



ORTHODOXY CANADA



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COVER ILLUSTRATION: The Church of Sts Peter and Paul, Washtao, Alberta, Canada. The most beautiful and impressive of the country churches in Western Canada, Sts Peter and Paul was consecrated in 1905 by Bishop Tikhon, later the holy new martyr, St Tikhon, Patriarch of All-Russia.

SPECIAL NOTE

Rev Seraphim Johnson, the translator of our Solovky Paterikon series was recently ordained to the presbytery. He is in the process of building a new parish in Washington, D.C., named for St Cosmas of Aitolia. Because of Fr Seraphim's heavy pastoral burdens, the instalment of the Solovky Paterikon is not available for this issue, and we are substituting a chapter of the recently-translated Sarov Paterikon.

It is with special joy that we cry "Axios" to Father Seraphim's ordination, and we ask that all our readers remember him and his new English language parish, in their prayers.



1

THE PRIESTMONK JOHN
FOUNDER OF THE SAROV MONASTERY

Few words are necessary where deeds so clearly testify of themselves. One can come to lofty and edifying knowledge about the priestmonk John by observing the flourishing success of the Sarov Hermitage which he founded.

The Sarov Hermitage was founded in 1705, but long before that, there were wondrous phenomena which prefigured the glorification of God's name which was to take place there. Often at night, a great light was seen descending over the spot where the churches now stand, and bells could be heard ringing in the depths of the impenetrable wilderness. This occurred even before the arrival of the first hermit, Theodosy, who was followed by the hermit Gerasim. These two hermits lived some distance from each other as solitaries for several years and then Gerasim was joined by the monk Isaak, who was tonsured into the schema as John. Fr John was born John Feodorov, in the village of Krasnoe in Arzamas province.

In his youth, John had conceived a desire to become a monk and, at the age of nineteen, he left his home and joined the Arzamas Monastery of the Entry of the Theotokos. In 1689, he was tonsured into monasticism with the name of Isaak. The virtue and the humble, meek life of Fr Isaak attracted the attention of the superiors of the monastery and he was ordained a presbyter and sent to the Temnikov Monastery. Life in this monastery did not satisfy the lofty strivings of Fr Isaak. His soul thirsted for the higher struggle of hermitism. The humble monk received a blessing from his elder to retire into the wilderness of Sarov. He visited the monastery only on the days he was assigned to serve. Gradually, a number of other monks joined Fr Isaak and they all lived apart in separate places, gathering for the Divine Services.

At this time, the abbot of the Arzamas-Entry Monastery reposed in the Lord and the brethren, with one voice, decided to

elect Fr Isaak as their new abbot. When Fr Isaak received their request, he was torn with a great struggle: he had great love for the brothers of the monastery of his tonsure, but he also loved his solitary life in the deep glens of the Sarov wilderness. At length, a delegation of brethren arrived and tearfully entreated him to accept the abbacy and help built up their monastery. Finally, Fr Isaak yielded and agreed to direct the monastery until all its affairs were in order. God's Providence, however, had called the blessed-one to greater struggles. His soul strove toward the silence of the wilderness where his disciples still struggled and as soon as he had fulfilled his promise, he chose Fr Athenogen to succeed him and he returned to Sarov.

Not long after his return to Sarov, the monk Theodosy and Fr Isaak's own elder, Gerasim, departed, but before they left, they foretold that a great monastery would arise in this place and that Fr Isaaky would be its founder.

The evil-one also suspected that a new centre of salvation and spiritual light might grow up around this exceptional monk and he strove by every means to drive the blessed-one out of the wilderness. There is no way to describe the sufferings and temptations to which blessed John was subjected. Satan attempted to sow all manner of fears and doubts in his heart, and suggested various terrors and fearful sights to his mind. Every passion was hurled at the Saint, but by the name of the Lord, he warded them off. Isaak was a great faster and he prayed with pure-hearted and simple faith, and God gave him strong comfort and hope.

Eventually, a growing number of visitors came to the Sarov forest, having heard of the holiness and spiritual gifts of the elder, Fr Isaak. Many of these visitors decided to remain near the elder and become novices. Soon it became obvious that a church would have to be built in order that regular Divine Services could be celebrated. But there were many hindrances to the realization of this good desire of the humble hermits. They did not own a piece of land, nor had they any means to purchase one, or even the means to furnish a church.

The blessed elder Isaak discovered that the section of land between the Satis and Sarov Rivers (where the monastery now stands) belonged to Prince Kugushev, who lived near the town of Kadom. The elder went to the prince and asked him to donate this land for the building of a church and monastery, and the pious prince gave him a title-deed to the land. Next, the elder approached the administrator of the patriarchate, Metropolitan Stefan of Ryazan, for help in building a church in the Sarov wilderness. This request was fulfilled. The first wooden church was consecrated on 16 June, 1706, and named for the Life-bearing Spring. No sooner did word spread of the building of the church than people from all over the district began donating the necessary items for the church furnishings.

The new monastery followed the standard Studion typikon, as approved by the metropolitan.

To the grammota, Metropolitan Stefan added a note in verse:

By God's Mercy
The Humble Stefan
Metropolitan of Ryazan and Murom
To the rector of the Sarov Hermitage and the brethren in Christ:

Brethren, humbly gazing downward,
attend to the cassock that you wear;
with obedience and watchful prayer,
envy, pride and vainglory forbear.
With humility, toil and earnest prayer,
leave sloth, hypocrisy and greed behind;
as brethren united in Christ our Lord,
be united as brothers in oneness of mind.
Have steadfast faith and hope without fear,
for God will not leave you nor your weakness despise;
let each one be equal and none exalted,
the higher not arrogant or counting himself wise.
If any would be greater, let him be a slave,
for thus our Lord taught us by His own holy life;
let restraint and meekness fill your souls,
and dwell together without any strife.
Be true, free of flattery with conscience clean,
most of all have amongst you a holy love;
by this you will attain to the heavenly throne,
and receive the crown, blessing and joy from above.

In conclusion, I send you peace and blessings.

Having accomplished this, Fr Isaak turned his attention to the needs of the increasing number of pilgrims. He ordered that everyone who came to the hermitage be fed without any remuneration. This custom was maintained until the time of the Revolution, and as many as 5000 people were freely fed at a time in later years.

In addition to all his other cares and burdens, Fr Isaak often had to travel to Moscow. Once, while visiting the city on monastery matters, he fell seriously ill, nigh unto death. Thinking that his end was approaching, the blessed-one asked the director of the Krasnogorsk Hermitage, Fr Makary, to tonsure him into the great schema. This was done on 13 March, 1716, and he was given the name John. Fr John wanted to retire from the burdens of guiding the monks, but Metropolitan Stefan would not permit this, so the ill, exhausted elder chose an assistant to help him. In 1731, Hieromonk Dorothei was appointed director of the hermitage and the elder gave himself up to solitary prayer and the spiritual guidance of his flock.

By God's will, the holy elder had to endure one last great trial, by which he was perfected "as gold tried in a furnace".

Imperial disfavour fell on the Sarov Hermitage because of the Radyshevsky affair, and this disfavour had to be borne by the elder. He was arrested on 14 April, 1734 by a decree of the privy chancellory, which was dreadful in those times. He was sent away to St Petersburg and locked up in the fortress.

This imperial disgrace broke many lives, and the aged and ill elder did not survive the burden of his incarceration. In 1737, toward the end of December, at age 67, the blessed elder John of Sarov gave up his holy soul in the Petersburg fortress. He was buried near the Transfiguration Church in the Koltovskaya district of St Petersburg. His memory is celebrated in Sarov on 4 July.

Fr John left a memory which went far beyond the Sarov region. Through his efforts large numbers of Old Believers were re-united to the Holy Church and the first monk tonsured in the new hermitage was the converted schismatic, Ivan Karelin.

The legacy of Hieroschemamonk John, the great Sarov Monastery, is vivid testimony of his sanctity and the quality of his life.

ON THE NEW RUSSIAN MARTYRS

As we approach the joyous occasion of the glorification of the Holy New Martyrs of Russia, we ought to prayerfully reflect on the meaning of their lives and witness.

All these Saints were martyred, not by pagans and worshippers of idols, as were all the former martyrs, rather they were killed by people, most of whom were "born Orthodox", baptized in their youth, and many of whom were graduates of seminaries and even ordained clergymen. Almost all the martyrdoms in Russia were carried out by apostates from the Orthodox faith, and often they were instigated by the forces controlling the Moscow Patriarchate.

It is a sobering and startling fact that the great majority of the new hieromartyrs of Russia were martyred precisely because they refused to recognize or have any communion with the heretical Moscow Patriarchate. In glorifying the new martyrs, we are also glorifying, as it were, their heroic and godly witness against heretical "Orthodoxy". Primarily, of course, their witness was against the false Moscow Patriarchate, which witness they sealed and glorified with their own holy blood.

Our great struggle today, the witness we are called upon to give, is primarily against the forces of apostatic and heretical "Orthodoxy", which is far more dangerous than open atheism. Atheists at least are honest: they openly deny the whole person of Christ, both the Head and the Body (the Church). Heretical or schismatic "Orthodoxy" perniciously corrupts the teaching about the Head and denies His Body, seeking to graft the head onto a foreign body, a Frankenstein monster created by man's unfaithfulness and arrogance.

As we read the lives of the Holy New Martyrs of Russia, and rejoice in their glorification, let us ponder in the depths of our hearts that for so many of them, their witness, their blood was shed in confession against the heretical Moscow Patriarchate as much as against the openly godless Communists. Let us not betray their holy blood, but stand firm and, courageously following their example, confess our faith against the forces of false, heretical "Orthodoxy". May the prayers of the Holy New Martyrs of Russia strengthen and confirm us in this witness.

Amen!

HOLY BISHOP MARTYR
GERMOGEN OF TOBOLSK
(19 June 1918)

It is not only the ancient martyrs and those under the Turks who inspire us. We have had many great martyrs in our own time also.

The holy bishop Germogen and those with him are among these new martyrs.

When the Communists took control of the Russian land, they tried by every means to keep the faithful from worshipping our Saviour. All church processions and bell-ringing were forbidden. Saint Germogen refused to obey this command. Instead, at the beginning of Holy Week, 1918, he called all the people of Tobolsk together and ordered that a great procession with ikons and church banners, take place.

On the next morning, after the Divine Liturgy, the procession began to move all around the city. All the church bells were rung, and huge crowds of people sang, "Save, O Lord, Thy people." The procession marched up the ramp and along the walls of the Tobolsk fortress. When Saint Germogen came to the highest point on the wall, and could look out over the entire city, he raised his cross and blessed the whole town and all the people.

On Palm Sunday, the holy martyr preached his last sermon. In this sermon, he told the people that he felt that he would soon be martyred, and he asked the faithful to pray for him.

The Communist persecutors waited for a chance to secretly arrest the holy bishop when he was alone. This chance came on Great, Holy Friday. Early that morning, soldiers came to Saint Germogen's house and took him away.

The Bishop was taken to another city, for the Communist rulers feared that the people would come and try to free him. When the people of Tobolsk learned of this terrible thing, they began to weep and call out to God. A delegation was chosen and sent to the town where St Germogen was imprisoned. They begged the rulers to free their beloved bishop, but instead, the soldiers arrested them also.

At this time, the Russian White Army attacked the

Communist troops near Tobolsk and tried to free all the prisoners. As the Communists fled on boats, they took the holy bishop and the other prisoners with them. As the boat came near the town of Tiumen, the Communists dragged the prisoners out onto the deck, beat and tortured them. Then, they tied them up and threw them into the river: the names of these holy martyrs are Fr Ephraim, Fr Makarov and Mr Miniatov.

Last of all, the soldiers brought the aged bishop forward. He was praying to God to forgive the torturers, and was blessing them. The Communist soldiers began to curse the Saint and they beat him mercilessly. St Gergogen continued to pray aloud. Finally, the commissar cried out, "Silence him!" And one of the soldiers struck the bishop in the face so hard that his jaw was broken. Then a huge stone was tied to the bishop and he, too, was cast into the cold waters.

Later, when the waters of the Tura River receded, the relics of the holy new martyrs were found near the shore. Their sacred relics were carried to Tobolsk and the people of the city buried them with great reverence.

Through the prayers of these holy new martyrs, may our souls be saved.

Amen!

HOLY BISHOP MARTYR
PETER OF KRUTITSK
(+December 1936)

The holy martyr Peter was born in 1863. After finishing school, he studied for the priesthood and was ordained in 1892.

For many years, he served the Church as an inspector of the theological schools and worked to correct the poor condition of theological education in Russia. After the revolution, Saint Peter helped Patriarch Tikhon protect the Russian Church against the Communists. On 25 April 1920, he was consecrated bishop and became the Patriarch's assistant.

After the martyrdom of Patriarch Tikhon, Metropolitan Peter became the administrator of the Russian Church. At this time, the Communist government was beginning new efforts to destroy Christ's Church, and Metropolitan Peter was especially persecuted. Suddenly, the Soviet newspapers began to print all sorts of false stories and accusations about the holy bishop. Finally, Soviet police came to Metropolitan Peter and told him, "If you do not obey our orders and let us take over the Moscow Patriarchate, you will suffer much."

The holy bishop refused. He continued to defend the Holy Church and the faithful. On 10 December 1925, police came to his house, arrested the Saint and took him to prison. He was kept there for a whole year and during this time, the police tried by every means to make him betray Christ and His Holy Church. Metropolitan Peter, however, stood firm. Finally, in December of 1926, the Saint was sent into exile to a small Eskimo village in the far north. Here, Metropolitan Peter lived in a tiny hut through the long, icy winter and the wet, stormy spring.

In 1927, the Communists found a false bishop named Serge, and appointed him to Metropolitan Peter's place. Serge was a brilliant theologian, but he was weak in faith and could not confess our Saviour and His Holy Church. Instead, for the sake of power and because he was a coward, he betrayed Christ and the faithful. This false bishop was given the title of metropolitan, and he helped the Communists to take over the Moscow Patriarchate, so that even to this day, only false bishops are appointed in Russia, and the real, Orthodox bishops serve in secret, in the Catacomb Church.

Metropolitan Peter, meanwhile, continued to suffer in exile. The Saint became ill from the cold, wet weather, and there were no doctors anywhere near the village in which he lived. Then, the Communists started moving him around from one place to another so much that he became exhausted and his health was broken. Finally,

ST PETER OF KRUTITSK

the holy bishop received the martyr's crown in December of 1936, after more than ten years of suffering exile, torture and persecutions. We do not know exactly how the Communists killed him or the exact date of his holy martyrdom.

May the holy bishop martyr Peter pray to God for us that we may endure our exile in this sinful world and the torments of the temptations around us, and save our souls.

Amen!

5 SEPTEMBER

SAINT ATHANASY OF BREST
(+1648)

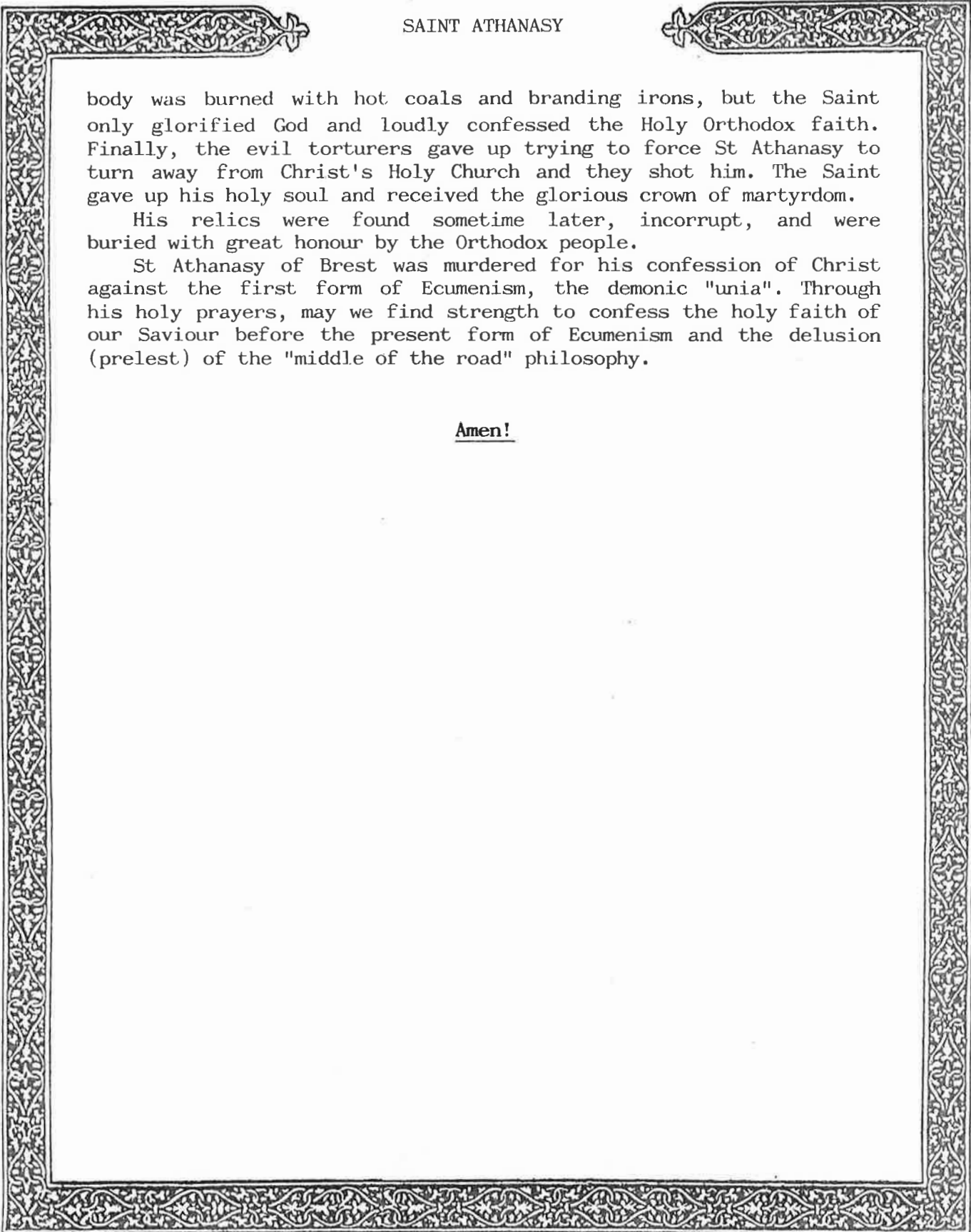
The holy martyr Athanasy was born in Minsk, Russia in 1569. His family was very poor, but Athanasy was intelligent and he soon learned to read and write. As a boy, the Saint studied in the school which the Orthodox Church had for poor children. Athanasy learned so well that he became a teacher while still a teenager. He could even read and write in Greek as well as in other languages.

St Athanasy taught school until he was thirty years old and then he decided to become a monk and give his life completely to Christ.

The Saint was born in a time of great persecution. The Poles had conquered that part of Russia and they were trying to force the Russians to renounce Christ's Church and follow the Pope of Rome in his false religion. St Athanasy soon became a great defender of the rights of the Orthodox Russians. In 1640, he was elected abbot of the St Simeon Monastery in Brest-Litovsk. From that time, he began to work night and day to teach and strengthen the faithful. He began to publish books and travel all over the region preaching the faith. Once, the Saint even went to the Polish king and begged him to stop persecuting the Orthodox faithful. For a while, the king agreed, but later the persecutions began again. The Latins murdered the Orthodox everywhere. They even burned many of them to death. Again, St Athanasy went to the Polish king and his council and preached to them, pleading for freedom of religion for the Orthodox. This time, the king and his council sent out a decree granting some rights to the Orthodox.

There were some people in that region who called themselves "Orthodox" but who, out of greed, wanted to compromise with the false religion of the Pope. They talked about a "middle road", a "royal road" between Orthodoxy and falsehood, between God and the evil-one. These people now tried to destroy St Athanasy, but God protected him.

In 1648, the most terrible persecutions of the Orthodox began. The Pope had a special military force called "Jesuits". These evil people were like a secret police force for the Pope, and they began to torture and murder Orthodox Christians and burn down their churches. St Athanasy stood up against them and worked to strengthen the people. Soon, he was arrested by the Pope's secret police and they began to torture him in their special concentration camp. His



SAINT ATHANASY

body was burned with hot coals and branding irons, but the Saint only glorified God and loudly confessed the Holy Orthodox faith. Finally, the evil torturers gave up trying to force St Athanasy to turn away from Christ's Holy Church and they shot him. The Saint gave up his holy soul and received the glorious crown of martyrdom.

His relics were found sometime later, incorrupt, and were buried with great honour by the Orthodox people.

St Athanasy of Brest was murdered for his confession of Christ against the first form of Ecumenism, the demonic "unia". Through his holy prayers, may we find strength to confess the holy faith of our Saviour before the present form of Ecumenism and the delusion (prelest) of the "middle of the road" philosophy.

Amen!

13 OCTOBER

HOLY NEW MARTYR ZLATA
(+1795)

The blessed virgin Zlata was born in the village of Slatina, Bulgaria. Her family was very poor, but deeply pious. St Zlata was a beautiful girl and everyone loved her for her kindness and meek humility.

In those days, the Turks, who ruled Bulgaria, were a cruel people who hated Christ and His Holy Church. Once a Turkish man saw St Zlata and decided that he wanted her for a wife. As the Saint was out gathering firewood one day, this evil Turk saw her and kidnapped her. He wanted to force the young Saint to marry him, but first, he had to convince her to renounce Christ and accept the false religion of the Turks.

At first, the Turk tried to make St Zlata renounce Christ by promising her many things. "If you will renounce Christ, I will marry you. You will be rich and have slaves and a beautiful home," the Turk said.

"I do not want slaves," replied the Saint. "And my Saviour Jesus Christ has already promised me a mansion in His Heavenly Kingdom. I will not turn away from Christ!"

When the evil Turk found that promises would not work, he began to threaten the Saint. "If you do not obey me, I will have you tortured with terrible tortures!"

The Saint prayed to God and then replied: "I am not afraid to suffer for the sake of Christ. I will never turn away from my Saviour."

When the Turk saw that he would not be able to force St Zlata to leave Christ and become a Moslem, he turned her over to the women in his family. For six months, these Turkish women tried to trick the Saint into becoming a Moslem. They flattered her and made all manner of promises. Being very ignorant and superstitious people, they also tried magic.

Finally, when all this did not work, the evil Turk went to St Zlata's family and demanded:

"If you do not talk your daughter into becoming a Moslem and marrying me, I will have you all tortured to death and I will kill Zlata also!"

The Saint's parents and four sisters were terrified. They went to St Zlata and begged her, "At least pretend to become a Moslem. You can be a Christian secretly. God will forgive you for this."

SAINT ZLATA

Only, marry this man and save our lives."

St Zlata replied: "If you ask me to deny Christ, then you are no longer my parents. From now on, Christ is my father, the Theotokos is my mother and the Saints are my brothers and sisters." Then, the Saint turned away and began to say her prayers.

The Turks were furious. The evil man who wanted to marry Zlata now began to hate her. He took her to the torturers and they began to beat the Saint until she bled all over. For a long time, they tried every kind of terrible torture on the Saint, but she only glorified God and continued to pray.

At length, the Turks fell into a terrible fury. They hung Saint Zlata on a tree and cut her to pieces with their knives.

St Zlata received the joyous crown of martyrdom and her soul rests in the light of God's glory, where she prays for us. Through her holy prayers, may we also find the strength to resist the temptations of this evil world and keep ourselves pure for the Heavenly Kingdom.

Amen!

God Calls Moses

t Moses grew up in the royal court as a prince. He had everything worldly that he could want: money, servants, rich food and he lived in a beautiful house. But Moses had a pure heart. He loved justice and he truly believed in God and worshipped Him. Moses never forgot that he was a child of Israel, one of God's people.

God knew the heart of St Moses and He protected him and helped him to keep away from the false gods of Egypt. Moses reached the age of forty before God called Him to His service. One day, when Moses was walking near a work place, he saw an Egyptian beating a Hebrew slave. Suddenly, Moses became enraged. He killed the Egyptian and hid his body. Even though Moses did this out of compassion for his fellow Hebrew, it was a terrible sin. The next day Moses heard that his crime was known. He became frightened and secretly fled from Egypt.

Saint Moses went into the wilderness of Midian and here, God taught him and prepared him for his great service. Moses lived in the Midian wilderness for forty years.¹ Here, Moses learned how to pray and struggle against his sins and passions. He repented for having killed the Egyptian, but he loved his people and longed to see them set free.

The Saint married a woman of Midian named Zipporah. Her father, Jethro² put Moses in charge of all his herds. Once, while Moses was moving the sheep to a new pasture, and praying to God, the Lord spoke to him in a wondrous way. Moses had come to Mt Sinai and, as he was praying, a bush nearby suddenly burst into flame. In the midst of the flame, an angel of God appeared. As Moses drew near to the bush Christ our God³ spoke to him saying: "Moses!" and Moses, trembling with fear, said: "I am here Lord." God said: "Do not come any closer. Take off your shoes, because this is holy ground. I am God."

Moses was so frightened that he fell to the ground and hid his face, because he was afraid to look at the glory of God. The Lord continued:

"I know about the suffering of My people in Egypt and I have heard their prayers. I have come down to save them from the Egyptians and bring them into the promised land. I will send you to Egypt to lead them out to freedom."

Moses was a very meek and humble person, and he replied:

"Lord, who am I that I should lead the people?"

God said, "I will be with you."

Moses meekly obeyed God, and asked, "When I come into Egypt and tell the people that God has sent me, and they ask me what His name is, what shall I tell them?"

And God told Moses: "I am The Existence. You shall say unto the children of Israel, The Existence has sent you. This is My name forever, and this is how I shall be remembered for all ages."⁴

God promised Moses that He would work many miracles for him so the people of Israel would listen to him and follow him. But Moses said, "Lord, I cannot speak well. I stutter and speak slowly." So God told Moses, "Your brother Aaron will speak for you. You tell him what to say and he will say it for you."

God allowed Moses to have this trouble speaking in order to help teach him humility.

Moses set out for Egypt full of faith and hope in God.

(continued)

COPING WITH DRUG PROBLEMS

PART 2

It would be presumptuous to think that one can give a simple and universal answer to the problem of discussing a young person's drug problem with him. There are some basic approaches which an Orthodox person would naturally use, but beyond that, practically every case will be different. The approach you use will be based on the conditions of your own family life, your personal relationship with the young person, how remote he has become from the family and from God, and a host of other individual considerations.

If your knowledge of drugs and drug use is superficial, you are at a considerable disadvantage. On the other hand, if you have prepared yourself, do not be intimidated by a drug user's seeming knowledge of the subject. His knowledge will most likely be very biased and slanted, partly based on self-justification, partly on a very selective acceptance of information and very much on sub-culture fables. You, however, must be careful to make sure that your information is not based on "panic" material, moralistic fables or very selective reading. Chemists and medical doctors are authorities on the chemical and medical effects of drugs; philosophers and sensationalist authors are not any more than are pushers and peer-groups. The Orthodox Christian Drug Education Service is preparing a guidebook on various drugs and their effects, with a discussion of how drugs work. Extracts from this guidebook will appear in future articles in this column.

Before we suggest ways to discuss a drug problem with a young person, let us look briefly at the way drugs work and the symptoms of drug use.

The Way ^aDrugs Work

Drugs are commonly defined as any biologically active substance (other than food) which alters the structure and/or functions of the body. Generally speaking, all drugs are undesirable, but some are necessary. All of them can be overused and become dangerous, and many of the most important medical drugs can also lose their effectiveness from over use.

Some drugs act on various body cells to alter their normal functions. This type of drug includes the narcotic drugs to which people become addicted. All of these drugs cause changes in the body structure and/or chemistry. With repeated use, the changes may become permanent and irreversible. One such result may be permanent brain damage, or sterility, impairment of the sense faculties, etc.

Drugs, depending upon their mode of functioning, cause various effects which some people find pleasing, sensuous or otherwise desirable. Depressant drugs calm one for a time, stimulant drugs seem to increase one's tolerance to activity without rest, intoxicants and hallucinogens can cause hallucinations, free one from inhibitions and give one a temporary feeling of elation and well-being. The after effects of these results are quite another story.

Apart from the medical effects of drug use, which we will discuss later, there are three specific effects which concern us here: 1. habituation; 2. tolerance and, 3. addiction.

1. Habituation: When a person regularly uses a substance which does not create an actual physiological need for it, he is a habitual user. He develops a deep psychological dependency and often a craving for the substance. He becomes "hooked" on it and will experience withdrawal symptoms if he ceases using it. Caffeine would be one example of a habituating drug which can graduate to a higher level of dependency.

2. Tolerance: The ability of the body to gradually increase its tolerance of certain chemical substances is a time bomb. It works perniciously, gradually, usually imperceptibly. When a certain amount of a drug is taken, it produces a certain effect. However, the body adapts itself to the regular ingestion of this drug and, gradually, it takes more and more of the substance to produce the desired effect. For example, users of valium require ever stronger doses of it in order to achieve tranquilization, and regular users of alcohol require steadily increasing amounts of this very treacherous drug in order to obtain their "high" from it. A person who is hooked on a "tolerance drug" becomes an addict. An alcoholic is one example of this, and the medical effect of alcoholism is well known. There is no reason to think that use of any "tolerance" drug will not produce serious medical problems.

3. Addiction: This is the most advanced stage of drug use. It results when a drug has changed or modified the body and brain to such an extent that the person can no longer function without it. Tolerance can more easily lead to true addiction than can habituation. In the case of such substances as marijuana, habituation seems to lead to tolerance.

Briefly, then, a drug problem is created when a person becomes a habitual user of a substance or develops a psychological or physical need or requirement for a given chemical substance.

b Symptoms of Drug Use

(Before outlining the basic symptoms of drug abuse, we caution the reader not to be too hasty to jump to any conclusions should some of these symptoms appear. In some instances, medical prob-

lems could be responsible for some of these symptoms, and a young person displaying them should be taken to a doctor for an examination. Rejection of former friends and finding a smaller circle of friends with similar interests can merely reflect different levels of maturity. Care and commonsense must be taken, and parents must resist the temptation to "spy" on their children or show evidence of open mistrust.)

Some basic symptoms of drug use, offered here only as guidelines, are:

1. Behaviour: subtle or marked changes in usual behaviour patterns and attitudes.

2. Social attitudes: A user will usually become increasingly dissatisfied with his family and his usual friends. He may become increasingly uncooperative and sever his connections with peers who do not use drugs or at least condone drug use. He may begin to associate with persons somewhat older than himself, and seek friends in undesirable places such as arcades. The development of anti-social and radical attitudes often accompany the use of drugs.

3. Mood Changes: Under the influence of regular drug use, a person who is usually cheerful and outgoing can become morose and introverted and secretive, a usually quiet and pensive person can become "elated", boisterous and aggressive. He loses his desire to adhere to and accomplish previous goals. He becomes suspicious of his former friends and family and feels that he is constantly under surveillance and that he is being oppressed by society (of course, he is under "surveillance" by his own conscience, and this is what is bothering him). He will often "set up" a situation which will cause the family to reject him, or give him an excuse to think that they are. This will be used to justify unexplained absences from home. He may finally attempt to leave the family altogether.

4. Hygiene and Appearance: A drug user will often experience a gradual, or even a rapid change in personal hygiene habits and dress. A formerly careful or ordinary young person will become careless and unkempt, even sloppy and dirty.

5. Spiritual: Generally, a young person who is at odds with his own conscience will begin to complain about "guilt trips" or "guilt complexes", and he will use this as an excuse to alter his religious life. He may seek to avoid going to the Liturgy and receiving Holy Communion because this speaks directly to his conscience, and he is struggling against his conscience. Such a person will seek to avoid contact with anything which calls his heart back to the good from a bad and destructive path. He intentionally wants to follow a bad and destructive course. He will often become quite belligerent about things which he supposes "saddle one with guilt trips". This belligerency stems from the fact that he knows that he is wrong.

MISSIONARY HANDBOOK:

QUESTIONS OF THE FAITH DISPUTED BY SECTARIANS

by Father Deacon John Smolin

1. CHRIST'S CHURCH

1. The true Church of Christ is composed of: all sincerely believing people united by the unity of the Orthodox Faith (one teaching) in Christ and nourished by the Grace of the Holy Spirit through the Divine Mysteries. They compose "one body" — the Church, the head of which is Christ (Eph.5:23 — "...as Christ is the Head of the Church, Himself the Saviour of His Body").

2. We confess the unity of this Church in the Symbol of Faith with the words: "I believe...in One Holy Catholic and Apostolic Church...". This confession is founded on the words of the Scripture (Eph.4:4-5 — There is "one Body, one Spirit, just as there is also one hope to the calling you received." There is "one Lord, one Faith, one baptism.").

3. This Church is called universal, Catholic and Apostolic because She is limited neither by place nor time nor nation, but includes in Herself the true-believing of all places, time and peoples (Col.3:11 — In this new Creation (the Church), "there is neither Greek nor Jew, circumcised nor uncircumcised, slave nor freeman, but Christ is all in all to all men without distinction".)

4. The earthly Church is one with the heavenly Church (Hb.12:22-24; cp. Eph.1:10; Rm.14:9).

5. Within the Holy Church, there are certain administrative units called "local churches" and these are administered by Patriarchs, Metropolitans or Archbishops (administrative titles of certain bishops). When we pray for the unity of the holy churches of God, we are referring precisely to all these "local churches" which maintain fully the Holy Orthodox Catholic faith.

6. The local parish temple is also often referred to as a "church" because the local parish (not the building) is a unit of the Church as a cell is a part of the body.

7. God's promise (Mt.16:18) is given only to that union of members of the universal Church of Christ who rightly believe.

8. The gates of Hades, the holy and God-bearing fathers teach us, means the servants of the darkness of the age, the persecutors of Christ's Church, and the heretics of all ages, not the least of whom are the contemporary Protestants who try to "strike the shepherd in order to scatter the sheep" (Mt.26:31). They are the gate-keepers of the "Gates of Hades".

9. Christ's Church is eternal; it stands firmly and will stand until the second coming of the Lord, for it is not an institution which arose suddenly, but is eternal, fore-ordained from above (Eph.2:20-21).

10. In succession from the creation, the Church was called: from the Fall till Moses, Patriarchal; from Moses to Christ, under the law, and from Christ, Apostolic and the New Testament Church.

11. At first, the Head of the Church, Christ the Saviour, revealed His teaching personally (Lk.4:43). He later selected twelve leaders from amongst His disciples and gave over to them the right to teach — these were the Apostles (Lk.6:13, etc., cp. Jn.15:16). (And the bishops are the successors of the Apostles. See, for example, the Epistle to Titus).

12. The Lord revealed the higher mysteries of the Kingdom of God to the Apostles (and not to the masses of the people at large) (Mt.13:10-11). They alone were

given the right to teach and officiate over the Church (Mt.28:18-20; Jn.20:21-23; Lk.10:16). And Paul, speaking of the Apostles and their successors, said, "So then let us be looked upon as ministering servants of Christ and stewards of the mysteries of God" (1Cor.4:1).

13. Those who rise against this God-ordained structure are called, in Scripture, false prophets, false Christs, false teachers (2Pt.2:1-2; Mt.24:24). Their fate, which will befall them either here on earth or else in eternity, will be as the fate of Korah, Dathan and Aviram (Nm.16:3-32).

14. The Church is holy, not on account of Her members, but on account of Her Head, Christ Jesus, and Her teaching. The teaching is holy because it is received from the Lord Himself, was preached by the Apostles and preserved by their successors. It was elucidated and systematized at the Ecumenical Councils and by canonical "local church" councils which were ratified by the Ecumenical Councils, guided by the Holy Spirit, the "Conscience of the Church". The teaching is taught unchanged to the true-believers up to our own time, and will continue to be taught thus until the very end of the world.

15. Salvation is possible only in Christ's Church (Eph.4:5; Jn.17:3; 6:53). It is not in vain that St Cyprian of Carthage says, "He who does not have the Church as a mother, does not have God as his Father."

SPECIAL STUDY AND PREPARATION FOR THE MISSIONARY

Taking the words of the holy Fathers, examine these places in the Holy Scripture which are most often willfully distorted by the Protestants in questions about:

- a. The composition of the Church: Mt.18:19-20; 1Pt.2:19; 1Cor.1:2.
- b. The fulness of the Church: Eph.2:13-14.
- c. Her unity: Jn.17:20-21.
- d. Her holiness: Col.1:12-13.
- e. The bond of the earthly and heavenly Church: Ecl.9:5.
- f. The eternalness of the Church: Eph.3:21; 4Ki.17:20-23.
- g. Mutual communion of the believers in the Church: 1Jn.1:7; Eph.5:25-27.
- h. There is no salvation outside the Church: Lk.13:6-9; Jn.15:4-5; Acts chapter 10.

SOME SELECTED VERSES CONCERNING CHRIST'S CHURCH.

(Please bear in mind that Fr Smolin was referring to the Slavonic text of the Scripture. Most of the English versions, and the Russian version as well, have very many errors in the translations and so it is important to check out the translations you use).

- 1. Holy teaching and Grace-bearing means entrusted to the Church by the Lord: Eph.3:8-10; 1Tm.3:15.
- 2. The Church is built by the Lord: Mt.16:18.
- 3. The Church will exist until the end of the ages: Mt.28:20.
- 4. The Church is a community of true believers: Acts 2:44, 46, 47; Hb.3:6; Acts

20:28.

5. The Church is guided by ordained shepherds: Acts 14:23; 16:4-5.
6. The true Church is loved and consecrated by the Lord: Eph.5:25,26.
7. The Church is the Body, while the Head is Christ: Eph.1:22-23; Col.1:18.
8. The teaching and activity of the Church are holy: Eph.5:27; 1Tm.3:15.
9. The bond of the earthly Church with the heavenly Church: Hb.12:22; Eph.2:19.
10. Necessity of belonging to the Church: Mt.18:17; Acts.2:47; Jn.15:5; Mt.12:30.
11. The Church is one: Jn.10:16; Eph.4:4-6; Jn.17:17; 1Cor.12:13; 1Cor.3:11; Rm.12:16; 16:17.
12. Christ allowed sinners to be in the Church: 1Jn.1:8; Ecl.7:20; Mt.13:24-41; 13:37-49; 2Tm.2:20-21; Lk.13:6-9; Lk.5:32; Rm.11:17; 1Cor.4:5; Rm.14:4.
13. The holiness of the Church is not injured by sinners being members of Her: Rm.3:3; Eph.4:12-13. .

letters to the editor:

Question:

In the Psalms and prayers, it sometimes says, "Bless the Lord, O my soul," etc. How can we bless God?

Reply:

The word "bless" means "to extol as holy; to pronounce or call someone or something holy, or consecrated." When we bless God, we extol or proclaim His holiness. When God blesses us, He consecrates us to Himself. This is what is meant when the bishop or presbyter blesses a piece of ground or an object: he consecrates it to God. As an adjective, the word also means "happy", "prosperous" or "rewarded". Thus, when we are blessed, it means that we receive the happiness or joy of being consecrated to God. When the bishop or presbyter blesses us, we kiss his hand as a confirmation or seal that we accept and agree to be consecrated to God and receive His blessing through His ordained servants.

Question:

How can God be both just and merciful?

Reply:

Somehow (largely through Western legalism) we have fallen into a misunderstanding of the words "just" and "justice". These words have nothing at all to do with vengeance or "getting even" or even with punishment. The primary meaning of the word "just" is "righteous; upright; fair; impartial." The primary meaning of "justice" is "having integrity; impartiality and rightness." The Greek word usually translated (carelessly) into English versions of the Scripture as "justification", etc, is actually "righteousness". Thus if we hear that God is "just" or fulfils "justice", it means that He Himself is righteous, fair and impartial.

This means that God accepts the lowliest beggar and the wealthiest king equally, "impartially". "Righteousness" already precludes any such passions as "wrathfulness", "vengeance", "satisfaction of one's honour", etc. To say, therefore, that God is just and merciful, really says that He is righteous, fair, impartial and forgiving, loving and free of vengefulness.

Question:

I read the article on the Turin shroud in your last issue. I am convinced that the thing is a fake, but how could people be so ready to believe so strongly in things like that which are contrary to the Scripture and the Sacred Tradition?

Reply:

Please read the following article. Since this article appeared about two years ago, a chapel has been erected to "the fried image" shown below, and pilgrims are flocking to it, and reporting healings and special emotions of piety, etc. Draw your own conclusions about why people are so anxious to believe these unsound, and sometimes even sick, things.



Priscilla O'Connor—Artesia Daily Press

Rubio and the fried image

RELIGION

THE MIRACULOUS TORTILLA

Maria Rubio was rolling a burrito for her husband's dinner one day last fall when she noticed that the skillet burns on the tortilla resembled the mournful face of Jesus Christ, crowned with a wreath of thorns.

Since then, 8,000 curious pilgrims—most of whom are Mexican-Americans—have trekked to the Rubios' small stucco house in rural Lake Arthur, N.M., to view what they consider a sacred icon. "It is my miracle," says Mrs. Rubio, 38, who leaves her house unlocked so that visitors may freely enter and examine the tortilla for themselves. "I believe this sign

means that Christ will return to earth."

Archbishop Robert F. Sanchez of Santa Fe has tried in vain to discourage devotion to the image, now encased in a glass frame and surrounded by flowers and burning candles in a small room built with pilgrims' donations. Father Joyce Finnigan, a missionary who reluctantly blessed the image, insists that Mrs. Rubio's "Jesus on a Tortilla" is just another kitchen accident. "Since Mrs. Rubio came to me, I've fried a lot of tortillas," says the Franciscan friar. "If you do it often enough, you'll get a lot of things." But Maria is certain that her tortilla has already brought her blessings. Her husband has stopped drinking and, she says, "I have much more love."

MORAL IDEA OF THE DOGMA OF REDEMPTION
by Metropolitan Antony Khrapovitsky

FOUR

So far we have spoken about the action of co-suffering love, but now let us direct our attention to its bearers: in what feeling, in what experience is it expressed? It is evident that it is found in inner suffering for others, in co-suffering. And so we have come to the concept of Redemptive Co-suffering. The door is now open before us to a feasible understanding of the redemptive power of Christ's sufferings.

The Church clearly teaches those who would partake of the Holy Mysteries that the Grace of regeneration is given from the co-suffering love of Christ the Saviour. This is expressed in the words of St Symeon the New Theologian, in the seventh prayer before Communion:

"Neither the greatness of mine offenses, nor the multitude of my transgressions surpasses the great longsuffering of my God, and His exceeding love for man, but with the oil of co-suffering (compassion) dost Thou purify and illumine those who fervently repent, and Thou makest them abundantly partakers of the light and communicants of Thy Divinity."

These are precious words which explain the mystery of redemption and expand the significance of Paul's words: "For we do not have a high priest who is unable to have compassion (co-suffering) with our weaknesses" (Hb.4:15). The fourth antiphon of the Great Friday matins clearly says that Christ's sufferings were His co-suffering for mankind: "O Thou who dost suffer for and with mankind, glory be to Thee".

Speaking of himself as a servant of regeneration, Apostle Paul very clearly expresses the truth that co-suffering (compassion) which is filled with love and zeal for the flock is a regenerating power, which gradually instils spiritual life into those hearts where it had not previously existed, just as a child receives life in the birth sufferings of the mother: "My children, of whom I travail in birth again until Christ be formed in you" (Gal.4:19; cp Jn.16:21,22). In another place, the Apostle writes that the spiritual life of the flock increases according to the measure that their teacher dies physically in his pastoral suffering: "Thus death is actively at work in us, but life in you" (2Cor.4:12; cp.1Cor.4:10-16).

In the prayer for accomplishing the mystery of the consecration of bishops, the successors of the apostles, the regenerating power of their service is also described as suffering (that is, co-suffering with the sinful flock), in which the hierarch represents, to the people, Christ the true Teacher and Redeemer:

"As it is not possible for the human nature to bear the Divine essence, by Thine economy Thou hast appointed teachers for us having a nature like our own, subject to passions, who stand before Thy throne...make this appointed steward of the episcopal grace an imitator of Thee, the true Shepherd, Who has laid down Thy life for Thy flock...May he stand unashamed before Thy throne and receive the great reward which Thou hast prepared for those who have suffered for the

preaching of the Gospel."

The co-suffering love of a mother, friend, a spiritual shepherd or an apostle is operative only when it attracts Christ, the true Shepherd. If, however, it functions only in the sphere of human relations, it can, it is true, evoke tender attitudes and repentant sentiment, but not a radical regeneration. The latter is so difficult for our corrupt nature that not in vain did Nikodemos, speaking with Christ, liken this difficulty to an adult person entering again into his mother's womb and being born for a second time. The Lord replied that what is impossible in the limits of human life is possible in the life of Grace, in which the Holy Spirit descends from heaven and operates. And to grant us this gift, Christ had to be crucified and raised, as Moses raised the serpent in the wilderness, that all who believe in Him should not perish, but have life eternal (see Jn.3:13-15).

So that which Grace-bearing people can do only in part and only for some people, our Heavenly Redeemer can do, and does do, completely and for all. Filled with the deepest compassion for sinful humanity throughout His earthly life, He often exclaimed: O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? (Mt.17:17). He was oppressed with the greatest sorrow on the night when the greatest crime in human history occurred, when God's ministers, with the complicity of Christ's own disciple, the ones through envy, the other through greed, decided to put the Son of God to death.

This oppressive grief possessed His most pure soul for a second time on the cross when the cruel masses not only were not moved to pity by His terrible physical sufferings (they could not even grasp his moral sufferings) but they maliciously mocked the Sufferer. One must suppose that during that night in Gethsemane, the thought and feeling of the God-man embraced all of fallen humanity, numbering many millions and wept with loving grief over each one individually, as only the all-knowing Divine heart could. Our Redemption consisted in this. This is why only God, the God-man could be our Redeemer, and not an angel or a man. It was not at all because a more valuable sacrifice was necessary for the satisfaction of Divine wrath. Ever since this night in Gethsemane and that day on Golgotha, every believer, even one who is just beginning to believe, recognizes his inner bond with Christ and turns to Him in prayer, as to an inexhaustible spring of moral regenerating strength. Few are able to explain exactly why they so easily assimilated faith in the possibility of receiving new moral energy and sanctification from turning to Christ, but no believer doubts this, nor do even the heretics.

Having suffered in His loving soul over our imperfection and our corrupt will, the Lord poured into our nature a well-spring of new, vital strength, available to everyone who has ever or will ever desire it, beginning with the wise thief.

One may ask: "How does this happen? Upon what depends the causal bond between suffering and regeneration if the latter is not an external gift of God as a reward for the merits of the One? How can

one explain this transmission of moral energy from a loving heart into the hearts of the beloved-ones, from the Sufferer to those for whom He had co-suffered? You have presented to us factual proof that it is thus; you have confirmed it with the words of the prayers of the Church and the words of the Holy Fathers and the Bible. Finally, you wish, from this point of view to explain the death agony of the Saviour, evidently ascribing only a secondary significance to His physical sufferings, the shedding of His blood and death. But we still desire to know what law of existence causes this communion of the Redeemer with those being redeemed, and the influence, which we ourselves have observed, of the co-suffering will of one man upon others? Is this merely a result of a conscious submission of the will of a loved one to the will of the one who is loving, or is there something taking place here that is deeper, something objective, something that takes place in the very nature of our souls?"

"Of course," we would reply to the latter. I have always been very dissatisfied when a collocator to whom I had explained redeeming Grace, responded from the point of view of scholastic theology, to this effect: you are expounding the subjective, moral aspect of the dogma, but you do not touch upon the objective, metaphysical (that is, the juridical) aspect. "No," I would reply. "In the transmission of the compassionate, loving energies of the Redeemer into the spiritual nature of a believing person who calls upon His help, we find manifested a purely objective law of our spiritual nature revealed in our dogmas, but which our dogmatic science has not noticed."

Nevertheless, before turning to the explanation of this law, one must first refute the current opinion that Christ's prayer in Gethsemane was inspired by fear of His approaching sufferings and death. This would have been extremely unworthy of the Lord, Whose servants both after this, and even before (the Maccabees, for instance) faced torments rejoicing and exulting amidst the tortures of their bodies, longing to die for Christ as if it was the greatest blessing. The Saviour knew very well that His Spirit would be separated from His body for less than two full days, and for this reason alone, he would not have looked upon bodily death as something terrible.¹

We are convinced that the heavy torments of the Saviour in Gethsemane came from a contemplation of the sinful life and evil disposition of all human generations, beginning with His enemies and betrayers,² and that the Lord's words: Father, if Thou be willing, remove this cup from Me, refer not to His impending crucifixion and death, but precisely to this crushing state of profound grief for sinful humanity which He so dearly loved.

Apostle Paul confirms the correctness of our interpretation, when he expresses himself relative to the Gethsemane prayer in connection with the morally regenerating action of Christ upon people as their common High Priest:

"Christ did not glorify Himself to be a high priest; but He that said unto Him, 'Thou art My Son...' Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard

because of His reverence."³

You see, therefore, that the Lord did not pray for deliverance from crucifixion and death, for then it would be impossible to say that He was heard, since He was not delivered from crucifixion and death. He prayed for relief from His overwhelming grief for sinful mankind. This grief was the "cup" that He asked the Heavenly Father to remove from Him. "He prayed saying, 'O My Father, if it be possible, let this cup pass from Me'" (Mt.26:39; cp. Mk.14:37; Lk.22:42). From these words it is clear that the Lord prayed, not concerning His impending sufferings, but about that which He suffered "in this hour", the very hour in which He prayed. Following our interpretation of the event, how, then, was He heard?

An angel appeared to Him and supported Him. The Heavenly Father heard His suffering Son, crushed by the picture of the sinful world of man, and sent to Him a witness from another world — the world of holy angels, who had not apostatized from His will, nor forsaken His love. The appearance of the angel comforted Jesus and He bravely went forth to meet the enemies and the betrayer. This is the sense in which He was heard, and the further words of the Apostle confirm our understanding of the Gethsemane prayer as the prayer of a high-priest:

"Though He was a Son, yet He learned obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him; called by God a high priest after the order of Melchisedek" (Hb.5:5-10).

These words literally confirm what we wrote above: precisely that Christ's co-suffering love appears in our hearts as a sanctifying power, and in this sense, He is our High Priest.

We can now return to the question: by what law of existence is this possible? We have seen that it is actual, which means that it is logically possible. But by what means? It is here that we see the value of Christ's incarnation. It has been explained that only the all-knowing and all-encompassing God could love each person individually and grieve for him. Now we shall see that only a man could transmit his own holiness into the hearts of other men. In a word, our Redeemer can only be a God-man, which, in fact, He is.⁴

FOOTNOTES:

1. St Hilary of Poitiers devotes several paragraphs to refuting the idea that Christ felt fear in Gethsemane. He says that Christ's words, "My soul is sorrowful unto death" cannot mean that He was sorrowful because of His own impending death. He was sorrowful unto death in that He sorrowed so greatly over fallen humanity that He came unto death over it. "So far from His sadness being caused by death, it was removed by it." (see also fn.2 below).

2. Concerning the words, "Let this cup pass from Me," St Hilary says, "For this prayer is immediately followed by the words, 'and He came to His disciples and found them sleeping, and said to Peter, Could you not watch one hour with me?...the spirit indeed is willing, but the flesh is weak...' Is the cause of this sadness and this prayer any longer in doubt?...It is not, therefore, for Himself that He is sorrowful and prays, but for those whom He exhorts..." The Saint points out that Christ had no need to fear

His passion and death, but that even those who were committed to Him would so fear it that at first, on account of it, they would flee and fear to confess Him, and that Christ was sorrowful over this. The whole passage is well worth reading. see ON THE TRINITY, Book 10:30-40. Holy Transfiguration Monastery, in its translation of this work, also cites St John Chrysostom, AGAINST THE MARCIONISTS AND MANICHAEANS, St Cyril of Alexandria, ON LUKE, Sermon 146, 147 and St Ambrose of Milan, ON LUKE, Book 10:56-62. Both Sts Cyril and St Ambrose directly confirm Metropolitan Antony's interpretation of the cause and significance of Christ's agony in Gethsemane, and the "cup" which He asked to have removed from Him. A number of other fathers also confirm this.

3. Hb.5:7. The KJV mistranslates the verse as "in that He feared. The translators may have been using the word to signify "great reverence", as the word "fear" is often used in that manner in older English, but it is very misleading, and quite incorrect. Marshall's Interlinear Version, the NEV and the 20 Century Version translate the verse more or less correctly. The Amplified translates correctly, but then adds a Calvinist interpretive note which renders itself absurd. HTM, in their translation of the present work also cite the correct translations in the Wiclif Version of 1380, Cranmer's 1536 rendition and Tyndale's translation of 1534.

4. see, for example, St Irenae of Lyons, AGAINST HERESIES, Book 5, 1:1.

SEVEN
EXAMPLES OF GENUINE UNION WITH THE PEOPLE

Instead of encouraging the reader, however, by means of joyful expectations, would it not be better to adduce real examples from Dostoevsky's own works, examples of the merger of souls and lives of the representatives of society with the life of the people. Such examples are not absent, but there are not that many of them and they are scattered through all the novels of our writer. It is noteworthy that Dostoevsky's heroes achieve a union with the people immediately following an internal turning point from grumbling and disbelief to faith, and from European pride to Christian humility. It even suffices if one of the conditions -- piety and humility -- is present, in order to achieve a rapprochement with the people. The grandmother in The Gambler was a typical landlady of the type which advocates serfdom, but she was a deeply religious, guileless, open character and to her servants she was like one of them, like their kin. Similarly, her lackeys and maid servants are, for her, like her own relatives whom she involves in her private life, in her interests, with perhaps a greater intimacy than the relatives who are alien to her because of their moral mood.

Stefan Tromfimovich Verkhovensky in The Possessed, a convinced Westernizer and an areligious despiser of Russia, even before he turns to faith in God, which was granted to him only on his deathbed, regrets having sympathized with the revolutionists after the bloody scenes of their cruel activities, decides to flee from liberators "washing their hands in blood"*, and goes to the people, whom he previously shunned, intending now to become a tutor in some merchant's house.

He is not yet a full Christian but in his soul, has already renounced the proud ones and humbled himself. And then what? His humble, helpless looks alone immediately gain him all the people's favour on the highway and in the village inn. Various simple people surround him, take care of him, delight the last days of his earthly life, teach him to believe and to die a Christian.

The humble-hearted colonel in The village Stepanchikovo is so well liked by his peasants that they do not want to hear of their transfer to Foma Fomich (a self-deluded proud man) and the whole village pleads with their beloved lord to keep ownership as a great benefaction to them. Both the pious patriarchal peasants, and even the most depraved element of the people, the Siberian convicts, looked upon the atheistic advocate of equality, Raskol'nikov, with extreme dislike, but became wholeheartedly attached to his pious and meek fiancée, the former unwilling prostitute, who has voluntarily followed the luckless youth to the dreaded Siberia. Responding with sympathy to all their requests, she became concerned with all their needs, wrote letters and petitions for them and they received her like an angel, although she lacked external charm and was not even looking for a rapprochement. Raskol'nikov's conversion to love, to the beginnings of faith, to the people, starts as well with the reading of the Gospel by his fiancée.

The pious and pure-hearted novice, Alesha Karamazov, who was devoid of all pride, according to the author's description, retired to a monastery from

the world, turned out to be a friend of everybody, not only of the simple people, but the intelligentsia as well. He was beloved everywhere he went. Even his depraved and cynical father cannot suppress his tender feelings for the youth, though he is utterly cold toward his two older sons. He asks Alesha to pray for him, as he himself was only a blasphemous man. He was loved by his schoolmates and the spoiled, ill-bred city boys alike; he never cared for himself, but was always taken care of by strangers who not only did not feel this as a burden but rejoiced in his stay with them. He was a young man, desiring an active heroic struggle of self-sacrifice. True, the author does not depict any scenes of his present contact with the simple people but as he puts it: "Sometimes a similar 'eccentric' carries within him the essence of public unification." And indeed, no matter whom he approaches, all are excited, all confess to him, all demand instruction and admonition from him, both brothers and the three proud girls belonging to different social circles, the elderly lady and even the embittered nihilist, Rakitin, wavering between hate and friendship with Alesha, who, though he is a living reproach to him, nevertheless attracts him.

Stated briefly, the writer assigns to his beloved hero a far more difficult task than unification with the people; the author does not show this in detail, being rightly convinced that this "early lover of the people", Alesha Karamazov, has totally merged with the people in having become a novice and a simple monastery cell-attendant of Fr Zosima, the great elder so beloved by the people. To make up for it Dostoevsky completes the picture in the biography of the latter, showing the merging with the people of any intellectual renegade once he gains a foothold on religious ground. In his youth, he was a flippant officer who, having come to his senses on the day of a duel (and subsequently became a schema-monk) immediately resigned and, by way of preparation for the monastic order, took to wandering, according to Russian custom. At one point during his wanderings he met his former orderly, Afanasii, whose face he had slapped the night before the duel. The intimidated orderly did not take offence even then, since he considered his master, an officer, a being of a higher order. But when he meets him as a humble wanderer, he receives him as a brother, as a kinsman and, having treated him to food and drink as an equal, he feels bold enough to offer him half a ruble in his poverty.

In this episode as well as in the concluding chapter of The Possessed the author presents society and the people as two nations, as two camps, who, although they are not inimical, are so estranged that the one who has left one side immediately finds himself in the other, and only those having dedicated themselves to God and the Church, like Alesha and the elder Zosima, can remain, without difficulty, equally close to the one and the other. This last idea of the author does not mean that only monks can remain equally close to society and to the people but it contributes to the Elder Zosima's thoughts on the future calling of the Russian monasteries and monasticism, a calling which was, to a certain extent, always realized, though the author expects more from it now.

In this instance we have in mind the death-bed exhortations of Elder Zosima in The Brothers Karamazov, representing the confession of his whole life and a solemn hymn to Christ as He remains both in Heaven and in the hearts of the Russian people. The elder remarks, quite correctly, that the Russian monastery was always with the people (The Brothers Karamazov). In enthusiastic terms he describes the essence of the monastic achievement (we will not repeat it here) and finally he expresses the hope that Russia's salvation will come from the monks. In an earlier chapter our writer provides a vivid

confirmation of these convictions and aspirations, namely in "The believing simple woman" where he tells us with what reverence, with what deep feelings, and unshakable confidence, our people look upon the elders, and with what peaceful reconciliation people leave their company enriched in spiritual wisdom. Not only the pious pilgrims, wandering from one monastery to another but even the lackey Smerdiakov, who was almost totally severed from the people, still preserved in his heart the conviction common to all the people, that true, righteous life is not found in the world but at the wilderness hermitages, and that these anchorites do exist even now, only a small number of them, perhaps, but still two or three of them must exist.

In order to conclude our discourse of the monastic sympathies of our writer, let us mention that he studied monasticism and the institutions of the elders personally in the Optina Hermitage, whose elders Makarii and his pupil Amvrosii (+1862) served as the prototypes for Father Zosima.

Let nobody think that Dostoevsky's hope in the apostolic calling of Russian monasticism was the fruit of his own fantasy. On the contrary, not only the Russian monks, who always thought of themselves as the shepherds of the people, but also the oldest founders of desert monasticism, took the same view of their calling. St Neil of Sinai (+694) for example, wrote, "A monk is one who, retiring from everybody, remains in spiritual contact with all and sees himself in every man." It was said that in high solemn moments of history, the entire society shakes off the foreign deposits and merges with the people; such were the years 1812 and 1877. What, then, does society experience in these moments, what do its individual representatives of both sexes detect in these moments of their personal life and what do they take for examples? Bows from the waist and even bowing down to the ground peasant fashion, which is totally unexpected by those around, and perhaps even to the ones who carry them out themselves. Thus, Katerina Ivanovna, stunned by the magnanimous and chaste deed of Dmitrii Karamazov, suddenly bows to the ground before him. Raskol'nikov also bows to the ground before Sonia, for the first time when he finds out what a heavy cross of degrading selflessness she took upon herself, and for the second time when the decisive change takes place in his heart under the influence of her example and of his own sufferings. Svidrigailov sends his regards to Razumikhin before his death, having understood that the latter alone has chosen the right path in life -- that of humility and selflessness.

Observe that the custom of bows from the waist and to the ground is a chief distinction between the people and society, Russia and Europe; there they kneel on one knee, but do not even lower their head, much less bow to the ground, even before God. In making such a bow a Russian renounces, as it were, society for the time being and joins the people.



TWENTY THREE

THE ROAD TO TARTARY

L

IFE IN the monastery flowed on quietly and smoothly. In their leisure time, the monks gathered herbs and concocted medicinal potions. Some busied themselves with pictures, cut crosses and ikons out of cypress wood, or painted and gilded wooden goblets.

Maxim came to love the good brothers. He did not notice how time slipped by. But a week having passed, he decided to leave. Even in the village, Maxim had heard of the new incursions of the Tartars upon the land around Ryazan, and for a long time he had nurtured the wish to test his martial strength against the enemy beside the people of Ryazan. When he announced this to the abbot, the old man became sad.

"Why go, my son?" he said. "We all love you, we have become attached to you. Who knows, perhaps God's grace may visit you, and you will then remain with us for ever! Listen, Maxim, do not leave us!"

"I must, dear father! Since long ago, fate has called me to some distant land. Since long ago, I have heard the twang of Tartar bows; and sometimes, when I think of it, I hear the arrows whistling over my head. That twanging and that whistling draw me there and lure me on!"

And so the abbot stopped trying to detain Maxim any longer; he held a special service for his journey, blessed him, and together with the brothers, bade him a sad goodbye.

Once more Maxim found himself on his mount amid the green forests. As before, Buyan frisked around the horse and gaily looked at Maxim. Suddenly he began barking and ran forward. Maxim was about to clutch at his sword, expecting an unwelcome meeting, when there appeared around the bend a rider in a yellow coat, with a black double-headed eagle emblazoned on the front.

The man rode at a trot, whistling cheerfully, and carried on his

brightly coloured sleeve a white falcon covered by a hood with little bells on it.

Maxim recognized one of the Tsar's falconers.

"Trifon!" he exclaimed.

"Maxim Grigoryich!" replied the falconer gaily. "Good health to you! How is your gracious self? So this is where you are, Maxim Grigoryich! And we in the village wondered where on earth you had got to! You know, your father really worked himself up into a fury! The Lord save us! It was terrible to see! There's so much that's told yet of your father, of the Tsarevich, and of Prince Serebryany. One doesn't even know what to believe. Well, glory be to God, it's good that you've been found, Maxim Grigoryich! How overjoyed your mother will be at the news!"

Maxim regretted meeting the falconer. But Trifon was a good fellow, and when necessary, knew how to be silent. Maxim asked him if it was long since he had left the village.

"Well, it's almost a week since Adragan flew away from the field!" replied the falconer, pointing at his bird. "But then, you probably don't know what happened, Maxim Grigoryich! I was so terrified when the Tsar lost his temper with me! But the merciful God had pity on me, and the saintly martyr Trifon performed his miracle for me!"

The falconer took off his cap and crossed himself.

"You see, it was like this, Maxim Grigoryich. The Tsar rode out about a week ago, to amuse himself with the birds. Twice he let Adragan fly up; but the third time, to my grief, some sort of foolishness got hold of Adragan; he started knocking down the other falcons: he knocked down Smishlyay and Krujhko, and then away he flew! You couldn't have counted up to ten, before he was out of sight. I made as if to gallop after him, but what was the use! He disappeared as though nothing had ever happened. The chief falconer reported to the Tsar that Adragan had vanished. The Tsar had me called up, and said: 'You, Trishka, are answerable to me with your head for him: you get him back and I'll reward you, but you fail to get him back — and it's off with your head!' What was to be done? The Tsar, our father, doesn't jest! I went off to look for Adragan; six days I tortured myself, and it began to feel uncomfortable around my neck; I was thinking I would have to say goodbye to my head. I began to cry: I cried and cried, and in my grief I fell asleep, I was in the forest then. As soon as I dropped off, a vision appeared to me in my sleep: a brilliant light poured out between the trees, and bells rang out throughout the forest. Hearing that sound, I said to myself, asleep as I was: 'Those must be Adragan's bells that are ringing!' I looked and what did I see? Before me on a white horse sat a young warrior, all bathed in light, and on his wrist he was holding Adragan. 'Trifon!' the warrior said. 'Do not search here for you Adragan. Rise, go towards Moscow, to the Lazarev land. There stands a pine tree, and on that pine tree sits Adragan!' I woke up, and I myself understood, I don't know how, that the warrior was the saintly martyr Trifon. I jumped upon my horse, I rushed to Moscow. Well, Maxim Grigoryich, would you believe it? As I

arrived on that plot of land — I looked and saw: there indeed stood that pine tree, and on it sat my Adragan, exactly as the saint had said it!"

The falconer's voice trembled, and large tears rolled down from his eyes.

"Maxim Grigoryich," he added, wiping away the tears, "now I'm determined to build a little chapel to the saint, even if I have to sell all my possessions to the very last, even if I have to go into perpetual bondage! I will build it on that very spot where I found Adragan. And I will order an image to be drawn upon its wall, exactly like my vision of the saint: sitting on his white horse, hand held high, and on his wrist a white falcon. I will instruct my children and my grandchildren to glorify him, to burn painted candles in his honour, for he prevented my destruction, and saved his servant from the block! Look at him," went on Trifon, pointing at the falcon, "there he is, Adragan, large as life! Just let me take your hood off! Well, what are you squawking for? No doubt you'd like to fly, eh? No, brother, wait a bit! You've flown enough, I'll not let you go now!"

And Trifon teased the falcon with his finger.

"Look, what a temper he's got! And how he strikes! And what a noise he's making! I'll swear you could hear it a mile away!"

The falconer's story touched Maxim's heart.

"Here, take my contribution too," he said, throwing a handful of gold coins into Trifon's cap. "That is all the money I have; I do not need it, and you will have to save for a long time yet for your chapel."

"God reward you, Maxim Grigoryich! With your money I'll build a whole church instead of a chapel! As soon as I arrive home in the village, I will have a service performed, and some holy bread blessed for your health! For ever will I be your servant, Maxim Grigoryich! I will do anything you wish!"

"Listen, Trifon. Do me a service that won't be too difficult: When you arrive back in the village, do not even hint to anybody that you met me; but after about three days, go to my mother and tell her — and her only, so that no one else will hear, — that thanks be to God, her son is well, and that he sends her his greetings."

"Is that all, Maxim Grigoryich?"

"Listen still, Trifon. I am riding far away. Perhaps I won't come back too soon. So, if it's not too difficult for you to do, go and visit my mother from time to time, and say to her on each occasion: 'I heard from some people that your son, thanks be to God, is well, and you mustn't worry yourself about him!' And if my mother asks what people told you this, you say: 'I heard it from some Moscow people, and they were told about it by some others,' but do not say which others, so that in this way there needn't be an end of it; the only thing my mother is to know is that I am well."

"So you really will not return to the village, Maxim Grigoryich?"

"God knows whether I shall return or not; just do not mention to anybody that you saw me."

"Oh, you can rely on me, Maxim Grigoryich! I won't tell a soul. But if you're going far away, I will not take your money! God will punish me if I do that!"

"What do I want money for? We are not living in a heathen land!"

"As you wish, Maxim Grigoryich, but I cannot take it. It might have been all right if you were coming home. Otherwise it would look as if I'd cleaned you out on the highway, like a robber! I'd rather die than take it!"

Maxim shrugged his shoulders, and took out a few gold pieces from Trifon's cap.

"Well, if you won't take my money," he said, "maybe someone else will, but I don't need it."

He bade the falconer farewell and rode on further.

The sun was already beginning to set. The long shadows of the trees were becoming even longer and covering the glades. Maxim's own shadow rode beside him like a dark giant. It either ran on the grass or, when the forest shrank the road, it climbed up onto the bushes and the trees. Buyan's shadow resembled a huge fabulous beast. Little by little, Buyan and Maxim and his steed disappeared from both the grass and trees; dusk fell; a white mist began to settle in some places; evening beetles buzzed up from the ground, and traced their patterns in the air. The moon appeared behind the forest; here and there, the stars lit up amid the darkening sky; in the distance, an immense field shimmered with a silvery brilliance.

Oh native land, my native land! Sometimes, at a late hour, I too have ridden through your wide, wild spaces. Evenly the horse would stride, resting from the heat of midday; warm breezes would waft scents of flowers and of new-mown hay, and it was so sweetly pleasant and so sad, thinking of the past, pondering the future. It is so good, so good, to ride in the evening through the solitary places, through the forests, through the fields, letting go the reins, musing, looking at the stars!

Maxim had already ridden for an hour or more, when Buyan raised his muzzle to the wind and began to wave his tail. One could feel the smell of smoke. Maxim began to think of lodging for the night and urged his horse forward. Soon he saw a cabin that leant to one side. It had no chimney; smoke rose up straight out of the roof. A light was showing in a low, narrow window. A monotonous sing-song could be heard coming from within. Maxim rode up to the window and saw the whole interior of the humble home. A flaming taper illuminated the chattles of the household: everything was poor and old. A crooked pole stuck out from a beam of the ceiling, and upon it hung a cradle. A woman aged about thirty, pale and sickly, rocked the cradle and sang gently. Beside her in a bent position sat a little peasant with a straggly beard, weaving shoes of bast. Two children crawled around their legs.

It seemed to Maxim that the woman mentioned his father's name in the song. At first he thought that he had not heard rightly, but soon Malyuta Skouratov's name struck him quite clearly. Full of amazement he began

to listen.

"Sleep, sleep, my little baby," sang the woman.

"Sleep, sleep, my little baby,
Whilst the storm blows by,
Whilst misfortune passes.

Lullaby, lullaby,

Lullaby, my baby.

Soon the load of trouble will grow less,

Soon the Tsar will have beheaded

That wicked cur Malyuta Skouratov!

Lullaby, lullaby,

Lullaby, my baby."

Maxim's blood rushed to his face. He dismounted and tied his horse up to the wattle.

The song went on:

"For it was that wicked cur Malyuta
Who did choke to death the aged saint,
The venerable old saint Philip.

Lullaby, lullaby,

Lullaby, my baby."

Maxim could contain himself no longer and pushed open the door with his foot.

The family quailed at the sight of the oprichnik's rich clothes and golden sword.

"Who are you?" Maxim asked.

"Little father!" replied the humble peasant, bowing and stuttering with fright, "my name's Fedot, please excuse me, and my wife, — she's called Maria, — please excuse her too!"

"What do you live on, good people?"

"We strip off bast, my dear one, and we weave shoes and seives out of it. Merchants pass and buy our products."

"I don't suppose they pass very often?"

"Not often, little father, seldom indeed! Sometimes, willy-nilly, there's just nothing for us to eat. Many a time it looked like death from cold or hunger. We no longer have our little horse to take our products to the town. Last year the wolves devoured it."

Maxim looked with compassion at the little peasant and his wife, and poured the rest of his money out onto the table.

"God be with you, poor people!" he said, and clutched at the door to go out.

The man and woman threw themselves down at his feet.

"Little father, dear one, who are you? Tell us who you are. For whom are we to pray to God?"

"Pray not for me, pray for Malyuta Skouratov. Now tell me, is it far to the Ryazan road?"

"But this is it, my falcon, this is it, this is the Ryazan road. We are living at the very crossroads. There, straight on, the road leads to Mourom, left is to Vladimir, right is to Ryazan! But don't go now, my dear one, don't go now, it's not a good time; they're playing too many pranks these days upon the road. Only yesterday they stopped and robbed a wagon load of wine. And now they say the Tartars have appeared again. Stay the night with us, dear little father, patron of ours, fine falcon! God save you, for it's not too far to where there may be grief!"

But Maxim did not want to stay in the cabin where but a short while ago his father's name had been reviled. He rode away to look for another place in which to spend the night.

"Little father!" the peasant and his wife cried after him, "Come back, dear, listen to our advice! No good will come to you upon this road at night."

But Maxim did not heed their call and rode on further.

After travelling a few miles, Buyan suddenly rushed at a thick bush and began to bark most angrily and stubbornly, as if he sensed a hidden enemy there.

Maxim vainly tried to whistle him off. Buyan kept on throwing himself at the bush, returning with his hair on end, then rushing forward once again.

Maxim lost patience with calling him back, and pulling out his sword, he charged straight towards the bush. Several men, with clubs raised in their hands, jumped out to meet him, and a rough voice shouted:

"Get off that horse!"

"Here, take that!" exclaimed Maxim, dealing a blow to the one nearest him.

The outlaw tottered.

"That's not to honour you!" Maxim added, and tried to deal him yet a second blow; but his sword struck flatways on another outlaw's club, and shattered to pieces.

"Hey, look at his dress! It's an oprichnik! Take him alive!" shouted the rough voice.

"You're right, he's an oprichnik!" shrilled another voice with glee. "We and the lads will have some fun with him."

"That's the boy Hlopko! You like your fun, eh!"

And at that instant, they all threw themselves together on Maxim and dragged him down from his horse.