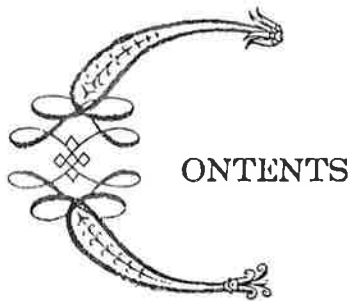


THE CLINGIT HERALD



GREAT LENT — 1978

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chronicles of russian america

by Dr. Winston L. Sarafian

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THE FOX ISLANDS ALEUT UPRISING PART 4

Outfitted by Nikifor Trapeznikov and commanded by Ivan Korovin, the *Sv. Zhivonachal'naia Troitsa* (Holy Life-giving Trinity) with a crew of thirty eight Russians and six Kamchadals put to sea on 29 September 1762 from Kamchatka River. They spent the winter hunting on Bering Island where they met a group of forty nine Russian hunters commanded by Navigator's Apprentice Denis Medvedev. One of Korovin's crewmen lost his life while hunting, a loss which was offset when Korovin exchanged seven of his hunters for ten from Medvedev's command.

On 1 August 1763, Korovin and his hunters left Bering Island with about five hundred arctic fox and two hundred sea otter pelts and headed for the Aleutian Islands. Medvedev and his crew sailed their vessel alongside Korovin's until both ships reached the straits between Umnak and Unalashka islands. Medvedev landed on Umnak Island where Aleuts massacred him and his crew a short time later. Unfortunately, information about Medvedev's voyage is scanty, since none of the participants survived to give a full report.

On 15 August, Korovin dropped anchor at a bay on the southern end of Unalashka Island where Stepan Glotov had reconnoitered previously. The following morning Korovin and fourteen men went ashore, but found only a few deserted native dwellings. So they returned to the ship. Later, Korovin and twenty men set out on foot to look for islanders. About seven versts from the vessel, the Russians found around three hundred Aleuts living in two huts.

Three toyons, the village leaders, recognized Kozma Barnashev, a Tobol'sk peasant who had been there before with Glotov, and greeted him and his companions. Two of the toyons (toens) each gave a twelve-year-old boy as hostage, claiming that these children were relatives. The third toyon delivered his fifteen-

VOYAGES OF DISCOVERY

year-old son as a hostage to Korovin, who named the boy Aleksei. Aleksei had previously been Glotov's hostage.

With these boys the Russians returned to the ship, which Korovin had stationed at the mouth of a river. He had the cargo and provisions brought ashore to a large hut the Russians constructed of driftwood. On 18 August, the three toyons visited them to see the hostages and reported that Medvedev's vessel had arrived safely at Umnak.

After preparing for winter, Korovin decided to explore Unalashka. On 15 September, he and Barnashev set out in baidars with eighteen men and Aleksei, who knew some Russian. They paddled along the northwestern coast of the island, hunting animals and seeking Kashmak, an interpreter who had served with Glotov.

After rowing about twenty versts, the travellers passed a native village, but stopped at another one about five versts farther north. Since about two hundred inhabitants lived there, the Russians stayed by their baidars until the village toyon greeted them, showed a tribute receipt from Ponomarev, and gave his thirteen-year-old son as a hostage. Korovin named the boy Stepanka and gave the toyon some coral.

The promyshlenniki rowed to a third village about fifteen versts northward where they found Kashmak, who introduced them to the two toyons of the settlement. The toyons treated them well, showed tribute receipts from Ponomarev and gave them two boys as hostages, one of whom Korovin named Grigorii, and the other, Aleksei. In return, Korovin gave the toyons presents of coral.

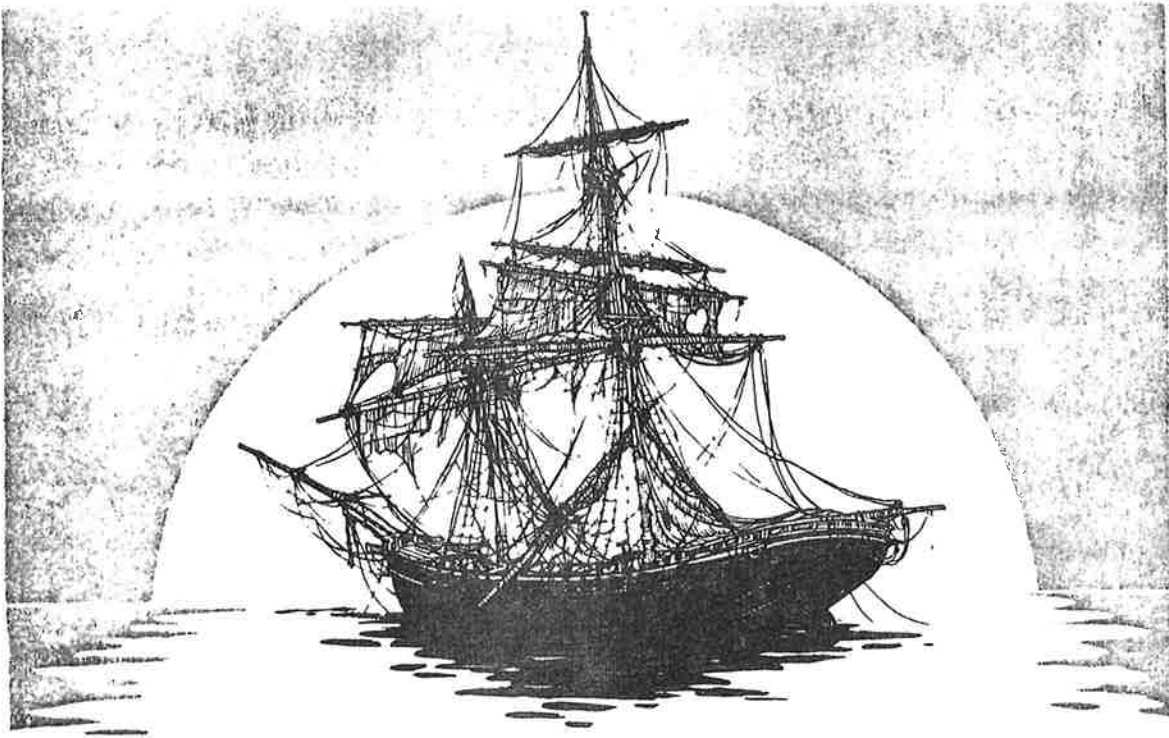
During Korovin's visit, an Aleut handed him a letter from Medvedev stating that his party had landed on Umnak safely. Through this Aleut, Korovin sent a message to Medvedev replying that the *Sv. Zhiv. Troitsa* had arrived safely at Unalashka.

Having accomplished their mission, Korovin and his hunters returned to their camp. In early October, they built a winter hut of wood and sealskins and prepared for furthering the hunting. To explore the eastern region of the island, Korovin dispatched two baidars with twenty three men commanded by Kozma Barnashev and accompanied by interpreter Kashmak. This detachment returned on 20 October, after having encountered Petr Druzhinin's party and several native settlements.

At the end of October, Korovin sent out another hunting party of twenty three men in two baidars under Barnashev's command to reconnoiter the western tip of the island. Each boat carried eight muskets and each man had a pistol. After sending these men away, Korovin and a group of promyshlenniki went hunting on the east side of the island. Between 2 November and 8 December, Korovin's detachment killed one hundred and sixty five foxes, but one promyshlennik lost his life. During this time, small groups of Aleuts occasionally visited these Russians to exchange sea otter and fox skins for coral and beads.

On 8 December, the day the islanders attacked Druzhinin's party, Aleut messengers brought letters from Barnashev and Med-

vedev indicating the Russians were well and safe. These were the last letters Korovin received from these two men, since the Aleuts soon killed them and their crews.



AUKE LAKE TALES

BY ETOLIN WITTANEN

[illustrated by Nikolai and Lydia Alenov]



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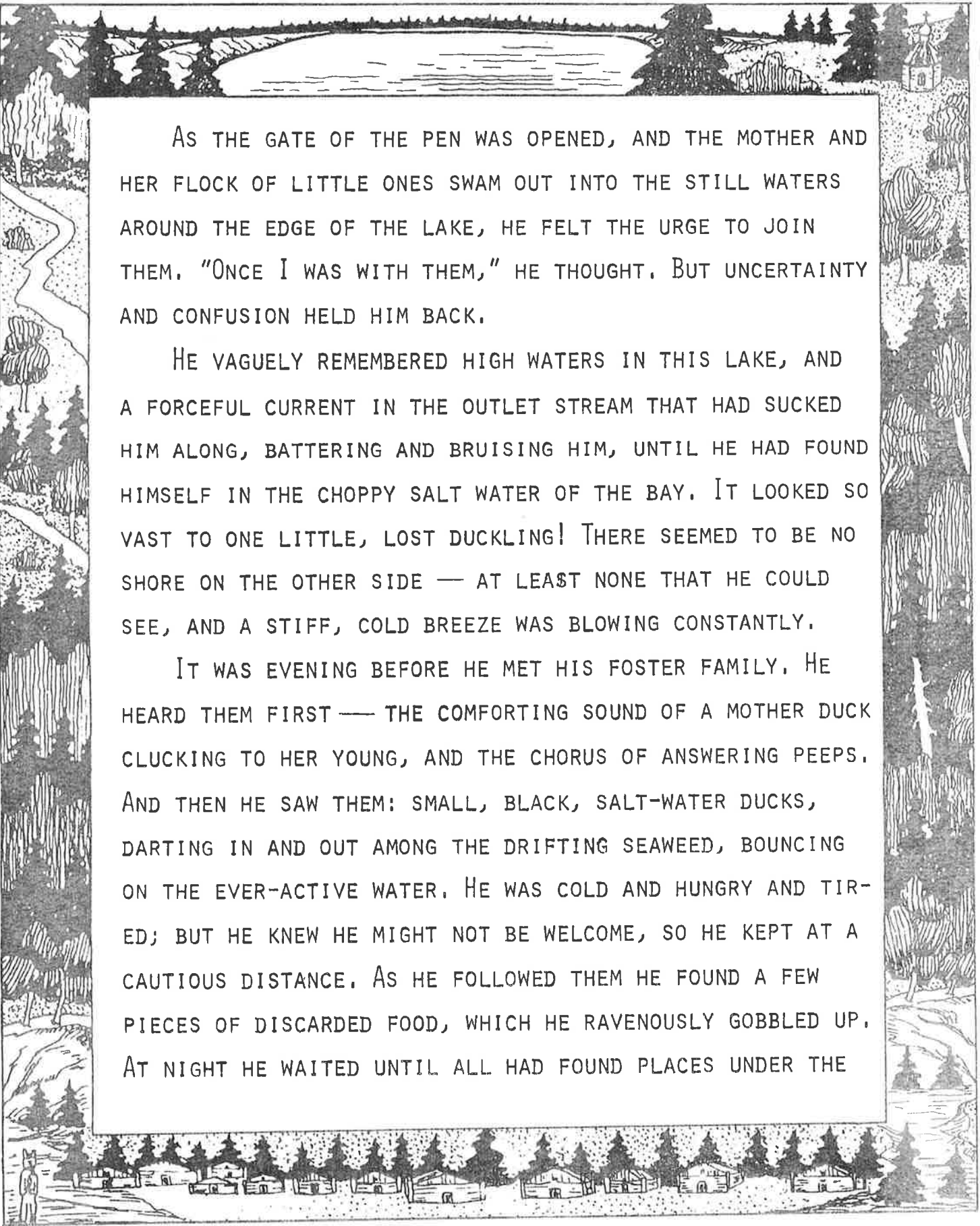


MYSTERY MALLARD

THE TIMING WAS JUST RIGHT. HE HAD ARRIVED ON THE LAKE ABOUT TWO WEEKS BEFORE THE TRAGEDY, SO THAT WHEN RESPONSIBILITY WAS THRUST UPON HIM, HE WAS READY FOR IT.

THE TWO BLACK-EYED CHILDREN WHO LIVED ON THE SHORE AND OWNED THE NOISY MOTHER MALLARD AND HER BROOD, HAD NAMED HIM THE "MYSTERY MALLARD". THEY WERE THE ONLY ONES ON THE LAKE WHO HAD DUCKS, AND THEY WERE AT A LOSS TO EXPLAIN HIS APPEARANCE. THERE HE SAT, ONE BRIGHT MORNING, HALF WAY OUT IN THE LAKE, THE SUN CATCHING THE BEAUTIFUL GREEN OF HIS HEAD AND THE BLUE IN HIS FOLDED WINGS. THE WHITE BAND AROUND HIS NECK SHONE IN THE EARLY LIGHT. OF COURSE, HE KNEW NOTHING ABOUT THE NAME BESTOWED UPON HIM, BUT HE DID KNOW THAT SOME STRANGE, MYSTERIOUS URGINGS HAD FORCED HIM TO ABANDON HIS BROTHERS AND SISTERS AND HIS SALT-WATER HOME, AND SEEK OUT THESE QUIET, INLAND WATERS.

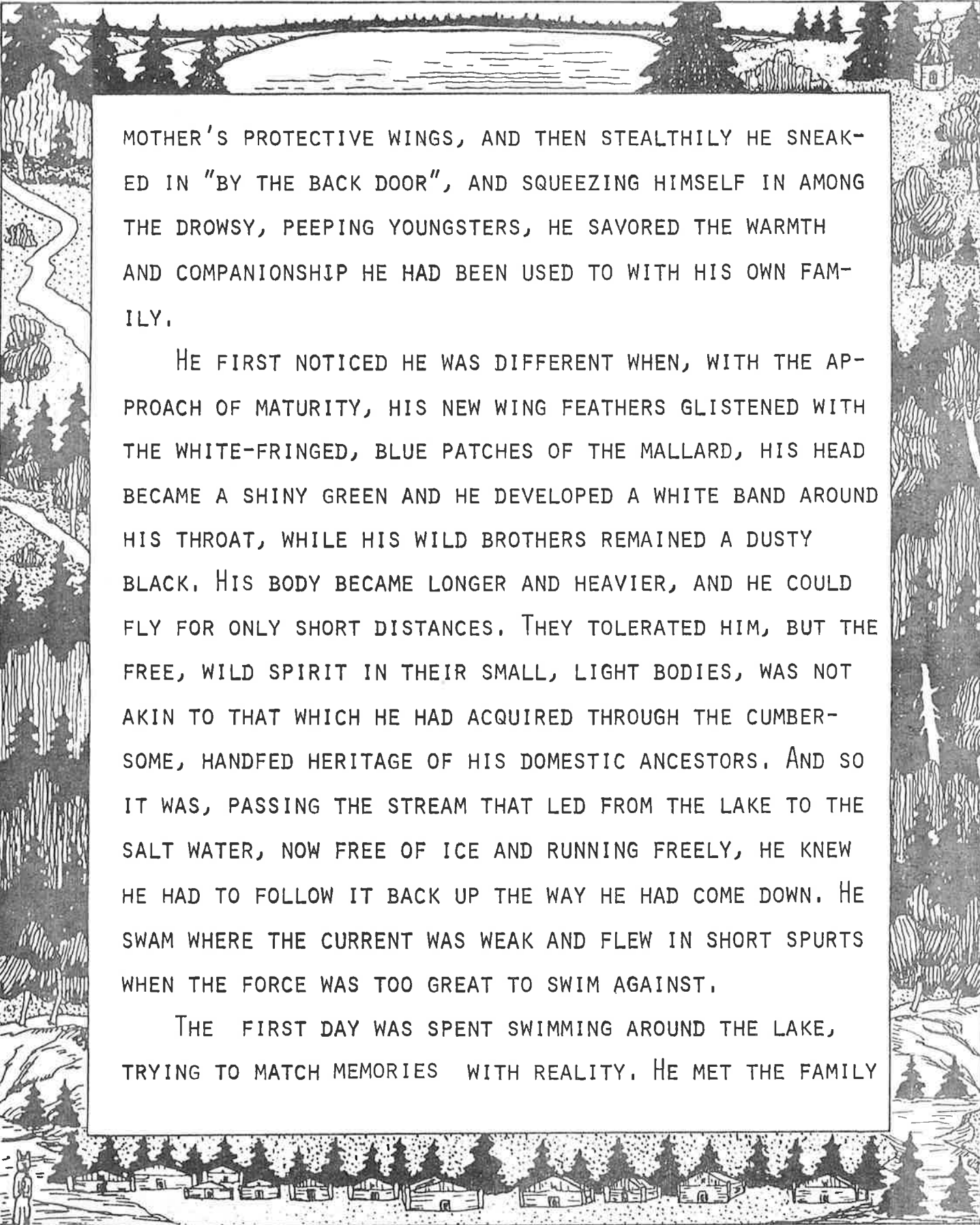
AS HE WATCHED THE FEEDING RITUAL THIS FIRST MORNING, THE GIRL TOSSING HANDSFUL OF GRAIN TO THE PENNED-UP DUCK AND HER FAMILY, HE THOUGHT TO HIMSELF, "I HAVE BEEN IN THERE!" AND HOW RIGHT HE WAS!



AS THE GATE OF THE PEN WAS OPENED, AND THE MOTHER AND HER FLOCK OF LITTLE ONES SWAM OUT INTO THE STILL WATERS AROUND THE EDGE OF THE LAKE, HE FELT THE URGE TO JOIN THEM. "ONCE I WAS WITH THEM," HE THOUGHT. BUT UNCERTAINTY AND CONFUSION HELD HIM BACK.

HE VAGUELY REMEMBERED HIGH WATERS IN THIS LAKE, AND A FORCEFUL CURRENT IN THE OUTLET STREAM THAT HAD SUCKED HIM ALONG, BATTERING AND BRUISING HIM, UNTIL HE HAD FOUND HIMSELF IN THE CHOPPY SALT WATER OF THE BAY. IT LOOKED SO VAST TO ONE LITTLE, LOST DUCKLING! THERE SEEMED TO BE NO SHORE ON THE OTHER SIDE — AT LEAST NONE THAT HE COULD SEE, AND A STIFF, COLD BREEZE WAS BLOWING CONSTANTLY.

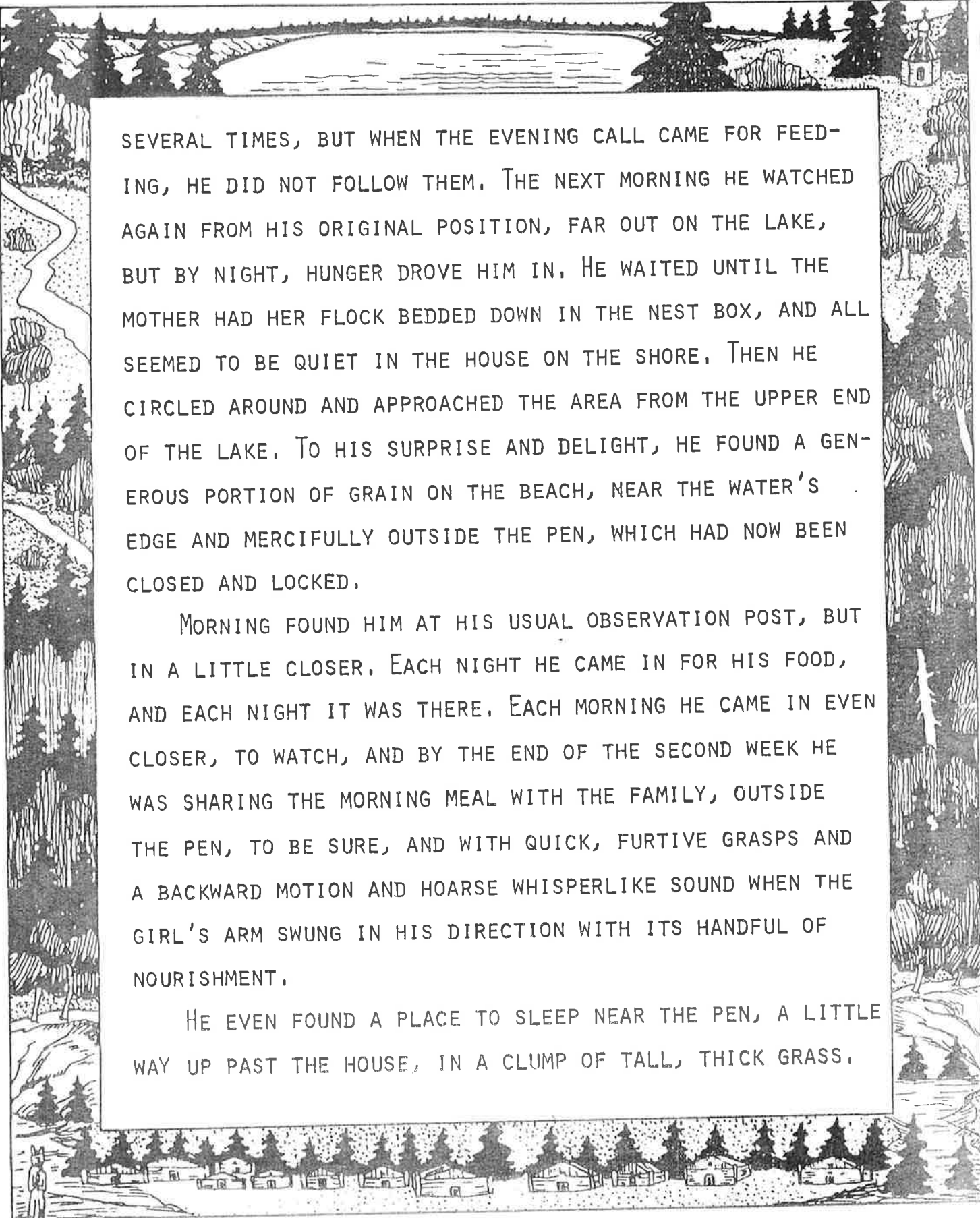
IT WAS EVENING BEFORE HE MET HIS FOSTER FAMILY. HE HEARD THEM FIRST — THE COMFORTING SOUND OF A MOTHER DUCK CLUCKING TO HER YOUNG, AND THE CHORUS OF ANSWERING PEEPS. AND THEN HE SAW THEM: SMALL, BLACK, SALT-WATER DUCKS, DARTING IN AND OUT AMONG THE DRIFTING SEAWEEED, BOUNCING ON THE EVER-ACTIVE WATER. HE WAS COLD AND HUNGRY AND TIRED; BUT HE KNEW HE MIGHT NOT BE WELCOME, SO HE KEPT AT A CAUTIOUS DISTANCE. AS HE FOLLOWED THEM HE FOUND A FEW PIECES OF DISCARDED FOOD, WHICH HE RAVENOUSLY GOBBLED UP. AT NIGHT HE WAITED UNTIL ALL HAD FOUND PLACES UNDER THE



MOTHER'S PROTECTIVE WINGS, AND THEN STEALTHILY HE SNEAKED IN "BY THE BACK DOOR", AND SQUEEZING HIMSELF IN AMONG THE DROWSY, PEEPING YOUNGSTERS, HE SAVORED THE WARMTH AND COMPANIONSHIP HE HAD BEEN USED TO WITH HIS OWN FAMILY.

HE FIRST NOTICED HE WAS DIFFERENT WHEN, WITH THE APPROACH OF MATURITY, HIS NEW WING FEATHERS GLISTENED WITH THE WHITE-FRINGED, BLUE PATCHES OF THE MALLARD, HIS HEAD BECAME A SHINY GREEN AND HE DEVELOPED A WHITE BAND AROUND HIS THROAT, WHILE HIS WILD BROTHERS REMAINED A DUSTY BLACK. HIS BODY BECAME LONGER AND HEAVIER, AND HE COULD FLY FOR ONLY SHORT DISTANCES. THEY TOLERATED HIM, BUT THE FREE, WILD SPIRIT IN THEIR SMALL, LIGHT BODIES, WAS NOT AKIN TO THAT WHICH HE HAD ACQUIRED THROUGH THE CUMBERSOME, HANDFED HERITAGE OF HIS DOMESTIC ANCESTORS. AND SO IT WAS, PASSING THE STREAM THAT LED FROM THE LAKE TO THE SALT WATER, NOW FREE OF ICE AND RUNNING FREELY, HE KNEW HE HAD TO FOLLOW IT BACK UP THE WAY HE HAD COME DOWN. HE SWAM WHERE THE CURRENT WAS WEAK AND FLEW IN SHORT SPURTS WHEN THE FORCE WAS TOO GREAT TO SWIM AGAINST.

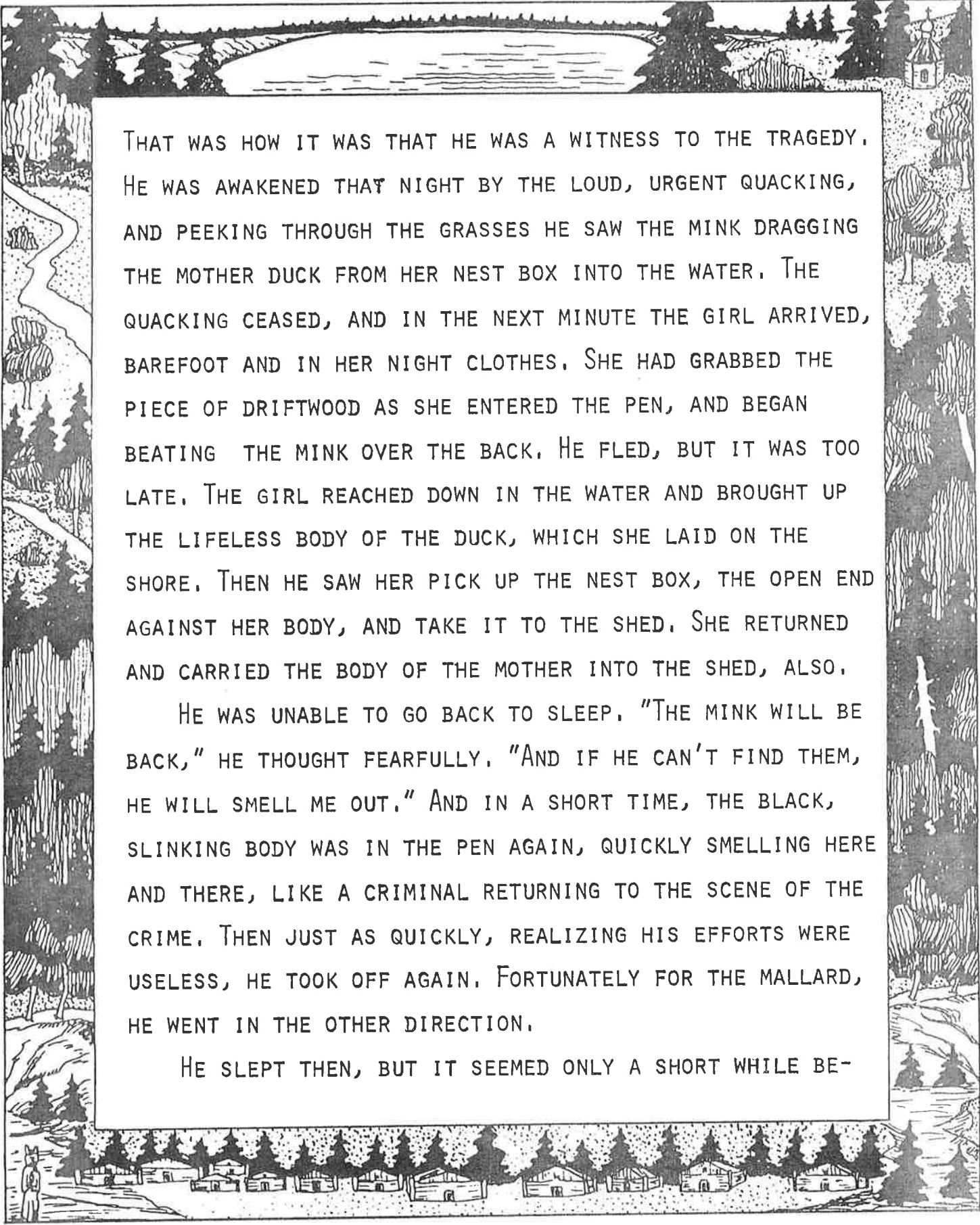
THE FIRST DAY WAS SPENT SWIMMING AROUND THE LAKE, TRYING TO MATCH MEMORIES WITH REALITY. HE MET THE FAMILY



SEVERAL TIMES, BUT WHEN THE EVENING CALL CAME FOR FEED-
ING, HE DID NOT FOLLOW THEM. THE NEXT MORNING HE WATCHED
AGAIN FROM HIS ORIGINAL POSITION, FAR OUT ON THE LAKE,
BUT BY NIGHT, HUNGER DROVE HIM IN. HE WAITED UNTIL THE
MOTHER HAD HER FLOCK BEDDED DOWN IN THE NEST BOX, AND ALL
SEEMED TO BE QUIET IN THE HOUSE ON THE SHORE. THEN HE
CIRCLED AROUND AND APPROACHED THE AREA FROM THE UPPER END
OF THE LAKE. TO HIS SURPRISE AND DELIGHT, HE FOUND A GEN-
EROUS PORTION OF GRAIN ON THE BEACH, NEAR THE WATER'S
EDGE AND MERCIFULLY OUTSIDE THE PEN, WHICH HAD NOW BEEN
CLOSED AND LOCKED.

MORNING FOUND HIM AT HIS USUAL OBSERVATION POST, BUT
IN A LITTLE CLOSER. EACH NIGHT HE CAME IN FOR HIS FOOD,
AND EACH NIGHT IT WAS THERE. EACH MORNING HE CAME IN EVEN
CLOSER, TO WATCH, AND BY THE END OF THE SECOND WEEK HE
WAS SHARING THE MORNING MEAL WITH THE FAMILY, OUTSIDE
THE PEN, TO BE SURE, AND WITH QUICK, FURTIVE GRASPS AND
A BACKWARD MOTION AND HOARSE WHISPERLIKE SOUND WHEN THE
GIRL'S ARM SWUNG IN HIS DIRECTION WITH ITS HANDFUL OF
NOURISHMENT.

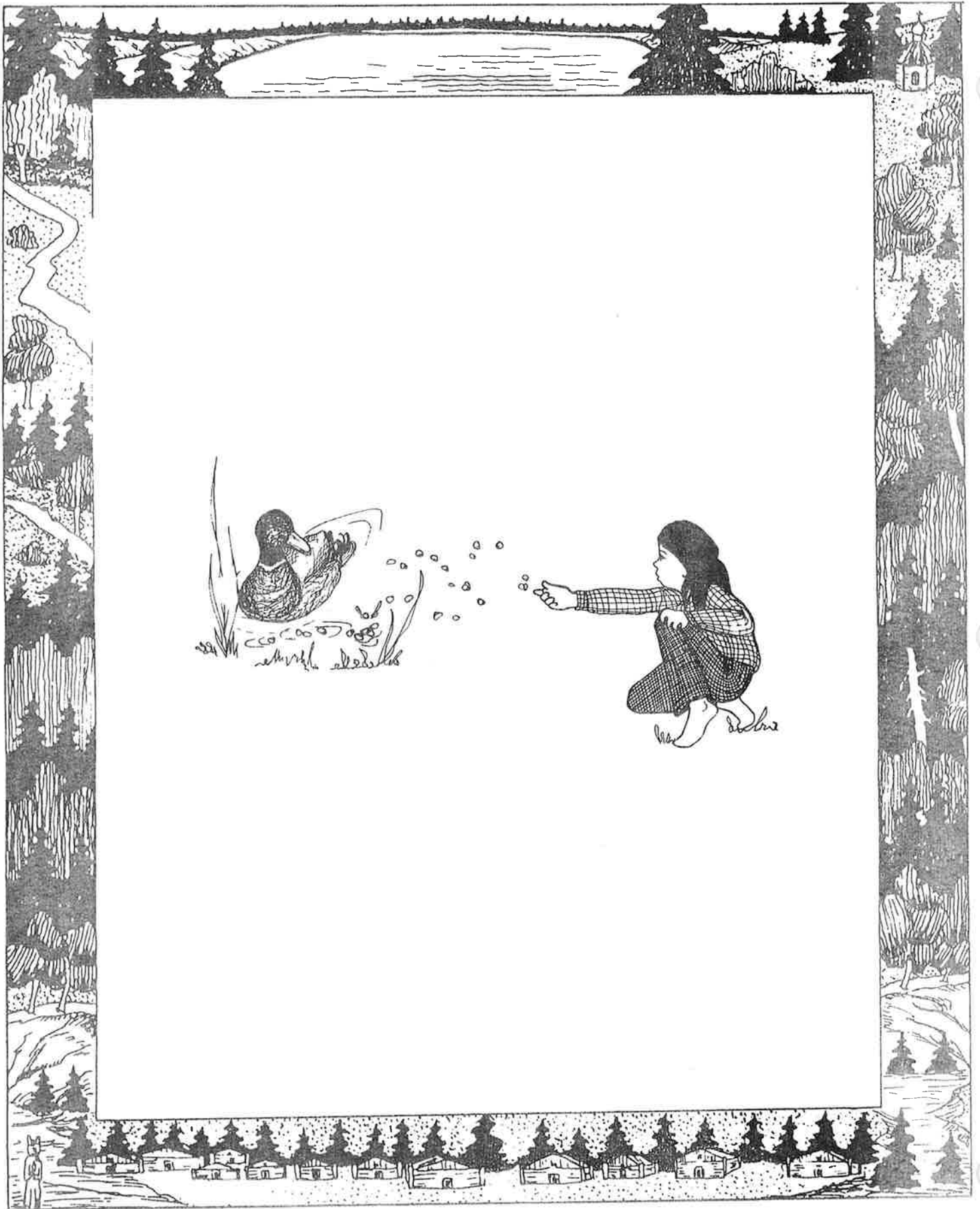
HE EVEN FOUND A PLACE TO SLEEP NEAR THE PEN, A LITTLE
WAY UP PAST THE HOUSE, IN A CLUMP OF TALL, THICK GRASS.

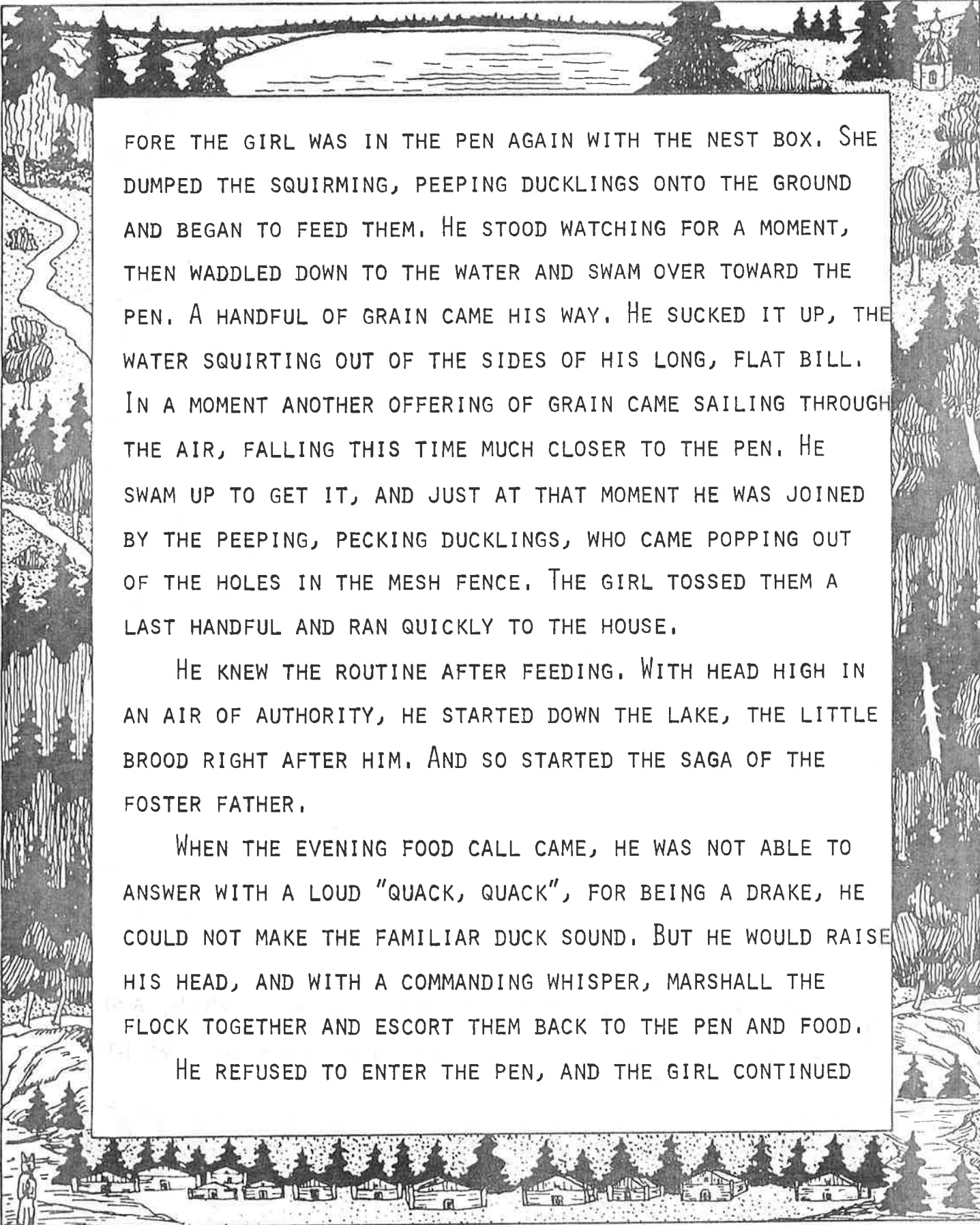


THAT WAS HOW IT WAS THAT HE WAS A WITNESS TO THE TRAGEDY. HE WAS AWAKENED THAT NIGHT BY THE LOUD, URGENT QUACKING, AND PEEKING THROUGH THE GRASSES HE SAW THE MINK DRAGGING THE MOTHER DUCK FROM HER NEST BOX INTO THE WATER. THE QUACKING CEASED, AND IN THE NEXT MINUTE THE GIRL ARRIVED, BAREFOOT AND IN HER NIGHT CLOTHES. SHE HAD GRABBED THE PIECE OF DRIFTWOOD AS SHE ENTERED THE PEN, AND BEGAN BEATING THE MINK OVER THE BACK. HE FLED, BUT IT WAS TOO LATE. THE GIRL REACHED DOWN IN THE WATER AND BROUGHT UP THE LIFELESS BODY OF THE DUCK, WHICH SHE LAID ON THE SHORE. THEN HE SAW HER PICK UP THE NEST BOX, THE OPEN END AGAINST HER BODY, AND TAKE IT TO THE SHED. SHE RETURNED AND CARRIED THE BODY OF THE MOTHER INTO THE SHED, ALSO.

HE WAS UNABLE TO GO BACK TO SLEEP. "THE MINK WILL BE BACK," HE THOUGHT FEARFULLY. "AND IF HE CAN'T FIND THEM, HE WILL SMELL ME OUT." AND IN A SHORT TIME, THE BLACK, SLINKING BODY WAS IN THE PEN AGAIN, QUICKLY SMELLING HERE AND THERE, LIKE A CRIMINAL RETURNING TO THE SCENE OF THE CRIME. THEN JUST AS QUICKLY, REALIZING HIS EFFORTS WERE USELESS, HE TOOK OFF AGAIN. FORTUNATELY FOR THE MALLARD, HE WENT IN THE OTHER DIRECTION.

HE SLEPT THEN, BUT IT SEEMED ONLY A SHORT WHILE BE-



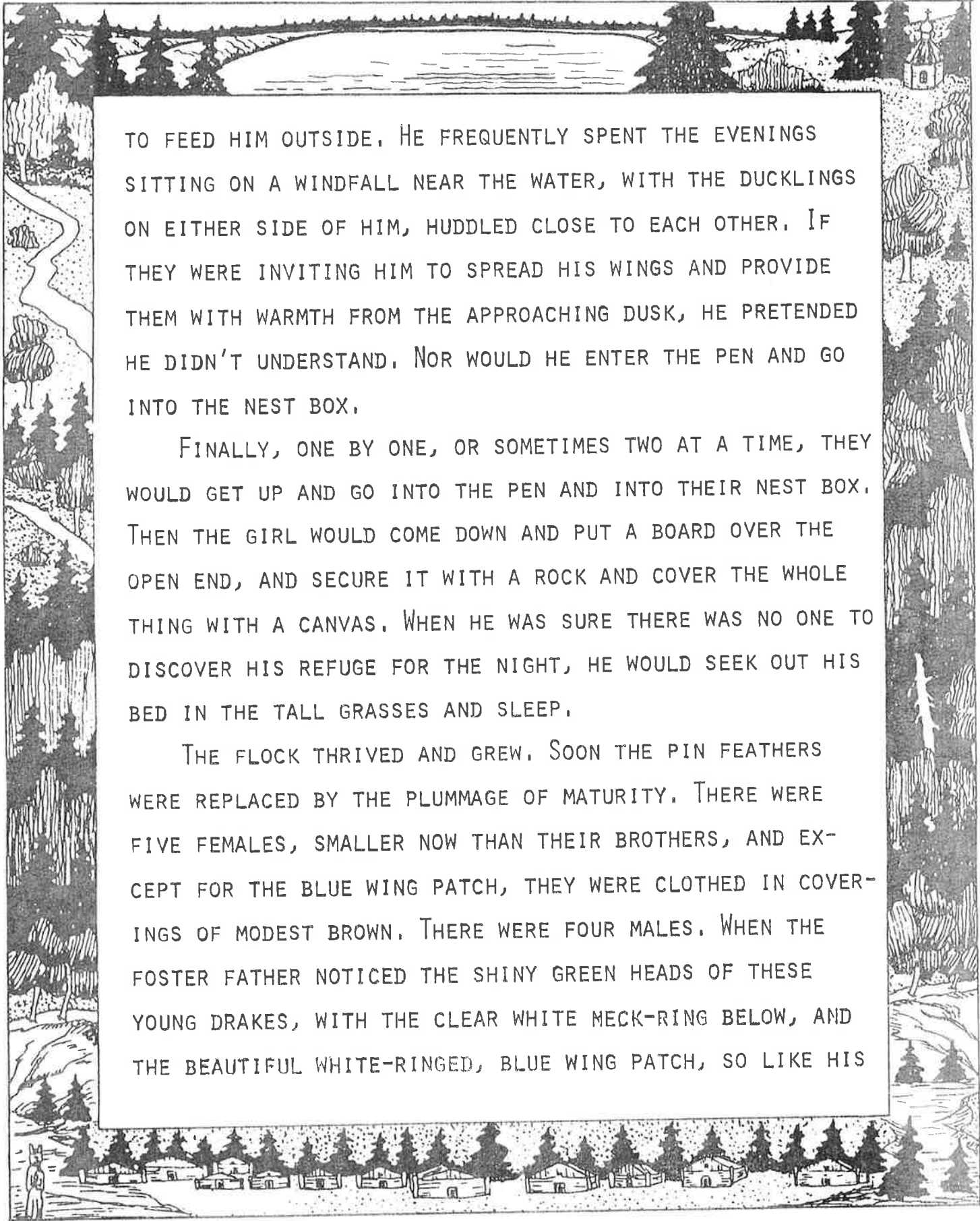


FORE THE GIRL WAS IN THE PEN AGAIN WITH THE NEST BOX. SHE DUMPED THE SQUIRMING, PEEPING DUCKLINGS ONTO THE GROUND AND BEGAN TO FEED THEM. HE STOOD WATCHING FOR A MOMENT, THEN WADDLED DOWN TO THE WATER AND SWAM OVER TOWARD THE PEN. A HANDFUL OF GRAIN CAME HIS WAY. HE SUCKED IT UP, THE WATER SQUIRTING OUT OF THE SIDES OF HIS LONG, FLAT BILL. IN A MOMENT ANOTHER OFFERING OF GRAIN CAME SAILING THROUGH THE AIR, FALLING THIS TIME MUCH CLOSER TO THE PEN. HE SWAM UP TO GET IT, AND JUST AT THAT MOMENT HE WAS JOINED BY THE PEEPING, PECKING DUCKLINGS, WHO CAME POPPING OUT OF THE HOLES IN THE MESH FENCE. THE GIRL TOSSED THEM A LAST HANDFUL AND RAN QUICKLY TO THE HOUSE.

HE KNEW THE ROUTINE AFTER FEEDING. WITH HEAD HIGH IN AN AIR OF AUTHORITY, HE STARTED DOWN THE LAKE, THE LITTLE BROOD RIGHT AFTER HIM. AND SO STARTED THE SAGA OF THE FOSTER FATHER.

WHEN THE EVENING FOOD CALL CAME, HE WAS NOT ABLE TO ANSWER WITH A LOUD "QUACK, QUACK", FOR BEING A DRAKE, HE COULD NOT MAKE THE FAMILIAR DUCK SOUND. BUT HE WOULD RAISE HIS HEAD, AND WITH A COMMANDING WHISPER, MARSHALL THE FLOCK TOGETHER AND ESCORT THEM BACK TO THE PEN AND FOOD.

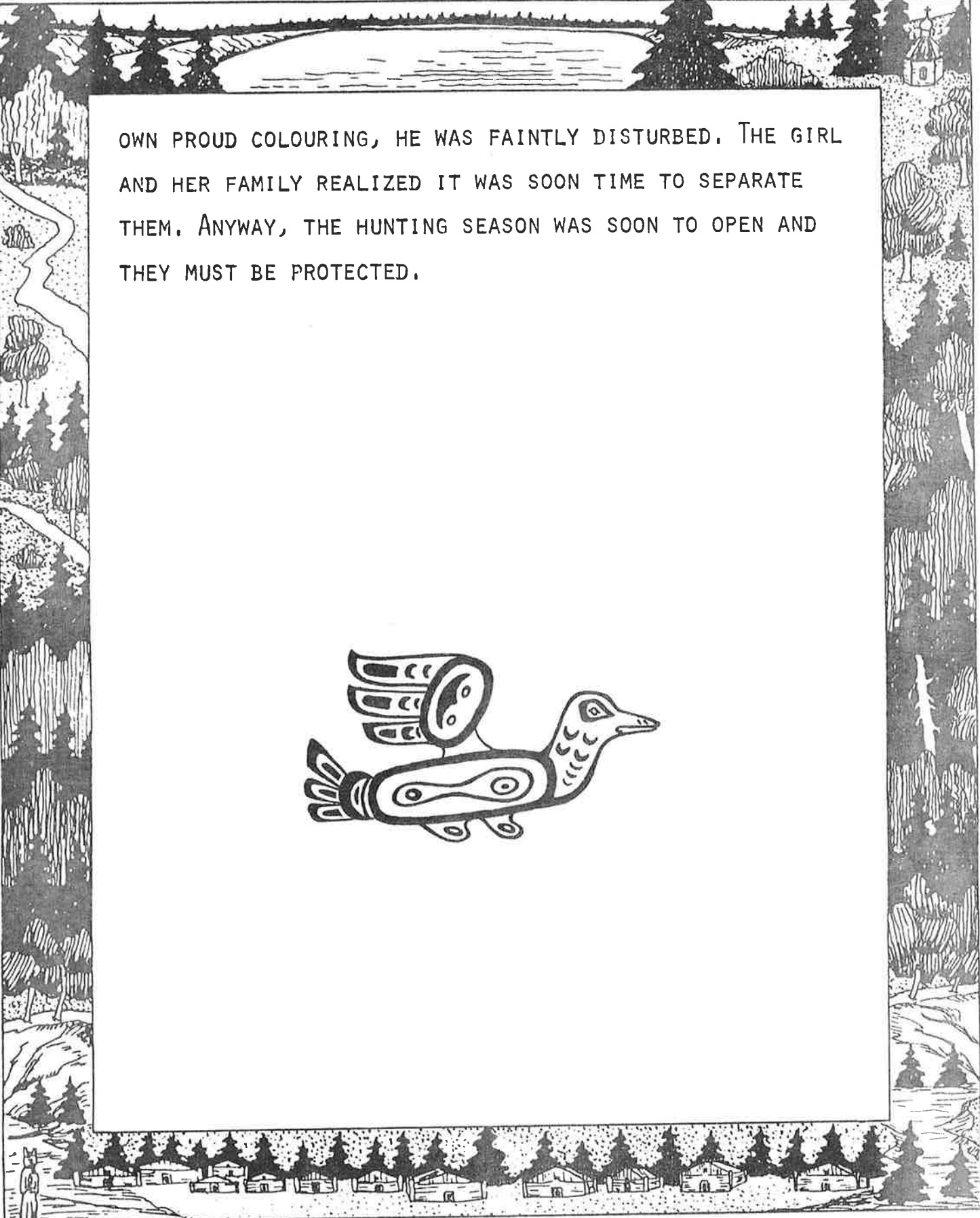
HE REFUSED TO ENTER THE PEN, AND THE GIRL CONTINUED



TO FEED HIM OUTSIDE. HE FREQUENTLY SPENT THE EVENINGS SITTING ON A WINDFALL NEAR THE WATER, WITH THE DUCKLINGS ON EITHER SIDE OF HIM, HUDDLED CLOSE TO EACH OTHER. IF THEY WERE INVITING HIM TO SPREAD HIS WINGS AND PROVIDE THEM WITH WARMTH FROM THE APPROACHING DUSK, HE PRETENDED HE DIDN'T UNDERSTAND. NOR WOULD HE ENTER THE PEN AND GO INTO THE NEST BOX.

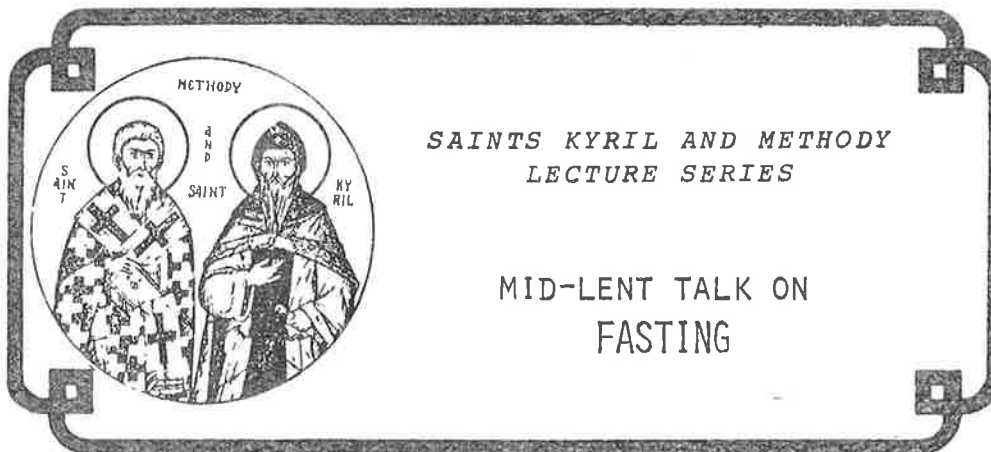
FINALLY, ONE BY ONE, OR SOMETIMES TWO AT A TIME, THEY WOULD GET UP AND GO INTO THE PEN AND INTO THEIR NEST BOX. THEN THE GIRL WOULD COME DOWN AND PUT A BOARD OVER THE OPEN END, AND SECURE IT WITH A ROCK AND COVER THE WHOLE THING WITH A CANVAS. WHEN HE WAS SURE THERE WAS NO ONE TO DISCOVER HIS REFUGE FOR THE NIGHT, HE WOULD SEEK OUT HIS BED IN THE TALL GRASSES AND SLEEP.

THE FLOCK THRIVED AND GREW. SOON THE PIN FEATHERS WERE REPLACED BY THE PLUMMAGE OF MATURITY. THERE WERE FIVE FEMALES, SMALLER NOW THAN THEIR BROTHERS, AND EXCEPT FOR THE BLUE WING PATCH, THEY WERE CLOTHED IN COVERINGS OF MODEST BROWN. THERE WERE FOUR MALES. WHEN THE FOSTER FATHER NOTICED THE SHINY GREEN HEADS OF THESE YOUNG DRAKES, WITH THE CLEAR WHITE MECK-RING BELOW, AND THE BEAUTIFUL WHITE-RINGED, BLUE WING PATCH, SO LIKE HIS



OWN PROUD COLOURING, HE WAS FAINTLY DISTURBED. THE GIRL
AND HER FAMILY REALIZED IT WAS SOON TIME TO SEPARATE
THEM. ANYWAY, THE HUNTING SEASON WAS SOON TO OPEN AND
THEY MUST BE PROTECTED.





SAINTS KYRIL AND METHODY
LECTURE SERIES

MID-LENT TALK ON
FASTING

We find the teaching of fasting set forth at every stage in the history of the Earthly Church, and the various reasons for fasting are also set forth. The very first example is perhaps the most vivid: the fast imposed upon Adam and Eve was clearly both a physical and a spiritual fast. The fruit which was forbidden to them was both material, spiritual and symbolic. Indeed, it was a very great revelation. Our first ancestors were intemperate in disobedience to God's command. And they gained a knowledge of good and evil, by doing evil.¹ So too, all of us, when we refuse to fulfil the physical/spiritual fast which God has commanded through His Holy Church, increase in our knowledge of the passions by having yielded to them.

How necessary is the Orthodox fast? If Adam and Eve could not remain in paradise without it, how shall we return to paradise without it.

Adam and Eve fell into captivity and slavery to the passions through incontinence, and the Israelites were prepared to return to slavery and utter destruction for the sake of the stomach. In Exodus, we read how the Hebrews grumbled against God because of their hunger and desired to return to slavery in Egypt for the sake of the "stew pots" of Egypt, from which they had received their daily slave's rations.²

This was not merely a matter of turning back into a physical captivity for the sake of a pitiful allotment of food. The Israelites were willing also to sacrifice faith in God and the promise. They were willing to renounce the baptism of the Red Sea and reject their redemption for the sake of their stomachs and the cares of the flesh.

The story of the Egyptian captivity and the liberation through Moses is a prototype of all human history, just as Moses is a type of Christ. We too are led from the captivity of sin and the bondage of death through the waters of baptism, and into the wilderness of struggle and isolation from the world. We carry on, suffering, struggling, falling and rising again because we have the sure hope in the promise of God's Kingdom. And yet, we too are called by our stomachs, by our passions,

back to that former bondage. Like Esau, many of us sell the inheritance of our rebirth for the sake of the stomach.³ As Metropolitan Antony pointed out, some people wilfully become atheists for the sake of the passions.⁴

In these two mentioned instances, the necessity and value of the fast are profoundly demonstrated, and we see the first two aspects of the fast: *obedience to God*, for which Adam and Eve would have remained in a condition of freedom from Satan, and *liberation from bondage* by the passions so that we may be free for spiritual ascent.

The third great example of fasting is to be found in that spiritual ascent itself. For when Moses was in the presence of the Lord, he fasted for forty days. For more than a month, his food was communion with the Creator, his drink was the words of God.⁵ Our Saviour fasted in the Jericho wilderness for forty days in order to defeat the temptations of the Evil-One, but Moses fasted on Sinai in order to be in the presence of God. We, therefore, beloved, fast for forty days before Holy Pascha, so that we too, might overcome the temptations of the Evil-One and stand in the presence of God. This is the third aspect of the fast: that we put aside all earthly cares, all concerns of the flesh,⁶ to the best of our ability, that we "Take no thought for your life, what ye shall eat..." but "...Seek first the kingdom of God"; rather, "Cast all your burden upon the Lord, for He will sustain Thee."⁸

We stand in the presence of the Lord at every Divine Service (and of course, we fast before every Liturgy) but never more so than at Pascha when we, like Moses, having beheld the Passover, stand on the summit of a spiritual Sinai and receive the promise of God.

The Great Prophet Elijah, too, when the angel called him to go to the mount of God, fasted for forty days, not only to purify his soul, but also from the awe and wonder of God, and because he took no thought for the flesh, but put all his hope on the Lord.⁹ In this wise, we also prepare ourselves for the peak of the liturgical year with a forty day fast.

We fast also when we have fallen and been defeated by the enemy and wish to call upon God for special help. We do this to purify our souls and humble ourselves in order to receive God's Grace. Thus Joshua and his troops and all Israel fasted after their defeat at Ai, prostrating themselves before the Ark.¹⁰

Now, this is a very great matter, for the historical acts in the life of the Old Israel, we know to be revelations about the spiritual struggle of the Holy Church. When Joshua (ch.7) calls out to God, "Why did you let us fall to the enemy?" God replied that it was because they had sinned. And what sort of sin? *Disobedience* for the sake of avarice. They had taken of the accursed possessions of Jericho and distributed them among themselves.

They had fallen, and God, accepting their prayers and fasting, says: "You have sinned and transgressed the covenant... therefore you could not stand against the enemies. Arise, sanc-

tify yourselves... there is an accursed thing in your midst... you cannot stand before your enemies until you remove the accursed thing from among you."¹¹

Here then, we see that we also fast when we have fallen in sin, in order to seek out the cause of our fall and struggle against it. We fast and pray in order to receive God's Grace to "remove the accursed thing from our midst". The "accursed thing" in the book of Joshua was symbolized by the forbidden, pagan spoils of Jericho, but in fact, it was the passion of avarice, which led the Hebrews to disobedience, and thus to defeat. This occurred again at Gibeah in the days of Phineas, when Israel obtained a victory over Benjamin by fasting and prayer.¹² And again, they were granted a victory over the Philistines at Mizpah by fasting and prayer and "removing the accursed thing from their midst" — this time, they had turned to the surrounding idolatry in order to conform to the contemporary world around them.¹³

So then, by means of prayer and fasting in Orthodox fashion, we obtain our victories over the enemy of mankind. For, fasting helps us to "remove the accursed thing from our midst", and to humble ourselves before God, confessing that our victory is in Him. This is a fourth aspect of the fast.

Esther fasted, and the faithful fasted and prayed with her when she was about to set forth on a perilous task (4:6). Jehoshaphat too, when Judah was faced with great peril by the invaders from Amman, proclaimed a fast, and he and the whole congregation prayed and fasted for strength and help from the Lord. We too fast and pray regularly because the path of our life is fraught with spiritual perils. We fast and pray too, that we may hear and understand the words the Lord spoke to Jehoshaphat: "Be not afraid nor dismayed by reason of this great multitude: for the battle is not yours, but God's".¹⁴

A sixth aspect of the fast lies in repentance. This is an over-riding factor which permeates every fast: fasting facilitates true repentance, because it is such a complete struggle against the passions we wish to repent of. For this reason, the Ninevites fasted in the days of Jonah,¹⁵ and when Joel called Israel to repentance to deliver them from disaster, God said, through him, "Sanctify a fast, call a solemn assembly...gather all into the house of the Lord your God and cry unto the Lord...therefore now says the Lord, turn to Me with all your heart, and with fasting and weeping and (spiritual) mourning...sound the trumpet in Sion, sanctify a fast...sanctify the congregation...then will the Lord...answer and say unto His people, behold I send you wheat, wine and oil...no longer will you be a reproach among the heathen."¹⁶ Most of the fasts of the Old Testament were fasts kept for the sake of repentance. Repentance is necessary to prepare us to stand in God's presence, to obtain God's help in rising from our falls, to obtain God's help in facing perils and dangers, and for every spiritual ascent, as

David says, "I humbled my soul with fasting." (Ps.35:13).

There were four definite lents in the Old Testament period of the Earthly Church. The Lord made mention of them through the Prophet Zachary (8:19), saying:

"Thus saith the Lord of Hosts, 'the fast of the fourth month and the fast of the fifth, and of the seventh and the fast of the tenth month shall be to the house of Judah joy and gladness and cheerful: therefore, love the truth and peace'."

In the New Testament history of the Earthly Church, the New Israel, we find exactly the same ideals of fasting: the Apostles fasted before taking a serious decision, as we see in the Acts, "As they ministered to the Lord and fasted, the Holy Spirit spoke"... and "When they had fasted and prayed, they consecrated them...and sent them forth"... Again, "And when they had ordained presbyters in every church, and had prayed with fasting, they commended them to the Lord."¹⁷

Moreover, when Apostle Paul advises the Corinthians of those works in which one must "approve oneself as servants of God," he includes fasting (2Cor.6:5). The holy Prophetess Anna, great in the sight of the Lord, served Him "with fasting and prayer,"¹⁸ and God sent His angel to call Cornelius to salvation as he was "fasting and praying."¹⁹



We have mentioned only a few examples, yet see how many and how great are the benefits of fasting shown forth in the Divine Scripture? See how every gift of Grace, every victory, every spiritual advance and every ascent toward God is preceded and accompanied by fasting? Let the holy Prophet Isaiah set forth the matter in words inspired by the Holy Spirit:

"Wherefore have we fasted, wherefore have we afflicted our souls...? Behold in the day that you fast, you find satisfaction and recompence in all your labours...behold you fast... to make your voice heard on high...Is it such a fast that I have chosen? A day for one to afflict his soul?...Is not this the fast that I have chosen? To loose the bonds of wickedness, to undo the heavy burdens and to let the oppressed go free, and to break every yoke? Is it not to divide your bread among the hungry, and to bring in the poor who are outcast? To cover the naked when you see them? Then shall your light break forth as the morning, and your health shall spring forth speedily: and your righteousness shall go before you: and the glory of the Lord shall be your double portion." ²⁰

Fasting is one of the great moral weapons which we have in our struggle against the Evil-One. And yet, it is a weapon which many would like to abolish and deprive us of. In our era, we, and especially our youth, are enduring torments and temptations of the Evil-One which older generations never even dreamed could exist. There has rarely, if ever, been a time in our history when the Orthodox fast was more vital to our spiritual and emotional survival. Love demands that we strive with all diligence to instruct ourselves and our children with an understanding of the fast: not a purely legalistic knowledge of the rules of fasting (for the letter of the law killeth) but with a true, vital understanding of the real and spiritual value of fasting (for, the spirit giveth life).

There is more than one aspect of the fast. St Gregory the Theologian profoundly sets forth the one which I think is the most urgent in our day. In his sermon on Holy Baptism, he says: "Christ fasted for some time before his temptations, we before Pascha. So far as the days of fasting are concerned it is the same...He armed Himself with them against temptation." Our holy and God-bearing Father Ambrose of Milan instructs us likewise, saying: "Wherefore also the Lord Jesus Christ, wishing to make us more strong against the temptations of the Devil, fasted when about to contend with him, that we might know that we can in no other way overcome the enticements of evil."

Apostle Paul often likens the Christian struggler to an athlete — and this is the essential meaning of the term "ascetic": one who trains and disciplines oneself (as in athletic training) to compete in the arena of spiritual warfare, for the crown of salvation.

We who are called upon to be spiritual athletes, to contend with Satan, begin our struggle as our Saviour Himself demonstrated to us: with fasting. The fast is the training ground upon which the spiritual athlete develops the discipline and self-control which is necessary for us in order to enter into spiritual warfare.

The athlete who has trained to contest for sensual pleasures has developed his spiritual physique, his nervous system and mental disposition quite differently from one who has trained to contest for the crown of salvation. In the first instance, Satan has been the trainer, having trained us in carnality and sensuality. He triggers certain immoral desires or passions within our hearts by means of various suggestions — certain enticements, thoughts, direct seductions or mental deceits, and a carnal person quite often tempts himself. If the carnal person desires to change to the godly contest, it is somewhat like a runner who desires to become a wrestler. It is necessary for him to re-work his muscle tone, to completely retrain his nervous system, and so forth, for running ability serves only the wrestler who, through cowardice, will desire to flee from his opponent. So also in the case of the struggle for moral perfection: the passions, the former training, must be totally weeded out.

The struggle begins with the bodily fast in which we abstain from food which help feed the former passions. Using the discipline and self-control which we develop in actually keeping the prescribed fast, we can then begin to turn our minds toward the internal, spiritual struggle.

Apostle Paul sets forth this spiritual aspect of the fast when he says:

*"Assuming that you really have heard Him and been taught by Him, as all truth is in Jesus, strip yourselves of your former nature which characterized your previous manner of life and becomes corrupt through lusts and desires which spring from delusions; and be constantly in the spirit of your mind; and put on the new nature created in God's image, in true righteousness and holiness."*²¹

To understand this, we must consider the soul as a fallow field in which we are called upon to create a garden of salvation. This field is overgrown with tares (the passions). The sower in the parable sowed life-giving seeds. But some fell among the tares and, when they tried to grow up, they were choked off. Still, the sower plants these seed all our lifetime, and when we see that the young sprouts are being choked off by the tares, we ought to understand that it is necessary to weed the garden of our soul so that next season's planting can take root and bear fruit.

This gardening of the soul is called "interior work". It begins with the bodily fast, which we understand, and continues with the mutual spiritual fast, which is called "guarding the mind". Abstinence and moderation in eating makes possible a spiritual acuity which facilitates the "guarding of the mind".

Guarding the mind is a practice which absolutely requires regular fasting. Sin, allowing the passions to be aroused to the level of manifestation, most often enters the heart through the mind as a result of external suggestions. One must strive to be ever alert to catch temptations as soon as they enter the mind so that they do not linger long enough to be committed either in thought or in deed (cf. Mt.5:27:28). To explain this more clearly: everyone knows, in a general sense, what is bad or what is good. If a person is alert, he can quickly recognize destructive thoughts entering the mind (though not, perhaps, infallibly in every case). Concerning how to take action to repel these thoughts, one ought to consult one's Elder or Confessor. The primary thing is intent. It is easily possible to entertain the most foul thoughts, while at the same moment repeating prayers. One must have the sincere intent to guard the mind from destructive thoughts and influences, remembering above all, that nothing can be done without Christ.

The mind is something like a door to the temple of the Holy Spirit (for, the body, the Scripture says, is the temple of the Holy Spirit.²²). The guard of the door is responsible for

discerning whether "deliveries" to the temple are for its adornment or for its defilement: in this, the mind resembles a customs official who carefully searches what is entering the country, rejecting what is harmful and admitting what is beneficial. Thus, what enters the mind ought to be searched. Yet, the guard ought not to hope on his own strength, but rather, as a watch-dog which barks to waken his master when an intruder enters, so one ought always to call on the Master to repulse the intruding temptation.

Everyone is able to practise this sort of guarding of the mind to one extent or another. Yet it is evident that the ability must be constantly built up and strengthened. In the end, the less that comes to the "door", the easier is the "door" to guard. The more one withdraws from what is profane and distracting and enters into an environment of edifying things, the easier is the guarding of the mind. This withdrawal from the spiritually destructive and advancing into the spiritually profitable is the basis of the spiritual aspect of fasting.

If the body is the temple of the Holy Spirit, then what is there that can enter into it which is more edifying than that for which it is intended? It is most beneficial, then, to enter into the temple and, as a servant and worshipper, to clean out, to sweep, to dust and to purify the temple with repentance, fasting, confession, soul-searching, heeding the spiritual Elder, and communicating the Holy Mysteries: and to strive most diligently in these tasks so that there will be a fulfilment of the temple, since the Holy Spirit does not co-habit with defilement, with the filth of pride, with the darkness of sinful thoughts. Either the one will increase and the other decrease, or the other will advance and the one withdraw. A "happy medium" will not be found, and no man is more foolishly deceived than the one who thinks that he has acquired the Holy Spirit not having first laboured long and obediently at the cleansing and purifying of the temple. Moreover, in this matter, one does not stand still: one is either on the way up or on the way down.

What enters the mind is either harmful or edifying. So the guarding of the mind depends upon intent and concept and is a much greater task than just "sifting through the parcels that arrive at the door". It begins with the free and open confession of every temptation to the Elder or Confessor. Together with this is the cutting off of external enticements — fasting from harmful spiritual food, and replacing it with spiritually edifying food: reading the Divine Scripture, sacred books and the Lives of the Saints, constant prayer and participation in the Divine Services, for the bodily fast is the plow with which we break the ground and these other things are the hoes and rakes of those who wish to cultivate a garden of salvation in the soul. Prayer is the disc and harrow, the stamina and strength, for every success will be seen to be a direct gift from God. Obedience is the crop insurance and the tending of the young sprouts once they begin to grow. Obedience is the protective cultivation

against the re-invasion of the tares.

Frequent communion of the Holy Mysteries is the ultimate weapon which burns up the tares so that the field of the soul can receive the seed and bear fruit. Nothing is attained without diligent struggle and whatever is attained is a gift of God's Grace in response to our volition and obedience.



The things of this world, the passions, ideals, desires and goals of this world, all work together to enslave mankind both individually and collectively. And enslaved we truly have become. Satan uses avarice — greed — as a motivator to lead some human beings to help enslave other human beings to his "principality of this world". This is done by creating a great spiritual void in the life of mankind, and then telling them that this void can be filled by material possessions, shallow, often emotionally destructive entertainments, and various types of foods. This is the liturgy served daily on television, the litany chanted on the radio, the ikon portrayed on the billboard. We worship in church perhaps once a week, we worship before the television daily. Daily, the age of sexual maturity in our children is lowered, by highly refined means, the whole scope of our various passions are increased, and products are devised to fulfil them. Daily, we and our children become more and more enslaved.

How can we interrupt this process? How can we break this chain? Our Saviour in His mercy and love has given us the fast. This, beloved of Christ, is what the Orthodox Fast is mainly about in our time. It is nothing less than a declaration of independence from the world, from the principality of Satan. More than this, to fulfil the Orthodox Fast is to begin to actually live the theology of the Holy Church, it is to begin the ascent toward the knowledge of God.

The Orthodox Fast is no mere, legalistic abstention from certain foods, and it is more than a knowledgeable abstention from food which are well known to help increase certain passions. We fast not merely from the foods with which the body is fed, but also from harmful food with which the mind and emotions are fed. On the day we begin to fast, we turn, as it were, to the world and declare: "I reject the goals, aspirations, judgments and bondage of this life of the passions. I set the eyes of my soul heavenward; I set my desire upon God and the Heavenly Kingdom, I set my aspirations upon that which is greater, more desirable and ineffably more glorious than the highest and the finest that this world has to offer."



SYNAXIS OF THE NEW MARTYRS OF RUSSIA
[FROM THE SYNODIKON OF THE CATACOMB CHURCH]

HOLY PRIEST MARTYR ALEXANDER (Fleginsky). Spring, 1918. Subjected to tortures and cruel mockeries before being martyred in the village of Georgo-Afonskaya.

HOLY MARTYR ISRAIL. Spring, 1918. Monk of the Holy Mountain Monastery, Izium district of Khar'kov Province.

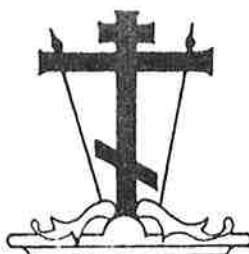
HOLY PRIEST MARTYR THEODOR (Bogoyavlensky). Spring 1918. He was tortured and publicly mocked in the village of Golyshmanovskoe, Ishim district of Tobol' Province. He was buried alive in a hole with his head down.

HOLY PRIEST MARTYR ALEXANDER (Mokrousov). 12 June 1918. This holy martyr witnessed in the village of Temnovskoe, Ekaterinburg Province. Fr Alexander had received a group of Soviets and fed them in his own home, with open hospitality. They then rose up and beat him, subjecting him to mockery and derision. He was then ordered to run, and was shot down with rifles and machine guns.

HOLY BISHOP MARTYR GERMOGEN (Dolganov), PRIEST MARTYRS EPHREM (Dolganov) AND MICHAEL (Makarov) AND THOSE WITH THEM. 19 June 1918. Arrested for making a cross-procession on the Feast of the Entry of our Saviour into Jerusalem, they were later drowned in the Tura River, near the village of Pokrovskoe.

HOLY PRIEST MARTYR VLADIMIR (Bogoyavlensky). 4 June 1918. Shot in the village of Golyshmanovskoe, Ishim district, Tobol' Province.

HOLY PRIEST MARTYR THEODOR (Raspopov). Shot in the town of Turinsk.



SYNAXIS OF THE NEW MARTYRS OF RUSSIA

[FROM THE SYNODIKON OF THE CATACOMB CHURCH]

HOLY PRIEST MARTYR GREGORY (Nikol'sky). 27 June 1918. This holy martyr was priest of the Magdalene Monastery, Kuban region. He was seized after the Liturgy by Soviets, who declared, "We will give you communion." They took him beyond the walls and shot him in the mouth.

HOLY PRIEST MARTYR MICHAEL (Gromov). 17 June 1918. He was martyred by being chopped to pieces in the Verneural' Prison.

HOLY PRIEST MARTYR PAUL. June, 1918. This holy martyr witnessed in the village of Ust'-Nira in the Turin district of Tobol' Province.

HOLY PRIEST MARTYR ELIA (Popov). June, 1918. Killed in the village of Voznesenskoe, Barnaul district.

HOLY RIGHTEOUS PRIEST MARTYR NIL AND THOSE WITH HIM. 4 July 1918. A monk of the Elevation of the Cross Monastery in Poltava, he and two others were tortured and killed.

HOLY MARTYR NICHOLAS, HIS WIFE ALEXANDRA AND THEIR CHILDREN ALEXEI, OLGA, TATIANA, MARIA AND ANASTASSIA, AND WITH THEM, VASSILY, KLEMENTY, IVAN, VASSILY, EUGENE, ELIA, IVAN, ANASTASSIA, CATHERINE, AND ANNA. These holy martyrs were the former Imperial Family of Russia, and their faithful household. They refused to flee abroad when they could have, but chose instead to remain with the Faithful in Russia to the end. They were imprisoned, humiliated, mocked, and finally, slain at Ekaterinburg (Sverdlovsk), on 4 July 1918.

HOLY RIGHTEOUS MARTYR ELIZABETH. 5 July 1918. The former Grand Princess Elizabeth.

UNDERSTANDING THE DIVINE LITURGY

PART ONE: SCRIPTURE IN THE LITURGY

5

APOSTLE AND GOSPEL

When the Gospel was brought forth in the Little Entrance, it was closed. For, at that time, we experienced the mystery and revelation of our Saviour's entry into His ministry, and the Gospel itself had not yet been opened to us. The Word had appeared in the world and John had announced Him. In Christ's baptism — His entry upon His ministry — the Holy Trinity was revealed and we chanted the Thrice Holy Hymn. And now, logically, the Word is opened to us, and the Gospel of our Saviour — His ministry — is proclaimed.

However, the Apostle is read before the Gospel. This too, is logical, since the Gospel was taught directly to the Apostles, and we received it through them and are taught it by them and their successors, the bishops. We are led to the Gospel, therefore, by the Apostles.

The Apostle is read from the centre of the church, for the Apostles went forth among all peoples to teach them and it unite them to Christ's Church through their teaching.

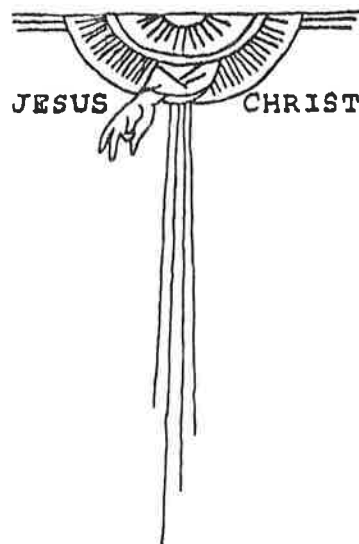
The Gospel is read from the ambo (or from the pulpit) because it contains the words of Christ Himself, and typifies His own preaching on earth. Moreover, the faithful, having been brought to Christ by the witness of the Apostles, and united together in His Holy Church, are gathered together before Christ.¹ The Royal Gates are opened during the reading, for Christ's ministry and Gospel have opened the gates of paradise to all who will follow them in His Holy Church, and enter in. The sanctuary typifies the Heavenly Kingdom in a very special way, and the Gospel can lead us into it.

Generally, the Apostle amplifies the Gospel reading for the day, just as the Apostles themselves explained the Gospel, and both readings mutually clarify each other. Moreover, the presbyter usually preaches his sermon now, further explaining the Gospel and Apostle readings for the day. The cycle of readings is set by the Holy Church, and leads the faithful through the yearly liturgical cycle. As with all aspects of Church life, it is not subject to self-will or "convenience", but flows in the harmonious stream of Gospel-Liturgical unity which characterizes the life of the Holy Orthodox Church of Christ.

1. When the deacon reads the Gospel, he faces into the sanctuary, because he has no teaching authority of his own, but acts as

UNDERSTANDING THE DIVINE LITURGY

the servant of the presbyter, and only with his blessing. The presbyter, however, faces the faithful, for he has Grace and authority to teach, delegated to him by the bishop. The presbyter is the "hand" of the bishop, with which he, as an apostle, reaches forth to each local parish to nourish and feed it.



2

DANIEL'S VISION OF THE EARTHLY KINGDOMS

by St Hyppolytus of Rome*

[The Saint first presents the prophecies about Antichrist from Is.10:12-17; 14:4-21 and Ez.28:2-10, which reveal the future power and fall of Antichrist. He then proceeds to the visions from the book of St Daniel the Prophet.]

"...let us observe somewhat in detail what Daniel says in his visions. For in distinguishing the kingdoms that are to rise after these things, he showed also the coming of Antichrist in the last times, and the consummation of the whole world".

[There are two visions in the book of Daniel about the kingdoms of the earth: one which King Nebuchadnezzar had, and one which Daniel himself had. It is these two visions which St Hyppolytus is going to explain to us, and so he quotes them together:]

THE KING'S VISION (Dn.7:2-8)

The king saw a great image before him: its head was made of fine gold, its arms and shoulders of silver, its belly and thighs of brass and its legs of iron. Its feet were made of a mixture of iron and clay.

As the king watched, a cornerstone which had not been cut by any human hands, fell upon the feet of iron and clay and broke them to bits. Then the clay, the iron, the brass, the silver and the gold were broken to pieces and ground into dust by the cornerstone; and the wind blew them away. And the cornerstone which had smashed the image became a great mountain and filled the whole earth.

THE VISION OF ST DANIEL THE PROPHET (Dn.7:9-14)

Daniel saw a vision in which the wind blew violently upon the sea from all four directions at once.

Then four animals came up out of the sea. The first one appeared to be a lioness with the wings of an eagle. While Daniel watched, the wings were plucked, and she was lifted into the air. Then Daniel could see that she had human feet. She was given a human heart.

The second was like a bear which was holding three ribs in its teeth.

The third looked like a leopard with four wings and four heads.

The fourth beast was dreadful, terrible and strong. It had teeth of iron and it trampled the other beasts under its feet. This last beast was very different from the others. It had ten horns, and while Daniel watched, a little horn grew out in the middle of the ten. As it grew, it forced three of the old horns out by their roots. There were human eyes and a mouth on this little horn and it began to speak great things...

"Now since these things, having been spoken with a symbolic meaning, may seem to some hard to understand, we shall keep back nothing fitted to impart an intelligent comprehension of them to those who are possessed of a sound mind."

[The Saint then goes on to explain the meaning of each aspect of the vision of Daniel and of the king:]

The lioness which came up from the sea in Daniel's vision and the golden head of the image in the King's vision represented the kingdom of the Babylonians (which was then reigning).

The wings on the lioness signified that Nebuchadnezzar had exalted himself against God. The plucking of those wings foretold the destruction of the king's glory. The human feet and the giving of a human heart to the lioness refer to the fact Nebuchadnezzar would repent, recognize himself to be only a man and give glory to God.

The bear with the three ribs in its mouth, and the silver on the image, foretold the Persian Empire. The three ribs signified the three component states of this empire, Persia, Medea and Chaldea (the conquered Babylonia).

The leopard foretold the Macedonian Empire, which was signified by the brass on the image. The four wings and four heads of the leopard foretold the division of the empire into four kingdoms by Alexander the Great on his death bed.

The fourth beast, the more terrible of the four, represented on the image by the iron legs, foretold the Roman Imperial system.

[And the Saint continues:]

"And after this, what remains, beloved, but the toes of the feet of the image, in which part is iron and part clay, mixed together?...by the toes of the feet, he meant the kings who are to arise from among them; and Daniel also says, 'I considered the beast, and lo there were ten horns on it, and another little horn came up in the midst of them, and uprooted three'...By this was signified none other than Antichrist, who is also himself to raise the kingdom of the Jews. He says that three horns are plucked up by the root by him, that is the three kings of Egypt,

Libya and Ethiopia, whom he cuts off in the array of battle. and he, after gaining terrible power over all, being nevertheless a tyrant, shall stir up tribulation and persecution against men, exalting himself against them. For Daniel says: 'I considered the horn and behold that horn made war with the saints and prevailed against them, till the beast was slain and perished, and its body was given to the burning of fire.' (7:21, etc).

"After a little space, the stone (Dn.2:34, 45) will come from heaven which smites the image and breaks it in pieces, and subjects all the kingdoms and gives the kingdom to the saints of the Most High. This is the stone which becomes a great mountain and fills the whole earth, of which Daniel says, 'I saw in the night visions, and behold one like the Son of man came with clouds of heaven...' He showed all power given by the Father to the Son (Mt.28:18), Who is ordained Lord of things in heaven and things on earth and things under the earth and judge of all (Phl.2:10): of things in heaven, because He was begotten the Word of God before all ages; and of things on earth because He became man in the midst of men, to recreate our Adam through Himself; and of things under the earth, because He was also reckoned amongst the dead, preached the Gospel to the souls of the saints (1Pt.3:19), and by death overcoming death.

"As these things, then, are in the future, and as the ten toes of the image are equivalent to as many democracies¹, and the ten horns of the four beasts are distributed over ten kingdoms, let us look at the subject a little more closely and consider these matters as in the light of an individual survey."

[continued]

* This section is considerably abridged, because anyone is able to turn to the cited scripture and read it for himself. There is no point in re-printing these entire passages here.

1. It is especially interesting that St Hyppolytus foresaw the near universality of the spirit of democracy in the very last days.

THE HISTORY OF GOD'S PEOPLE

[This series of history from the Scripture, told for children, was begun in the 1974 (vol.1) editions of The Tlingit Herald. It had been discontinued because of the difficulty we had in printing legible copy on our original duplicating machine. However, as there have been frequent requests that we reprint and continue these stories, we are beginning it again, and will continue it to the end. These stories were originally written as a baptismal present for a baby who is now old enough to read them].

FOREWORD

The Holy Scripture does not present us with a history of the whole world. Even the story of the creation is not concerned with the world in general; rather it is concerned with the creation of a dwelling place for the visible Church of God.

The "Bible" is a history of the Church, and a record of God's dealings with it, His law and instructions for it, and His plan for the Salvation of the Holy Church. It is, therefore, our history -- the history of the Orthodox Christian people. It is the story of our ancestors, our holy forefathers in the faith. It is the story of the creation of the world for our Church and of the pilgrimage of the Orthodox Church through the world's history -- a history not necessarily our own.

Essentially, a people can only know who they are if they know their own history and the history of their own people. It is therefore of vital importance that our children be nurtured on the history of their own special race and people -- the Church of God, the True Israel, the Holy Orthodox Christian Church.

1

THE CREATION

Many, many years ago, there was no world, no stars, no sun and no moon.

In fact, there was nothing at all except God — the Holy Trinity. But God is filled with love and He wanted someone to be able to receive His love and to love Him in return.

So God made the invisible angels, and they became the members of God's Church in heaven, loving Him and glorifying Him.¹

Still, God wanted to show His love in an even greater way and He also wanted to give His great mercy to someone. God was going to make man. But first, He wanted to make a special place for man to live and so He created the earth.

In the beginning, the earth did not look as it does now. There were no rivers, no trees, no birds or animals, no clouds floating in the blue sky. The whole world was lonely and dark.

Then God made light. He said, "Let there be light," and the whole world was lit up with God's light. When God saw this light, He was very pleased with it and He gave the light a name — He called it "day".

But God also allowed the darkness to stay because He knew that when He made man and the animals, they would need a time to rest and sleep.

God gave the darkness a name also. He called it "night".

God did all these things on one day.²

On the second day, God made the endless sky and He also made clouds so that it could rain on the earth, and trees and flowers would grow.

God gave the sky a name: He called it "the heavens".

But now, the whole world was covered with water. It was everywhere. So, on the third day, God commanded the water to gather up into bodies. Because there was so much water, these bodies were very big and very deep. God gave these waters a name. He called them "seas".

Next, God commanded the dry land to rise up above the seas. Then God caused mountains and hills to rise up above the land. God named the dry land "earth".

God also made grass, flowers, bushes and trees to grow up out of the earth.

On the fourth day, God gathered the light together into fiery round balls called "stars". One of these stars is called "the Sun". The sun shines its light upon the earth and makes it daytime.

God also made other bodies in the heavens. One of these is called "the moon". The moon does not have its own light but it is like a mirror. It reflects the light of the sun and keeps the nights from all being too dark.

After this, God made the fish and animals that live in the seas. He made the birds also.

God made all these on a fifth day. How long did it take? We do not know, because the Scripture does not tell us how long one of these "days" was. They were not like our days, because there was not even a sun and moon to measure them at first.

On the sixth day, God made everything else. He made all the animals, the bugs and the beautiful butterflies. In those days, all the creatures were tame and friendly.

All these things that God made formed a big, beautiful world. But, why did God make all these wonderful and beautiful things? Did He do it just for Himself?

No, God is perfect. He does not need anything. He made the beautiful earth because He was going to create man. God loves mankind more than anything else. He made the whole world and the sun and moon and the other stars just for man.

Finally, God created man. He gave the first man a name: "Adam". Adam means "the first man".

Now, God's Church was both in heaven and on earth. In heaven, the angels were the members of the Church, and on earth, Adam was its first member.



SAINTS KYRIL AND METHODY
ORTHODOX CHRISTIAN EDUCATIONAL SOCIETY
BOX 404, CHILLIWACK, B.C.
CANADA



STS. KYRIL AND METHODY SOCIETY 1978
SPRING LECTURE SERIES:

Fr Deacon Lev will commence the Society's annual lecture series during the third week of May. In order to plan the itinerary and schedule, it is important for us to know right away which parishes wish him to present the talks. The talks available in this series are described below. This series will be given in Juneau, Alaska, Seattle, Wash., Minneapolis, Buffalo, N.Y., and in the Boston area, the New York City-New Jersey area, West Virginia and South Carolina, and points in between.

The Society, it should be remembered, has no form of outside support or regular income. This lecture series is made possible by contributions from the parishes visited.

If your parish wishes to be included in this series, please reply as early as possible. Invitations to speak in parishes must come from the parish priest, or be approved by him. The lectures are also given at colleges, art galleries and for private groups. The schedule will be set by the first of April, and confirmed with responding parishes.

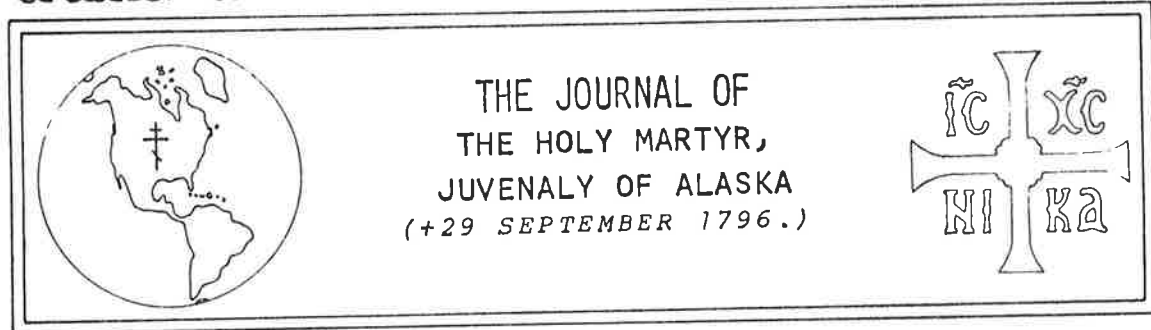
Major Subject: The History and Meaning of Ikons (approx. one hour, including thirty slides, with a break in the middle).

This talk is illustrated with slides. It is not a "scientific" presentation, but deals with the Spiritual essence of the ikon and the forms and styles used in painting them. It is designed to give a brief, easily understood history of ikonography, from the Old Testament on, and to explain the symbolism of forms used in ikons. It covers the subjects: [1]. History of ikons; [2]. Forms and Symbolism; [3]. The Person of Christ in ikons; [4]. The Theotokos in ikons; [5]. The Saints: What is meant by "Saint," how does one become a "Saint". How are Saints represented in ikons, and at what point does a picture of a Saint become an ikon, or an ikon become only a picture.

ALTERNATIVE: Genesis: the creation narrative, its meaning, and its revelation about Christ, The Church, human nature and the meaning of human sexuality. Covers the meaning of the creation narrative itself, the fall, Noah, the tower of Babel and the Sacrifice of Abraham. Based mostly upon the works of St John Chrysostom and the Philokalia, this talk provides answers to many of today's pressing questions. It is approx. 30-45 minutes long.

In areas where two parishes which are close together both wish to participate in this series, both talks can be presented on different evenings, or following the Liturgy.

THE NEW WORLD PATERIKON



9 AUGUST:

Saint George Redoubt: The factor of this station treats me more civilly than any I have met so far attached to this firm. He has billited me in a small but comfortable room which is even provided with a feather mat. I shan't use this, for it would be poor preparation for the hardships still in store for me. Since I cannot depart here before Monday, I shall hold services tomorrow and bless the buildings, a duty which Fr Ioasaph had not been able to fulfil when he visited the place. The natives living round the redoubt are all Christians, except for two women brought from the interior by two Russians to live with them as concubines. I admonished the men to marry the women and one of them, Vassily Petukov, promised to do so if I would remain a few days longer. I hope that I can prevail upon the other also.

10 AUGUST:

In response to my fervent prayer last night, the two Russians, Vassily Petukov and Ivan Koshkin, came to me this morning and expressed their desire to marry the women. When I told them that the women should be baptized first they seemed perplexed and withdrew, but they soon returned with the women and declared that both were willing to become Christians. I was reluctant to baptize them without previous instruction, but the men assured me that they would teach them afterward. As my stay must be short, I yielded to their entreaties. About noon I held the service, and with a very good attendance, and then proceeded to the creek and baptized the two women into the Orthodox Church, with the names Mary and Martha. The marriage followed straightway, and the whole population observed the proceedings with great interest. My heart is full of joy in the remembrance of this day's work. Martha Koshkin is within a few days of her confinement. Perhaps the babe will bless me in later years for having sanctified its birth.

11 AUGUST:

Two baidarkas arrived today from the Kenai River factory, and the men have promised to take me and my baggage there tomorrow. My heart grows lighter as the obstacles clear away between me and the new field of labour set before me by the Holy Synod.

12 AUGUST:

ST NICHOLAS REDOUBT: At the last moment the men who had promised to take me to this place had a change of plans for some reason unknown to me, and could not give me passage. When Petukov, whom I married yesterday, saw how vexed and anxious I was, he told me that I could easily walk the distance and he assigned three youths to help carry my baggage. I was happy to get underway in any manner possible. After making convenient packs of my belongings, primarily vestments and things for the sanctuary, we set out through the bush on a regular trail. We passed through two villages and forded three streams, but with God's help, we kept our precious cargo dry and free of damage. At length, we reached the Kenai River, and were ferried across by a boat which came from the opposite shore. I am thankful for having accomplished another leg of the journey safely.

13 AUGUST:

This post, like that of St George, has been built on a high bluff. I thought it strange that the factors should have selected the most bleak and exposed sites in the area until I was informed that in early summer, the mosquitoes and venomous flies are such a plague that it is practically impossible to exist anywhere except at points where the wind has full force and drives the pests away. This can hardly be considered a good reason, however. The winter lasts longer than the summer and it would have been more sound to have this as a temporary quarters during the few months and live in a sheltered site during the winter. This is quite a large establishment, consisting of six or seven log houses and a substantial stockade. Stefan Ladugin is the factor for the Lebedev-Lahstochkin Company and he has with him four other Russians and nearly a hundred Kenai who are all Christians. Ignaty Terentiev, one of the Russians, reads the prayers on the Lord's Day, but no priest has visited this place for the last four years. I have sent messengers out to all the Christian natives in the district announcing that I will baptize children and marry couples for the next week or longer.



THE TLINKET HERALD

A JOURNAL FOR RUSSIAN ORTHODOX CHRISTIANS IN SOUTHEAST ALASKA

A PUBLICATION OF THE STS. KYRIL AND METHODY ORTHODOX CHRISTIAN EDUCATIONAL SOCIETY, BOX 404, CHILLIWACK, B.C., CANADA. \$3 PER YEAR.

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FIFTY CENTS.

GREAT LENT TO BEGIN SOON:

On 12 February of the Church Calendar (25 February on the secular calendar), Orthodox Christians throughout the world will begin the forty day fast which is called The Great Lent. Since the fast periods of the Holy Church are very important, we would like to explain the meaning of fasting.

Orthodox Christians are different from all other people. One of the things which makes the Orthodox different is their fasting. Our Church keeps sincere Christian fasts for very definite reasons. First of all, our faith is not just another religion, it is a whole way of life. We do not worship Jesus Christ just on Sunday or when we are in the church. We worship all the time. This is why all true Orthodox Christians have ikons in their homes - because our houses are dedicated to Christ and they are like little churches.

Our bodies are also dedicated to Christ, and they too are like little churches. The Bible tells us, "Your bodies are temples of the Holy Spirit". This is one of the reasons why we keep the fast. Fasting is an active way of making our bodies a fit place for the Holy Spirit to dwell in. Some false prophets teach that the Holy Spirit will come and dwell in you if you will just wave your hands around in the air and make strange sounds like wild animals. This is not true. God does not ask us to become like animals. He asks us to work on ourselves to purify ourselves and to obey Him and His Holy Church.

Christ our God created man with both a body and a soul. On the last day, the body will be raised from the dead and re-united with the soul. Because of this, we must pray with both the body and the soul. We pray with our body when we fast from certain foods. At the very same time, we pray with our souls by fasting from every kind of activity, conversation and thoughts which take our minds off Christ.

Before Pascha, which is the greatest holy day in the Holy Church, we fast for forty days. Remember how Jesus Christ fasted from all food for forty days? Some false prophets try to tell us that we are wrong to fast. But Jesus Christ taught us to fast. We do not listen to the false teachers, we obey Jesus Christ.

During these forty days, we refuse to eat those foods which we know will feed our passions: we do not eat meat or chicken or milk or eggs, and many other things. This way, our passions can be made lower and we prepare our body to be in harmony with our soul. We also have a spiritual fast to go with our bodily fast. During these forty days, we refuse to go to any kind of parties, special dinners, movies or other entertainment. Instead, we spend more time in church for special services and more time praying in our own homes.

This way, when the wonderful feast of Pascha, the Resurrection

(continued on page 2)

GREAT LENT (continued):

of Christ, comes, our body and soul will be in harmony and will be cleansed so that we will be able to celebrate Pascha with great joy.

In the next issue we will explain more about the fast.

WHAT OUR CHURCH CALENDAR TEACHES

The Church Calendar is a gift from God which helps show us which bishops are True Orthodox and which ones are false Orthodox. In these last days before the end of the world, some bishops have given up the true faith. They still keep the name Orthodox Christian, but they do not keep the Faith. God has allowed the hearts of these false Orthodox to be overcome with delusion (cf 2 Thes. 2:11) so that they have given up our Church Calendar. Why did God allow this delusion? In order to give the faithful a clear, easy sign so they could tell the false teachers from the True Orthodox.

We know that our Orthodox Church does not change. We know that we do not question what has always been in the Church. Instead, we question any new thing that someone tries to teach or put into the Church. This is why we know that something is wrong with the people who try to teach us to use a new calendar.

A few years ago, God worked a wonderful, miraculous sign to teach us that those who introduce a different calendar are false teachers. We will tell you about this great miracle in the next issue.

On 17 February (Church Calendar) we celebrate the ikon of the Theotokos called "the Tikhvin Ikon". It is a copy of the ikon of the Virgin which the Evangelist St. Luke painted. This ikon miraculously appeared in Russia in 1383 and God healed many people by it.

CHURCH SCHOOL LESSON1. Orthodox Christian Worship:

When we say "Orthodox Christian Worship", we mean all the things the Holy Church teaches us to do to worship God, especially, the church services. When we take part in these services, we express our faith and hope in the Lord and our love for Him.

During the church services, the faithful receive special help from God to live a pious life on earth. Through the holy sacraments in church, we receive special gifts of God's saving Grace for entering into the Heavenly Kingdom.

If these feelings of faith, hope and love are not already awake in the worshipper, then the church services are designed to arouse them. By means of the services, the Holy Church teaches us to experience faith, hope and love in our hearts.

CHURCHES TURNED INTO MUSEUMS

When the Communists took over in Russia, one of the first things they did was to take over control of the local parish churches. The people were suddenly told, "This church does not belong to you any more. It belongs to the central authority." Then the churches were turned over to the Soviet government. The government destroyed many of them, others were turned into storehouses. But many of them were turned into national monuments - museums for tourists to poke around in. Sometimes, the people were allowed to continue having church services in some of the museum-churches, but they had to let tourists come in and desecrate God's houses.

This is one of the first things Communist controlled groups do: they find a way to take the church away from the people and then they turn it over to the government so it will become a tourist attraction and be desecrated by tourists.

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HOLY RIGHTEOUS PROKHOR OF THE KIEV CAVES

10 FEBRUARY



Pigweed

God, Who loves mankind, does not send suffering and troubles upon people in order to punish them. He allows people to have troubles in order to lead them to salvation. This is called "chastizement". The word "chastize" means to purify or make chaste. So God allows us to have troubles in order to purify us.

The life of our Righteous Father Prokhor the Wonder worker shows us this truth very clearly.

Many years ago, the great city of Kiev was ruled by a Grand Prince named Svyatopolk. Svyatopolk was a very cruel and greedy man. He did not love God and he killed hundreds of his people in order to take their money and land for himself. Svyatopolk was so wicked that he even had his own brother blinded.

At that time, the abbot of the Kiev Caves Monastery was Father John. Father John was very brave and filled with love for his people. He often went to Svyatopolk and tried to correct him. "Repent," Fr. John would say, "and save your soul. Stop hurting the people." But Svyatopolk would not listen. Instead, he had Father John thrown into prison.

Finally, a great trouble came upon all the people: enemies invaded the land and there was a great hunger.

But God is merciful, and He wants everyone to be saved. So God sent His servant Prokhor to teach repentance and to help the people. St Prokhor was very meek and humble. He was a great faster and struggled constantly to become even more virtuous. For this reason, St Prokhor did not eat bread made from ordinary flour. Instead, the Saint went into the meadows and gathered the bitter seeds of the pigweed plant. He ground these seeds and made a very bitter bread from this flour. That was all he ate. If he was given any other food, the Saint gave it away to the poor people. St Prokhor had great compassion for those who were hungry.

During the summer, St Prokhor gathered enough pigweed seeds to last him for the winter. For this reason, people used to call him "the pigweed man". When the time of the enemy invasions and the great hunger came, many people were starving to death. There was no wheat and no bread. St Prokhor wanted to give his pigweed bread to the hungry people, but it was so bitter that no-one else could eat it. St Prokhor prayed to God for help, and God heard him. By the Lord's miracle, the pigweed bread which the Saint baked became sweet and good to eat. Now, St Prokhor was filled with joy. He gave his bread away as fast as he could make it and many people were saved from starvation.

Now, however, an even greater famine (a time when there is no food) fell upon Russia. God, wishing to glorify His Saint and call people to listen to him, caused pigweed to grow even more than before. St Prokhor and his helpers gathered all the seeds and the Saint made it into bread. God made the bread sweet and good, and the Saint gave it to all the people. When anyone else tried to make bread of the pigweed flour, their bread would always be too bitter to eat.

Why do you suppose God did all this? Because He wanted to chastize the people and teach them to turn to Him and repent so that they could be saved. Only from God's chosen servant could the people of Kiev receive good bread. Most of them understood, and turned to God.

Nevertheless, some people did not yet repent. Among the ones who did not was the Grand Prince Svyatopolk. He was still greedy and wicked. He and some other greedy people even tried to make a profit from the people's suffering and troubles. But God taught them a lesson through St Prokhor.

It happened that during the great famine, there was almost no salt left in the country. St Prokhor wanted very much to be able to



THE ASHES TURNED TO SALT

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give salt to those who needed it. So the Saint prayed to God and God heard the prayer of His servant. St Prokhor gathered the ashes from stoves and fires and put them into a pile. Then he prayed again and made the sign of the cross over them. God turned the ashes into pure salt. Then St Prokhor gave this salt away free to everyone who needed it. Everyday, the Saint would do this, and the people who needed salt were very happy and glorified God.

Not everyone was happy about this, however. Certain people were selling salt at very high prices and cheating the poor people. When the Saint gave salt away free, the people no longer had to pay the greedy merchants high prices for salt. Of course, the wicked merchants were angry because they were losing a chance to get rich by cheating. A group of them went to Grand Prince Svyatopolk and began to complain, "This monk Prokhor is taking money away from us. He is giving salt to everyone free. We who pay taxes cannot sell our salt."

Svyatopolk saw a chance to cheat people and make money from them. He slyly pretended to be helping the merchants. "In order to help you," he told them, "I will rob the monk." The cruel Grand Prince sent soldiers to the monastery to take the salt away from St Prokhor. Svyatopolk planned to sell this salt himself for a very high price. But God had changed the ashes into salt for His servant. As soon as the salt was stolen from the Saint, it turned back into ashes. Everyone was amazed.

In order to be sure about this miracle, Grand Prince Svyatopolk ordered that the salt be stolen from the Saint for three days in a row. Each time, as soon as the salt was brought to the Grand Prince, it turned back into ashes.

Seeing this great miracle, the Grand Prince repented. He came to the Saint and began to weep, begging for forgiveness. God forgave the Grand Prince and blessed the rest of his reign.

St Prokhor lived for many years after this. When he died, the reformed Prince Svyatopolk came and carried the Saint's sacred relics to the grave and buried them with his own hands. From this time on, whenever Svyatopolk was about to do anything important, he would go first to the grave of St Prokhor and pray.

St Prokhor still prays for all the people in the Church, and for the whole world. People living in North America are very fortunate because there are relics of St Prokhor in our Holy Trinity Monastery at Jordanville, N.Y.



HOLY TRINITY MONASTERY

THE SPIRITUAL MEADOW *

by St. John Moskhas

(One of the great spiritual texts of the Orthodox Christian Church, The Spiritual Meadow will appear in installments in the Tlinket Herald).

1

The Holy Elder John and the Cave of Sapsas.

An elder by the name of John lived in the hermitage of Avva Eustorgios. The Archbishop of Jerusalem, St. Elias, desired to make him abbot of a monastery, but the elder, declining the appointment, replied, "I wish to depart to Mt. Sinai to pray." The Archbishop insisted, however, that he be invested as abbot before his departure. The elder would not consent, and so the archbishop gave him leave on the promise that he would assume the abbotship upon his return.

Taking leave of the archbishop, the elder set out on the way to Mt. Sinai, taking his disciple with him. But he had only just crossed the Jordan River and walked a few miles when suddenly he was seized with chills and fever. It became impossible for him to journey farther, and so the travellers found a small cave and took shelter in it so that the elder could recover.

The illness, however, so intensified that the elder was unable to move, and they had to spend three days in the cave. Then, in a dream, the elder heard a voice saying to him:

"Tell me, elder, where are you headed for?"

"To Mt. Sinai," replied the elder to a man who had now appeared.

"I advise you not to leave here," said the stranger.

The elder was, nevertheless, not persuaded, and the apparition departed. Meanwhile, the fever grew stronger. The next night, the same person appeared to the elder.

"Why do you wish to suffer, elder? Listen to me and do not leave here."

"But who are you?" asked the elder.

"I am John the Baptist," answered the apparition. "And here is why I am encouraging you not to leave here: this cave is bigger than Mt. Sinai. Our Lord Jesus Christ often came here to visit me. So give me your word that you will remain here, and I shall heal you."

Hearing this, the elder joyfully promised to remain in the cave. Having quickly received healing, the elder did, in fact, remain in the cave to the end of his days. Having built a church at the cave, he gathered a brotherhood. This place is called Sapsos. The stream called Khoreth (Cherith) flows near it, on the left side, and the Jordan is on the opposite side. Elias the Thishbite was sent here during the time of the withholding of the rain (3 Ki. 17:1).

* Translation will appear in book form, complete with notes, in the Society's Paterikon series.

WHICH BIBLE SHOULD WE USE?

There are many translations of the Bible for sale now. However, many of these are not translations at all. They are really altered, changed and rewritten versions that do not say at all what the real Bible says. The worst of these false Bibles which we have read are: The New English Version, the atheistic Living Bible which the Billy Graham sect puts out and the New World Bible, which is really a whole new teaching. For Orthodox Christians, none of these false Bibles is acceptable. In fact, the only complete translation which is usable is the King James Version. It has the fewest self-willed interpretations of any of the versions. But it does have errors, and so Orthodox Christians must always be very careful to apply the Church teaching when reading it. The best version of the New Testament alone is the Amplified New Testament.

MEETING OF OUR SAVIOUR IN THE TEM-
PLE: (2 Feb. Church Calendar/15
Feb. secular calendar).

God had given a commandment that everyone must bring their first-born son to the temple when they were forty days old. This was done in remembrance of a very special event.

When the people of the old Israel were being held as slaves in Egypt, God told the Egyptian ruler, "If you do not let my people go, all of your first-born children will die." But the evil ruler would not obey God.

Then God told the people of Israel, "The ruler of Egypt will not obey Me, and so the first-born children of this land will die. But if you will obey Me, your children will not die." The people of Israel listened to God and did what He told them to do. And their children were saved by God.

God wanted His people to remember this act of His mercy. He wanted them to remember that people are saved by obeying God. So He gave this law: Everyone must take their first-born son to the temple and dedicate him to God. This was to be done in remembrance of how the children were saved in Egypt.

When Jesus Christ was born on earth, He too fulfilled this law. When He was forty days old, He was taken to the temple. But Jesus Christ is truly God, and He was born on earth to save us. Jesus is the one Who gave the law in the first place. Why do you suppose He humbled Himself to fulfil His own law? He was teaching us by His own example that we must obey God and be humble. He was teaching us that we must remember and celebrate all the great acts of God's mercy and love for us.

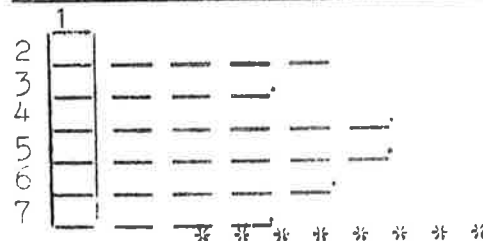
At the time when Christ was born on earth, there was a very old prophet living in the temple. His name was Saint Simeon and he was over 100 years old. God had promised St. Simeon that he would live until he saw our Saviour with his own eyes. When Jesus Christ was brought into the temple, St. Simeon recognized

Him. He hurried to the Christ Child and took Him in his old arms. Looking up to heaven, St. Simeon said, "Lord, now I have seen our Saviour. Let me die in peace." In this way, the holy prophet St. Simeon told everyone that Christ our Saviour has arrived on earth to save us.

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If you will look at a true Orthodox ikon of the feast of the Meeting of our Saviour in the Temple, you will notice that the forty day old Christ Child is shown not as a helpless babe, but as a miniature 12 year old. Christ is never depicted as a helpless or new-born babe. The reason for this is to teach us that He was truly God even in the womb of the Virgin. He did not grow in holiness, but He was born both perfect God and perfect man. Since 12 years is the age of responsibility, Christ is never shown younger than 12.

You will also notice in the ikon that Christ is giving St. Simeon a blessing to receive him and to announce His presence.

BIBLE NAME GAME CROSSWORD PUZZLE.



1. Prophet who interpreted the handwriting on the wall.
2. Shepherd who became king.
3. Our first ancestor.
4. A prophet who accused King David.
5. Jacob's new name.
6. The prophet who was "caught up" by God and is going to return 7 years before the end of the world to preach with St. Elias.
7. The priestly tribe of Israel.

1. Daniel. 2. David. 3. Adam.
4. Nathan. 5. Israel. 6. Enoch.
7. Levi.

SPECIAL SUPPLEMENT: MISSIONARY CONVERSATION

(Continuing our response to the brochure "Dear Orthodox Church", an attack against Christ's Church made by the "Christian Society Slavia").

[It is evident that we can only make a superficial response to your words, in the space we have here. The matter is, of course much deeper. However, extensive experience with Emotionalist Sects such as yours has taught us that you are used to merely bludgeoning opponents into silence with high-strung, high-pressure, often meaningless quotations from Scripture. The irrationality of these random quotations and the clear fact that they are taken out of context on purpose, is evident when one listens to you or reads your words with care. As a result of space limitations, we ask readers to consider this response, together with the series "Understanding the Divine Liturgy", and "Understanding Ikonography", which appear in this journal. Additional material will be sent upon request, and we will be pleased to amplify and give further explanations of anything we say here. Note also, that we use only correct translations of Divine Scripture, rather than the incorrect versions, such as the King James and all other modern English language versions, not one of which is correctly translated from the Greek original. For Old Testament references, we use only that canon of Scripture which our Saviour Himself personally quoted from, rather than the incorrect King James Version].

"Dear Orthodox Church":

4. Bulgakov, the Orthodox Church, page 159 said: "The grandeur and the beauty of the mystery of the Orthodox service act on the intelligence, the feelings and the imagination of all who are present." Yes, the beautiful things appeal to our senses but still leave our soul and spirit dead. The Word of God says, "They that worship God must worship Him in spirit and in truth;" John 4:21-24. What is truth? Jesus is the Truth and the Word of God is the truth and they are both one; John 14:6, 17:17, John 1:1.

RESPONSE:

4. About Bulgakov, or any other catechists, we can say little, for catechisms and related works such as we see now are really dry, legalistic contrivances borrowed from European sectarians and the Latins, by some would-be theologians in the East. They are generally only superficial "lessons" used to teach basic, external aspects of religion to people who, supposedly already know the Scripture and teaching of the

MISSIONARY CONVERSATION

faith from a deep, living experience of life in Christ. Such books, of course, cannot give that deep, internal, living faith which comes only from struggling to actually live and fulfil the words and Life of Christ - that is, the teachings of the Holy Church. Neither, of course can emotionalisms such as yours. In short, all these works, Bulgakov's, Bishop Nikolai's and all the rest are of little or no value except to the most academic and disinterested reader. None of these people are Orthodox theologians, and their writings presupposed a full spiritual life, and only sought to provide some sort of "Sunday school" lessons.

However, you are really quite wrong to say that things of beauty in the Church appeal only to the senses, but leave the soul and spirit dead, for everything which the Holy Spirit has given to the Orthodox Church in the way of Scriptural ikonography, faithful architecture and liturgical service has deep and profound spiritual meaning. It is all given and revealed from the first century catacombs, and is completely faithful to them. It breathes with the Life of our Saviour, with the message of salvation and the hope of immortality. It is all revealed and delivered by the Holy Spirit and thus, it is all Grace-filled. We will say more about this later when we approach other paragraphs of your brochure.

Of course one must worship God in "Spirit and in Truth". This is what Orthodoxy means, this is the essence of the word. But examine yourselves carefully and see whether or not you have not simply fallen into a novelty, North American religion which really has absolutely no living connection with or even active love for the Holy Martyrs of the First Century (probably, you do not even know the names of any of them). It is evident that you do not at all share the same Faith with them. Your teachings are different, your attitudes are different and your concepts of Christ and of salvation are different. Your "truth" is only a convenient novelty which comfortably excludes you from any share in their struggles, and from the struggle against the evil-one. No, you do not have truth, and therefore, neither do you have the Spirit. You have self-will, novelty and that other spirit..

5. We have already dealt with this statement, and the question will be mentioned again later.