

THE TLINGIT HERALD

VOLUME 4, NUMBER 6 [1977]



SITKA TLINGIT VILLAGE AND NEW ARCHANGEL
(early 19 century)

SYNAXIS PRESS
CHILLIWACK, B.C.
CANADA



THE TLINGIT HERALD

Published Twelve Times a Year By:
SYNAXIS PRESS, BOX 404, CHILLIWACK, B. C.
CANADA, V2P-6J7

Subscription Rate: \$6.00 a Year

Copyright 1977, by Sts Kyril and Methody Society
(ALL RIGHTS RESERVED)





chronicles of russian america

by Dr. Winston L. Sarafian

6

THE FOX ISLAND ALEUT UPRISING PART 1

Over Umnak, one of the Fox Islands, northern winds clashed with warmer southern air, brewing a violent winter storm. Screaming winds swept past *cngatug*, the sea otter, who, together with his playmates found refuge on the rocky island shore. At the height of the tempest, *cngatungnag*, the Aleut sea otter hunter, and his companions launched their baidarkas and paddled toward the animals. Surprising the drowsy sea otters, the hunters clubbed them to death, deftly shattering their skulls to prevent damage to their luxurious dark brown pelts. After piling the skins into their boats, the islanders took their victims home. Since hunting sea otters on land during storms was extremely dangerous, the hunters received special praises for bravery from their families and friends.

The laudations lasted only briefly, for the islanders were preparing to attack the Russian fur hunters. Unless the *promyshlenniki* were destroyed, the Fox islanders generally feared they would lose not only their furs, but also their daughters, wives and their own lives. Their fear was well founded.

In fall 1761, the *Sv Gavriil* (St Gabriel), owned by Irkutsk merchant Ivan Bechevin and commanded by cossack sergeant Gabriel Pushkarev stopped at a large harbor on an island which he called Aliaska. Probably this island was Unalashka. At first, the islanders treated the Russians hospitably and traded their furs freely and honestly. To maintain friendly relations, the Aleuts gave nine children as hostages to the Russians! But peace and good will soon gave way to violence and bloodshed.

In January 1762, Pushkarev took crewman Nikifor Golodov and twenty hunters in small boats to find food? They arrived at an adjacent island and settled near an Aleut village. As soon as they sent away the Aleut men to hunt sea otter, the *promyshlenniki* indulged in their customary outrages against Aleut women in the village. The Aleut men were offended by the brusque manner in which the Russians ordered them out to sea, and they re-

VOYAGES OF DISCOVERY

turned unexpectedly and discovered how the Russians had appropriated their wives and daughters. Surprising the Russians, the Aleuts killed Golodov and another promyshlennik, and seriously wounded three others³.

Pushkarev and his men fled from this island and returned to the main Russian camp, which the natives soon attacked. In the skirmish four more Russians died and many were wounded⁴. The Aleuts burned the Russians' huts and furs, forcing the surviving promyshlenniki to flee to a safer location a short distance away. On 3 May, the Aleuts murdered two more Russians, who were attempting to bathe in hot springs⁵. In retaliation the Russians killed seven Aleut hostages as an example to the rest of the islanders, who launched a general assault⁶. Finding themselves in constant danger of attack, the Russians sailed for Umnak where they seized two Aleut men with their families to guide them to new islands abundant with furs⁷.

As soon as the *Sv Gavriil* put out to sea again, a violent storm overtook her and on 23 September, carried away the ship's mast, rudder and all the rigging⁸. The *Sv Gavriil* drifted along the coast of Kamchatka into Bechevinskaia Harbor, some seventy versts from Petropavlovsk. The seafarers saved the fur cargo consisting of a paltry 900 sea otters and 350 foxes worth about 52, 570 roubles⁹. Bechevin lost a substantial amount of money on this voyage.

After a detailed investigation, Kamchatka authorities charged sergeant Pushkarev and his companions with gross brutality and murder and brought them to trial in 1764. Several witnesses testified that with Pushkarev's consent the Russian fur hunters enticed twenty-five young Aleut women on board *Sv Gavriil*. When the crew landed on Kamchatka, Pushkarev sent fourteen of these women to gather roots and berries¹⁰. For some unknown reason, the Russians quarreled with them. While returning to the ship, two women ran away and a crewman killed another woman¹¹. Upon seeing this murder, the remaining women jumped into the sea and drowned themselves in a fit of despair. Perhaps to eliminate witnesses to the crime, Pushkarev had all the Aleuts thrown overboard the ship, excepting the boy Moisei (Moses) and Ivan, an interpreter¹².

Whether Pushkarev and the other members of Bechevin's company were punished is unknown. Surviving evidence reveals that government authorities were convinced that these outrages and murders had occurred. In 1776, the Okhotsk government office condemned Bechevin's company for having committed "indescribable abuses, ruin and murder" upon the Aleutian islanders¹³.

Despite this condemnation, the government did little to alleviate the oppression of the Aleuts other than to investigate the most serious crimes and abuses against them, issue edicts prohibiting mistreatment and occasionally convict promyshlennik culprits. Lacking effective government protection, the Aleuts attempted to defend themselves against Russian fur hunters. In 1762, the toyens (chiefs) of Umnak, Akutan and Unalashka islands

CHRONICLES OF RUSSIAN AMERICA

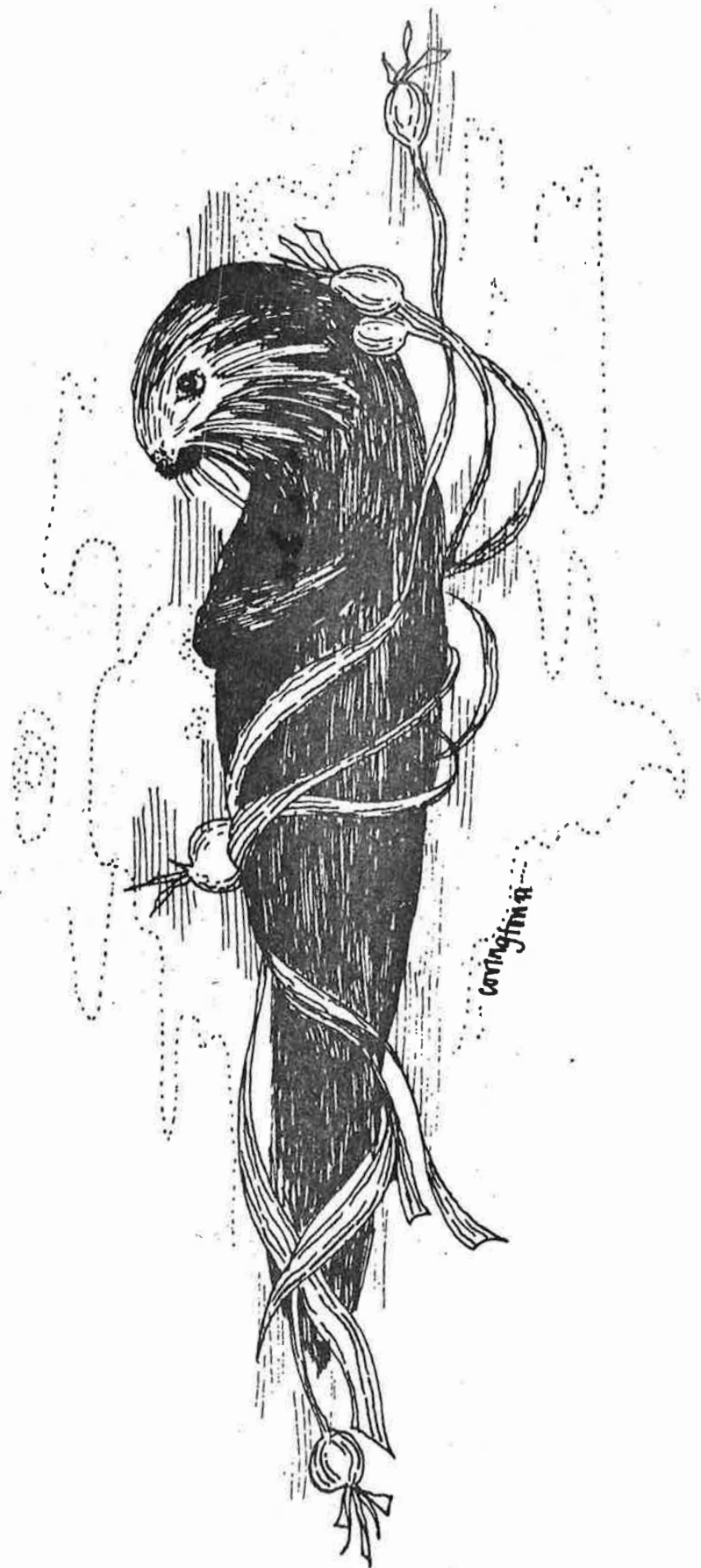
formed a confederacy to defeat the Russian invaders!¹⁴ To develop their war plans, the heads of various Aleut villages held a secret council which decided to kill every Russian visitor to the Fox Islands. The chiefs agreed not to attack until the promyshlenniki separated into small groups for hunting. As soon as the Russians dispersed in detachments, the Aleuts planned to attack them simultaneously, cut them off from assistance and destroy them.

To signal the appointed date for the onslaught, the chiefs sent the same number of sticks to all the Aleut villages. During each successive morning, the village toyens threw one stick into a fire. When the last stick was burned in December 1762, the Aleuts attacked the Russians!¹⁵ The intended victims knew nothing about the islanders' plot against them.



FOOTNOTES: CHRONICLES OF RUSSIAN AMERICA

1. William COXE, ACCOUNT OF THE RUSSIAN DISCOVERIES BETWEEN ASIA AND AMERICA. 3rd ed. (London, 1787), p.72.
2. Hubert H. BANCROFT, HISTORY OF ALASKA, 1730-1885. (San Francisco, 1886), p. 24.
3. COXE, p.73.
4. ibid.
5. ibid.
6. ibid.
7. Vasilii N. BERKH, A CHRONOLOGICAL HISTORY OF THE DISCOVERY OF THE ALEUTIAN ISLANDS: OR, The Exploits of Russian Merchants. (Kingston, Ont., 1974), p. 25.
8. ibid.
9. ibid.
10. COXE, p. 75.
11. ibid.
12. BANCROFT, p. 125.
13. BERKH, p. 28.
14. COXE, p. 156.
15. Harold McCracken, HUNTERS OF THE STORMY SEA (Garden City, N.Y., 1957), p. 74.





EDUCATION INFORMATION

Est. 1952

THE ABUSE OF PRESCRIPTION DRUGS:

How much does your doctor know about the drugs he prescribes? Probably too little, and what he doesn't know can hurt you.

By Clive Cocking

A Vancouver woman's vacation in Hawaii in the fall of 1973 had a tragic end, it seemed, freakish ending. On a cruise ship sailing home she fell ill, complaining of flu-like symptoms. The ship's doctor diagnosed an upper respiratory infection and (since she claimed to be allergic to penicillin) prescribed a powerful antibiotic called clindamycin. But on arrival in Vancouver she was still suffering from diarrhea and nausea. In the out-patient's clinic of her local hospital, she was advised to stop taking the clindamycin. This failed to improve her condition and, as she was steadily losing weight, she was admitted to hospital several days later. There followed a tense week in which, despite treatment with a number of drugs, she was wracked by increasingly severe abdominal pain, nausea and diarrhea, and progressively became more dehydrated, thinner and weaker. Finally, doctors were forced to perform an emergency colostomy, removing the greater part of her large intestine. The alternative would have been an inevitable, painful death.

The woman was suffering from what medical authorities now call pseudomembranous colitis clindamycin-induced. It is not an ordinary disease. Pseudomembranous colitis is one of the more horrifying examples of the growing phenomenon of iatrogenic, or doctor-caused, disease. Each year thousands of people in the developed world fall victim to error, ignorance or incompetence in drug therapy — receiving the wrong dose or the wrong drug, suffering from preventable drug interactions or adverse reactions. The results vary in seriousness from a few days' prolonged hospitalization, to permanent skin, bone or organ damage, to death.

"The impact of medicine constitutes one of the most rapidly expanding epidemics of our time," writes Ivan Illich, the controversial priest-turned-philosopher, in his new book, *Medical Nemesis*. "The pain, dysfunction, disability and even anguish which result from technical medical intervention now rival the morbidity due to traffic, work and even war-related activities."

Despite some rhetorical overstatement in his provocative book, thoughtful medical authorities do not dispute Illich's main point. Modern, high technology medical care is making large numbers of healthy people sick, and sick people sicker. Much of the fault lies with the drug therapy on which medical practice now so heavily depends. Ironically, one of the fastest growing areas of medical research today is the study of iatrogenic conditions.

The Vancouver woman would likely have recovered without *any* drug. Although clindamycin has important uses, according to drug therapy experts, if prescribed for trivial infections it can cause colitis, or inflammation of the intestine. One of the most common forms is pseudomembranous colitis, in which a plaque-like membrane forms in the intestine causing severe infection and profuse loss of blood, electrolytes and protein. The patient simply wastes away.

In 1973, pseudomembranous colitis was something of a medical oddity. Today, while not quite epidemic, it is alarmingly common. The number of North Americans who have had emergency colostomies to halt the lethal ravages of clindamycin is now estimated in the hundreds. More precisely and tragically, clindamycin has recently been associated with at least six deaths in Canada and about 100 in the United States. Yet many doctors still prescribe the drug for a host of minor complaints, from gum infections to colds.

"Lack of knowledge in the proper therapeutic use of drugs is perhaps the greatest deficiency of the average American physician today," Dr Jan Koch-Weser of Harvard University told a U.S. government task force on prescription drugs a few years ago. His indictment, according to knowledgeable pharmacologists, applies as well to Canadian physicians. The blunt reality is that more than a decade after the thalidomide tragedy, prescription drugs are continuing to be misused in North America on a vast and increasing scale.

In the past decade, the consumption of prescription drugs has doubled despite a much slower population growth rate. Use of tranquilizers has tripled: about 10 percent of North Americans now take some psycho-active drugs every day. Between three to five percent of all patients admitted to hospital are there because of drug-induced illness. Ten to 31 percent of all hospitalized patients suffer adverse reactions to prescribed drugs during their hospital stay. What is worse, over-use of antibiotics has spawned the growth of antibiotic-resistant bacteria, so that between two and seven percent of patients receiving antibiotics now commonly develop serious, occasionally fatal, superinfections.

Profit is at the root of the complex problem of prescription drug misuse. The pursuit of profit has caused drug companies to engage in extensive pill-pushing and the proliferation of marginally different, essentially needless, products. Along with important drug innovations, the past two decades have seen the flourishing of "me-too" compounds by companies trying to grab a slice of a market dominated by an effective drug. A successful new therapeutic agent is now commonly followed by numerous imitations only slightly different chemically and marketed under catchy brand names as offering faster action or fewer side effects, but seldom representing

an improvement. With the staggering multiplicity of medications, it is not surprising that prescription drug misuse is prevalent. But what warrants greater concern is the fact that the new drugs tend to be far more potent — and far more toxic — than previous therapeutic agents.

"When a doctor finished his training 20 years ago, there were 1,000 drugs on the market. Out of that, 100 were potentially toxic," says Dr. Dezso Kadar, assistant professor of pharmacology at the University of Toronto. "Now he has a choice of 10,000 and the potency of some of them is so high that if he's not careful, he can commit mass murder."

Public attitudes — and many physicians' attitudes — towards drugs have not evolved in step with radical advances in drug therapy, and have prevented the spread of more rational, cautious attitudes toward prescription drug use. So also, in a boomerang effect, has the undeniable success of modern pharmacology. The example of penicillin, still a remarkably safe, effective drug, followed later by some of the newer antibiotics — the "wonder drugs" of the 1950s and 1960s — have conditioned a great many people to believe in a magic pill to cure every complaint. When people go to the doctor they expect to be prescribed a drug, and many feel cheated if they aren't, despite the fact that most people with minor ailments will get better without any medication. And many doctors have similarly become too casual in their prescribing habits. Writing out a prescription, in fact, has become a reflex action; if nothing else, it's a neat way of terminating patient interviews.

Advertising, more than anything, has shaped these pill-popping tendencies. The bombardment of mass media advertising for countless over-the-counter (non-prescription) pills, tonics, creams and other concoctions for everything from acid indigestion to backache has served, if not to make neurosis and hypochondria rampant, to make life's ills seem obsolete. But more insidious than this is the drug advertising the public never sees.

This is the drug companies' constant campaign to persuade doctors of the merits of one brand name product over another. The Canadian prescription drug industry spends about \$60 million annually — or about \$3,000 per doctor — in a sophisticated ad and sales promotion blitz aimed at doctors. It involves slick ads in medical journals, direct mail circulars (about 2,500 per doctor annually), sponsored seminars and regular visits by salesmen (called detailmen) who distribute such sales gimmicks as coffee cups, calendars, pens, ashtrays and even barbecue tools, while giving a run-down on the latest product.

Although physicians will maintain that they are rational professionals whose drug prescribing is based on scientific data and not swayed by advertising or promotional

campaigns, the reality is not entirely this rosy. Several North American studies have shown that it is not uncommon for doctors' prescribing habits to do a flip-flop following the visit of a detailman. And the fact that North American sales of clindamycin rocketed from \$3 million in 1971 to \$34 million in 1975 clearly has something to do with massive ad campaigns. Drug companies, at least, are aware of the power of advertising. "If advertising doesn't influence doctors," says Guy Beauchemin, executive vice-president of the Pharmaceutical Manufacturers Association of Canada, "then a hell of a lot of people are wasting a lot of money."

The most dramatic evidence that advertising pays off handsomely is the continuing explosion in tranquilizer use. Tranquillizers are one of the most over-used and heavily-promoted drugs on the market. In Canada an amazing six million tablets of the tranquilizer Diazepam (Valium) are prescribed each week. The world's top merchant of tranquillity, Hoffmann-LaRoche, owes much of its current financial success to aggressive marketing of its two tranquilizers, Valium and Librium, which earn half the company's profits on only a quarter of its sales.

Tranquillizers have been made to seem the panacea for a wide variety of the complaints of contemporary society. In fact, the main thrust of tranquilizer ads in medical journals has been to turn social symptoms — loneliness, financial problems, anxiety over work or unhappy marriages — into "diseases." One typical series of ads, depicting a depressed-looking woman in an empty house, speaks of the "empty nest syndrome," urging doctors to prescribe tranquilizers for the middle-aged woman who feels lonely and depressed when her children have grown up and moved away.

"The purpose of drug advertising is to create a demand where no need exists," says Dr. R.J. Reiffenstein, associate professor of pharmacology at the University of Alberta. "If there is really a need for a product, there is a demand for it. Doctors don't need advertising, they only need documentation."

The average practicing physician in Canada is suffering from an informational deficiency: a lack of objective, scientific information about drugs. The pharmaceutical companies, a far from unbiased or purely scientific source, comprise the predominant source of drug information for doctors. One drug information study, for example, showed that it was through drug company sources (detailmen, direct mail and samples) that 58 percent of physicians first learned of the new medications they adopted. While 24 percent had obtained the information from medical journals, only three percent learned of the new medications in educational meetings with their colleagues.

In addition, the Pharmaceutical Manu-

facturers Association of Canada is the publisher of the sole basic reference book on available prescription drugs in Canada, the *Compendium of Pharmaceuticals and Specialties* (CPS), a thick, \$500,000-subsidized publication sent free to every medical office and hospital pharmacy annually. It provides only the information required by law for marketing therapeutic drugs: composition, indications for use and contra-indications, dosages and side effects. While it contains much useful information, a study by Dr. Warren Bell of Queen Elizabeth Hospital, Montreal, revealed that it also lists many probably useless, obsolete and irrational mixtures such as compounds containing strychnine and arsenic, and fails to provide information on the comparative usefulness and effectiveness of the drugs listed. Other critics have skinned CPS as "the ultimate in drug industry advertising."

The medical profession also has its failings in the area of drug information and knowledge. For one thing, Canadian medical schools have until recently placed much more emphasis on diagnostic rather than therapeutic skills, particularly drug therapy. Secondly, most practising physicians do not seem to make effective use of existing, up-to-date scientific information on drugs. Very few physicians attend continuing education programs on drug therapy, and only a fifth of Canadian doctors subscribe to the most authoritative periodical available on drugs today, *Medical Letter*, a publication supported by the U.S. Consumers Union.

Some adverse drug reactions are inevitable, accidental byproducts of the complexity and potency of modern drug therapy. But according to pharmacologists, the majority are preventable, and result from laxity, unscientific attitudes and ignorance on the part of many physicians. A survey of Montreal doctors conducted by Dr. Pierre Biron of the University of Montreal, for example, found that 60 percent of the doctors involved could not name the active ingredient in some of the most commonly prescribed compound drugs. The same apparently holds true for over-the-counter drugs. This is at least partly due to the success the drug industry has had in brainwashing doctors into referring to drugs by their brand names.

Drug-misuse can happen in numerous ways. Chemical overkill, the use of a potent drug on a trivial condition, is unfortunately not rare. Clindamycin is now often misused in this way; previously the equally powerful antibiotic, chloramphenicol, was widely given for upper respiratory infections despite the fact that such treatment could and did lead to deaths from aplastic anemia. Overdose is another problem, in which the heart drug digitalis is a major culprit. Dr. John Ruedy, director of clinical pharmacology at McGill University, found in a study of digitalis treatment at Montreal General Hospital that 21 percent of the patients treated displayed adverse reactions, and in 34 percent of those cases the reaction was fatal.

Too long a course of drug therapy also often produces serious reactions, notably kidney damage. Long-term treatment with major tranquilizers can lead to jaundice and blood disorders, while minor tranquilizers can produce physical or psychological dependence, with termination

marked by hallucinations, convulsions and other withdrawal symptoms. Too abrupt cessation of treatment can be equally harmful: with the anti-hypertension drug, propranolol, this has resulted in severe and occasionally fatal heart attacks.

One drug wrongly used can do serious harm, but when more than one is implicated, complications can occur with tragic swiftness and bizarre complexity. The average patient today is likely to be given more than one prescribed drug while also taking an over-the-counter drug, perhaps a headache remedy. In hospitals, patients are given an average of six to 10 drugs — in some cases as many as 15 — during their stay. Yet pharmacologists admit that it's impossible to pinpoint the chemical interactions between the various compounds



"Giving antibiotics prior to surgery actually increases the risk of serious infection"

when a patient is on more than four drugs at a time. It's thus not surprising that adverse drug interactions are emerging as one of the more alarming and troublesome of iatrogenic conditions.

One drug may affect the rate of absorption, metabolism or excretion of another producing dangerously high or low blood levels, or may change the action of the second drug on the target tissues or organs. One drug may block the action of another, as when a patient being treated for an infection with tetracycline takes the drug with milk, or also takes an antacid for indigestion: the calcium, magnesium or aluminium contained in milk and antacids will block absorption of the tetracycline, rendering it ineffective. In other cases, one compound may increase the potential effect of the other. A patient given a standard dose of an anti-blood-clotting agent together with an anti-arthritis remedy may develop a serious or fatal hemorrhage.

Adverse interactions occur most fre-

quently with barbiturates, antibiotics, anticoagulants, digitalis and related cardiac drugs, insulin and diuretics. The problems arise not only between these prescribed drugs, but also with such over-the-counter compounds as analgesics, laxatives, antacids, and particularly aspirin — or acetylsalicylic acid (A.S.A.) — which can interact dangerously with other drugs, reducing the effect of anti-inflammatory agents used in the treatment of arthritis, blocking the sedative effect of phenobarbital, interfering in the action of gout remedies, producing dangerously low blood-sugar levels in patients using oral antidiabetic drugs and stepping up the action of anticoagulants.

Aspirin is the culprit in one of the most common adverse interactions. A coronary thrombosis patient, who is on anticoagulant drugs, has a headache and takes an aspirin. The aspirin boosts the anticoagulant effect causing a potentially fatal hemorrhage. Often the doctor will not have warned the patient of this problem, or will have recommended some other headache remedy in the mistaken belief that it contained no aspirin. But A.S.A. is the main ingredient in many over-the-counter headache, indigestion and cold remedies, such as Anacin, Instantane, Coricidin, Excedrin, Dristan, Bufferin and Alka-Seltzer. "In Toronto a person almost died from taking Alka-Seltzer," says Dr. Kadar of the University of Toronto. "The physician had suggested he take an Alka-Seltzer. And, to make matters even worse, he *knew* his patient was allergic to aspirin."

There is one class of drugs which, according to pharmacologists, is the least understood and most grossly over-used of all: antibiotics. Research by Dr. Norman Hinton, chairman of the University of Toronto department of medical microbiology, revealed in 1975 that at least 50 percent of antibiotic prescriptions were in error, with patients given the wrong antibiotic or the wrong dose. Antibiotics, which are only effective against bacterial infections, are widely administered to manage the common cold, influenza, virus pneumonia and other viral infections. It is not uncommon for physicians to prescribe an antibiotic without first taking a bacterial culture from a patient to determine the infecting bacteria and prescribe the appropriate antibiotic. There is instead a tendency to use "shotgun therapy," to prescribe a broad-spectrum antibiotic that kills a wide variety of bacteria in the expectation that it will also kill the offending bug. Antibiotics are even misused in hospitals, where they are routinely prescribed for one-quarter to one-third of all patients awaiting surgery. Pharmacologists regard this procedure as worse than ineffective. "Studies have shown," says Dr. Reiffenstein of the University of Alberta, "that giving antibiotics prior to surgery actually *increases* the risk of serious infection as a result of surgery. It kills off the beneficial bacteria that keeps others in check. Then the infections that occur are resistant to the particular antibiotics that were given."

The result, in a growing number of cases, is superinfection, the consequence of over-use of broad-spectrum antibiotics, particularly tetracycline and ampicillin, which kill not only toxic bacteria, but also the harmless kind that prevent the toxic ones from taking over. At the most basic

level, toxic organisms not killed by tetracycline and ampicillin are allowed to multiply, causing an infection that can only be combatted by stronger and potentially toxic drugs.

On a more complex level, antibiotic over-use is producing new strains of disease-causing bacteria that are not killed by existing antibiotics. This is reflected in an increasing incidence of serious infections of the bloodstream. "The mortality from bloodstream infections dropped when antibiotics were first used, and now the mortality rate is going up steadily," says Dr. Thomas Perry, professor of pharmacology at the University of British Columbia. "The reason is that the kind of organism has changed, we're faced with more resistant strains. Actually, more people are dying from bloodstream infections now than before antibiotics were ever introduced."

Continued antibiotic abuse, in other words, is contributing to the prospect of a nightmarish future by leading to the growth of new antibiotic-resistant organisms. Recently, for example, a tough, new penicillin-resistant strain of gonorrhea has emerged, and medical authorities fear that there will soon be a new form of meningococcal meningitis. At the same time, effective new antibiotics are not being developed as frequently as they were two decades ago. The possibility looms of the evolution of "super-super" disease-causing bacteria, against which mankind will be completely defenceless.

As yet, the federal government has given no sign that it recognizes prescription drug misuse as an important health problem. Concerned pharmacologists and doctors agree that the health protection branch, a division of the department of health and welfare, should play a more active part in curbing abuses in advertising, marketing and use of prescription drugs. But the HPB, undoubtedly reflecting government policy, sees its role purely as that of a passive regulatory agency.

The health protection branch, of course, requires drug manufacturers to submit satisfactory scientific evidence of the safety and efficacy of new drugs before they can be marketed. But it's not the HPB's policy to reduce the number of "me-too" compounds by requiring proof that the new agent is more effective than drugs presently available. This, presumably, explains why a broad-spectrum antibiotic, Albamycin T, marketed by Upjohn, is still available in Canada, despite its identical twin, Panalba, having been banned 13 years ago in the U.S. because the risks far outweighed any benefits. Both products are combinations of tetracycline and novobiocin, the latter a highly toxic and essentially valueless drug associated with a high incidence of allergic reactions, jaundice, gastrointestinal disturbances and blood disorders.

The HPB also requires drug manufacturers to monitor the experience with new drugs and to report adverse reactions. Occasionally, where there are glaringly severe problems, a drug will be ordered withdrawn. But, according to the HPB's critics, the branch most often makes only a limp-wristed response in cases where a company is lax in reporting or warning of serious adverse reactions. Clindamycin is again the example. After medical journal articles began expressing concern over clin-

damycin-induced colitis, Upjohn of Canada in August, 1974, sent a very general one-page letter to doctors which, while stressing its rarity, warned of the possible occurrence of the side effect. The HPB was not satisfied, but it did no more than urge another "Dear Doctor" letter. In January, 1975, Upjohn sent doctors a two-page letter reporting that some deaths had resulted from the reaction, and urged that clindamycin be used only where "necessary and alternative measures are inappropriate." Despite the letter, the drug is still misused, and this serious adverse reaction continues to occur.

The health protection branch clearly has no qualms about letting the drug industry regulate itself. This is glaringly true of drug advertising. The Food and Drug Act prohibits drug companies from making false and misleading claims about their products, but the HPB makes only informal spot checks, without continuously reviewing drug advertising to see that the prohibition is observed. "It's not our policy to treat advertising as the definitive source of information with respect to drugs," says Dr. Albert Liston, director-general of the health protection branch's drugs directorate. The authoritative source of information to which doctors should refer,

he said, is the product monograph, a detailed document outlining the drug's composition, indications for use, contraindications and side effects which is filed with the HPB, reproduced in the *Compendium of Pharmaceuticals and Specialties* and stuffed inside drug packages. But the monograph is too detailed for busy doctors, does not contain a comparative assessment of each drug, and is seldom up-to-date when serious adverse reactions are involved.

According to Dr. John McNeill, professor of pharmaceutical science at the University of British Columbia, "The drug industry keeps saying it can police itself, but only when pressures have been brought to bear on the industry has it shown any signs of doing so."

Last fall, as a result of growing criticism aimed at drug advertising, the Pharmaceutical Manufacturers Association of Canada established an advertising review board. Composed of representatives appointed from the industry, the Canadian Medical Association and the Consumers Association of Canada and headed by a full-time commissioner, the board previews ads to see whether they comply with PMAC's code of advertising, which requires claims to be based on scientific data. The board's

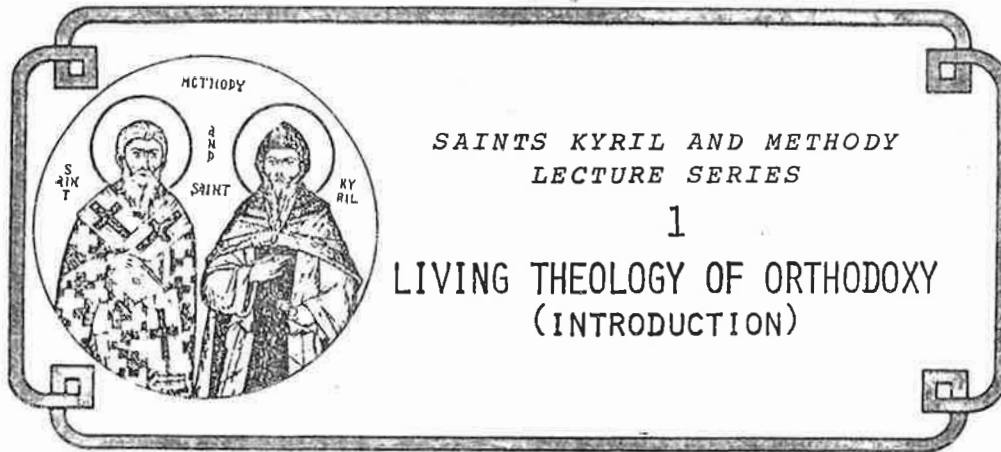
seal of approval is required before ads can be published in medical or pharmaceutical journals.

While this seems a bold step toward self-regulation, it has not changed the situation. The problem with prescription drug advertising has been less with what they claim than with what they imply. Full factual disclosure in drug advertising has not yet arrived, nor have certain questionable promotional practices been stopped. Hoffmann-LaRoche this fall, for example, distributed to doctors a glossy pamphlet, "Stress and the Motorist," which for several pages discussed the topic without any mention of drugs. It then gave a run-down of its tranquillizer, Valium (noting such side effects as confusion, drowsiness, dizziness, and blurred vision), and concluded with the ridiculous disclaimer: "It is not intended that any relationship be implied between the editorial content of this review and the preceding product information."

"I don't see any role at all for drug company advertising," says Dr. Murray Katz, a Montreal physician actively concerned with the issue. "It's misleading, it's unscientific and it's dangerous." Dr. Katz advocates banning all prescription drug advertising and establishing a national thera-

peutics committee to administer a drug education-information system for doctors that would be scientific, objective and compulsory. Comprised of representatives from university pharmacology and medical departments, the health protection branch and the medical profession's licensing bodies, the committee would develop a critical formulary for all available drugs, quantify adverse reactions, and publish a bimonthly newsletter on new drugs. It would also co-ordinate continuing education programs in drug treatment that doctors would have to attend to get their medical licences renewed. Other critics of the status quo have made comparable proposals. In fact, federal and provincial health authorities have discussed a similar, though less ambitious, Canadian drug formulary system. But so far it remains stuck somewhere in bureaucratic limbo.

It's going to take a lot more than this to solve the problem, the roots of which are in public attitudes toward health and drugs. Somehow we need to understand that there is no such thing as "better living through chemistry," that some discomfort and pain are inevitable. "Life," as Doug Danforth, Lions Gate Hospital assistant director of pharmacy, says, "is not a drug-deficiency disease."◀



[The following article is an abridgment of a three-part lecture, which was used for the Sts Kyril and Methody Society's annual spring lecture series. Since these lectures are designed to raise questions, and attempt to arouse discussion, the question and open discussion period at the end of each talk is as important as the talk itself. We therefore invite readers to send any questions they may have, based upon this lecture.]

When we begin to speak of Orthodoxy in the English language, the problem of semantics which we face is immense. Our native tongue has been shaped by forces which are not Orthodox and which, often, are pagan. For this reason, many of our religious words have taken on non-Christian meanings and connotations. For example, even the term "orthodoxy" has been given a meaning, in contemporary English usage, which is sharply different from its actual meaning. Currently, the word "orthodox" is falsely used to connote a blind conservatism or even a condition of ignorant reactionarism.

The person who seeks to apply worldly, political definitions to Orthodox Christianity will be very disappointed. An Orthodox Catholic Christian can be neither conservative nor liberal about his faith, and if he attempts to, he will not be able to be truly Orthodox, because he has little comprehension of the essence of Orthodoxy. No human can possibly do anything to "conserve" Orthodoxy, and it is a *plani* (*prelest*)* for one to suspect that one can. Neither can one improve upon it in the manner of self-idolizing liberalism.

Orthodox Catholic Christianity is the sole, the singular absolute: within her, the totality of knowable truth is to be found. One can neither conserve it nor improve upon it: one can only be obedient to it.

The Orthodox Christian life is a wholly creative, progressive existence which is, in Lossky's words, "a renunciation of

* *Plani* is a term used by Apostle Paul to indicate a spiritual deceit. It may refer to a spiritual deceit by Satan (as when he inspires one) or it may be self-induced spiritual deceit through pride. (*Prelest*, in Russian).

and moving away from all that is fixed and stagnate, and reaching out toward the final consummation,"¹ toward, that is, what is perfect, complete and eternal. It is impossible to discuss or to apprehend this creative progression in terms of non-Orthodox philosophy or philosophical concepts, for they themselves are merely human systems of thought, caught in the realm of creaturlieness, unable to contemplate anything else except things like themselves, that is, things finite and created.

The theology of Orthodoxy is a living, creative force precisely because it is inseparably bound up with the very real and active struggle to actually and fully live the theology. Whereas, in the West, an individual theological writer strives to be creative by giving new forms and expression to philosophical theology, in Orthodoxy every single practising Orthodox Christian progresses corporately in the Church by yielding to the creative power of the Holy Spirit, and allowing Divine theology to give new forms and expression to his own being. In the West, creativity in theology is a mere dialectical exercise. In Orthodoxy, it is a transfiguration and deification of the entire, unified being of the individual. Thus, Orthodox theology is ascetical and mystical in nature.

Mysticism is another expression which faces the semantic wall. For the Orthodox, it is something very essentially different from what it may mean to a non-Orthodox person. Indeed, to a purely superficial viewer, all mysticism appears generally identical. This external, apparent sameness comes from the fact of the incomprehensibility of Deity. Even the concept of Deity is above ordinary human reason. In a certain sense, what separates mysticism from materialistic rationalism is the acceptance or rejection of the incomprehensibility, the wholly "otherness" of God. In any society which does not worship matter and the human ego, a mystical religion of some sort is almost certain to grow up simply because of the natural longing of the human soul to seek its source. All mankind is born with the Grace to know that God exists, and with the Grace to know that one must seek God. Hence, the soul, which realizes the incomprehensibility of Deity will be led to mysticism as a way toward the Deity, knowing the limits of human reason.

Orthodoxy, however, is sharply different from the mystical religions. Firstly, because God has become incarnate and revealed Himself to us. Secondly, because the Incarnation of God and the possession by Christ of both natures, has made possible what was previously impossible: it has reconciled the material with the immaterial in a certain way and has shown us that even physical, material things can also be Grace-bearing. Above all, it brought the Heavenly Church to earth, rescued the earthly Church and restored it to oneness and unity with the Heavenly. This single unity of Heavenly and earthly is the essential meaning of Orthodoxy. It is what makes Orthodox Christian mysticism a practical reality, a sort of response or yielding to the magnetic force of Divine love which draws the believer to a desire for a knowledge of God: not the merely descriptive knowledge of

STS KYRIL AND METHODY SOCIETY LECTURES

written teachings, but the knowledge of first hand experience.

Theology, then, because it means "knowledge of God", is a living experience, a mystical process, which is guided and guarded by certain revealed dogmas, doctrines and Scripture. It is true theology and true mysticism because it takes place within the Holy Church, the Head of which is the Object of all theological and mystical strivings.

Nevertheless, no expanse of definition will be sufficient to clarify the meaning of "mysticism", for all definition is essentially scholastic and legalistic. We can, however, give this elementary explanation: asceticism is the basis of the life of every Orthodox believer (to one degree or another). This asceticism is the primary mysticism which touches each and every truly Orthodox person. We understand that asceticism is a striving to live and conform to the moral theology of the Holy Church. In this respect, mysticism is this: in striving to live the teachings of Christ in obedience to the Church, one attains Grace from God. Ascending by means of this Grace, one experiences the reality of the theology. So, at this level, we can see the two inseparable phenomena thus: asceticism is striving to live the theology; mysticism is striving to experience the reality of the theology.

Why are theology, mysticism, ascetism, dogmas and doctrines necessary?

Because of the fall of man. Our first ancestors were created in God's image and likeness. "Image" refers to free will and intellect, and "likeness" refers to the virtue of self-less love. In the truly human state this likeness and image are in complete harmony, working to bring man upward toward perfection in God.

The fallen, or sub-natural state in which man now lives, is a condition of internal disharmony and dissonance, of two internal factions warring against one another. In such a condition, progress toward knowledge and perfection is really not possible. This is self-evident in man's scientific-philosophical progress. For, by means of it, he has now made the earth practically unlivable, and is rapidly progressing toward destroying all life on earth. He has progressed in this direction because he either denies or ignores the dissonance of fallen nature and the irrationality of fallen humanity's intellectual faculties. The "image" cannot function in an unperverted manner while it remains in disharmony with the "likeness" : that is, man cannot think, reason or exercise his free will in a completely rational, undestructive manner while he has not yet restored his reason and will to harmony with the likeness of the virtue of self-less love.

The fall was a true descent, a turning away from God, a separation from God and His life-giving Grace. Man's fallen state is a fact, and Orthodoxy concerns itself with the restoration of human nature to its natural harmony, with how to make man's faculties function normally. The means by which this can be achieved is seen to be the moral struggle against all passions.

Passions form a barricade to self-less love and to the realization of true harmony, which is the experiencing of a unity of love with God. This is why Orthodox Catholic theology presents an ascetical world-view, because theology is only useful when man is struggling to actually live it in a very real sense. One can live it only if he first comes to grips with the passions that have formed a barricade on his path. We had cited Apostle Paul's teaching about the two opposing forces at work within man. Orthodox asceticism is an expression of a commitment to the positive, moral force, and an act of struggle against the negative, sinful force.

Theology is not, cannot be, merely a system of expressed beliefs or a collection of doctrines and dogmas which are "accepted" in order to be saved or to know God. Nor can it be the explanation or clarification of a faith or system of teachings. Man himself is a theological creature and all true theology must be as alive, vivid, creative and active as man himself is. The Orthodox Christian is called to struggle to ascend beyond this written or expressed theology, to a point at which dogmas and doctrines are no longer necessary, no longer of any use - to a point at which the living experience of mutual love between God and man shows all dogma and doctrine to have been no more than a framework of truth which was but a hint and shadow of reality.

Orthodox theology reflects the reality of God and the Heavenly Kingdom because the Orthodox Church is, in fact, the Kingdom of God manifested on earth. The Church is one, both on earth and in heaven. In the earthly facet of the Church, we have the reflection: we see, as Apostle Paul says, "as in a mirror darkly;" in the heavenly, we have the reality: there we see, in the Apostle's words, "face to face." In the Church on earth, the expressed theology teaches us as much of the reality as we are able to bear: "Now I know in part," but in the heavenly, we shall experience the reality: "But then shall I know even as I am known." As the Church is one, it bears the reality, but reveals that reality to each Orthodox Christian to the extent that the individual is able to receive and bear it. And how does one become able to receive and bear that revelation? By struggling to live the theology of the Church, to fulfil in obedience what she teaches us to fulfil. In this manner, we prepare the soul to receive the Holy Spirit, which imparts all knowledge. It is nothing to agree with or even to adopt the whole of Orthodox Christian formulae. One will not yet be Orthodox, not yet agree with or possess the truth, or be able to enter into the Heavenly Kingdom. The gate to the Heavenly Church is the earthly Church, and Orthodox theology is the staircase from the basement to the top floor. Remove a staircase from its house, and no matter how much you climb it, you will never ascend to the top floor. On the other hand, if you leave the staircase in its house, but refuse to climb it, you will still not ascend to the top floor.

It would be very wrong to think that theology consists of a written code or formulation of religious beliefs. "Theology"

means "knowledge of God." God cannot be known from a code, creed or formula or even from an explanation of them. God can be known only from a living experience. Theology, therefore, has more than one level. We see it first of all as a collection of revealed information which tells us what to believe and what not to believe about God. In other words, we encounter it first of all rather as a border or boundary. If we stay within that boundary, we do not enter into falsehood, do not fall into heresy. Orthodox theology, however, reveals much more than positive or negative facts about God. It also reveals how to be saved and how to ascend to a knowledge of God founded on an actual experience of God.

As the beginning of salvation and of the knowledge of God is faith in Jesus Christ, we must understand what is meant by faith. The mystery of faith is also the basis of Orthodox Christian ascetical-mystical theology.

To summarize this first part of our talk, let us first establish the patristic basis of its central theme. It will be found in the works of St Gregory of Nyssa, and more precisely, in his work On the Life of the Prophet Moses. Here we read, "I think this idea quite fills all that we have already said. When God speaks of a place, He does not mean a space which can be quantitatively measured...but rather by using the analogy of a measurable surface, He is guiding the reader to a reality which is infinite and without limit." And further, St Gregory says, "Seeing that you have stretched forth that which is before you with a great desire, and you never experience complete satisfaction in your progress, nor are you aware of any limit to the good, as your longing calls you on to ever more and more: here is a place... that is so vast that he who runs in it will never be able to reach the end of his course. And yet, from another point of view, this course has stability; for God says: 'I will set you on the rock' (Ex. 34:22). But here we have a very great paradox: motion and stability are identical. For usually speaking, one who is rising is not standing still, and one who is standing still is not rising. But here, one arises precisely because he is stationery..."

Thus, to summarize: We have the revealed dogmas of the faith, the Orthodox Catholic teaching and explanation of Divine Scripture. These constitute the written or expressed theology of the Holy Church. They are a rock of truth and stability.

If we stand firmly, unmovably upon this rock, then by means of obedience and the ascetical purification of the heart and soul, we can ascend upward until we experience the reality of what the dogmas teach. Thus, Orthodox mysticism in our present context is, simply stated: to experience with the whole being that which cannot be understood by our fallen intellects and reasons.

One of the most misrepresented teachings of Scripture (and I think that it is often wilfully misrepresented) is the teaching about salvation by faith. For most heterodox believers, the matter of salvation is an incident in history: Christ bleeding on the Cross. This is why blood and agony are so important in so many of their pictures of the crucifixion. We are not saved by death, however, we are saved by Life, and we are not saved by belief in an incident in history, but by a living faith in an actual Life — a Divine-human life — and faith in all that this life taught us.

The Gospel teaching about salvation by Grace through faith is the very foundation of the mystical theology of Orthodoxy, and the whole life of prayer, fasting and struggle common to all Orthodox people is nothing else but the manifestation of Gospel faith. This point is beautifully made by Fr Michael Pomozansky, professor of Dogmatics at the Holy Trinity Seminary. In his textbook on Dogmatic Theology, he says:

"The history of Christ's Church is filled with miracles of Saints in all centuries. It is not, however, faith in general, but True Christian Faith which works miracles. Faith is effective not by the power of imagination, nor by self-hypnosis, but by the fact that it unites one with the source of all life and power - with God. It is a vessel with which water is scooped up; but one must be at this water and lower the vessel into it; this water is God's Grace..."

"Thus, it is difficult to give a definition of what faith is. When the Apostle says, 'Faith is the assurance of things hoped for, and the proof of things not seen' (Hb.11:1), he does not touch upon the nature of faith, but only upon the object of its gaze - upon what is expected, upon the unseen, and it shows precisely that faith is a penetration by the soul into the future (the 'things hoped for') and into the invisible (the reality of 'things unseen'). This gives testimony of the mysterious nature of faith." 2

The term "faith" or, "to believe," Metropolitan Antony reminds us, is used in a number of different senses in scripture, so that if one passage, written from the Holy Spirit, tells us that we are justified by faith without works of the law, while another tells us, also from the Holy Spirit, that faith without works cannot save us, then both are speaking the truth. They are simply using the terms "faith" and "works" in different senses. If we view the Scripture as a whole, united revelation, then we understand this very well, and we understand what kind of faith and what kind of works are necessary for salvation.

Saving faith begins in the heart of one who desires righteousness, begins to voluntarily strive toward good, and feels the weight of evil. Such a person can recognize in the Person of Christ perfect righteousness, good and deliverance from evil. This is the beginning. Accepting the fact that Christ is the Son of God Who came to earth to save sinners is the beginning

of faith - but, of course, it is not yet saving faith, because it is no more than the demons do, as Apostle James says. We could make numerous comparisons, but suffice it to say that the Divine Scripture does not teach that one is saved by a mere conviction of the truth of Christ and the Gospel. There is no faith without struggle. Saving faith is in itself a struggle which begins, is maintained and becomes perfect by God's Grace co-operating with man's work of directing his will to the good, toward self-less love by means of sobriety and prayer. To have faith means to be fully penetrated by Christ's life, and it is impossible to have faith without the works taught us by the Holy Church. These works are not the "works of the law," which the Gospel abolished, but the works of the virtues proclaimed by the Gospel.

Faith in Christ means renunciation of the world and a struggle for moral perfection and the acquisition of the Holy Spirit.

As the great twentieth century father, Metropolitan Antony (Khrapovitsky) expresses it:

"...What characteristics identify that faith in Jesus Christ which, according to Apostle John is sufficient for salvation... Faith in Christ is saving faith when, proceeding from the demands of good conscience, it has respect not only to the person of Jesus Christ, but to the entire inner content of that Person, to the qualities of life which he brought to earth in His person." 3

Faith is to accept Christ not merely as a way out of any genuine spiritual labours, but to accept both Him and His commandments and teachings and the example of His life on earth: to accept these, to believe that He will give us the Grace to fulfil them, and to accept that He intended for us to fulfil all that He commanded.

Christ makes it abundantly clear that neither He nor His kingdom is of this world, that friendship with the world is enmity with God.

The ideal which Christ placed upon all who would have faith in Him is to be perfect as the Father is perfect. He bound this ideal and faith inseparably with renunciation of the world, of worldly values and of the pleasures of the dust and water we call flesh. The struggle to fulfil this ideal and all that goes with it compromises the mystical life of the Orthodox Christian.

In the next part of this talk, we will attempt to set forth the way for the practical fulfilment of what has been said here. We have set forth three basic goals of Orthodox Christian mysticism, or mystical theology: to attain to Saving Faith, to know God in a real, experiential way - a way which exceeds the knowledge imparted by written theology, and to become perfect as God is perfect. We have also mentioned the necessity to renounce this world of passions and transfer all our allegiance, hopes and concerns to the heavenly kingdom, to the world to come. These are All goals and ideals clearly demonstrated in the life of Christ on earth, and clearly set forth in His own words.

STS KYRIL AND METHODY SOCIETY LECTURES

The Life of Christ demonstrates precisely this transfer of aspirations and allegiance from this passionate, sinful world to that peaceful, sacred world, from this principality of evil to that Kingdom of Good, for which reason our holy father John Chrysostom calls out to us, "Why do you tarry there beyond the borders? Rise up, come forth and reclaim your ancient Fatherland lost by Adam."

-
1. Vladimir LOSSKY, *THE MYSTICAL THEOLOGY OF THE EASTERN CHURCH*, James Clark & Co Ltd, London, 1968. Introduction.
 2. Protopresbyter Michael POMAZANSKY, *PRABOSLAVNOE DOGMATECHESKOE BOGOSLOVIE*, Holy Trinity Monastery, Jordanville, N.Y., 1963. p.19.
 3. Metropolitan Antony KHRAPOVITSKY, "What is Saving Faith" (series, *THE TLINGIT HERALD*, vol 3, nrs 1-5) Synaxis Press, Chilliwack, B. C., Canada.

UNDERSTANDING THE DIVINE LITURGY

PART ONE: SCRIPTURE IN THE LITURGY

THE SECOND ANTIPHON

The Second Antiphon consists of verses from the 146th Psalm, followed by an anthem in honour of the Incarnate Son of God. This anthem was composed in the sixth century by the Byzantine Emperor Justinian and it is always chanted even when the verses of the Psalm vary for certain feast-days or seasons.

PETITIONS; ORDER OF SERVICE:	SCRIPTURE REFERENCE; LESSON:
<u>PRIEST:</u> (Praying silently while the first antiphon is being chanted) <i>O Lord our God, save Your people and bless Your inheritance; protect the fulness of Your Church and sanctify those that love the beauty of Your temple. Glorify them with Your divine power and do not forsake us who place our hope in You.</i>	"Save, O Lord, Thy people and bless Thine inheritance; feed them also and lift them up forever" (Ps.28:9; cf Ex.34:9; Jn. ch. 17). "I will build My Church and the gates of hell shall not prevail against it" (Mt.16:18). "O Lord, I have loved the habitation of Thy house", "In His temple, every one speaks of His glory" (Ps. 26:8; 29:9). "O Lord, my God, in Thee do I put my trust; save me..." (Ps.7:1).

THE FAITHFUL SING THE ANTIPHON: This beautiful poem of praise to God foretells the coming of our Lord and God and Saviour Jesus Christ into the world to heal man spiritually.

To those who hunger for righteousness, food will be given; to those who are imprisoned by the passions, freedom will be offered; to the spiritually blind, enlightenment will be given. The fallen will be offered redemption; the meek and humble shall be exalted. Those who were strangers to God shall become His friends.

Finally, there shall come that everlasting reign in the Glorious Second Coming.

THE FAITHFUL SING THE ANTHEM:

O Only-Begotten Son and Word of God, Who art immortal and Who didst deign for our salvation to

This part of the Second Antiphon never varies. In it is found the central theme of the Gospel and the Divine Liturgy.

UNDERSTANDING THE DIVINE LITURGY

PETITIONS; ORDER OF SERVICE:	SCRIPTURE REFERENCE; LESSON:
become Incarnate of the Holy Theotokos, the Ever-Virgin Mary, without change becoming man and wast crucified for us, O Christ our God, vanquishing death by death; Who art one of the Holy Trinity and art glorified together with the Father and the Holy Spirit; save us.	This hymn presents a summary of the whole message of salvation in the Church. Everything which is taught in this hymn is absolutely necessary for our salvation. 1. Jesus Christ is the Only-Begotten Son of God. He is the Incarnate Word of God. If He is begotten, He cannot possibly have been created.
	2. Jesus Christ is immortal. Therefore, it was necessary for Him to accept death of His own free choice. This means that, in freely dying for us, out of love for us, Christ conquered the "law of self preservation". The "law of self preservation" is a wall which separates us from attaining to the virtue of self-less love. Christ destroyed this wall, and made it possible for us to struggle and over come this barrier of "self preservation" which Satan has turned into a great passion. 3. Though He chose to become truly man, He still remained truly God. By this, He brought God and man together. 4. In order to become truly man, the Son was incarnate by means of the channel established by God: that is, the womb of a woman - the manner in which all men enter this world. Thus, the Holy Virgin became the bridge from Heaven to earth, the chalice which bore our Salvation. For this reason, she is called "Theotokos", the Mother of God. 5. Christ was crucified for our sins and passions in order that we might be saved from them, and freed from the enslavement of the fear of death. 6. By His death and Resurrection, He finally conquered death and the fear of death, making eternal life the hope of the faithful, through His Holy Church. 7. Jesus Christ is one of the Holy Trinity, One God glorified in Three Persons. 8. This great message of Salvation is presented to us through, by and in the Holy Orthodox Church, revealing that she (the Orthodox Church) is the custodian and channel of salvation for mankind.

LIVES OF SAINTS FOR YOUNG PEOPLE
THE NEW MARTYRS OF RUSSIA

HOLY BISHOP MARTYR
GERMOGEN OF TOBOLSK
(d 19 JUNE 1918)

It is not only the ancient martyrs and those under the Turks who inspire us. We have many great martyrs in our own time also. The holy bishop Germogen and those with him are among these new martyrs.

When the Communists took control of the Russian land, they tried by every means to keep the faithful from worshipping our Saviour. All church processions and bell-ringing were forbidden. Bishop Germogen refused to obey this command. Instead, at the beginning of Holy Week, 1918, he called all the people of Tobolsk together and ordered that a great procession with ikons and church banners, take place.

On the next morning, after the Divine Liturgy, the procession began to move all around the city. All the church bells were rung, and the huge crowds of people sang "Save, O Lord, Your people." The procession marched up the ramp and along the walls of the Tobolsk fortress. When Bishop Germogen came to the highest point on the wall, and could look out over the entire city, he raised his cross and blessed the whole town and all the people.

On Palm Sunday, the holy martyr preached his last sermon. In this sermon, he told the people that he felt that he would soon be martyred, and he asked the faithful to pray for him.

The Communist persecutors waited for a chance to secretly arrest the holy bishop when he was alone. This chance came on Great, Holy Friday. Early that morning, soldiers came to Saint Germogen's house and took him away.

The bishop was taken to another city, for the Communist rulers feared that the people would come and try to free him. When the people of Tobolsk learned of this terrible thing, they began to weep, and call out to God. A delegation was chosen and sent to the town where St Germogen was imprisoned. They begged the rulers to free their beloved bishop, but instead, the soldiers arrested them, too.

At this time, the Russian White Army attacked the Communist troops near Tobolsk and tried to free all the prisoners. As the Communists fled on boats, they took the holy bishop and the other prisoners with them. As the boat came near the town of Tiumen, the Communists dragged the prisoners out on the deck, beat and tortured them. Then, they tied them up and threw them into the river: the names of these holy martyrs are Fr Ephraim, Fr Makarov and Mr Miniatov.

NEW MARTYR, ST GERMOGEN

Last of all, the soldiers brought the aged bishop forward. He was praying to God to forgive the torturers, and was blessing them. The Communist soldiers began to curse the Saint and they beat him mercilessly. St Germogen continued to pray aloud. Finally, the commissar shouted, "Silence him!" And one of the soldiers struck the bishop in the face so hard that his jaw was broken. Then, a huge stone was tied to the bishop and he, too, was cast into the cold waters.

Later, when the waters of the Tura River receded, the relics of the Holy New Martyrs were found near the shore. Their sacred relics were carried to Tobolsk and the people of the city buried them with great reverence.

Through the prayers of these Holy New Martyrs, may our souls be saved.

Amen !



GREAT FEAST DAY 5

MEETING OF OUR
LORD JESUS CHRIST
IN THE TEMPLE

(2/15 FEBRUARY)

TROPARION OF THE FEAST

REJOICE, THOU WHO ART FULL OF GRACE, VIRGIN THEOTOKOS, FOR FROM THEE AROSE THE SUN OF RIGHTEOUSNESS, CHRIST OUR GOD, TO GIVE LIGHT TO THOSE IN DARKNESS. REJOICE THOU ALSO, RIGHTEOUS ELDER, WHO DIDST TAKE IN THY ARMS THE REDEEMER OF OUR SOULS, WHO GIVES US THE GRACE OF RESURRECTION.

God's Law tells us that every new-born child must be brought to Church and dedicated to Him. This dedication takes place when the child is forty days old.

Jesus Christ also fulfilled this law. When He was forty days old, Jesus' mother and Joseph took Him into the temple in order to fulfil the law and dedicate Him to God.

At that time, the Holy Prophet Simeon was praying in the temple. St Simeon knew that Christ was about to be born into the world, and God had promised him that he would live to see the Saviour. As soon as the Christ Child was brought into the temple, St Simeon knew Who He was. With great joy, the holy prophet rushed up to Mary and took Jesus in his arms. With a radiant smile, the old man cried out to all that this Child was truly the Saviour. He said, "Lord, now let Your servant repose in peace, as You promised, because I have seen the Salvation which You sent." The old man then gave the Christ Child back to Mary, and went away glorifying God.

There was also another aged prophet in the temple. Her name was Anna, and she had lived in the temple serving God for more than sixty years. The Holy Spirit revealed to her that Christ had been brought into the temple, and she too hurried to see Him. When she saw our Saviour, Anna glorified God, and also proclaimed that this Child was truly God the Saviour, Who had come to save us.

Mary and Joseph made their offerings in the temple, and then departed with Jesus, rejoicing and thanking God for all things.

THE MEETING OF THE LORD IN THE TEMPLE

LESSONS FOR OLDER READERS

Children were presented in the temple on the fortieth day in remembrance of the time when God saved the Hebrew children in Egypt on the night when all the first-born of Egypt died (on the Passover), and to recall that parents receive their children from God.

Orthodox Christians also fulfil this command of God, as our Saviour Himself taught us by His Divine example. On the fortieth day after the birth of a child, the babe is brought into Church and, during the service, the priest takes the child from its mother, carries it to the amvon (ambo) and lays it down before the ikon of our Saviour. The mother then comes and picks up the child. This is to show us that the child is received as a sacred trust from God, and that we are responsible before Christ the Judge for the child.

Jesus Christ is truly God and He Himself gave the law to man. Even so, He humbled Himself and fulfilled the law, for the law is holy and full of great spiritual meaning. Thus, He taught us that all must fulfil this command, not legalistically, but in spirit and in truth.

It is especially in the services for this feast that we are taught the meaning of the Old Testament Theophanies (appearances of God). In the Vigil Service, we learn that all the appearances of God in the Old Testament were appearances of Christ (God-The-Son), and that the Father has never been seen by anyone at any time.

Here, we learn that it was Christ who created all things, in obedience to God the Father (for example, we chant, "The Creator of heaven and earth is carried today by Holy Simeon the Elder in his arms,,,," [*Song Six, Liti*]; and, "...the Cause of all being, Himself become a babe..." [*canticle four, canon*]). It was also Christ Who gave the law to Moses on Sinai ("The Ancient of Days Who in past times gave Moses the Law on Sinai, appears this day as a babe. The Maker of the Law, He fulfils the Law..." [*Liti, Tone one*]; "Today, He Who once gave the Law to Moses on Sinai submits Himself to the ordinances of the Law" [*Second Song in the Liti*]). We also learn that the Ancient of Days Who appeared in a vision to Daniel (Dn.7:8-22) was Jesus Christ our Saviour ("The Ancient of Days...appears this day as a babe" [*Liti, Tone One*]; "The Ancient of Days, a young child in the flesh, was brought to the temple by His mother the Virgin..." [*Liti, Song Ten*]; "The Ancient of Days for my sake becomes a child..." [*Sessional Hymn, Tone Four, Polyeleos*]).

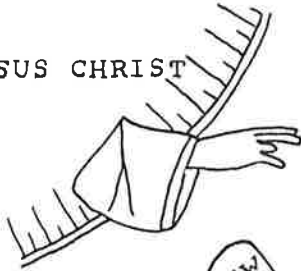
Further, we are instructed that the Lord of Hosts (The Lord Savaoth) Who appeared to St Isaiah the Prophet (Is.6:1-5) was Christ, The Only Begotten Son [*Second Reading from the Prophecies, Vespers; Canticle Five, Canon of the Feast*]¹

In Canticle Seven and Eight of the Canon (etc), we learn that it was Christ (with two angels) Who appeared in the fiery furnace in Babylon with the Holy Children of Israel (Dn. chapter 3).

Η ΥΠΑΝΑΝΤΗΣΙΣ



JESUS CHRIST



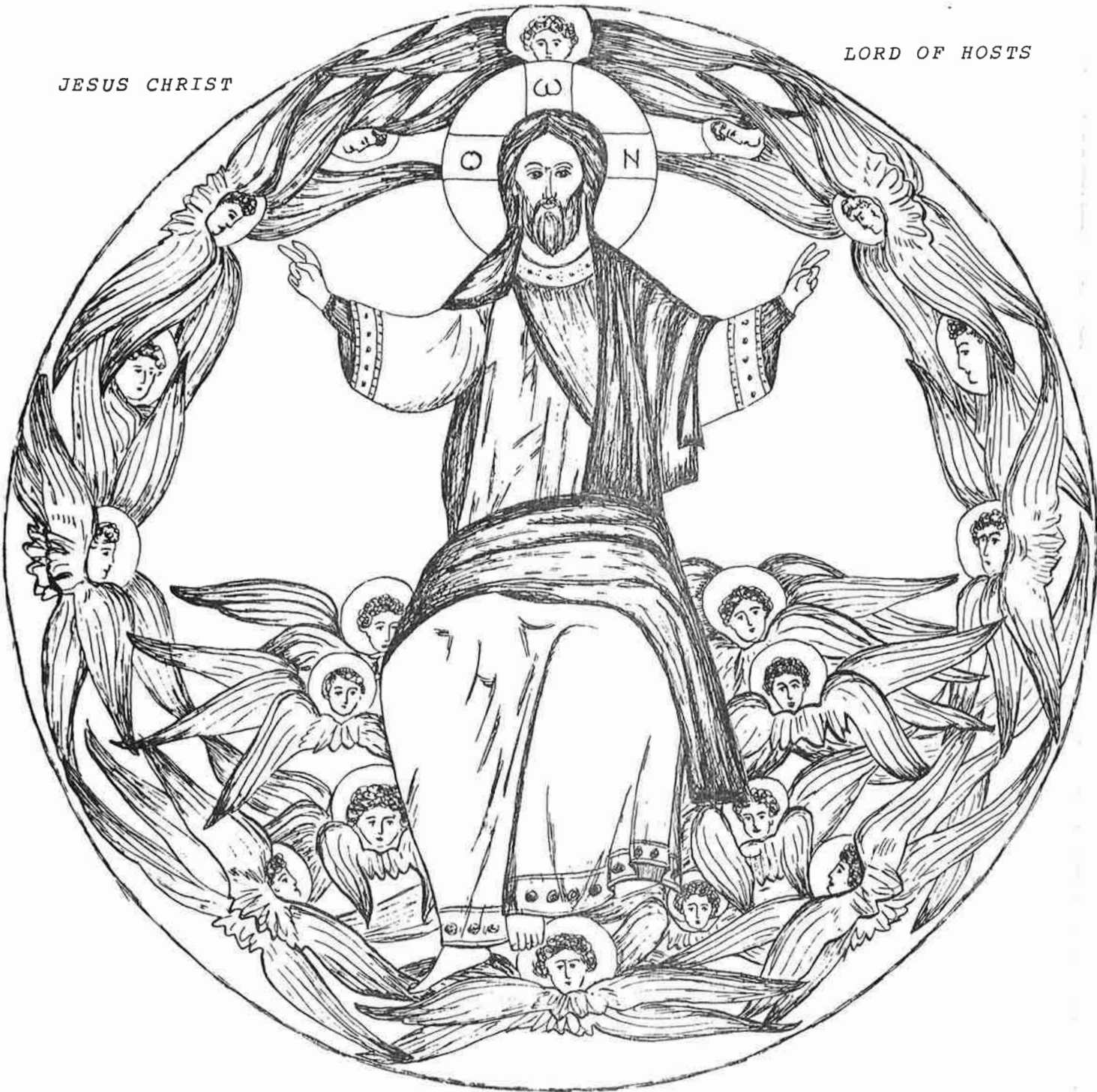
THE LAW
OF THE
LORD
IS
PERFECT

HOLY PROPHET
MOSES



JESUS CHRIST

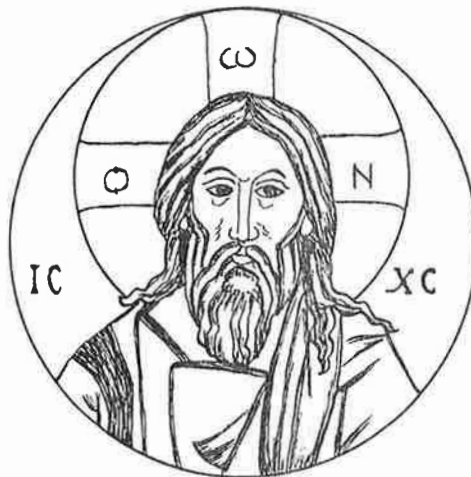
LORD OF HOSTS



CENTRAL DETAIL FROM IKON OF JESUS CHRIST, THE LORD SAVATH

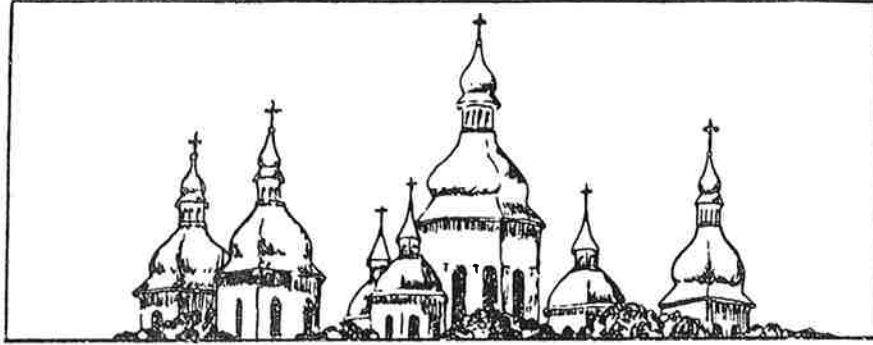
MEETING OF THE LORD: LESSONS FOR OLDER READERS

From this, it is clear how important it is for us to read and participate in the Divine Services of the Church. For, in them, we receive the word of the Church teaching us all truth, from the Holy Spirit Who dwells in, guides and fills the Holy Orthodox Catholic Church of Christ.



JESUS CHRIST, THE ANCIENT OF DAYS
(Detail from an early fresco)

1. see Jn.3:3; 20:21; 1:16; 12:41; Acts 28:25-26, etc.
"And if you, in your heresy, do not know that it was God-The-Only-Begotten Whom the prophet saw in that glory (Is.6:1-5), then listen to the Evangelist: 'Isaiah said this because he saw His glory and spoke of Him' (Jn.12:41)" [St Hilary of Poit., The Trinity, 5:33; cf 12:47]. See also, St Cyril of Jerusalem, Cath. Lect. 9:1-3; 14:27 ("For the Father, no man hath seen at any time, and He Who then appeared to the Prophet [Is.6:1-5] was the Son". See St Gregory of Nyssa, Against Eunomius, Bk 2, Ch 14. Cf St Gregory Theologian, On The Arrival of the Egyptians).



CHAPTER
25

Our Holy Father
JOHN THE-MUCH-SUFFERING.
(18 JULY)

Saint John the Much-Suffering, the beloved disciple of the Caves Monastery was a Russian virgin, betrothed to the heavenly bridegroom, and he freely endured much sorrow for the sake of the struggle of virginity. Not long before his death, the Saint himself revealed the details of his great struggle. He did not reveal this from pride, for he had truly obtained the gift of holy humility, but rather for the strengthening and edification of us poor sinners.

St John struggled as a recluse in the cave of St Antony. One of the brethren was often struggling with diabolical distractions of carnal desires, and he came begging the Saint to pray to the Lord for his deliverance. The Saint replied, "Brother, take courage and may your heart be strengthened; endure and keep yourself on the Lord's path and He will not leave you in the hands of the enemies, nor allow them to seize you in their teeth."

But the monk answered, "Oh father! Believe me, if you do not help me I will have no rest, going from one place to another."

The Saint gently said: "Why do you want to give yourself up as food to the enemy and become like a man standing on the edge of a chasm? The enemy will cast you over the edge and it will be a terrible fall from which you may not be able to get up. If you will remain here in the holy monastery, you will be like a man standing far from the chasm and the enemy will not be strong enough to throw you down. For your patience, the Lord will lead you from the pit of passions and from the mud of impurity."

Then, St John told this brother about his own life:

When I came to the Holy Caves Monastery and began to struggle, I suffered greatly, overcome by lust for fornication, and I do not know what I did not endure for the sake of my salvation. Often, I ate nothing for two or three days at a time, or some-

ST JOHN THE MUCH-SUFFERING

times, for a whole week. I did not quench my thirst, but kept vigil for the entire night. I continued without rest from this suffering for three years. Then I went into the cave where our holy father Antony reposes and remained near his grave night and day in prayer. At length, I heard the Saint's voice: "John, John! You must shut yourself up in the cave so that, through isolation and silence, you can occupy yourself with warfare, and the Lord will help you through the prayers of His Saints." After that, I entered into reclusion in this narrow and sorrowful place and remained here for thirty years. Only recently did I acquire peace.

Knowing the strength of His chosen vessel, God allowed Satan to tempt the Saint with powerful passions. St John continued:

All this time, I struggled with carnal passions and thoughts, subduing my body by fasting and vigilance. When this became insufficient, I did this: with the approach of the Great Fast, I dug a deep hole and, entering it, I covered myself with sand up to the chest, leaving my arms and head free. I spent the entire fast this way, weighed down by the soil, not moving a single joint. Satan did me much harm, wishing to drive me from the pit. He struck me with a terrible affliction in my legs so that they shrivelled, and a burning struck my members as if they were on fire. But, not thinking or grieving about this suffering, I rejoiced in my soul, guarding its purity from defilement. I would rather have burned from that fiery affliction than be conquered by the devil and leave the pit. At the same time, I saw an apparition of a terrible and fierce serpent, breathing fire and seeking to devour me. This apparition continued for several days. On the radiant night of Christ's Resurrection, this terrible serpent suddenly attacked me and, taking my head and arms into its jaws, it seared the hair on my head and beard, as you can see now.

While I was in the jaws of the serpent, I cried out from the depths of my heart, "O Lord God, my Saviour! Why have You left me? Show me Your mercy, Master, for You are the only Friend of man...deliver me from the jaws of this enemy which is roaring like a lion to swallow me: arise Lord and save me, send forth Your light that the serpent may vanish before Your countenance."

As I finished my prayer, there was a sudden flash of the Divine light, like lightening, and the serpent vanished. By God's Grace, I have never seen it again. Then I heard God's voice calling to me: "John! Help was given you; see that you are attentive to yourself so that worse does not befall you in the future life!"

I bowed and said, "O Lord, why did You leave me to be tormented by evil?"

The Lord replied to me, saying, "I proved you according to the strength of your patience so that, by the fire of temptation you would be as pure as gold. For, I do not allow any man to be tempted beyond his strength...but as a wise master, give the

greater and heavier work to the healthiest and strongest servants, and light work to the weak. In order to be delivered from the warfare of dissolute passions, pray to St Moses the Hungarian, for he accomplished more than Joseph, and can help those suffering with this passion".

I began to cry, "O Lord! Have mercy on me by the prayers of this Saint". And, an ineffable light came upon me, which is with me still, and all who come to me with faith in Christ experience such a light as this one which illumined me on the night of the Lord's Resurrection, for the sake of the future eternal light.

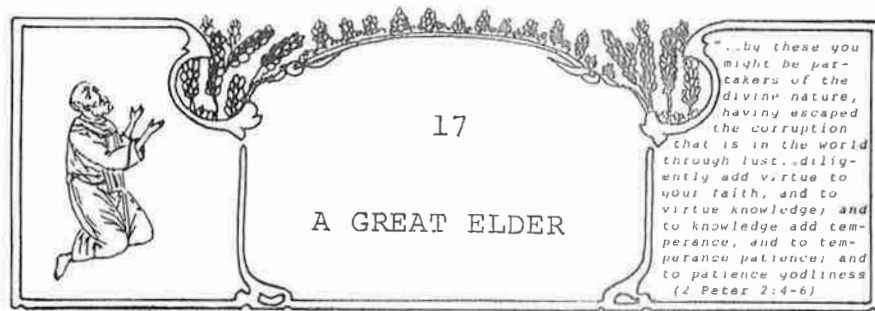
In this manner, St John completed his much-suffering life. He turned to the brother possessed by passions, saying, "Brother we ourselves nail our minds to sensuality. For this reason, the Lord allows passions to fall upon us; for, we never do works worthy of repentance. But I tell you, brother, pray to this St Moses and he will help you."

Then, having prayed together with the brother, St John blessed him with a relic of St Moses, and gave it to him saying, "Place this against your body."

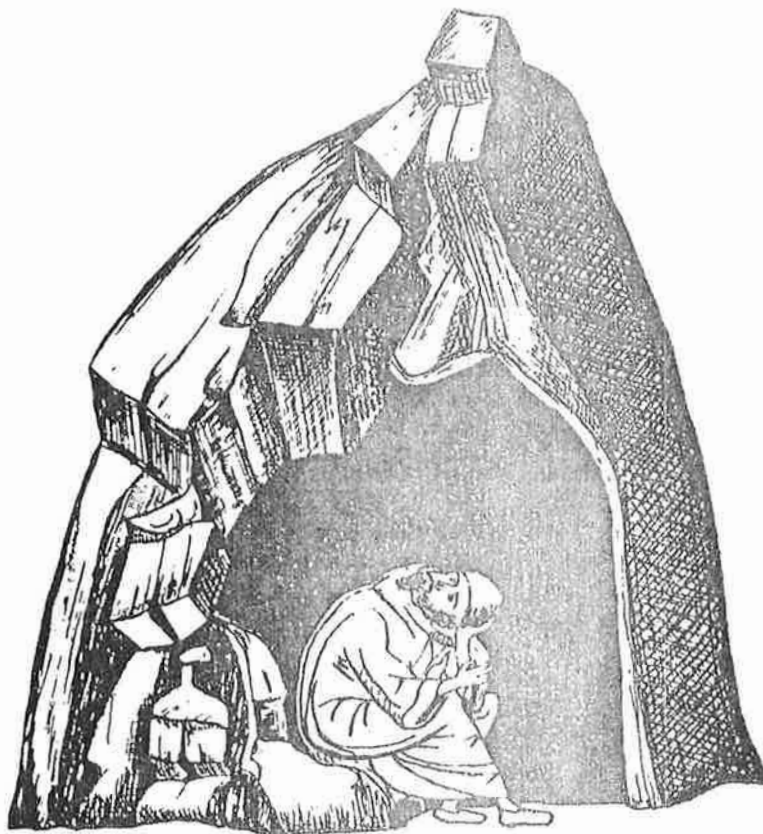
The brother obeyed and immediately felt that the burning died out and all carnal desires in the body were mortified. Then together, the two sent up glory to God and His Saint Moses.

The much-suffering John reposed in peace on 18 July. His holy relics have poured forth an abundance of healings and miracles to this day.

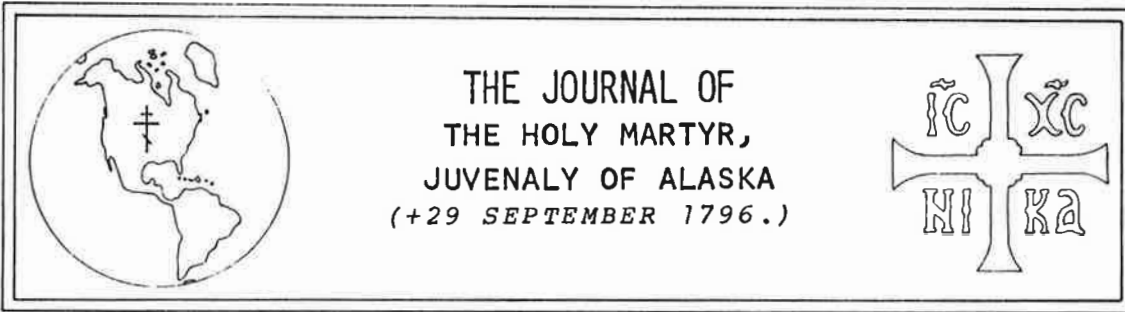
Through the prayers of this long suffering virgin, our father John, may we be counselled unto worthiness of the heavenly kingdom, in praise of the One God glorified in Trinity, to Whom be honour and worship unto the ages of ages. Amen!



Abba Nicholas also told us about a great elder who had lived in that same monastery. For fifty years, he had given himself up to asceticism in a cave. He drank no wine and ate no bread except for a few crusts, and he took Communion three times a week.



THE NEW WORLD PATERIKON



15 JULY:

The ship is making ready to sail and I must also prepare to abandon the field in which I had barely broken ground in hopes of some future harvest. Baranov advised me that I might accompany him to St Paul's Harbour and wait there for an opportunity to go on to the Kenai region. Once there, however, I must turn to the agents of the Lebedev-Lahstochkin Company, who are still stationed there, to provide me with transportation to my new field of labour, which will be a village located on the shore of Lake Iliamna. If the weather and wind are favourable, we will depart tomorrow.

16 JULY:

Aboard the St Catherine: I held service outside at sunrise this morning, and all the natives attended, but not even one of the traders came. At the end, I blessed the people and took leave of them one at a time. A few of the boys shed tears and my own eyes were moist. My young pupils are to be sent to St Paul's Harbour in baidarkas and placed in the care of our Father Herman. Baranov is too clever to lose the hold he gains over the natives by having their favourite sons in his hands. When I boarded, I was shown to a small space in the hold, between some bales of merchandise and a mound of dried fish, and this was the place for me and my few belongings. The place is dark and dismal and the air is foul, but the cabin is occupied by Baranov and his retainers. I can barely see to write this entry by the light of a pitiful lantern, but surely I have no right to complain - the Master before me suffered worse than this. At the request of the crew I blessed the ship as we weighed anchor, and we are presently running under a fair wind which whistles through the cordage, and from the cabin one can hear ribald songs with which the chief factor's retainers amuse him.

17 JULY:

Today the wind has changed and the sea is running high against us. Everyone is in a bad mood. Baranov sent for me and asked if I had blessed the ship and when I told him I had, he swore at me and told me to light a candle before the ikon of St Nicholas the Wonderworker which hangs in the cabin. I complied with his command without a word and then retreated to this wretched corner which, foul as it is, seems more pleasant to me than the presence of that man.

18 JULY:

Overnight we got out of sight of land and as a result, there was great fuming and cursing this morning. The seas are still heavy and fog surrounds us so that no one knows how close to the coast we may be. Baranov, in his coarsest manner, publicly alluded to me as another Prophet Jonah and allowed that there were plenty of whales about. Many of the crew and passengers on board were quite indignant over this insult, but no one dared to express anything before the great man of this land. I have not been able to eat a thing since I stepped on board the ship, though I am often fairly buried under a mound of dried fish everytime the ship tosses us about. It is difficult to write, but it takes my mind off my suffering.

19 JULY:

Land is again in sight and our navigator has fixed our position. The contrary wind has driven us back and we are now farther from St Paul's Harbour than we were at the start. Baranov said something about putting me ashore, but he seems to have changed his mind and we are again standing out to sea. We are still being violently tossed about, but the sailors tell me that the wind is now favourable, so that there is some hope of our being soon released from this state of misery. Our brethren far away in Russia who have their peaceful cells, their plain, but ample food, and yet privately grumble at the healthy work in field and garden, have no idea of what a missionary's life is like in this desolate region.

20 JULY:

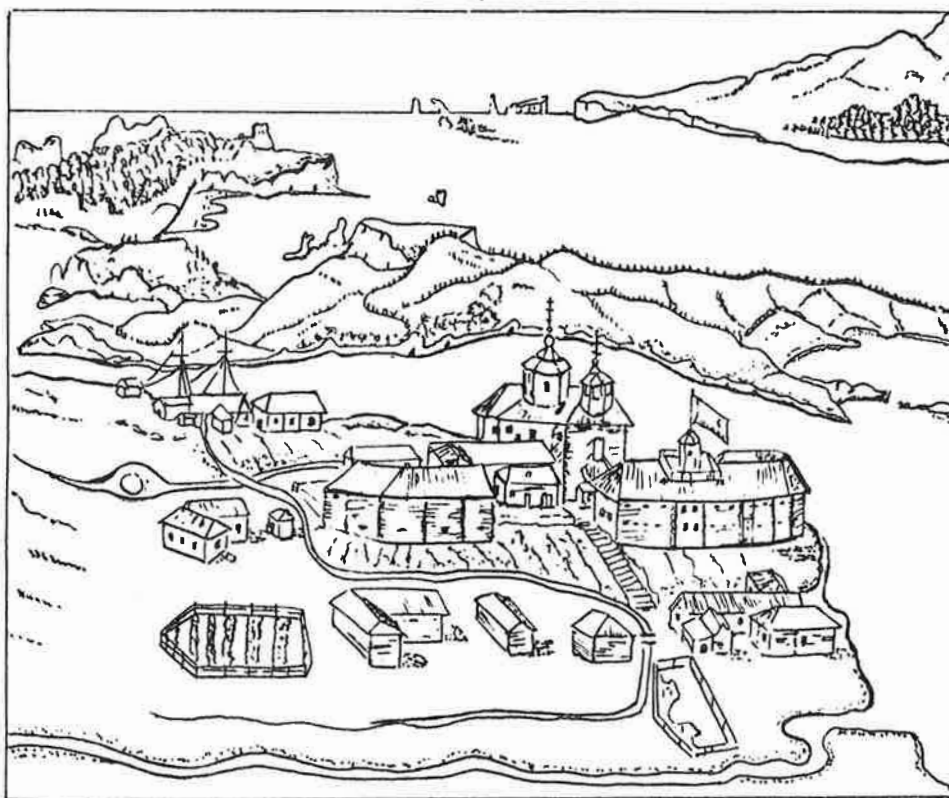
The sea was smooth this morning, with only a light breeze filling our sails. As it is Sunday, I celebrated the Liturgy on deck, and Baranov piously attended. Immediately after the Divine Liturgy, the islands of St Paul's Harbour came into sight. We landed in the afternoon and the whole place was in a state of confusion, with building going on everywhere. I was dismayed to see that the Lord's Day made not the slightest difference in the bustle and uproar. I was assigned to a half finished shack intended as a salt-house, and here, swarms of mosquitos are now tormenting me so that there is no prospect of rest.

21 JULY:

My heart was rejoiced this morning by the happy news that a fleet of baidarkas is to set out for the north in a few days, giving me a chance to proceed to my destination. The land round here appears pleasant enough, but life is short and I do not wish to remain here where I cannot work. Here under the eyes of Baranov, I feel that I could not do any good if I tried. Fr Herman came to the factory this afternoon and called on me. He seems to have become worldly and our souls no longer communicate. He spoke at length of his establishment and he is evidently on the best of terms with Baranov who has done much for him.

22 JULY:

As today is the feast of St Mary of Magdala I celebrated the Divine Service, but owing to the unceasing work going on, there was only a small attendance. I intend to recommend my boys of Three Hierarchs Bay to the special attention of Father Herman. The nightly torment of the mosquitos continues so that I find it difficult to get even an hour or two of sleep.



SAINT PAUL'S HARBOUR, 1790's