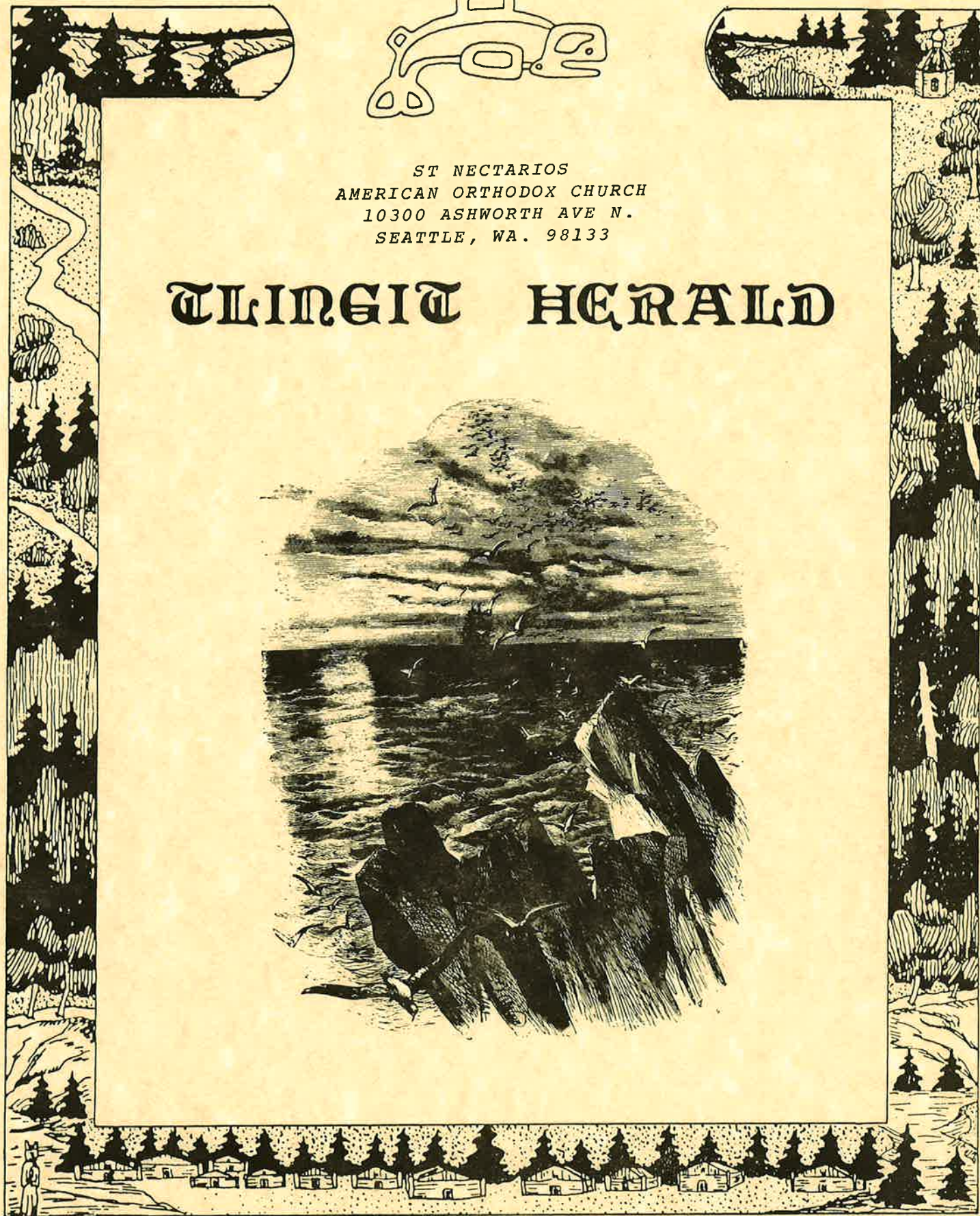


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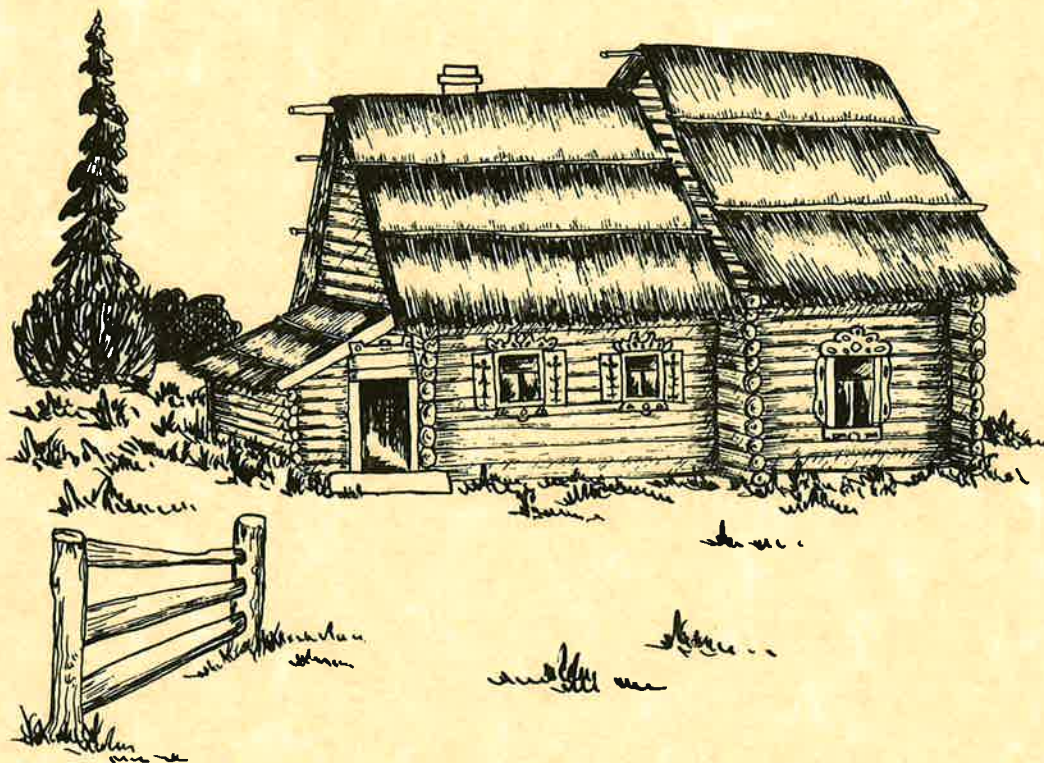
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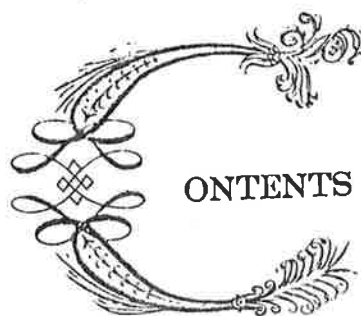


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|                                                                         |    |
|-------------------------------------------------------------------------|----|
| AUKE LAKE TALES<br>by Etolin Wittanen.....                              | 1  |
| CREATURES OF THE RAINCOAST<br>by Lev Puhalo.....                        | 2  |
| HISTORY OF GOD'S PEOPLE<br>by Rev Lev Haler-Puhalo.....                 | 9  |
| UNDERSTANDING THE DIVINE LITURGY<br>by Rev Lev Haler-Puhalo.....        | 10 |
| LIFE OF ST ALIPY THE IKONOGRAPHER<br>from the Kiev-Caves Paterikon..... | 12 |
| QUESTIONS TO THE EDITOR.....                                            | 18 |
| ALCOHOL-DRUG EDUCATION PAGE.....                                        | 20 |
| PUBLIC SERVICE EDUCATION PAGE.....                                      | 21 |
| LECTURE: ON GENESIS<br>by Rev Lev Haler-Puhalo.....                     | 22 |
| JOURNAL OF THE HOLY MARTYR, JUVENALY OF ALASKA.....                     | 28 |

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AUKE LAKE TALES  
by ETOLIN WITTANEN



## THE PRISONER AND THE RED WALLET

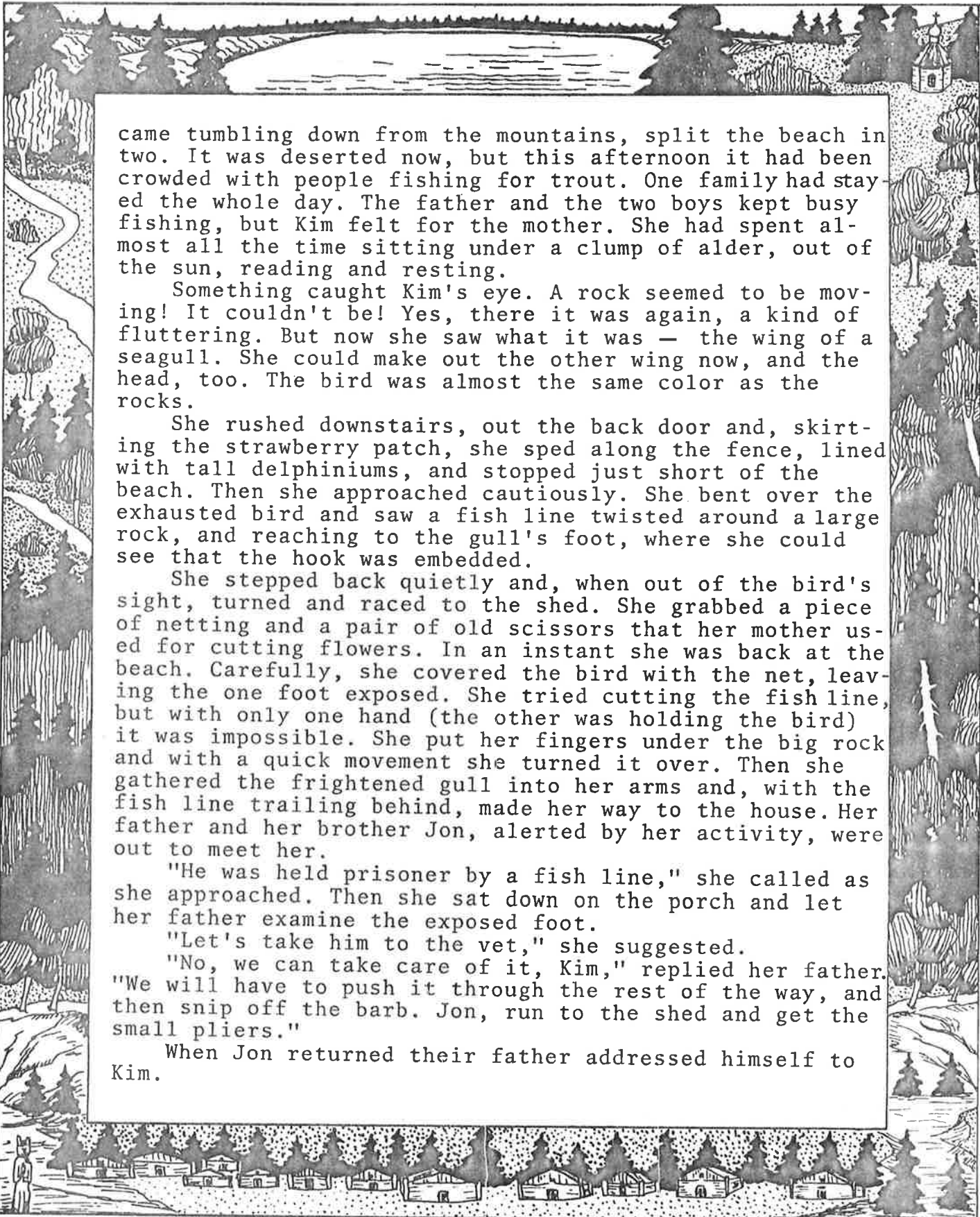
**F**ive dollars short! Kim counted her money again. Yes, that was right. Tomorrow was the last meeting before leaving for summer camp. The money had to be turned in then, and she was five dollars short.

Camp this year was more expensive because they were going to Sitka and camp with the group there; beautiful Sitka-by-the-sea. She had never been there, and she longed to go. They had to go by steamer; a whole day and a night on a big ship! She fell back on her bed, on top of the coins and paper money, and let herself go in dreams. Shipboard! It was a magic word. Walking the decks as they cruised along the tree-lined shores and among the beautiful islands; playing shuffleboard, eating in the magnificent dining room, being served by a waiter in a white coat; sharing her cabin with another girl, and even having your berth made up while you were at breakfast!

Then she sat up. Kim's mother was Tlingit, and she adhered to the traditional way of rearing children. Up until six years of age, the children were indulged and seldom corrected, but after that there was firm training. She had told Kim that she had to earn half her expenses for camp.

Kim reviewed her means of making money. She had exhausted them all — baby sitting, berry picking, weeding the garden, even helping her cousin Matthew to sell eggs. Her ducks were too young yet to sell, except the mothers, and they were needed by the young. And the Mystery Mallard... "No," she said half aloud, "No, Mystery, I'll never sell you. I'll give up camp before I sell you."

She got up and strolled over to the long end of the window over-looking the lake. How quiet it lay, resting in the evening sun. She looked across at the beaver lodge projecting into the water, a high wall of dark spruce trees intermingled with the lighter hemlock, in the background. Her gaze wandered around the shore until it stopped on the sandspit near her home. Here the stream, which



came tumbling down from the mountains, split the beach in two. It was deserted now, but this afternoon it had been crowded with people fishing for trout. One family had stayed the whole day. The father and the two boys kept busy fishing, but Kim felt for the mother. She had spent almost all the time sitting under a clump of alder, out of the sun, reading and resting.

Something caught Kim's eye. A rock seemed to be moving! It couldn't be! Yes, there it was again, a kind of fluttering. But now she saw what it was — the wing of a seagull. She could make out the other wing now, and the head, too. The bird was almost the same color as the rocks.

She rushed downstairs, out the back door and, skirting the strawberry patch, she sped along the fence, lined with tall delphiniums, and stopped just short of the beach. Then she approached cautiously. She bent over the exhausted bird and saw a fish line twisted around a large rock, and reaching to the gull's foot, where she could see that the hook was embedded.

She stepped back quietly and, when out of the bird's sight, turned and raced to the shed. She grabbed a piece of netting and a pair of old scissors that her mother used for cutting flowers. In an instant she was back at the beach. Carefully, she covered the bird with the net, leaving the one foot exposed. She tried cutting the fish line, but with only one hand (the other was holding the bird) it was impossible. She put her fingers under the big rock and with a quick movement she turned it over. Then she gathered the frightened gull into her arms and, with the fish line trailing behind, made her way to the house. Her father and her brother Jon, alerted by her activity, were out to meet her.

"He was held prisoner by a fish line," she called as she approached. Then she sat down on the porch and let her father examine the exposed foot.

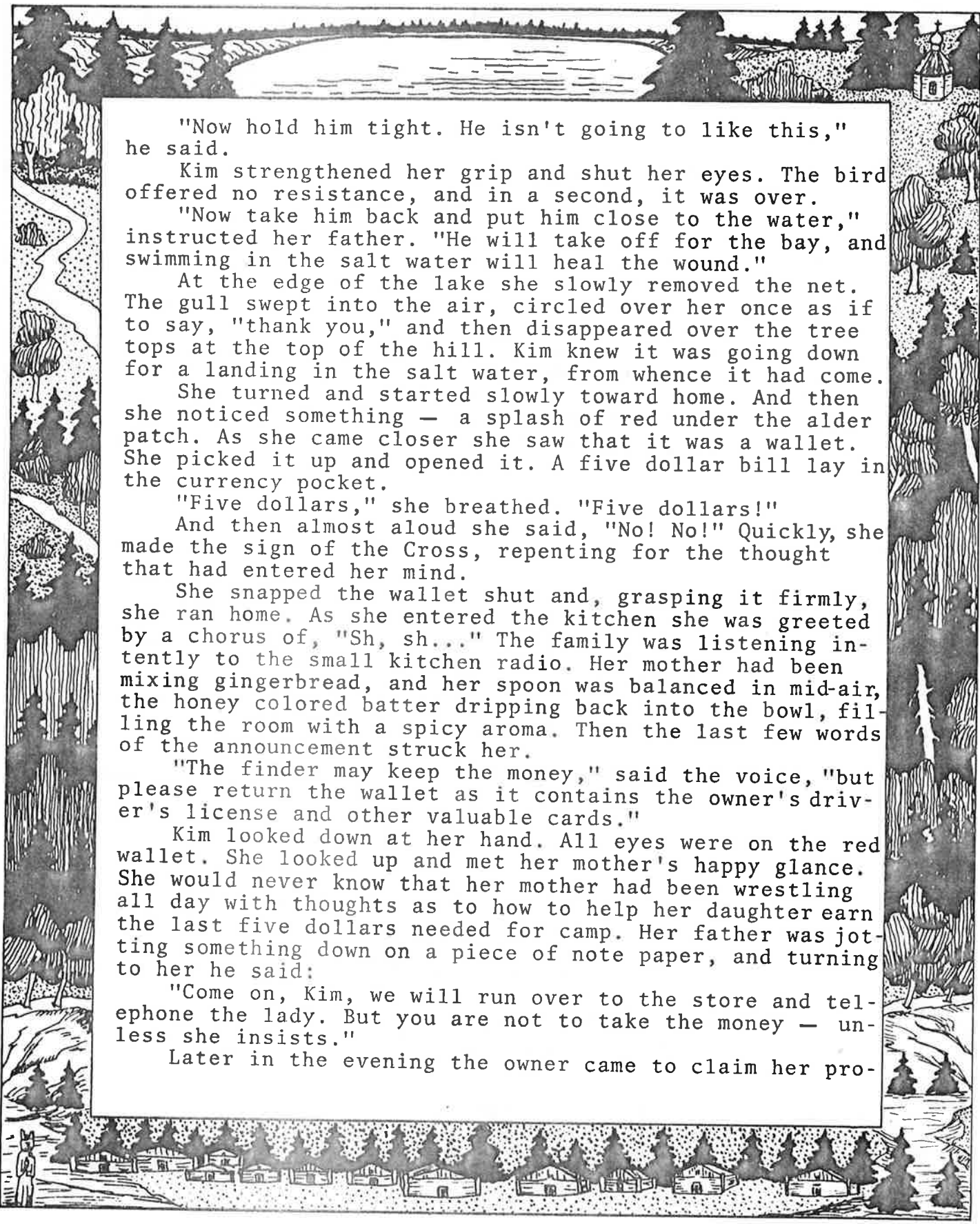
"Let's take him to the vet," she suggested.

"No, we can take care of it, Kim," replied her father.

"We will have to push it through the rest of the way, and then snip off the barb. Jon, run to the shed and get the small pliers."

When Jon returned their father addressed himself to Kim.





"Now hold him tight. He isn't going to like this," he said.

Kim strengthened her grip and shut her eyes. The bird offered no resistance, and in a second, it was over.

"Now take him back and put him close to the water," instructed her father. "He will take off for the bay, and swimming in the salt water will heal the wound."

At the edge of the lake she slowly removed the net. The gull swept into the air, circled over her once as if to say, "thank you," and then disappeared over the tree tops at the top of the hill. Kim knew it was going down for a landing in the salt water, from whence it had come.

She turned and started slowly toward home. And then she noticed something — a splash of red under the alder patch. As she came closer she saw that it was a wallet. She picked it up and opened it. A five dollar bill lay in the currency pocket.

"Five dollars," she breathed. "Five dollars!"

And then almost aloud she said, "No! No!" Quickly, she made the sign of the Cross, repenting for the thought that had entered her mind.

She snapped the wallet shut and, grasping it firmly, she ran home. As she entered the kitchen she was greeted by a chorus of, "Sh, sh..." The family was listening intently to the small kitchen radio. Her mother had been mixing gingerbread, and her spoon was balanced in mid-air, the honey colored batter dripping back into the bowl, filling the room with a spicy aroma. Then the last few words of the announcement struck her.

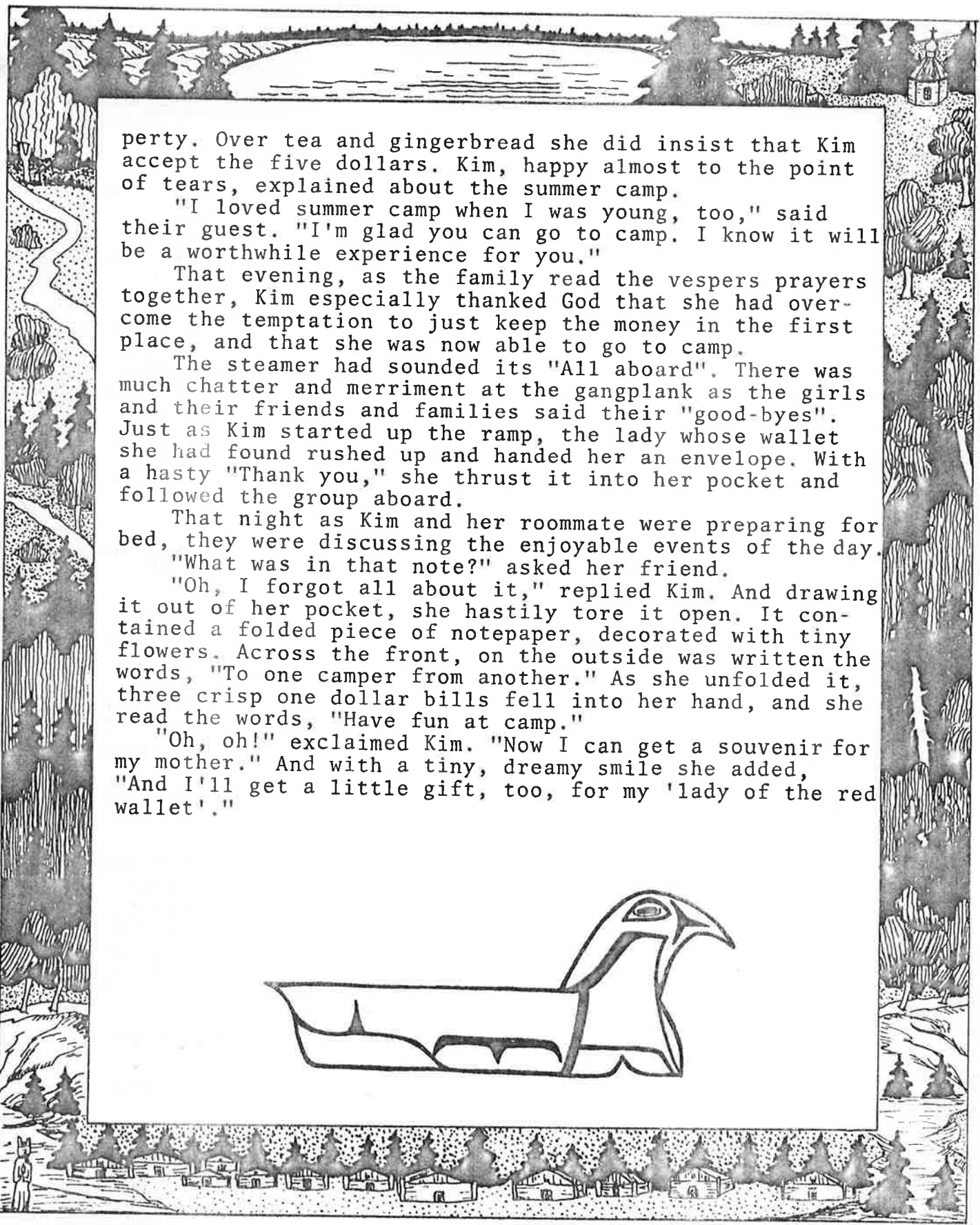
"The finder may keep the money," said the voice, "but please return the wallet as it contains the owner's driver's license and other valuable cards."

Kim looked down at her hand. All eyes were on the red wallet. She looked up and met her mother's happy glance. She would never know that her mother had been wrestling all day with thoughts as to how to help her daughter earn the last five dollars needed for camp. Her father was jotting something down on a piece of note paper, and turning to her he said:

"Come on, Kim, we will run over to the store and telephone the lady. But you are not to take the money — unless she insists."

Later in the evening the owner came to claim her pro-





perty. Over tea and gingerbread she did insist that Kim accept the five dollars. Kim, happy almost to the point of tears, explained about the summer camp.

"I loved summer camp when I was young, too," said their guest. "I'm glad you can go to camp. I know it will be a worthwhile experience for you."

That evening, as the family read the vespers prayers together, Kim especially thanked God that she had overcome the temptation to just keep the money in the first place, and that she was now able to go to camp.

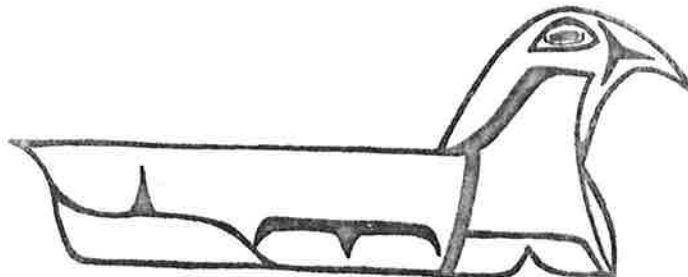
The steamer had sounded its "All aboard". There was much chatter and merriment at the gangplank as the girls and their friends and families said their "good-byes". Just as Kim started up the ramp, the lady whose wallet she had found rushed up and handed her an envelope. With a hasty "Thank you," she thrust it into her pocket and followed the group aboard.

That night as Kim and her roommate were preparing for bed, they were discussing the enjoyable events of the day.

"What was in that note?" asked her friend.

"Oh, I forgot all about it," replied Kim. And drawing it out of her pocket, she hastily tore it open. It contained a folded piece of notepaper, decorated with tiny flowers. Across the front, on the outside was written the words, "To one camper from another." As she unfolded it, three crisp one dollar bills fell into her hand, and she read the words, "Have fun at camp."

"Oh, oh!" exclaimed Kim. "Now I can get a souvenir for my mother." And with a tiny, dreamy smile she added, "And I'll get a little gift, too, for my 'lady of the red wallet'."



# ANNALS

## OF THE RAINCOAST



### WILDLIFE

#### CREATURES OF THE RAINCOAST

by Lev Puhalo

GULL: (Tlingit: KUTŁ' EIT'AH; KOOTL' EIT'AH)

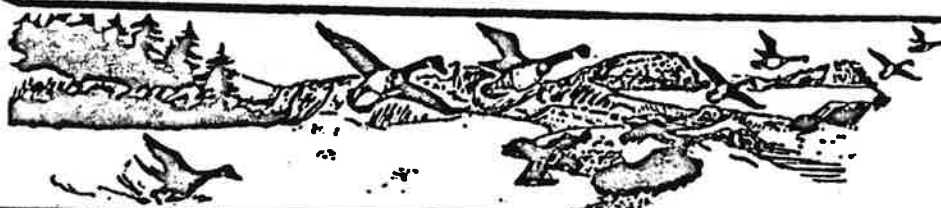
If there is any bird which can compete in popularity with the raven, it is the sea-gull. When one thinks of the Raincoast, the first sounds which come to mind are the undulating roar of tides crashing against rocks and racing across broad sandy beaches, the haunting hymn of sea winds swaying ancient fir, hemlock and cedar trees, and the airy, melancholy cry of the gull.

The gull is a close relative of the tern, and the main differences between them are their tails and bills. Gulls have square tails, while terns have longer, graceful "V" shaped tail feathers. The beaks of terns are also more slender and graceful than those of gulls.

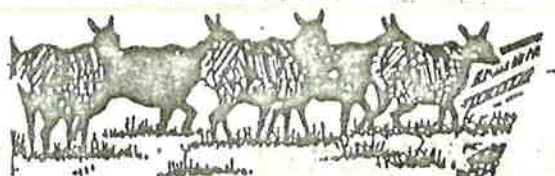
There are about twenty-five species of gull in Canada and Alaska, and they often vary in colouration and size. The California and Herring Gulls are the most well known on our raincoast, although we occasionally see the Kittiwake, and even the great Hyperborean Gull (the "Glaucous Gull"). Our Raincoast gulls range in length from sixteen inches (the Kittiwake) to over twenty-eight inches (the Hyperborean or Glaucous Gull). Both the Herring and California Gull are about twenty to twenty-four inches in mature length.

These active and exciting birds are of great ecological value. As scavengers, they help to keep harbours and estuaries clean of garbage, and they clean up dead and decaying salmon from along the banks of rivers and wilderness streams during spawning season. Inland gulls frequently stop plagues of grasshoppers, worms and other invading insects and small rodents, by eating them in large quantities.

Sea-gulls nest on the ground, in rocky niches, ledges, or atop solitary rocks in nests made of seaweed and grasses. They seldom nest in trees.



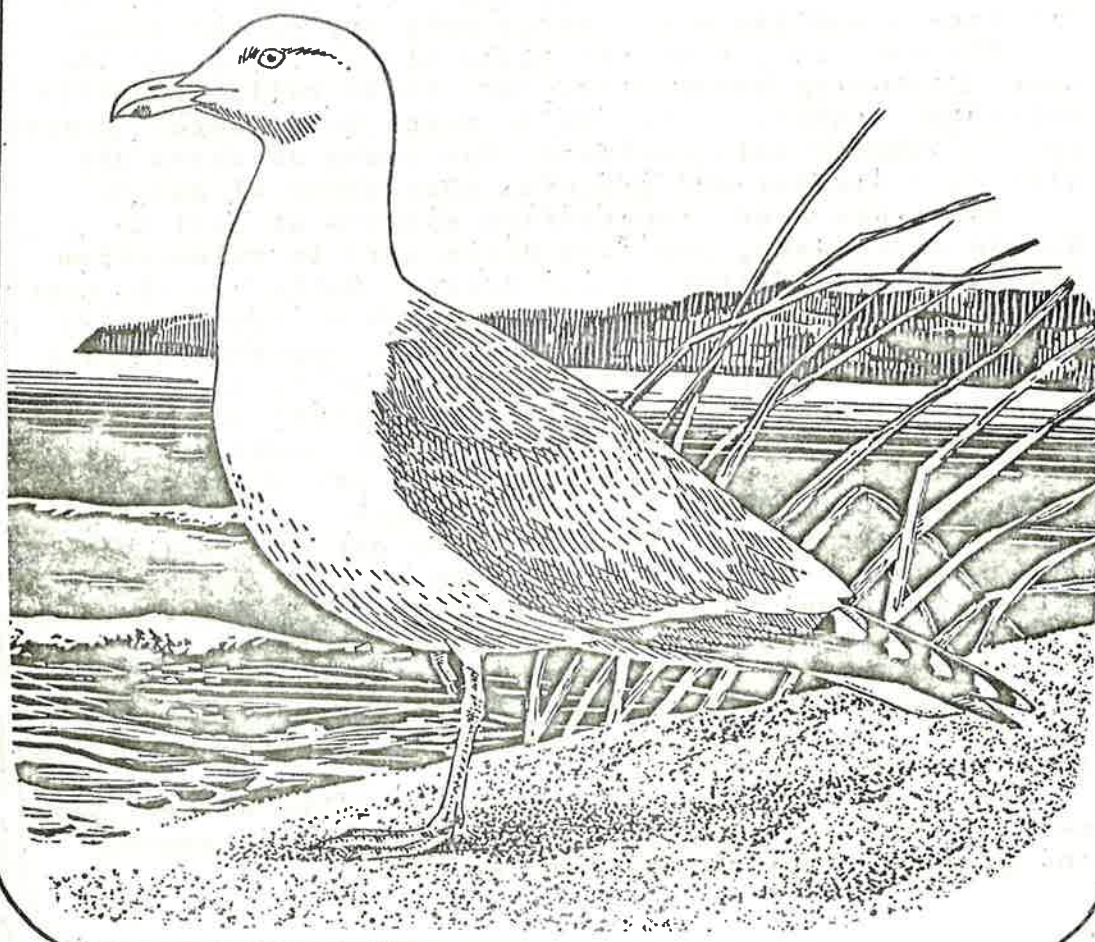




Herring and California Gulls are light in colour, with grey-white heads, necks and breasts. Wings and backs are darker grey, and wing tips are usually black. There are, however, many variations.

Gulls are not so acrobatic as their cousins the terns, nor so daring in flight as the raven, but the grace and beauty of their gliding and flight habits are a pleasure to watch. These beautiful birds seldom dive from the air for food, but prefer to float on the water's surface and hunt where large schools of fish are present, or walk along the beach in search of small crabs and shellfish. Gulls often open clams by carrying them aloft and dropping them on rocks below.

Sea-gulls do not figure so prominently in native stories and tales as one might expect, but they are very popular with all the peoples of our Raincoast.





## 6

GOD'S PROMISE

**S**aints Adam and Eve had listened to Satan and disobeyed God. Now they could no longer live in the beautiful garden and be so close to God. Because of their sin, they would have to grow old and die. Now, sin was in the world, and so everyone who is born sins during their lifetime, and everyone has to die.

Satan began to lead the people into even more and bigger sins, and people became his slaves.

People are not strong enough to escape from sin and death by themselves, and so Satan gained power over mankind. How can people defeat Satan and become free of sin and death? When Christ our God made Adam and Eve leave the garden, He also gave them a promise: He promised that some day He would come to earth and become a man, and then He would defeat the devil, sin and death for us and save us.<sup>1</sup>

Of course, we all know that Christ our God has already fulfilled this promise. On the Feast of the Nativity of Christ, we celebrate the time when He came to earth as a man, and on Holy Pascha, we celebrate His defeat of Satan and death. We receive this promise of God when we are baptized in His Name and begin to truly follow Him and obey Him.



1. Gn.3:15. This is the "protoevangelia".

UNDERSTANDING THE DIVINE LITURGY

PART ONE: SCRIPTURE IN THE LITURGY.

by Rev Lev Haler-Puhalo

DISMISSAL OF THE CATECHUMENS

[This section on the dismissal of the catechumens is extracted from the chapter, *THE LITANY OF THE CATECHUMENS*, in the section of this work titled, *PART FOUR: THE FAITHFUL IN THE LITURGY*. It is presented here for the sake of continuity in the Order of the Service.]

A catechumen is one who has been made a Christian, but has not yet been reborn into the Body of Christ, that is, he has not yet become a member of the Body of Christ, the Holy Church. For, from ancient times, one who desires to unite himself to Christ, comes to the Church and professes his belief in Christ. After this, the presbyter or bishop reads over him the prayers for making one a Christian, and afterwards, the prayers for making one a catechumen.<sup>1</sup> In the early days of the Church, there was no hurry to baptize catechumens, and they would often be taught for as long as two or three years before being brought to holy baptism (usually on Great, Holy Saturday).

As Christians and Catechumens, these people have become "hearers of the word" and learners. Thus, they remain present in the Liturgy as observers and listeners through the reading of the Gospel and the Litany which follows it (including, on weekdays, the Litany for the Reposed). They have not yet been born again in holy baptism and united to the Body of Christ, and so they are not participants in the Liturgy, not partakers of the Holy Mysteries, thus they cannot logically be present for the great anthem of the people of God, the Cherubimic Hymn, and the Great Entrance. At this point, therefore, they are dismissed from the church and go to a place appointed to read, study and pray for enlightenment, during the rest of the Divine Liturgy.

One might wonder why the Catechumens' Litany and Dismissal is served aloud even when there are no catechumens present in a given parish church.

The reason is self-evident if one studies the Litany and remembers that the Church is one Body of Christ, single, undivided, and experiences its unity most profoundly in the Eucharistic Liturgy. There is, therefore, no liturgical disharmony between parishes. All members of the Body pray together and in unison for those who desire to be united to that body, "That He may unite them to His Holy Catholic and Apostolic Church." We do not close our hearts and withhold our prayers to someone just because they are not present before us, because we do not have some sort of "vested and selfish interest in them". We pray in unison for all catechumens everywhere in the world, and this is just another example of the powerful bond of unity and love which identifies one as a true member of the Holy Church.

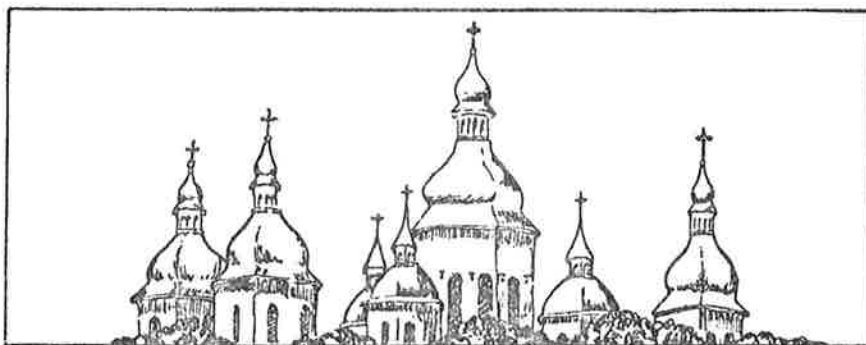


Moreover, when we pray for the enlightenment of catechumens, it must also be understood that all Christians who actually do believe in Christ, are potentially catechumens of His Holy Church (for, being a Christian is the first step toward being reborn into the Holy Church and united with Christ), and thus we pray that these heterodox Christians might be further enlightened and "Catechized by the word of truth" so that they may become catechumens and be united to the Body of Christ, the Holy Orthodox Church.

Of course, during the first while after the Resurrection, most of the new converts were people who had personally seen and heard Christ and many of them had even followed Him as a teacher and prophet before. Such people were baptized more quickly. The Divine Liturgy is, of course, older than the New Testament Scripture, and so we have few Liturgical details mentioned in the Scripture. They were already common knowledge and well-understood before the Gospels were written. It is clear, however, that the manner of instructing catechumens and dismissing them from the Liturgy was settled by the Apostles very soon after parishes began to develop outside Jerusalem. The rule of dismissing the catechumens appeared already in the Liturgy as written by the Apostle James, the first bishop of Jerusalem, within the first decade after the Resurrection and Ascension of the Saviour.



- 
1. The two services, the making of a Christian and the making of a Catechumen, are usually combined now.



CHAPTER  
21

OUR HOLY FATHER ALIPY  
The Ikonographer

Our holy father Alipy of the Caves was an imitator of the Divine Evangelist Luke. This holy man wondrously depicted the faces of Saints on ikons. At the same time his soul radiated many virtues and he was a wonder-working physician.

In the days of the believing Prince Vsevolod Yaroslavich of Kiev, during the abbacy of St Nikon, God called Greek ikonographers from Constantinople to the Caves Monastery. St Alipy's parents gave the youth over to the ikonographers to learn their art. While working with them, he was a witness to that wondrous miracle which is related in the narration about the Caves Church when, during the painting of the sanctuary, the ikon of the Most Holy Theotokos appeared, shining like the sun, and a dove flew from her ikon to the ikon of the Saviour. From that time St Alipy understood that the Holy Spirit dwelt in the Caves Church.

After the decorating of the church had been completed, St Alipy received the Holy Sacrament of tonsure from the abbot, St Nikon, and he continued to become more and more perfect in ikonography. The monk mastered ikonography not for the sake of gain, but as a struggle of virtue and, because of this, by God's Grace he was able to depict the images of the Saints' virtues on their ikons. He painted ikons free for anyone who asked. The Saint was never idle, but in his love of work he imitated the ancient fathers who were ceaselessly occupied with handicrafts.

If the Saint happened to receive anything for his own handicraft, he divided it into three equal parts: some for material for ikons, some for the poor, and some for the needs of the monastery. He gave himself rest neither day

nor night, for at night he remained in vigil, praying with endless prostrations. Seeing all these virtues in the holy ikonographer, who had depicted on his own soul the image of the Son, Jesus Christ, the abbot decided to elevate the Saint to the priesthood. The Saint became like a lamp placed upon a lampstand and increased the beauty of the priesthood with even greater monastic struggles. It was in this rank that he began to be shown forth as a wonderworker, and one cannot be silent about at least a few examples of his wonder-working gifts.

One of the wealthy citizens of Kiev was struck by a severe illness of the skin. He sought help from all manner of physicians, sorcerers, and even heterodox "healers", but he received no help from any of them. His illness increased in intensity. Then, one of his friends advised him to go to the Caves Monastery and ask the fathers for help. He did not really take this advice seriously and set out for the Caves almost unwillingly. When he arrived, the abbot instructed that he be given water to drink from the well of St Theodosy and that his head and face be annointed. This was done but afterward the horrible sores on his body became terribly inflamed and an unbearable stench began to come from them, which drove away all who came near him. This happened to him because of his unbelief. The unfortunate man returned to his home in this condition and began to weep and lament. For several days he did not even appear in the daylight. Finally he told his friends, "This evil has befallen me because I went with unbelief to the holy Fathers Antony and Theodosy."

In this state of contrition and broken-heartedness, he daily awaited death. Finally, however, he came to his senses and thought to confess his sins. He somehow managed to get to the Caves Monastery and confessed before St Alipy. The Saint told him, "You have done well to confess your sins to God, before my unworthy self, for so did the prophet testify concerning himself, 'I will confess my iniquities before the Lord...and You forgave the ungodliness of my heart'." (Ps. 31:5).

The Saint taught the repentant sinner about the salvation of the soul and then took some ikonographic paint and annointed the putrid sores with it. He took him into the church and gave him communion of the Divine Mysteries and ordered him to wash in the water with which the priests had washed after their Communion. He obeyed, and the scabs immediately fell from his face, and the healthy appearance returned to his complexion. Thus, our holy father Alipy was a wonderworker in the image of Christ Himself. For,



like Christ, Who had healed the leper and then ordered him to bring before the priests an offering for his cleansing, so the Saint ordered the leper to appear before the priests and bring that gift of which the prophet speaks, "What shall I offer unto the Lord for all that He has given me? I shall partake of the cup of salvation." (Ps. 115:3-4).

Moreover, the Saint was in the image of Christ in that He had healed one who was born blind by anointing his eyes with clay and then sending him to wash in the pool of Siloam, and Alipy did likewise with this man. Those who had come to the monastery with the ill man marvelled at his healing, and Saint Alipy said to them:

"Brethren! Heed what is said, 'No one can serve two masters' (Mt. 6:24). For, this person previously worked for himself by sin and turned first to magic, but only later came here to God upon a physician's advice. He was careless in his salvation and did not believe in the Only Lord and Saviour. Therefore, his illness grew stronger and attacked him all the worse on account of his unbelief, for the Lord said: ask, and not idly, but with faith, and you will receive. And here, when the sinner was converted, bringing repentance to God for his sin of unbelief, God in His rich mercy healed him."

Hearing this, the people bowed and went away glorifying God.

There was a certain Christ-loving man in Kiev who had built a church and wished to decorate it with seven large ikons. He took some silver and ikon boards to two monks of the Caves Monastery whom he knew and asked them to discuss the painting of these ikons with Alipy. The two monks, however, said nothing about this to St Alipy, but hid the silver for themselves. Some time passed; the man who had ordered the ikons sent to the two to ask whether they had painted the ikons. They replied that Alipy was painting them, but that he required more silver for them. The man sent it, but the monks hid this silver also. The shameless monks, bringing falsehood upon the Saint, again came to the man, saying that Alipy required again as much silver as he had already received. The Christ-loving man gave them silver for a third time, saying, "I desire the prayers and blessing from the work of his hands."

Alipy knew nothing of the actions of these monks. After a while, the man sent to find out whether his ikons were painted. The monks did not know what to reply, and informed him that Alipy had taken the three measures of silver but absolutely refused to paint the ikons. When the man heard this, he set out to the monastery with several

retainers to see Abbot Nikon and tell him of the supposed action of Alipy. The abbot called for the Saint and asked, "Why have you been untruthful with our son? He approached you many times and gave you as much silver as you wanted, and you took the silver, but do not paint the ikons you promised. What is the meaning of this, brother? You often paint ikons for people and give them away freely."

St Alipy replied, "Honourable Father! Your holiness knows that I have never shown laziness in my work; I do not know what you are speaking of."

The abbot told him again that he had received three measures of silver for seven ikons and still had not painted them. He then sent for the ikon board which had been provided. The boards had been seen the day before in a storeroom and without any painting on them. The Abbot also called in as witnesses the monks through whom the silver had been delivered to the Saint. Those who were sent for the boards came to the storeroom and saw there, instead of those boards, seven beautifully painted ikons. They brought them to the abbot and those who had gathered. Everyone was awestricken and fell face to the floor, trembling, and revered the ikons not made by hands. A little while later the two slanderers arrived, not knowing about the miracle, and began to accuse the Saint, saying that he took the three measures of silver but did not paint the ikons. At this, the wondrous ikons were brought forth, and the abbot said, "Here, now, are these ikons, painted by God Himself Who testifies of Alipy's meekness." When they saw this, they were horrified. The abbot reproached them for their unjust deed and sent them out of the monastery.

Still, these two did not repent of their evilness, for they began to spread slander against Alipy in the city, and they slandered the ikons themselves. Some people believed the two former monks. God, however, glorified His Saints, as He Himself said in the Gospel: A city upon a mountain top cannot be hidden, nor is a light lighted under a bushel, but is placed on a stand to give light to everyone. He did not conceal the virtuous struggles of this righteous man. The miracle of the ikons which God worked for the sake of His Saint was both made known to Prince Vladimir Monomakh and confirmed by the following event:

It once happened that the Podol district of Kiev burned down. The church in which the seven ikons hung was also burned. After the fire the ikons were found completely unharmed. This was reported to the prince and he came to see the miracle, and hearing how they were painted in one night by God's Will, in order to deliver St

Alipy, Vladimir Monomakh glorified God. The prince took one of these ikons, the one of the Theotokos, and sent it to the new stone church which he had built in Rostov. This ikon was miraculously preserved on two other such occasions.

Let us now go on to the miracle which enhanced the Saint's repose, as this holy painter of ikons passed over from the image of this temporary life into the eternal. A certain pious person gave Saint Alipy a commission to paint an ikon of the Dormition of the Most Holy Theotokos, entreating him to have it completed by the feast of the Dormition. The Saint fell ill and, after several days, it was clear that he was approaching his final repose and he could not fulfill the commission to paint the ikon. The person was grieved and was indignant with the Saint, but St Alipy said to him, "Child, do not bring your grief to me. Raise your grief to the Lord, and He will do as He wills. The ikon will be standing in its place for the feast day."

The man accepted the Saint's words and went home rejoicing. On the day before the feast, he came again and saw that the ikon was not yet painted and that St Alipy was even more ill, and he reproved him, saying, "Why did you not inform me that your illness was such, and I would have asked someone else to paint the ikon, that the feast might be bright and honourable, but now you have shamed me."

The meek Saint replied to him, "Child, could it be that I do this through laziness? Remember that God can, by a single word, paint the ikon of His Mother, for I am already departing from this world, and the Lord has revealed to me that you shall not be left sorrowful."

The man left in great grief. But after his departure, an angel appeared before St Alipy and began to paint the ikon. Within three hours the heavenly painter painted a wondrous ikon. Then he said to the Saint, "Father, what else is insufficient here, and in what have I sinned?"

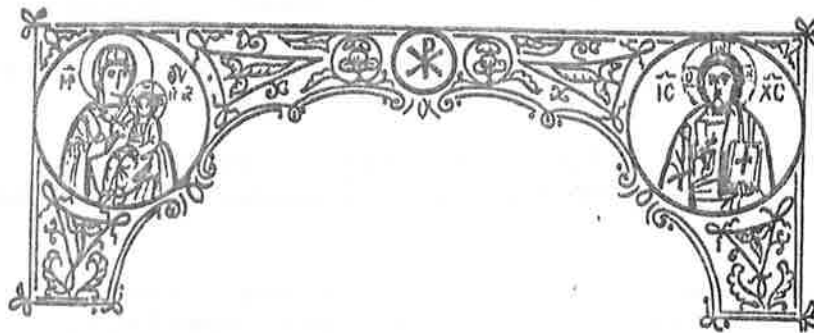
The Saint answered, "You have done well. God helped you to paint so beautifully. He Himself fulfilled this."

Then the painter, together with the ikon, vanished. The man who had ordered the ikon spent the entire night in grief because the ikon would not be ready for the feast. In the morning he arose and set out for the church in order to weep over his sins because of which, he felt, the church was denied the ikon. He opened the door and, in amazement, saw the ikon standing in its place and shining. He fell to the floor in fear, thinking that he saw an apparition. Raising his head a little, he looked and realized that this was truly the ikon. Trembling with awe, he recalled the words of St Alipy who said that the ikon would be ready for



its feast day. With joy, he set out for home and informed his household. They all set out for the church with candles and censers and, seeing the ikon shining like the sun, fell face down on the floor in reverence. After this, the pious man went to the abbot and told him of the miracle of the ikon. They all then went to St Alipy. The Saint was already departing from this world. The abbot asked him, "Father! How and by whom was this ikon painted?"

The Saint told them everything that he had seen, saying that an angel had painted it and that he was standing before him now, preparing to take him. With these words, the Saint gave up his soul into the hands of the Lord on 17 August. The brethren washed his body, carried it into the church, and, having chanted the service over him, placed him in the cave of St Antony. Thus, the holy wonder-working ikonographer adorned heaven and earth, honouring the Ikonographer-Creator, God the Father, Who said, "Let Us make man in Our image and likeness," and the image of His Incarnation, God the Son Who took on the image Himself, together with the Holy Spirit, Who came down in the image of a dove and of fiery tongues. Them Who are One in Essence, may we, in unison with the holy father Alipy, be worthy to praise in endless ages of ages. Amen.



## QUESTIONS TO THE EDITOR

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Question: I have recently seen some ikons of Saints, where their repose is shown on the panel. The souls departing the body are painted wrapped like the Virgin's soul in the Dormition ikon — they look like the Christ Child in the Nativity ikons, or like Lazarus coming out of the grave. Why are they shown that way?

Reply:

The soul of the Theotokos and, in some ikons, the souls of the Saints, are shown wrapped as a babe bound in swaddling-cloths, the arms and legs held fast.

This is because, at the instant of death, the instant the soul departs from the body, it ceases to "function". The soul can no longer see, hear, move about, experience things or directly converse. It cannot have "adventures" or exalt in new discoveries and new experiences. It can no longer learn or do any of the things it did in life by means of any of the senses. It can only be aware of certain things noetically, as if in a dream, by God's Grace. This is exactly what is being portrayed in these ikons, and this is precisely what the fathers teach. St Ephraim the Syrian says, for example:

*"That the soul is unable to see without the body, the body itself gives proof, for when it is blind, with it, the soul also is blind... Behold how both the soul and the body look and attest to one another: Even as the body must have the soul so as to live, so must the soul have the body to see and hear." (Hymn 8, ON THE RESURRECTION).*

Thus, at the time of repose, the soul enters into a state of sleep, a "reflective state" in which it no longer reasons, hears, sees or acts, but knows its future condition only as if in a dream, as our Holy and God-bearing Father Anastassios of Sinai says:

*"Accordingly, when the soul is separated from the entire body, it no longer is able to operate, because it operates through the members of the body. The soul can neither speak, nor remember, nor discern, nor desire, nor think, nor be roused, nor see, but it exists in a certain reflective state within itself." (Answer 89).*

And St Isaak the Syrian says that at death, God, "suddenly translates us from hence...and keeps us...in insensibility and motionlessness." (Homily 35).

Thus, the swaddling of the soul in many ikons which depict the repose of someone, is symbolical of that imperfect, introverted state in which the soul is found when separated from the body, bound by a lack of perception and by a state of "reflectiveness and repose".

It has been said, although one can find no precise patristic statement of it, that as a person approaches the moment of repose, he sees before himself all his sins, and that, sometimes at least, he also sees demons examining these sins as a customs inspector

examines one's baggage when one is about to enter another country. It is also sometimes said that one's Guardian Angel also stands by pointing out which of these sins has been repented of, while the demons point to the ones which have not. If this is so, then, of course, one has a wonderful opportunity for complete repentance just before death. One can find hints of such an idea or similar ideas in many lives of Saints, but there is *no precise Orthodox teaching on any such event or idea set forth anywhere*. Unfortunately, there is a substantial variety in these stories, and many of them are so mutually contradictory that an exact idea could not be established from them, and so they are quiet probably only forms of parables or moral allegories. However, the teaching that the soul ceases to be able to see, reason, hear, speak or function in any such manner, is *very* clearly set forth, and the ikons you mention also set forth this teaching.

Of course, the state of the soul after repose is a great and inexpressible mystery, and all attempts to give insights and explanations of it end in contradictions, tales, absurd fables and even pitiful heresies. With God's help, we do propose to set forth the Orthodox Christian teachings on these matters in greater detail in the near future, and so we will not say more now. Following the present lecture series on Genesis, The Tlingit Herald will begin serializing a recent lecture series on THE BODY AND THE SOUL: THEIR RELATIONSHIP, AND THEIR CONDITION AFTER REPOSE.\*

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\* *The condition of the Saints, who have attained to great gifts of Grace and fulness of the Holy Spirit is, of course, somewhat different from that of ordinary people. But we must notice that this difference also does not pertain to the soul apart from the body, but is reflected in the incorruptness of relics of the Saints, according to God's Will, and thus pertains to something that affects both the body and the soul. See lecture series.*

# ALCOHOL-DRUG EDUCATION SERVICE

## Alcohol and the Respiratory System

By  
**Stephen Lam, M.D.**

Respiratory Division,  
Department of Medicine  
University of British Columbia

Alcohol affects many organs in the body. The respiratory system is made up of airways, lungs, chest wall and the respiratory center in the nervous system that controls breathing and is affected by alcohol in many ways.

**Respiratory Infections.** High rates of illness and death are frequently reported by alcoholic populations. Altered consciousness during acute alcoholic intoxication, withdrawal seizures ("rum-fits") or delirium tremens ("DT's") predispose to aspiration of secretions from the mouth that contain a variety of bacteria, some of which can cause pneumonia or lung abscess. At the same time, the body is less able to defend itself against these foreign invaders. The function of alveolar macrophages, the scavenger cells in the lung which are responsible for clearing foreign invaders, is impaired. In addition, removal of bacteria from the lower respiratory tract towards the mouth by the mucus blanket that lines the surface of the airways is also impaired by alcohol.

Many of the attributes of alcoholism are of importance in determining the severity of pneumonia. Poor nutrition, heart disease and liver cirrhosis are often present. Chronic bronchitis and emphysema from cigarette smoking are common in the alcoholic population. Infection can tilt the balance of an already compromised state and the patient can go into a respiratory failure.

The incidence of tuberculosis is high in the alcoholic population. This is probably related to the host factors already mentioned and to the commonly present poor socio-economic conditions which increase the risk of exposure to individuals with active tuberculosis.

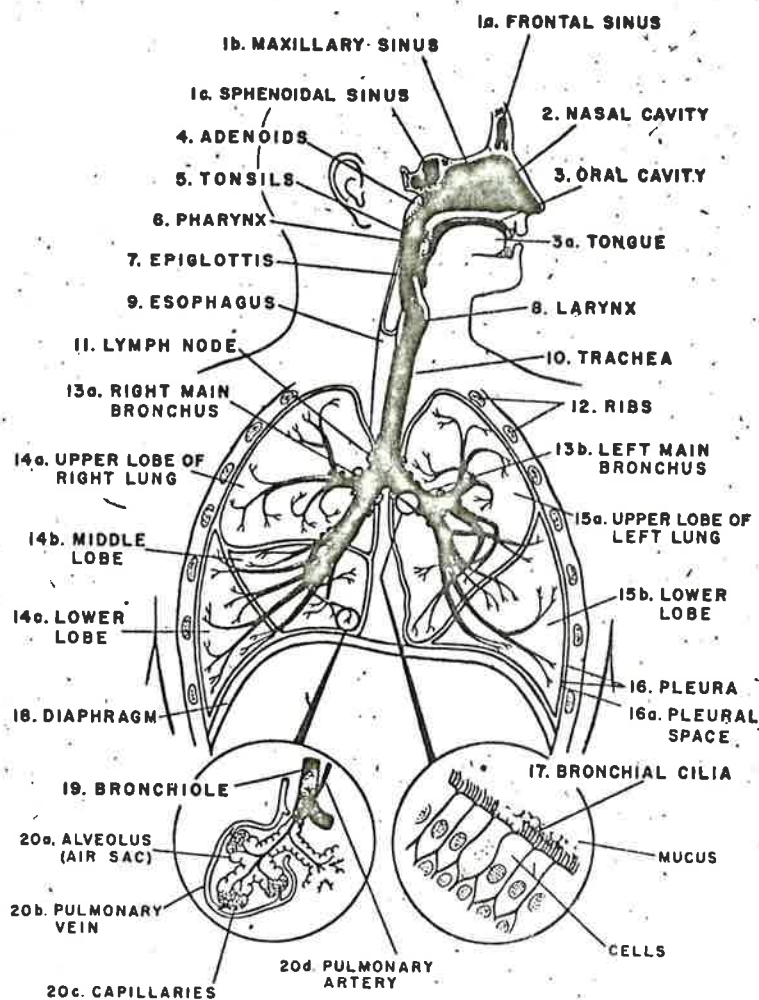
Fever, chills, cough, purulent sputum, hemoptysis (bloody sputum) and chest pain are common manifestations of lower respiratory in-

fections. Sputum examinations and chest x-ray help to confirm the diagnosis. Chest physiotherapy and appropriate antibiotics are the mainstay of treatment.

**Accidents, Violence and Poisonings.** Chest injuries such as rib fractures, flail chest, pneumothorax (air in chest cavity) and lung contusion can result from motor vehicle accidents, accidental falls and other forms of violence. Smoke inhalation in accidental fires can damage the airways and lung itself, and alcohol is frequently a cause of these accidents and injuries.

Drug overdose from accidental poisoning or suicidal attempt are unfortunately also relatively common in the alcoholic population. Drugs such as narcotics, barbiturates, tranquilizers and antihistamines increase the respiratory depressant effect of alcohol. Intensive medical management is often required to save the person's life.

It is evident that alcohol can impair the gas exchange function and defense mechanisms of the respiratory system in many ways. The significant morbidity and mortality from these respiratory diseases can be avoided if the public is more aware of these effects of alcohol.



RESPIRATORY SYSTEM

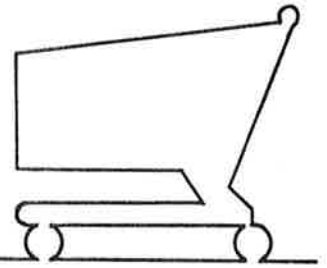
B.C. Tuberculosis-Christmas Seal Society

906 West Broadway  
Vancouver 9, B.C.



## The hidden charge

# marketplace



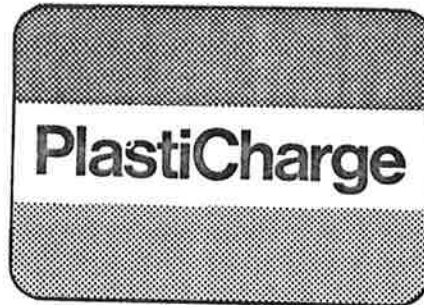
In the fifties, even if an account at the department store bought the kids' clothes, the grocer's good will put food on the table between pay cheques and the oil company card saved the summer holiday, most people took credit seriously. Credit was a burden; cash was preferable. And the easy luxury of American Express and Diners Club was beyond the reach of everyone but the wealthy.

Today, all that has changed. Luxury cards are easier to get and bank cards have made credit available to all and sundry. Even Mr. U. Reader (as *Saturday Night*, which evidently sells its mailing list, calls this magazine) has been invited to apply for American Express and Master Charge. Five million Canadians carry Visa (ChargeX) and 2.3 million use Master Charge. With these two cards alone, we buy \$5 billion worth of goods each year. Competition for a place in our wallets is fierce. Department stores, private companies and banks all sponsor big ad campaigns. While luxury cards still appeal to the status-conscious, banks stress practical benefits. You can get a cash advance on your bank card if you run out of money or use the card as I.D. for cashing cheques. Some cards offer special deals on insurance and access to medical services abroad. Soon, they may let you charge veterinary bills and visits to the dentist as well.

Credit cards have become the convenience foods of finance, advertised as quick and efficient to use. And they have their advantages. But like pre-sweetened oatmeal and omelette mix, the convenience is costly.

The only way to use credit cards sensibly is to pay off your entire bill at the end of each month, and avoid the interest charges. Bank brochures play up this advantage. But in fact, banks rely on people not paying. Between 70 and 80 per cent of the gross income banks make from credit cards comes from interest. The rates are high: 1.2 per cent per month or 18 per cent per annum on Visa and Master Charge; 1.75

per cent per month or 21 per cent per annum at department stores. Consumers may think that when they make a partial payment, they're only charged interest on the balance due. But it doesn't work that way. If your bill is \$1,000 and you pay \$950 on the seventeenth of the month, leaving a \$50 balance, the interest you pay is on \$1,000 for sixteen days and on \$50 for the rest of the billing period. The sum may be small, but habitual late, partial payments add up. Even if you intend to pay the whole bill, it's good to pay early and prevent the computer from charging you interest because it didn't receive your money on time. Consumers can and should demand a rebate on unwarranted interest; a cheque or dated receipt proves your case. If



you're going on holiday and want to avoid late payments, there's no rule saying you can't send in a cheque before you get the bill. And there's nothing to prevent you from having a credit balance.

Some credit card privileges are more expensive than others. A cash advance on a bank card, for example, costs more than using the card to cash a cheque: interest begins immediately. And if you want to buy something over \$500, an ordinary bank or credit union loan at 12 or 13 per cent costs less than using your card.

While the careful consumer can avoid interest charges, no one, cash customers included, can avoid paying for the 2 to 5.5 per cent fee banks charge stores which use cards. This fee, which varies with the size and volume of sales, brings in 20 to 30 per cent of the banks' gross card income. It's

unfair to cash-paying consumers, but until people begin to take the advice of the Consumers' Association of Canada to demand discounts and complain about the charge, we can't expect any change.

While credit cards make buying things easier, they make returning them more difficult. If you're dissatisfied with what you bought, there's no way to stop payment on a credit card, as you might on a cheque. And if the merchant agrees to take something back, you still have to pay the bank and then wait for the merchant to send in a credit voucher which will eventually be credited to your account. Occasionally, stores add charges to your bill: a restaurant may stick on a tip, or a car rental firm may add some charge it didn't tell you about. The best protection is to fill in the total when you're at the store and keep your receipts to check against the bill, when it arrives.

If you lose your card, phone the bank or department store immediately and remember to ask whether a registered letter is also required. Although the B.C. consumer legislation limiting your liability to \$50 in case of fraudulent use of your card, hasn't yet been proclaimed, in practice, stores and banks already offer this protection. The banks publish a weekly fraud-warning list and stores such as the Bay, which have computer check-outs, can stop fraud before it happens: the computer refuses to complete the transaction and flashes an automatic warning to the security department, who descend on the culprit.

But you have to do your part, too. "If you had \$1,000 in your wallet, you wouldn't leave it in your car," says Drew White, Regional Manager of Master Charge. "But people leave their cards lying around." So your card is, after all, money. Banks will allow you to lose your card twice, White says, but any more and "we'll look very hard before giving you another one." For those of us who don't use our cards wisely, it may be just as well.

A.K.

When we speak of the fall of mankind, we must also examine the subject of the ancestral sin and the nature of death.

Among the Western Christian religions, there is a doctrine called *Original Sin*. This heresy was the invention of the early Christian philosopher, Augustine of Hippo, who borrowed its concepts, together with much of his theological ideology, from pagan Greece.

According to Augustine of Hippo's heretical doctrine, each individual, personally, inherits a personal guilt for the sin of Saints Adam and Eve. Augustine, who felt that Apostle Paul was in error in declaring that "the marriage bed is not defiled" (Rb.13:4), conceived the notion that St Adam's guilt in the fall was transmitted through the sex act, performed between husband and wife.<sup>1</sup> Augustine taught that we each deserve eternal damnation since we inherit Saint Adam's sin. From this, the philosopher of Hippo followed up with a heretical teaching of baptism, and proclaimed that infants who die upbaptized go directly to "hell" and suffer unending torments, because they have not been forgiven of their guilt for St Adam's sin, by baptism.<sup>2</sup>

Ostensibly, Augustine derived his heretical teaching of Original Sin from a mistranslation, or a misreading of Romans 5:12. Looking at the verse, the philosopher read: "*Therefore, as sin came into the world through one man and death as a result of sin, so death spread to all men because in him [Adam] all have sinned*", whereas the verse actually says: "*Therefore, as sin came into the world through one man and death as a result of sin, so death spread to all men because all men sin*".<sup>3</sup>

However, as Augustine's new doctrine had no corroboration in any writings or Tradition of the Church, one must conclude that he applied concepts derived from other sources. Certainly, Augustine approached the Scripture and interpreted it with pre-suppositions drawn from the Roman legal system and from pagan Hellenic philosophies. It is not difficult to conclude that Augustine derived this (and other heretical) teachings from pre-suppositions he had assimilated from neoPlatonism and historical Hellenic thought. The concept of Original Sin is certainly present in Orphism, in the direct sense,<sup>4</sup> and in Platonism, in a more refined sense.<sup>5</sup> Posidonios of Apamea interpreted much of ancient Hellenic mythology and philosophy allegorically and synthesized it with other pagan mythologies. He maintained the idea of Original Sin, and passed his system on to the Alexandrian school, from which Plotinus came to Rome.<sup>6</sup> Plotinus had a very dramatic influence on the thinking of Augustine of Hippo.<sup>7</sup>

Augustine's heretical doctrine of Original Sin and his ferocious teachings based upon it, were modified somewhat and mitigated by the addition of later novel teachings, such as *Limbo*, but they are still essentially held by nearly all the various Western Christian religions, and they are fundamental to the Western Judeo-Christian tradition.

The Holy Church knows no such doctrines or teachings. What

## LECTURE: ON GENESIS

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we inherit from our holy forefathers-in-the-faith Saints Adam and Eve, is obvious. We inherit their general physical characteristics, and their human nature. However, because of the ancestral sin, the human nature which we inherit from them is not that nature of *true humanity* in which God created the first people, but the *fallen human nature*, which bears in it not only the virtue implanted by God, but also that proclivity to sin which Apostle Paul describes: "*For I delight in the law of God after the inner man: but I see another law in my members, warring against the law of my mind, and bringing me in to captivity to the law of sin which is in my members*" (Rm.7:22-23).

This is, of course, also the way the matter was understood in the Old Testament times, in the old Israel. We can see this from some of the explanations which appear in the *Talmud* (the book which contains explanations of the *Torah* — the Old Testament — given in ancient times). It was understood that man did not himself possess immortality, but that God had made it possible for him ("Why else did the Holy-One, blessed is He, plant His tree of life in the garden"), and that, "There is no death without sin" (Sh.55). Man may suffer from the consequences of his father's or ancestor's sins ("There is no generation in which there is not an ounce from the golden calf" — Ta.68— ), but, no-one is born bearing his fathers sins (Jm.22; Br.4; Sh.52).<sup>8</sup>

The correct, Orthodox teaching about the ancestral sin has been given in this talk already, but it is made clearer both in the discussion about death which follows and in the section on St Abel and Cain.<sup>9</sup>

Thus, as man does not inherit *guilt* from Saint Adam, neither does he inherit *punishment*, and Fr John Romanides says, "*Man does not die because he is guilty of the sin of Adam (St John Chrysostom, COMMENTARY ON ROMANS 5:12...; Theophylactos...).* He becomes a sinner because he is yoked to the power of the devil through death and its consequences (St Cyril of Alexandria...; Theodoret of Cyprus...)." <sup>10</sup>

Death is not, therefore, some sort of genetic punishment.

Why, then, does God warn Adam and Eve that if they turn from Him in disobedience, and learn the conflict of good and evil, they "will surely die"?; for this is exactly what He means by, "For on the day you eat of it, you shall surely die."<sup>11</sup> This was no threat of punishment, for death is by no means a contrived punishment, rather it was a simple statement of reality.<sup>12</sup> Immortality is a property of God alone,<sup>13</sup> and man cannot possess it,<sup>14</sup> he can only share in it by Grace.<sup>15</sup>

We said before that man was created for communion with God, and thus, he was created for *life*.<sup>16</sup> Evil, which causes death, was not in his nature.<sup>17</sup> By disobedience, man turned away from God and thus from life and the source of life,<sup>18</sup> and so death became his destiny,<sup>19</sup> for his nature became corrupted.<sup>20</sup>

## LECTURES: ON GENESIS

Still, death could not occur if God did not permit it. But why *does* God permit it? Certainly not as a vengeful punishment, as the scholastics claim. Death is a mercy of God,\* even though it is in the hands of Satan.<sup>21</sup> God permits death so that evil will not be immortal,<sup>22</sup> so that the fallen human nature will face death as a powerful incentive to repent and struggle to turn again to the Source of life, to God.<sup>23</sup> In this lies the great mystery of the re-birth of Holy Baptism and the joining of the soul born again of Baptism to the Holy Church, which is the Body of Christ.<sup>24</sup>

Death, therefore, is a mercy of God both to terminate evil and to turn man's heart away from evil and toward good by offering the hope of rescue from eternal death. Let us say more clearly that it is from mercy that God permits death to occur, but that, nevertheless, as we shall see later, death is considered an enemy of mankind and of God, from which only God can deliver man. The truly rational man, therefore, will not be crushed by the fear of death, but will rather seek with all diligence Him Who alone is able to deliver us from the hands of death.





## LECTURE: ON GENESIS (FOOTNOTES)

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1. For the references to Augustine's heretical teachings mentioned in the text, see his works against Pelagius and against the Orthodox bishops and fathers (i.e., the "semi-Pelagians"). Augustine did not explain what happened to the "guilt" when no conception occurred (a question which troubled later scholastics), and his notions led inevitably to the conclusion that the more the parents enjoyed the sex act in which a child was conceived, the more guilty the baby was of Saints Adam and Eve's sin. Augustine was led to the conclusion (quite necessary to his doctrine) that the human soul is transmitted in the sperm, and he was so tormented by his own perverse guilt complexes that he really believed new-born babies to be limbs of Satan.
2. Oddly enough, the strange mentality of this neo-Platonist philosopher further concluded that even among the baptized, only certain people, chosen and predestinated to it, would enter the heavenly kingdom in any case. Indeed, he taught that mankind had become totally depraved (an idea common to Manicheism, Valentinianism, the Bogomils, Gnostics and others) because of St Adam's sin, and he reasoned with surprising perversity of mind, that damnation proves God's justice, salvation His mercy, and both equally display His goodness. Orthodoxy teaches something quite different (see St Isaak the Syrian, Homily 58, eg).

Augustine's thought dominated Western Religion through the "dark ages" of the West, until Aristotelianism became the new basis of Western theology. One might wonder if Bertrand Russell was not correct in observing that: "It is strange that the last men of intellectual eminence before the dark ages were concerned, not with saving civilisation... but with preaching the merits of virginity and the damnation of unbaptized infants. Seeing that these were the preoccupations that the [Latin] Church handed on to the converted barbarians, it is no wonder that the succeeding age surpassed almost all other fully historical periods in cruelty and superstition."
3. see Archbishop Nikon Rklitsky, "The Question of Original Sin," SYNAXIS THEOLOGICAL JOURNAL, Nr One, Chilliwack, B.C., 1976. p.37f; Fr John Romanides, TO PROPOTORIKON 'AMARTIMA, Athens, 1971; Fr John Romanides, "The Destiny of Man", GREEK ORTHODOX THEOLOGICAL REVIEW, Vol. 1, Nr.2.
4. In Orphic doctrine, for example, it was believed that the murder of Zagreus by the Titans made all humanity after them guilty from birth, and that this hereditary guilt had to be effaced by purifications and satisfactions (see, for example, Bücheler, CARM. EPIGRAPHICA, 1233; Franz Cumont, AFTERLIFE IN ROMAN PAGANISM, Dover Press, 1959. p.138.)
5. In Platonism and neo-Platonism (of most varieties), the souls are confined to the prison of the body as punishment for some primordial sin. In some systems, this period of imprisonment was a form of purgatory.
6. Plotinus (204-269), a pupil of the occultist neo-Platonist Ammonios Sakkas (c 175-242) in Alexandria, who, in turn, was a follower of the syncretist tradition of Posidonios of Apamea. In 244, Plotinus

LECTURE: ON GENESIS (FOOTNOTES)

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founded his own school in Rome, in which he continued the syncretist tradition of Alexandria and strove to blend Hellenic philosophy with Eastern mystery religions. He has had a fundamental effect on Western religion. Augustine of Hippo was greatly influenced by this pagan mystic and his philosophical processes. (see, for example, Augustine's *THE CITY OF GOD*, 10, 2,; PL.41, 280, etc.).

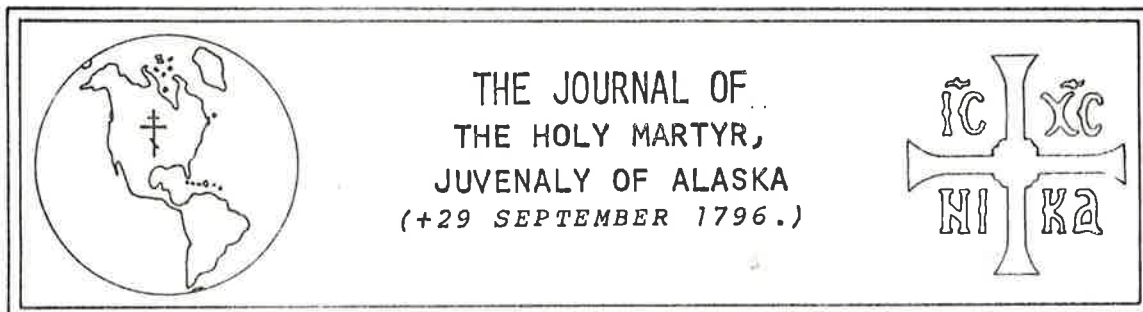
7. Augustine, it must be said, thought different things at different times, and his theology is often restless and contradictory.
8. see also, for example, Ezekiel, Chapter 18: "...The fathers have eaten sour grapes and the children's teeth are set on edge..." but, "Behold all souls are Mine: as the soul of the father, so also the soul of the son, they are Mine. The soul that sins shall die. But if a man be just ...he shall surely live...Now, lo, if he beget a son who sees all his father's sins, and considers them and does not do likewise...he shall not die for the iniquity of his father, but shall surely live...The soul that sins shall die. The son shall not bear the iniquity of the father...". Compare with Rm.5:12, "...death spread to all men because all men sin."
9. see also, Metropolitan Philaret of New York, *ON THE LAW OF GOD*, Ch 2, Synaxis Press, Chilliwack, B.C., 1978. p.3f; Footnote 3 above; St Cyril of Jerusalem, *HOMILY ON THE GOSPEL BY JOHN*, Exeg. on Jn.9:2 (Bk.6, Ch.1 and Bk.11, Ch.17; St John Chrysostom, *COMMENTARY ON PSALM 50*; St John Chrysostom, *CONVERSATION SIX ON THE CREATION*; General Epistle of the Orthodox Patriarchs, 1672 and cf. Epistle of 1773; Hesychios of Jerusalem, *WORD 119 to THEODULOS* (in the *Philokalia*); Blessed Theodoret, *Dialogues one and two*; St Gregory Palamas, *Homilies 22, 31, 39*; *Phys. Chap. 55*; *Homilies 52 and 5*; Kallistos and Ignatios, *WORD 15* (in the *Philokalia*), as examples.
10. Fr John Romanides, "The Destiny of Man", *ibid.*
11. Gn.2:17
12. St Athanasios the Great, *THE INCARNATION OF GOD*, 45; St Gregory Palamas, *Chap. Phys.*, (In *P.G.*, vol 150, 1157).
13. St Ambrose of Milan, *THE CHRISTIAN FAITH*, Bk.3, 3:19-21, eg.
14. *ibid*; Jb.10:12
15. St Ambrose, *loc cit*; St Hilary of Poitiers, *THE TRINITY*, 9:4, 39, eg.
16. Wis.2:23
17. St John Damascene, *CONCISE EXPOSITION OF THE ORTHODOX FAITH*, 12:4-5; St Ambrose, *BELIEF IN THE RESURRECTION*; c47 and c120 of 2Carthage; St Gregory of Sinai, *ON COMMANDMENTS AND DOGMAS*, para 4:11 (in the *Philokalia*).

## LECTURE: ON GENESIS (FOOTNOTES)

18. *St Hilary of Poitiers, loc cit.*
19. *Dt.30:15, 19-20; Wis.2:24; Rm.5:12; etc.*
20. *St Gregory of Sinai, ibid; 1 Cor.15:54.*
- \* . *see fn's 23 and 24.*
21. *Hb.2:9-15*
22. *Gn.3:22; St Gregory the Theologian, HOMILY ON THEOPHANY, Ch.12; St Ambrose of Milan, BELIEF IN THE RESURRECTION, Ch. 48.*
23. *St Gregory the Theologian, ibid; St John Chrysostom, ON THE STATUTES, 5:13 and 14 ("You die so that you are freed from sin by death."); St John Chrysostom, HOMILIES ON ST JOHN'S GOSPEL, 79 (esp on Jn.16:33).*
24. *St Cyril of Jerusalem, CATECHETICAL LECTURE Nr.3, ON BAPTISM.*



# THE NEW WORLD PATERIKON



## 9 SEPTEMBER:

Celebrated the memory of Sts Joakim and Anna. Ice was on the lake this morning and since it has been cloudy today, it has not melted at all. Nikita tells me that the natives ardently desire a heavy frost, because as soon as the lake is frozen, they can more easily cross to the opposite shore to hunt, where deer is said to be still plentiful. At present, fish is the only food available to the natives, and their storehouses are already full of dried fish of every sort.

## 10 SEPTEMBER:

Service for St Paul the Obedient, and Nikita served much better even than I had expected. While I was sitting to lunch, a young woman came and told Nikita that she wished to speak with me. I let her know that I was ready to listen, and she began asking if she could go through the same ceremony she had seen on Sunday, and what effect it would have on her. I told her she might be baptized, and explained to her that baptism would make it possible for her to become a better woman. She protested that she was not a bad woman now, and then asked whether, after baptism, she could live in my house as Nikita does. I am certain that she asked in all innocence and when I told her no, the girl seemed very much astonished. She thought for a time and then declared that she would like to be baptized anyway, even if she could not live with me. I rejoiced at this, and shall immediately begin her instruction.

## 11 SEPTEMBER:

Even though the villagers show not the slightest interest in religion, they treat me kindly and with respect and they concern themselves with insuring my store of provisions. I have had only a passing glance of that great volcano with which we had the experience on the other side of Kenai Gulf, and it must be



some distance from the village, but I saw large quantities of sulphur in some of the lodges. They say the sulphur comes from caves in the mountains, and it is used medicinally. Shakh-muet, the chief, called on me this evening and inquired through Nikita whether he could do anything more for me and I replied that he would make me very happy by becoming a Christian and setting a good example for his people. He appeared astonished at the idea, but promised to think the matter over and let me know his decision. The conversion of the chief would be a good step forward in a difficult task. May God soften the chief's heart and cause him to accept the gift of redemption and eternal blessedness.

#### 12 SEPTEMBER:

The weather is very cold and the lake is nearly covered with thin ice. Today, an elderly woman brought me two boys who, she said, are orphans with no one to take care of them, and continued that she would like to have them baptized in order to "change their luck". It would have been useless to argue the absurdity of such an idea with her. I accepted the little boys in order to impress upon the people that I have come to do good, and that good will come of their acceptance of the faith. I have not yet seen the chief again. May God grant that he is seriously contemplating my request.

#### 13 SEPTEMBER:

Vigil for the Universal Exaltation. The natives seem to have been very impressed by the service. Three visitors who arrived in the village today are said to come from the coast of an eastern sea on the other side of the peninsula from a land called Kuskwahgmute, along a river called Kuskwahq which is said to abound in fish. When they saw me, one of them made a sign of the cross, and gave a friendly laugh. It means that they must have been in contact with Russians, although they do not know a single word of our language. Nikita tells me that these Kuskwahq people are very numerous, just thousands, he says, but that may be a boyish exaggeration. If there is any truth at all to it, however, then the Holy Synod should not delay in sending harvesters to such a rich field. These natives seem to be of an entirely different race from either the local people, the Aleut or the Kenai.

#### 14 SEPTEMBER:

The Liturgy of the Exaltation was very well attended and I even undertook to preach a short sermon through my interpreter. I cannot venture to say much more than to urge the people to acknowledge the Almighty God, until I have acquired their tongue,

which seems easier than that of the Koniaks. In the afternoon, I baptized the two small boys who were in my care. I gave them the names Peter and Paul after the two Chief Apostles. The water was very cold, but the two little boys did not seem to mind it a bit. I have reason to be truly grateful, for in the past two weeks three souls have been added to the flock of the Orthodox Church in this country. I have great hopes for Shakh-muet's ultimate conversion for his example would surely be followed by many of his people.

#### 15 SEPTEMBER:

The foreigners have gone. Just before they left, they invited me to pay their land a visit in the summer when the trails are in good condition again. I promised to do this, and I certainly will do it if God grants me life and health. Shakh-muet has gone off to visit another village, but he will speak to me about my request when he comes back. As the cold grows more intense, the deer become less timid and almost enter the village. This morning I saw one feeding on the grass-covered roof of a storehouse near the edge of the lake.

#### 16 SEPTEMBER:

This is the feast of the Great-Martyr Euthemia the Praised. Today, I have again been blessed, no doubt through her intercession before God's throne. Shakh-muet came to my hut and announced that he intended to be baptized as soon as I wished to fulfil the service. The two little boys are also a source of great joy to me. They are anxious to learn, and with their aid I am making rapid progress in learning their tongue. I told Shakh-muet that I will baptize him next Sunday and asked him to come every day for instruction.

#### 17 SEPTEMBER:

Today is the feast of the Sacred Martyrs Wisdom, Faith, Hope and Love, through whose prayers may I be granted all four. Kaht-le-wah, the chief's brother called on me today and said that he was glad about Shakh-muet's baptism, for he is a very bad man, and if I made him good, he and all the Iliamna people would be baptized too. I am distressed at this attitude of testing the value of Christianity. Only a direct miracle of God could effect such a sudden change in Shakh-muet's heart.

#### 18 SEPTEMBER:

The people do not seem to understand why I do not take a wife. The custom here is for a man to take a wife as soon as he has a lodge built, and often, sons bring wives into their parents'

lodge until it becomes overcrowded. For a man to live alone and cook his own food is unheard of. If only they were satisfied with just being curious, I would not mind, but their manners are such that young women come to me to offer themselves to me as wives or concubines. Modesty and sexual morality must simply have never been known among these people.

#### 19 SEPTEMBER:

Shakh-muet comes regularly for his instruction. He seems attentive and willing to learn, but I have my doubts about his sincerity. Were it not for the value of his example, I would not be in any great hurry to baptize him into the Church. In order to lend more solemnity to the service, the chief has ordered that two of his slaves be baptized also. They are only coming at his command, of course, but I must bear with considerable discretion until the chief's conversion becomes an actual fact.

#### 20 SEPTEMBER:

Feast of St Oleg was served today. The chief has sent out hunters to obtain game and game-birds for a great feast tomorrow, and his lodge is receiving a complete cleaning up. An old man of the village died today. His death has been expected for some time now, and his sons have spent several days shouting and dancing around the house in order, as they believe, to ward off the evil spirit which comes for the old man's soul. At the last moment, they sent for me, but I could only say a short prayer over the corpse.

#### 21 SEPTEMBER:

The important step which is to lay the foundation of future success in this harvest has been taken. The chief of the Iliamna people has been baptized, with two slaves and one of his wives. The latter stepped forward at the last moment and I did not dare to refuse her for fear of stopping the whole service. Every man, woman and child of the village was present and at the end of the service, there was great feasting and celebrating throughout the village. Shakh-muet was beautifully arrayed in deerskin robes nearly covered with exquisite bead and needlework. Afterward, Kaht-le-wah asked me whether the chief would still be allowed to wear the robes now that he was a Russian (which, to them, is the same as a Christian). When I replied to the affirmative, the brother was visibly disappointed. I do not care for either of the brothers and it is hard to tell which is the worst, the newly baptized or the still pagan one. I gave the chief the name Alexander, telling him it is the same name as His Imperial Highness, the heir. He seemed quite flattered by this.

22 SEPTEMBER:

This morning, the chief and his brother had a quarrel and Kaht-le-wah has gone away. Nikita tells me this happens quite often and that Kaht-le-wah wants to be chief in his brothers stead. The cold is becoming very intense and I spend several hours a day in the forest cutting trees and bringing wood to my house. Two men approached me today and asked to be baptized, promising to bring their wives and children also. This gives me hope that the example of Alexander will bear good fruit and that with time he himself will be transformed into a better chief.

23 SEPTEMBER:

For some reason, I decided not to wait, but to baptize the catechumens at once. The rite was performed this morning and I received into the bosom of the Orthodox Church Ivan, Vassily and their wives Mary and Pyatnitsa. The children will wait until Sunday. Alexander told me today that I must baptize his other wives. I am trying to persuade him to wait a while, for I want to more firmly establish myself amongst the people before I have a confrontation. When his wives become Christians, I cannot allow him to retain more than one and I could hardly step forth on such a difficult matter now.

24 SEPTEMBER:

The weather has suddenly changed and it is now very warm. The deer have disappeared from this area and there is no fresh meat in the village, but fish is plentiful in the lake, although the quality is not very good at this time. The chief still insists upon having his wives baptized at once and I am at a loss to find a means of delay. Moreover, Nikita informs me that he met Kaht-le-wah, and the latter intends to be baptized on Sunday also.

25 SEPTEMBER:

With great sorrow, I write of the events of last night and today. I would rather leave this story untold, but I feel I ought to write it as a warning to other missionaries who may come after me. Last night, after the evening prayers with the boys, I went to bed in my own room. In the middle of the night, I was suddenly awakened by a woman who was trying to enter my bed and inflame me with seductive embraces. I extricated myself from her and drove her out of the room very harshly. I am not certain that the boys, who sleep together in the main room, did not hear the commotion. I fear that the people will hear of this and it will be difficult for me to hold my head up in their midst again. This is a terrible blow to all my hopes. I do not know