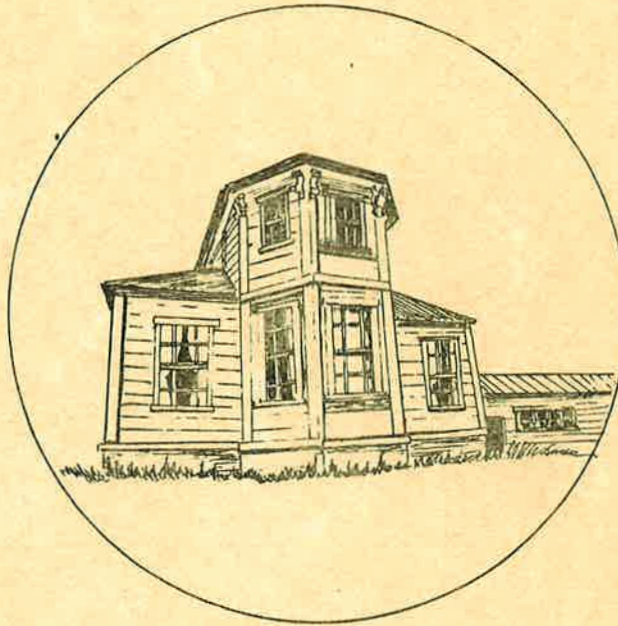
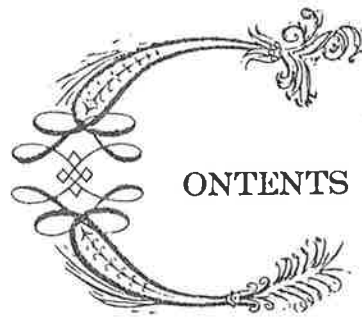


THE CLINGIT HERALD



SYNAXIS PRESS
CHILLIWACK, B.C.
CANADA



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VOL 5, Nr 1, 1978

(COVER ILLUSTRATION: the house built by Rev Innokenty Veniaminov, in Unalaska, when he arrived there as presbyter, with his wife and son in 1824. See INNOKENTY OF ALASKA, Synaxis Press, 1977)



chronicles of russian america

by Dr. Winston L. Sarafian

8
—

THE FOX ISLANDS ALEUT UPRISING PART 3

Under Korelin's leadership, the four Russian survivors of the Aleut uprising launched a baidar and rowed into the open sea. They landed near a small, uninhabited village and set out across the mountains to Kalaktak settlement where Kudiakov's party had wintered. Toward evening the escapees approached the Russian encampment, fired guns as a signal, but received no reply. They dared not venture closer, for they feared, as was the case, that the Aleuts had massacred the Russians stationed there?²⁷ The fugitives, themselves, narrowly escaped the native villagers, who pursued them in the darkness.

Tired, hungry and weak, the Russians ran as fast as they could across a beach to a rocky cliff where they found shelter. They fired their muskets and kept the Aleuts at bay, but icy winds forced the fugitives to slip away. Hoping to find their comrades where the *Sv. Zakharii i Elizaveta* was anchored, the four promyshlenniki ran all night. At daybreak about three versts from their goal, they saw the main hatch of the vessel lying on shore. They retreated to the mountains from where they saw several Aleuts paddling canoes at sea. At dusk the promyshlenniki dashed to the *Sv. Zakharii i Elizaveta*, only to find the vessel totally destroyed and the mangled corpses of their comrades on the beach?²⁸ They salvaged the remaining provisions and returned to their mountain refuge.

In the following evening, they went back to the anchorage and found an ikon of a Saint, a prayer book and leather provision sacks, which they filled with whatever they could salvage. Carrying these items to their mountain shelter, they hid for the next ten months. Out of the leather bags, they constructed a small baidar. On 3 February 1764, they put to sea in it and rowed westward along the northern coast of Unalashka, hoping to find a Russian vessel?²⁹

They rowed far from shore to stay out of sight of Aleut villagers. During the following day, however, five islanders in a canoe spotted them near Makushinsk village. The Aleuts chased the weary Russians, who went ashore at night to seek refuge. At dawn the islanders pursued them into the rocks and discharged volleys of arrows at the Russians. Firing their muskets with great accuracy, the promyshlenniki defended themselves against the large force.

At sunset the natives retired and the defenders fled in their baidar to a nearby sea cavern. The Aleuts renewed the attack during the night, but the Russians easily repulsed them. During the fight, however, Bragin was wounded slightly. For three days the Russians repelled the attackers until the spring tide forced the promyshlenniki to seek shelter in a neighbouring cave. The Russians defended this cave for five weeks, seldom venturing more than a few yards from it. In time hunger compelled them to make a desperate escape in their canoe. They rowed at night and hid on shore during daytime.

On 30 March, they reached a bay where Ivan Korovin had anchored the *Sv. Troitsa* (Holy Trinity), another Russian fur hunting vessel, and had established winter headquarters³⁰. They rejoiced at their discovery and joined a large group of hunters on the ship. Despite their elation, the remnants of Druzhinin's command soon found themselves in as precarious a situation as the one from which they had escaped. Moreover, Shaverin soon fell ill and died.

FOOTNOTES: CHRONICLES OF RUSSIAN AMERICA

27. William COXE, ACCOUNT OF THE RUSSIAN DISCOVERIES BETWEEN ASIA AND AMERICA, 3rd ed. (London, 1787), p. 96.

28. Vasilii N. BERKH, A CHRONOLOGICAL HISTORY OF THE DISCOVERY OF THE ALEUTIAN ISLANDS: OR, EXPLOITS OF RUSSIAN MERCHANTS (Kingston, Ont., 1974), p. 34.

29. "Report morekhoda i peredovschika sudna 'Sv. Zhivonachal'-naia Troitsa' Ivana Korovina s tovarishchami praporshchiku T. I. Shmalevu ob ikh plavanii i prebyvanii na ostrovakh Unalashke i Umnake v 1762-1765 gg.," in Aleksandr I. ANDREEV, ed., RUSSKIE OTKRYTIIA V TIKHOM OKEANE I SEVERNOI AMERIKE v XVIII veke (Moscow, 1948) p. 131.

30. *ibid.*

AUKE LAKE TALES

BY ETOLIN WITTANEN

[illustrated by Nikolai and Lydia Alenov]

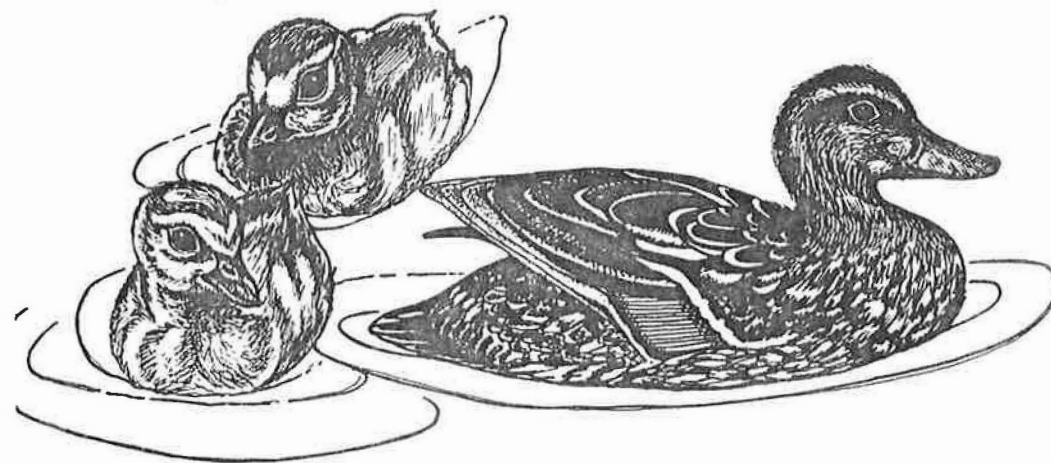


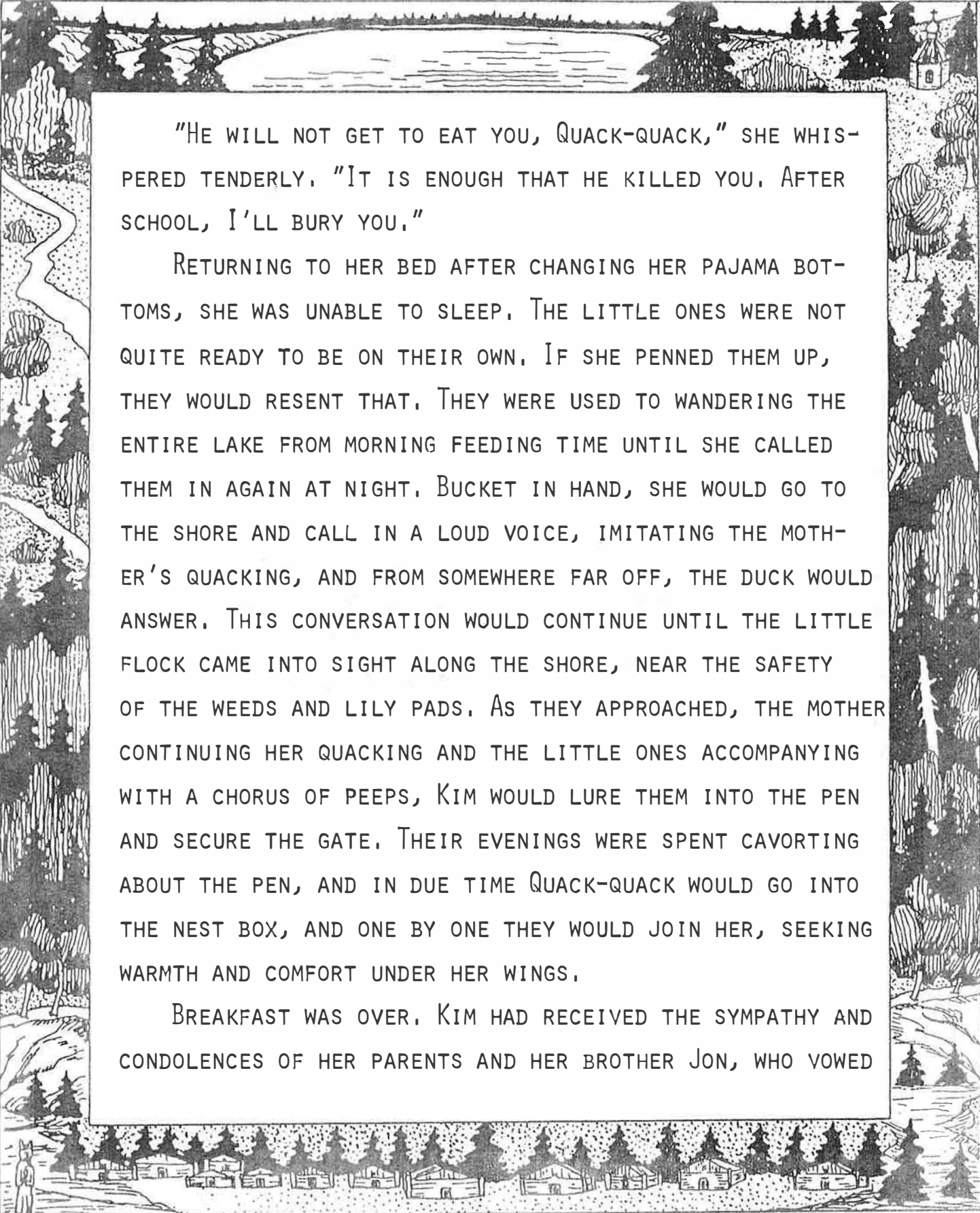
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THE FOSTER FATHER

IN HER DREAM THE TERRIFYING SQUAWKING HAD SOMETHING TO DO WITH THE STRANGE MALLARD DRAKE WHICH HAD ARRIVED ON THE LAKE A FEW WEEKS AGO. HE HAD SAT ALONE, FAR OUT FROM THE BEACH, THE EARLY SUN GLISTENING ON THE IRIDESCENCE OF HIS WINGS, SURVEYING THE ACTIVITIES OF THE MORNING FEEDING RITUAL OF QUACK-QUACK, KIM'S PET MOTHER MALLARD, AND HER BROOD. LIKE THE MOTHER DUCK, HE TOO WAS A DOMESTIC BIRD — LONGER AND HEAVIER THAN HIS WILD COUSINS, BUT WITH THE SAME BEAUTIFUL MARKINGS. HIS APPEARANCE ON THE LAKE WAS A MYSTERY, AS NO ONE ELSE IN THAT AREA HAD DUCKS. EACH DAY, HE CAME IN A LITTLE CLOSER, SO THAT BY WEEK'S END, HE WAS SNATCHING AT KERNELS OF GRAIN WITHIN HIS REACH, BUT WITH QUICK, DARTING MOVEMENTS, AS IF READY TO FLEE IF NECESSARY. FINALLY, HE HAD RELAXED AND ATE WITH THE FLOCK. HE HAD EVEN BEEN SEEN SWIMMING WITH THEM ON THEIR WANDERINGS AROUND THE LAKE.

KIM CAME WIDE AWAKE WITH A START! IT WASN'T THE DRAKE. DRAKES CAN'T QUACK; THEY CAN ONLY WHISPER. IT WAS QUACK-QUACK, AND SHE WAS IN TERRIBLE TROUBLE! THE GIRL

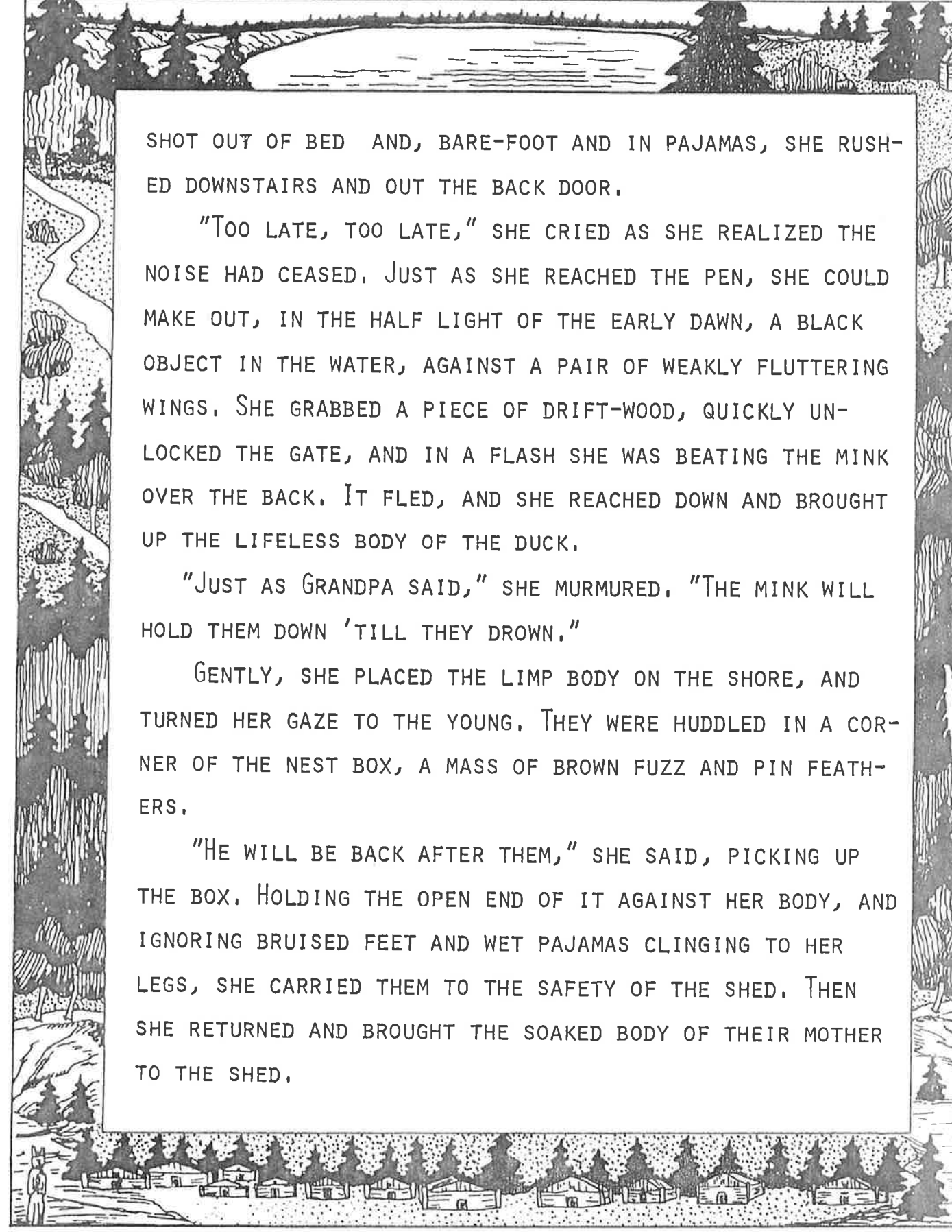




"HE WILL NOT GET TO EAT YOU, QUACK-QUACK," SHE WHISPERED TENDERLY. "IT IS ENOUGH THAT HE KILLED YOU. AFTER SCHOOL, I'LL BURY YOU."

RETURNING TO HER BED AFTER CHANGING HER PAJAMA BOTTOMS, SHE WAS UNABLE TO SLEEP. THE LITTLE ONES WERE NOT QUITE READY TO BE ON THEIR OWN. IF SHE PENNED THEM UP, THEY WOULD RESENT THAT. THEY WERE USED TO WANDERING THE ENTIRE LAKE FROM MORNING FEEDING TIME UNTIL SHE CALLED THEM IN AGAIN AT NIGHT. BUCKET IN HAND, SHE WOULD GO TO THE SHORE AND CALL IN A LOUD VOICE, IMITATING THE MOTHER'S QUACKING, AND FROM SOMEWHERE FAR OFF, THE DUCK WOULD ANSWER. THIS CONVERSATION WOULD CONTINUE UNTIL THE LITTLE FLOCK CAME INTO SIGHT ALONG THE SHORE, NEAR THE SAFETY OF THE WEEDS AND LILY PADS. AS THEY APPROACHED, THE MOTHER CONTINUING HER QUACKING AND THE LITTLE ONES ACCOMPANYING WITH A CHORUS OF PEEPS, KIM WOULD LURE THEM INTO THE PEN AND SECURE THE GATE. THEIR EVENINGS WERE SPENT CAVORTING ABOUT THE PEN, AND IN DUE TIME QUACK-QUACK WOULD GO INTO THE NEST BOX, AND ONE BY ONE THEY WOULD JOIN HER, SEEKING WARMTH AND COMFORT UNDER HER WINGS.

BREAKFAST WAS OVER. KIM HAD RECEIVED THE SYMPATHY AND CONDOLENCES OF HER PARENTS AND HER BROTHER JON, WHO VOWED



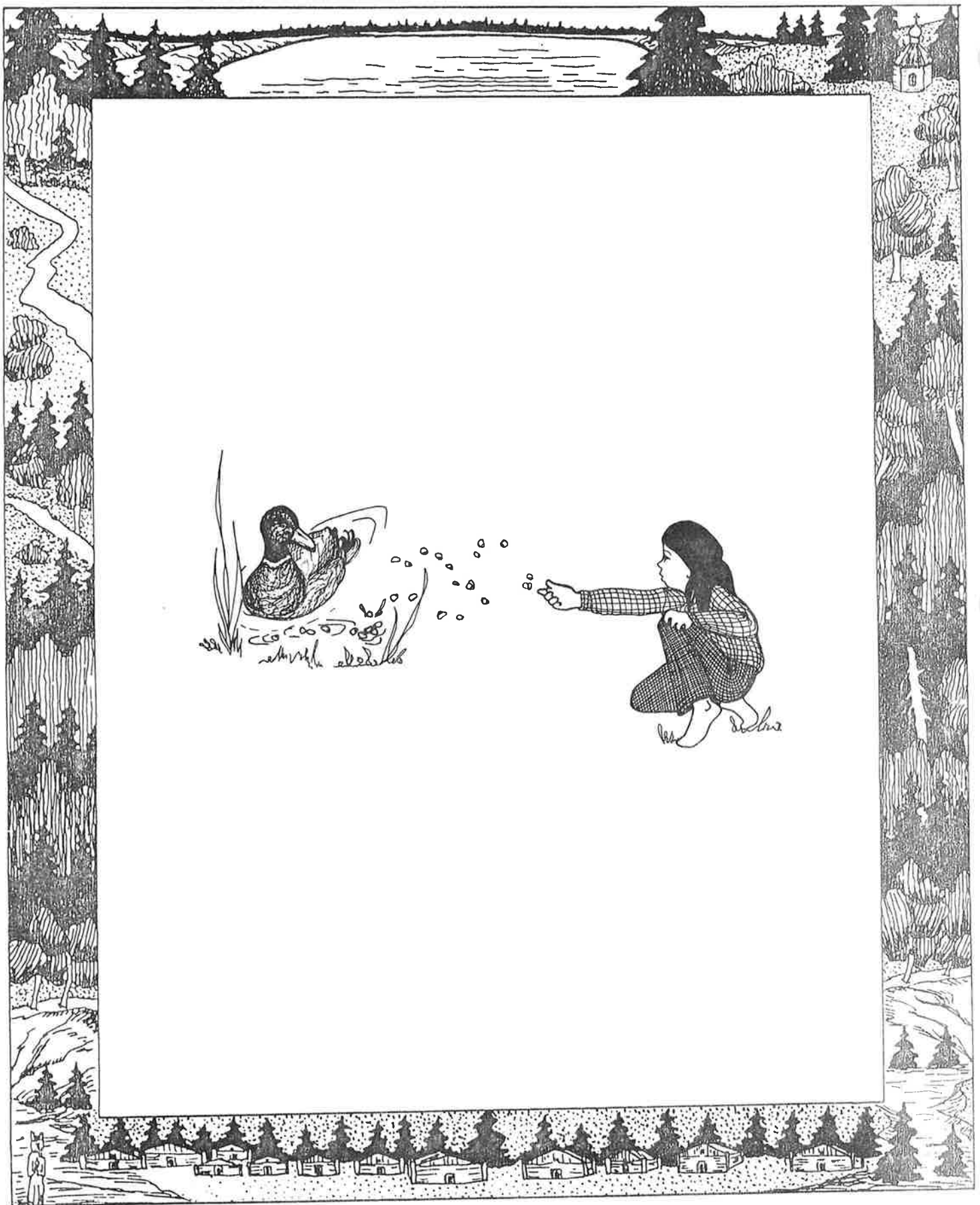
SHOT OUT OF BED AND, BARE-FOOT AND IN PAJAMAS, SHE RUSH-
ED DOWNSTAIRS AND OUT THE BACK DOOR.

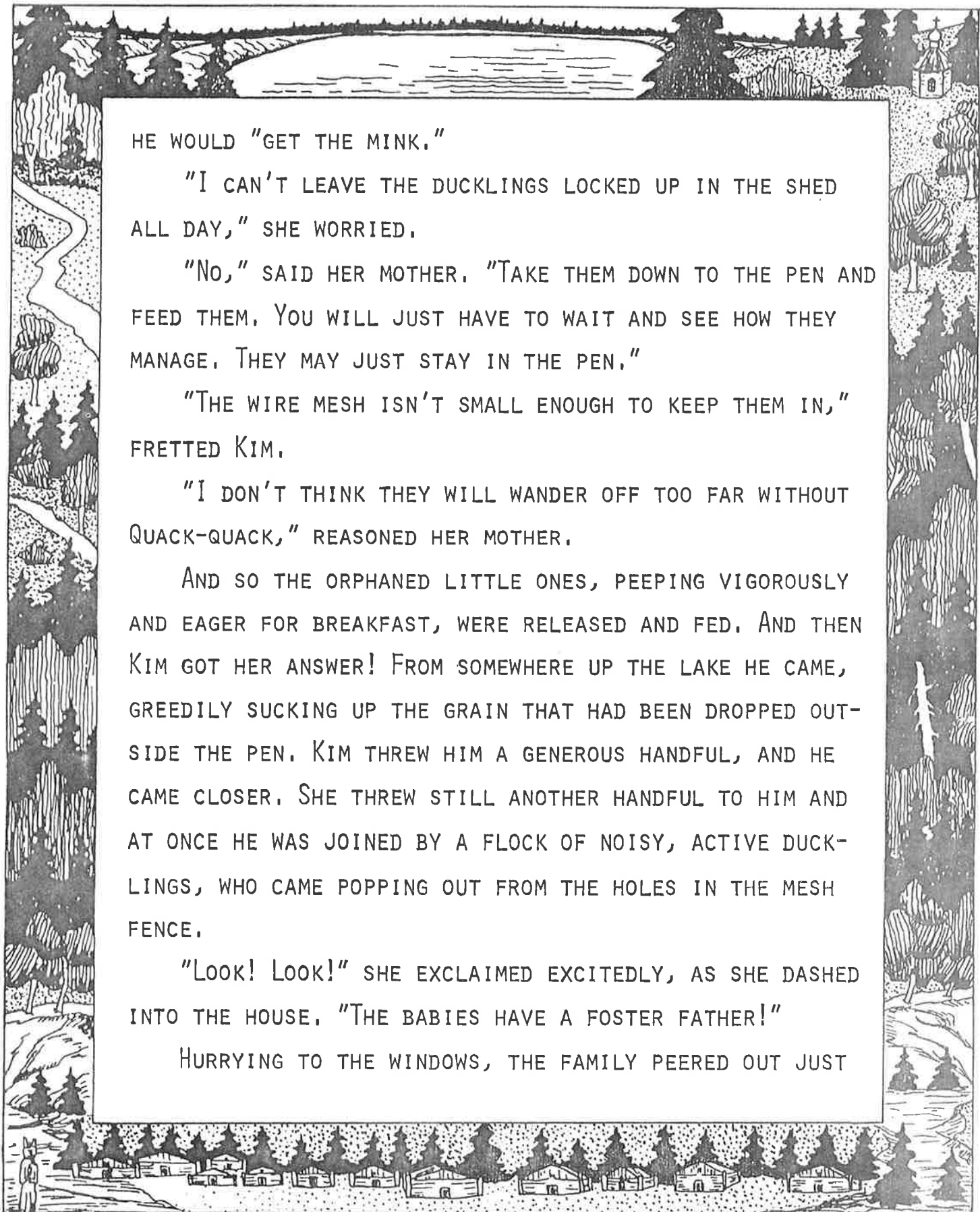
"TOO LATE, TOO LATE," SHE CRIED AS SHE REALIZED THE
NOISE HAD CEASED. JUST AS SHE REACHED THE PEN, SHE COULD
MAKE OUT, IN THE HALF LIGHT OF THE EARLY DAWN, A BLACK
OBJECT IN THE WATER, AGAINST A PAIR OF WEAKLY FLUTTERING
WINGS. SHE GRABBED A PIECE OF DRIFT-WOOD, QUICKLY UN-
LOCKED THE GATE, AND IN A FLASH SHE WAS BEATING THE MINK
OVER THE BACK. IT FLED, AND SHE REACHED DOWN AND BROUGHT
UP THE LIFELESS BODY OF THE DUCK.

"JUST AS GRANDPA SAID," SHE MURMURED. "THE MINK WILL
HOLD THEM DOWN 'TILL THEY DROWN."

GENTLY, SHE PLACED THE LIMP BODY ON THE SHORE, AND
TURNED HER GAZE TO THE YOUNG. THEY WERE HUDDLED IN A COR-
NER OF THE NEST BOX, A MASS OF BROWN FUZZ AND PIN FEATH-
ERS.

"HE WILL BE BACK AFTER THEM," SHE SAID, PICKING UP
THE BOX. HOLDING THE OPEN END OF IT AGAINST HER BODY, AND
IGNORING BRUISED FEET AND WET PAJAMAS CLINGING TO HER
LEGS, SHE CARRIED THEM TO THE SAFETY OF THE SHED. THEN
SHE RETURNED AND BROUGHT THE SOAKED BODY OF THEIR MOTHER
TO THE SHED.





HE WOULD "GET THE MINK."

"I CAN'T LEAVE THE DUCKLINGS LOCKED UP IN THE SHED ALL DAY," SHE WORRIED.

"No," SAID HER MOTHER. "TAKE THEM DOWN TO THE PEN AND FEED THEM. YOU WILL JUST HAVE TO WAIT AND SEE HOW THEY MANAGE. THEY MAY JUST STAY IN THE PEN."

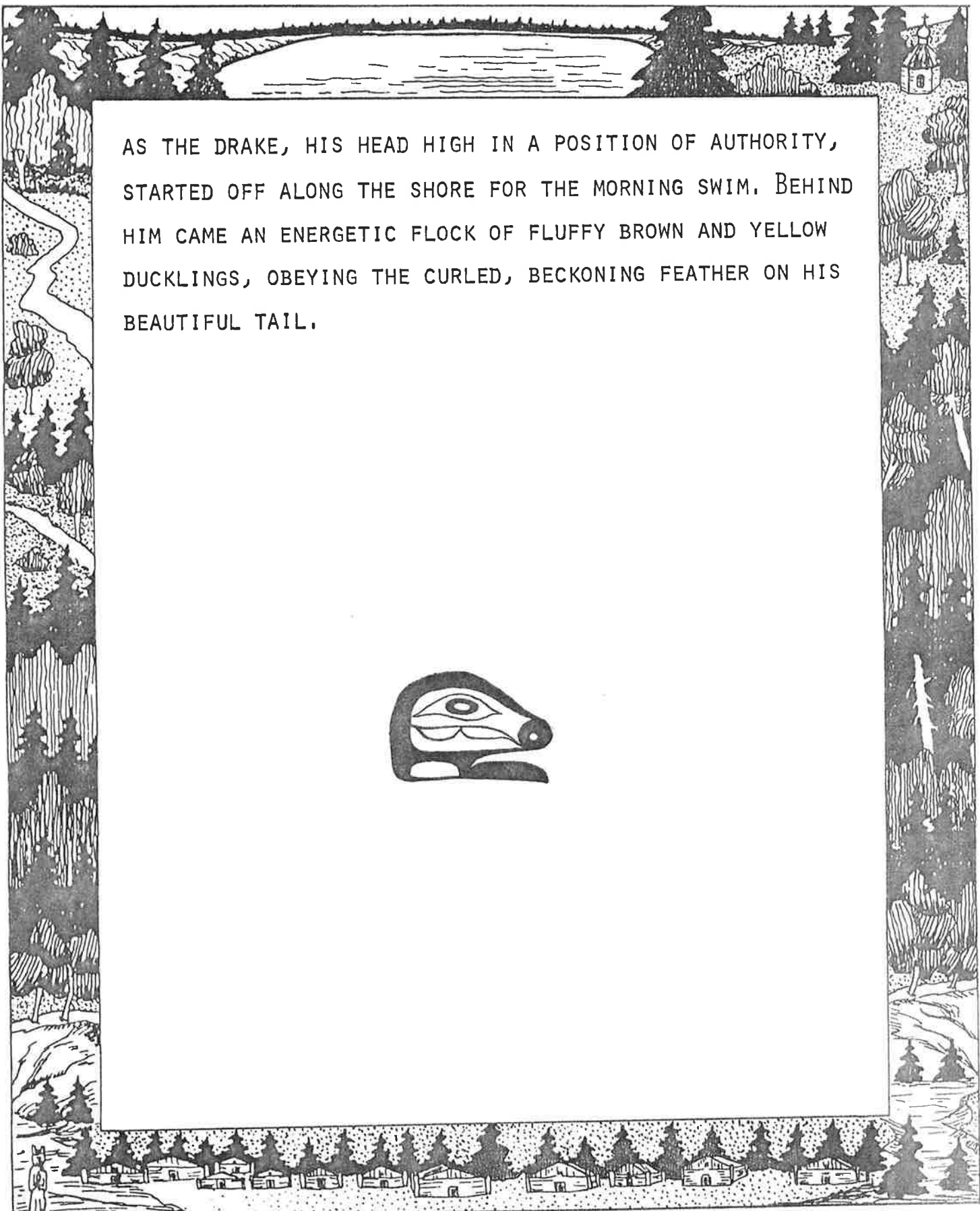
"THE WIRE MESH ISN'T SMALL ENOUGH TO KEEP THEM IN," FRETTERED KIM.

"I DON'T THINK THEY WILL WANDER OFF TOO FAR WITHOUT QUACK-QUACK," REASONED HER MOTHER.

AND SO THE ORPHANED LITTLE ONES, PEEPIING VIGOROUSLY AND EAGER FOR BREAKFAST, WERE RELEASED AND FED. AND THEN KIM GOT HER ANSWER! FROM SOMEWHERE UP THE LAKE HE CAME, GREEDILY SUCKING UP THE GRAIN THAT HAD BEEN DROPPED OUTSIDE THE PEN. KIM THREW HIM A GENEROUS HANDFUL, AND HE CAME CLOSER. SHE THREW STILL ANOTHER HANDFUL TO HIM AND AT ONCE HE WAS JOINED BY A FLOCK OF NOISY, ACTIVE DUCKLINGS, WHO CAME POPPING OUT FROM THE HOLES IN THE MESH FENCE.

"LOOK! LOOK!" SHE EXCLAIMED EXCITEDLY, AS SHE DASHED INTO THE HOUSE. "THE BABIES HAVE A FOSTER FATHER!"

HURRYING TO THE WINDOWS, THE FAMILY PEERED OUT JUST



AS THE DRAKE, HIS HEAD HIGH IN A POSITION OF AUTHORITY,
STARTED OFF ALONG THE SHORE FOR THE MORNING SWIM. BEHIND
HIM CAME AN ENERGETIC FLOCK OF FLUFFY BROWN AND YELLOW
DUCKLINGS, OBEYING THE CURLED, BECKONING FEATHER ON HIS
BEAUTIFUL TAIL.



CREATURES OF THE RAINCOAST

(abridged for young readers)

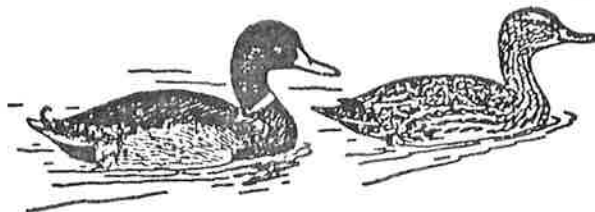
by Lev Puhalo

MALLARD (Tlingit: КИНДУЧУНЭЙТ ; kinduchoonèit)

Of all the ducks, this one is the most important to man. It is the easiest type to tame or, "domesticate", and the mallard is the ancestor of almost all our tame (domestic) breeds.

The mallard is the most numerous species, and it has been an important source of food for humans for centuries. Not only are its meat and eggs used for food, but mallard down and feathers are used to fill quilts, to stuff mattresses and pillows, to line winter garments, and as decorations on clothing. Mallards range throughout the entire Northern hemisphere, as far north as the Yukon River in Alaska. Mallards sometimes winter in the far North, provided they can find open water.

Mallards have a special value in the control of mosquitoes, and as a result of experiments conducted by the Pennsylvania Health Commission in 1914, domesticated (tame) mallards have often been used to control these insects in marshes or swampy areas that would be too difficult or expensive to drain, or where draining them would cause ecological damage.



The ducks will eat mosquito pupae and larvae in preference to almost any other food, and they consume them in immense quantities.

Mother mallards are very courageous in the defense of their young, and take no thought for their own safety or life in protecting the ducklings.

Female mallards have a very loud "quack" which carries for quite some distance, while the drake makes a low, reedy, "whistling" sound, which can also be heard at a considerable distance. Mallards have definite "homing" instincts, and records of banded ducks have shown females to return not only to the same ponds, but even to the very same nests, for as many as seven years. Tame ducks, separated from their nesting area, will often go to great lengths to return home.

MALLARD

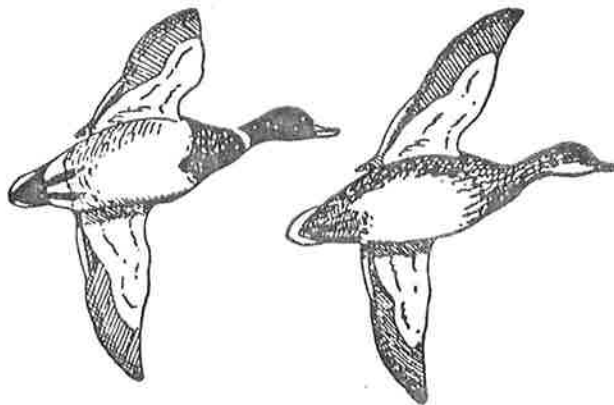
Drakes are very beautiful in their winter plumage, when their head and neck are a rich, iridescent green which shows a purplish overtone at times. A narrow white collar circles the base of the neck, but does not always join at the back. The bill is yellow to greenish yellow, and the chest is a rich purple. A dark brown centre, spreading out in lighter brown shades, covers the back, accentuated by silvery scapulars. The rump is black with dark blue-green overtones, and the flanks and belly are white to silver. Feet are red-orange.

In summer, in the "eclipse" or moulting period, drakes lose their beauty, shedding the beautiful feathers. They then look something like a ragged female. During this period, the drakes are seldom seen, but sulk off into the reeds and marsh grasses.

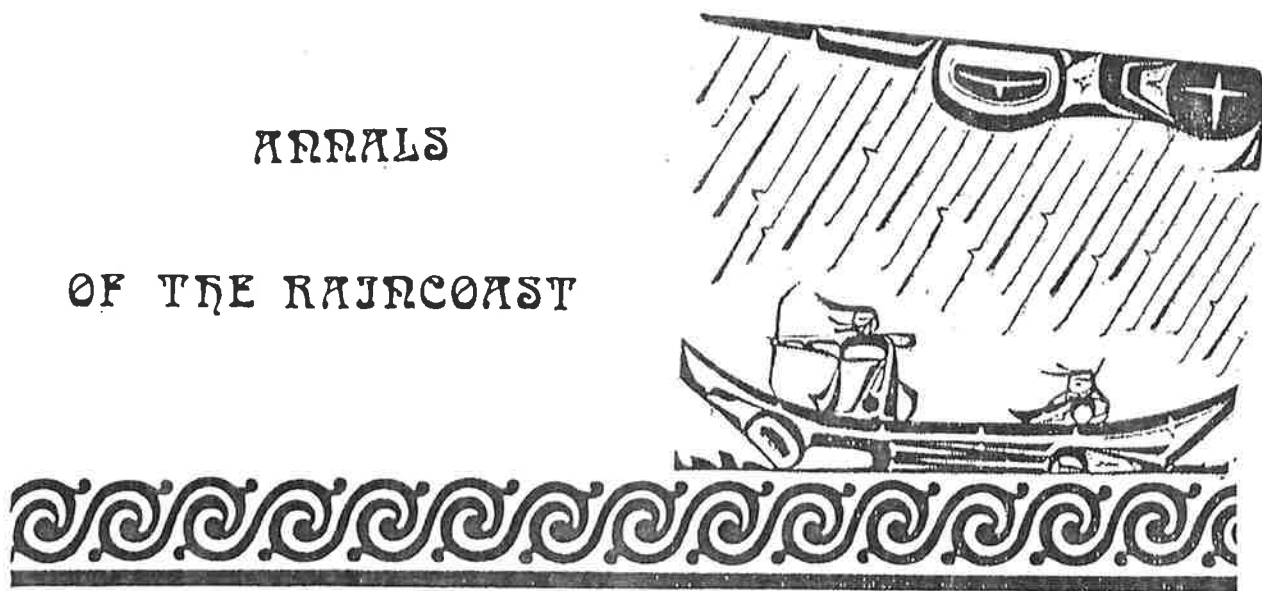
Females are a very beautiful, mellow brown, with fine shading variations. This colouration helps to camouflage them on their nests.

The normal egg clutch is from eight to ten, though as many as fifteen eggs have been recorded in a single clutch. The eggs are light to grey-green.

Normally, the drakes do not help with nesting or care of the young, but tend to gather in groups until moulting begins.



ANNALS OF THE RAINCOAST



CRYSTALS OF THE RAINCOAST

by Prince Nikita Galitzine.

[Prince Galitzine is a former member of the National Research Council of Canada, where he served as Senior Research Scientist. The study of crystals and minerals has been his longtime hobby, and this article is written in the latter sense.]

The author has been asked to write on "Crystals of the Raincoast" and that is quite a colourful title, although more correctly it should be "minerals of the Pacific Rim," equivalent to "Creatures of the Raincoast".

Still, the Pacific Rim and the Raincoast fit hand-in-glove, because it is the mountains of the Pacific Rim that stop the clouds blowing from the Pacific Ocean, with the resulting rains causing the dense forest. Geology, geography and meteorology are interdependent along the Rim, which with its forest extends from California, through Oregon, Washington and British Columbia, into Southeast Alaska.

Now, no doubt everybody has played the guessing game called "animal, vegetable or mineral," and that can also be taken as a simplified yet true subdivision of the material world, with man being an animal in the material sense, as distinct from the spiritual.

The trees of the Raincoast are vegetable of course, as are cabbages, carrots and potatoes and not least, flowers, but aside from the vegetable and animal kingdoms and mankind, which are organic, by far the greater part of the material world is made up of things inorganic or mineral, including land, water and the atmosphere.

That, then, is the general idea of what is meant by "mineral".

The word has, however, a far more specific meaning also, and it may be defined as a solid inorganic substance which has a definite chemical composition and is found native in the earth's crust. Mineralogy is the science of minerals as thus defined.

The most widely distributed and commonest of minerals in the world is quartz, which consists of one part silicon and two parts oxygen. Silicon and oxygen are elements, that is to say, they cannot be divided, disintegrated or resolved into anything else. Thus, in chemistry, the equivalent of quartz is called silica or silicon dioxide, SiO_2 in symbols.

Quartz occurs in a great diversity of forms, and the water-clear crystallized variety was known to the ancient Greeks as *crystallos* (clear ice). It was supposed by them to have been formed from water by the intense cold of the Alps. Hence the word crystal.

It is now known, through the modern science of chemistry, that water consists of two parts hydrogen and one part oxygen, or, H_2O . Nevertheless, H_2O is indeed a constituent part of many minerals, combined as it is with other oxides, with its liquidity completely disguised in solidity. Opal, for instance, is a hydrated silica, combining SiO_2 and H_2O in various proportions.

Opal, however, is hardly known to occur along the Pacific Rim, whereas quartz is particularly abundant there, and that is because the mountains of the Pacific Rim, or the Coast Mountains as they are called in British Columbia, consist chiefly of granodiorite, and that rock is composed of the minerals quartz, feldspar, hornblende and mica in crystallized form.

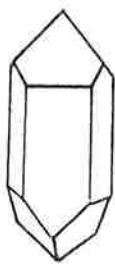
Now it must not be taken for granted that any of these crystallized minerals are readily distinguishable or visible to the naked eye. The reasons are, first, that the crystals usually are very small, and secondly, that they interfere with each other, no one individual allowing its neighbour to reach perfection, rather as in the case of struggling humanity.

Most of the granodiorite in the Coast Mountains is, if freshly broken, granular in appearance, that is, its crystals look like grains of sand, except that some are white, some pink, some grey, some dark green, depending on the mineral involved. The general appearance of such rock is thereafter termed "granular," and it can also be said to look like "salt and pepper".

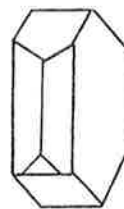
Nevertheless, there occurs along the Pacific Rim a type of rock in part coarser than granular, and it is called porphyry. In it, against a fine background, distinct crystals can be seen, measuring up to an inch or so, although they are still rarely perfect in shape (see example illustrated). The name porphyry is derived from the Greek *porphyros* (purple), which the ancient Greeks gave to a stone quarried in Egypt for beautifying buildings. It was the mineral feldspar which was responsible for that colour.¹

And so, with granodiorite and porphyry, the four most common minerals along the Pacific Rim, hidden as one might say, beneath

CRYSTALS OF THE RAINCOAST

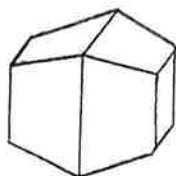


QUARTZ

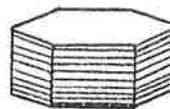


FELDSPAR

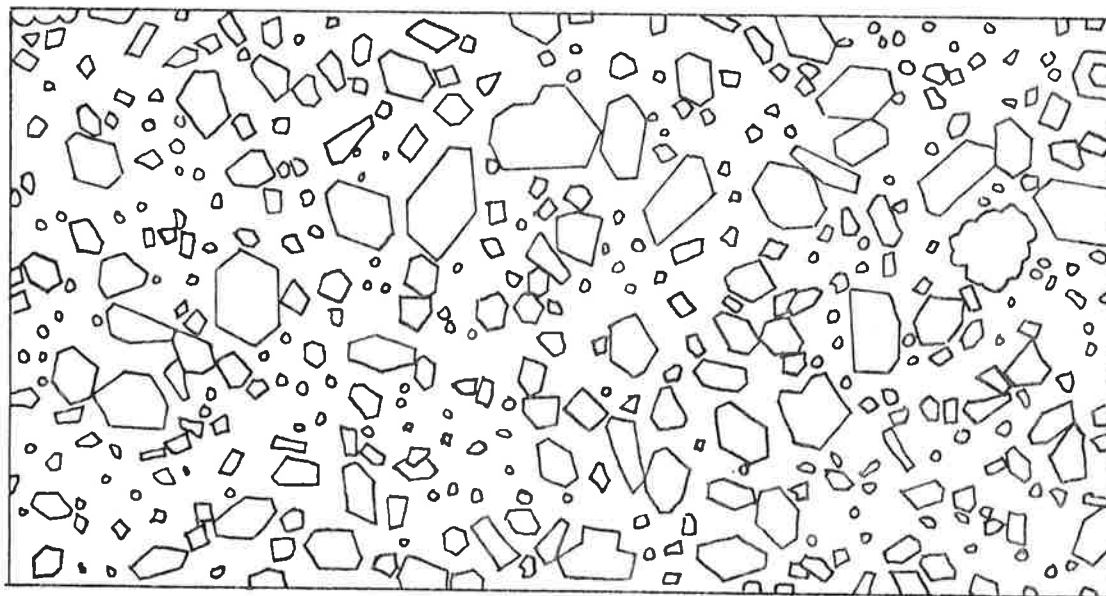
IDEAL CRYSTALS



HORNBLENDE



MICA



ACTUAL FULL SIZE SPECIMEN OF FELDSPAR-QUARTZ PORPHYRY
FROM CHILLIWACK VALLEY, B.C.

CRYSTALS OF THE RAINCOAST

the Rain Forest, are quartz, feldspar, hornblende and mica.

Quartz has already been partly described. Ideally, it crystallizes in a shape rather resembling the stub of a hexagonal pencil which has been sharpened at both ends (see illustration). Commonly it is milky-white or smokey-grey in colour and either glassy or opaque.

Technically feldspar is a silicate of aluminium and either potassium, sodium or calcium, but the author finds it easier to imagine it as composed of a definite chemical mixture of the oxides of silicon (silica) and the other elements mentioned. The commonest variety is, in symbols, $K_2O-Al_2O_3-6SiO_2$, i.e., it has two parts of Potassium (K) to one of oxygen in its oxide, two parts of aluminium (Al) to three parts of oxygen in its oxide, and one part of each of these two oxides is combined with six parts of silical or silicon dioxide (SiO_2).

The ideal crystal shape of the commoner feldspar is difficult to describe, but it can be easily illustrated, as shown. Feldspar is dull to opaque, and looks rather like porcelain, with the colour varying from white and grey to flesh-pink and even red, rarely purple.

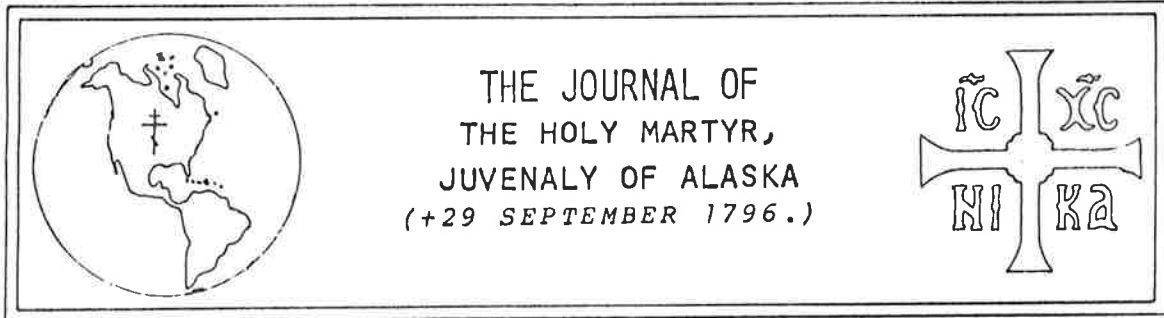
Hornblende is a complicated chemical compound of the oxides of silicon (SiO_2 and hydrogen (H_2O , disguised water), together with the oxides of sodium, calcium, magnesium, aluminium and iron, or some of them. Its colour is usually dark green or black, and commonly its crystals are needle-like, but an ideal shape is also illustrated.

Perhaps the most interesting of the minerals, after quartz, is mica. It, like hornblende, is a complicated chemical compound of the oxides of silicon and hydrogen, together with the oxides of magnesium, aluminium and iron, or some combination from them, but instead of the oxides of sodium and calcium as in hornblende, there is the oxide of potassium in mica. There are several varieties of mica, some olive-green, some brown, some black in colour, but the most remarkable quality about the mineral is that it crystallizes into infinitely thin, ideally six-sided, scales, which can be peeled off one after another, each time, revealing a glistening surface. The smaller crystals which have been washed out by weathering from rocks such as the granodiorite of the Pacific Rim end up in river and beach sands, and can easily be mistaken for gold, hence the nickname, "fool's gold" for mica.

The transparent variety of mica, rarely found along the Pacific Rim, is called white mica or muscovite, from the fact that large crystals of it, in the form of sheets, were used as windows in old Muscovy, because of the lack of glass there.

1. The Department of Mines has recently published a map showing the deposits and distribution of porphyry in B.C.

THE NEW WORLD PATERIKON

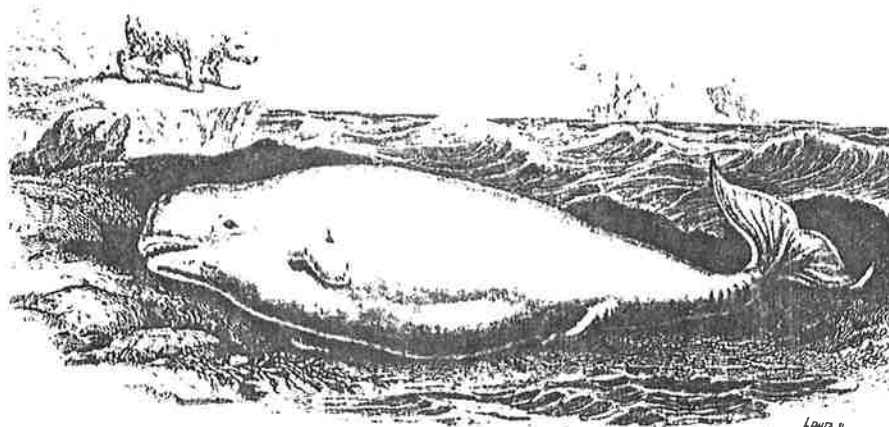


6 AUGUST:

Our party made rapid progress today, with fine weather and over a perfectly smooth sea. We did not even stop to eat, but nibbled at a fish which had been cooked last night. All the baidarkas travelled close together, almost within arms length and I took the opportunity of telling my co-travellers the details of the Transfiguration of our Saviour, the feast of which is celebrated today. They listened with careful attention and then commented to one another in their own language. We are now encamped on a sandy beach which is exposed to the wind which blows cold from the north. Unless this wind changes, we shall be forced to spend another day in this very unpleasant situation. It was impossible to serve anything, but I sung the hymns of the feast and prayed.

7 AUGUST:

We set out early this morning, but as the wind was freshening, we were compelled to turn back again, much to our disappointment. While returning to the beach, I saw for the first time a baluga - a variety of whale. This one was about twenty feet long, and I was startled when its smooth, white back surfaced within a few feet of our baidarka. My companions became very excited at this sight. They paddled ashore in a great hurry and set to work preparing their spears and what scanty equipment they have with them. They attached seal skin lines to the heads of the spears and then dumped the oil out of several large bladders which were in our baggage. They used these bladders as floats. The seas were running high, but in the heat of the chase these men paid that no heed. They launched their baidarkas and in less than half an hour returned with the carcass of the whale. It was so large and heavy that we could barely haul it up onto the beach. I found the thin slices of blubber quite palatable.



THE BELUGA OR WHITE WHALE

1830 scientific drawing, by an unknown naturalist.

8 AUGUST:

I was awakened by a dream this morning sometime before my co-travellers awoke. I dreamt that I was stretched out on a narrow ledge of rock, with the sea pounding up on either side of me. I felt perfectly safe, and made no effort to get up. Suddenly, I saw the Holy Martyr Innokenty of Athens standing at my feet and he asked me to make room for him. I replied rather sharply that, "There is certainly not room for both of us!" and then I heard a terrible voice from the water, saying, "Who are you and what have you ever done that you hesitate to make room for a martyr?" At this, I rolled off the edge of the ledge and fell into the water. I awoke to find that I had only been dreaming. The dream shook me very much and I walked off a little way to a rocky place and prostrated myself there in prayer until my companions called me to continue on our journey. Within a few hours we arrived at the so-called redoubt of St George, a trading station situated on a high bluff and consisting of a few small log buildings surrounded by a stockade. This is as far as the men of Baranov's company will take me and I cannot meet with the Leb.-L. traders until I reach Kenai River, about a day's journey from here.

PASTORAL STUDY OF PEOPLE AND LIFE
FROM THE WORKS OF F.M. DOSTOEVSKY
by METROPOLITAN ANTONY KHRAPOVITSKY

[translated from the Russian by
Dr Ludmila Koehler]

(CONTINUED)

3

SERVICE OF REGENERATION

By means of what properties of the spirit does a man become a participant of this highest service? The writer provides an answer to this question either in his own name, for example, in *The Dream of a Ridiculous Man*, or professes, on behalf of his heroes, the general motives which summon the chosen one to the preaching of regeneration.

Cognition of Truth and Co-suffering Love are the chief motives toward preaching. It seems as if the writer has seen the paradise of God and contemplated in it the regenerated people, pure and blessed, who have emancipated themselves from all of life's contradictions, completely, quickly and simply. From these heights of a general spiritual bliss he gazes at the sinful and sorrowful world and, in an impetuous burst of love and word, endeavors to lift the world to heaven; this love and hope are so powerful that all the people's sneers are powerless before them: "...they call me a madman... But it no longer makes me angry. I find them all nice now, even when they laugh at me ... I'd laugh with them — not really at myself but out of sheer love for them — if looking at them did not make me so sad. Sad, because they do not know the truth, while I do. Ah, it's so hard to be the only one to know the truth. But they won't understand it. No, they won't" (Vol 11, p.118, 1891 ed). Knowledge of truth is painful when one loves people who do not know it, but this suffering, this sinful darkness of the world only increased his love for the people. Dostoevsky often and with special force returned to this last thought, contrasting in the process the present sinful state of the world with the imaginary innocent state: "...unfortunate, poor, yet dear and eternally beloved, and begging such tormenting love toward itself even in its most ungrateful children...' I cried out trembling with overwhelming, rapturous love for the former earth I had just left." (Vol.11, p. 127, *The Dream of a Ridiculous Man*). "On our old earth, we can truly love only with suffering and only through suffering! We do not know how to love otherwise; we do not know any other love. I want to suffer so that I may love. I want — I am longing this very minute to kiss the earth I left behind, with tears streaming down my cheeks. I do not want any other earth, I will not consent to live on any other earth!..." (ibid, p.132). "Saints came to those people with tears and preached to them

PASTORAL STUDIES FROM DOSTOEVSKY

about their pride, their loss of a sense of proportion, their loss of shame. The Saints were laughed at or stoned. The blood of the Saints splattered the doors of the temples. Then came men who started to toy with ideas on how to re-unite people. They tried to devise a society in which each individual, while continuing to love himself above everyone else, would at the same time abstain from interfering with others. Thus, they imagined, men could live together in a harmonious society.

"Whole wars were fought over that idea. Those who fought firmly believed that science, wisdom, and the instinct of self-preservation would finally force men to unite in a harmonious, reasonable society. And, in the meantime, these wise-ones were in a hurry to exterminate the unwise who could not grasp their idea, and thus prevent them from hindering the triumph. The feeling of self-preservation quickly began to give way; there arrived the proud and voluptuous, who wanted all or nothing. To obtain all, they did not hesitate to commit crime, and if that did not succeed, they were prepared for suicide. Religions appeared worshipping the nonbeing and self-annihilation for the sake of an eternal solace in nothingness. Finally these people grew tired in their senseless efforts, and suffering appeared on their faces. Then they proclaimed that suffering was beautiful because suffering alone contains thought. So they praised suffering in their songs." (ibid).

This love, this tender love of the author for the sinful earth is, incidentally, expressed by the fact that he always succeeds in clothing, in a likeable attire, the most prosaic surroundings of the most prosaic city of Russia, on which another Russian poet remarked:

The pale-green vault of heaven,
Boredom, coldness, and granite.¹

When Dostoevsky is describing the dirty backyards of Petersburg, yardkeepers, cooks, landladies, the lodgings of the intellectual proletariat and even of fallen women, his description of all this does not give rise to a contemptuous aversion to those people. On the contrary, it gives rise to some kind of co-suffering love, some hope on the possibility of making all these squalid haunts of beggars and vice resound with hymns celebrating Christ, and of creating in precisely these surroundings, a warm atmosphere of tender love and joy. Herein lies the explanation of the fact that without closing his eyes to somber reality, the writer loves life so strongly in this radiant hope of regeneration, (a love of the) life of man in particular: he is not deprived of a love of nature, he simply does not have time to speak about nature, and prefers the pictures of urban life to all others. "It was a gloomy story, one of these gloomy and distressing dramas which are so often played out unseen, almost mysteriously, under the heavy sky of Petersburg, in the dark,

secret corners of the vast town, in the midst of the giddy ferment of life, of dull egoism, of clashing interests, of gloomy vice and secret crimes, in that lowest hell of senseless and abnormal life..."² Defining life in such gloomy terms, he later looks on its evils as a misunderstanding (11, p. 1) and writes an article "About the fact that we all are good people" (10, pp. 45-46). "Good people" because it is easy to convert them to truth? No, it is difficult to convert them but the truth itself is so beautiful, love itself is so attractive, that no matter how difficult the task of the one who is preaching, once he has understood the mystery of life and loves children, there is no other deed, nor substance of life that he would want. The author presents this lofty mood of the preacher in the present story [*The Dream of a Ridiculous Man*] as a result of mystic illumination; in another case it is visited upon a youth dying from consumption; in its fulness, finally, the same mood is revealed in the conversations of the Elder Zosima. The one chosen by heaven is to such an extent imbued with his calling, so closely allies his life with the task of preaching and the regeneration of people that he begins to consider all their shortcomings, all their sins his own, which prove how inadequate is his zeal and his lack of wisdom and saintliness; this is why he considers himself guilty for everyone and in everything, and is prepared even to think of himself as the original tempter and seducer of mankind, like the hero of *The Dream of a Ridiculous Man* who is ready to accept suffering on behalf of all, as is explained by the Elder Zosima. This is the lofty sense of the idea concerning the common guilt for all and in everything, frequently repeated by Dostoevsky, a thought that was so grossly misunderstood and vulgarized by some of the numerous unsuccessful interpreters of his. But let us summarize all that has been said about the gift of spiritual regeneration: this gift is achieved by those who, 1. have grasped, through inner experience, the delights of truth and of communion with God, 2. love life with sorrow and hope to such an extent that, 3. they lose completely the thread of their personal life, and having died to themselves, and 4. call their brethren to repentance and love not by means of affected sermons but through confessions, through the baring of their heart and through their entire life. Such is Dostoevsky's Elder Zosima, and such is his disciple, Aliosha, who does not have a life of his own as it were amidst the highly concentrated existence that he leads, who does not know today what he is going to do tomorrow but who spreads all around him peace, repentance, and love: the brothers, the children, the women, all restrain themselves in the presence of his love like the beasts at the sound of Orpheus' lyre and his whole life merges into the wonderful unity of his activity in Christ. Makar Ivanovich in *The Adolescent* is like that too, the old wanderer and simultaneously a philosopher-moralist who loves people ardently and who is concerned with the salvation of all; there is also mention of such a man in the novel *The Possessed* (the retired Bishop Tikhon).

VLADIKA

EXTRACTS FROM THE LIFE AND WORKS OF BLESSED ANTONY, METROPOLITAN OF KIEV, FIRST PRESIDENT OF THE SYNOD OF THE RUSSIAN ORTHODOX CHURCH OUTSIDE RUSSIA

Metropolitan Antony was in the forefront of those hierarchs and clergy who recognized the impending catastrophe in Russia. Vladika correctly analyzed conditions, and strove with all his strength to correct them. He repeatedly and insistently suggested corrections to the Synod and even to the Emperor, but these were never heeded. For one thing, the Petrine caste system in Russia automatically made advice from persons of lower ranks unacceptable to persons of higher rank. Then, too, higher ranking authorities in every element of Russian society had developed a truly pathological attitude toward criticisms from persons of lower castes.

The Fourth All-Russian Missionary Conference, held at Kiev in 1908, was predominantly influenced by Metropolitan Antony, and its conclusions and decisions were far-reaching and radically patristic. The Synod and Emperor, however, refused to apply them, and in their place, they introduced wavering, indecisive half-measures which were too limp and too late.

Vladika Antony remained a prophet whose voice was crying in the wilderness. He was called to the centre of Church administration when a solution had to be found to a serious question which was coming to a head, but the Synodal administration, fearing the clear, decisive measures which he suggested, and offended by his sharp criticisms about the realities of conditions, pushed him aside and exiled him to the Volynia and Kharkov cathedras. He was never allowed into the Russian heartland where he could have been of use. Indeed, even though it was predominantly through his personal efforts that the celebration of the Glorification of Russian Saints was resumed, he was never allowed to attend a single glorification service. Out of sheer malice, he was not invited to them by the Synod.

After the Kiev missionary conference, he was seldom called to attend the Church Congresses (Sobors), and after he was exiled to Kharkov, he was never again allowed to attend.

Russia and the Orthodox Church in Russia suffered greatly because of this.

MA 91

VLADIKA: LIFE AND WORKS OF METROPOLITAN ANTONY

FROM A SERMON ON JOHN 9:1-38,
THE HEALING OF THE MAN WHO
WAS BORN BLIND (An extract,
recorded by Lapukhin).

....This healing has its own peculiarities: the miracle is not done quickly, and the blind-one not only did not ask for healing, but he did not even hope for it since, in all the ages, no-one had ever heard of a person born blind being healed.

He had no expectations, but he fulfilled Christ's command, went to wash and received his sight. This command, even though it gave him great and unexpected hope, was exceptionally difficult to fulfil for one who is completely blind. Think of what he endured as he felt his way alone across the whole city...

And so he went. He did not have faith, but a forefeeling of faith, and heeding this new life in his heart, he went. How much difficulty there was for this poor and unwanted man to get through the crowd; how many doubts and struggles did he experience and overcome along the way to Siloam?

This was a trial of his preparedness to believe and of his obedience, and the healing was not given to him easily, and not without struggle.

By feeling his way along, he arrived, washed, and was healed.

Everyone surrounded him. This was a great, unheard-of miracle. The amazed neighbours and those who knew him examined him. Was it he? Or one similar to him? They led him to the Pharisees who questioned him. He knew that the Pharisees usually remain silent about miracles and forbid one to speak about them; he knew that, for disobedience to them, he could be banished from the congregation, and he would be deprived of all help. Thus he answered them with intelligent caution. But in a further conversation with them, he understood how they had become liars and he answered them courageously and reproached them. Then they acted the way people who have become liars act: they replied with accusations and agitation, and drove him away. The Lord then met him and, seeing him with his sight healed, and believing, asked him directly, "Do you believe in the Son of God?" He replied, "Who is He, Sire, that I may believe in Him?" And the Lord said, "You have both seen Him, and He is talking to you now." He said, "I believe, Lord," and he worshipped Him.

We all of us have been witnesses to phenomena of Grace, but for many, they were only subjects for conversation, and these were afraid to worship them, and to enter into the number of Christ's disciples...But let us say, "We believe, O Lord," and worship Him.

TEACHINGS OF THE FAITH, Nr. TWO: ABOUT ANTICHRIST

Prophecies and teachings about Antichrist and his reign as explained by the Fathers of the Church.

[This series from the teachings and explanations of our Holy and God-bearing Fathers, about Antichrist consists of a compendium of most of the Patristic writings on the subject. It has been simplified in order to make the material more easily understood by a larger number of readers. In essence, what has been done is that the standard, elaborate rhetorical style of the Roman-Byzantine period has been omitted, and the works have been transferred into modern English from the obsolete language of the original translations].

ONE
SAINT HYPPOLYTUS OF ROME
(170-236)

1

THE PROPHECY WHICH JACOB MADE ABOUT EACH OF HIS SONS WHEN HE GAVE THEM HIS BLESSING IS A REVELATION THAT, WHILE CHRIST WAS TO COME FROM THE TRIBE OF JUDAH, ANTICHRIST WILL BE A JEW OF THE TRIBE OF DAN.

As the Lord Jesus Christ made his sojourn with us in the flesh (which he assumed) from the Holy, Spotless Virgin, and took to Himself the tribe of Judah, and came forth from it, the Scripture declared His royal lineage in the words of Jacob when in his benediction he addressed himself to his son in these terms:

"Judah, let your brothers praise you...Judah is a lion's cub: from the shoot my son, you are gone up: he stooped down, he couched as a young lion and as a lion's cub; who shall raise him up? A ruler shall not depart from Judah, nor a prince from his loins, until He comes for Whom it is reserved; and He shall be the expectation of the nations..." (Gn.49:8-21).

Mark these words of Jacob which were spoken to Judah and which are fulfilled in the Lord. For first He sprang forth as a shoot (from the root of the tribe of Judah) and then flourished in the world. The expression, "he stooped down, he couched as a young lion and as a lion's cub" refers to the three day sleep of Christ. For Isaiah says, "How is faithful Sion become a harlot? it was full of judgment, in which righteousness couched; but now, mur-

derers" (Is.1:2). David prophesies to the same effect, "I couched and slept; I awaked: for the Lord will sustain Me;..." (Ps. 3:5), in which he points to His sleep and rising again.

And Jacob says, "Who will raise Him up?" This is just what David and Paul both refer to, as when Paul says, "...and God the Father Who raised Him from the dead" (Gl.1:1).

To the same effect, moreover, does the Patriarch (Jacob) express himself regarding Antichrist. Wherefore, as he prophesied with respect to Judah, so did he also with respect to his son Dan. For Judah was his fourth son and Dan his seventh. And what then did he say of him?

"Dan shall judge his people, as one tribe also in Israel. And let Dan be a serpent in the way, besetting the path, biting the heel of the horse (and the rider shall fall backward)" (Gn. 49:16-17). And what serpent was there but the deceiver from the beginning, he who is named in Genesis, he who deceived Eve, and bruised Adam in the heel?

(continued)

The Mankato Symposium on Religion in the USSR

The Mankato Symposium on Religion in the USSR (A Symposium held at Mankato University, Minnesota), Chilli-wack, British Columbia: Synaxis Press, 1975.

Who speaks for the persecuted millions of the Russian Orthodox Christian Church of the Soviet Union? It is indeed ironic and sad that a West that rises up in anger against mistreatment of a minority of Jews in Russia raises not a whisper about the plight of the majority of Orthodox Christians behind the Iron Curtain who have suffered barbaric persecution at the hands of those whose ultimate goal is the destruction of the Church in all its manifestations — a goal that has been mercilessly pursued since the Communist Revolution. From 60,000 churches that were functioning in 1950 in Russia it is now estimated that only 6,000 are functioning today; from 192 million Orthodox Christians (Russians, Ukrainians, Byelorussians, Georgians, Moldavians, etc.), only 70 million still maintain a relationship with the Russian Orthodox Church today. No religious schools are permitted to function, the atheistic government controls the education of clergy and officially owns the buildings in which religious ritual takes place. It is the governmental authorities who issue permission for religious services of all kinds to be performed (or, as is more likely, deny permission for such services and regularly authorize the destruction of church buildings for secular purposes). In a Communist state all property, including Church property, belongs to the State, through local or central state authorities may by special decrees give over such properties for religious use to authorized persons. The Soviet Constitution of 1936, still in force, declares that there is "Freedom of activity for religious cults and freedom of anti-religious propaganda." The big difference is, of course, that anti-religious propaganda is backed up by all the forces at the command of the Soviet government and the Communist Party, whereas the Church is prohibited from any effort whatsoever to propagate the Christian faith under threat of the most dire consequences. In effect, the Church in Russia

continues to be under active persecution and only its spiritual strength and the faith of its believers have allowed it to survive, with virtually no encouragement whatever from the "free West," certainly no official help from those who wield the real power in the West.

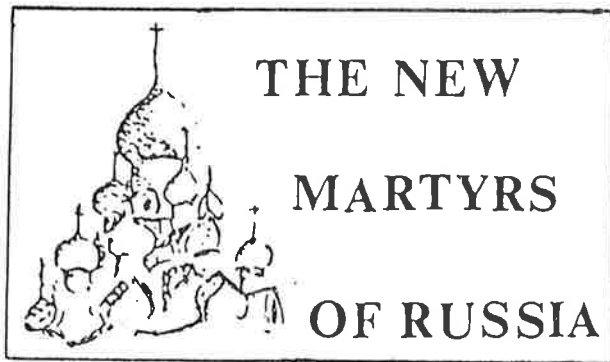
The Mankato Symposium on Religion in the USSR tried to arouse the conscience of North Americans to a real problem of massive repression and religious persecution in the Soviet Union. The original symposium at Mankato State University has been repeated at other American and Canadian universities and was "designed to present information on the conditions of religion in the U.S.S.R. from Orthodox Christian sources, and augmented by sociological and geo-political information" (p.i.) Rightly, it is argued that "Too often in the past, various talks and lectures have been given on this subject by representatives of minority religious groups in the USSR, exclusive of material from the Orthodox Church, and many of these talks have been emotional representations made by people who have no roots in Russia" (ibid.) Orthodox Christianity still represents close to 85 per cent of the believing Russian population and it deserves to be honestly and fairly represented. Aimed particularly at the universities, this symposiatic collection is intended to fill a felt need. The collection contains five papers and two appendices (one is an interesting enumeration of Orthodox Churches in Eparchial Centers in the U.S.S.R.; the other a select bibliography). The five articles give a general overview of the Russian Christian situation in the Soviet Union but do not exhaust the situation. Dr. Branco Colakovic, Professor of Geography at Mankato State University, provides a fascinating survey of "Ethnic and Religious Groups in the Soviet Union" (1-12), while Dr. James Goff, Professor of Geography at Mankato State University, revealingly discusses "Soviet and Communist Methods of controlling the People" (13-17). Dr. Wassilij Alexeev, Professor of Slavic Studies at the University of Minnesota, offers a compelling study of "Soviet Religious Law and the Persecution of Religion" (18-26) and Valentin Scheglovski, Church youth educator of the Russian Orthodox Church in Minneapolis writes

forcefully of "The Underground Church in the Soviet Union" (28-38). Father Lev Puhalo, Director of Sts. Kyril and Methodi Orthodox Christian Educational Society of Chilli-wack, British Columbia, Canada, concludes the series optimistically with "Religious Phenomena in Russia Today: An Orthodox Understanding" (39-45).

Though simply produced in inexpensive format, *The Mankato Symposium on Religion in the USSR* is a serious attempt to break the barrier of ignorance that exists in North America about the status of Orthodox

Christianity in the Soviet Union today and to arouse the conscience of the West to a thoroughly reprehensible situation that continues even in a period of so-called detente. It is hoped that this will be only the beginning in a series of well thought out discussions of a chilling issue of vital concern to civilized peoples everywhere, for repressive societies can only exist as long as free societies are willing to look the other way and ignore the inhumanity of their fellow man to man.

John E. Rexline
Colgate University



HOLY BISHOP MARTYR
BENJAMIN OF PETROGRAD,
HIEROMARTYR SERGE,
AND THOSE WITH THEM.

(+14 AUGUST 1922)

The Holy New-Martyr Benjamin was among the most sincerely loved of the bishops in Russia. He was truly a Christ-like shepherd of his flock, and in 1917, the citizens of Petrograd unanimously elected him as Metropolitan of the city.

The Communists destroyed the elected government in Russia in 1918. As a result of the civil war, there was a great famine in Russia, and many people were starving to death. During this famine, the churches and monasteries did their best to feed the people, and they gave many of the church valuables over to the government to help buy food for the hungry.

The Communist authorities, however, wanted to have complete control over everyone, and so they took away the right of the Orthodox Church to feed hungry people, and they sent soldiers around to take all the church property by force. The Church did not mind giving its valuables, but there were two reasons why the bishops and the faithful objected. First, it was found that the Communists were not really using the things to help the people. Much of the valuables were kept by Communist officials for their own use, or else, they were used to buy guns and bullets to help enslave the people. Secondly, the Communists tried to take the holy things from the sanctuaries, such as the Communion chalices and Gospels.

The Communists also wanted to destroy Christ's Church, and so they attempted to form a false Church, which looked like the Orthodox Church from the outside, but was really an agent of the Communist government.

Metropolitan Benjamin was able, to a degree, to protect the holy things of the church sanctuaries, but in doing so, he fell into great disfavour with the government. The government found certain priests who wanted power, and who did not really believe. These priests were used to help form the false Church. Two priests were sent to see Metropolitan Benjamin, to order him to submit to the false Church and help it. "If you refuse, you will be put to death," they said.

Vladika Benjamin listened to the threats and then refused

HOLY BISHOP-MARTYR BENJAMIN

to submit. He declared that he did not fear the death of the body, and he would remain faithful to Christ and His Holy Church.

The two false priests left in anger. Soon agents of the Communist secret police arrived and arrested the holy Metropolitan. After much suffering in prison, Vladika Benjamin was brought to trial. However, it was a typical Soviet trial. Paid agents were brought in to testify against the Metropolitan, on the charge that he had resisted the confiscation of Church property. Anyone who testified for the Metropolitan was promptly arrested and thrown into prison. During the trial, Metropolitan Benjamin was more interested in defending the others accused with him than in defending himself.

At the end of the trial, the presiding judge said, "All this time, you have spoken for others; the court would like to hear about yourself."

The Holy Martyr replied with his last recorded words:

"About myself? But what else can I tell you about myself? One more thing, perhaps; regardless of what my sentence will be, no matter what you decide, life or death, I will lift my eyes up reverently to God, cross myself and affirm, 'Glory to Thee, O Lord; glory to Thee for all things'."

Metropolitan Benjamin, the Priestmonk Serge and nine other confessors were convicted and sentenced to death by a firing squad. The sentence was carried out on 14 August 1922. The last words heard at the execution were those of the Holy Righteous Priest-martyr Serge. He prayed loudly, "O Lord, forgive them, for they know not what they are doing."

After this, the Orthodox Church began to move into the Catacombs, and the false Church began to gain power, disguising itself as the "Moscow Patriarchate," and seeking to enslave and destroy the faithful.

Glory to God for the witness of these Holy New-Martyrs, whose blood points the way to the Truth.

Amen!

SPECIAL SUPPLEMENT: MISSIONARY CONVERSATION

(Continuing our response to the brochure "Dear Orthodox Church", an attack on the Orthodox Christian Church made by the "Christian Society Slavia")

DEAR ORTHODOX CHURCH

YOU HAVE IMPRESSED THE GLORY AND BEAUTY OF YOUR CHURCH UPON OUR MINDS MORE THAN THE GLORY AND BEAUTY OF CHRIST. How proud we were to be Orthodox. We proudly repeated the same things you are always repeating: "Our Liturgy is so beautiful, its like a beautiful opera, our candles, our incense, our icons, our decorated walls, ceilings, altars, our choirs; our Byzantine architecture has no comparison. Our fathers fought many wars in order to preserve our faith." But our souls were empty of the peace of God and the joy of the Holy Spirit.

RESPONSE

3. The first part of your statement cannot, of course, be logically made. You undertake to pass a broad moral judgment upon hundreds of thousands of people you have never met, never spoken with, and about whom you know absolutely nothing. Doubtless there are people everywhere who go to one church or another, or who belong to one lodge, club or another solely for the sake of material advantage, external prestige, "custom" or for other carnal reasons. However, it is certainly startling pride and arrogance for you to attempt such a broad, all-encompassing moral judgment.

The fact is that the beauty of the Holy Orthodox Church is precisely the glory and beauty of Christ Who Himself fill her and dwells in her in all His fulness. If you missed all this in the Orthodox churches, then perhaps you were so busy being "proud" that you never bothered to be still and humble enough to grasp the reality before your eyes. Did you ever trouble yourselves to study the living history of the Holy Church? Did you learn the words and meaning of the actions in the Divine Liturgy? Did you take time to learn the meaning of ikons - how they are one with the Gospel, or the meaning of the incense, which the Scripture reveals is also used in the Heavenly part of the Church? Did you pause to reflect on the fact that Orthodox Christians in both the ancient and the modern catacombs worship and celebrate the Divine Liturgy (which the Apostles themselves gave to us) in caves, secret rooms, in forests or sheds. Did

MISSIONARY CONVERSATION

you consider how the Orthodox peoples driven into exile celebrated in the fulness of Christ's beauty in camps, tiny rooms in old buildings, the back rooms of houses or in the woods? Have you looked at the humble, poor Orthodox Churches in the Canadian West, or in Alaska? In all these places and circumstances, True Orthodox Christians celebrate the same Divine Liturgy, the same Mystical Supper, with equal glory and holy beauty as do Orthodox Christians who are fortunate enough to be able to build Scriptural church buildings. And do you fault us for having "loved the beauty of Thy house" (Ps.25:8); because "the zeal of Thine house hath consumed" us (Jn.2:16; Ps.68:12)? Are we wrong to believe that "strength and beauty are in His sanctuary" (Ps.97:6)? Do we do wrong when we use what God has given us for this purpose to "beautify the place of My sanctuary" (Is.60:13)?

When, we must ask, did our "fathers fight wars to preserve the faith"? We know of no such wars. We know of great multitudes of radiant martyrs who laid down their lives peacefully in confession of the faith. But we know nothing of these wars about which you speak. Could it be that you have become confused and are actually referring to the mutual sectarian wars between your own Protestant sects and your mother, Rome?

You say that your souls were empty of the peace of God and the joy of the Holy Spirit. One must ask then, how often did you receive the Holy Mysteries of Communion, and how did you prepare for them? For, without Holy Communion, according to the words of our dear Saviour, "You have no life in you" (Jn.6:53), or are you like the false disciples who, on hearing these words, turned and walked away. Is it not true that

MISSIONARY CONVERSATION

you are like them, that when you heard such teachings of our Saviour, you went away and formed new religions which use His name, but reshape His words and teachings according to the desires and for the convenience of your own carnal understandings and inclinations?

Without Holy Communion, of course, the Liturgy has very little meaning, since that is what the Liturgy is all about: bringing the Holy Mysteries to the faithful and the faithful to the Holy Mysteries. Moreover, one cannot possibly expect spiritual growth, nor peace and harmony, without the regular, frequent reception of the Holy Communion.

Moreover, if you closed your own souls to the Holy Spirit, then this is evidently your own fault, and if you have accepted emotionalism, and that other spirit, that angel of light and emotional comfort - Satan - then that, too, is your own fault, and we can only urge you to return from ruin and come back to Christ's Holy Church; and this time, try to open your soul and learn of the true beauty and Gospel of our Saviour.

(continued)