Isaiah to succeed Varlaam as abbot of the Monastery of St Demetrios the Great Martyr, which the prince himself had built. The blessed one did not wish to disobey his elder, St Theodosy, and so he accepted the high rank. He was well-skilled to instruct the brethren, and proved to be a good pastor for the rational flock entrusted to him by God. Though changing his rank, he did not change his attention to himself or his work toward God. He kept his thoughts upon the Lord, and even as abbot, he continued in humility and physical toil. He was a true model for others, for he fulfilled all that he taught others. Prince Izyaslav rejoiced at seeing such a holy person as abbot of the monastery which he had founded, and he thanked God and St Theodosy.

The Lord chose to glorify His Saint even more, honouring him with the episcopal rank. After the repose of blessed Leonty, Bishop of Rostov, St Isaiah was elected to succeed him. When he

SAINT ISAIAH THE WONDERWORKER

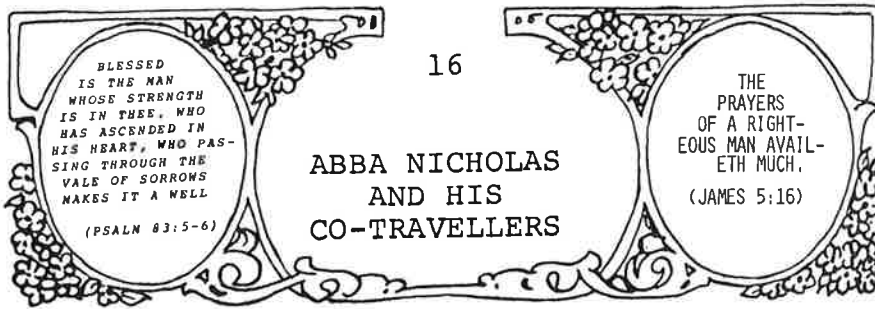
arrived in Rostov, he found many newly baptized people there who were not yet affirmed in the faith, so Isaiah began his fruitful activity, teaching his flock to be firm in the faith and to imitate Christ in their lives (Gal.3:27). He taught, "As many as have been baptized in Christ have been clothed in Christ; for the sake of this, you must follow Christ and His teaching in everything, that His name be glorified and not blasphemed."

Saint Isaiah visited all the towns of the Rostov-Suzdal diocese, converting the pagans to Christ and teaching everyone to believe in the Holy, Consubstantial Trinity, in Orthodox fashion. Those who received Christ's faith, he baptized in the name of the Father and Son and Holy Spirit. Many of those who resisted the faith were converted by the witness of his miracles and healings. The Saint was known for his compassion toward the poor, orphans and widows, so that all rejoiced in him and glorified God, who had given them such a father and teacher.

When, during the reign of Prince Vsevolod Yaroslavovich, the Dormition Church in the Caves Monastery was to be consecrated, Metropolitan John of Kiev wanted to invite many of the bishops to the consecration. Due to the great distances, however, he was unable to gather the bishops. The Metropolitan was very grieved by this, but God's angels appeared to many of the bishops living far from the Caves Monastery, and informed them of the consecration. Angels also appeared to St Isaiah, and he hastened to the consecration of the Caves church. St Isaiah himself spoke to the Metropolitan of this miraculous appearance of the angels. When he returned to Rostov after the consecration, all the clergy and a multitude of the people came out of the city to meet him with joy. After this, St Isaiah spent another year on the Rostov kathedra, and then, in good confession, ended his earthly life in the 1190th year from the Birth of Christ, on the 15th day of May. Thus, the angels carried his soul to the very heavens, to eternity, to which may we, too, be brought by the prayers of Saint Isaiah, by the Grace of God, unto the ages of ages.

Amen!





The elder Nicholas lived in the Lavra of Abba Peter, which is near the Jordan. He related the following incident to us:

Once, during his stay in Raithau, he was sent, together with three brethren, to serve in the Thebaid. As they were crossing the desert, they strayed off the track and began to wander. Soon, all their water was spent, and for several days they wandered without finding any. They became exhausted from thirst and finally they could no longer continue their journey. The desperate travellers at length came upon a clump of tamarisk shrubs and lay down in its shade to await death.

As they were lying there in prayer, Fr Nicholas became enraptured and saw a cistern full of water, with water pouring over its sides. Two people stood at the edge of the cistern bailing water out with wooden scoops.

He began to plead with one of them, "Have the mercy, sir, to give us some water, for we are weak."

The person did not wish to give him any, but the other said, "Give him some."

"We will not give him any," replied the first one. "He is very lazy and is neglectful of himself."

"What is true is true," responded the other. "Indeed, he is neglectful, but nevertheless, let us give him some water for the sake of hospitality."

And they gave elder Nicholas some water.

"Give water to my companions also," pleaded Fr Nicholas.

In this way, their thirst was quenched and they walked on for three days, finally reaching the settlement.

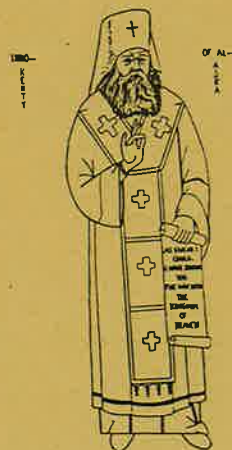
say, 'All of you who were baptized into Christ, are born of God'? For this is what he ought to say in order to show that they are sons. But Paul wishes to assert this truth in a more striking manner: for if Christ is the Son of God, and if you have put on Christ, then, since you have the Son within you and you are assimilated unto Him, you are of the same family and likeness as He.

'In Him is neither Jew nor Greek, neither slave nor free, male nor female: for you are all one person in Christ Jesus' (3 ; 28)....'Ye are all one person in Christ Jesus.' All of you have but one form, one likeness, which is Christ. Could one find a more astonishing declaration? He who was but a Greek before, or a Jew, or a slave, now bears the likeness, not of an angel, or archangel, but the Lord of all; in his own person he is the very image of Christ..."

Salvation is, consequently, societal, not individual. "We may be damned alone," exclaimed Alexei Khomiakov, "but we are saved together." We are saved in that *koinonia* which is the Person of Christ. We are saved because we become Christ--a "little Christ" in Christ, "a son of God" in the "the Son of God." But Christ, although one, has many members "and all the members of that one body, being many, are one body: so also is Christ" (I Corinthians 12:12). The "bond of unity" is the Holy Spirit Who works in one and all for the perfection of one and all.

Finally, then, salvation is far more than conversion to a new morality, acting individually, without changing the object of grace internally. According to the celebrated maxim of the holy Fathers---"God became man that man might become a god." We are deified in Christ, in the Church: salvation is becoming "like God"---immortal, incorruptible, sinless, holy, a new state of being achieved through prayer, worship, knowledge, fasting, self-denial and obedience. The Church creates the new man in the Mysteries and the Truth. Salvation is eternal life through the Church, the citadel of Grace, the abode of the Spirit, the "household of God" through whose "portals," to use the words of St. Gregory of Nyssa, "the light of saving truth shines."

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"INNOKENTY TRACTS" Nr ONE

WHAT MUST I DO TO BE SAVED?

AN ORTHODOX CHRISTIAN ANSWER



SYNAXIS PRESS
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"WHAT MUST I DO TO BE SAVED?"

The question is not one which Orthodox usually ask. It is, historically, a Protestant question. The 16th century Reformation gave them part of the answer: It cannot be "the Church", most assuredly not the one which Luther and Calvin knew, not "the Papal Church of the Middle Ages". They did not turn to Orthodoxy, because, in their ignorance, they perceived no difference between "the Greeks" and the Papists.

Yet, Protestants do (did) ask the right question---if it must be asked---"what must I do to be saved?" They are also right that it depends upon "rebirth", becoming a "new creature" in Christ. Unfortunately, they insist that "faith" is the only requirement. They have defined "faith" in wholly subjective terms---a feeling, an inner trust, confidence. They "know" they are saved because they "believe in the Lord Jesus Christ as my personal Savior". That idea of "faith" ignores all the other virtues which God requires and all the commandments and teachings He has given us to follow. That idea also includes Martin Luther's idea of "faith alone" for salvation.

Moreover, classical Protestantism taught that we are saved by divine predestination, that is, God has determined who will be saved and who will be damned. He does not take our conduct into consideration; neither does membership in any "denomination," in any part of the "earthly church" have anything to do with His choice. Indeed, it is God Who gives the "faith" by which we are saved. They claim to find this "truth" in the Bible---"the Book" which historians know the Church authored.

Roman Catholicism, on the other hand, has gone to another extreme. Instead of subjectivism and individualism, it offers philosophy and collectivism. Salvation is essentially linked with the Pope, membership in an ecclesiastical state whose head claims to be the successor St. Peter, Vicar of Christ, "Bishop of Bishops, Bishop of the Catholic Church". It is true that Rome's theologians have insisted that salvation includes the Eucharist, faith, love, hope; however, not only have these ideas been defined their own way but in fact these cannot save without the Pope. In the words of Boniface VIII, "we declare, state, define and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff" (Unam Sanctam, 1302).

We Orthodox believe that it is necessary for every human creature to find fellowship in the Church of Christ to be saved. She is "the Body of Christ", "a chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Peter ii, 9). She is the New Israel by virtue of the New Covenant in His Blood. She is the organic fellowship of believers, "the Vine," "the Sheepfold" and She is the Temple in which the Holy Spirit, the Source of Her Truth and Unity, indwells (John xv, 26). She is "the ground and pillar of truth." She is that against which Hell cannot prevail, Which possesses all power in Heaven and on earth, the Power to remit and retain sin, the Church which is the beginning of the new creation, the Kingdom of God, the heavenly Jerusalem.

The Orthodox Church is salvation. She is the Life of Christ extended to mankind. The Life, initiated by Baptism and sustained by the Eucharist, is also "the Way"--even as Christ is the Way, the Life and the Truth. This means that salvation is a process---the Church is "the Way" by which each member becomes "a perfect man, unto the measure of His fullness and stature" (Ephesians iv, 12-13). Perfection is possible because She is His Body and the Spirit abides therein.

Therefore, to be "born again" is a continuous condition of each person in the Church. Perfection comes by acquisition of the Holy Spirit or, as St. Paul wrote, "by the washing, regeneration and renewal of the Holy Spirit" (Titus 3:5). Thus, we do not become simply "good," "ethical" people, but achieve, gradually, a new religious consciousness and a new level of being. In his Commentary on the Epistle to the Galatians (chapter 3 PG 61 656), St. John Chrysostom wrote:

"Behold, how great is the power of faith and how the Apostle reveals that power as he writes. He had already pointed out that faith makes us sons of Abraham: 'Know, then, that they that are of faith, they are the sons of Abraham' (Galatians 3:7). Now he shows that they are sons of God as well: 'Ye are all through your faith sons of God in Christ Jesus.' By faith, not by the law. Then, since this is so great and wonderful a thing, he explains the mode of adoption. 'All of you who were baptized in Christ have put on Christ' (3:27). Why does he not