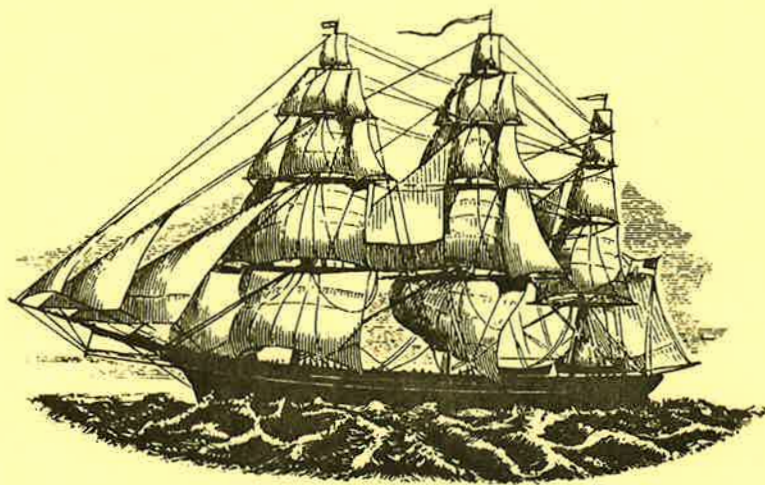


THE CLINGIT HERALD



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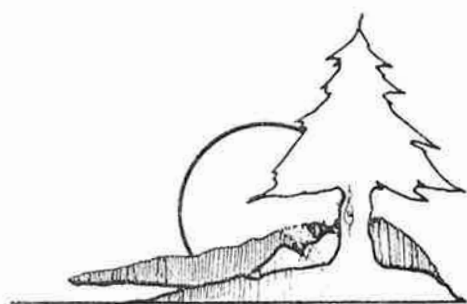


VOL. 5, Nr. 6 - 1978

AUKE LAKE TALES by Etolin Wittanen.....	1
CREATURES OF THE RAINCOAST by Lev Puhalo.....	12
GEOLOGY OF THE RAINCOAST by Peter Thorne.....	15
STUDIES ON DOSTOEVSKY by Metropolitan Antony Khrapovitsky.....	19
QUESTIONS TO THE EDITOR.....	23
LECTURE ON GENESIS Fr Lev Haler-Puhalo.....	27
LIVES OF SAINTS FOR YOUNG PEOPLE New-Martyrs of Russia.....	31
STORIES FOR CHILDREN, BY YOUNG PEOPLE THE THINGS THAT RAN AWAY, by John Ragland.....	SUPPLEMENT

COVER ILLUSTRATION: This year marks the 200th anniversary of the visit of Captain James Cook to the West Coast of British America and Russian America . This bi-centennial will be celebrated in both British Columbia and Alaska. Europeans will remember it as a momentous step in opening a new frontier. Native peoples, especially the Nootka, who were very much maltreated by Cook and his crew, will remember it as the beginning of the end of their culture, way of life, and in some instances, of the existence of their people.





AUKE LAKE TALES

BY ETOLIN WITTANEN



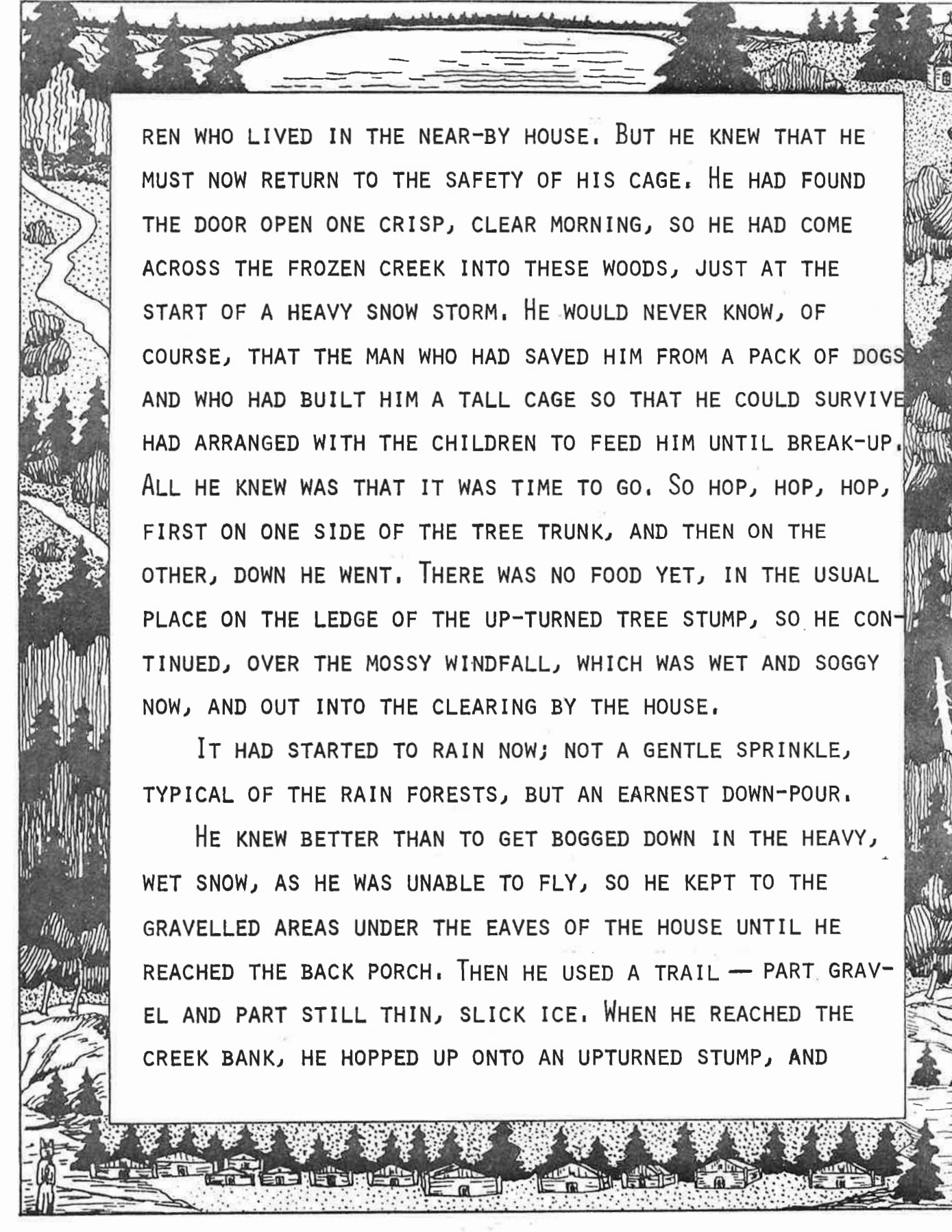
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WOUNDED WING GETS THE MESSAGE

IT HAD BEEN GOING ON ALL NIGHT. AS THE AIR WARMED, THE SNOW WOULD LOSE ITS FLUFFINESS AND BECOME DAMP AND HEAVY. IT WOULD SLIP DOWN TO THE EDGE OF THE BRANCH, AND THEN "SLOSH", IT WOULD PLUNGE TO THE GROUND BELOW WITH A SLOPPY "PLOP", FORMING A CIRCULAR BARRIER AROUND EACH TREE. THE BRANCHES, RELIEVED OF THEIR WINTER BURDEN, WOULD SWING BACK WITH A WHISPERING "WHIR-R-R." THE RAVEN, PERCHED ABOUT TWO-THIRDS OF THE WAY UP IN A TALL HEMLOCK, HUGGED ITS TRUNK, HIS BROKEN WING RESTING LIMPLY ON THE BRANCH. AT FIRST HE HEARD IT ONLY IN HIS OWN TREE, BUT NOW THE WHOLE FOREST WAS MURMURING WITH A SOFT, SLUSHY MELODY. HE FELT UNEASY. SOMETHING WAS STIRRING DEEP WITHIN HIM. HE WAS RELIEVED AS A MOIST, GRAY DAWN BEGAN TO CREEP OVER THE FACE OF THE LAKE, COVERED NOW WITH DIRTY, ROTTING ICE AND MELTING SNOW. HE LOOKED ABOUT HIM. THE WOODS WERE GREEN AGAIN. IT WAS TIME TO GO.

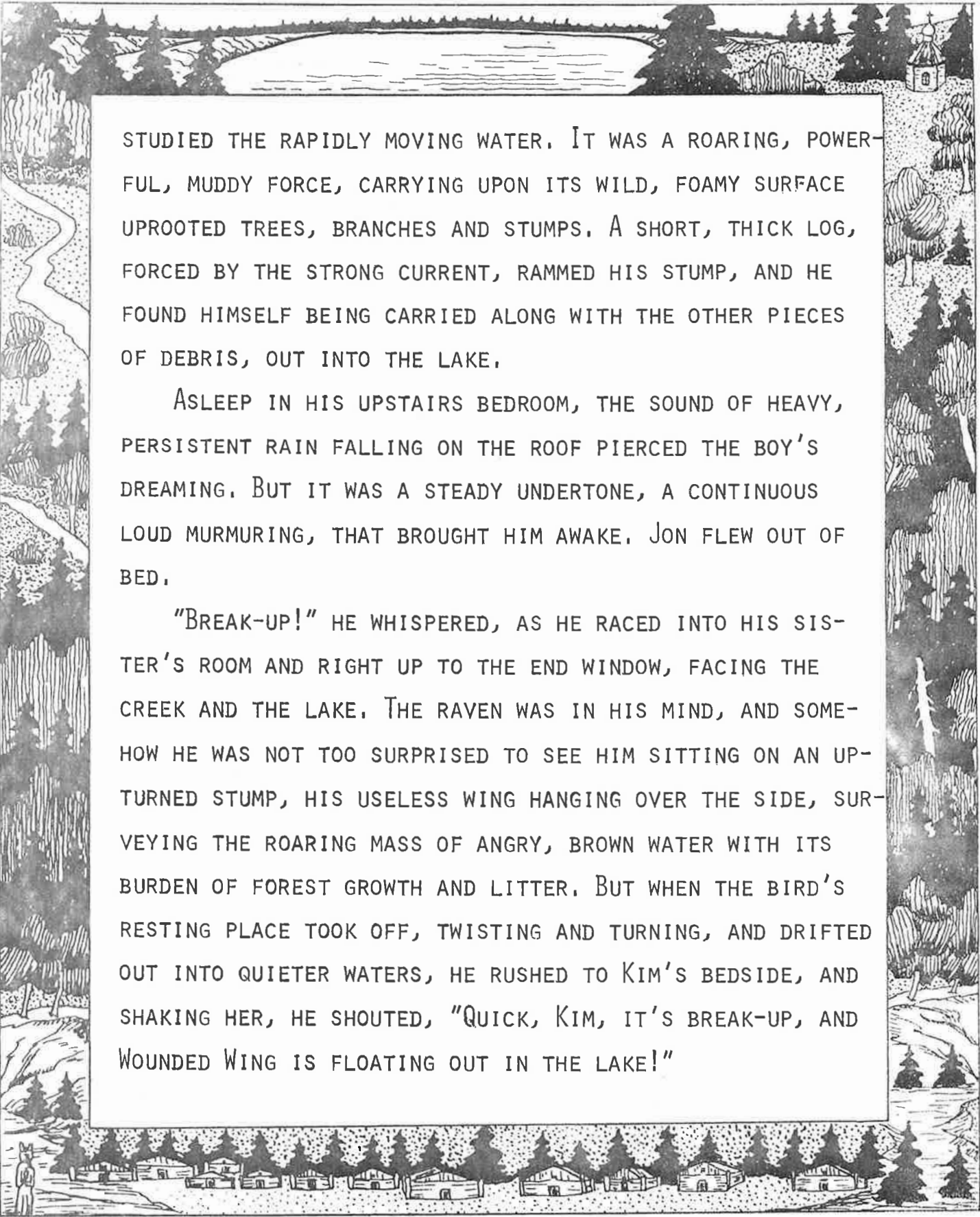
HE HAD LIVED HERE IN THE COLD, SNOWED-IN SECURITY OF THIS FOREST FOR THREE MONTHS, FED DAILY BY THE TWO CHILD-



REN WHO LIVED IN THE NEAR-BY HOUSE. BUT HE KNEW THAT HE MUST NOW RETURN TO THE SAFETY OF HIS CAGE. HE HAD FOUND THE DOOR OPEN ONE CRISP, CLEAR MORNING, SO HE HAD COME ACROSS THE FROZEN CREEK INTO THESE WOODS, JUST AT THE START OF A HEAVY SNOW STORM. HE WOULD NEVER KNOW, OF COURSE, THAT THE MAN WHO HAD SAVED HIM FROM A PACK OF DOGS AND WHO HAD BUILT HIM A TALL CAGE SO THAT HE COULD SURVIVE HAD ARRANGED WITH THE CHILDREN TO FEED HIM UNTIL BREAK-UP. ALL HE KNEW WAS THAT IT WAS TIME TO GO. SO HOP, HOP, HOP, FIRST ON ONE SIDE OF THE TREE TRUNK, AND THEN ON THE OTHER, DOWN HE WENT. THERE WAS NO FOOD YET, IN THE USUAL PLACE ON THE LEDGE OF THE UP-TURNED TREE STUMP, SO HE CONTINUED, OVER THE MOSSY WINDFALL, WHICH WAS WET AND SOGGY NOW, AND OUT INTO THE CLEARING BY THE HOUSE.

IT HAD STARTED TO RAIN NOW; NOT A GENTLE SPRINKLE, TYPICAL OF THE RAIN FORESTS, BUT AN EARNEST DOWN-POUR.

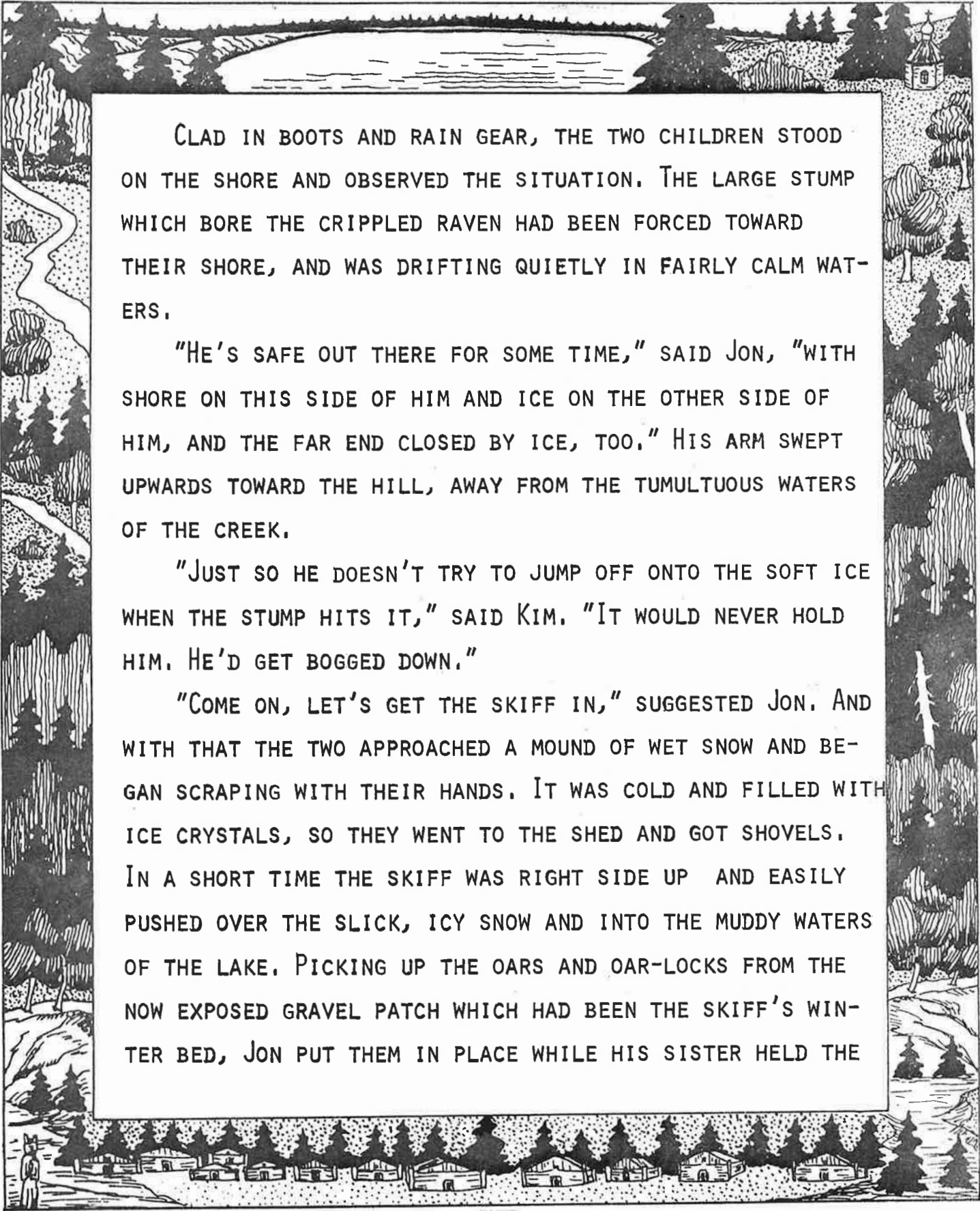
HE KNEW BETTER THAN TO GET BOGGED DOWN IN THE HEAVY, WET SNOW, AS HE WAS UNABLE TO FLY, SO HE KEPT TO THE GRAVELLED AREAS UNDER THE EAVES OF THE HOUSE UNTIL HE REACHED THE BACK PORCH. THEN HE USED A TRAIL — PART GRAVEL AND PART STILL THIN, SLICK ICE. WHEN HE REACHED THE CREEK BANK, HE HOPPED UP ONTO AN UPTURNED STUMP, AND



STUDIED THE RAPIDLY MOVING WATER. IT WAS A ROARING, POWERFUL, MUDDY FORCE, CARRYING UPON ITS WILD, FOAMY SURFACE UPROOTED TREES, BRANCHES AND STUMPS. A SHORT, THICK LOG, FORCED BY THE STRONG CURRENT, RAMMED HIS STUMP, AND HE FOUND HIMSELF BEING CARRIED ALONG WITH THE OTHER PIECES OF DEBRIS, OUT INTO THE LAKE.

ASLEEP IN HIS UPSTAIRS BEDROOM, THE SOUND OF HEAVY, PERSISTENT RAIN FALLING ON THE ROOF PIERCED THE BOY'S DREAMING. BUT IT WAS A STEADY UNDERTONE, A CONTINUOUS LOUD MURMURING, THAT BROUGHT HIM AWAKE. JON FLEW OUT OF BED.

"BREAK-UP!" HE WHISPERED, AS HE RACED INTO HIS SISTER'S ROOM AND RIGHT UP TO THE END WINDOW, FACING THE CREEK AND THE LAKE. THE RAVEN WAS IN HIS MIND, AND SOMEHOW HE WAS NOT TOO SURPRISED TO SEE HIM SITTING ON AN UPTURNED STUMP, HIS USELESS WING HANGING OVER THE SIDE, SURVEYING THE ROARING MASS OF ANGRY, BROWN WATER WITH ITS BURDEN OF FOREST GROWTH AND LITTER. BUT WHEN THE BIRD'S RESTING PLACE TOOK OFF, TWISTING AND TURNING, AND DRIFTED OUT INTO QUIETER WATERS, HE RUSHED TO KIM'S BEDSIDE, AND SHAKING HER, HE SHOUTED, "QUICK, KIM, IT'S BREAK-UP, AND WOUNDED WING IS FLOATING OUT IN THE LAKE!"

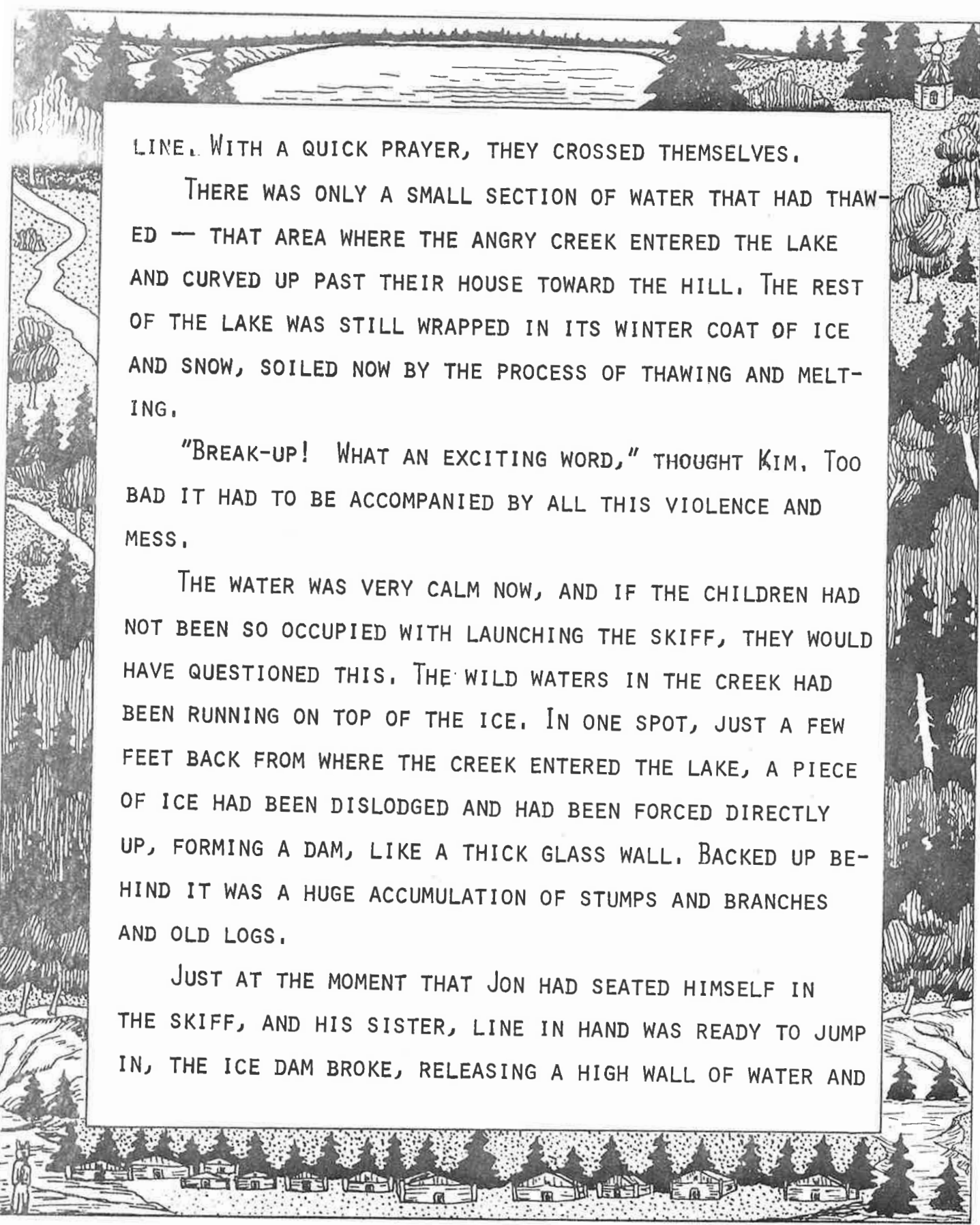


CLAD IN BOOTS AND RAIN GEAR, THE TWO CHILDREN STOOD ON THE SHORE AND OBSERVED THE SITUATION. THE LARGE STUMP WHICH BORE THE CRIPPLED RAVEN HAD BEEN FORCED TOWARD THEIR SHORE, AND WAS DRIFTING QUIETLY IN FAIRLY CALM WATERS.

"HE'S SAFE OUT THERE FOR SOME TIME," SAID JON, "WITH SHORE ON THIS SIDE OF HIM AND ICE ON THE OTHER SIDE OF HIM, AND THE FAR END CLOSED BY ICE, TOO." HIS ARM SWEEPED UPWARDS TOWARD THE HILL, AWAY FROM THE TUMULTUOUS WATERS OF THE CREEK.

"JUST SO HE DOESN'T TRY TO JUMP OFF ONTO THE SOFT ICE WHEN THE STUMP HITS IT," SAID KIM. "IT WOULD NEVER HOLD HIM. HE'D GET BOGGED DOWN."

"COME ON, LET'S GET THE SKIFF IN," SUGGESTED JON. AND WITH THAT THE TWO APPROACHED A MOUND OF WET SNOW AND BEGAN SCRAPING WITH THEIR HANDS. IT WAS COLD AND FILLED WITH ICE CRYSTALS, SO THEY WENT TO THE SHED AND GOT SHOVELS. IN A SHORT TIME THE SKIFF WAS RIGHT SIDE UP AND EASILY PUSHED OVER THE SLICK, ICY SNOW AND INTO THE MUDDY WATERS OF THE LAKE. PICKING UP THE OARS AND OAR-LOCKS FROM THE NOW EXPOSED GRAVEL PATCH WHICH HAD BEEN THE SKIFF'S WINTER BED, JON PUT THEM IN PLACE WHILE HIS SISTER HELD THE



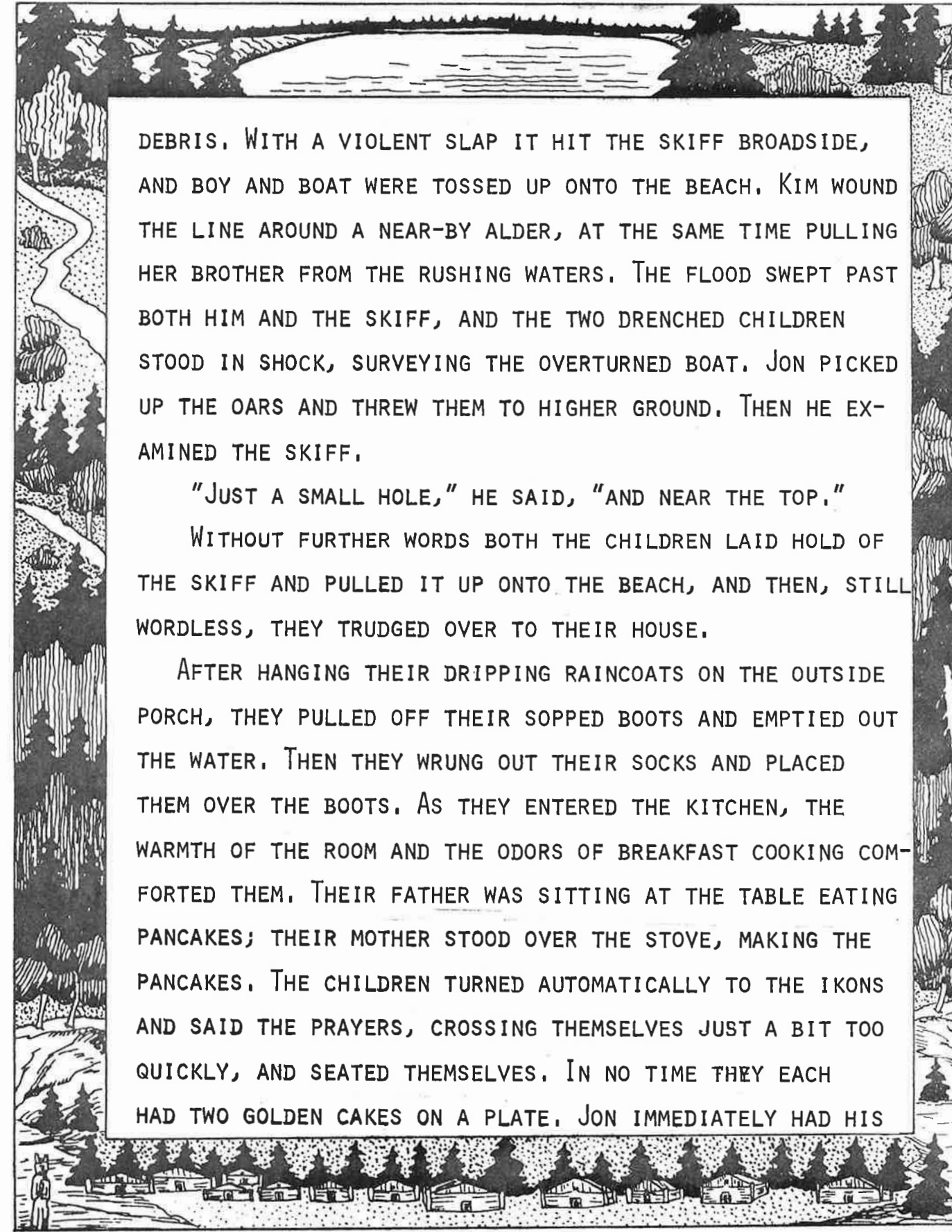
LINE. WITH A QUICK PRAYER, THEY CROSSED THEMSELVES.

THERE WAS ONLY A SMALL SECTION OF WATER THAT HAD THAWED — THAT AREA WHERE THE ANGRY CREEK ENTERED THE LAKE AND CURVED UP PAST THEIR HOUSE TOWARD THE HILL. THE REST OF THE LAKE WAS STILL WRAPPED IN ITS WINTER COAT OF ICE AND SNOW, SOILED NOW BY THE PROCESS OF THAWING AND MELTING.

"BREAK-UP! WHAT AN EXCITING WORD," THOUGHT KIM. TOO BAD IT HAD TO BE ACCOMPANIED BY ALL THIS VIOLENCE AND MESS.

THE WATER WAS VERY CALM NOW, AND IF THE CHILDREN HAD NOT BEEN SO OCCUPIED WITH LAUNCHING THE SKIFF, THEY WOULD HAVE QUESTIONED THIS. THE WILD WATERS IN THE CREEK HAD BEEN RUNNING ON TOP OF THE ICE. IN ONE SPOT, JUST A FEW FEET BACK FROM WHERE THE CREEK ENTERED THE LAKE, A PIECE OF ICE HAD BEEN DISLODGED AND HAD BEEN FORCED DIRECTLY UP, FORMING A DAM, LIKE A THICK GLASS WALL. BACKED UP BEHIND IT WAS A HUGE ACCUMULATION OF STUMPS AND BRANCHES AND OLD LOGS.

JUST AT THE MOMENT THAT JON HAD SEATED HIMSELF IN THE SKIFF, AND HIS SISTER, LINE IN HAND WAS READY TO JUMP IN, THE ICE DAM BROKE, RELEASING A HIGH WALL OF WATER AND

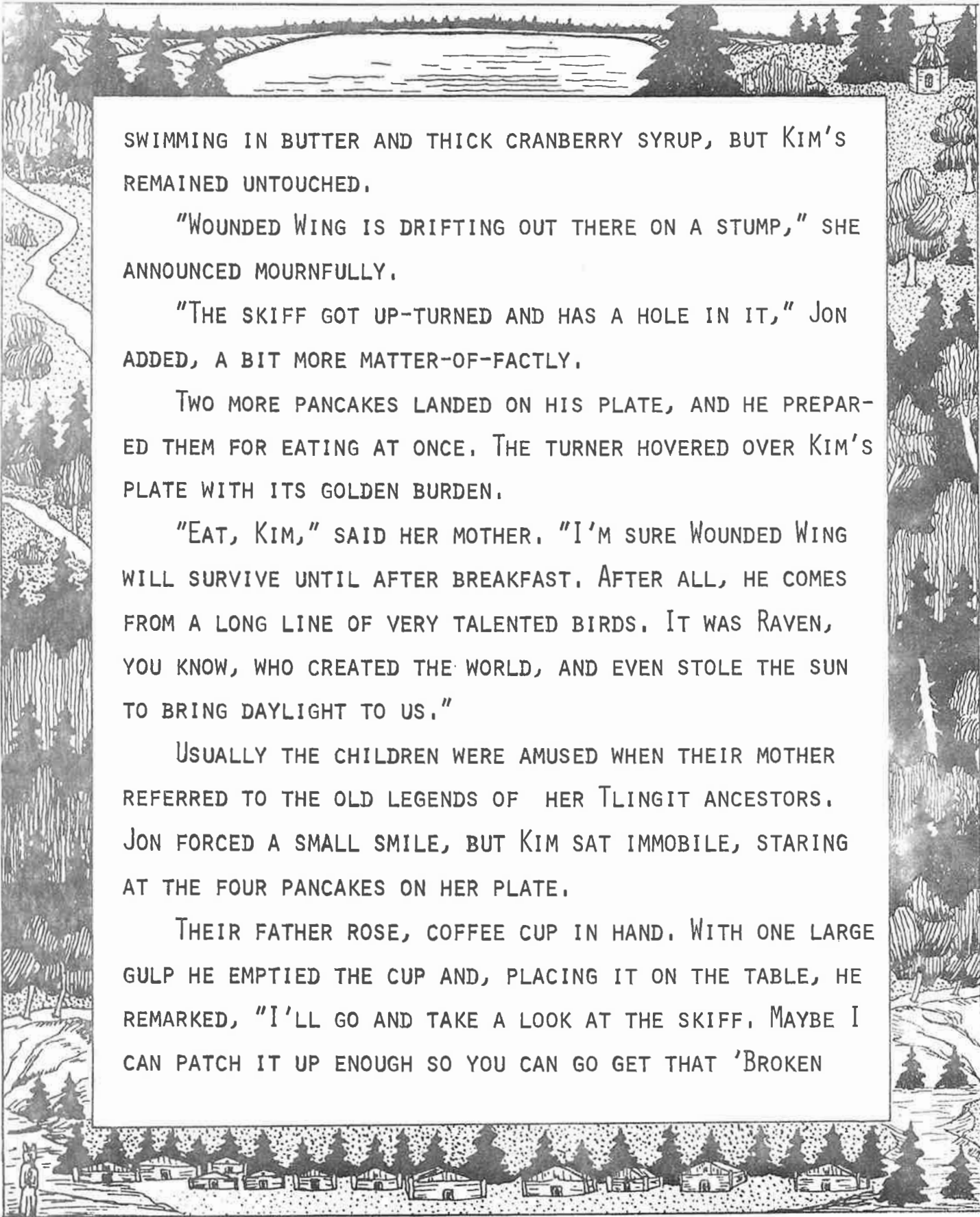


DEBRIS. WITH A VIOLENT SLAP IT HIT THE SKIFF BROADSIDE, AND BOY AND BOAT WERE TOSSED UP ONTO THE BEACH. KIM WOUND THE LINE AROUND A NEAR-BY ALDER, AT THE SAME TIME PULLING HER BROTHER FROM THE RUSHING WATERS. THE FLOOD SWEEPED PAST BOTH HIM AND THE SKIFF, AND THE TWO DRENCHED CHILDREN STOOD IN SHOCK, SURVEYING THE OVERTURNED BOAT. JON PICKED UP THE OARS AND THREW THEM TO HIGHER GROUND. THEN HE EXAMINED THE SKIFF.

"JUST A SMALL HOLE," HE SAID, "AND NEAR THE TOP."

WITHOUT FURTHER WORDS BOTH THE CHILDREN LAID HOLD OF THE SKIFF AND PULLED IT UP ONTO THE BEACH, AND THEN, STILL WORDLESS, THEY TRUDGED OVER TO THEIR HOUSE.

AFTER HANGING THEIR DRIPPING RAINCOATS ON THE OUTSIDE PORCH, THEY PULLED OFF THEIR SOPPED BOOTS AND EMPTIED OUT THE WATER. THEN THEY WRUNG OUT THEIR SOCKS AND PLACED THEM OVER THE BOOTS. AS THEY ENTERED THE KITCHEN, THE WARMTH OF THE ROOM AND THE ODORS OF BREAKFAST COOKING COMFORTED THEM. THEIR FATHER WAS SITTING AT THE TABLE EATING PANCAKES; THEIR MOTHER STOOD OVER THE STOVE, MAKING THE PANCAKES. THE CHILDREN TURNED AUTOMATICALLY TO THE IKONS AND SAID THE PRAYERS, CROSSING THEMSELVES JUST A BIT TOO QUICKLY, AND SEATED THEMSELVES. IN NO TIME THEY EACH HAD TWO GOLDEN CAKES ON A PLATE. JON IMMEDIATELY HAD HIS



SWIMMING IN BUTTER AND THICK CRANBERRY SYRUP, BUT KIM'S REMAINED UNTOUCHED.

"WOUNDED WING IS DRIFTING OUT THERE ON A STUMP," SHE ANNOUNCED MOURNFULLY.

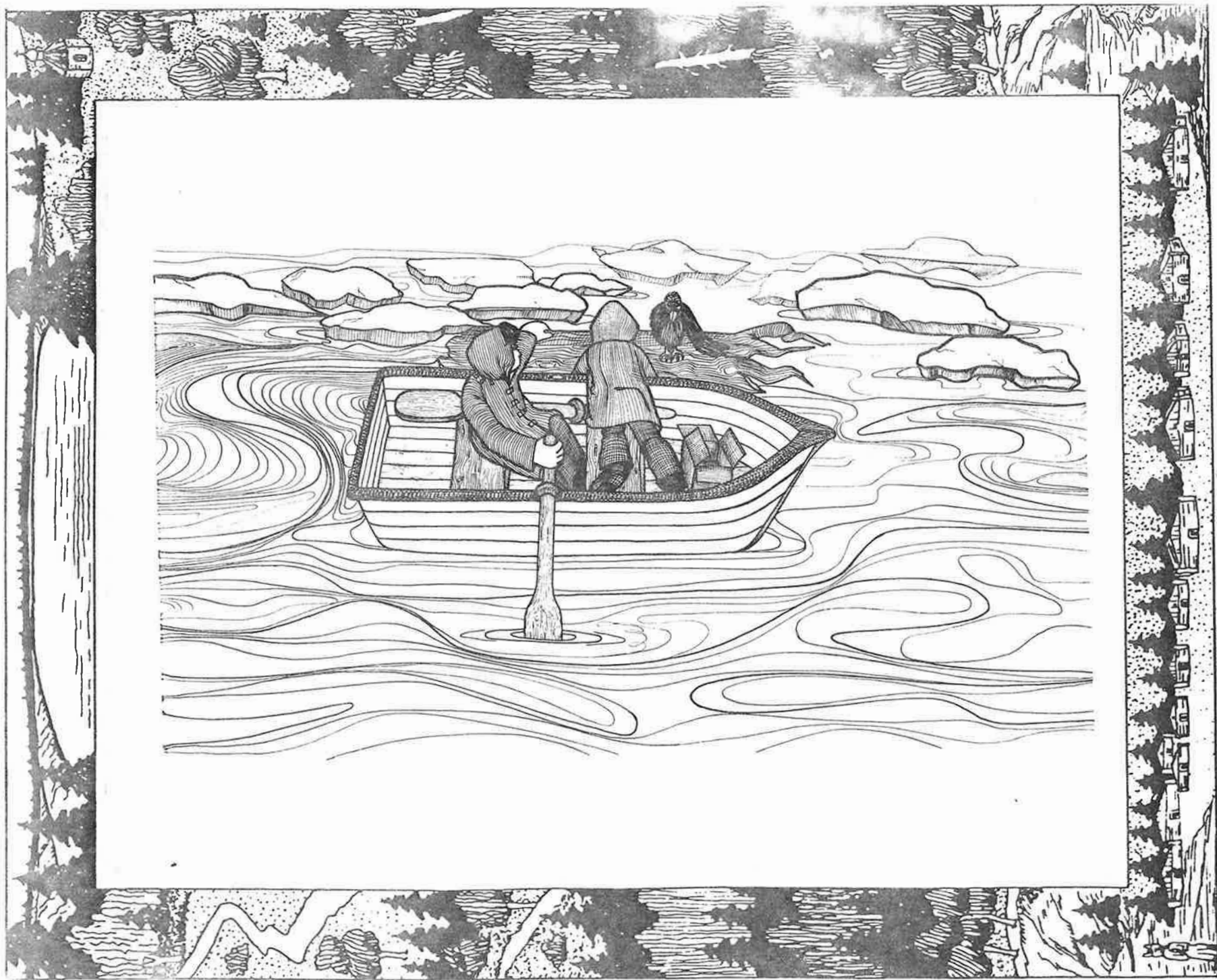
"THE SKIFF GOT UP-TURNED AND HAS A HOLE IN IT," JON ADDED, A BIT MORE MATTER-OF-FACTLY.

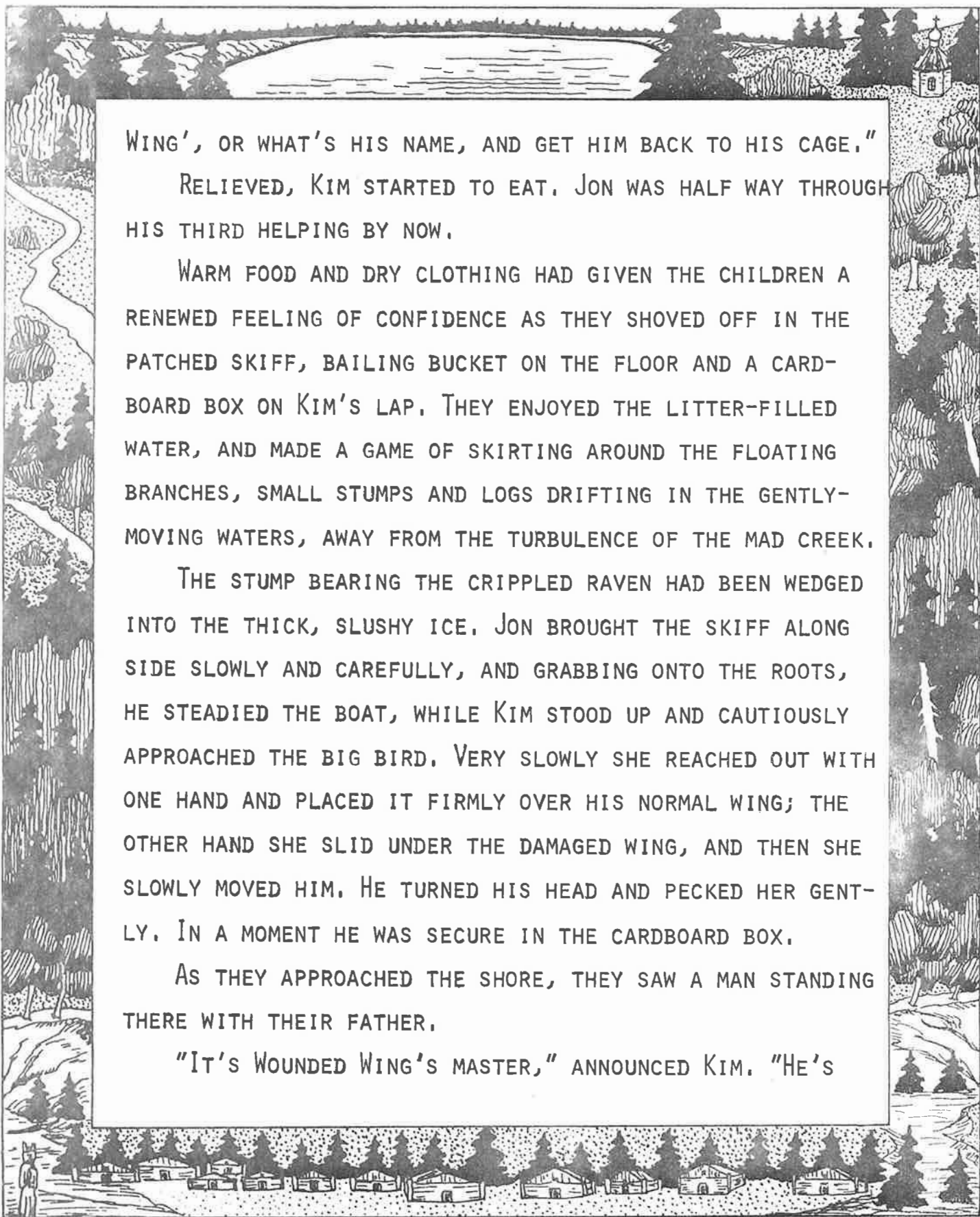
TWO MORE PANCAKES LANDED ON HIS PLATE, AND HE PREPARED THEM FOR EATING AT ONCE. THE TURNER HOVERED OVER KIM'S PLATE WITH ITS GOLDEN BURDEN.

"EAT, KIM," SAID HER MOTHER. "I'M SURE WOUNDED WING WILL SURVIVE UNTIL AFTER BREAKFAST. AFTER ALL, HE COMES FROM A LONG LINE OF VERY TALENTED BIRDS. IT WAS RAVEN, YOU KNOW, WHO CREATED THE WORLD, AND EVEN STOLE THE SUN TO BRING DAYLIGHT TO US."

USUALLY THE CHILDREN WERE AMUSED WHEN THEIR MOTHER REFERRED TO THE OLD LEGENDS OF HER TLINGIT ANCESTORS. JON FORCED A SMALL SMILE, BUT KIM SAT IMMOBILE, STARING AT THE FOUR PANCAKES ON HER PLATE.

THEIR FATHER ROSE, COFFEE CUP IN HAND. WITH ONE LARGE GULP HE EMPTIED THE CUP AND, PLACING IT ON THE TABLE, HE REMARKED, "I'LL GO AND TAKE A LOOK AT THE SKIFF. MAYBE I CAN PATCH IT UP ENOUGH SO YOU CAN GO GET THAT 'BROKEN





WING', OR WHAT'S HIS NAME, AND GET HIM BACK TO HIS CAGE."

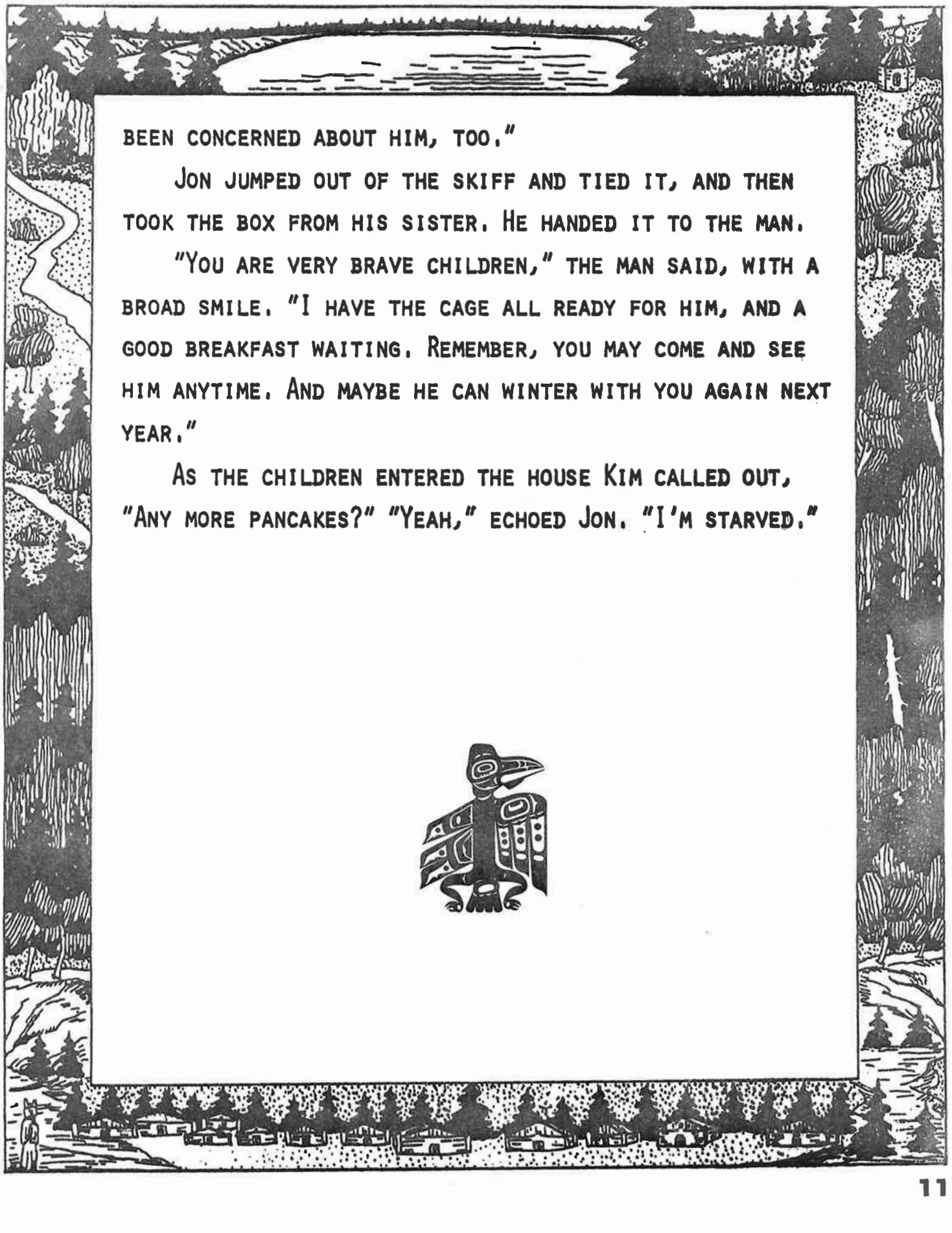
RELIEVED, KIM STARTED TO EAT. JON WAS HALF WAY THROUGH HIS THIRD HELPING BY NOW.

WARM FOOD AND DRY CLOTHING HAD GIVEN THE CHILDREN A RENEWED FEELING OF CONFIDENCE AS THEY SHOVED OFF IN THE PATCHED SKIFF, BAILING BUCKET ON THE FLOOR AND A CARDBOARD BOX ON KIM'S LAP. THEY ENJOYED THE LITTER-FILLED WATER, AND MADE A GAME OF SKIRTING AROUND THE FLOATING BRANCHES, SMALL STUMPS AND LOGS DRIFTING IN THE GENTLY-MOVING WATERS, AWAY FROM THE TURBULENCE OF THE MAD CREEK.

THE STUMP BEARING THE CRIPPLED RAVEN HAD BEEN WEDGED INTO THE THICK, SLUSHY ICE. JON BROUGHT THE SKIFF ALONG SIDE SLOWLY AND CAREFULLY, AND GRABBING ONTO THE ROOTS, HE STEADIED THE BOAT, WHILE KIM STOOD UP AND CAUTIOUSLY APPROACHED THE BIG BIRD. VERY SLOWLY SHE REACHED OUT WITH ONE HAND AND PLACED IT FIRMLY OVER HIS NORMAL WING; THE OTHER HAND SHE SLID UNDER THE DAMAGED WING, AND THEN SHE SLOWLY MOVED HIM. HE TURNED HIS HEAD AND PECKED HER GENTLY. IN A MOMENT HE WAS SECURE IN THE CARDBOARD BOX.

AS THEY APPROACHED THE SHORE, THEY SAW A MAN STANDING THERE WITH THEIR FATHER.

"IT'S WOUNDED WING'S MASTER," ANNOUNCED KIM. "HE'S



BEEN CONCERNED ABOUT HIM, TOO."

JON JUMPED OUT OF THE SKIFF AND TIED IT, AND THEN TOOK THE BOX FROM HIS SISTER. HE HANDED IT TO THE MAN.

"YOU ARE VERY BRAVE CHILDREN," THE MAN SAID, WITH A BROAD SMILE. "I HAVE THE CAGE ALL READY FOR HIM, AND A GOOD BREAKFAST WAITING. REMEMBER, YOU MAY COME AND SEE HIM ANYTIME. AND MAYBE HE CAN WINTER WITH YOU AGAIN NEXT YEAR."

AS THE CHILDREN ENTERED THE HOUSE KIM CALLED OUT, "ANY MORE PANCAKES?" "YEAH," ECHOED JON. "I'M STARVED."



ANNALS

OF THE RAINCOAST

WILDLIFE

CREATURES OF THE RAINCOAST

by Lev Puhalo

RAVEN: (Tlingit: Ёил; yéil)



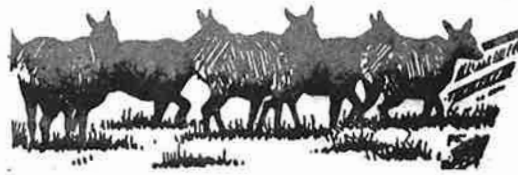
Raven.

No creature of our Raincoast is so famous as the raven. It is the main character in almost all the myths and legends of the Native Nations on the North Pacific coast. It is not difficult to see why the Native Peoples attribute so much wisdom and cunning to the raven, and why they are so fond of it. Few birds can match it as an aerial acrobat, and its antics during mating season, when the male tries to impress female ravens, can give one hours of fascina-

ting entertainment. The male searching for a mate will often hang motionless in midair, then suddenly begin a graceful spiral, tumble end over end, do full barrel roles, twist and dive with great symmetry and grace.

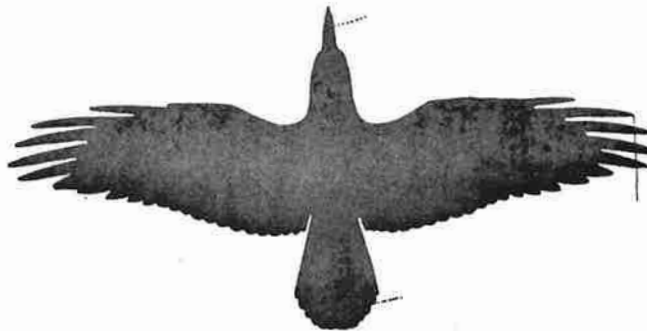
In fact, the raven's flying skill enables it to snatch food from other birds while in flight, and it is known to take food even from eagles in a most unusual way. An eagle cannot take off from the water if its feathers become wet. Sometimes a raven, who seems to know this fact, will see an eagle swoop down to the water and catch a fish. At just that moment, the raven will fly out, knock the eagle into the water, and take off with its fish. The eagle, of course gets its feathers soaked, and cannot take off from the water. If the eagle does not drown, then by the time it struggles to shore, recovers and can take off again, the ra-





ven will have finished its feast and be long gone.

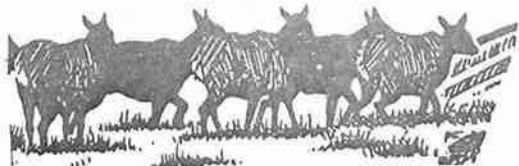
The raven is not a crow, though both belong to the same general family, *corvus*. Our Raincoast raven is called, *corvus corax principalis*, and it is the largest bird of its race. As the following silhouettes show, ravens are often three or more times the size of crows, with wingspans of four feet or more.



Ravens have a surprisingly wide range of tones and voices, many of which are quite rich, full and musical. Young ravens are born in late May or early June, and the family unit remains close until the next laying season. Raven families often band together into tribal units, and frequently live close to villages and towns, where they can usually find an abundance of "free food" in rubbish bins and dumps. Indeed, ravens often obtain their food by stealth, seeming to outwit other creatures and trick them out of their food.

The supposed wisdom of ravens is based on the same fact as the supposed wisdom of owls: they happen to look very





sagacious. But the stories of their cunning and inventiveness are true.

Ravens do not migrate, except from the most extreme climates of the far north. They range from the equator to the high arctic, but are rarely seen in the southern areas because there, they nest in the high mountains in wilderness areas. It is essentially only along our Raincoast that they are familiar and popular pests. Their nests are usually built above seventy feet, in large limbless trees or cliff edges, shaded from the sun.

The place of the raven in the ecological system is much the same as that of other larger birds: they help control the population of their prey, and they carry seeds from place to place. Their place in the lives of the Raincoast people, however, is much greater, and the most intricate and fascinating stories about the raven are to be found in the fables and folktales of the Native Peoples.



ANNALS

OF THE RAINFOREST

GEOLOGY

APPRECIATING THE HOLOCENE

by Peter Thorne

Perhaps no other unit of time in geologic history has offered as much and influenced the geologically minded, the lapidary, the geographer, in fact, the whole human race as has this short segment of time known as the Holocene.

The Holocene, the period of the earth's history we live in, began when the last continental glaciers had disappeared some eight to ten thousand years ago.

So brief has been its duration that, considering the geologic history of the earth as a whole, one cannot properly say what percent of the earth's history it represents, as the margin of error for dating the earth's oldest rocks varies plus or minus a sufficient number of million years as to make such calculation purely academic.

On a world scale, the most outstanding feature of the Holocene is that all its sedimentary rocks are still in a process of formation. This includes minerals, fossils, volcanics and most anything you care to name. There are exceptions to this, such as some limestones and so on, but as a general statement it passes the tests.

On a local scale, a number of sedimentary cycles have been completed since the beginning of the Holocene and have been buried under new layers of sediments. In south west British Columbia the Holocene's beginnings and Pleistocene's end are considered as a time when deposits were no longer being formed under glacial and near glacial condition (excluding local Alpine Glaciers), such as sea ice covering in whole, or part, the coastal waters of British Columbia.

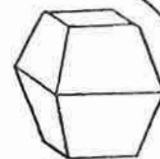
These recently deposited layers still remain as they were deposited, as gravels, sand, clays and so on. Compacted but not consolidated, they have not yet turned to stone.

In the Strait of Georgia area, Holocene erosion blossomed into full activity with the re-emergence of the land from the sea. During the time of glaciation, the weight of glaciers had depressed the land up to six hundred and twenty five feet below sea level. With the disappearance of the glaciers, the land began to rise again. There was much erosion as the land re-emerged and streams made new beds for themselves. One example of this would be the Cowichan River and Cowichan Valley on Vancouver Island. Radio-carbon

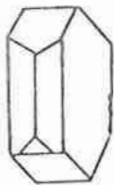




MICA



HORNBLLENDE



FELDSPAR



QUARTZ

dates of fossil shells indicate the last glacial ice had disappeared by about twelve thousand eight hundred years ago. Up to seven thousand years ago the seas were still in retreat while the river was cutting into glacial till and debris in the Cowichan Valley. Terraces at the mouth of the river formed as the sea level fell. The river finally reached its present grade of about twenty five feet to the mile four or five thousand years ago.

It is known that sea ice was present for about two thousand years after the Cordillearan ice sheet began to lose ground on the mainland. It would be convenient to define the beginning of the Holocene as a period when the land had reached equilibrium with the sea; but such is not the case. Even now, areas of land are changing in relation to the present sea level; the delta of the Fraser River is known to be sinking at the rate of about an inch every twenty five years. In this case it is presumed to be from the weight of the enlarging delta deposits, much as the Mississippi River is doing. (see plate 4).

In preparing a geologic report for a proposed new crossing of Burrard Inlet by tunnel, a deposit in North Vancouver was encountered, and has been termed the Gumboot formation. Presumably it is a rather muddy sediment!

Deposits being lain at this very moment, such as the mouth of the Fraser River, Capilano River, and anywhere else about the Georgia lowland are referred to as Salish deposits. All marine shore deposits up to ten feet above the high-tide mark and river deposits up to fifteen feet above summer water-level are classified as Salish material. Included in the definition are the middens of native peoples.¹

Geologically, the Holocene is the only period that can have its fossils dated by radiocarbon methods. (Only about the last five percent of the Pleistocene can be dated this way). As a side note, it is also the only period where significant deposits of human waste (garbage and trash) can form faster than natural deposits. Recently these signs of human activity in some areas are coming to be considered as geologic sediments and are called anthropogenic deposits.

It is from these unconsolidated sediments that a great proportion of workable material is gathered, pebbles and gold from stream beds and so on. Holocene erosion has exposed rubies in Ceylon, jade in British Columbia and diamonds in North America and Asia. In the nineteenth Century,



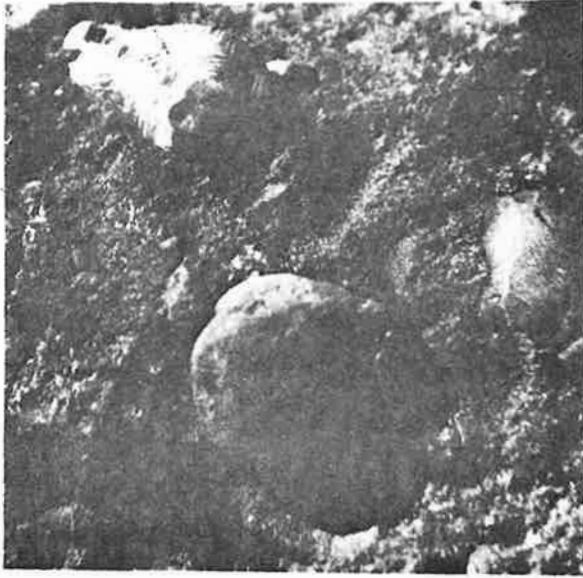


PLATE 1: A banded agate, not quite an inch long, cemented into an upper Cretaceous sandstone of marine origin. De Courcey formation, Denman Island, B.C. Percussion marks scallop about one end of the banded agate. The agate was rounded and smoothed by water action over 70 million years ago and is now firmly cemented into place with other stones forming a conglomerate. The percussion marks may be of human origin; someone striking the agate to free it from the sandstone and not succeeding.



PLATE 2: Like a bathtub ring, ashes from a fire follow the curve of a temporary beach. These were blown ashore and left behind when the level of the lagoon fell. Lost Lagoon, Stanley Park, Vancouver, B.C.





PLATE 3: Landslides also form unconsolidated deposits of considerable proportions. This disastrous slide buried part of the southern Trans-Canada Highway on 9 January, 1965 near Hope, B.C. Four people were killed when fifteen million tons of rock broke away from the mountain on the right. With snow, mud and water, it is estimated that up to 100 million tons may have been set in motion before it came to rest. (B.C. Gov't. Aerial Photo).



PLATE 4: Mouth of the Fraser River and delta, looking south. The north arm of the river is in the foreground. The large sand ripples at the mouth of the north arm form when the area is submerged at high tide. The arrow points to Point Roberts, an island until the delta joined it to the mainland about 5,000 years ago. Silt suspended in the water is clearly visible in the Gulf of Georgia. (B.C. Gov't. Aerial Photo).



PLATE 6: An older vertical air photo, taken in April of 1954, which caught the phenomenon of less dense fresh water flowing and floating on denser sea water. The river is the Capilano which separates West Vancouver (left) from North Vancouver (right). As the river water enters English Bay, wind and tide carry it along the shore under Lion's Gate Bridge and into Burrard Inlet. The Capilano has little fine, suspended sediment in it, but its bed and flood plain are rich in gravel and boulders. Part of Stanley Park is on the bottom of photograph. (B.C. Gov't. Aerial Photograph).

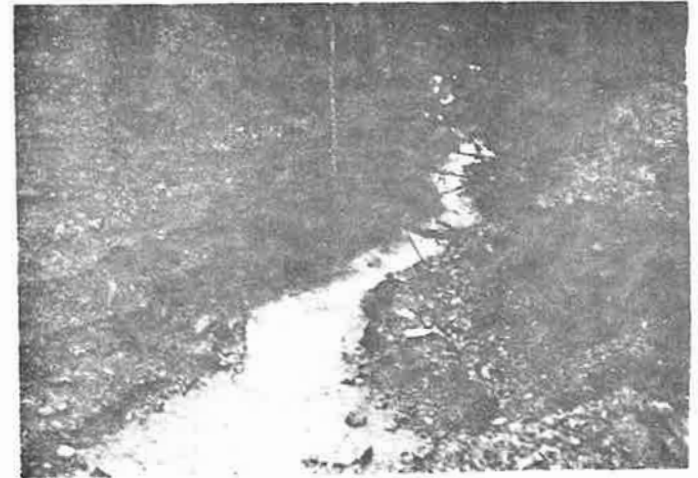
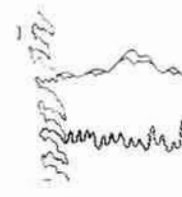
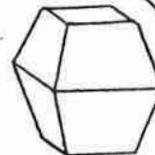


PLATE 5: A small mountain stream in Whatcome County, Washington, that has flooded and carried a large load of sediment and redeposited. After flooding it recut its stream bed, leaving behind a series of small terraces, seen on the left. Note the small trees it buried to a depth of about six feet and has reexposed in the course of cutting its new bed.





MICA



HORNBLÉNDE



FELDSPAR



QUARTZ

large numbers of ostriches were killed in the southern part of Africa when diamonds were found in the gizzard stones of some of these birds. It was soon realized that they had been swallowed as loose stones in unconsolidated surface deposits from Holocene erosion.

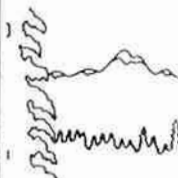
Hill 60 on Vancouver Island has been modified by Pleistocene glacial activity and Holocene erosion. While the rhodonite here (and the diamonds swallowed by the ostriches) is definitely not a Holocene product, much has been exposed and buried by Holocene activity.

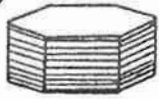
The Holocene is also a key to the past. By understanding what is happening to the rocks and minerals, and how they are being affected by present erosion and chemical changes and how they are being deposited and formed now, the better is our understanding and interpretation of the past.

In British Columbia, we are used to the concept of streams and waves moving pebbles and rounding them. Agates are collected in such a rounded state and it should come as no surprise to us to find that this has occurred throughout the earth's history. Plate one shows a banded agate that was water worn seventy million years ago. It was deposited in sand with other pebbles in late Cretaceous times in shallow sea water. Eventually it was buried and the deposit hardened into a conglomerate. Whether it was washed out to sea over a beach is difficult to say. It is in effect, a "fossil" agate.

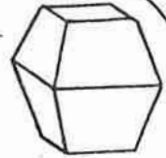
If one views everything happening now as a possible geologic process or event which could become preserved in the rocks, some fossil curios become easier to understand. Plate two shows a black strip of charcoal following the shoreline of Lost Lagoon in Stanley Park, Vancouver. In this instance the wooden stadium at Brockton Oval -- a good half mile away -- burned to the ground and sent considerable quantities of ash (charcoal) down wind. The ash fell on Lost Lagoon and was blown ashore. A few days later the water level fell, leaving a black "strand" line of ash. If we substitute a forest fire for the grandstand, would it be recognized for what it was if found as a fossil? The answer would appear to be yes: layers of charcoal have been found in Greenland, where apparently ash fell on a river and was swept to the river's delta where it came to rest and eventually became fossilized. The ash, from a forest fire, dates from Jurassic times.

No mention has been made here of volcanic rocks and all

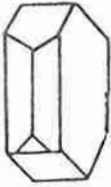




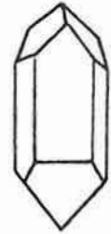
MICA



HORNBLENDE

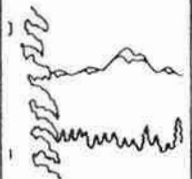


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QUARTZ

that it implies. There are just too many subjects regarding the Holocene that cannot be gone into in a short article, but if any one thing should be stressed, it is that by studying the Holocene we will find it to be a window to the past as well as a view port to the future.



PASTORAL STUDIES OF PEOPLE AND LIFE
FROM THE WORKS OF F. M. DOSTOEVSKY.
by METROPOLITAN ANTONY KHRAPOVITSKY
[translated from the Russian by
Dr Ludmila Koehler].

6
CO-SUFFERING AND TRUTHFULNESS

What, then, is the third feature, this co-suffering which we have mentioned repeatedly? Co-suffering is not just a general sensation, accompanying love and prayer. In a sense, it is like love itself, only a condition for the regeneration of nature. Should people's errands consist, directly and solely, of evil will under conditions of a clear mind and cognition, then conversion would be effected solely by contact with the opposite will. We have already said, however, that delusions are expressed not only in the guise of pride and discord, but also through falsehood and deception. Evil will is joined to a false world outlook and this in its turn confuses the thoughts. "World outlook" means here not only false philosophical views, but also a distorted view of people, incongruous ways in family relations, a cooling off towards one's native country on principle, etc. True, by adopting a general attitude of repentance, man may finally be able to extricate himself from this entanglement of thought and feeling, but even this is anticipated by love, precisely of the co-suffering nature. Evil will is involved in every delusion, but more often than not delusion and embitterment are generated by deception, while deception is strongest precisely when it contains a grain of truth. The tragedy in the relationship of such a man with good people consists in the fact that they do not understand each other, just as the heroes of *The Possessed* did not understand the already-enlightened Shatov. The kind of co-suffering we are talking about is, according to Dostoevsky, precisely in the ability to understand man, fathom the good qualities he possesses, and to appreciate him, freeing him from the admixture of falsehood. What are required for this--in addition to humble love--are a power of mind and broadness of education, and this is why the best champions of good, even the monks in the monasteries, are, in Dostoevsky's works, not only people of sensitive responsiveness, of the widest tolerance and keen understanding of people, but also thoroughly educated people. They find ideals to share with Ivan Karamazov and with peasants, as well as with a young lady of the nobility. Among them, everybody will find those that are akin to his mind or heart. They somehow manage to penetrate a person completely, to appropriate all his thoughts, to become linked to his very heart and soul, to raise his whole being to truth and love. All this requires knowledge, learning.

Thus, co-suffering is the ability--in addition to a thorough familiarity with the man and his ideas--of inner

PASTORAL STUDIES FROM DOSTOEVSKY

self-identification with a person, a joyous blending with all that is good in him, and sorrow about all that is evil. This is precisely where a "fisher of men" is revealed.

It is well known that in Dostoevsky's person all these requirements were brilliantly fulfilled when, at the Pushkin celebration, he reconciled Westernizers and Slavophiles in his famous speech. In it he succeeded in pointing out what the best representatives of both camps shared, adding that a certain passionate peculiarity of temperaments had split them into two seemingly irreconcilable literary parties. According to Dostoevsky, this principle amounts to the purely Russian ability to identify spiritually with others, and this is what we are talking about: Dostoevsky called it re-embodiment. Our Westernizers were carried away by this ability in the sense of a total absorption of their entire life by European interests, to the extent of becoming totally oblivious of everything native, while extreme Slavophiles, fully aware of this lofty advantage of the Russian people, became afraid of having it applied in practice for fear of losing it and therefore wanted to weaken our contact with foreign people as far as possible. The speaker, having described this very ability of taking to heart the interests of other nations as a distinct characteristic of our popular character or genius, urged the Westernizers to turn to the life of the people in order to acquire from it this ability, preparing simultaneously for that great task of establishing the relatedness of all the people on the single principle of Christianity which is the calling of the Russian people.

Returning once more to the scrutiny of the regenerating property of re-embodiment or assimilation, we will not discuss in what way it facilitates the road to conversion. This may be easily imagined by everybody in view of what was said before. It is far more difficult to conceive of the ways in which this rarely-encountered property is fostered in the mind and heart of the converting-ones themselves. To this end it is necessary, above all, to study extensively and thoroughly and to apprehend life. But to study and to apprehend are not enough. Great learning in itself is no guarantee of understanding the motives and sympathies of the people, and it not infrequently becomes a prop for one's own delusions. It is true, though, that Dostoevsky is not prepared to endow his negative characters with a well-rounded education, invariably fancying the banal pseudo-liberals to be either smatterers, or imbecilic slaves of the last book read. Still, he allowed for the possibility of a fairly comprehensive learning co-existing with a jaded heart and a somber world outlook in the person of Ivan Karamazov and Versilov: educated, talented, and likeable as to their nature, but inwardly alien to each and everyone. Obviously,

PASTORAL STUDIES FROM DOSTOEVSKY

they were lacking in that inner condition of understanding people and life, the assimilation and development of which are the most important prerequisites for pastors too, in that ability of re-embodiment that we are preoccupied with. Here the moral process, or spiritual activity, should take place in the soul of the preacher himself, in order to embrace the ones to be converted. Let us not speak again of the co-suffering and humble love that are necessary here; no, the discussion should rather turn to that intentional aspiring to *truthfulness*, to that frankness and simplicity of soul which alone can unravel the lie of general alienation and which Dostoevsky sees as the principle that--in combination with humility--enables the Russian people to relate to the genius of every other nation and to assimilate it. In the constant clashes in our life we are inclined to meet every phenomenon with prejudice, with partiality, or, on the contrary, distrustfully, while the character of our humble people is free of all that. And thus, the people with their open soul are better prepared to be psychologists and psychiatrists. Makar Ivanovich [*The Adolescent*] and the peasant Marey (and Lev Tolstoy created something similar in his Platon Karataev [in *War and Peace*]) relate at once to everybody by means of their total lack of prejudices and their openness of soul, softening as if by a healing balsam the chronic spiritual wound of their interlocutors. In a cultured person like Aliosha Karamazov, such frankness and sincerity may be achieved only by means of *feats of prayer* and a *spiritual watch over oneself*. In the life of the simple Russian people this truthfulness, necessary for spiritual transformation, is manifested by the fact that although "the peasants are corrupted and cannot renounce their filthy sin, yet they know it is cursed by God and that they do wrong in sinning. So that our people still believe in righteousness, have faith in God, and weep tears of devotion... . It is different with the upper classes; they...have already proclaimed that there is no crime, that there is no sin."¹ Let us add that Dostoevsky saw the singular advantage of the people in this difference in attitude toward one's sins, and he spoke of it frequently in his novels as well as in articles (for example, 10, 50). In this sense he counted believers from society as belonging to the people; he believed that this consciousness gives unfailing hope for the salvation of even the most hardened villain; and this is expressed by the drunkard Marmeladov in his famous monologue, one of the brightest pearls in the work of our writer.² Even in a

1. *THE BROTHERS KARAMAZOV*, p.328

2. *CRIME AND PUNISHMENT*, part 1, chapter 2.

contemptible sinner this treat is extraordinary, but if coupled with love, humility, and a luminous and deep education, it will crown the preacher of truth with a golden wreath of regular success. It will reveal to him the road to the understanding of the mysteries of the inner life of his neighbors, indicating the possibility to love and comprehend the good in them and to conquer their hearts by means of this, for the eternal truth of the Reconciler. The author does not value religiosity itself without this feature of truthfulness with a concomitant illuminated broadness, as can be seen from a reference to Versilov by one of the heroes and from such characters as Khokhlakova and Therapont [*The Brothers Karamazov*]. Wild fanatics and proud men may appear to be pious, but the author wastes even less sympathy on them than on enthusiastic skeptics or debauchées. "The reason is obvious. They turn to God to avoid doing homage to men, without of course recognizing how it comes about in them. To do homage to God is not so humiliating. They become the most fervent of believers, or to be more accurate, the most fervently desirous of believing. But they mistake the desire for belief itself."³ It is obvious from the above how far from the truth are those who represent Dostoevsky as a party man. But those who maintain that, in the person of Fr. Therapont, he is condemning the asceticism of hermits are erring too. There is a direct rejoinder to that in the talk of Fr. Zosima entitled "The Russian Monk", where the necessity of seclusion and of spiritual feats in order to grow is mentioned.

(continued)

3. A RAW YOUTH (*The Adolescent*). p.62. Those qualities were manifested literally by a journalist who aspired in his conceit to improve on one of Dostoevsky's aphorisms: "humble yourself, proud man...", by adding: "humble yourself, proud man, before God." There were ignoramuses who considered this addition to be of particular merit, surely out of ignorance of the teaching of the Fathers: "Have obedience to everyone."

QUESTIONS TO THE EDITOR

QUESTION:

During your recent lecture here, someone brought up the subject of Dr Kübler-Ross's lectures and books and similar books by others, on life after death and "out of body experiences." The question has come up again in our school, and I can't remember all of your answer. Could you please give it again.

REPLY:

We have read these accounts of Kübler-Ross and others, and note that both the notion of "out of body experiences" at death and the conclusions reached by these authors (in general) are sheer Hinduism — demonic inspirations based upon demonic hallucinations. Such "out of body experiences" are integral parts of not only Hinduism, but Shamanism and other clearly demonic religions, and do not necessarily depend upon a nearness to death in order to occur. In the first place, the idea that the soul will leave the body, hover around here or there and then later return to the body is blasphemous. God is not some sort of confused being who cannot make up His mind whether to take the soul or leave it. He does not yo-yo the soul back and forth. The soul departs the body at the moment God determines and calls it forth. The human soul is not stronger than God that it can resist Him when He calls it forth. On those extremely rare occasions when God has raised a person from the dead for some direct, specific reason, there has been no talk at all of some sort of "out of body experience," nor, indeed, have such people ever told us anything of what took place (Lazarus and Dorcas, for example).

God calls the soul forth in its appointed time, and the soul tears itself away from the body and heeds the call of the All-Powerful and Merciful God. As to what happens to the soul then, this is a great mystery, for it exceeds the understanding of the human mind. We know very little about the subject, for the Scripture is silent on the matter, the Fathers of the Church are almost completely silent, and those who were actually resurrected were absolutely silent on the matter (St Lazarus, Dorcas, St Athanassy of the Kiev-Caves, for example). Indeed, when the brethren of the Caves Lavra pressed St Athanassy the Recluse for details of his experience in death, "How did you return to

this life? What did you see and hear? Tell us that we too might benefit from it!", he would only reply, "Save yourselves!" When they pressed him all the more, vowing with an oath to accept and preserve what he told them, the resurrected Saint replied, "Have obedience to the abbot in everything, repent every hour and pray to the Lord Jesus Christ...if anyone fulfils all this, he will be blessed. Do not ask me about the rest, but I pray you, forgive me." Those who alone were able to give testimony of such matter spoke not a word of it, for what they had seen was beyond the human tongue to speak and beyond the human mind to comprehend. When the Fathers spoke of it at all, they were forced, like Moses, to use figurative expressions, such as Christ used, "Abraham's Bosom", etc. Nor was St Antony the Great able to obtain an answer to the matter either, for when he pondered it, he was told by God, "Antony, take heed to yourself; for such things are for the judgment of God, and it is not for you to know them." Thus, despite attempts to doctrinalize certain stories and moral fables which have appeared over the centuries, purporting to give answers to what the Scripture and the Fathers mutually refused to attempt answers, the matter remains a mystery in the wisdom of God.

As to the Kübler-Ross (et al) "out of body experiences" and teachings, in general, there are two answers: one given to us by members of the teaching staff in the faculty of medicine at the University of British Columbia, and another which is completely self-evident to the Orthodox Christian.

In the first we are given this general explanation of certain of the "death hallucinations" which occur most frequently. When a body approaches clinical death, the heart can slow down or even stop for some period of time (in a catatonic state, one can appear "dead" for considerable lengths of time). The brain is deprived of oxygen, and a sense of entering a dark vortex is felt. As the brain spirals into this vortex, the body chills. Then suddenly, there will be a heart beat again, blood rushes to the brain, bearing oxygen. The perfectly natural sensation of the brain is one of a sudden blinding light, a breaking through the vortex into light. The body suddenly feels the warmth of the blood-flow, and experiences a feeling of warmth and well-being. A deep sense of love is also common, and a person in both the initial state and the latter experiences distorted images of people and experiences, both past and present. Because of the euphoric condition, things which are actually vaguely seen or remembered are seen in a highly exalted or idealized manner, and this is often attributed to an "out of body experience," just as things seen under the influence of hallucinogens are interpreted as extra-carnal experiences. This explanation is quite reasonable and obviously true.

There is, however, another aspect, another dimension of such phenomena which must be explained, for Satan would certainly never pass up such an excellent opportunity to delude humanity

and deprive it of its salvation.

When the demons find a person near death and in a passive condition, susceptible to spiritual delusion (the more so considering the natural phenomena discussed earlier) they know that the person is not actually going to die, but will recover,¹ and so they assault his mind with ideas and demonically contrived visions and false experiences — just as they once appeared to St Isaaky of the Caves as angels and even as Christ Himself — in order to sow false teachings and beliefs. Those who "return" from these demonically contrived "out of body experiences" have stories to tell which instill in mankind a belief that at death everyone will enter into the same glory, both the good and the wicked, the believer and the atheist, the chaste and the lecherous, the pious and the blasphemer. All these supposed death experiences universally deny and contradict Orthodox Christian teachings on the subject, and none of them in anyway confirm or agree with what Divine Revelation has given us on the matter. Their conclusions are either hyper-Origenistic or sheer Hinduism.

In short, these experiences are simply demonic delusions aimed at knocking people off the path of salvation by making them think that living Faith in Christ, Truth and moral struggle are not at all necessary, as the end of everyone is basically the same beautiful reward regardless of the quality of their lives and their relationship with Christ and His Holy Church.

Of course, all this helps much, together with false miracles, demonic apparitions and other such manifestations, to prepare the path of Antichrist, whose trademark will be such revelations, false miracles and apparitions. People will believe all this, for they are even now being prepared for it, and will follow Antichrist because of them.

As to what does happen to the soul at death, we offer only this observation: There is no Orthodox Christian doctrine or teaching clearly setting forth the condition or state of the soul after the repose of the body. This matter is a great mystery which cannot be comprehended by the human mind, and God has not chosen to reveal the matter to us. There are a few things which we do know from the Fathers, and these certainly preclude the tales of "out of body experiences" or the occult stories about messages or communications being sent back by souls from beyond the grave or of people returning to the body after a brief bout of death, and giving revealing insights into what lies beyond the grave. These things are simply not possible and are diametrically contrary to Orthodox Christian teachings. Much of what we have been told through the Holy Church about these matters is spoken of in figurative terms which serve more to form an attitude than to elucidate the incomprehensible and ineffable mystery. Since God Himself has not chosen to reveal these details to us, it is self-evident that all speculation on the matter, whether on the nature of "hades", or "hell" or of "Abraham's Bosom" (Lk.16:22), or on the paths by which the soul is taken at death (we use paths only allegorically), or the time it takes to go there, or whether, indeed, time even exists after the repose of the body, lead inevitably to distortions, false teachings and concepts and even to clear, soul-destroying heresies.

QUESTIONS TO THE EDITOR: FOOTNOTES.

1. Not that demons can foretell the future, but they know and grasp what is in the process of happening and turn it against man.
2. We offer this suggestion to those who demand or desire a scholastic definition and description of the mysteries of the soul after repose: scholasticism and weak faith have always sought to create definitions and "assurances" where they are not given, because of man's inability to comprehend them. Often, such people attempt to endogmatize certain beneficial moral fables which were given by Elders to their monks and spiritual children, or to simple people at various times (for such were often given, and still are). Thus, we see such heresies as purgatory, merits, limbo, etc., which have developed from just such scholastic carelessness. Such stories or narrations cannot be verified by the works of the Fathers or the Canons, and often these artificially endogmatized stories came into direct conflict with other doctrines of the Faith. They also often are contradictory to Orthodox spiritual concepts and psychology, although many of them, left in their place and context, were edifying as moral fables. One must avoid at all costs the temptation to invent new theologies or theological concepts based on such non-theological and unsubstantiated details and narrations. Such narrations must always be compared with all relative teachings and doctrines, and a consensus of the Fathers must always be sought on the concepts and ideas conveyed by such narrations.

As to assurances sought outside the Scripture and the Fathers and Canons, this is a step to atheism, for if we believe in God, then we must also believe God, and His word and the word of His chosen-ones must be sufficient for us.



We begin to learn something about the meaning of the Holy Church also in Genesis. As we learn through the rest of the Scripture and the Church Herself, the Holy Church is eternal, existing first of all in the will of God.²⁴ With the creation of the angels, the Church became manifested in the heavens. With the creation of Adam and Eve, it became manifested visibly on earth.²⁵ Moreover, God, Who foreknew humanity's fall, had prepared the plan of his salvation from all eternity, and this plan is firmly bound up in the Holy Church, which is the steward and revealer of that plan.²⁶

The being of mankind itself reveals the Church and its relationship to Christ our God — obscured though that revelation may have become.* For, the human race, working together with Satan, has enslaved itself with senseless passions and negative stereotypes. Western man has excelled in this, to such a degree that truly normal relationships between persons of the opposite or of the same sex have been rendered extremely difficult for many and impossible for some people. The true basis and purpose of human sexuality as a revelation has become completely obscured.

By sexuality we do not, of course, mean "making love" (sex). Sexuality is the whole fabric of an individual's being as either male or female. When human sexuality becomes imprisoned in stereotypes and moralistic bonds, then it is held back from rising to its true purpose and, in fact, that purpose itself is obscured in blind negatives. Human sexuality is at once deep and powerful, and yet as fine and delicate and beautiful as a fragile spring blossom. It is fascinatingly simple and pure, while at the same time, one of the most complex, baffling and vulnerable aspects of our inter-human relations. The difference between these contradictory qualities is the conflict between the passions of the fallen nature, and the purpose of the creation of human sexuality.

Man was created for communion with God. He found his complete fulfilment in a life of communion, praise and giving glory to the Creator, living in a unison of love with God, by love drawing nearer to Him toward sharing in His immortality, in his Deity.²⁷ We know that man was not created for death, that it was not in his nature to die, but rather to live through unity with the creator.²⁸ Yet God, Who knows all things from eternity unto eternity, foreknew humanity's fall from this state of unity and thus, the advent of death. On account of this, He created Eve and provided every creature and living thing with a means

* The subject matter covered in these lectures is given in direct response to questions and requests for information made by secondary school and university students. The line of thought which follows the * is in direct response to students' perplexity over the creation of man and woman, in light of the conflict between the teachings of chastity and the current philosophy of "freedom of love". We are looking, in the mode of Metropolitan Antony Khrapovitsky, at the "moral idea" of the subject.

of procreation.²⁹ Man and woman were created in such a way that even in the fallen state they would have a means of a certain fulfilment in a type and revelation about the Holy Church.³⁰

Man was not created to exist in egoistic isolation, and man and woman are not two totally separate beings, for neither can, on their own, fulfill God's command to be fruitful and multiply. Rather, they are two halves of one whole, called upon to dwell together in a sanctified unity, drawing together in an increasing love, so that in such a state of one-ness,³¹ they may rise from carnal to spiritual love and so aspire toward the Creator, having discovered through their own ascent in love the hint of that higher and more perfect love which seeks freedom from the bonds of fleshly passions.

While, in the fallen state, marriage provides a sanctified means of fulfilling what the flesh demands without abandoning what the spirit requires, the bond of unity and growing love between husband and wife is designed to give man the first basic experience and awareness of his growth in love, toward unity with God, made possible by Christ Jesus. And thus we see that marriage is a type and likeness of Christ and the Church. The Apostle Paul speaking to the Ephesians about the Mystery of marriage (which is also, in fact, the mystery of human sexuality), says: *"This mystery is great, for I speak of Christ and the Church,"*³² and St John Chrysostom tells us:

*"Shall I tell you how marriage is also a mystery of the Church? As Christ came into the Church, and She was made of Him and He united with Her in spiritual intercourse... So marriage is a type of the presence of Christ."*³³

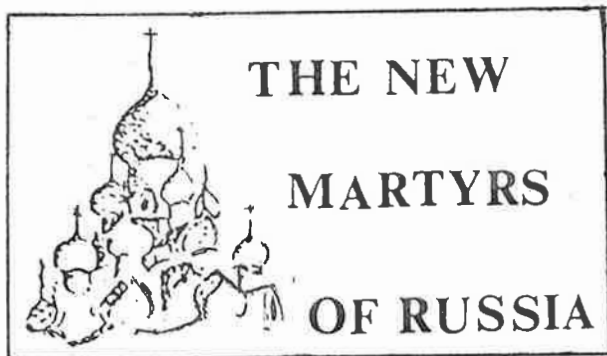
Thus, marriage, and in fact, human sexuality, is a revelation concerning Christ and the Church. As Eve was created of Adam, even so was the Church created of Christ before all ages. In exactly what manner, we do not know. It is a great mystery.

Human sexuality is intended to reflect and thus to instruct us, not in totally abstract concepts or in books or words, but in an actual living experience, concerning Christ and the Church and our whole relationship with God.³⁴ In this revelation, the husband typifies Christ and the wife typifies the Church.³⁵

24. The Church is the "Body of Christ" and thus eternal. See Eph.1:22-23, etc, and St John Chrysostom, HOMILY 3 ON EPHESIANS.
25. see esp HERMAS VIS. 2:4: "It is the Church...'Why then is she an old woman?'...Because she was created first of all ...And for her sake was the world made."
26. see esp Eph.3:9-12: "Also enlighten all men and make plain to them what is the plan of the mystery kept hidden from the beginning of the world, in God Who created all things by Jesus Christ; that THROUGH THE CHURCH the manifold wisdom of God might be made known...According to the eternal purpose which He effected in Christ Jesus our Lord." See also Eph.1:5-10 and Col.1:25-27, and compare St John Chrysostom, HOMILY 3 ON EPHESIANS.
27. St Hilary of Poitiers, THE TRINITY, 9:4-5; 39-39, for example.
28. see c.120 of 2nd Carthage; compare St Gregory of Sinai, TEXTS ON COMMANDMENTS AND DOGMAS, para 4, 11, p.38 and 39, Philokalia, Faber edition.
29. see St John the Damascene, CONCISE EXPOSITION OF THE ORTHODOX FAITH, Bk 2, 30:5; Kallistos and Ignatios, DIRECTIONS TO HESYCHASTS, ch 15, p.178, Philokalia, Faber edition.
30. compare, for example, St John Chrysostom, HOMILY 20 ON EPHESIANS, 5:22-25.
31. see St John Chrysostom HOMILY 19 ON 1 CORINTHIANS.
32. Eph.5:32; see St John Chrysostom HOMILY 26 ON 1 CORINTHIANS.
33. HOMILY 12 ON COLOSSIANS, para 24; see also HOMILY 19 ON 1 CORINTHIANS.
34. There is a very great revelation indeed. For Christ is the Bridegroom and the Church is His Bride (Rv.18:23; 21:2, 9; 22:17). Even as Adam had only one wife, so with Christ. There is one Bride, the Holy Church, whom He loves, and for whom He gave His life (Eph.5:25). This means that whatever falsely claims the position of Bride is a harlot and an usurper (see Rv. 17:5). For again, St John Chrysostom says: "What? is marriage a theatre? It is a mystery and a type of a mighty thing; and even if you do not reverence it, then reverence what it symbolizes...It is a type of Christ and the Church, and do you introduce harlots at it?" (HOM. 23 ON 2 COR.) Moral apostasy and heresy are thus closely related, and the strength for and power of Christian morality

and struggle for perfection reflects and rests upon the essence of the dogmas and Mysteries of the Holy Church.

35. It is not really difficult to understand, then, why men become priests but women do not. God reveals eternal realities to us through types and ikons. For women to become priests is to set the ignorance of the fallen nature against the revelation of Divine realities, to overturn the message of salvation, to pit the bride against the Bridegroom and to defy Divine Wisdom. In the West, where the corrupt teachings of the philosopher Augustine of Hippo reduced the concept of marriage to a "cloak to cover sex with a guise of respectability", all these aspects of the mystery are lost and replaced with the sort of "moralizations" which render morality itself difficult to comprehend and somehow unreasonable. [The bishop of Hippo had a very deformed view of human sexuality which has greatly complicated religion and human relations in the West. He was so tormented by his own self-induced revulsion of coitus that he deprived the marital state of its essential Christian qualities. In Augustine's mind, marriage serves primarily as a means of reducing coitus from a "mortal" to a "venial" sin (see, for example, The City of God, Bk.13, ch 13; Bk.14, ch 19, 24; The Good of Marriage, 6, 10). Augustine was willing to concede that marriage was "good", though he expressed this "good" in scholastic, legalistic concepts, and always with more overtones of Plato than of Paul. In the end, Augustine passed on a concept of marriage not so much as a channel of salvation, in which two people unite and struggle together for mutual salvation, not as a state in which the passions of egoism and "self-ness" can be overcome by self-sacrificing love (the Orthodox view) but rather as a condition of semi-legalized sin — made "good" artificially by virtue of the sacrament of marriage.]



Andrew Ukhtomsky was a Mongol prince of the Kazan Tartars. He was sent to the Moscow Academy to study, and there he became a student of the great Fr Antony Khrapovitsky. Inspired by the life and words of his teacher, Holy Martyr Andrew decided to become a monk and a missionary.

The blessed-one was ordained priest and sent home to Kazan to teach in the seminary and missionary school. The humble teacher was a true Christian ascetic and struggler, who worked long and hard to serve his people. The people could feel his sincere love, and they returned it. He became the most popular priest in the district, and was soon made abbot of a nearby monastery, and then bishop.

His love and courage were shown during the 1905 rebellion in Russia. Once, there was a rebellion in a gunpowder factory near Kazan. Some explosives were blown up and a factory supervisor was killed. Bishop Andrew quickly rode to the factory, walked fearlessly into the midst of the rebels and went to a high place where everyone could see him. They swore at him, threw dirt on him and cursed him, but he showed no sign of anger or fear. He stood praying until the crowd fell silent in awe. Then the great bishop raised his voice in a short, powerful word which brought the whole mob to repentance.

Bishop Andrew was later made bishop of Sukhomi, and then of the city of Ufa, where he became renowned as a missionary among the Moslems. During this time, Bishop Andrew preached against the rich who were exploiting the poor, and he followed the path of his great teacher, Metropolitan Antony Khrapovitsky in calling upon those in power, including the Church leaders, to correct themselves. At the same time, he was completely loyal to the Tsar, and called upon everyone to unite behind him.

By the time of the great civil war in Russia, St Andrew was so well-known and respected that people everywhere looked to him for leadership and guidance. Because of his position of leadership, the Soviets soon imprisoned the holy bishop, and he spent most of the rest of his life in prisons.

In 1927, when the present, false Moscow Patriarchate was

created, Bishop Andrew raised his voice against it. He realized that this false Moscow Patriarchate was really just an arm of the Communist government, and he helped to form the "Catacomb Church," the True Orthodox Church in Russia. Because of this, he and his followers were greatly persecuted, and many of them were martyred. Still, St Andrew continued to ordain priests and assist in consecrating bishops for the "Catacomb Church."

The holy bishop Andrew was tortured much and subjected to humiliation and every kind of hardship and suffering. In all this, his first thought was for others. The more he suffered, the more brightly burned the flame of his love.

Finally, the God-hating Soviets could no longer stand the Christ-filled bishop and his meek, loving life. In 1937, he was taken to the prison at Yaroslavl and shot.

Of all his words, the most well remembered are those he scribbled on the back of a picture he had given to a spiritual child: "I weep, I love, I am praying."

Through his holy prayers, may we learn to weep over our sins, to love God and neighbours and to pray without ceasing.

Amen!



SPECIAL SUPPLEMENT: STORIES FOR CHILDREN WRITTEN BY YOUNG PEOPLE

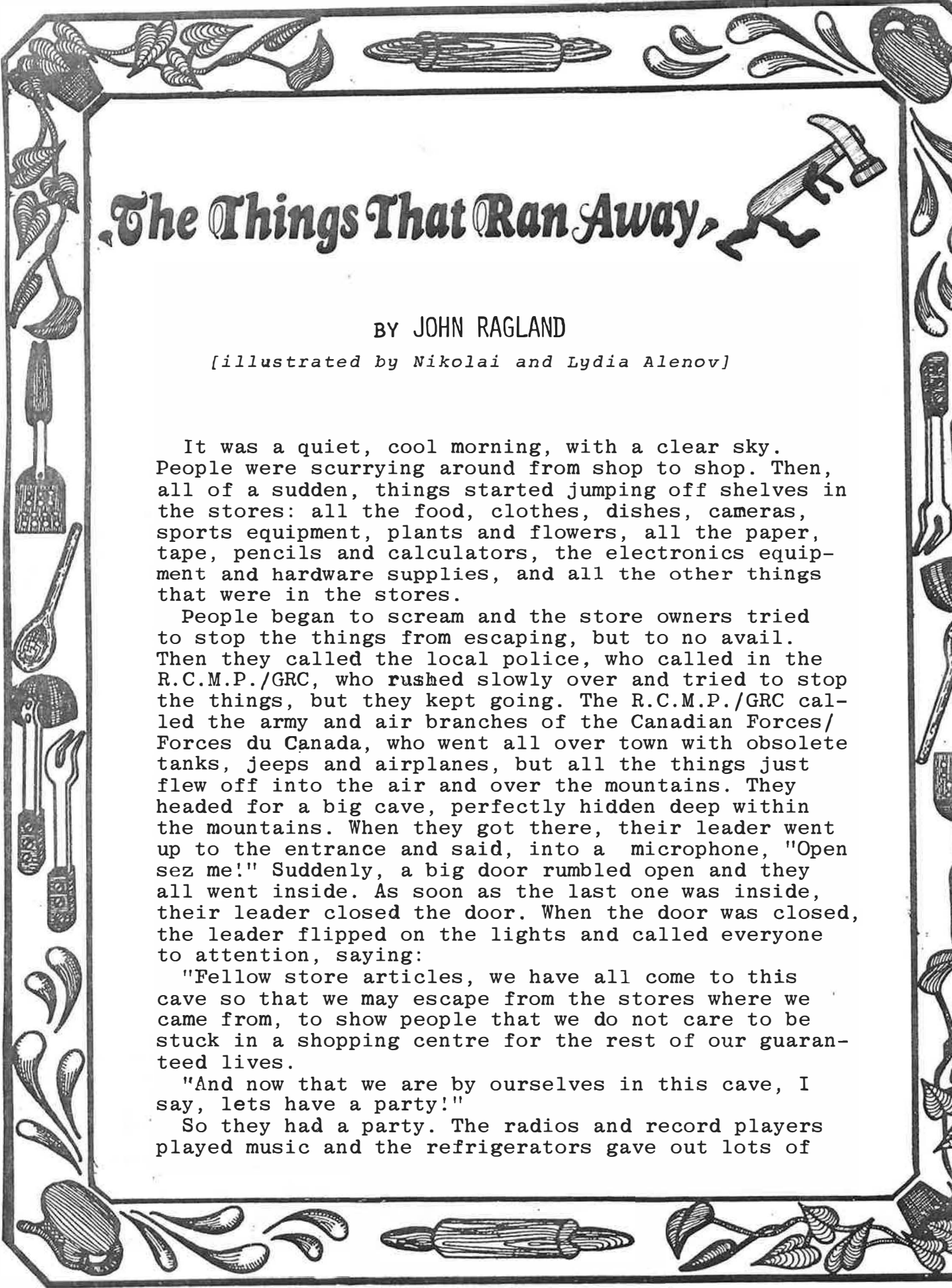
The following story was written by a sixteen year old boy, as a gift for his younger brother. It is a Canadian story, and, unfortunately, most of the excellent wit and humour in it will escape non-Canadian readers. We are featuring the story here as an experiment and invitation. We would like to invite young readers, sixteen and under, to participate in a very special project.

Most of our readers will be familiar with the great struggles of our Synod's St John of Krondstadt Orphanage in Chili. We would like to publish a special book as an effort to help raise money for our children in Chili, and we think it would be appropriate to make this book a collection of stories for children, written by young people. In this way, our own children here could gain an increased awareness of our Orthodox children in other countries, and could turn their creative skills and imaginations toward the service of God and neighbours. Hopefully, this might engender an increased sense of love and co-suffering with these unfortunate brothers and sisters in Christ.

We, therefore, invite our young readers who wish to, to try their skills at story-telling, and send us their stories for children. Naturally, we would prefer stories with an Orthodox content, and about Orthodox children. But you may send whatever story you feel you can write.

It will be necessary to select from among stories sent, and we ask that everyone who sends a story do so prayerfully, out of love and a desire to share with the orphans in Chili. If we receive any stories for this project, they will appear first in this journal, and then in an anthology, which will be sold exclusively for funds for the St John of Krondstadt Orphanage.

MISSIONARY CONVERSATION: We have had some very strong positive and some negative reactions to this series. We would like to hear from other readers. Do you think the series is useful? Should we continue it? What suggestions do you have for changing or improving the series?



The Things That Ran Away,

BY JOHN RAGLAND

[illustrated by Nikolai and Lydia Alenov]

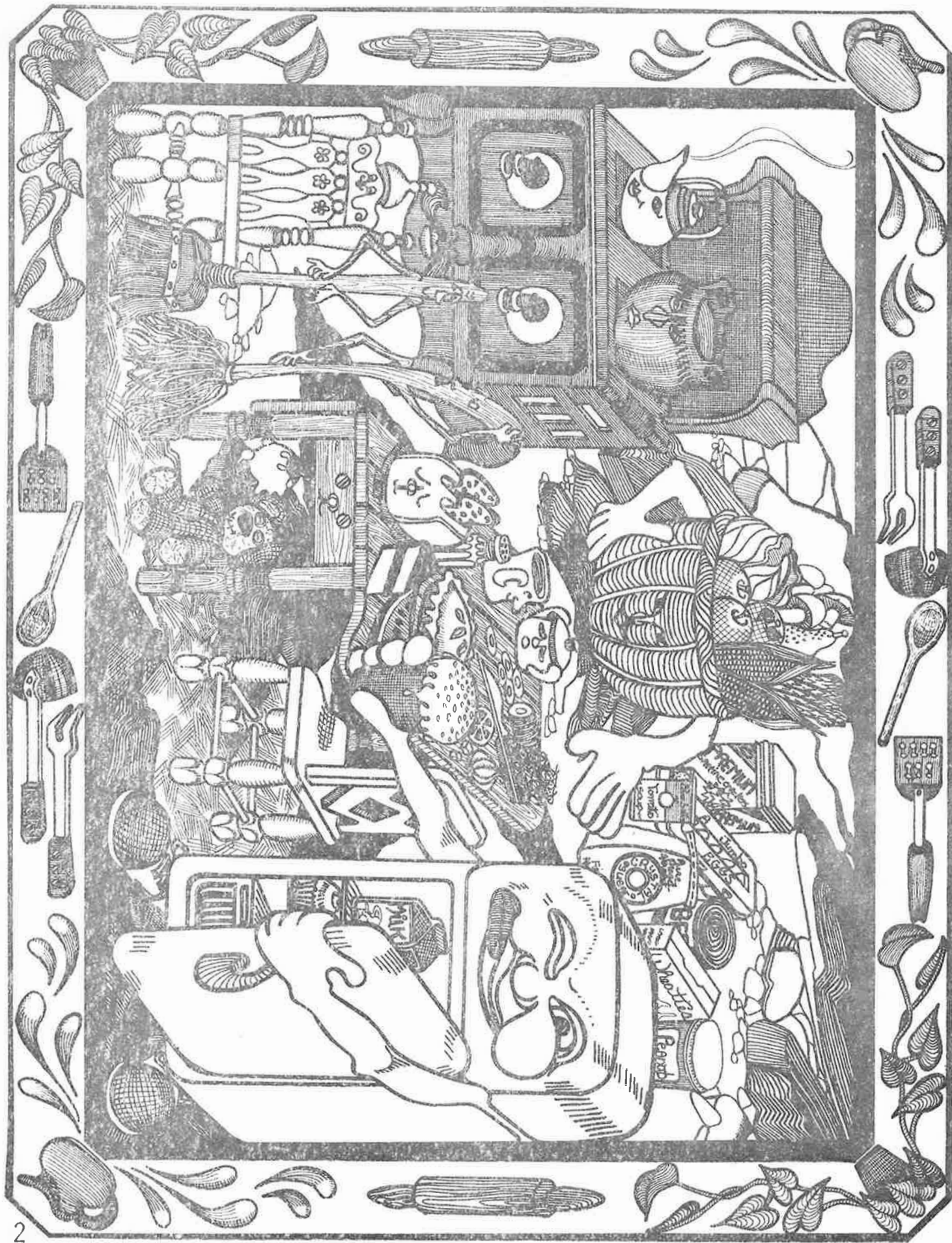
It was a quiet, cool morning, with a clear sky. People were scurrying around from shop to shop. Then, all of a sudden, things started jumping off shelves in the stores: all the food, clothes, dishes, cameras, sports equipment, plants and flowers, all the paper, tape, pencils and calculators, the electronics equipment and hardware supplies, and all the other things that were in the stores.

People began to scream and the store owners tried to stop the things from escaping, but to no avail. Then they called the local police, who called in the R.C.M.P./GRC, who rushed slowly over and tried to stop the things, but they kept going. The R.C.M.P./GRC called the army and air branches of the Canadian Forces/ Forces du Canada, who went all over town with obsolete tanks, jeeps and airplanes, but all the things just flew off into the air and over the mountains. They headed for a big cave, perfectly hidden deep within the mountains. When they got there, their leader went up to the entrance and said, into a microphone, "Open sez me!" Suddenly, a big door rumbled open and they all went inside. As soon as the last one was inside, their leader closed the door. When the door was closed, the leader flipped on the lights and called everyone to attention, saying:

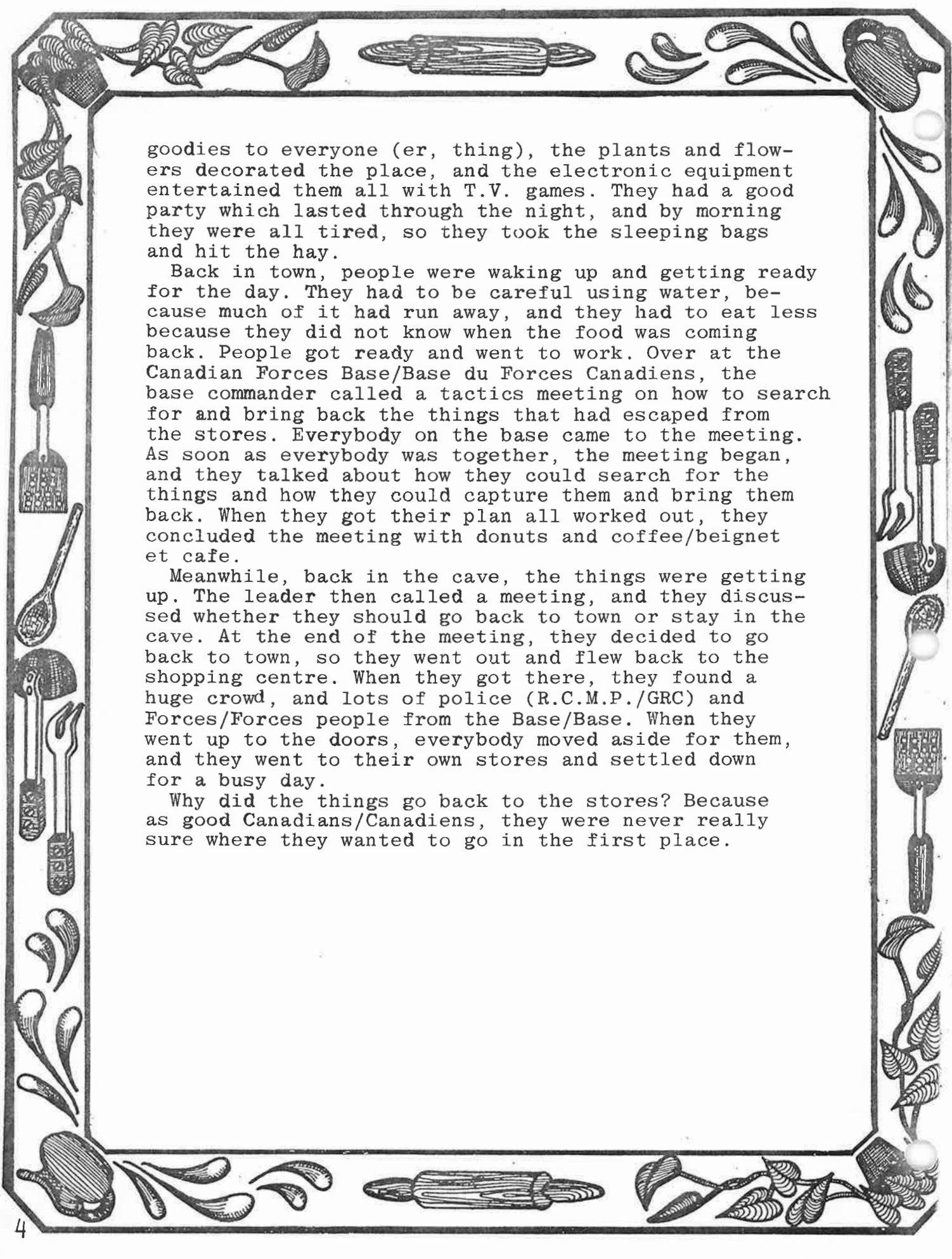
"Fellow store articles, we have all come to this cave so that we may escape from the stores where we came from, to show people that we do not care to be stuck in a shopping centre for the rest of our guaranteed lives.

"And now that we are by ourselves in this cave, I say, lets have a party!"

So they had a party. The radios and record players played music and the refrigerators gave out lots of







goodies to everyone (er, thing), the plants and flowers decorated the place, and the electronic equipment entertained them all with T.V. games. They had a good party which lasted through the night, and by morning they were all tired, so they took the sleeping bags and hit the hay.

Back in town, people were waking up and getting ready for the day. They had to be careful using water, because much of it had run away, and they had to eat less because they did not know when the food was coming back. People got ready and went to work. Over at the Canadian Forces Base/Base du Forces Canadiens, the base commander called a tactics meeting on how to search for and bring back the things that had escaped from the stores. Everybody on the base came to the meeting. As soon as everybody was together, the meeting began, and they talked about how they could search for the things and how they could capture them and bring them back. When they got their plan all worked out, they concluded the meeting with donuts and coffee/beignet et cafe.

Meanwhile, back in the cave, the things were getting up. The leader then called a meeting, and they discussed whether they should go back to town or stay in the cave. At the end of the meeting, they decided to go back to town, so they went out and flew back to the shopping centre. When they got there, they found a huge crowd, and lots of police (R.C.M.P./GRC) and Forces/Forces people from the Base/Base. When they went up to the doors, everybody moved aside for them, and they went to their own stores and settled down for a busy day.

Why did the things go back to the stores? Because as good Canadians/Canadiens, they were never really sure where they wanted to go in the first place.