

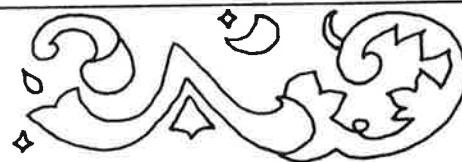
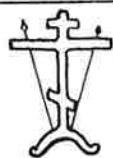
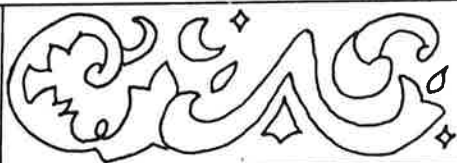
THE CLINGIT HERALD

VOLUME 4, NUMBER 7 [1977]



NEW ARCHANGEL (SITKA) CA. 1825

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

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chronicles of Russian america

by FERN A. WALLACE
(Guest Article)

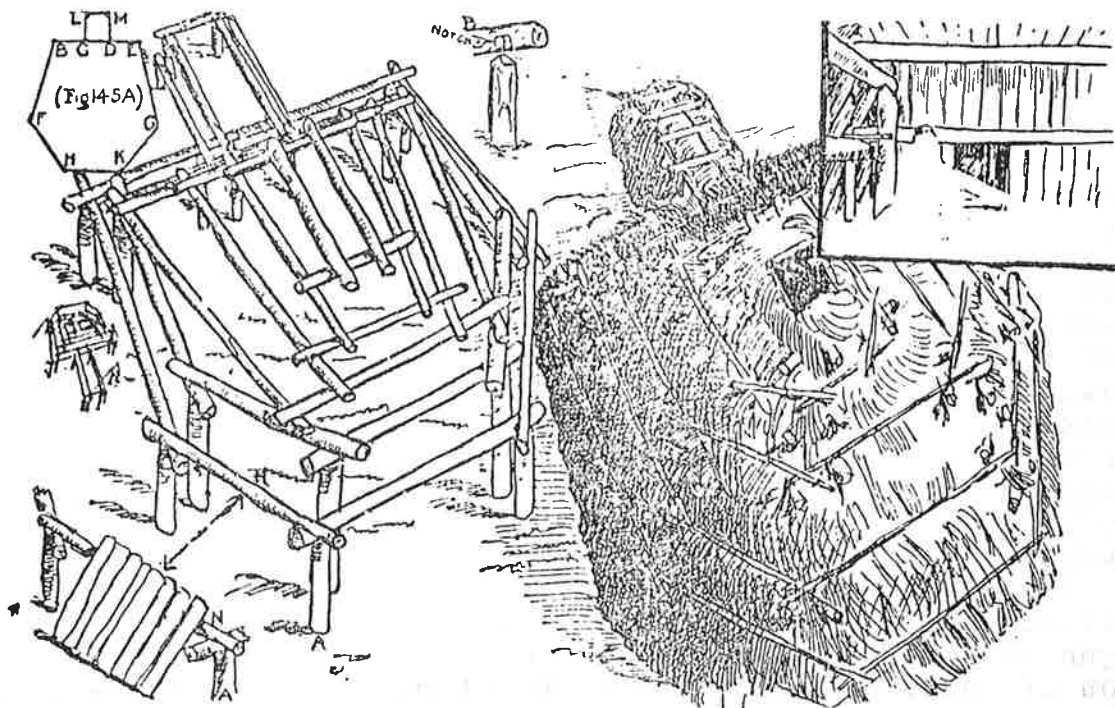
(Dr Sarafian's regular article was not available at press time. In its place, we are presenting an article by the noted Alaska author, Fern Wallace. Mrs Wallace's essay deals with the Aleut culture and life at the time of the Russian arrival in the Aleutians. We hope to continue Dr Sarafian's column in the next issue).

THE ALEUTS

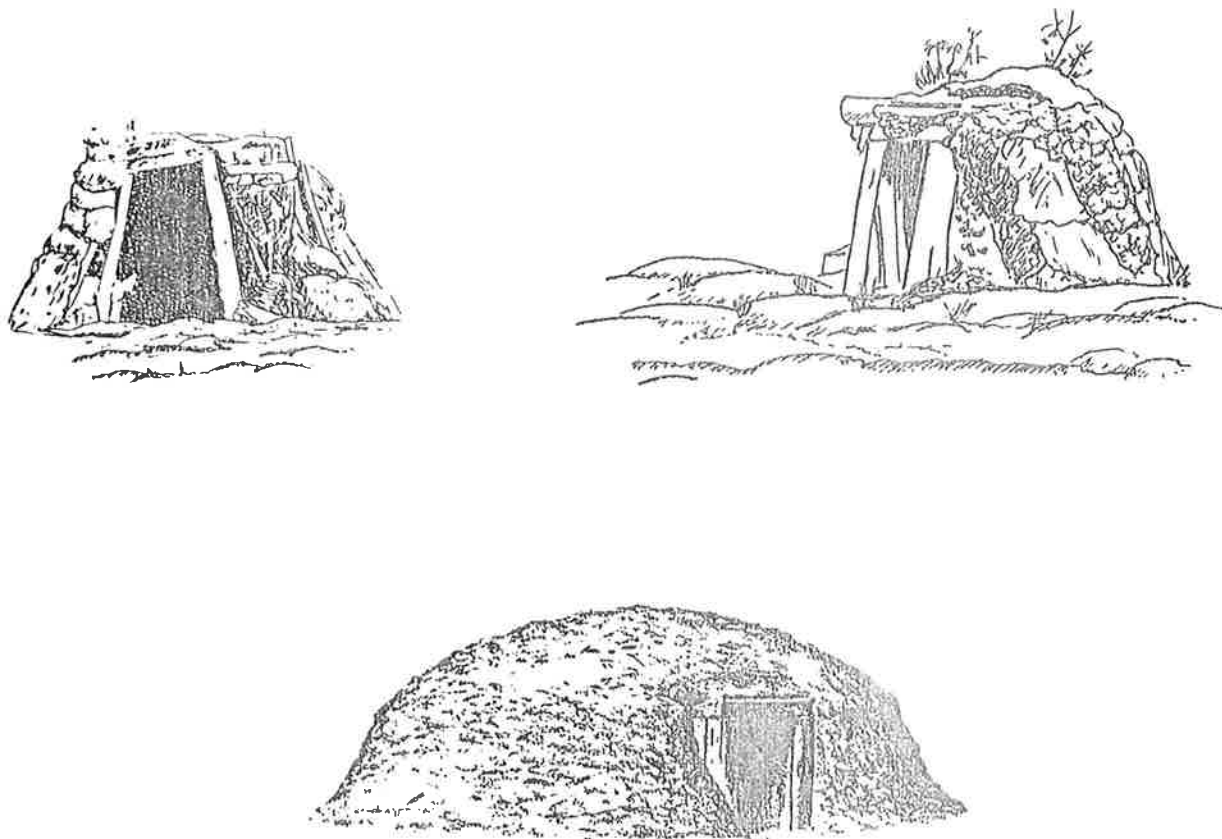
The long finger of the Alaska peninsula curves westward round Bristol Bay and pierces into the Pacific Ocean whose endless tides and currents have carved its tip into a multitude of small islands. These islands are called The Aleutian Chain, and they reach from Alaska almost to the Siberian peninsula of Kamchatka. The Aleut peoples chose this inhospitable area for their home. They settled on the shores of the islands and the peninsula, for survival in the interior was nearly impossible. These lands are treeless and in many areas, not even a bush will grow. The sea provided the necessities of life from the abundance of seafood and the driftwood which was washed down from the northern rivers and occasionally trapped on the shores of the islands.

The Aleuts were a gentle people who seldom quarreled and if offended would remain silent rather than take action. They had begun to develop a basic civilization. The political organization of their communities was based upon an elementary form of aristocracy: the chiefs and their families were at the head of the hierarchy, the freemen made up the bulk of the society, except for the slaves, who were usually prisoners of war.

The permanent dwellings of the Aleuts consisted of communal longhouses, called Uliagamakh, which accommodated from ten to forty families. On the average, they ranged in size from about 210 to 280 feet in length and from twenty-eight to forty-nine feet wide. In the construction of the communes, an excavation would be made, from four to nine feet in depth, and a shoring consisting of a row of posts, spaced about seven feet apart was installed along the whole perimeter. The shoring posts were even with the surface of the ground. Two more rows of posts were erected eight to twelve feet from the walls. These posts were spaced from eleven to sixteen feet from each other, and this spacing was of considerable importance as these posts delineated the "territory" of each family. These posts were almost twice as high as the outside rows. Beams were laid over the length of the rows of posts, and cross-beams, or joists were run at equal distances along these.



GENERAL PLAN OF AN UGLIAGAMAKH (ALSO CALLED A "BARABARA")



Recent sketches of abandoned "barabaras"

Often, where no wood could be found, the rib bones of large whales would be substituted for posts along the outside walls. The ribs would be bent together and tied, giving a sort of quonset hut effect. These entire structures were covered with mats of grass which, in a few years, would grow so thick that the huts were indistinguishable from the landscape, but the line of their doorways often gave the impression of a huge graveyard.

Openings were left at intervals along the top to provide exits, ventilation and chimneys. The inside posts were arranged at equal distances and served as boundaries for each family's territory. Storage platforms were built around the inside perimeter of the long-houses and the winter supply of food was kept on them. The Uliagamakh (also called a "barabara" in many books) provided the most economical and feasible way to live during the long, severe winter months, but in summer each family would move to a small, private hut or tent called a "barabara", and begin to prepare for the next winter.

All these natives who lived by the sea became excellent boatmen. Their boats consisted of skin-covered frames of driftwood which, like the Kodiak boats, have come to be called "bidarkas". As with the Koniag people, the Aleuts had three or four types of baidarka: smaller, kayaks for hunting and larger transport canoes.

Weaponry was not technologically advanced, probably because it was used for hunting rather than for warfare, and the abundance of seafood made elementary weapons quite sufficient. Bows, arrows, spears, darts and harpoons were made of driftwood, bone, stone and sometimes copper.



Алеут в наряде, каким он бывает, как он бывает

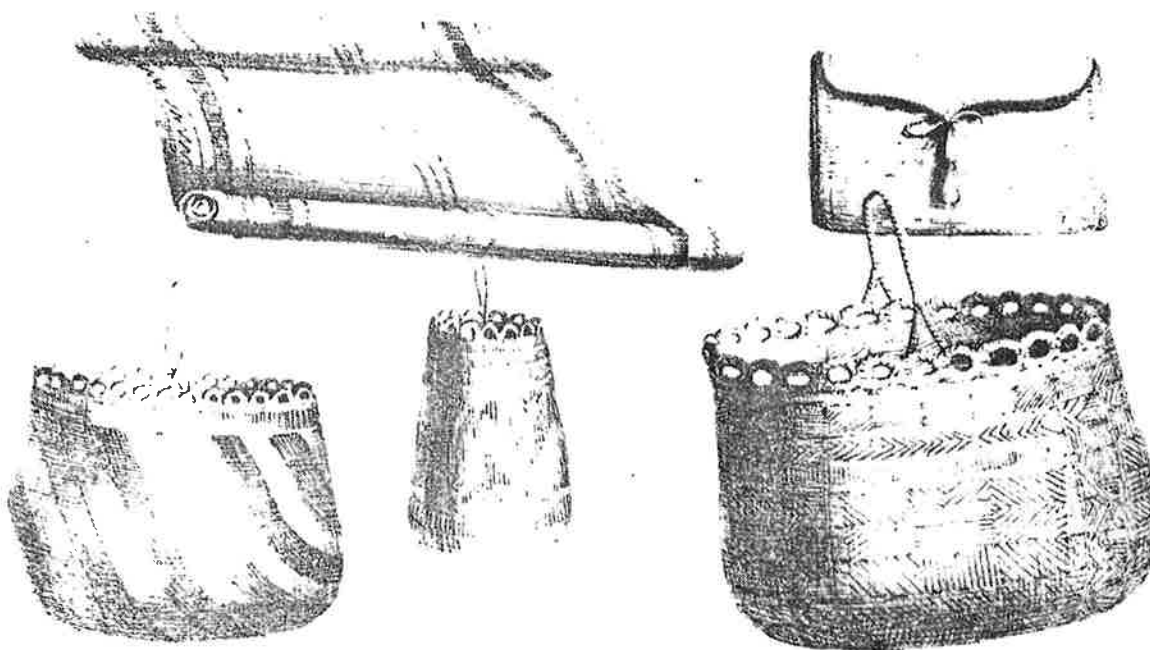
Aleut Warrior. Russian drawing, 1700's. (courtesy
Roger Page)

The clothing of both men and women were quite similar and were both functional and decorative with very attractive design. The outer garment, called a parka, was a slip-over coat that fastened around the neck with a wide, stiff collar, and often had a lined hood. Parkas were made from the skins of fur seal, sea otter or even birds, and were decorated with the beaks of birds, long strips of gaily dyed skins or, in later years, with glass beads. The feather parkas would sometimes require years to complete and when finished were exquisite pieces of art. Being a very practical garment, the parka was reversible and served as a raincoat as well as a winter coat. A second, inner garment called "kamleika" was made from intestines and sewn so finely that rain never penetrated the seams. Ornate hats were often fashioned from driftwood and these were both practical and esthetically pleasing.



Plate 8: A young Aleut couple. Drawing by French visitors, 1700's
(courtesy Smithsonian Institution)

The Aleuts are renowned for the great skill and artistry in basket making. These baskets, the best in Alaska, woven of rye grass, required as much as a whole year to complete. Some of the finest baskets and mats in the world have been made by the Aleut women of Attu, and even today, a basket made by these natives is a prized and valuable possession.



C. B. Smith's drawing of Aleut baskets

Plate 10: Attu Baskets and Mats. Litho from drawing made by a French visitor in the 1700's (courtesy Smithsonian Institution).

The Aleuts belong to the Eskimo racial group and are often referred to as Eskimoids. They were the first Alaskan natives to accept Orthodox Christianity, the first to be educated in the modern sense and the first to receive full Russian citizenship. Many of them went to Russia to be educated and they learned a variety of professions and trades. It is interesting to note that the best and most complete atlas of Russian possessions in Alaska was engraved by an Aleut, a Mr Ternet'ev.

UNDERSTANDING THE DIVINE LITURGY

PART ONE: SCRIPTURE IN THE LITURGY

THE THIRD ANTIPHON

The Third Antiphon consists of the "Beatitudes", except on certain feast-days. A moral-ethical masterpiece, the Beatitudes set forth the Orthodox Christian concept of moral struggle and the ascetic world view.

PETITIONS; ORDER OF SERVICE:

PRIEST: (Praying silently while the antiphon is being sung)

O You Who have given us Grace at this time to make our supplications to You with one accord; Who has promised that when two or three [members of the Holy Church] are gathered together in Your name You will grant their request. Fulfil now, O Lord, the desires and petitions of Your servants as may be most expedient for them; granting them in this world knowledge of Your Truth, and in the world to come, life everlasting.

SCRIPTURE REFERENCE; LESSON

"For whenever two or three are gathered together in My name; there am I in the midst of them" (Mt.18:20); "I assure you that My Father will grant you whatever you ask in My name" (Jn. 16:23); "Nevertheless, not what I will, but what You will" (Mt. 26:39); "...God our Saviour, Who desires that all men be saved and come to the knowledge of the Truth..." (1 Tm.2:3-4); "and this is the record that God has given us eternal life..." (1 Jn.5:11).

(The verse from Mt.18:20 must be understood in the context of that entire chapter, and clearly refers to members of the Church.)

THE FAITHFUL SING THE ANTIPHON:

"In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom."

(Let us struggle to rise to the spiritual level of the dying thief who, seeing Jesus there on the cross as a common transgressor, nevertheless recognized Him as God and cried out, "Lord, remember me when You come into Your kingdom.")

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven".

(True humility is the goal of all Orthodox Christians, the aim for which we must struggle. It is the key to citizenship in the Heavenly Kingdom.)

"Blessed are they that mourn, for they shall be comforted."

(Those who mourn because of their sins, because of their condition as exiles in this world and because of the state of the world around them; those who mourn because of the general rejection of our Lord and His Holy Church by mankind; those who mourn over lost souls and who wait for the Kingdom, shall be comforted with an ineffable joy on the day of the Lord. See Is.61:2)

"Blessed are the meek, for they shall inherit the earth."

(Those who are mild-mannered, patient and long-suffering shall receive an inward peace and joy, regardless of their external condition. In the end, they will be the rulers in God's Kingdom; "For yet a little while and the wicked shall cease to be...but the meek shall inherit the earth and shall delight themselves in the abundance of peace" [Ps.37:11].)

"Blessed are they that hunger and thirst after righteousness, for they shall be filled."

(Those who desire to live a life of righteousness and to understand the meaning of true righteousness will be given the Grace both to understand and to live it, if they earnestly seek it from God, for, "Everyone who is thirsty, come to the waters, he that has no money; come and buy and eat; come and buy wine and milk without money and without cost. Why do you spend money for that which is not bread? Why is your labour for that which does not satisfy? Listen carefully to me, and eat that which is good, and let your soul delight itself in plenty" [Is. 55:1-2].)

"Blessed are the merciful, for they shall obtain mercy"

(Mercifulness is a supreme virtue, for in it are combined love, righteousness, compassion, meekness and hope. Moreover, mercy is the foundation and purpose of the old law and the New Testament. For God, explaining the old law to the Jews, says, "For I have desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" [Hos.6:6; see Mt.9:13; 12:7].)

"Blessed are the pure in heart, for they shall see God."

(Childlike purity of heart comes only to those who strive for it. It is a gift of Grace from God to those who pray with faith, humility and obedience and worship with sincer-

ity: "Who shall ascend unto the hill of the Lord? Who shall stand in His Holy Place? He that has clean hands and a pure heart; who has not given his soul up to vanity nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his Salvation" [Ps.24:3-5].)

"Blessed are they who are persecuted for righteousness' sake; for theirs is the Kingdom of the Heavens; blessed are you when men shall revile you and persecute you and shall say all manner of evil against you falsely for My sake."

(When he was being greatly persecuted for his righteousness, Blessed Theophil of the Kiev Caves Lavra was asked how he could endure it. The blessed-one replied: "It is better to endure injustice than to commit it oneself... We are exiles on earth. Exiles do not wonder at insult and injury...".

In a world guided by Satan and his followers, it is to be expected that those who seek to understand and live in righteousness will be persecuted and often reviled. It is not too much to ask that we bear these persecutions. To be persecuted for the sake of our dedication to Christ our Saviour and His Holy Church is a great joy to the true believer. The prophets themselves were turned upon and persecuted, and even killed, in the same way [Mt.5: 12] [see 2 Chron.36:16].)

PRIEST:

"Let us pray to the Lord"

And especially let us beseech Him for strength to live for His kingdom, though surrounded by temptations and persecutions.

FAITHFUL:

"Lord have mercy"

"...but with great mercies will I gather you" (Is.54:7).

FAITHFUL:

"Rejoice and be exceedingly glad, for great is your reward in the heavens".

To those who endure much, much will be given. All our sufferings on earth, all the persecutions which we face and all the trials and tribulations which we endure on account of our love for God will be counted to our joy in heaven as a great treasure of blessings which will be waiting for us when we arrive home at last.

6. TEMPTATIONS USED BY DEMONS AGAINST MAN

If you wish to be in a position to deflect the snares of the devil, you must know what sort of temptations there are. The Holy Fathers and ascetics, rich in the experience of spiritual life, themselves experienced and witnessed the wily cleverness of the devil in his efforts to ruin human souls. St Pakhomios the Great, for example, saw a demon in the image of a beautiful woman coming to the monastery with a multitude of servants (Menaeon, 15 October). In order to tempt and deceive St Hilarion, the devil appeared during prayers in the guise of a wolf or a fox (Menaeon, 21 October).

To the Holy Righteous Bishop Nifont, it was revealed how demons, while walking among people, incline them toward various sins: condemnation, slander, quarrelling, and they cause various griefs. Thus, St Nifont once saw a certain man who was occupied with his business. Suddenly, a demon came to that man and began to whisper into his ear. Not far away was another man, also about his work, and the demon whispered to him, too. Then, leaving their work, they both began to argue with one another. The Saint arose and said, "Oh, demonic flattery, how you sow enmity among people." On another occasion, a demon of vainglory, in the guise of an angel, saying, "From this time on, you will perform miracles, and your name will be glorified throughout all the earth, for, you have pleased the Lord." St Nifont, discerning the demon, replied, "Wait a moment; I will work a miracle before you." Seeing a stone, the Saint said, "I say to you, stone, go away from here; carry yourself over to another place." The stone, however, lay unmoving. Then the Saint said to the demon, "Here is your gift," and spat into the devil's face. Then he prayed to God and the demon disappeared. Saint Nifont once saw another demon walking behind a man, suggesting blasphemous thoughts to him. The blessed-one commanded the evil spirit, "Stop annoying God's servants. Of what use is it to you if his soul goes to ruin?" The demon replied, "There is no benefit to us from this, but we are under orders from our rulers to struggle against people; if the princes find us lax in this struggle, they torment us cruelly." (Menaeon, 15 May).

Once, a demon came at night to the cell of St Makarios the Alexandrian and said to him, "Arise, Fr Makarios, and let us go to the church for Divine Service." Makarios, being filled with God's Grace, understood that this was a temptation of the evil-one, and replied, "Liar and hater of good! How could one participate with you in Divine Services, and what could you have in common with the assembly of saints?" The demon said, "Don't you

know, Makarios, that there is never a single church service nor monastic gathering without us; go and you will see our deeds." The elder replied, "May the Lord forbid you," and the Saint asked God to reveal to him if what the demon said was true.

When it came time for the midnight service, St Makarios came to the church. There he saw a large number of demons, in the visage of youths with dark countenances, walking and flying around the church. The reader began to read the psalms while the other brothers sat and listened. The demons sat among the brethren and taunted them. Those whose eyes they touched with their fingers, immediately began to doze; others they inspired with the likeness of women, and they did other things before others. Whatever images the demons presented to the brothers, that is what they were thinking of to themselves. Some of the brothers who were attentive to themselves immediately banished the images and inspirations, and protected themselves. Those who were inattentive toward prayer, however, were defeated and ridiculed.

St Makarios saw this and sighed from the depths of his heart, saying, "Behold, O Lord, and do not be silent; arise O God and let Your enemies be scattered and flee from Your countenance, for our soul is heaped with abuse." At the end of the service, St Makarios called each of the brethren aside separately, and discussed what thoughts he had during the service. It turned out that each one had been troubled with the thoughts the Saint had seen the demons presenting before him (Prologue, 10 December).

The ascetic Valent lived in the desert for a long time, and had exhausted his flesh to such a degree that he was considered a great struggler. Nevertheless, he became enchanted by the spirit of self-esteem and pride, and fell into such extreme haughtiness that he became a sport for the demons. Having become arrogant through the ruinous passion of self-esteem, Valent began to imagine, in self-delusion, that angels were conversing with him and serving him in every matter. The evil-one, seeing that Valent was completely given up to this *plani**, took upon himself the appearance of the Saviour and came to the ascetic at night, surrounded by a throng of demons in the image of angels, with lighted lamps. A fiery circle appeared in the midst (like a circle of cherubims) of the vision, and there Valent supposedly saw the Saviour. One of the demons in the image of an angel, came up to the deluded monk and said, "You have pleased Christ with your struggles, and He has come to visit you. Henceforth, do not do anything else except stand and contemplate Him. Bow to Him and then go to your cell". Valent beheld the multitude of angelic hosts with lamps, and fell to his face, reverencing the false-christ. Ensnared, he carried his delusion

* *PLANI*: a term used by Apostle Paul to describe spiritual deception. It refers here to a state or condition of spiritual self deception, and the word identifies a condition of serious spiritual illness. (PRELEST, in Russian)

so far that, when he came to church the next day, he announced to all the brethren, "I have no need of Communion, for I have seen Christ." The brethren realized that he had fallen into complete plani and insanity, and they bound him. For a whole year, they sought with prayer and fasting to heal him, and at length they succeeded, dethroning his pride (Paradise of the Fathers, Ch.29; cf D'yachenko, Lessons on Christian Hope, Moscow, 1894, p.298; Macris, St Seraphim of Sarov and Francis of Assisi, Synaxis Theological Journal, Chilliwack, 1977).

A demon in the form of Christ had appeared to St Pakhomios and said, "Rejoice, elder, you who have pleased me so much. I am Christ and I have come to you as to my friend." St Pakhomios was amazed. In his humility and wisdom, he reasoned, "...No, this is not Christ". Then signing himself with the sign of the Cross, he said with daring, "Depart from me, spirit of evil. May the wickedness of all your works be accursed" (School of Piety, v.2, p.26).

According to the experience of the holy ascetics, the variety of means which evil spirits use to influence people depends on the variety of the demons themselves. Saint John Cassian expresses this, saying, "We must know that not all demons arouse all passions in people, but certain spirits incite each vice, that is, some arouse impure carnal desires, others dispose one toward blasphemy, some arouse anger and violence, others instil grief and despair, yet others inspire pride and vainglory; and every one of them instils into the human heart that passion with which the person is most ill. They do not inspire their vices all together, but by turns, depending upon how favourable are the time and place, and the person's receptiveness... Each spirit necessarily makes a separate attack upon the soul, so that when a defeated one steps aside, his place is taken by another spirit stronger than himself. If this stronger spirit is successful, then he invites another to seduce the person with yet another vice" (Philokalia, V.1, p.58, Rus. Edn.).



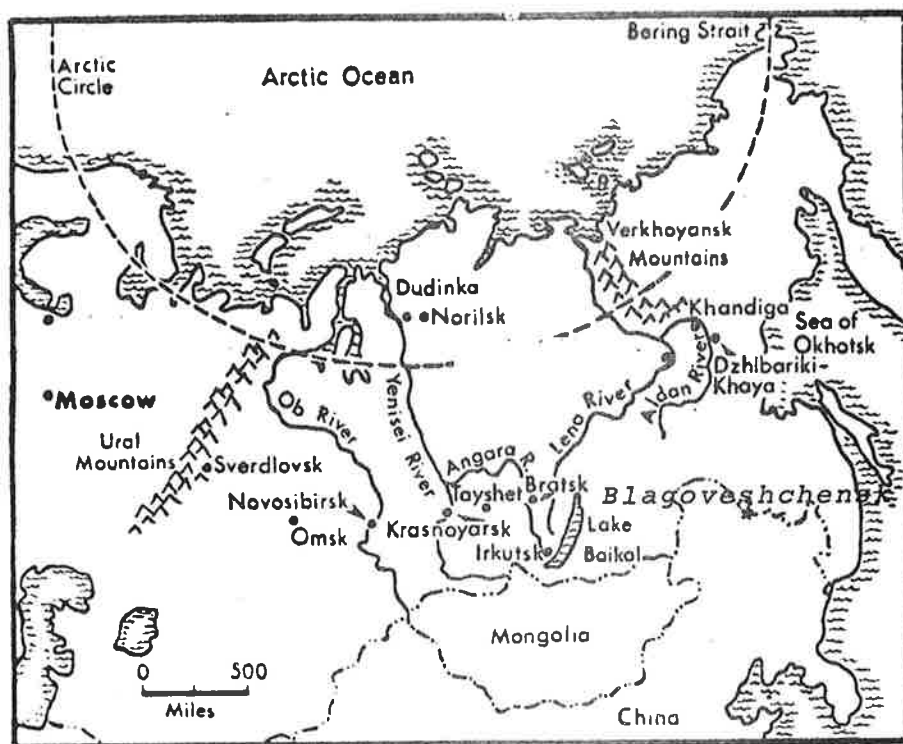
THE NEW

MARTYRS

OF RUSSIA

THE HOLY NEW BISHOP-MARTYR,
EUGENE OF BLAGOVESHCHENSK
(AND THOSE WITH HIM)
(+1937)

The small city of Blagoveshchensk is located on the shore of the beautiful Amur River, which forms the border between Russia and China. This city is named for the Annunciation of the Theotokos (Blagoveshchenie, in Russian).



BISHOP-MARTYR EUGENE OF BLAGOVESHCHENSK

The holy new martyr Eugene was archbishop of Blagoveshchensk, and he was deeply loved and respected by all the people of his diocese, the Orthodox and non-Orthodox alike. Vladika Eugene was known for his Christian love, gentleness and great compassion.

When the Communist army reached that part of Siberia, and began to murder and imprison people, the loving archbishop could not remain silent. He openly preached the Gospel to the Communists, and tried to teach them about love and mercy. Moreover, Vladika Eugene spoke against the leaders responsible for all the cruelty and evil which the soldiers did. Because of this, the Communist leaders ordered that the holy bishop be arrested.

The people of Blagoveshchensk knew that their archbishop would someday be arrested, and they tried to keep watch over him in order to try and prevent this from happening.

On the eve of the great feast of the Dormition of the Theotokos, Vladika Eugene served the vigil in the cathedral and, at the end of it, he gave his last blessing to the thousands of people who had come — many of them standing outside for the service, since the church was not big enough to hold them all.

That very night, the hierarch was arrested by Communist soldiers, who had managed to distract the people. When the people learned of his arrest, they gathered in front of the Communist headquarters, demanding to see him. A Communist official came out to calm the people, but they kept up their demands. Soon, troops were called out to drive the crowd away. It was not just the Orthodox Christians who came to try to save the beloved bishop, but members of other religions came too, so dear was Vladika Eugene to all the people.

Fifty-four lay people, members of the Bishop's diocese, were also arrested and accused of inciting a riot. A Mrs Medvedev was named as their leader. None of those arrested ever left prison alive. Five of the town's priests were also arrested and sent into exile.

Every day a cart was pulled through the city streets, with a sign: "Bread to the prison for the Archbishop". People placed so much food in this cart, that Archbishop Eugene was able to feed everyone in the prison from it.

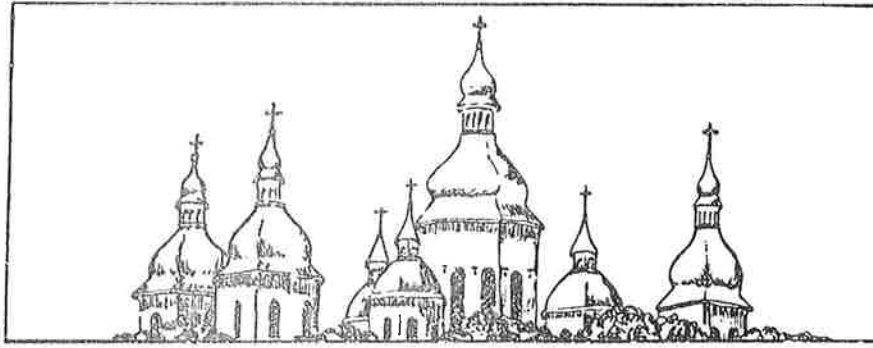
People watched the prison and the railroad station day and night, to try to prevent the Communists from taking away their beloved Vladika. But, again, the soldiers managed to slip past them. The holy Eugene was taken away to prison in another town, and later was taken to Moscow. From Moscow, he was sent to the terrible prison of Solovky in the far north.

After three years in the Solovky labour camp, he was exiled to the slave labour camp in the Ziran region. In 1929, he was released from the camp, but was kept in exile.

In 1937, the Communist forces began to murder the Orthodox bishops, and less than ten of them were left in all of Russia. At that time, Archbishop Eugene was also taken away and murdered.



The Holy New Martyr Eugene was a great ascetic and struggler. He served the Divine Liturgy with such Grace, that everyone in the church was moved to glorify God, and pray to Him with tears. Vladika Eugene never ceased to serve God and the faithful right up to his martyr's death. As he served and prayed for the faithful in his earthly life, may he now pray and intercede for us all before the throne of our Saviour; to Whom be glory and worship, with the Father and the Life-giving Spirit, unto the ages of ages. Amen!



CHAPTER
43

Holy Righteous
POLYKARP THE HAGIOLOGIST

(24 JULY)

The name Polykarp is derived from the Greek word for very fruitful. Our holy father Polykarp indeed lived up to this name by bearing fruit according to the way shown by the Saviour Himself, Who said, "He who abides in me and I in him, brings forth much fruit" (Jn.15:5). Polykarp renounced worldly goods and the secular life, received monastic tonsure in the Caves Monastery and began to struggle for the salvation of his soul. Here, as a seed in a fertilized and ploughed field, he began to educate his spirit, mortifying bodily passions and vices, and striving toward unity with God. Upon such a path, he brought forth many beautiful fruits of repentance: a sincere and unhypocritical love for God and neighbour, the joy of an undefiled conscience, spiritual peace, long-suffering, patience, mercy and compassion, meekness, restraint and victory over carnal vices.

Blessed Polykarp tended these spiritual fruits himself, with God's Grace, but the seeds had been planted by his relative St Simon, later Bishop of Vladimir and Suzdal. The Saint strove to spiritually educate Polykarp, and the two became one in spirit as well as in family. Therefore, when, by God's will, Simon was taken from the Caves Monastery to the kathedra in Vladimir, he took Polykarp with him, and continued his spiritual education inspiring him both with word and deed. Often, in conversations with him, St Simon related the lives and deeds of the holy Caves monks of former times: how they had struggled and pleased God, so that on earth they shone with their uncorrupted relics, and in heaven, they received incorruptible crowns. St Polykarp sincerely accepted the seeds of patristic teaching and struggled to make it bear fruit a hundred fold in himself. Moreover, he was zealous for the salvation and welfare of his neighbours, and wanted to share their beneficial and spiritually edifying lives with others. Therefore, all that he heard from St Simon

about the great asceticism and God-pleasing lives of the Caves monks, he strove to write down for the benefit of others seeking salvation. These writings were sent to Akindene, the abbot of the Caves Monastery, together with an epistle.

Saint Polykarp subsequently returned to the Caves Monastery, but though he was physically separated from his elder, St Simon, he strove to preserve and live by the instructions of his guide.

Upon the repose of the holy abbot, Akindene, the brotherhood of the Caves Monastery unanimously chose St Polikarp, as a man worthy and capable of guiding the helm of the great lavra of the Theotokos, the Caves Monastery. This occurred during the reign of the Prince of Kiev, Rostislav Mstislavich, while John was Metropolitan of Kiev - the third of that name.

As head of the great Caves Lavra, St Polikarp diligently strove to preserve the spiritual legacy and rule given it by Saint Theodosy. He was a skilful and diligent guide to the brethren in the struggle for salvation. Everywhere, they began to speak of the spiritual propriety and order in the Lavra under the abbacy of Polykarp. Many of the noble and famous princes came to him for advice and guidance, and many went away aroused and instructed in a life of virtue. Some of them even forsook their princely stations and worldly life in order to live in the monastery under his guidance. It is known that Grand Prince Rostislav Mstislavich after receiving instruction from St Polikarp, communed the Holy Mysteries every week, covering his face with tears of repentance for his sins. The prince often asked Polykarp to accept him as a monk in the monastery, but Saint Polykarp said to him, "My pious prince, God has ordained you to live thus: to execute truth, to judge with justice and to unalterably stand firm before the Cross".

The prince responded, "Holy father! One cannot be a prince in this world without falling into sin, and I am already exhausted and weakened by daily cares and toils. I would like to, at least in my old age, serve God and imitate those princes who have entered the narrow and sorrowful path and received the heavenly kingdom. I have heard the wish of Constantine, great among kings, who appeared from heaven to an elder and said, 'Had I known what glory and audience the monks receive in heaven, how with wings of boldness they approach the Master's throne, then I would have taken off my crown and royal purple, and replaced them with monastic attire'."

Hearing these words, St Polykarp said, "If you desire this from the heart, may it be God's will."

The prince did not succeed in this, however, but the fact that he sincerely desired it from his heart was proven in the following manner. While passing through Smolensk, he suddenly fell seriously ill, and commanded that he be taken home to Kiev. His sister Rogneda, seeing how weak her brother was, beseeched him, "Stay here in Smolensk, and we will place you in the church that we built."

"No!" he replied. "If I am not strong enough to make it to Kiev, and if God takes me on the way, let me be placed in the church my father built in the Monastery of St Theodore. If God delivers me from this illness and gives me health, then I vow on an oath to become a monk in the Caves Monastery under blessed Polykarp."

When the illness strengthened and he was already at death's door, the prince said to his spiritual father, the priest Simeon, "You shall give an answer before God for having hindered me from being tonsured by the holy man in the Caves Monastery, for I truly wished that. And may the Lord not impugn it to me as a sin that I did not fulfil this."

Thus, the prince received a blessed demise. The basis and cause of the highly virtuous life of this prince was Saint Polykarp, whose divine instructions and especially his living personal example, acted upon the prince's soul. The Saint not only attracted the monastic brethren by his example toward virtue, but also guided secular people to the path of salvation. The Saint lived until deep old age and peacefully reposed on 24 July 1182.

After the repose of St Polykarp, no abbot was chosen for a long time. There were many worthy elders in the Lavra, but from humility and meekness, none of them would accept the abbacy. As a result, a great grief and sorrow arose amongst the brethren, for they all understood that such a great flock should not remain without a shepherd. Therefore, on a Tuesday, at the ringing of the bell, the brethren gathered in the church and began to pray about the need. They called upon the Lord, His most pure Mother, and Sts Antony and Theodosy, and their newly-reposed abbot, St Polykarp, to reveal to them if he (Polykarp) had been pleasing to God, by indicating a person to fill his place as abbot. Then, something wondrous happened. There rose up a voice from among the brethren, "Let us go to Basil, the blessed priest in Shchekovitsa; let him be our abbot and rule the Caves Monastery in a monastic rank."

Going forth to him, the monks bowed down to the (widowed) priest Basil, saying, "We, all the brethren, monks of the Caves Monastery, bow before you and wish to have you as our father and abbot."

For a long time, Fr Basil refused, and only as a result of long, insistent and diligent petitions did he finally agree, and he went with them to the monastery.

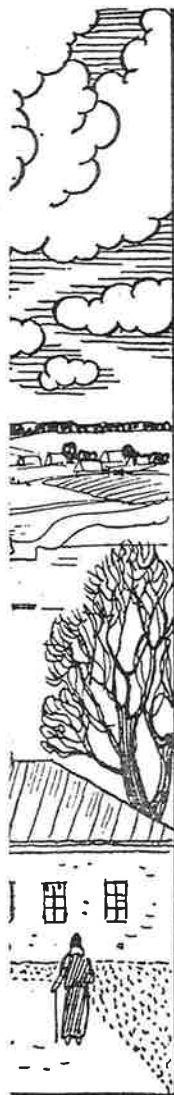
For the tonsure of this God-chosen abbot, there came to the Caves Monastery, Metropolitan Nikifor of Kiev, and bishops Lawrence of Turov and Nicholas of Polotsk, together with abbots of neighbouring monasteries, and by this consecrated council, the presbyter Basil was given the Holy Sacrament of tonsure and elevated as abbot, as successor of Saint Polykarp.

'Blessed Basil was himself a model of virtues, and directed the monastery to the glory and honour of the Heavenly Instructor,

HOLY RIGHTEOUS POLYKARP

Jesus Christ, the Lord our God. To Him, with His unoriginate Father and the Most Holy, Good and Life-giving Spirit, is due from all creation, unceasing glorification and worship, now and ever, and unto the ages of ages. Amen!





(Continued)

23 JULY:

I am still impatiently awaiting the welcome signal for our departure from this place. If our news from Russia is accurate, there is now an expedition at sea from Petersburg, around the world to this country. As the expedition is said to consist of naval vessels, there might be hope that an end will come to the self-willed and cruel acts of the heathen traders. Some change is needed if even the most zealous and qualified of the missionaries is to reap the fruits of his labours.

24 JULY:

Our party is to depart tomorrow, and my heart is overjoyed. I have endeavored without success to gain some information about the language spoken in the region to which I am bound. Some have told me that the Kenai language is spoken at Iliamna, but I have my doubts on the matter. In any case, what little I have acquired of the dialect of this island will be of no use to me there, since the mainland tribes are said to be of an entirely different race. Whatever the difficulties are, I trust that I shall be granted the ability to overcome them. This evening I took leave of Baranov. He wished me success, but told me that he could guarantee my passage only as far as his baidarkas go, that is, to Fort St George on the Gulf of Kenai. From there on, he said that I will have to depend on the agents of the Lebedev-Lahstockkin Company, and, with a malicious grin, he informed me that those traders are considered to be little more than robbers and murderers. He cannot frighten me with such allusions, for I feel rather inclined to trust anybody not connected with his Company more than he himself.

25 JULY:

Afognak Island: Before setting out this morning, I served a moleben on the beach and commended our little party of six baidarkas to the mercy of the Most High. The sea was calm and smooth as glass. At first it was awkward for me to sit as motionless as is necessary in order to maintain the balance of the fragile baidarkas, but I soon became accustomed to it and very much enjoyed the smooth and rapid motion. There is no sign of human habitation here where we are camped for the night, but there is a beautiful stream which provides us with an abundance of fish. The natives who are transporting me are very kind and considerate. They have all been Christians for several years now and told me many details of the travels of our superior, Archimandrite Ioasaph, among them.

26 JULY:

We are still laying over in the same place as a strong wind has arisen during the night, making it dangerous to travel in our frail vessels. During our enforced idleness, I have been conversing with my co-travellers who have a fairly good knowledge of Russian. To my sorrow, I find that though they were baptized long ago, they have not progressed beyond an adoption of the externals of the faith, and have scarcely any idea of its meaning. I served the usual Saturday evening service for them and this seems to have pleased them very much.

27 JULY:

We resumed our journey this morning, quite against my will, and are now camped near the northern extremity of Afognak Island. I had wanted to remain on the beach for the Lord's Day and serve the Liturgy, but the leader of our party seemed so extremely anxious to make use of the fair weather that I yielded to him. Today's journey was short, however, and we encamped early. After the evening prayers, my co-travellers informed me that tomorrow we must cross over to an island that is barely visible from here - a crossing which can only be made in the finest weather.

28 JULY:

Sakhtnak Island: This is the feastday of the Smolensk Ikon of the Theotokos, and so I commended our party to the special care of the Most Holy, and thanks to Her protection, we arrived safely after a rough crossing during which I expected to go to the bottom more than once. I do not consider my life my own, and when God ends my time, I hope the time will find me prepared.

29 JULY:

A long and tedious haul has brought us to the salient of this island and now before us there stretches the most dangerous part of our journey - the crossing over to a group of islands called "The Desolate" because of their nature and appearance. This distance is so great that it takes a whole day to cross even under the most favourable conditions. Unless our time has come, God will protect us as He has done before. I fear that my physical strength is failing, exerting a weakening influence on my mind, and lately, I have often caught myself wishing that my time was near so that I would be relieved of all worldly cares and sufferings. But this is an evil wish, while I have work to do, and I pray for strength to overcome this weakness of the soul.

