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Roman galley



Orthodox Britain

3

ARCHAEOLOGY OF THE CHURCH IN ROMAN BRITAIN

by Rev Lev Puhalo

Christianity

in

early Roman Britain was subject to the same persecutions and sufferings as it was elsewhere in the Empire. The earliest churches in Britain would, therefore, have been either rooms or

corners set aside in private homes, or daub and wattle houses, all of which would have become obscured centuries ago. There are certain traditions which give us fairly dependable testimony to the sites of ancient churches. One of the earliest such traditions comes from Glastonbury, where there had evidently been a house chapel, with the sacred *khi-rho* monogram on its wall. Later, a British style daub and wattle church was built, and this lasted up until the fifth or sixth century, when the Glastonbury monks referred to it as "The Old Church". "The Old Church" was said to have been built in about 166-170 A.D., and, in a renovated form (it was rebuilt with timber and wattle) this church continued to be used until about 1130. This is a logical date, though "The Old Church" may have been older. St Kadval (Cadwal) had been at Glastonbury, and he went to Italy in 170, where he founded the church at Taranto (the present Latin cathedral in Taranto is still named for him).

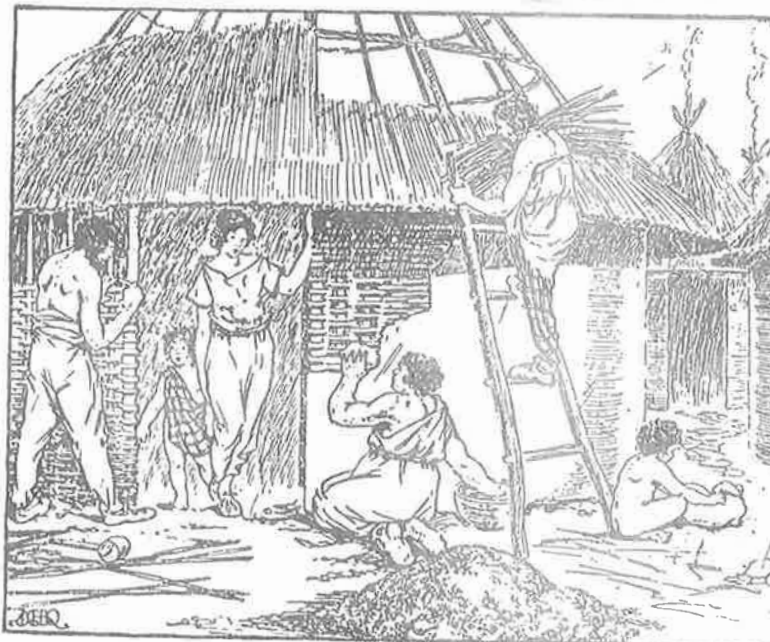
There were eremitical monks at Glastonbury by 250, and according to the verbal tradition which came down from them, the wattle "Old Church" stood on the site of the villa which housed the original chapel. In 374, a presbyter from Tours, a disciple of St Mar-



Glastonbury like villa



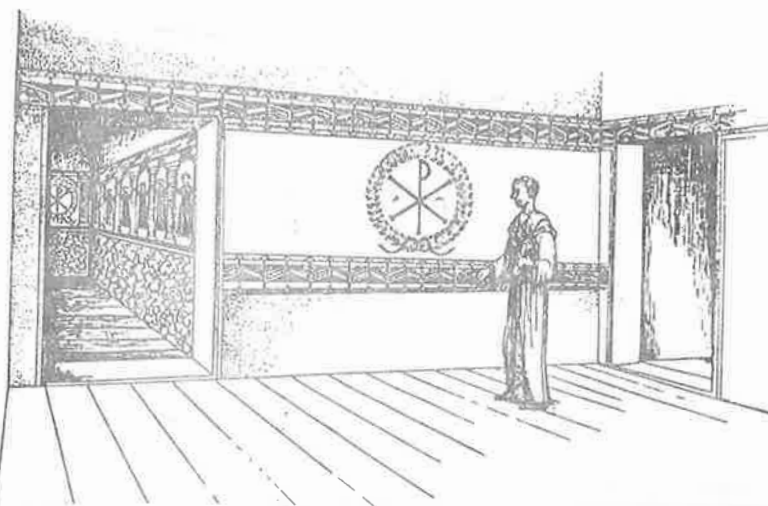
Exterior of the church at Silchester



A British daub and wattle building, of the type found at the Glastonbury Lake site. Such structures were used for church building even in Saxon times and St Germain built such a church in Northern Wales in ca. 431, at Llanarmon in Jal. The present parish is on that same site, and this is doubtless the case with many parish churches in Britain.

The "Old Church" at Glastonbury would have been built in much the same way as the house in this illustration.

The Khi-Rho monogram on the wall of a Romano-British villa. It is shown here in the vestibule of the chapel (at Lullingstone). A number of these inscriptions has been found in ruins, and it is fairly certain that they were always associated with the presence of a Christian chapel or church.

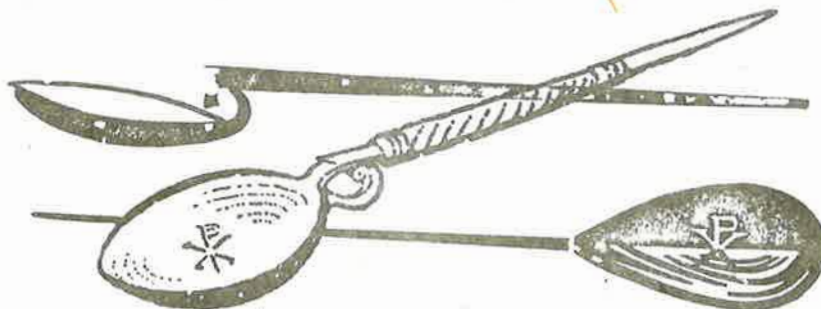


Exterior of the church at Silchester

tin of Tours, arrived in Glastonbury and began the formation of the abbey (lavra).

An interesting factor in both the descriptions and the archaeological remains of early British churches, is the fact that they correspond so well with traditional Orthodox church architecture. We find the sanctuary screen, in Britain, called a rood or chancel screen, the prothesis table or chapel, the bema, and, in most cases, a holy table which stood away from the back wall of the sanctuary.

We do not have any identifiable remains of ancient daub and wattle churches, but we do have a very interesting remain of an early house-chapel at Lullingstone, with some of its ikons still partially intact. It is not among the oldest house chapels built in Britain, but it must certainly be typical of them. It dates from some time between 300 and 350 AD.



Roman-era Communion Spoons with the Khi-Rho Monogram. The dates of these and similar artifacts are not certain. Chalices, patens and baptismal tanks have also been found.



Exterior of the church at Silchester

2 MARCH
OUR HOLY FATHER CHAD
BISHOP OF MERCIA

Our holy father Chad was tonsured in Ireland while still in his teens. When he came to Great Britain, we do not know, but in about 655, he became abbot of a monastery in Yorkshire where he was known as a great struggler. St Aiden had been his elder, and St Chad followed his example in everything.

St Chad became well known throughout Britain for his holiness, meekness and patient love. In 664, the Bishop of York reposed in the Lord, and Saint Chad was chosen as the new bishop. The Saint was filled with love for his flock, and he wanted to teach them all about Christ. The holy bishop began to walk through the whole diocese, teaching the Gospel everywhere. He celebrated the Divine Liturgy in every village and town, and preached from the town squares, where he set up crosses. Moreover, St Chad stopped to teach at every cottage, farm, castle and cross-road, and his diocese became one of the most enlightened in Britain.

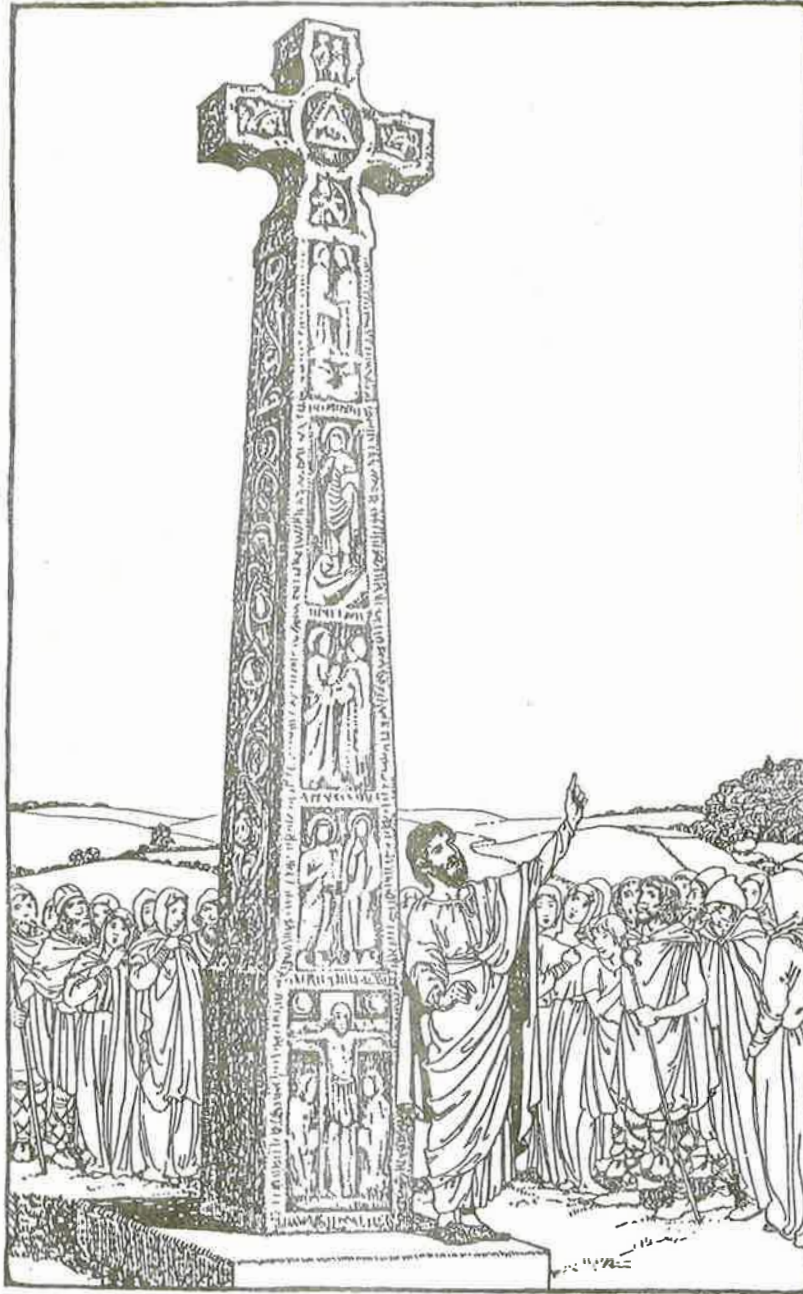
When blessed Theodore of Tarsus, a Greek bishop, was made Archbishop of Britain in 669, he soon heard of St Chad. When the blessed Theodore visited York, he commanded the holy bishop to travel by horse, rather than on foot, for he saw that St Chad was already old and frail. The Saint did not want to fulfil this, for he wanted to come to his people as a minister and servant, as Christ had done, and not like a lord on horseback. Nevertheless, the meek Saint obeyed.

In this same year, 669, St Chad was appointed as bishop of the Kingdom of Mercia. At that time, Mercia was ruled by King Wulfer. Wulfer had been baptized many years before, but later, he supported the worship of demons in his land, and his chief adviser was a cruel pagan. The king's wife, Erminhilda, was a fervent Christian, however, and tried to teach her children about Christ and His Holy Church.

St Chad began his long, hard work of teaching the people of Mercia the way of salvation. Again, the holy bishop travelled from town to town, preaching, baptizing and celebrating the Divine Liturgy.

More than anything else, St Chad liked to go alone into the forest, and pray to God for his flock, and for his own soul. He built a small cell and chapel in the woods, and went there to pray and struggle as often as he could. Once, while St Chad was in his cell praying, he heard a loud crashing

SAINT CHAD



Saint Chad teaching at one of the ancient Celtic (British) crosses. The British (Celts) had been Christian since Roman times, but the newly arrived Angles and Saxons (the English) were not. Many of the bishops and presbyters began their teaching among the Angles and Saxons by explaining to them the meaning of these old Celtic crosses.

sound outside. He went out and saw a large stag, collapsed from exhaustion, by the side of the pool, drinking. Making the sign of the Cross, the Saint went to the poor animal and stroked it. He knew that hunters must be chasing the stag to kill it, so the Saint hid the animal. Soon, the sound of a hunter's horn was heard, and a richly dressed young man on horseback came galloping into the clearing. He reverently greeted the bishop, and asked if he had seen the deer.

"I do not tend the deers, nor the beasts of the forest, nor the birds of the air, but this deer, perhaps, has led you to Salvation," the bishop replied.

The young man was Prince Wulfade, the eldest son of the King. The Saint's words opened the heart of the young prince, and he asked the holy bishop to explain the path of salvation to him.

St Chad began to tell the prince about how the world was created by Christ our God and how Christ died on the Cross and rose again to save us. He explained about the Holy Church and how everyone who wants to be saved must be born again in Holy Baptism and be united to Christ's Holy Church.

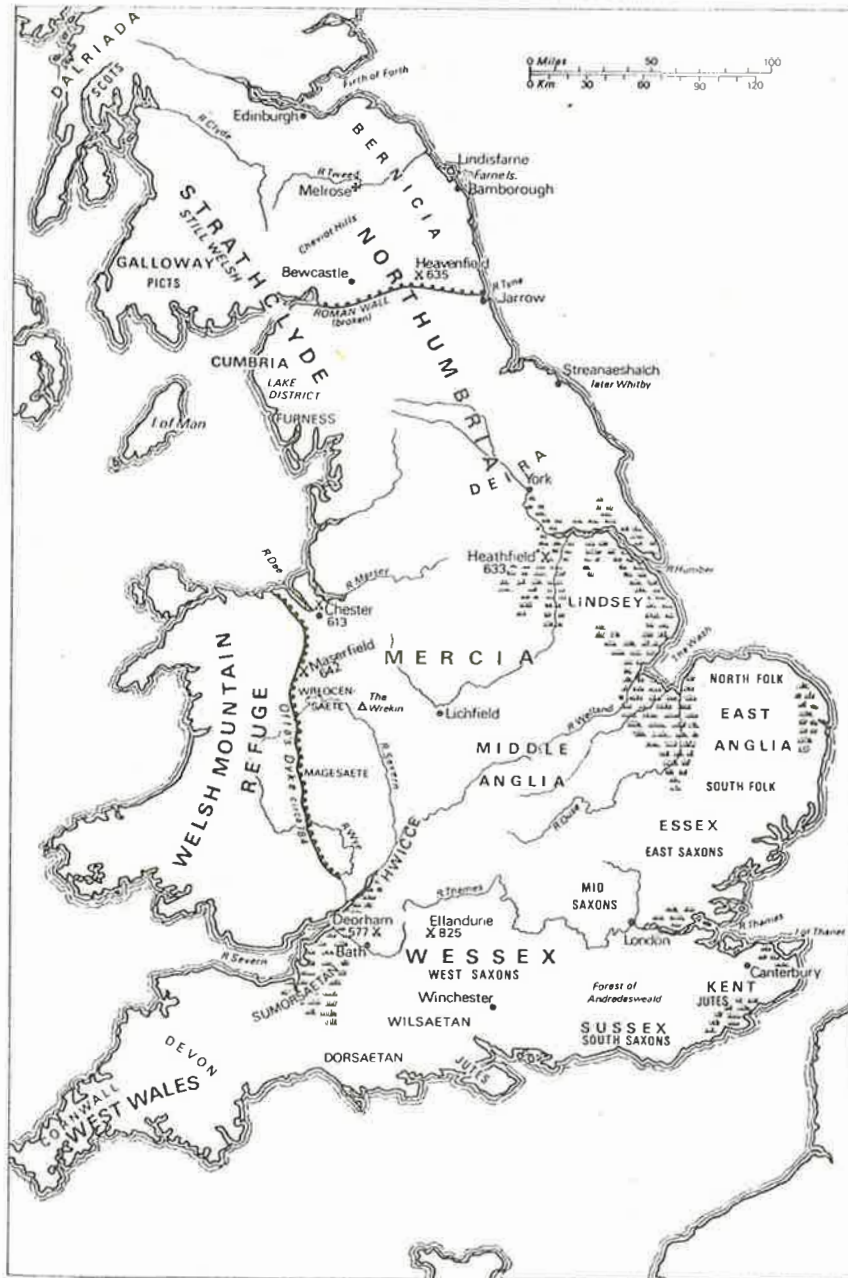
The young prince heard all this, and then begged St Chad to baptize him. The Saint took Prince Wulfade to the pond, and entering the deep water, baptized him in the name of the Father, the Son and the Holy Spirit. He then taught the prince many more things. Later, Prince Wulfade brought his younger brother Rufine to the Saint to be taught and baptized.

After this time, the young princes came often to the holy bishop to be taught how to struggle and pray.

The evil pagan counsellor of the King found out about the new, holy life of the two young princes, and he feared that he might lose his power because of them. For this reason, and because he hated the two princes, he began to slander them to the king. "Your two sons have disobeyed you. They have become Christians, even though you forbade it. They no longer obey your law, and they are now plotting against you to take over your throne." The evil counsellor convinced the king that he had to kill the two princes before they killed him. One day, the king and the counsellor followed the two princes into the forest, to the cell of St Chad. The holy bishop was away, and the two young men stood alone in prayer. Suddenly, the king burst through the door and cried out:

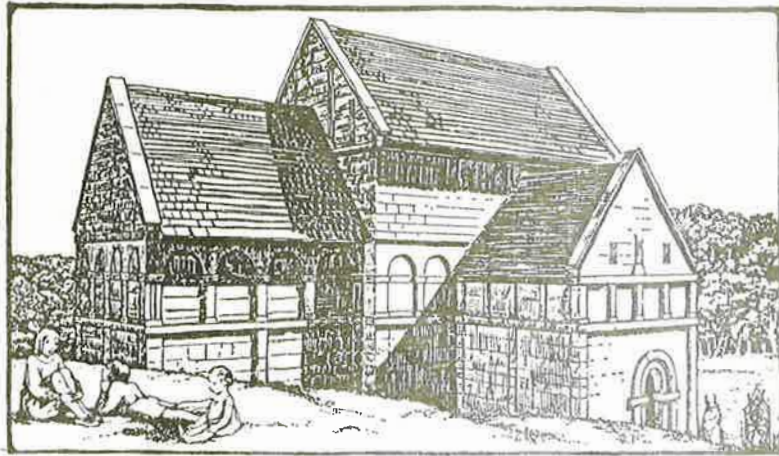
"Why do you disobey my commands and follow this religion of Christ. You know my law, that the old gods must be worshipped by my sons and nobles. I command you to renounce Christ

SAINT CHAD



At the time of St Chad, England was divided into seven kingdoms (this was called "the time of the heptarchy"). The borders of these kingdoms were not really known for sure, and they were changed often by wars. St Chad was bishop at Lichfield in Mercia.

SAINT CHAD



This is an Orthodox church in Britain, built in 700, about the time of St Chad. Most churches were simple log and wattle (woven from branches and willow trees) buildings. This type of church, made of stone would have been a cathedral or a special church built by a king. King Wulf-fer would have built a church like this one after he was converted by St Chad.

You can see that the Orthodox churches in Britain were much like those in Greece and Russia or Serbia in early days. The Church in Britain in those days did not have any ikon painters, and so there were not very many ikons, but there was always a wall in front of the sanctuary, and a door like the Royal Gate in our ikonostases. Later, there were ikonostases in the British churches, but they usually only had one door instead of the three doors we are used to.

The people who St Chad served were called Angles and Saxons. This name slowly became changed to English, and the name of their country was changed to England.

England is no longer an Orthodox country, but there are many beautiful Orthodox churches left there from ancient times.



and give honour to the old gods."

"We belong to Christ's Holy Church, and we will never turn from Him. But you yourself were once a Christian. We beg you, father, to return to the Holy Church and save your soul."

At these words, the king became enraged, and, drawing his sword, furiously cut the two princes to pieces.

Thus, the two holy princes received the crown of martyrdom. When the queen learned of this evil deed, she and her daughter immediately went and buried the relics of the two martyrs, and then went to live in the women's monastery at Sheppey.

Soon after this, the king's evil counsellor fell ill and died. Suddenly, the king was left all alone: he had killed his two sons; his wife and daughter had fled from him and become nuns, and his counsellor was dead. Now, the king began to feel sorrow for his evil deed. He realized that his sons were innocent, and he remembered his own baptism, and the last words of his sons, begging him to return to Christ's Holy Church. Finally, overcome by sorrow and repentance, the king set out at dawn to the cell of Saint Chad, to ask his help and prayers.

As King Wulfer entered the chapel, the holy bishop was celebrating the Divine Liturgy. The king, feeling his guilt, stood at the door and watched. When the bishop reached that part of the Liturgy in which the great mystery takes place, the sanctuary was suddenly filled with a great light. The king was amazed, and fell to the floor in prostration, looking up with fear. He saw that the great light stayed around the Holy Table and filled the sanctuary until the Saint had finished communion. The king remained on the floor until the Liturgy ended, and the Saint came to him.

After this, the king listened to everything Saint Chad taught him, and then he confessed his faith in Christ, and returned to His Holy Orthodox Church.

King Wulfer struggled to completely change his life. He helped St Chad and his presbyters to lead the people of the kingdom to Christ's Church, and he became merciful and gentle. St Chad chose the town of Lichfield for his cathedral, of in earlier day, St Amphibale and nearly a thousand other Christians had been martyred there. King Wulfer helped to build the new Church.

St Chad continued his life of holy struggle, teaching the Gospel of Christ's Church everywhere in the Kingdom of Mercia. At length, God called the holy bishop to Himself, and

SAINT CHAD

Saint Chad gave up his holy soul to the Saviour on 2 March, 672.

Through the prayers of our God-bearing father, St Chad, may we find repentance, and save our souls, glorifying the Father, Son and Holy Spirit, now and ever and unto the ages of ages.

Amen!



A Christian Anglo-Saxon Village in Mercia About the Time of St Chad

Once, when the time came for people to bring their offering, or sacrifice, to God, the two brothers, Cain and Abel, brought their offerings.

Abel, who loved God, brought the very best of his sheep. He thanked God for His goodness, and repented for all his sins.

Cain, however, did not bring his best fruits to God. He did not repent for his sins, and he only thanked God with his lips, but in his heart, he did not thank God.

God accepted Abel's offering, but He did not accept Cain's. Cain became angry and jealous, but God spoke to him with love and kindness, and said:

"Cain, why are you angry? Your brother brought his offering honestly, and you did not, so I accepted his offering. If you will repent and turn to Me with your heart, I will also accept your offering."

But Cain had already chosen to follow Satan, and so he would not repent. Instead, he began to hate his brother. People who are bad often hate people who are good. One day, Cain came to his brother Abel and said, "Come, brother, let us go out to the field together." When they were alone in the field, Cain took a club and killed his brother.

Even after Cain had done this terrible thing, God still loved him and was ready to forgive him. He spoke to Cain and said, "Cain, where is your brother Abel." God wanted Cain to confess his sin and repent. But Cain only lied to God. "I do not know where Abel is!" he said.

After that, God would no longer accept any of Cain's offerings, because Cain would not repent. Cain went away and did not worship God anymore. He followed Satan instead.

God was very sad, because He loves all His creatures.

4

With Cain and Abel, the history of man born after the flesh begins. In their lives, the type of the whole future of the Church and of the "world" of man is set forth. With Adam and Eve, the Church fell, but it did not perish.⁶⁸ Man still continued to have the hope of Salvation through it, precisely because that in the fulness of time, the Redeemer would come to rescue His Church,⁶⁹ and with it, all the faithful of the Old Testament period who had striven for righteousness. In order to uphold the Church, fallen though it was, and to instill in it the expectation of the Redeemer as the strength of the faithful, God established a set sacrifice with a set pattern. As often thereafter as the sacrifice was offered, it was offered in obedience to God, in remembrance of the Creator and giver of all things and as a testimony of the coming Redeemer.

In this, and in the way in which Cain and Abel conducted themselves toward it, there was a revelation concerning, first of all, the Old Testament period of the Church both before and after the law,⁷⁰ and lastly, the redeemed New Testament Church.

"And Adam knew Eve his wife; and she conceived and bare Cain, and said, 'I have gotten a man from the Lord'. And she again bare his brother Abel. And Cain was a tiller of the ground, but Abel was a keeper of sheep" (4:1-2).

So Cain appeared, the first fruit of the fallen man, and he was seen to be truly a son of the fall, for he became the first murderer. Cain possessed the "birthright" and had possession of the land, being a "tiller of the ground."

Abel, however, was a "keeper of sheep". First of all, Cain and Abel stand before us as a testimony of man's free will, of the fallen human nature and of the falseness of the teaching of Original Sin. For both having been born of the same parents, and differing in nothing except age and occupation, were called upon to make a choice concerning their relationship with God.

LECTURE: ON GENESIS

"And in the fullness of time, it came to pass that Cain brought of the fruits of the earth a sacrifice to the Lord. And Abel also brought of the first-born of his sheep and of his fatlings, and God looked upon Abel and his gifts, but Cain and his sacrifice He regarded not" (4:3-5).

For God had established a certain offering, a sacrifice, of the first-fruits of all that man produced. He did this, of course, so that His creature would have a constant remembrance of Him and regularly call to mind the source from Whom they received all things. God might have said to them concerning this sacrifice: "As often as you do this, do it in remembrance of Me," and they, in offering, could well have said, "Thine own of Thine own we offer unto Thee," for all things are God's, Who made them from nothing.

With God, all things are done "in due season." It is man's impatience, born of the passions, which acts out of season, before the fulness of time. Had Eve awaited the "fulness of time," and Adam, being the stronger, not been led by passions to partake of the fruit "out of season," then in its own proper season, God would have given them both the fruit of knowledge and the tree of life.⁷¹

Cain and Abel, then, in due season, brought forth to God equal sacrifices of that which God had given them. Yet, when both had been offered up, God "knew Abel's gifts, but those of Cain he beheld not," for, "the Lord knows the way of the righteous, but the way of sinners, He shall utterly blot out."⁷²

Why was it that God did not accept Cain's offering? Here is a great revelation, here is a great prophecy, and the reason for the rejection of Cain's offering is of the utmost significance for us today.

When Cain became sorrowful that his offering was not accepted, God said to him:

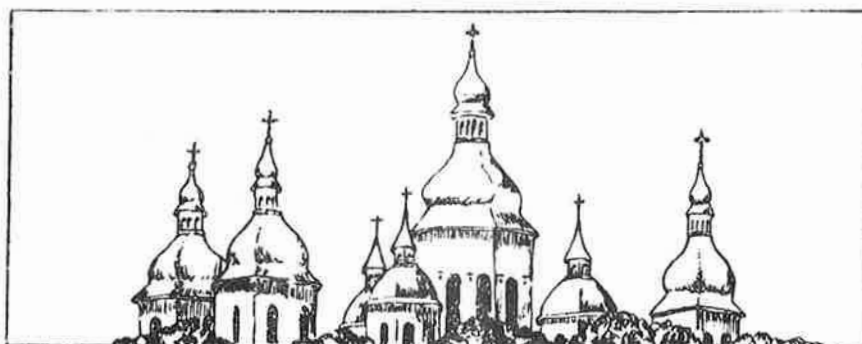
"Have you not sinned if you have brought it rightly but have not rightly divided it?" (4:7, Orthodox Bible. cf, 2Ti.2:15).

And it must be said of us, "Have you not sinned if you have worshipped according to the Orthodox Liturgy — which was given by the Holy Spirit — and called yourself Orthodox, but not maintained Orthodoxy?"⁷³ For, in the former, we confess that we are aware of the truth, but in the latter, one confesses that he rejects it, and with the Truth we reject the source of Truth. Of what value is right-praise without right-faith? If you have served rightly but refused to believe rightly, then you have blasphemed.⁷⁴

Make no mistake, Cain and Abel were in the fallen Church, but it was not a different Church than our own — for Christ has given His life to rescue and redeem His Church and make Her a new creature, as the Apostle clearly reveals (Eph.5:25-26). Orthodoxy in both senses of the word has been required from the very beginning

of man's worship of God — in Eden it was just as necessary as in these last days.

Fulfilling the correct rubric of the services and the external manifestations is possible for anyone who owns a set of service books. But without Orthodoxy of faith, it is really just a parody and a blasphemy. The maintaining of the Divine Services intact and according to Sacred Tradition is not necessarily an act of obedience to God — Cain also fulfilled this. The manner of the ancient sacrifice, ordained by God, was such that it was a revelation about the coming redemption of the Church, so that those who fulfilled it in spirit and truth might know and hope on the mercy of God and the promise of salvation. It was designed to draw man to the remembrance of God, to His mercies and benefactions, to His love and His promise of redemption. Cain's offering was rejected not because he failed to perform the service of sacrifice correctly, for he "rightly offered," but because he failed to maintain the correct faith. He withheld what ought to have been offered, the best of his fruits — that is, the fruits of repentance and love — and offered his own portion to God, keeping God's portion for himself.



1

OUR HOLY AND GOD BEARING FATHER
ANTONY

Founder of the Kiev-Caves Lavra

In the reign of the Great Prince Vladimir Svyatoslavich, ruler of the lands of Rus', it was pleasing to God to manifest a luminary of His Church and a teacher of monks, our ever-memorable, holy and God-bearing father, Antony.

St Antony was born in the town of Liubech, and at an early age, felt the desire to become a monk. The Lord inspired him to go to Greece and there to be tonsured. St Antony soon set out on his journey, reached Constantinople and from there, went to Mount Athos. Here he visited the holy monasteries where he saw many monks imitating the angelic image. From this experience, St Antony was inflamed with an even greater love for Christ and, wishing to imitate the life of these holy monks, he went to one monastery and besought the abbot to tonsure him. The abbot could foresee Antony's future holy life and his virtues and, acceding to his request, he tonsured him and instructed him in the monastic life.

Everyone rejoiced at St Antony's struggles, obedience and submission. Quite some time passed since Antony settled on the Holy Mountain when the abbot, being inspired by God, released him and sent him back to Rus'. The abbot sent for him and said, "Antony, return to Rus', so that you can be an example and affirmation for others there, and let the blessing of the Holy Mountain be with you!"

St Antony accepted this blessing as if it was from God's mouth, and he set out for Rus', where he arrived at the city of Kiev. While wondering where to settle, he visited the local monasteries, but it was not pleasing to God that he should remain in any of them. The Saint went into the hills and desolate places, and came to Berestovo. Here he found a cave which was once dug by Varangians (Vikings) and, having prayed, he settled in it, and remained in great moderation.

After the repose of the pious Prince Vladimir, the godless Svyatopolk ascended the Kievan throne. He began to kill his brothers, including the holy passion-bearers Boris and Gleb.

When he beheld such bloodshed, St Antony again left for the Holy Mountain. At the time when the God-fearing Prince Yaroslav defeated Svyatopolk and occupied Kiev, a presbyter by the name of Ilarion was becoming known for his piety, fasting and understanding of the Divine Scripture. While living in Berestovo, he often walked to the Dnieper to that hill where the Caves Monastery now stands. At that time there was only an impassable forest.

On this location, Presbyter Ilarion dug a small cave, about fourteen feet square, and secretly began to struggle in it, abiding in psalmody and prayer. At this very time, the abbot of the monastery on the Holy Mountain where St Antony lived was again intructed by God to send Antony to Rus', as he was needed there.

Accepting the abbot's blessing, St Antony once more set out to Kiev. When he arrived, he went up on the hill where Presbyter Ilarion had dug his cave and, as he liked the spot, Antony prayed with tears to God, saying: "O Lord, let the blessing of Holy Mountain Athos be upon this spot, and the prayers of my father who tonsured me, and strengthen me to settle here."

The Saint remained there, and began to live a strict ascetic life, being always in prayer. For food, he had only dry bread and water every other day, or even every third day. Often, when he was standing at vigil both day and night, Antony took no food for an entire week. Many people found out about him and his ascetic life, and they began to visit him. Some of them expressed the desire to live with him. The blessed Nikon was one of these; then came St Theodosy, at twenty-three years of age.

After many years, Prince Yaroslav reposed and the princely power passed on to his eldest son, Izyaslav. By this time, St Antony had become renowned in Rus' for his virtues, like the great ascetic St Antony of Egypt. The Christ-loving Prince Izyaslav found out about him and came with his retainers to ask a blessing and prayers. From this time, word of St Antony began to spread even more, and many came to him to be tonsured. At that time, there came to St Antony, blessed Varlaam, a son of the nobleman John, then Ephrem the eunuch, a servant of the prince, and they both were tonsured by blessed Nikon, upon St Antony's command. St Antony and the brethren had to endure much because of this tonsure. The angry nobleman John came to the Cave with many retainers, and drove away Antony's God-chosen flock, taking his son, blessed Varlaam, away from the Cave. He tore off his monastic clothing, dressed him in bright, nobleman's garments, and sent him home by force. Prince Izyaslav also became angry with St Antony when he heard of the tonsure of Varlaam and of his own servant, the eunuch Ephrem. He ordered the arrest of blessed Nikon, and angrily threatened to send him, together with Antony and the brethren, to prison, and to fill in the Cave itself. When he saw the prince's wrath, St Antony decided to leave the Cave and go with the brethren to

another land. When the princess found out about the Saint's intention, she besought the prince that he not drive away God's servants by his anger, pointing out that God had chastized her own native land, Poland, for banishing monks. Prince Izyaslav heeded the princess' intercessions and sent a plea to St Antony to return to his place. He returned, and the frightened sheep of his flock again gathered in peace about their shepherd. Still more people, seeking salvation, came to the Saint, and about twelve people gathered around St Antony. They dug a large cave and built a chapel and cells in it, and Antony lived there for forty years.

St Antony gathered together the brethren and told them that God had gathered them there with the blessing of the Holy Mountain. "Live together. I will give you an abbot, but I want to live in solitude as before." He appointed blessed Varlaam as abbot, and he closed himself up in one of the cells of the cave. Soon, however, Antony moved from there to another hill and dug a new cave for himself (which is now located under the great Caves Monastery).

Blessed Varlaam and the brethren continued to live in the first cave. Gradually, the brotherhood grew and it became too crowded during the common prayer in the chapel. The idea came to them to build a small church above the cave. They went to St Antony and received his blessing for this undertaking.

The brethren built a small church, named in memory of the Dormition of the Theotokos, above the cave. Soon after this, Prince Izyaslav built a stone church in memory of the Holy Great Martyr Demetrios, his own protector. He built a monastery there too, and implored blessed Varlaam to be its abbot. Putting his hope on wealth, the prince hoped to make his monastery superior to the Caves Monastery. The intentions of the prince, however, remained in vain: many monasteries have been built by kings and nobles, but they are not like the ones erected by holy prayers and tears, fasting and vigil.

Blessed Varlaam went to the Monastery of the Holy Great Martyr Demetrios, and the brethren had to choose another abbot. They met together, came to St Antony and asked for an abbot:

"Whom do you want?"

"Whoever is chosen by God, the Most Holy Theotokos and you, honourable father," they replied.

The Saint then said, "Let him who among you is obedient, meek and humble be your abbot."

They asked Theodosy to be their abbot, to which St Antony gave his blessing. The brotherhood, which numbered twenty, rejoiced and bowed to the earth before Antony.

The number of brethren grew larger and soon rose to one hundred persons. Seeing this increase in monks, St Theodosy conferred with the brethren about building a monastery. When he went to St Antony, the latter joyously said, "Blessed is the Lord God, and may the prayers of the Most Holy Theotokos

and the fathers of the Holy Mountain be with you, and may they help you."

St Antony then sent a brother to Prince Izyaslav to ask for the whole hill above the caves.

The prince rejoiced when he heard of the monastery's increase, and he gave them the hill they asked for. Upon this hill, St Theodosy and the brethren built a large wooden church decorated with ikons; they also built many cells and surrounded the monastery with a stockade. The monks then moved from their caves. The monastery continued, however, to be called "of the Caves" (Pechersky) since the monks had formerly lived in caves.

After this, St Theodosy began to seek a definite monastic rule. By God's will, through the prayers of St Antony, Theodosy became acquainted with the monk Michael, from the Studite Monastery. He had come to Rus' from Greece with Metropolitan George. St Theodosy questioned Fr Michael about the rule of the Studite Monastery, and found out its details. He also received the details of this rule from the blessed eunuch Ephrem, who had visited the holy places. St Theodosy established this rule in his monastery, and from there, all the Russian monasteries took the rule. This is why the Caves Monastery is venerated before all the monasteries of Russia.

During the abbacy of St Theodosy, our holy father Nestor, the Chronicler of Rus', the writer of this life, entered the monastery. As he himself writes, he was seventeen years of age when, on the blessing and advice of St Antony, he was received and tonsured by St Theodosy. In his chronicle, St Nestor, while explaining why the monastery was called "of the Caves" (Pechersky), briefly relates the struggles of the founder of this monastery, St Antony. Blessed Bishop Simon and his co-ascetic Polikarp, also testify to his miracles.

St Antony led a solitary life in the other cave, glorifying God in prayers and struggle, and maturing in all virtues. Therefore, God glorified him, and the Saint shone forth in Rus' with the gift of wonderworking and most of all, with the gifts of healing and prophecy. He gave the ill special herbs, blessed them and prayed over them, and they received healing from all illnesses. After St Antony, blessed Agapit was his imitator in such healing.

The following incident testifies to St Antony's prophetic gift. Once, three of the Yaroslavich princes — Izyaslav of Kiev, Svyatoslav of Chernigov, and Vsevolod of Pereslavl' — prepared to go on a march against the Polovtsians, and they came to St Antony for a blessing. He foresaw their defeat and, weeping, he told them, "For the sake of your sins, you will be defeated by the barbarians. Many of your soldiers will be drowned in the river, some will languish in captivity, and others will fall by the sword."

This prophecy was fulfilled on the Alta River, where the princes themselves barely managed to escape — Izyaslav and

Vsevolod to Kiev, and Svyatoslav to Chernigov — while the Polovtsians spread out over the Russian land, ruined it and led away many inhabitants into captivity. He also made a prophecy concerning Shimon, the son of Afrikan, the Varangian (Viking) prince who was at battle together with the princes of Rus'. He foretold to him his deliverance from death, by God's Grace, during the battle with the Polovtsians, and he also told him that he would eventually be buried in the Caves Church. He also foretold the miraculous building of this church, and all this came to pass.

Upon returning from battle, Shimon told St Antony, "I was lying among the slain, covered with wounds. But I received unknown strength from God, and carried myself away from there and was healed of my wounds, and I found all of my warriors unharmed."

Shimon also related: "Twice, I saw in the air the likeness of a church which was to be built, in which I was supposed to be buried. This vision appeared near the Alta River, and earlier, on the seashore when I was driven away by my uncle, Yakun (Haakon). From Varangia, I came away to Rus', to Prince Yaroslav."

Shimon also brought a belt and a golden crown and gave them to St Antony, saying, "I took these from before an ikon of Christ on the Cross when I left my nativeland. There was a voice from the Lord that the foundation of this church should be measured out with this belt. And let this crown be hung over the table of oblation."

The chronicler recalls another attack which the Saint had to endure. As once before, the prince of darkness, the devil, tried, through Prince Izyaslav to remove St Antony from Kiev. After the defeat of the Russian princes by the Polovtsians, the Kievans began to agitate for their prince, Izyaslav, to lead them out once more against the enemy, who was penetrating throughout Rus'. The prince would not consent, and so the people rebelled and freed the imprisoned Polovtsian prince, Vseslav, and made him their prince. Prince Izyaslav fled to Poland. During the seven month reign of Vseslav, Izyaslav warred against him, aided by Boleslav the Bold, King of Poland. Vseslav secretly fled to Polotsk, and Izyaslav occupied Kiev. Someone had slandered St Antony to the prince, saying that he had liked Vseslav, and had given him advice, and so Prince Izyaslav was very angry with the Saint.

At this time, St Antony was looking after the ill Isaaky the Recluse, whom the devil had beguiled, appearing to him in the form of Christ, and leaving him near death. Satan hated seeing the Saint care for Isaaky, and strove to drive Antony away from him. Thus, he aroused Izyaslav to banish the Saint from the Kievan principedom. For a while, Satan attained what he desired. When Prince Svyatoslav of Chernigov found out that his brother was angry with St Antony, he sent for the Saint

secretly and took him to Chernigov. Antony selected a spot for himself near the city, dug out a cave for himself and settled there. Later, a monastery was built on this spot. Prince Izyaslav soon realized the innocence of this holy man, and understood the activity of the tempter, and sent for Antony, beseeching him to return to Kiev, to his God-chosen flock. The meek and humble Antony returned to his brotherhood.

St Antony continued in his struggles, fasting, keeping vigil and praying. He thought diligently about the stone Caves church prophesied through him. He consulted with St Theodosy, and they prayed to the High Creator, that He bless and help them create the church in the name of His undefiled mother — our Mistress the Theotokos. When St Antony gave himself up to such prayer a great miracle occurred! Though they did not leave the monastery, he, with St Theodosy were miraculously seen in Constantinople (i.e., two angels appeared there under their forms), from which event they obtained both the means and the stonemasons to erect the Caves church.

The Greek stonemasons arrived and informed everyone of the miracle. Hearing this, St Antony was amazed. When the stonemasons asked concerning the spot for erecting the church, St Antony prayed for three days. Then, by God's inspiration, Prince Svyatoslav arrived and donated one of his own fields for this purpose. Moreover, on the first night, the King of Glory, Christ, appeared to St Antony and said, "Antony! you have acquired Grace before me!"

When he heard this, Antony asked the Lord for a sign to show exactly where the church should be built. In the morning, there was dew everywhere on the ground except where the church was to be built. On the second night, Antony asked that, on the next morning, all the ground be dry, except that the spot where the church was to be built be bedewed. God granted this request to St Antony, and on the third day, Antony blessed this spot, and with the golden belt, dedicated to Christ, which was received from Shimon, he had the foundation measured out — thirty belts in length and twenty in width — as it was revealed to Shimon.

St Antony blessed the site and the start of the building, and then began to prepare himself for his departure to the eternal temple. St Antony comforted his children, promising that even after his repose, he would not foresake this holy place, but would always watch over it.

Thus, having lived in the second cave for sixteen years, the Saint reposed there on 10 July, 1073, at the age of ninety, in the reign of Svyatoslav Yaroslavich, Prince of Kiev and in the reign of Romanos Diogenes, Emperor of Byzantium. The Saint's honourable relics were placed in the cave in which he reposed, under the great monastery.

According to his promise, by God's Grace, St Antony did not foresake the holy place of his asceticism. After his re-

pose, both he and St Theodosy were seen together in a vision by holy ikonographers in Constantinople, who, like the devout stonemasons, were instructed to go to Kiev to decorate the holy Caves church.

St Antony helped all those who came to his grave seeking help, as can be seen in the lives of St John the Much-Suffering and blessed Erasmos.

Let us now glorify the All-Good and manloving Lord for giving such a wonderworking founder of monasticism to the land of Rus'. St Antony's struggles, carried out in secret, in the solitude of a cave, can be described by no-one, but are known only to the Seer-of-Hearts Himself. Therefore, we should try less to narrate Antony's great struggle, than to diligently pray, "that we too may be partakers of his trustworthy promise," and be worthy to end our lives in repentance and mercy and thus, together with St Antony, like children with their father, have our names written in the book of eternal life, by the Grace and love for mankind of our Lord and Saviour.

Amen!



Dear _____,

I don't think I did a good job on my recent tape explaining my use of the word "Individualism" I had been using the word in the "anthropological" sense, not the common-sense usage which you were using, and with which I agree.

"Anthropological" doesn't, in this case, have anything to do with people who study tribes or do "ethnography". Rather, it is an old term which antedates the recent usage, and has to do with "the nature of man," or perhaps more precisely with "doctrine about the nature of man" — just as its companion term "theological" has to do with "the nature of God" or "doctrine about the nature of God."

"Anthropologically," then, Individualism may be contrasted with Collectivism and with what I would call Trinitarian Body-of-Christ-ism: three orientations within Christian history. In Europe, orthodox Trinitarian Body-of-Christ-ism had been lost, perverted, into the Collectivism of Roman Catholicism, under the dominion, authority, hegemony, of the Pontifex Maximus, with his apparatus, his echelons of bureaucracy.

Then, historically, Individualism is a manifestation of the introduction of pagan Greek categories into the world of Papal Collectivism — which introduction is known by the name "Renaissance" — rebirth — hailed as the return of good, of enlightenment, freeing from "Dark Ages." I am taking a little liberty with history, inasmuch as the "Dark Ages" were those ages of barbarian invasion in Europe — 5th to 9th c. or so; the "Middle" Ages followed upon these, and "weren't so bad;" but the "Renaissance" — i.e., return to pagan Greek orientations, and a further turning away from Christian ones — were much better, were a "rebirth."

Pari passu with all these familiar historical developments were other, less familiar ones: private interpretation, supremacy of reason, primacy of conscience: all individualistic notions within the religious sphere: all betokening or denoting intra-personal criteria for religion. Just as among the pagan Greeks.

But the intra-personal criterion for religion is that one preached by John the Baptist ("Repent!") (not "Interpret!", but "Repent!"), and by the Saviour Whose fore-runner he was. "Repent" includes the awareness, the acknowledgement, that you repent vis-a-vis someone else. But private interpretation, supremacy of reason, primacy of conscience, imply that *you* are the centrum, *you* decide, *you* pontificate. In short, that *you* are your own Pope.

And the extra-personal, the inter-personal, primacies of our Orthodox anthropology look to the Holy Trinity, the model in Whose image we men were made: Let *Us* make man in *Our* image: i.e., persons at one, no primacy, no private interpretation, but the economy of what should go on among persons and dominate any intra-personal or individualist considerations: love. And from that we fell, and scattered into egos. And the Saviour came to re-gather the scattered fragments of that Image, until they should again resemble It. Resemble It as One Body.

I hope you find this interesting and not snidely preachy. Probably I am one-sidedly trying to take every opportunity to turn the conversation to my favourite topic and harp on my viewpoint.

But to re-say it briefly in another way, theologically, God (being love)

is not individualistically loving His Own Self, but love goes on among the persons of the Godhead. And anthropologically, we men were made in that image — not individualists, not egoes, but One Body, in love, loving.

Adam in the beginning, was in direct conversation with God, and could get sure information from God. But he fell from that, became an ego, and had to rely on his private interpretation, lacking that communication with God.

We can rise above that, starting with repentance, and attracting more and more of the Holy Spirit, until, if we are blessed we can truly say with the Psalmist, "I will see what the Lord will speak in me," and again be less unlike the Adam before the fall. Lacking that, if we sense that this is how it ought to be, we can do the next best thing, and that is to be the follower of a Saint, who *does* have the Holy Spirit in him.

It is indeed fascinating that we are friends, and I am saying things like this to you, and you are listening charitably — you who (as was I) were nurtured in the tradition of Renaissance-Individualism-Private Interpretation-Thomas Jefferson-Liberty (The Puritans and kindred types cherished "liberty of conscience" etc. As I read their material and listen to their descendants I almost seem to hear them say, "Ye shall be free and freedom shall lead you to the truth." But I heard the Saviour say what to me sounds rather contrary, "Ye shall know the truth, and the truth shall make you free.").

With much love, and may God bless us all,

John.

"IT IS
APPOINTED
TO MAN ONCE
TO DIE BUT
AFTER THIS,
THE JUDG-
MENT"

5

ABBA
POLIKHRONIOS
AND THE
TWO MONKS



BLESSED
IS THE MAN
WHOSE STRENGTH
IS IN THEE, WHO
HAS ASCENDED IN
HIS HEART, WHO PAS-
SING THROUGH THE
VALE OF SORROWS
MAKES IT A WELL
(PSALM 83:5-6)



Abba Polikhronios, a presbyter of the New Lavra, told us the following:

When I was in the monastery on the Jordan called "Bashen", I once noticed that one of the brethren who lived there was negligent about himself and never fulfilled the Sunday rule. A little while later, I noticed that this brother was giving himself up to struggle with all zeal and with great fervor.

"You are doing well, brother, in caring for your soul with such zeal," I said to him.

"Abba," he replied, "I shall soon have to die."

And truly, in three days, he reposed.

Another time while I was in "Bashen", a brother had reposed there. The steward asked me to help him carry the belongings of the deceased to the storeroom. As we were carrying them over, I saw that the steward was weeping.

"What is troubling you, father? Why are you weeping so?" I asked.

He replied, "Today, I am carrying over the belongings of this brother and in two days others will be carrying mine over."

And so it happened. On the next day, the steward reposed as he had said.

"Assuming that you have really heard Him and been taught by Him, as all truth is in Jesus. Strip yourselves of your former nature which characterized your previous manner of life and becomes corrupt through lusts and desires which spring from delusions; and be constantly in the spirit of your mind; and put on the new nature created in God's image, in true righteousness and holiness." (Eph. 4:21).



THE
PRAYERS
OF A RIGHT-
EIOUS MAN AVAIL-
ETH MUCH.
(JAMES 5:16)



THE SPIRITUAL MEADOW

"One
Star
differs
from
another
in glory"
1Cor15:
41

6
THE MONK
WHO WAS
GLORIFIED
BY A "STAR"



ather Polikhronios also told us of an incident which he had heard from Abba Konstantin, abbot of the New Monastery of the Theotokos:

One of the brethren reposed in the Jericho hospital. We carried his body to the "Bashen" monastery for burial. From the moment we left the hospital, a star appeared over the coffin and remained visible right up until we committed the remains to the earth.*

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[*That is, a noetic star appeared as a revelation of God's Grace in the reposed monk, such as the noetic "star" which appeared in a vision to the Magi, guiding them to the manger cave in Bethlehem.]

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THE ELDER
WHO REFUSED
TO BE
ABBOT
OF BASHEN

"Cleanse
first that
which is
within..."
Mt. 23: 26

In that same "Bashen" Monastery, there was a highly respected elder. When the abbot reposed, the brethren wished to elect him as their new abbot, as one being a great and God-pleasing monk.

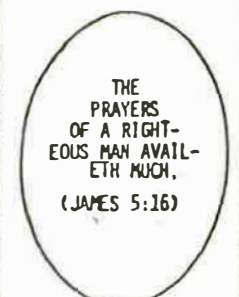
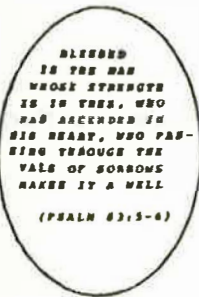
The elder declined saying, "Fathers, leave me to weep for my sins. I am not able to care for the souls of others. This is a task for the great fathers such as Saints Antony, Pakhomios, Theodore and the like."

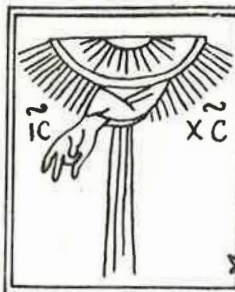
Nevertheless, the brethren persevered in their attempts to convince the elder to become abbot. The elder was firm in his refusal. Finally, seeing that the brethren were so persistent, he said to everyone:

"Leave me to pray for three days, and then I shall do what is pleasing to God."

This was on a Friday, and on Sunday, early in the morning, the elder reposed.

"Assuming that you have really heard Him and been taught by Him, as all truth is in Jesus. Strip yourselves of your former nature which characterized your previous manner of life and becomes corrupt through lusts and desires which spring from delusions; and be constantly in the spirit of your mind; and put on the new nature created in God's image, in true righteousness and holiness." (Eph. 4:21).





8
ABBA
MIROGEN

I WILL
STRENGTHEN
THOSE THAT
ARE
SICK.
EZ. 34:16



BLESSED
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(PSALM 83:5-6)



Mirogen, an elder of very strict life, lived in the "Bashen" Monastery. He fell ill of hydropsy, and the fathers visited him daily and cared for him. "It would be better, fathers," said Abba Mirogen, "if you would pray that my inner man not suffer. I pray to God that He will lengthen my illness."

The Archbishop of Jerusalem heard of Abba Mirogen's illness and sent him something for his physical needs. The sufferer did not accept any of what was sent, but responded, "It would be better if you pray for me, father, that I be delivered from eternal torment."



THE
PRAYERS
OF A RIGHT-
EOUS MAN AVAIL-
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(JAMES 5:16)



"Assuming that you have really heard Him and been taught by Him, as all truth is in Jesus. Strip yourselves of your former nature which characterized your previous manner of life and becomes corrupt through lusts and desires which spring from delusions; and be constantly in the spirit of your mind; and put on the new nature created in God's image, in true righteousness and holiness." (Eph. 4:21).

DO NOT
WORRY
ABOUT HOW
YOU WILL
EAT OR BE
CLOTHED.
MT. 6: 31

9

THE NON-ACQUISITIVE
ELDER



ne particular elder in the Monastery of the Towers was distinguished by his complete non-acquisitiveness. At the same time, he was very zealous about giving alms.

On one occasion, a pauper came to his cell asking for alms. The elder had nothing except some bread, which he brought to the beggar. The beggar, however, responded, "I do not need bread. Give me some clothing."

Wishing to serve the pauper, the elder took him by the arm and led him into his cell, telling him to take what he wanted. The beggar found nothing in the cell except what the elder was wearing. Deeply touched by the elder's sanctity the beggar untied his bag, took out everything he had in it and put it in the middle of the cell saying, "Take this, good elder. I will find what I need elsewhere."

"Assuming that you have really heard Him and been taught by Him, as all truth is in Jesus. Strip yourselves of your former nature which characterized your previous manner of life and becomes corrupt through lusts and desires which spring from delusions; and be constantly in the spirit of your mind; and put on the new nature created in God's image, in true righteousness and holiness." (Eph. 4:21).



WE GLORY IN
TRIBULATION
FOR TRIBULA
TIONS BRING
PATIENCE.

(Lk. 5:3).

10

LIFE OF
ABBA BARNABAS

BY YOUR
PATIENCE
YOU WILL
WIN YOUR
SOULS.

(Lk. 8:15).



he hermit, Fr Barnabas, lived in one of the caves by the sacred Jordan. Once when he set out to the river for a drink, he stepped on a pointed stick and it punctured his foot. Fr Barnabas did not bother to remove the stick or to see a doctor about it. Soon the foot began to fester so badly that he was compelled to go to the Monastery of the Towers and take a cell there.

Meanwhile, the sore grew worse from day to day, and the elder told everyone who visited him, "The more the external person suffers, the more the inner person grows in strength."

Some time passed after Fr Barnabas had left his cave and another hermit came to the cave to live in it. When he entered it, he saw an angel of God standing before the Holy Table in the chapel which had been consecrated by Abba Barnabas. The terrified monk asked the angel:

"Why are you here?"

"I am the Lord's angel," he replied, "and this Holy Table has been entrusted to my care ever since it was consecrated."

"Assuming that you have really heard Him and been taught by Him, as all truth is in Jesus. Strip yourselves of your former nature which characterized your previous manner of life and becomes corrupt through lusts and desires which spring from delusions; and be constantly in the spirit of your mind; and put on the new nature created in God's image, in true righteousness and holiness." (Eph. 4:21).



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NEW BOOK: THE LIFE, PAPERS, LETTERS AND SERMONS OF ARCHPRIEST ALEXIS TOTH, VOLUME ONE. PREPARED BY GEORGE SOLDATOW. THIS VOLUME IS NOW AVAILABLE, \$5.00, postpaid.

The *Synaxis Archive Series* is an attempt to assemble and publish collections of documents relative to the history of the Slavic community and the Orthodox Christian Church in North America. This series is being published for its historical, rather than any theological, value.

The first volumes of the archives series consist of the letters, papers and sermons of Rev Alexis Toth. The historical significance of Fr Alexis Toth lies in his activity of returning whole communities of Slavs from the Unia to their ancestral Orthodox faith. In the process of doing this, there developed a strong "re-Russification" of groups of Western Slavs who had previously been separated from their Russian antecedents by the shifting borders of the Hapsburg Empire and Poland. This process created considerable upheavals and violent stresses in the Slavic communities in the United States and Canada. In its process, a political division occurred in which strong Ukrainian nationalism arose among Ukrainian immigrants, especially those from Galicia and Volyn.

Rev Toth led whole communities of Uniates (Roman Catholics who use Orthodox rites and Slavic languages in their religious services) back into the Orthodox Church, from which their forebears had been separated, often forcibly. Unfortunately, Fr Toth's theology and attitudes remained generally Roman Catholic, as did the beliefs of the parishes which followed him. No genuine effort was ever made to teach Orthodox theology and beliefs to these people. This fact was a basic cause of future separations and hostilities in the Russian community in North America. The new Russian immigrants who arrived following the Russian Civil War were firmly rooted in Orthodox theology and traditions, while the older, formerly Uniate groups (primarily in Pennsylvania and Ohio) remained rooted in Latin theology and traditions. These latter were augmented by groups of Russians whose traditions were largely a mixture of theosophy and Protestantism (for example, adherents to the St Serge Academy of Paris).

These facts are important, because in any genuinely scholarly study of the Russian community here and its internal difficulties, these theological differences are as important, if not more important than any political ones. The fact is that the older, formerly Uniate Russian communities in America, and those influenced by them, remained theologically and psychologically separated from the Orthodox Russians who arrived on this continent following the Bolshevik Revolution. The division of the Russian community in North America followed and still follows predominantly theological lines. The understanding of this separation must begin with a study of the era of Archpriest Alexis Toth.

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