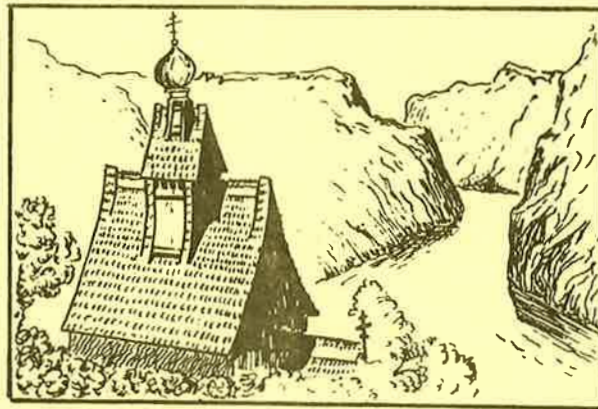
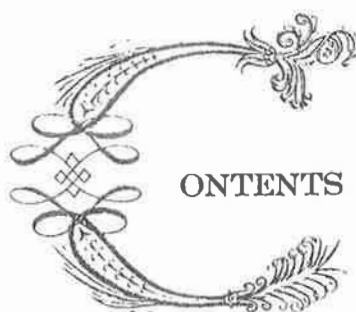


THE CLINGIT HERALD



VOLUME 5, NUMBER 11



VOL. 5, Nr. 11 - 1978

AUKE LAKE TALES	
by Etolin Wittanen.....	1
HISTORY OF GOD'S PEOPLE	
by Fr Lev Haler-Puhalo.....	12
LECTURE ON GENESIS	
by Fr Lev Haler-Puhalo.....	13
LIFE OF ST THEodosY OF THE CAVES	
from the Kiev-Caves Paterikon.....	21
STUDIES ON DOSTOEVSKY	
by Metropolitan Antony Khrapovitsky.....	29



PLEASE DIRECT ALL CORRESPONDENCE REGARDING
EDITORIAL CONTENT AND SUBSCRIPTIONS TO:

FR. LEV PUHALO, EDITOR
BOX 404
CHILLIWACK, B.C. V2P 6J7
CANADA

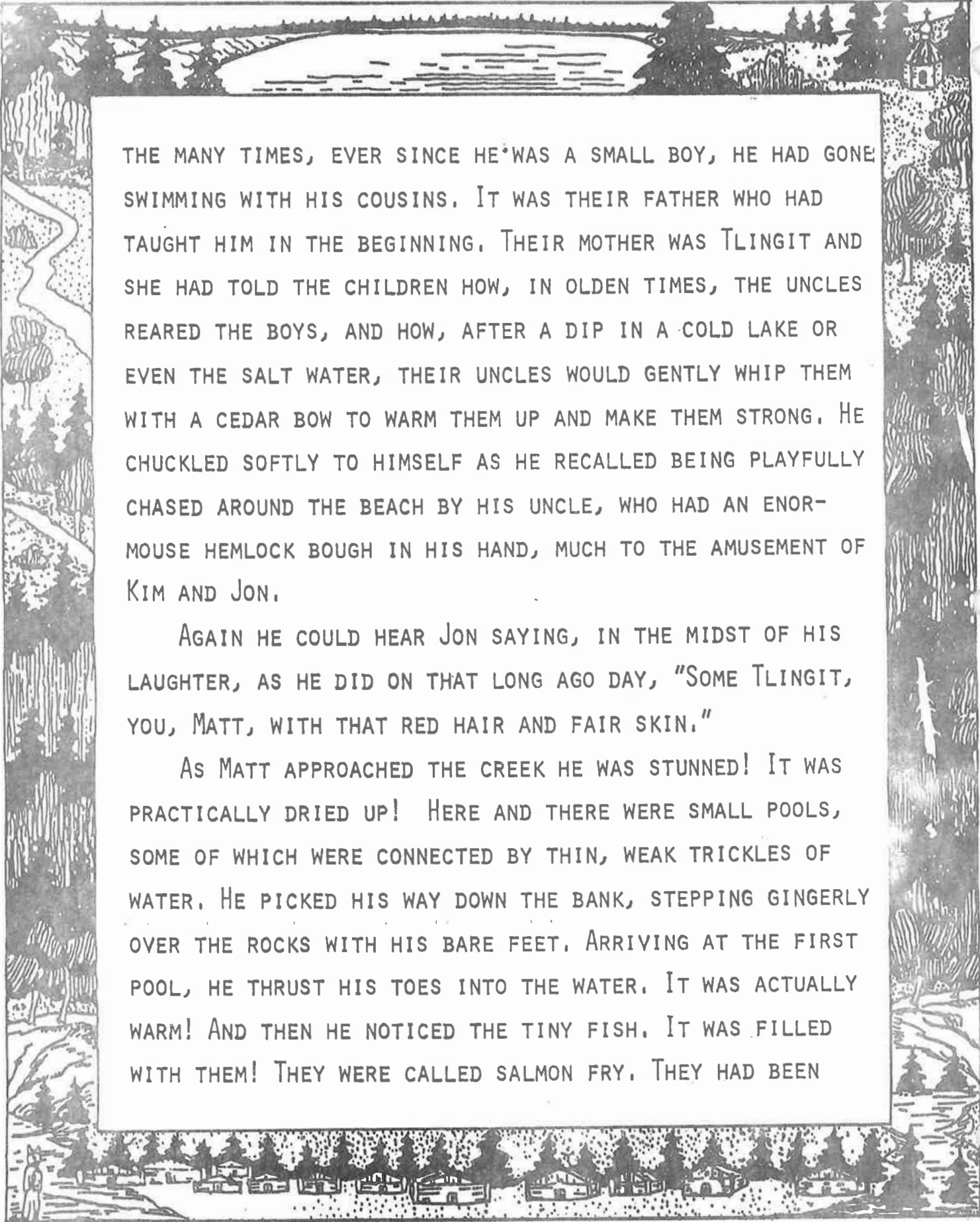
A BRUSH WITH A BEAR

THE THREE CHILDREN WERE SO FASCINATED WITH THE TWO CHUBBY BEAR CUBS THAT CAME TUMBLING DOWN THE BANK TOWARD THEM THAT THEY WERE NOT AWARE OF THE EXCITED MOTHER ON THE OTHER SIDE OF THE DRIED-UP STREAM BED UNTIL SHE CAME CRASHING THROUGH THE BRUSH WITH AN ANGRY ROAR, RIGHT AT THEM.

IT ALL STARTED WHEN MATTHEW, THE RED-HAIRED BOY WHO LIVED ACROSS THE ROAD AND UP THE CREEK, DECIDED IT WAS TOO HOT TO WALK DOWN TO THE LAKE AND SWIM WITH HIS BLACK-EYED COUSINS, KIM AND JON, WHO LIVED ON THE SHORE. THE SUN HAD SHONE CONTINUOUSLY FOR OVER THREE WEEKS, AN UNUSUAL SITUATION IN THE DAMP RAIN FORESTS WHERE THEY LIVED. THE THREE CHILDREN HAD BEEN IN AND OUT OF THE LAKE AT ALL TIMES, FROM EARLY MORNING UNTIL THE LATE SUNSET OF THE LONG ALASKAN EVENING.

"TODAY," MATT SAID TO HIMSELF AS HE STARTED UNDRESSING, "TODAY, I WILL WADE AND SPLASH IN THE CREEK. TOO HOT TO WALK DOWN TO THE LAKE."

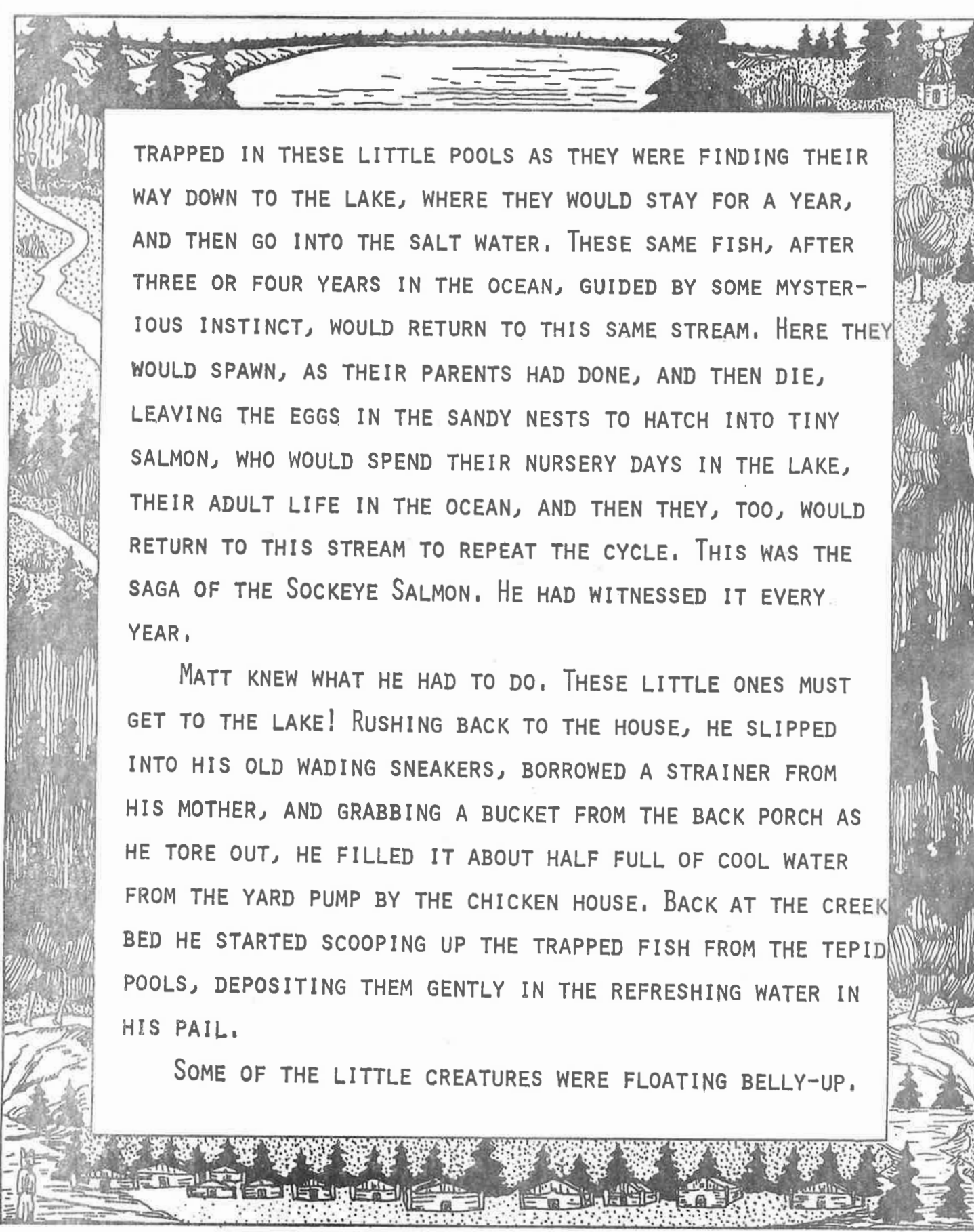
AS HE PULLED ON HIS SWIM TRUNKS, HE WAS REMEMBERING



THE MANY TIMES, EVER SINCE HE WAS A SMALL BOY, HE HAD GONE SWIMMING WITH HIS COUSINS. IT WAS THEIR FATHER WHO HAD TAUGHT HIM IN THE BEGINNING. THEIR MOTHER WAS TLINGIT AND SHE HAD TOLD THE CHILDREN HOW, IN OLDEN TIMES, THE UNCLES REARED THE BOYS, AND HOW, AFTER A DIP IN A COLD LAKE OR EVEN THE SALT WATER, THEIR UNCLES WOULD GENTLY WHIP THEM WITH A CEDAR BOW TO WARM THEM UP AND MAKE THEM STRONG. HE CHUCKLED SOFTLY TO HIMSELF AS HE RECALLED BEING PLAYFULLY CHASED AROUND THE BEACH BY HIS UNCLE, WHO HAD AN ENORMOUS HEMLOCK BOUGH IN HIS HAND, MUCH TO THE AMUSEMENT OF KIM AND JON.

AGAIN HE COULD HEAR JON SAYING, IN THE MIDST OF HIS LAUGHTER, AS HE DID ON THAT LONG AGO DAY, "SOME TLINGIT, YOU, MATT, WITH THAT RED HAIR AND FAIR SKIN."

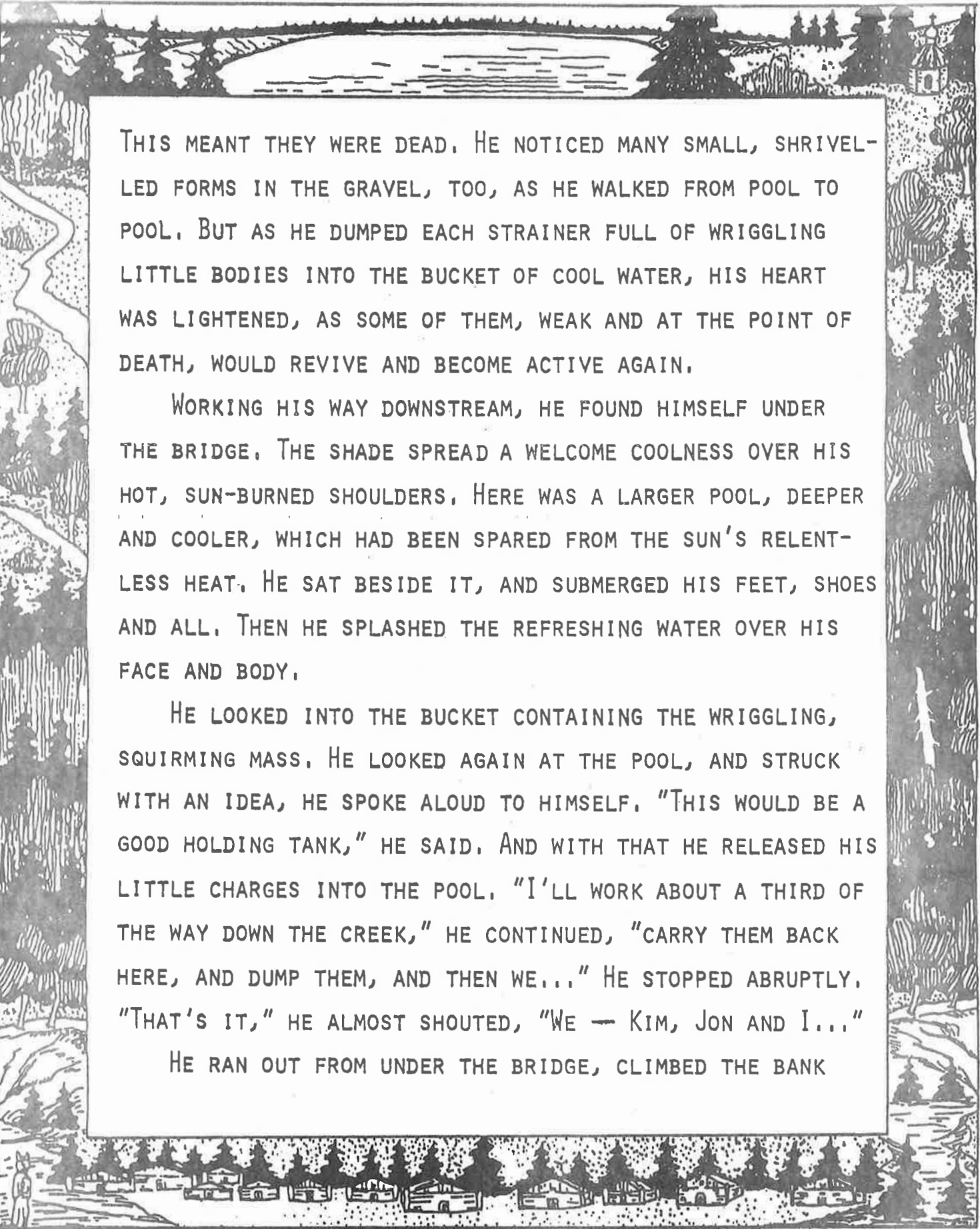
AS MATT APPROACHED THE CREEK HE WAS STUNNED! IT WAS PRACTICALLY DRIED UP! HERE AND THERE WERE SMALL POOLS, SOME OF WHICH WERE CONNECTED BY THIN, WEAK TRICKLES OF WATER. HE PICKED HIS WAY DOWN THE BANK, STEPPING GINGERLY OVER THE ROCKS WITH HIS BARE FEET. ARRIVING AT THE FIRST POOL, HE THRUST HIS TOES INTO THE WATER. IT WAS ACTUALLY WARM! AND THEN HE NOTICED THE TINY FISH. IT WAS FILLED WITH THEM! THEY WERE CALLED SALMON FRY. THEY HAD BEEN



TRAPPED IN THESE LITTLE POOLS AS THEY WERE FINDING THEIR WAY DOWN TO THE LAKE, WHERE THEY WOULD STAY FOR A YEAR, AND THEN GO INTO THE SALT WATER. THESE SAME FISH, AFTER THREE OR FOUR YEARS IN THE OCEAN, GUIDED BY SOME MYSTERIOUS INSTINCT, WOULD RETURN TO THIS SAME STREAM. HERE THEY WOULD SPAWN, AS THEIR PARENTS HAD DONE, AND THEN DIE, LEAVING THE EGGS IN THE SANDY NESTS TO HATCH INTO TINY SALMON, WHO WOULD SPEND THEIR NURSERY DAYS IN THE LAKE, THEIR ADULT LIFE IN THE OCEAN, AND THEN THEY, TOO, WOULD RETURN TO THIS STREAM TO REPEAT THE CYCLE. THIS WAS THE SAGA OF THE SOCKEYE SALMON. HE HAD WITNESSED IT EVERY YEAR.

MATT KNEW WHAT HE HAD TO DO. THESE LITTLE ONES MUST GET TO THE LAKE! RUSHING BACK TO THE HOUSE, HE SLIPPED INTO HIS OLD WADING SNEAKERS, BORROWED A STRAINER FROM HIS MOTHER, AND GRABBING A BUCKET FROM THE BACK PORCH AS HE TORE OUT, HE FILLED IT ABOUT HALF FULL OF COOL WATER FROM THE YARD PUMP BY THE CHICKEN HOUSE. BACK AT THE CREEK BED HE STARTED SCOOPING UP THE TRAPPED FISH FROM THE TEPID POOLS, DEPOSITING THEM GENTLY IN THE REFRESHING WATER IN HIS PAIL.

SOME OF THE LITTLE CREATURES WERE FLOATING BELLY-UP.

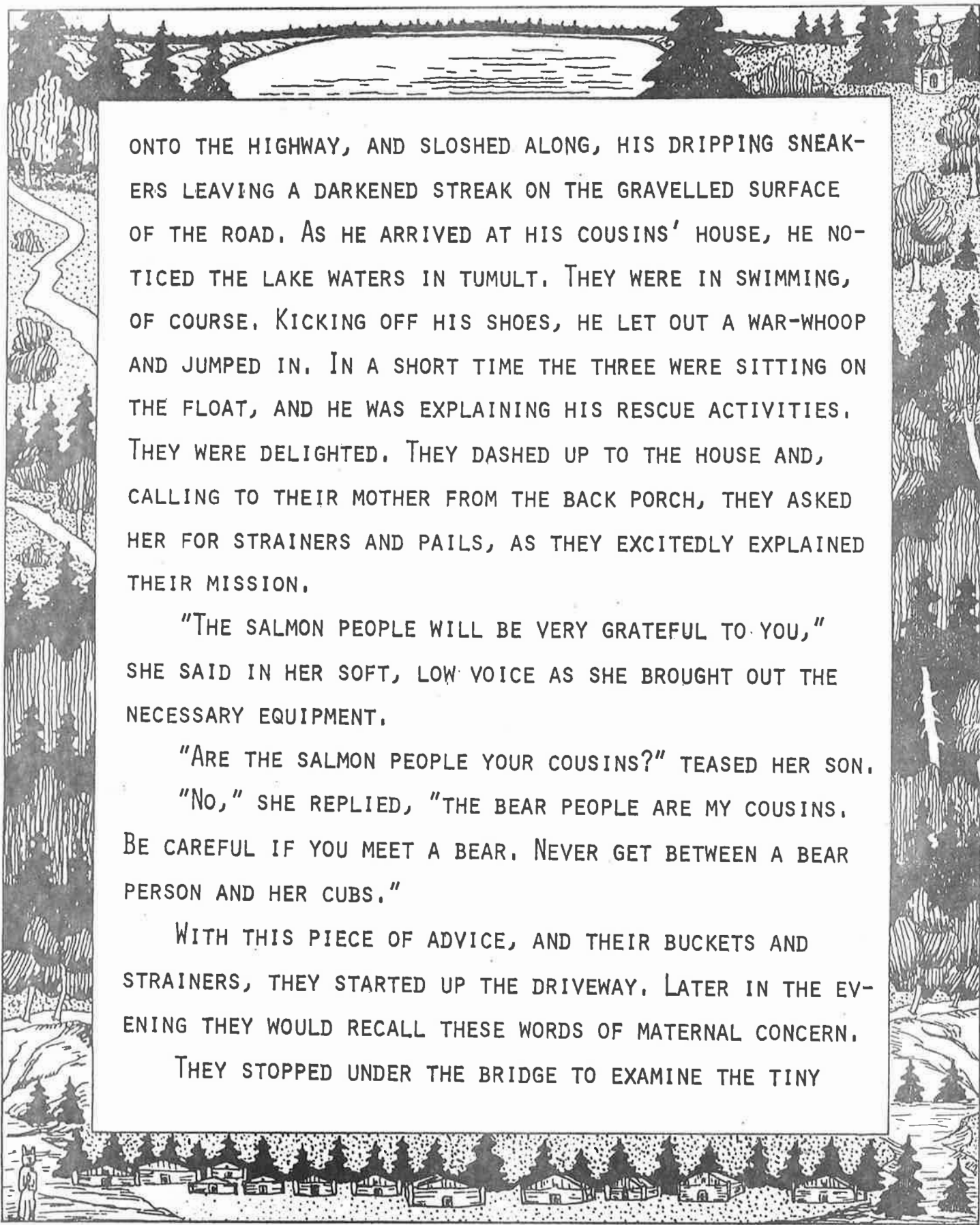


THIS MEANT THEY WERE DEAD. HE NOTICED MANY SMALL, SHRIVELLED FORMS IN THE GRAVEL, TOO, AS HE WALKED FROM POOL TO POOL. BUT AS HE DUMPED EACH STRAINER FULL OF WRIGGLING LITTLE BODIES INTO THE BUCKET OF COOL WATER, HIS HEART WAS LIGHTENED, AS SOME OF THEM, WEAK AND AT THE POINT OF DEATH, WOULD REVIVE AND BECOME ACTIVE AGAIN.

WORKING HIS WAY DOWNSTREAM, HE FOUND HIMSELF UNDER THE BRIDGE. THE SHADE SPREAD A WELCOME COOLNESS OVER HIS HOT, SUN-BURNED SHOULDERS. HERE WAS A LARGER POOL, DEEPER AND COOLER, WHICH HAD BEEN SPARED FROM THE SUN'S RELENTLESS HEAT. HE SAT BESIDE IT, AND SUBMERGED HIS FEET, SHOES AND ALL. THEN HE SPLASHED THE REFRESHING WATER OVER HIS FACE AND BODY.

HE LOOKED INTO THE BUCKET CONTAINING THE WRIGGLING, SQUIRMING MASS. HE LOOKED AGAIN AT THE POOL, AND STRUCK WITH AN IDEA, HE SPOKE ALOUD TO HIMSELF. "THIS WOULD BE A GOOD HOLDING TANK," HE SAID. AND WITH THAT HE RELEASED HIS LITTLE CHARGES INTO THE POOL. "I'LL WORK ABOUT A THIRD OF THE WAY DOWN THE CREEK," HE CONTINUED, "CARRY THEM BACK HERE, AND DUMP THEM, AND THEN WE..." HE STOPPED ABRUPTLY. "THAT'S IT," HE ALMOST SHOUTED, "WE — KIM, JON AND I..."

HE RAN OUT FROM UNDER THE BRIDGE, CLIMBED THE BANK



ONTO THE HIGHWAY, AND SLOSHED ALONG, HIS DRIPPING SNEAKERS LEAVING A DARKENED STREAK ON THE GRAVELLED SURFACE OF THE ROAD. AS HE ARRIVED AT HIS COUSINS' HOUSE, HE NOTICED THE LAKE WATERS IN TUMULT. THEY WERE IN SWIMMING, OF COURSE. KICKING OFF HIS SHOES, HE LET OUT A WAR-WHOOP AND JUMPED IN. IN A SHORT TIME THE THREE WERE SITTING ON THE FLOAT, AND HE WAS EXPLAINING HIS RESCUE ACTIVITIES. THEY WERE DELIGHTED. THEY DASHED UP TO THE HOUSE AND, CALLING TO THEIR MOTHER FROM THE BACK PORCH, THEY ASKED HER FOR STRAINERS AND PAILS, AS THEY EXCITEDLY EXPLAINED THEIR MISSION.

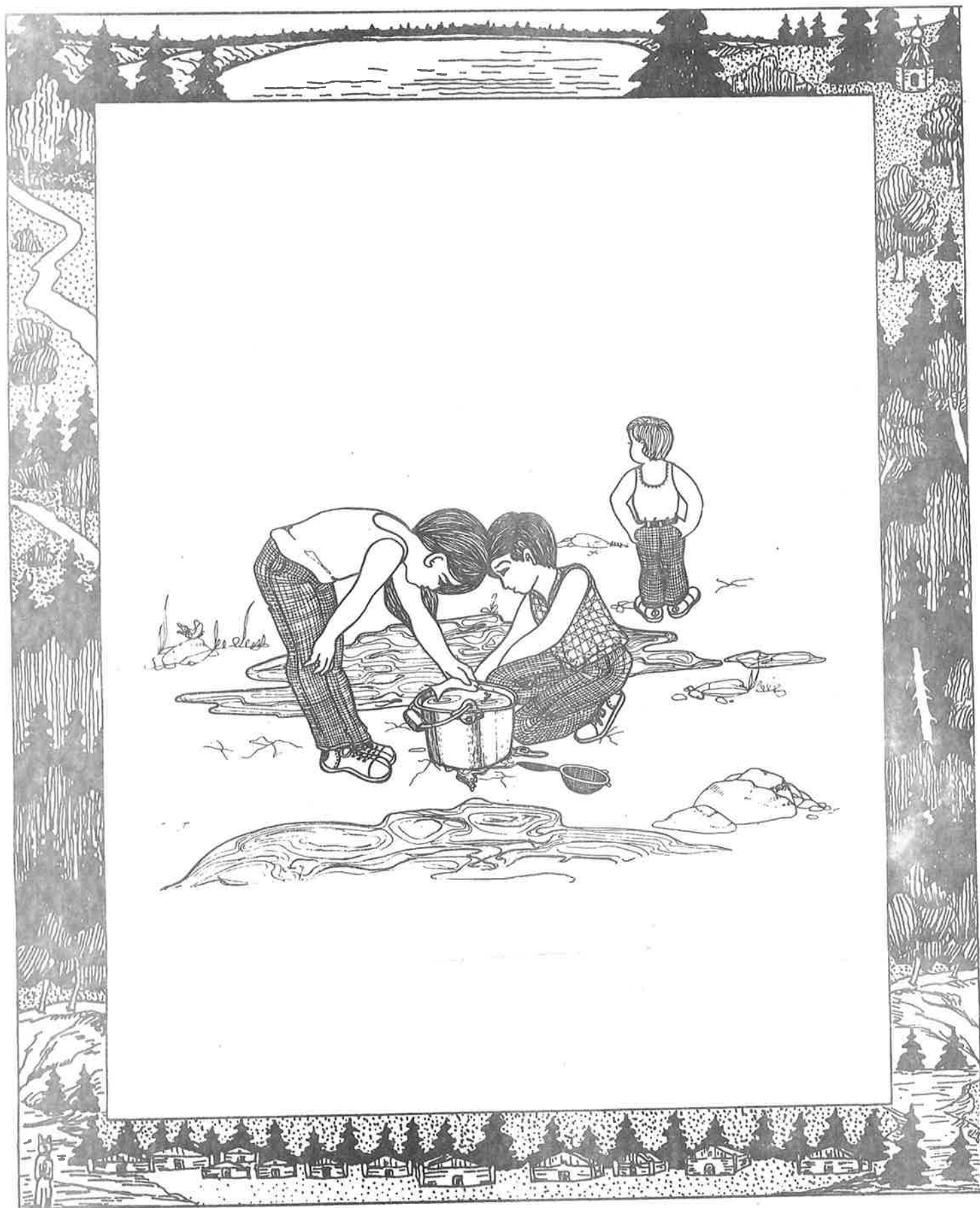
"THE SALMON PEOPLE WILL BE VERY GRATEFUL TO YOU," SHE SAID IN HER SOFT, LOW VOICE AS SHE BROUGHT OUT THE NECESSARY EQUIPMENT.

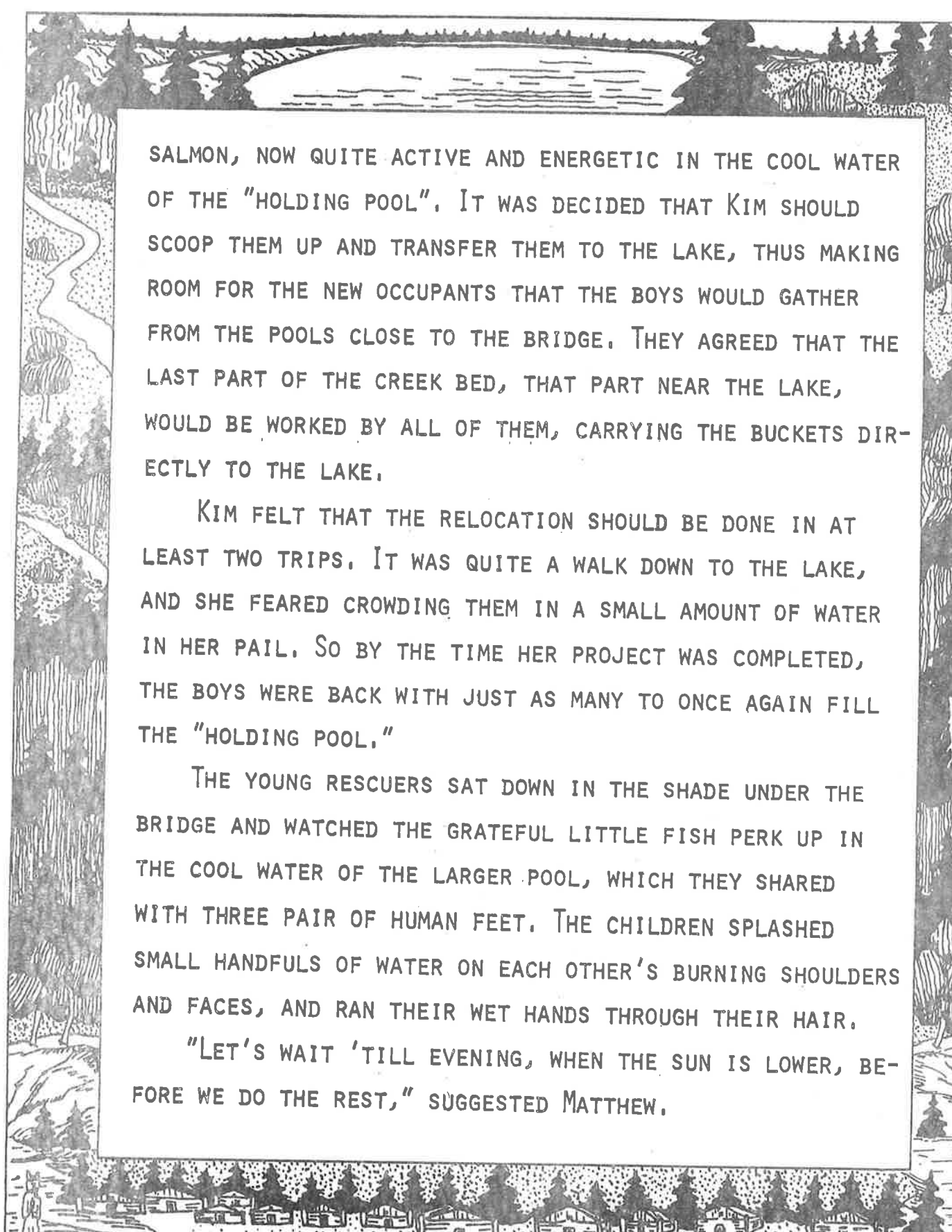
"ARE THE SALMON PEOPLE YOUR COUSINS?" TEASED HER SON.

"NO," SHE REPLIED, "THE BEAR PEOPLE ARE MY COUSINS. BE CAREFUL IF YOU MEET A BEAR. NEVER GET BETWEEN A BEAR PERSON AND HER CUBS."

WITH THIS PIECE OF ADVICE, AND THEIR BUCKETS AND STRAINERS, THEY STARTED UP THE DRIVEWAY. LATER IN THE EVENING THEY WOULD RECALL THESE WORDS OF MATERNAL CONCERN.

THEY STOPPED UNDER THE BRIDGE TO EXAMINE THE TINY



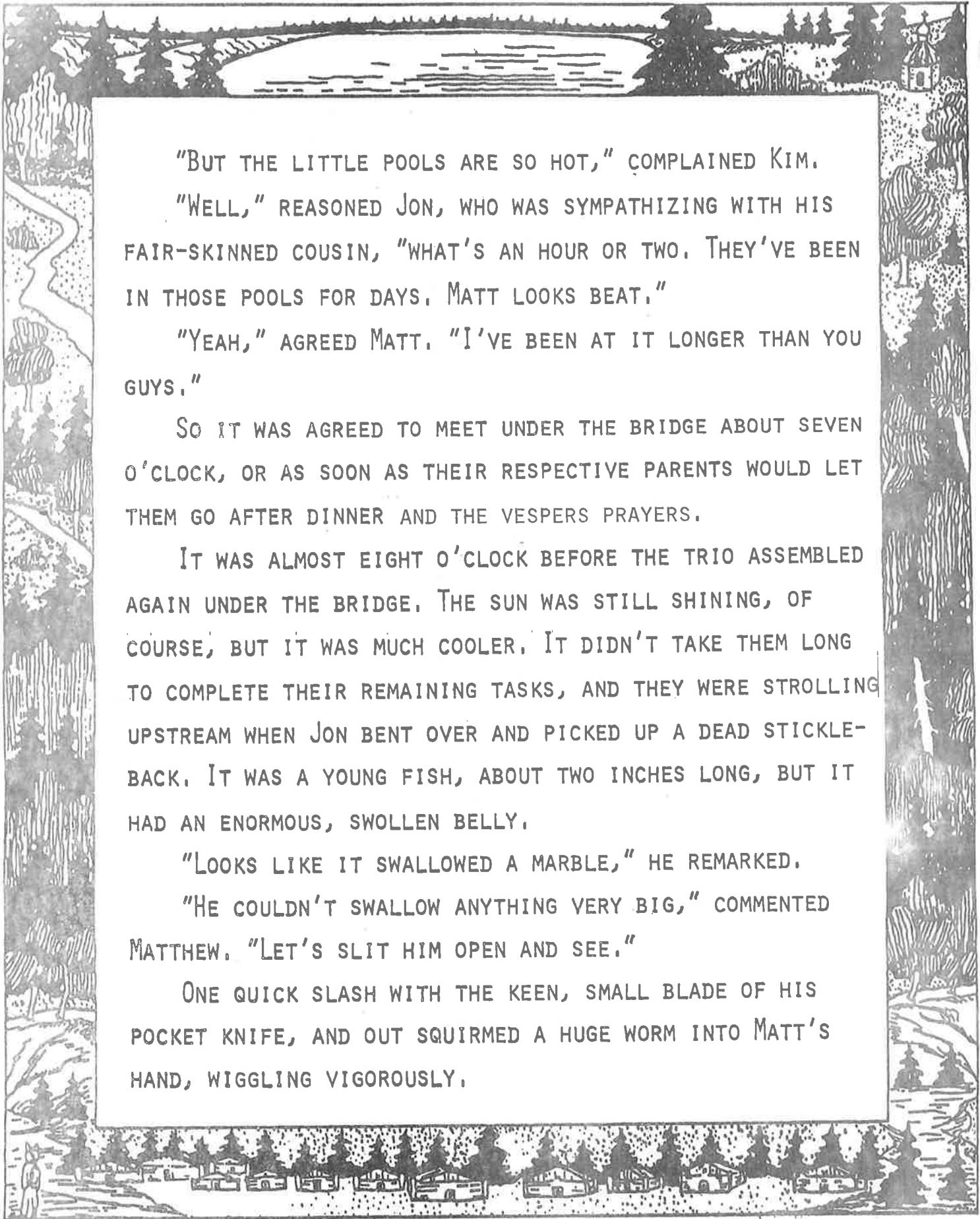


SALMON, NOW QUITE ACTIVE AND ENERGETIC IN THE COOL WATER OF THE "HOLDING POOL". IT WAS DECIDED THAT KIM SHOULD SCOOP THEM UP AND TRANSFER THEM TO THE LAKE, THUS MAKING ROOM FOR THE NEW OCCUPANTS THAT THE BOYS WOULD GATHER FROM THE POOLS CLOSE TO THE BRIDGE. THEY AGREED THAT THE LAST PART OF THE CREEK BED, THAT PART NEAR THE LAKE, WOULD BE WORKED BY ALL OF THEM, CARRYING THE BUCKETS DIRECTLY TO THE LAKE.

KIM FELT THAT THE RELOCATION SHOULD BE DONE IN AT LEAST TWO TRIPS. IT WAS QUITE A WALK DOWN TO THE LAKE, AND SHE FEARED CROWDING THEM IN A SMALL AMOUNT OF WATER IN HER PAIL. SO BY THE TIME HER PROJECT WAS COMPLETED, THE BOYS WERE BACK WITH JUST AS MANY TO ONCE AGAIN FILL THE "HOLDING POOL."

THE YOUNG RESCUERS SAT DOWN IN THE SHADE UNDER THE BRIDGE AND WATCHED THE GRATEFUL LITTLE FISH PERK UP IN THE COOL WATER OF THE LARGER POOL, WHICH THEY SHARED WITH THREE PAIR OF HUMAN FEET. THE CHILDREN SPLASHED SMALL HANDFULS OF WATER ON EACH OTHER'S BURNING SHOULDERS AND FACES, AND RAN THEIR WET HANDS THROUGH THEIR HAIR.

"LET'S WAIT 'TILL EVENING, WHEN THE SUN IS LOWER, BEFORE WE DO THE REST," SUGGESTED MATTHEW.



"BUT THE LITTLE POOLS ARE SO HOT," COMPLAINED KIM.

"WELL," REASONED JON, WHO WAS SYMPATHIZING WITH HIS FAIR-SKINNED COUSIN, "WHAT'S AN HOUR OR TWO. THEY'VE BEEN IN THOSE POOLS FOR DAYS. MATT LOOKS BEAT."

"YEAH," AGREED MATT. "I'VE BEEN AT IT LONGER THAN YOU GUYS."

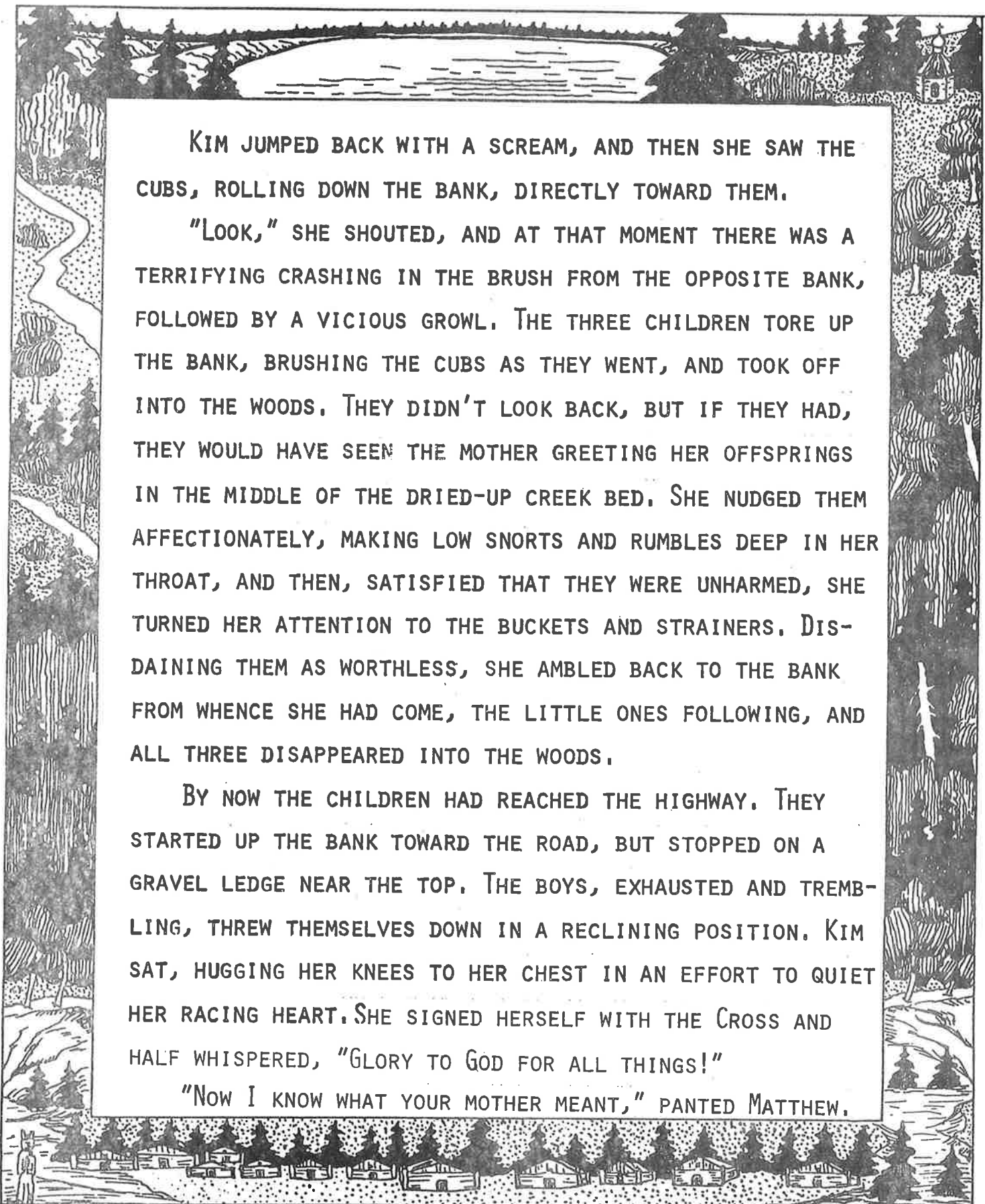
SO IT WAS AGREED TO MEET UNDER THE BRIDGE ABOUT SEVEN O'CLOCK, OR AS SOON AS THEIR RESPECTIVE PARENTS WOULD LET THEM GO AFTER DINNER AND THE VESPERS PRAYERS.

IT WAS ALMOST EIGHT O'CLOCK BEFORE THE TRIO ASSEMBLED AGAIN UNDER THE BRIDGE. THE SUN WAS STILL SHINING, OF COURSE, BUT IT WAS MUCH COOLER. IT DIDN'T TAKE THEM LONG TO COMPLETE THEIR REMAINING TASKS, AND THEY WERE STROLLING UPSTREAM WHEN JON BENT OVER AND PICKED UP A DEAD STICKLEBACK. IT WAS A YOUNG FISH, ABOUT TWO INCHES LONG, BUT IT HAD AN ENORMOUS, SWOLLEN BELLY.

"LOOKS LIKE IT SWALLOWED A MARBLE," HE REMARKED.

"HE COULDN'T SWALLOW ANYTHING VERY BIG," COMMENTED MATTHEW. "LET'S SLIT HIM OPEN AND SEE."

ONE QUICK SLASH WITH THE KEEN, SMALL BLADE OF HIS POCKET KNIFE, AND OUT SQUIRMED A HUGE WORM INTO MATT'S HAND, WIGGLING VIGOROUSLY.



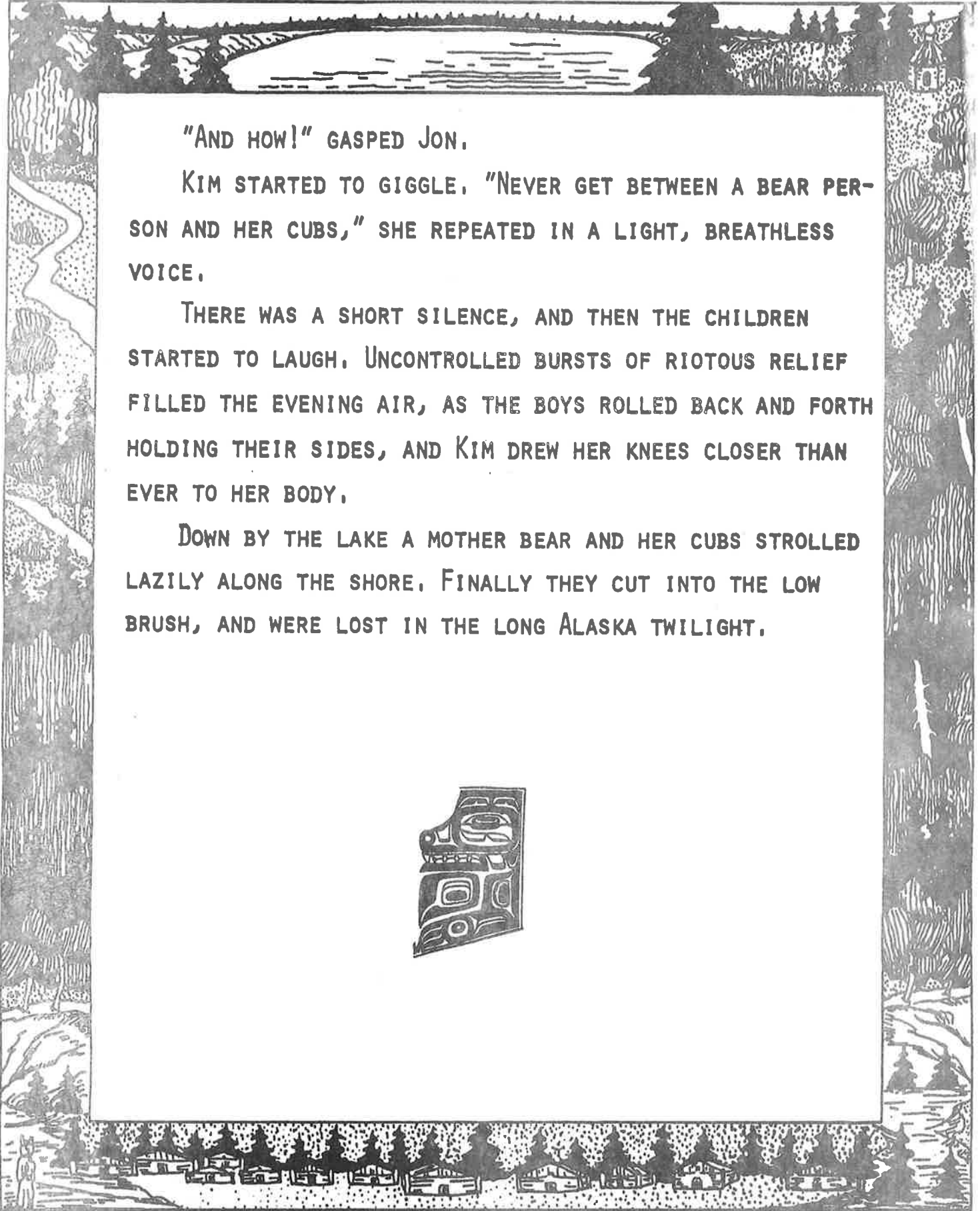
KIM JUMPED BACK WITH A SCREAM, AND THEN SHE SAW THE CUBS, ROLLING DOWN THE BANK, DIRECTLY TOWARD THEM.

"LOOK," SHE SHOUTED, AND AT THAT MOMENT THERE WAS A TERRIFYING CRASHING IN THE BRUSH FROM THE OPPOSITE BANK, FOLLOWED BY A VICIOUS GROWL. THE THREE CHILDREN TORE UP THE BANK, BRUSHING THE CUBS AS THEY WENT, AND TOOK OFF INTO THE WOODS. THEY DIDN'T LOOK BACK, BUT IF THEY HAD, THEY WOULD HAVE SEEN THE MOTHER GREETING HER OFFSPRINGS IN THE MIDDLE OF THE DRIED-UP CREEK BED. SHE NUDGED THEM AFFECTIONATELY, MAKING LOW SNORTS AND RUMBLES DEEP IN HER THROAT, AND THEN, SATISFIED THAT THEY WERE UNHARMED, SHE TURNED HER ATTENTION TO THE BUCKETS AND STRAINERS. DISDAINING THEM AS WORTHLESS, SHE AMBLED BACK TO THE BANK FROM WHENCE SHE HAD COME, THE LITTLE ONES FOLLOWING, AND ALL THREE DISAPPEARED INTO THE WOODS.

BY NOW THE CHILDREN HAD REACHED THE HIGHWAY. THEY STARTED UP THE BANK TOWARD THE ROAD, BUT STOPPED ON A GRAVEL LEDGE NEAR THE TOP. THE BOYS, EXHAUSTED AND TREMBLING, THREW THEMSELVES DOWN IN A RECLINING POSITION. KIM SAT, HUGGING HER KNEES TO HER CHEST IN AN EFFORT TO QUIET HER RACING HEART. SHE SIGNED HERSELF WITH THE CROSS AND HALF WHISPERED, "GLORY TO GOD FOR ALL THINGS!"

"NOW I KNOW WHAT YOUR MOTHER MEANT," PANTED MATTHEW.





"AND HOW!" GASPED JON.

KIM STARTED TO GIGGLE. "NEVER GET BETWEEN A BEAR PERSON AND HER CUBS," SHE REPEATED IN A LIGHT, BREATHLESS VOICE.

THERE WAS A SHORT SILENCE, AND THEN THE CHILDREN STARTED TO LAUGH. UNCONTROLLED BURSTS OF RIOTOUS RELIEF FILLED THE EVENING AIR, AS THE BOYS ROLLED BACK AND FORTH HOLDING THEIR SIDES, AND KIM DREW HER KNEES CLOSER THAN EVER TO HER BODY.

DOWN BY THE LAKE A MOTHER BEAR AND HER CUBS STROLLED LAZILY ALONG THE SHORE. FINALLY THEY CUT INTO THE LOW BRUSH, AND WERE LOST IN THE LONG ALASKA TWILIGHT.



5

WHY WE ARE SINFUL

When a child is born, he usually looks like one or both of his parents. Someone will say, "He has his mother's eyes," or, "She has her father's nose." Everyone inherits certain things (characteristics) from their parents.

There are some things, however, which we inherit all the way from our first ancestors, Adam and Eve. Our human body, for example, is pretty much the same as the one which God created for Adam.

Our body is the outside of our person. What about the inside of our person — our nature?

We inherit our nature from our first ancestors Adam and Eve also.

When God created the first man and woman, He made them without sin and gave them a good, true human nature. But Adam and Eve ruined this nature by accepting sin and disobeying God. This is called "the fall" because human nature fell from a higher, Grace-filled condition to a low, sinful state. It is this fallen nature which we inherit when we are born.

We inherit the ability to see from our parents. As we become older, we learn to use this ability to read and to look at things. Then, we must choose what sort of things we will read and look at. We might choose to read bad books and look at evil and harmful things, or to read good books and look at the beautiful things God has made.

We inherit our fallen, sinful nature from our ancestors too. As we grow older, we also learn how to use this ability to sin, and we must choose if we will use it or fight against it.

Sinfulness, however, is more than just an ability. It is a part of our nature. Satan uses this sinfulness to lead people away from God, and it is because of this sinful nature that we must die.

What are we to do? How can we fight against this sinfulness and overcome Satan and death? We cannot do anything by ourselves because we are too weak. God, however, has done something for us.

Because of His great love for us, God prepared a way for us to be saved from sinfulness and death.

(Continued: God's Plan; How The Church Lived After the Fall).

"And the Lord God planted a garden eastward in Eden, and there He put the man which He had formed." (2:8)

If we wish to speak of man's fall, we must first speak of that height from which he fell, or else we will not comprehend the depth to which he fell. Through Moses, the Holy Spirit informs us of the paradise of Eden. The word "Eden" signifies "bountiful". We understand that it was truly a garden created for man, a place both sensual and noetic;³⁶ for it was filled with created beauty to delight the eye, and fragrances to delight the smell and sounds to delight the ear. And St John the Damascene informs us that it was "filled with light...".³⁷

Now, it would seem that Eden is more than a garden of spiritual delight, but rather a manifestation of the visible Church containing the invisible. For it was Christ Himself, God the Son Which "walked in the garden" with Adam and Eve.³⁸ And we are persuaded that among those things revealed to us from the very beginning, we shall straightway see the demand for Orthodoxy. If we see that Eden was created as an especial place for the communion of God and man, we understand that the material beauty, the fragrance and the sounds were meant to serve this purpose: to life man toward the noetic beauty by drawing his contemplation of the works of God into the ecstasy of divine vision. And do we not see just this in the pattern of the Holy Church, which is indeed a "place" of special communion between God and man? For, to the greatest degree which is possible to us, do we not strive to make each temple a remembrance of Eden? The beautifully harmonious structure of the Orthodox church building is deliberately designed to mirror the universe.³⁹ And do we not, to the best of our ability and means, strive to fill it with just such physically beautiful things as are able to draw the carnal vision to the contemplation of the Divine -- that is, with ikons of heavenly beings, and of the holy men and women who have attained already to Paradise, and above all, with ikons of our Saviour? Do we not fill it with the fragrance of incense to call the mind to the sweetness of God's Grace and love, and with the sounds of praise, which not only glorify the Creator, but lift our souls upward toward Him both by their nature as praises and by the purpose of the hymnology in teaching the hearer the knowledge of Divine things?⁴⁰

All this beauty, then, which we recognize as pitiful in com-

LECTURE: ON GENESIS

parison with Eden and as limited by the grossness of our fallen nature, first of all calls our minds to the remembrance of that paradise which was lost to us by our forefather:⁴¹ it serves to remind us of our fallen state, our sub-natural condition. And it is given to us to call us upward, to summons us to that ancient fatherland lost by Adam,⁴² to entice us to strive for that communion with God made possible by the New Adam, Who restored Eden for us, which is the Holy Church.

And this, it seems, is the meaning of Orthodoxy of worship; for if we will obey God and fulfil what the Holy Spirit has set before us, then we have this image of Eden which God made.⁴³ But if we irreverently alter things and arbitrarily change the structure of the services or of the church in even the smallest ways, then we have only a most wretched garden choked with the weeds of fallen man's vain imagination.

"...in truth," says St John the Damascene, "the place is Divine, a meet home for him who was created in God's image..."⁴⁴

*"Of every tree of the garden,
you may freely eat." (2:16)*

Through the pen of St John the Damascene, a man who had personally tasted of Paradise, we receive this explanation of the verse:

*"For God says, 'of every tree in Paradise you may freely eat.' It is, I think, as if God said, 'Through all My creations you are to ascend to Me your Creator, and of all the fruits, you may pluck one, that is, Myself Who am the true Life: let everything bear for you the fruit of life, and let participation in Me be the support of your own being. For in this way, you will be immortal.'"*⁴⁵

And so all the gifts of God's Grace -- the "fruits of the trees in the garden,"⁴⁶ were given to man for his edification and sanctification. This too has its likeness in the Holy Church, for the multitude of the Holy Mysteries (sacraments) are likewise given to us in the Church for our edification and sanctification. The trees of the garden, like the visible forms of the Holy Mysteries (sacraments), are channels of God's eternal, uncreated Grace. In order to benefit from the fruits of both, one thing is demanded: precisely, obedience to God. The measure of this obedience was given, in Eden by withholding a certain tree, and in the Holy Church, that measure is Orthodoxy. The result of disobedience is, in both cases, one and the same.

Yet, two trees were withheld from man: the one for a manifestation of obedience, and the other because of man's failure in obedience. And these two are mentioned signally in the Scripture:

"...the tree of life also (grew) in the midst of the gar-

den, and the tree of knowledge of good and evil" (2:9).⁴⁷

The fruit of the tree of life is nothing else but participation in the God-head, the deification by God of His creature⁴⁸ through man's spiritual growth in love,⁴⁹ being fed and nourished by Grace. This is the essence of Christ's High-Priestly prayer, "...So that they may be one as You, Father, are in Me and I in You, that they also may be one in Us..." (Jn.17:11, 20-21). For in the beginning, you see, verily, before the "beginning", there was working that same Grace which saves us even now. And this is the nature of the fruits of the trees of Eden.

The fruit of the tree of the knowledge of good and evil was precisely knowledge. And this knowledge had the property of bestowing greater love and greater awareness of God's Grace upon man. And this is just what it would have done had man not eaten it in disobedience, but rather had waited until God bestowed it upon him.

"But of the tree of the knowledge of good and evil, you shall not eat of it: for the day that you eat thereof, you shall surely die" (2:17).

Man, after that he was created, was not at large in the world, but rather was given a certain place, made by God, in which to dwell in direct communion with God.⁵⁰ Both the place and the communion with God are bound together.⁵¹ Falling from communion with God meant expulsion from the garden. Here, too, we see a type of the rescued Church of the New Testament.

Just as man was created both body and soul,⁵² so also is Eden both material and noetic.⁵³ Residency in this place, together with direct communion with God depended upon man's free-will obedience to God⁵⁴ -- and not a slavish obedience from fear or addiction, but a free, spontaneous obedience of love.⁵⁵ In order that this obedience be manifested, God provided a certain restriction which man obviously had the option of either obeying or disobeying. And this is the meaning of the name, of good and evil."⁵⁶ For man was created, says St John the Damascene, "without evil, upright, virtuous, free from pain and care, glorified with every virtue, adorned with all that is good, like a sort of second microcosm within the great world."⁵⁷

In the beginning, man was placed in the garden in innocence, knowing neither good nor evil, but only God and communion with Him and obedience to Him. For, "good" is discerned in relation to evil. What man knew then was the natural state, the state of true humanness. In order to know good and evil, he would have to experience evil and then he could recognize the quality of "good" in the state in which he was living (or else, receive this knowledge by God's Grace⁵⁸). Not discerning good from evil, Adam did

not have to be constantly making a choice between the two, with the obvious risks involved. All that was required of him was the simple act of obedience, for in obeying God, he did good without the burden of his own as yet weak reasoning powers, and so long as he simply obeyed, the possibility of doing evil was not present. And this is just what Christ means when He says, *is light and My burden is easy.*" This was man's supreme fulfilment: to grow in communion with God, to participate in God's immortality.⁵⁹ And here, if you will have it, is the beginning of the understanding of Orthodox Christian monasticism.⁶⁰

We ought not to speculate more on the nature of the tree, for no more information has been given us by the Holy Spirit, and talk about apples and such nonsense is of no profit to our souls. But bear this in mind, that God is not the author of evil or of any evil thing.⁶¹ Therefore, He did not make some evil plant as a snare for man.⁶² The tree of the knowledge of good and evil was intended for man, and for his benefit. It was only reserved until the fulness of time when man, through obedience and love, became able to bear it. Yet evil was in the world, for Satan had already been cast down from the heavens for his disobedience. It was disobedience to God which begat evil and so also disobedience to God begat the knowledge of evil by being an act which was evil. Experiencing evil, the realization of the good in which he had been living became possible to man. He was, thereafter, confronted with two inner voices, that of God, the Father of good and Author of virtue, and that of Satan, the father of evil and author of vices.⁶³ Thus, the precise visible nature of the tree itself can only be a matter of ludicrous scholastic speculation.

"And the serpent said to the woman, 'You shall not surely die: for God knows that in the day you eat thereof, then your eyes will be opened and you shall be as God, knowing good and evil'"
(3:4-5).

See, first of all, how Satan is subtle as a serpent: for when man was in communion with Life, and possessed of immortality from God,⁶⁴ Satan tempted him to sin, saying, "You will not die," though God had said, if you sin, you will surely die. Man then being puffed up with pride by the flatteries of Satan, risked all and challenged God's promise.⁶⁵ Because he had never experienced death, he was willing, for the sake of the passions to be told that he would not die. But see how he has reversed his line? Now man is in communion with death, and truly he must die. But in return for that same former obedience which the first Adam rejected, but the Second Adam, Christ, fulfilled unto death, God promises, "You shall surely live." Now we are called into

LECTURE: ON GENESIS

the New Eden, the Holy Church. And how does Satan tempt us? "You shall not surely live", he says, and so for the sake of the passions, man again risks all and challenges God's promise.

Now, the fruit of that tree of which Adam was denied on account of his disobedience, the fruit of the tree of life, I mean, is freely offered to man. That tree is the Cross of our Saviour, and the fruit of the tree of life is nothing else but the precious Body and Blood of Christ our true God. And as it was said that it grew in the midst of Eden, so now it grows in the midst of the Holy Church.⁶⁶

Whereas God once, on account of the former Adam, denied it to man because of disobedience, now on account of the New Theandric Adam, He freely gives it. See now the device of the evil-one, for his methods are manifold though his aim is ever the same, the destruction of man. "If you eat, you shall not surely die," he formerly said of the forbidden tree, but of the tree of life he says, "If you eat, you shall not surely live."

What sort of fool is man that having seen the results of the first, he so willingly falls prey to the second? And all for the sake of a few pitiful years of carnal passions. Well does the Psalmist ask, "What is man that You are mindful of him?" Here is the ultimate foolishness of it all: first Satan told man that he would be as a god, for he would *not* die. Now, Satan convinces man that he is as a god because he *will* die.⁶⁷ What is to be said for the soundness of man's reasoning powers?

36. St Gregory of Sinai, *TEXTS ON COMMANDMENTS AND DOGMAS*, par 10, p. 39, *Philokalia* (Faber edn.)
37. St John Damascene, *CONCISE EXPOSITION...*, Bk. 2, Ch. 11; St Kallistos, *TEXTS ON PRAYER*, par 4, p. 271, *Philokalia* (Faber edn.)
38. see, e.g., the letter of St Theophilos to Avtocykos, Ch. 22, p. 103, *Philokalia* (Faber edn.)
39. for example, the dome on the interior of Orthodox churches represents the universe, and we usually place the ikon of Christ the All-Ruler in the dome for just this reason. We are surrounded, in church, by ikons of Christ, the bodiless angels and the Saints as a revelation of the universality of the Holy Church, for, in the Church the universe is united -- the heavenly and the earthly Church are one.
40. compare St John Chrysostom, *HOMILY 29 ON ACTS*, p. 5 (Eerdman's edn); see also Dr Ivan Gardner, "Music in Orthodox Divine Services" in *SYNAXIS* theological journal, vol.2, 1978, p. 13f, esp. par 5-6 on p. 18.
41. St John Chrysostom, *HOMILY ON JOHN 35*, vs. 3
42. loc. cit.
43. The earthly church is an image of the heavenly, which is what we refer to when we pray, "Your Will be done on earth as it is in heaven..."; St John Damascene, *CONCISE EXPOSITION...*, Bk. 1, Ch.13 (esp. 13:2-3); Bk. 2, Ch.11; Bk. 4, Ch.12; etc.
44. *ibid*, Bk.2, Ch.11.
45. loc cit.
46. compare St Gregory of Sinai, *ibid*, p. 39 (fn. 36 above)
47. On the subject of this verse, see St Hilary of Poitiers, *COMMENTARY ON PSALM 1:4*; St Gregory the Theologian, Word 38, *ON THE THEOPHANY*, esp. par 11 (p. 348); Word 39, *ON HOLY LIGHTS*, esp. par 12 (p.354); *SECOND SERMON ON HOLY PASCHA*, esp. par 12-13 (p.425) (all page nrs. refer to the Eerdman's edn)
48. This theme occurs frequently in patristic literature. On this precise reference, compare Sts Kallistos and Ignatios, *DIRECTIONS TO HESYCHASTS*, Ch. 11, p. 172, *Philokalia* (Faber edn.)

49. see, for example, St Isaak of Nineveh, DIRECTIONS ON SPIRITUAL TRAINING, par 252, p. 266, Philokalia (Faber edn.)
50. St Gregory the Theologian, Word 38, ON THE THEOPHANY, esp. par 12 (p.348); see also his Fifth Theological Oration, ON THE HOLY SPIRIT (p.318f) (page nrs. refer to Eerdman's edn).
51. see, for example, St Maximos the Confessor, SECOND CENTURY ON LOVE, par 93, p. 315, Philokalia (Faber edn.)
52. Gn. 2:7. One should not read too much into the comparison given here.
53. see, for example, Theodore of Edessa, THEORETIKON, par 24, p.295, Philokalia (Faber edn.); compare f.n. 51 above.
54. for example, St John Damascene, CONCISE EXPOSITION..., Bk.2, Ch. 11-12, Ch. 25, 27 and 28; St John Chrysostom, HOMILY 2 ON 1 CORINTHIANS, esp. on ver. 1:9f (p. 8f).
55. see St John Chrysostom, HOMILY 14 ON 1 CORINTHIANS, esp. on ver. 4:21f (and esp p. 80f). (page nrs. refer to Eerdman's edn); compare, esp., the CENTURIES ON LOVE of St Maximos the Confessor, p. 286f, Philokalia (Faber edn.)
56. see esp. St John Damascene, CONCISE EXPOSITION..., Bk.4, Ch.22, and also compare Chs. 19, 20 and 21; Bk.2, Ch. 11-12.
57. ibid, Bk.2, Ch. 12.
58. That is, man could have received this knowledge without falling into sin, for the tree of this knowledge was only withheld from man until "due season", when man was mature enough for it. Having received the fruit in "due season" and in obedience, man would have been filled with a greater love and unity with God, seeing and comparing the two possibilities and conditions. The angels, for example, have this knowledge, the fallen ones through their fall, and God's angels as a gift of Grace. Cf fn. 56 above and see St Gregory the Theologian, ON THE HOLY LIGHTS, esp. par 7 (p. 354 Eerdman's edn.)
59. compare St Hilary of Poitiers, ON PSALM 1, par 18, p. 240-241 (Eerdman's edn.)
60. see Fr Deacon Lev Puhalo, "Translators' Foreward" in THE YOUNG ELDER, Holy Trinity Monastery, 1977.

FOOTNOTES: LECTURE ON GENESIS

61. St John Chrysostom, *ON THE STATUTES*, Homily 1:1; St Gregory the Theologian, Word 38, *ON THE THEOPHANY*, esp. par 9-11 (pp. 347-349, Eerdman's edn.)
62. St John Chrysostom, *ibid*, 1:11, "Do not accuse that which is the workmanship of God, but accuse the madness of a fellow mortal."
63. These thoughts are evident in all the works cited in fns. 59-62. See also St John Chrysostom, *ON THE POWER OF DEMONS*, Homily 2:3 and all of Homily 3; Blessed Theodore, *THEORET-
IKON*, par 25, p. 395, *Philokalia* (Faber edn)
64. St Maximos the Confessor, *SECOND CENTURY ON LOVE*, par 93, p. 315, *Philokalia* (Faber edn. This idea is to be found in the references to the doctrine of Theosis, which run throughout patristic literature.
65. St Nikiforos the Solitary says that Adam became "utterly filled with prelest" (*DISC. ON SOBRIETY*, p. 23, *Philokalia*, Faber edn.)
66. compare St Hilary of Poitiers, *HOMILY ON PSALM 1*, par 18; St Cyril of Jerusalem, *CATECHETICAL LECTURE*, 13:2.
67. We are referring here to the humanist-atheist dictum that man is the measure of all things, and all the moral-philosophical deification of the passions which is concatenate with it. Compare St Hezekiah of Jerusalem, *TEXTS ON SOBRIETY AND PRAYER*, text 119.



HOLY RIGHTEOUS THEODOSY

(3 MAY)

Saint Theodosy, the holy wonderworker of the Caves Lavra, was the second great light in the Russian firmament.

The blessed chronicler Nestor records the following information concerning the birth of St Theodosy:

Near the city of Kiev, there is a town called Vasil'ev or Vasil'kov. The Saint's deeply pious and firmly Christian parents lived here; and here St Theodosy was born. On the eighth day after his birth, he was brought to the priest to be given a name. When the priest saw the child, he foresaw with his heart's eye that he would be consecrated to God from childhood, and so he named him Theodosy, which means, "God's Gift." After forty days, the child was enlightened by baptism, after which he grew up in his parents' home, and God's Grace was shone forth in him. By God's design, the parents were commanded by the prince to move to the distant city of Kursk, and thus the life of the pious child shone there also.

In this city the youth grew in body and in spirit in God's wisdom and love. He asked his parents to arrange for him to learn from Church books, and they did. He learned the Divine Scripture so quickly that everyone was amazed at his wisdom and intelligence. Moreover, in church, he daily listened to the Scripture with great attention. Theodosy did not play games with other children, and was satisfied to wear only poor clothing.

When the blessed youth was only thirteen, his father reposed. After this, he began to struggle even more, going with his servants into the field and working at every task with great humility. His mother was distressed at this, and forbade it, ordering him to wear bright clothing and go with those his own age to play games. She lamented to him, "You are debasing yourself and your kin."

St Theodosy did not heed this, however, but only began to

appear even more as if he were one of the poor, so that his mother beat him many times in anger. Theodosy's mind was constantly on the matter of salvation. He had heard of the holy places where our Lord lived in the flesh and effected our salvation, and he desired to go there and reverence them. He prayed about this often. Once, some pilgrims returning to Kursk told the blessed youth of their journey to the Holy Land, and they told him that, if it was pleasing to God, they would go there again. The blessed-one begged them to take him along if they went to the holy places again, and they promised to do so. Sometime later, the pilgrims again set out for the Holy Land, and St Theodosy rose early, without telling his mother, and went with them. It was three days before his mother discovered that he had not gone to the fields, but had instead set out for Jerusalem. In anger, she took her younger son and hurried after Theodosy. When she caught up to the group, in wrath and anger, she seized the youth by the hair, threw him to the ground and began kicking him. She reproached the pilgrims and brought her son home bound like some criminal. Once she had him home, the enraged mother beat her son until he was weakened, bound him and locked him in a room. The prisoner was shackled thus for several days, but at length his mother began to soften, and she lovingly pleaded with her son not to leave her again. The youth promised not to go away from her, so long as he was able to save his soul. His mother released him, and the blessed-one resumed his ascetic struggles, being daily in the church for the Divine Liturgy.

St Theodosy decided to buy wheat, grind it with his own hands and bake prosphoras for the Liturgy. Part of these he gave to the church, while he sold some of them and gave the money to the poor. He did this for more than two years.

By the inspiration of the evil-one, some of his peers began to ridicule and reproach the Saint for this God-pleasing labour. He received this persecution silently and with joy. Then, the mother began once more to be aroused against her son's good works, and she forbade him to bake prosphoras. She did not want to see her son working at what she considered to be debasing tasks, and she began to plead with him, "My child! I beseech you, stop doing this work. You are debasing your kin, and I hear only reproaches from everyone. Besides, such work is not pleasant for a young man such as you."

He tried to reason with her, citing the Holy Scripture and the other sacred books, and she was so amazed at his wisdom that, for a while, she left him in peace. After a year, however, she again began to threaten and even to beat him about it. One night, he left home and went to a nearby town. When his mother found out that he was staying at the priest's home, she went there in great anger, beat him severely and brought him home, warning that if he left once more, she would have him led into the city bound in chains. (All this was on the influence of the evil-one who hated and feared the great ascetic struggles of the Saint and de-

sired to stop his influence). Meanwhile, the governor of Kursk saw the youth's great humility, and respected him. He gave St Theodosy good clothing, which the youth promptly gave away to the poor. The governor gave him even better clothing, which the young Saint also gave away. He did this many times, and the governor respected and loved him all the more for his humility.

Not long after this, St Theodosy had a blacksmith make him an iron belt, which he then wore, despite the fact that it was tight fitting. On a certain festive day, his mother made him put on bright, new clothing since he was to serve the leaders of the city in the governor's home. She saw blood on his clothes and when she saw the iron belt, she became enraged and tore it off him, while beating him. The blessed youth dressed again and served with meekness.

Once, his mother had to be away for several days, and the blessed-one secretly left home, having nothing with him except the clothes on his body and some bread. He had heard of the Kievan monks and so he set out for Kiev, but since he did not know the way, he prayed that God would send someone to show him. Soon some merchants came along, and when Theodosy heard that they were going to Kiev, he rejoiced, and followed them at a distance. In three weeks they walked from Kursk to Kiev. Theodosy visited all the monasteries, but none of them would accept him. Then the Lord led him to the place where God had called him — to the cave of St Antony. St Theodosy went there and fell down before the great elder, with tears, beseeching him to accept him as a monk. St Antony replied, "Oh child! Do you see this grievous, cramped cave? You will have to endure many deprivations."

The God-inspired Theodosy replied with conviction, "Honourable father, the Provider of all, Christ God, has led me to your holy place, and therefore I will do everything that you command."

The great Elder Antony blessed him to remain and ordered blessed Nikon to tonsure Theodosy. This took place in 1032, in the twenty-third year of the Saint's life. From that time, St Theodosy gave himself up entirely to God and his God-bearing Elder Antony. He spent his time in great toils, keeping vigil at night, glorifying God, and his days were spent in restraint, fasting and work.

Meanwhile, Theodosy's mother searched for him, and when she found no trace of him, wept for him as if he were dead. She sent word everywhere, offering a generous reward to anyone who would bring her son back. Finally, some people who had come from Kiev told her of Theodosy. She set out in search of her son, not even fearing the lengthy trip. When she arrived in Kiev, she was told that he was in St Antony's cave. She bowed to the ground before the Saint, received a blessing and, after a long conversation, finally explained why she had come. St Antony assured her that her son was alive, and was indeed there. She asked to see him and was told to return on the following

morning. He went into the cave and told blessed Theodosy about this, but he did not want to see her. When she came the next morning, St Antony told her of this and she became distraught, even threatening to kill herself before the cave. At this, St Antony went into the cave and besought Theodosy to see her. In order to avoid offending his Elder, Theodosy came out. The mother was grief stricken when she saw how his face had changed from great restraint and toil. She fell on his shoulder and wept bitterly and long. She begged him to return home with her, but the blessed one responded, "Mother! If you wish to see me, stay in Kiev and become tonsured in a convent. Then you can come here sometimes and see me, and at the same time, you will save your soul. If you do not, then I tell you truly, that you will never again see my face."

For many days, he repeated this, but she refused to listen to him, and he persistently prayed to God to turn her heart to Himself. The Lord hearkened to the prayers of His Saint. After several days, the mother came to the blessed-one and said, "I will do what you have told me. From your words, I have come to realize the insignificance of this transitory life, and with God's help, I am going to a convent to be tonsured, and I will not return to my city, but will spend the rest of my life here."

St Theodosy rejoiced and told St Antony of this. The Elder glorified God, and taught the mother many beneficial spiritual things. She went to the convent of St Nicholas, and spent many years there, finally reposing in peace.

When Nikon departed, with the Bulgarian Monk of the St Mina Monastery, St Antony had Theodosy ordained priest, and he daily served the Divine Liturgy for the brethren, who then numbered twelve. The Elder then appointed Varlaam as abbot of the brethren and he himself moved to a cave on another hill. Sts Theodosy and Varlaam remained in the first cave, and later built a small church named for the Dormition of the Theotokos, over it. Only God knows all the sorrows and griefs that the brethren experienced, and the greatness of their struggles. They ate rye bread and water, and only on Saturdays and Sundays did they have some oil. They worked constantly, and made handicrafts which they sold in the city to buy grain. Each day, they gathered in Church for morning psalmody, then each worked at his own task until time for the Hours and Divine Liturgy. After this, they ate some bread and again went each to his own work until vespers and compline. St Theodosy exceeded everyone in struggles and fasting, and while the brethren were sleeping, he milled the grain himself. Sometimes, he spend the entire night in prayer, and often sat outside spinning and reading the psalter, not even mindful of the gnats and mosquitoes which bit his body until he bled. He was always the first one in church, and nothing distracted him during Divine Services. He was the last to leave the church.

When the abbot Varlaam was transferred to become abbot of

the Monastery of the Holy Great Martyr Dimitry, the brethren unanimously asked St Antony to appoint Theodosy as abbot. St Antony blessed this, and Theodosy became abbot of the twenty brethren. He became the first of the brothers, but in his humility, he was least of all of them and served them all. The cave became very crowded, but St Theodosy never fell into distress. He always comforted the brethren, teaching them to care about the spiritual, not the carnal needs. The Lord provided all that was needed. St Theodosy found a convenient place not far from the cave, and with St Antony's blessing, he asked Prince Izyaslav for this land in order to build a new monastery. Soon, a large wooden church of the Dormition of the Theotokos was built, with several cells and a wall. The brotherhood moved there in 1062. From that time on, the monastery began to increase greatly.

St Theodosy began to consider what sort of typikon a larger monastery should have. As God willed it, he heard of the typikon of the Studite Monastery from the monk Michail, who had come from Greece with Metropolitan George. St Theodosy sent to the monk Ephrem, who was then visiting the holy places, and instructed him to go to the Studite Monastery and write down in detail the entire typikon of the monastery. Ephrem fulfilled this, and brought the typikon to St Theodosy, who read it to all the brothers. Thereafter, the Caves Monastery functioned according to the Studite Typikon. All the monasteries of Russia accepted this typikon, and thereafter, there was a uniform order in all the monasteries of Rus'. St Theodosy received novices in the following manner. Anyone who came to him to become a monk was attentively received, for he remembered how he himself had been refused tonsure by monasteries when he first came to Kiev. At first, the prospective novice remained in lay clothing until he became accustomed to monastic life, then he was given a cassock. After he was tested in all obediences, he was given a mantle (ryassa). When the Saint was satisfied with the life of the new monk, he bestowed on him the Great Angelic Schema.

Saint Theodosy often went about at night and if he heard monks talking instead of praying, he hit the door with his hand. In the morning, he would call the monks forth and begin to speak obliquely. If some knew he was talking about them, they repented, but if their hearts were hardened, they tried to make themselves appear innocent, pretending that he was talking of someone else. St Theodosy placed epitimias on such ones, or even dismissed them.

Once, the abbot Sofrony of the Archangel Michael Monastery, was walking to his monastery at night and he saw a wondrous light above St Theodosy's monastery, and glorified God for His Grace. Many others often saw this light, and they came there to confess their sins. Prince Izyaslav especially revered St Theodosy and came to see him often.

The Saint had ordered the gatekeeper to lock the gates at

certain times so that the brethren could rest in peace after their toils and prayers. Once, Prince Izyaslav arrived when the gates were closed and the gatekeeper would not open them, saying, "By the abbot's command I will not open the gates even if the prince himself were to come."

When Izyaslav informed him that it was the prince, the gatekeeper still would not admit him, and instead, went to the Saint, who then came out to meet the prince. From that time on, Isyaslav revered the Saint even more, considering him as one of the ancient holy fathers.

St Theodosy revealed his humility in both word and deed. He often worked in the bakery. Once, on the eve of the Dormition, all the water was used up in the bakery and no-one wanted to carry any. The Saint began to do it himself, and when the other brethren saw this, they were ashamed and brought much water. Another time, there was not enough wood for cooking. When the Saint was asked to send someone for it, he replied, "I am idle, I'll go." The brethren went to the trapeza, but the Saint was out chopping wood. When they finished and came out they saw him at work and they all joined in so that much wood was chopped.

The Saint's attire was poor — a hairshirt with a cloak on top. Once he was visiting the prince some distance from Kiev. When it was time for him to return, the prince sent him on a carriage. The driver saw Theodosy dressed so meagerly and not realizing who he was, said, "Monk, you are idle every day, but I always work, so now you sit on the horse and I will rest in the carriage." The Saint humbly obeyed. When morning came, some dignitaries came along and they recognized the Saint. They got off their horses and bowed to him. The driver was amazed at this sight. Later, they encountered more noblemen and this same scene was repeated. The driver became even more uneasy. They came to the monastery and all the brethren came out and bowed to the ground before Theodosy. The Saint then took the driver by the arm and led him to the trapeza to eat and drink, and then sent him home. The driver related the story of the Saint's great humility.

St Theodosy was insistent that every monk receive a blessing for every deed from a senior monk. Prince Izyaslav once asked St Theodosy why his simple food tasted so sweet, while his own rich food, prepared by special cooks, never tasted this good. The Saint replied, "Sire, I will explain it to you. When our brethren wish to cook or to bake bread, they follow this rule: first, the serving brother comes to the abbot and gets his blessing. Then, prostrating himself thrice before the sanctuary, he lights a candle from the holy sanctuary, and with this flame he lights a fire in the stove. If one wishes to pour water into a kettle, he asks a blessing of a senior brother. Thus, everything is done with a blessing, while your servants, I suppose, while cooking, argue, grumble and slander one another, and that is why your food is not sweet."

Izyaslav replied, "Yes, father, it is as you say."

If St Theodosy discovered that food had been prepared without God's blessing, with arguments and enmity, he would not eat it, but ordered that it be thrown into the fire. In teaching the brethren the importance of non-acquisitiveness, he sometimes went about the cells and if he found food or clothing besides what was appointed, he threw it into a stove and burned it. He once had a certain monk, who had earned some money, throw it into a flaming stove, in order to be a real monk.

St Theodosy always showed great love for the poor. Near the monastery he built a hostel, with a church of St Stephen-the-First-Martyr, and here lived many poor, blind, lame or ill people, who were fed by the monastery. Every Saturday, he sent a load of bread to those in prison. Once, some thieves were caught stealing in the monastery, and they were brought forth bound. The Saint felt sorry for them and wept, asking that they be unbound. After giving them food and drink, he taught them not to do evil, and then released them, having given them some gifts.

The Lord guarded St Theodosy's monastery from all harm. Once, some thieves wanted to break into the church and steal valuables, but every time they drew near to the church, they heard chanting and assumed it was the monks, but it was angels chanting. Finally, the monks came to the church for the morning prayers, and the thieves, in frustration, sought to storm the church, kill the monks and steal the valuables. But another great miracle occurred. As the thieves rushed like wild beasts upon the church, it rose up into the air so that the malefactors could not reach it. The Saint and brethren did not even notice this. In fear, the thieves departed to their home, vowing to do no harm in future. After some time, their leader and three of his comrades came to the Saint and, in repentance, told him everything. They all glorified God and thanked Him.

The monk Ilarion told how once in the evening, the steward came to St Theodosy and informed him there was nothing with which to provide bread for the brethren. The Saint replied, "It is evening now and morning is still far off. Therefore, go and wait for the Lord Himself cares for us." Then, after the Saint's prayers, a bright youth in warrior's attire appeared, placed a gold coin on the table and vanished. The Saint thanked God with tears. There were many such incidents. St Theodosy was well-known for his miracles concerning the well-being and needs of the brethren.

Saint Theodosy often prayed entire nights, but in his humility, he tried to act as if he slept. He never slept lying down and when he had to sleep, he did it seated. For the Great Lent, Theodosy always went to the caves and closed himself up alone until Holy Week, coming out to instruct the monks on the Friday before this week. He had to endure many griefs and sufferings from evil spirits when he was in the cave. They caused him woes, but he defeated them by prayers and fasting. He not only was

able to drive away invisible enemies, but also had courage before visible ones. When Izyaslav was driven out of Kiev by his younger brother Svyatoslav of Chernigov and Vsevolod of Pereslav St Theodosy openly reproached them. Vsevolod returned to Pereslav, but Svyatoslav took over the elder brother's throne. St Theodosy spoke out against this usurpation of the throne and also wrote and spoke many times to Svyatoslav about this. He refused to commemorate Svyatoslav in the litanies, but always commemorated Izyaslav instead.

When the number of brethren had increased, St Theodosy began to pray to God about the building of a larger monastery, with a stone church. God provided what was necessary, and the new monastery.

When St Theodosy felt his repose approaching, he called together all the brethren and instructed them at length. Prince Svyatoslav also came, and was instructed by the Saint. For three days, the Saint lay in bed and prayed for the salvation of his soul. Then he rose up and said to the brotherhood, "My brothers and fathers! The Lord has revealed to me my demise. Therefore, choose whom you wish me to appoint as your abbot."

In grief and sorrow, the brethren elected the monk Stefan. St Theodosy gave his blessing to this. Then, teaching the brothers still more, he foretold the day of his repose, on Saturday at sunrise. When that morning arrived, he kissed each of the brothers, and gave up his soul. It was the year 1074, on the third day of May. Since then, an endless stream of miracles has been worked by the Saint.

By great miracles was St Theodosy glorified both during his life and after his repose, to the glory and honour of our great God and Saviour, Jesus Christ.

Amen!

PASTORAL STUDIES FROM DOSTOEVSKY

(Concluded)

The author condemns scholarly enlightenment which is devoid of Christian love and piety, alien to love or opposed to illumination, but he is absolutely innocent of the improper reproaches which imply a lack of love toward the Russian clergy on his part. On the contrary, he puts his hopes precisely on the clergy as the ones who combine piety with enlightenment in the schools. Our author was discussing this already in 1873, before the government had ever raised the question about the parish schools

PASTORAL STUDIES FROM DOSTOEVSKY

[which then served as public schools]. In this article (9, 224) the author indignantly condemns the *zemstvo*⁴ members who prevented the clergy from teaching the people. The author states firmly: "...we have many good shepherds — perhaps more than we could hope for, or more than we ourselves deserve" (9, 232).⁵

Let us repeat Dostoevsky's requisite for the conditions of the influence of one will upon another: *by humbling oneself, loving and learning about people, a human being ascends or returns to a primordial mysterious union with everyone and, in pouring the holy content (acquired through communion with God) of his soul into the soul of his neighbour, he transfigures the inner nature of the latter in such a way that merely by the consent of his will, the difficult path of his rebirth is almost accomplished, if only he does not react to this with vicious obstinacy and hate.*

"But Dostoevsky, the great teacher of personal virtue, turns away from the social, public and cultural ideals." This unfair reproach has become a commonplace of his literary antagonists. Its falsity is obvious from the fact that in almost every novel, Dostoevsky is speaking about Russia and about Europe, about humanity, about history. True, he warns us of all the paths of influencing our neighbours, which his literary antipathists had taken — he correlates them with the three temptations to which our Saviour was subjected by the evil-one in the wilderness. And he includes here all kinds of external influences upon the citizenry — all except the Christian path discussed above. But, according to their common method of action, he lumps Roman Catholicism, socialism, the party press and Western state regulation in all its forms, together, identifying them with one another. While not completely rejecting the principle of the state in life, he advocates — in spite of all these systems — that it (the state) should only maintain and protect the moral ideals that have been created by the subjective life of the people, without attempting to squeeze these ideals out of artificially invented legal designs. Ideals are created by personal geniuses, and by their mysterious inner bond with the genius of the people; having once become the property of the every-day life of the people, they form the cultural ideal, and turn finally into commonly accepted customs and perhaps even state laws. The author expressed these thoughts in the defence of his Pushkin-speech, against Gradovsky.⁶ Since, however, this path of influence is as the path of martyrdom, the Cross, the path of Christ, slow and almost imperceptible, although necessary to the future, the public figure is confronted by three temptations, to which Europe has completely succumbed in its religion and state and cultural history, and even in its ideals. If true life is created by co-suffering love, humility and sincerity, then the falsehood of European ideals — not the falsehood of their content, but of their method — consists in the fact that, unable to believe in the actual possibility and effectiveness, on earth, of these three virtues, people, especially the Papists and socialists, choose as their tools: instead of love — the satisfaction of material needs,

4. *Elective district council in pre-revolutionary Russia.*

5. *Perplexed Air in THE DIARY OF A WRITER, 1873, p. 64.*

6. A.D. Gradovsky (1841-1889), prof. of government law; noted Westernizer.

PASTORAL STUDIES FROM DOSTOEVSKY

or, bread instead of humility, coercion instead of sincerity — intimidating deception or sham miracles, secrecy and outward (external) authority (especially with the Papists — the fabrication about a regent of Christ on earth), while socialists use non-existent conclusions from a quasi-science and utopias of a future, general happiness. On this, Dostoevsky wrote, in 1877, the following:

"...Ah, I don't know how soon, but it wasn't long before the first blood was shed. Those people of the other earth were shocked and horrified and they started to break up and disperse. Alliances were formed only to be directed against other alliances. Recriminations and accusations flew to and fro.

"They learned about shame and they made a virtue of it. The concept of honour appeared, and each alliance hoisted its colours. They started to torture animals, and the animals escaped into the forests and became their enemies. They fought to secede for independence, for individual advantages, for what's mine and what's yours. They ended speaking different languages; they experienced suffering and came to love it; they declared that suffering was the only way to truth. Then science spread among them.

"As they became evil, they talked about fraternity and humanitarianism and came to understand those concepts; as they became criminal, they invented justice and drew up voluminous codes of laws to enforce their justice — and built a guillotine to enforce their laws.

"They only dimly recalled the things they had lost and refused to believe that there had been a time when they were pure and happy. They even dismissed as ridiculous all possibility of return to that lost bliss, branding it a pipe dream. They were unable to visualize or conceive of it.

"And a strange thing happened: while they ceased completely to believe in their lost bliss, dismissing it as a fairy tale, they longed so much to become happy and innocent once more that they capitulated to their own wishes and, like small children, proceeded to worship their longings." (10, 133).⁷ But it is his characters who speak most eloquently against false social influences: Verkhovensky and the socialists — champions of the brutal, obtuse and malicious coercion, the unbelieving Westernizer Karmazinov⁸ — a false and unnatural prophet, a man of petty and unconsciously egoistical disposition, and finally such characters as Raskol'nikov, the "Adolescent", Ivan [Karamazov] and Smerdiakov who based their ideals not so much on mood, as on fantasy and abstract conclusions which lacked the verifications of inner and practical life, always arriving at results at total variance with their ideals, and moreover, at results which were simply criminal. Their activity bears fruits rapidly, but bitter fruit full of murderous poison: they did succumb to the seduction of the devil, who tried the pastoral patience of Christ, therefore their activity and their society are "possessed" and its fruit — the swine that perished in the sea of Galilee

By contrast, the progress of the hermit Zosima is tortuous and slow, but once completed, he radiates the power of spiritual regeneration like a broad, life-giving wave, taking root in the life of a great nation, which, according to Dostoevsky's thinking, is destined to be a teacher, a Zosima among all mankind, and to bring

7. *THE DREAM OF A RIDICULOUS MAN*, p. 221.

8 A secondary figure in *THE POSSESSED*, assumed to be patterned after Turgenev.

PASTORAL STUDIES FROM DOSTOEVSKY

eternal peace and true bliss to all. Dostoevsky was no chiliast but even the few but triumphant successes of co-suffering and humble love which were manifested in the activities he describes, filled his heart with such ecstasy, revealed to him with such force the wisdom and Grace of God's economy that, seeing the irrepressible advance and broadening of the radiant sphere of Grace and the timidly retreating shadows of sin and ignorance, he looks into the future radiantly and joyfully, entertaining the irresistible and firm hope that not only in the life to come, but even available with the moral resources in the life surrounding us, a general regeneration will set in, similar to the one that was introduced on earth by Christianity in the first century. "But God will save His people, for Russia is great in her humility. I dream of seeing, and seem to see clearly, our future. It will come to pass, that even the most corrupt of our rich will end by being ashamed of his riches before the poor, and the poor, seeing his humility, will understand and give way before him, will respond joyfully and kindly to his honourable shame. Believe me that it will end in that; things are moving to that. Equality is to be found only in the spiritual dignity of man, and that will only be understood among us. If we were brothers, there would be fraternity... We preserve the image of Christ, and it will shine forth like a precious diamond to the whole world... So may it be, so may it be!"⁹

Enraptured by brotherly love, mentally embracing the whole universe, Dostoevsky was sometimes dreaming of general and total bliss, even if in the century to come and, even though he was aware of the condemnation of Origenism, he dared to think humbly and timidly that the ban of the Church on these teachings speaks rather of a judiciously concealed mystery than of a complete rejection of those hopes. Indeed, that is the kind of talk he puts into the mouth of the devil, appearing in *The Brothers Karamazov*. "I know, of course, there's a secret in it, but they won't tell me the secret for anything, for then perhaps, seeing the meaning of it, I might bawl 'hosannah', and the indispensable minus would disappear at once, and good sense would reign supreme throughout the whole world... I know that at the end of all things I shall be reconciled. I, too, shall walk my quadrillion and learn the secret. But till this happens I am sulking and fulfil my destiny though it is against the grain — that is, to ruin thousands for the sake of saving one. How many souls have had to be ruined and how many honourable reputations destroyed for the sake of that one righteous man, Job, over whom they made such a fool of me in old days! Yea, till the secret is revealed, there are two sorts of truth for me — one, their truth, yonder, which I know nothing about so far, and the other, my own."¹⁰

We will not follow the writer that far, but derive from him the conviction that there is no limit to the influence of a hum-

9. *THE BROTHERS KARAMAZOV*, p. 329.

10. *IBID*, p. 687.

PASTORAL STUDIES FROM DOSTOEVSKY

ble and loving preacher of Christ's Grace, but only a perpetually broadening and enlightening sphere of the spiritual union of peoples, nations and generations in Christ's truth and virtue.