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WHAT IS THE CHURCH?

On a certain occasion Jesus Christ asked His disciples whom they thought Him to be and when Peter answered for all the disciples: „Thou art the Christ, the Son of the living God”, He said: „upon this rock I will build my church, and the gates of hell shall not prevail against it” (Matthew, XVI 15—18). On another occasion, right on the eve of His martyrdom, when asked by Pilate, whether He was the king of Judea, Jesus answered: yes, I am a king, but my kingdom is not of this world: „To this end was I born and for this cause came I into the world, that I should bear witness unto the truth; every one that is of the truth heareth my voice” (John XVIII, 37). The words spoken to the Apostles and the words spoken to Pilate explain and complete each other: Jesus Christ came into

the world to teach truth to men, and to build up out of those, who should follow truth and believe in Him as in the Son of God, His church, a kingdom not of this world, a kingdom of God, as indestructible and everlasting as is the truth, that He is Christ, the Son of God. And it was exactly with the good tidings about this *church—kingdom* that Jesus began his public service. His first words were: „the kingdom of God is at hand: repent you and believe the Gospel” (Mark I, 15). And in the aftertime the same church—kingdom were the dominant theme of all the public preaching of Christ the Saviour.

It did not merely exist in the thought of Jesus Christ, like a plan or like an ideal fact, but it was founded by Him in reality. At the very beginning of His preaching He elected twelve disciples out of His hearers, then He called seventy more to work with Him (Luke X, 1), and at His resurrection we see around Him a following which did not exceed 500 people (I Corinthians, XV, 6). This probably was the one millionth part of the total amount of the earth's population of the day, yet, like a tiny mustard grain, it served as the seed of the universal Kingdom of God on earth. After His resurrection, during forty days, He

appeared to His disciples „speaking of the things pertaining to the Kingdom of God” (Acts I, 3), that is to say giving them instructions concerning the order of the Church, as the kingdom of God and enjoining them to preach the Gospel throughout the world (Matthew XXVIII, 19; Mark XVI, 15), but not before they are clad in a power from above to which end they were ordered not to leave Jerusalem for a while (Acts I, 4). There they remained to the feast of the Pentecost. The miracle of the descent of the Holy Ghost on their gathering ought to have shown to thousands of witnesses, that this gathering of Galileans was a gathering of God’s prophets animated and invested with a divine power from above. This is why the explanatory sermon of St. Peter, addressed to the astounded witnesses of the miracle, was successful in attracting about three thousand people who believed and were baptized in the name of Jesus Christ (Acts, II, 41). Soon after this about five thousands more also believed (Acts IV, 4). And the book of the Apostolic acts remarks in a general way, that „the Lord added to the church daily such as should be saved” (Acts II, 47; compare with V, 14). From this one may draw the conclusion that

during the days of the Pentecost and the days directly following it the Jews formed a numerous church of Christ in Jerusalem, the mother of all the churches. Persecuted in Jerusalem, the propagandists of the Evangel spread throughout all the heathen lands, and found in their midst a greater readiness to accept the faith of Christ. Accordingly, during the very first years of their preaching, there were formed great churches recruited from the heathen in Antioch, Ephesus and other towns of Asia Minor, on the Balkan Peninsula, in Corinth, Rome and other places. The grain of mustard begun to sprout and to grow into a mighty tree. In our days, the Christian faith is professed by 470 millions out of 1623 millions, that is almost the third part of the total inhabitants of the earth; and Christian missions labour in all heathen countries, amongst all heathen nations.

But having founded the Church, Jesus Christ did not abandon it to itself, but has preserved a constant *living* and *interior* bond with it. A mustard seed is not thrown into the earth and left uncared for and unobserved, but, on the contrary, it is watered and protected against cold and heat. To explain His indestructible bond with the Church, Jesus Christ compares Himself to

a vine and the faithful to the branches: „I am the vine, He says, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit... If a man abide not in me, he is cast forth as a branch, and is withered” (John XV, 5, 6). This means, that between Jesus Christ and the faithful there exists the same vital interior bond, which we see between the trunk and the branches of a tree: the sap, circulating in the trunk of a tree, feeds also the branches, which grow from the trunk, and if the branch is cut or broken it will unavoidably wither up.

St. Paul expresses this idea of the living and vital union of the Christ and the Church under the image of the union of the head and the body: Jesus Christ is the head, Church is the body (Ephesians I, 22-23; IV, 15-16; V, 23). Jesus Christ is for the Church, what soul is for our body. The soul is substantially linked to the body, the two form one indivisible being, consequently the soul cares for the body bringing about conditions favourable to its welfare and avoiding unfavourable conditions; in the same way Jesus Christ is linked to the Church by His humanity, through which he was tortured and died for the sake of the life of the world; ac-

cordingly, in the words of St. Paul, the Church, or we ourselves are members of his body, of his flesh and of his bones (Ephesians VI, 29-30), in other words He vivifies it by His invisible presence, confirming it in truth, keeping it from error purifying and consecrating it by the life-giving power of the Holy Ghost. On the other hand, Church is for Jesus Christ what body is for soul. Our body is the instrument through which the soul manifests itself and acts; in the same way Church serves to bear witness to the presence of Jesus Christ and to be the organ of his activity. It distributes amongst its members the various good gifts coming from Jesus Christ and the Holy Ghost, and in this wise becoming the fulness of him that filleth all in all (Ephesians I, 23) it so to speak, makes Jesus Christ visible for the world, He dwelling in it invisibly through the Holy Ghost.

It stands to reason, that the Church must possess especial *organs* for the reception and assimilation of the life giving influences, which constantly and uninterruptedly come forth from Jesus Christ. The first organs of this kind were the *apostles*.

Soon after their election, on sending them out to preach, Jesus Christ spoke

thus to the apostles: „Behold I send you forth as sheep in the midst of wolves. . . . And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you” (Matthew X, 16, 18-20; Luke XII, 12). This promise concerning the spirit He repeated to them three times in His leave-taking talk. „But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John XIV, 26); „he shall testify of me” (John XV, 26); „and he will show you things to come” (John XVI, 13). And lastly just before His ascension He once more repeated this promise: „And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts I, 4-5).

The repeated insistence of the promise of the Spirit, made moreover in the most solemn and decisive moments, shows how great was the importance of the event of the descent of the Holy Spirit on the Apostles in the general life of the Church of Christ, and it also shows that the descent of the Holy Ghost the day of the Pentecost was an event, which was foreseen in the council of God for the salvation of men, that it was a part of the redemption of the fallen man accomplished by the Son of God, a part both necessary and unalienable, that the Father's granting and sending forth into the Church of the Holy Spirit was the chief and most essential result of the redemptory death of Jesus Christ. Hence in the history of the redemption of men there appears the Third Person of the Holy Trinity as a constant divine actor, healing the sinful sores of the fallen man by his lifegiving grace in Church Sacraments.

The event so very important for the Church took place in the intimate and limited circle of the specially elect and nearest disciples of Christ. Consequently they were the first organs and distributors of the grace of the Holy Spirit in the Church of Christ. Another organ of the

grace of the Holy Spirit, both in the Book of the Apostolic Acts and in his own epistles, is St. Paul, but most probably his promotion to this grade took place either in Jerusalem on the occasion of his first meeting with the Apostles (Acts IX, 27; Galatians I, 18—19), or in Antioch, when the Holy Ghost spoke concerning him and Barnabas: „Separate me Barnabas and Saul for the work whereunto I have called them (Acts XIII, 2). The history of the apostolic church presents cases, when the apostles were *actual distributors* of the grace of the Holy Spirit. The Book of the Apostolic Acts tells us that the twelve apostles ordained in Jerusalem the first seven deacons *through the laying of hands* (Acts VI, 6), that St. Paul and Barnabas consecrated leaders in every separate church, when passing through the cities of Listra, Ikonia and Antioch (Acts XIV, 23), and so on.

It can not be that the apostles should be the first and also the last God instituted distributors of the grace of the Holy Spirit, that they should not leave after them successors to their beneficent powers; for it would mean that, at the death of the apostles, the Church was left without any organs of the Holy Ghost. St. Paul's

epistles offer us material enough to conclude, that the apostles actually did *consecrate heirs* to their beneficent powers. In his epistle to Titus St. Paul writes: „For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee” (Titus I, 5). In an epistle to another of his disciples he gives out the following instruction: „Lay hands suddenly on no man” (I Timothy V, 22). The two quotations complete and explain one another: St. Paul means the ordaining of elders *through the laying of hands*, that is through the very act he had himself performed, as we have seen, for the cities of Listra, Ikonía and Antioch. Hence it is natural to suppose that Titus and Timothy were *authorised* by St. Paul to *transmit to others* their divine gifts. This supposition becomes a doubtless fact in sight of the perfectly clear words of St. Paul in his epistle to Timothy: „I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands” (II Timothy I, 6). It is evident, that Titus and Timothy ordained elders through no exterior order, received from St. Paul so to speak on paper, but through the power of a divine gift, receiv-

ed. by them through the apostolic laying of hands. According to the established terminology, hierarchs in possession of the powers, with which Timothy and Titus were invested, are given the name of *bishops*. Heirs of this kind were left by other apostles as well; for instance, John left Policarp, Peter left Clement, and so on. In their turn, these inheritors had successors of their own. The recently mentioned St. Clement says: „Christ was sent by God, the apostles by Christ... Preaching in various countries and cities, after a spiritual trial, they ordained bishops from amongst those, who were the first to believe, for those who were to believe in future. Is it astonishing therefore, if they, who were entrusted by God to do the work in Christ, ordained their successors? Not only did they ordain, but they also invested others with this right...”

This successorship comes down to our day in an unbroken thread, binding the highest degree of the holy orders, that is the *bishops*, to the apostles, and representing as it were a life-carrying nerve by means of which the divine gifts are transmitted and will be transmitted from the *apostles* to the bishops. The lower grades of the hierarchy, the presbyters and deac.

ons receive the same powers from the bishops through the laying of hands.

The holy orders, therefore, are the organ, through which the Church, *since the day of the apostles*, is fed by the life giving sap of the Christ vine and the undiminishing grace of the Holy Spirit.

What, then, is the exact way in which it is fed, through what *conductor* or *mediums*?

In the commandment given by Christ to the apostles, when sending them out for a universal propaganda, the first place is occupied by the words: „Go ye therefore and teach all nations” (Matthew XXVIII, 19; Mark XVI, 15). And so the apostles considered *teaching* their first duty. St. Paul says: „For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel” (Corinthians IX, 16). In the persons of Timothy and Titus, he commands all his successors to: „Preach the word, be instant in reason, out of reason, reprove, rebuke, exhort with all long-suffering and doctrine” (II Timothy IV, 2). Hence, the first duty of the holy orders is teaching. The highest and autocratic power is the bishop, the priests receive their right of teaching from the bishop at the

laying of hands, deacons being granted the right to teach only occasionally by the authorisation of the bishop.

The words: „Go ye and teach all the nations” are immediately followed in the command of Jesus Christ to his apostles by the words: „*baptising them in the name of the Father, the Son and the Holy Ghost*”. And the Book of the Apostolic Acts shows that the apostles acted in strict accordance with this (Acts II, 41, 46; VIII, 10, 38, X, 48; XIX, 5). They administered *other sacraments* besides the baptism: the laying of hands on the baptized (Acts VIII, 17; XIX, 6) or the chrismation (I John. II, 20; II Corinthians I, 21), the eucharist (Acts II 42, 46, XX, 7), the confession (Acts XIX, 18), the ordaining (Acts VI, 6; XIV, 23), and besides in the apostolic epistles can be found allusions to the sacrament of marriage (I Corinthians VII, 39; Ephesians V, 31—32) and to the extreme unction (James V, 14—15). The right to administer these seven sacraments was transmitted by the apostles to their successors, the bishops, who transmit this right to the priests through the laying of hands (except the right to ordain) the deacons are to help at the performance of sacraments, but have no right to perform any of them.

The two sacred duties of the church hierarchy, that is teaching and administering of sacraments are united in *pastorship*. Jesus Christ gave himself the name of a pastor and to the faithful of a flock (John X, 11, 16). The same appellations are also used by the apostles (Acts XX, 28; I Peter V, 1, 2). They suggest that the example of shepherds taking the flock to the pasture, warding it against wolves, seeing that it does not stray away and get lost, and then taking it safely home at night must be emulated by the pastors of the moral flock.

Such are the organs and the conductors, which unite the Church to Christ, as the branches are united to the vine and the body to the head.

This also ought to be the source of the complete union of the members of the Church *amongst themselves* as well. They all are linked to each other by the *same faith* and the *same grace*, like the branches and the leaves of the vine fed by the same sap.

The unity of faith is founded on the unity of the *Creed*, in which are concisely expressed the truths or the dogmas of faith. Our present Creed was composed by the first and the second Œcumenical councils

out of the oldest creeds then in use in the churches and possibly being mere variations of the apostolic creed. The latter was not given to us in the apostolic epistles because it would be useless for the apostles to formulate it when writing to people who already knew it by heart. But it is possible to find indications in the apostolic epistles which allow us to suppose that in the days of the apostles there already existed a certain creed (Galatians II, 2; I Timothy VI, 12; II Timothy I, 13; Hebrews V, 12; VI, 1, 2). And so the Creed is a document which comes down to us from the apostolic times and was confirmed by the first and the second Œcumenical councils, as a *rule of belief* obligatory to all the members of the Church. It is a kind of a *banner* around which is gathered *all* the Church, or otherwise it is the *one mouth* with which the Church professes its faith. The truths, dogmas or members of the Creed have been the object of belief for the Church ever since it came into existence, making of it one body. Consequently, whoever attempts to change the creed, to add to it or to detract from it, by so doing excludes himself from this historical and essential union. This is why the Catholic church must be severely condemned as having

sinned against the universal union by having arbitrary allowed itself to add „and from the Son” to the 8th member of the Creed.

But the union of faith is not merely the acceptance of the twelve members of the Creed, but in the right understanding of these members, in the acceptance of the interpretation offered by the church instructor, repeating what has come to him through the long series of the church hierarchy, which has inherited from the apostles. To deviate from this general interpretation is to separate oneself from the union of the Church, it is to introduce something of one's own, something new, something unknown to the Church. Such are all the heresies. If the heretical idea of Hymenaus that the resurrection of the dead is past already struck St. Paul as a blasphemy (II Timothy, II 18), and if he delivered him unto Satan (I Timothy, I, 20), then what was the Church to think of the heresy of Arius, maintaining that the Son of God is a creature, or the heresy of Macedonius, in whose opinion the Holy Spirit was a creature of the Son! This crying dissonance made the whole body of the Church shudder more painfully, than our ear would shudder if a member of a

harmonious choir would all of sudden start quite a different tune. Everyone who thinks differently from the union of the Church is just such a separate voice in a choir, he wants to sing *his own way*, and it stands to reason he can not be tolerated any longer in the Church. The Church is the kingdom of spirit and free will. Its pastors address to such a singer words of admonition and exhortation, but, seeing he persists in singing his own way, they tell him: „you do not want to sing as we do, then leave us”. This is the meaning of St. Paul's words to Titus: „a man that is an heretic after the first and second admonition reject” (III, 10), that is one ought to try and admonish a heretical member of the Church once and twice (*ruthesia*), and then only ask him to resign (*parastu*), „knowing, continues the apostle, that he that is such is subverted, and sinneth, being condemned of himself” that is having convinced yourself (*ados*), that this man is corrupted to such an extent (*eseotrapte*), that it is impossible to change his opinion and that he himself has prepared his own condemnation. The hierarchichal authority, so to speak, registers his falling away and excludes him from the general union, until

his change for the better, if such a thing is to happen.

Believers are still more closely bound together by the blessing of the Holy Ghost, communicated in the Sacraments. The apostle Paul says: „By one Spirit they are all baptised into one body, and have been all made to drink into one Spirit” (1 Cor. XII, 13). Through baptism, as through a door, a man enters the Church, and, being engrafted on that body of Christ, comes into the fruition of all those blessings which spring from a living and quickening union with Christ the Vine, and thenceforth lives, as it were, in the midst of *perpetual* benediction; in the anointing he receives the gifts of the Holy Ghost. confirming him in his new spiritual life, in the Eucharist he is fed by the body and blood of Christ Himself, and thereby enters into closer communion with Him; in consecration is conferred the blessing of the *chirotony* or laying on of hands, for the birth of new children of the Church, in marriage the relation of the sexes is purified from all that the fall brought of sin and evil to it, for the blessed birth of children, who are to be children of the Church; in confession, the conscience of the sinner is healed, and he is reconciled with God and with himself;

finally, in extreme unction, the infirmities of the body are healed, if the sick man deserves this in the eyes of God, and the soul of the sick man is healed, when torn by the fear of death. The sources are the same, — the fruits and action must be the same — the growth „unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. IV, 13).

But besides the interior, invisible or beneficent side, the Sacraments have a visible side also, the visible image of perfection or *consecration*. In the matter of the union of believers amongst themselves, this side has great importance. Not only are we all baptised by the same Spirit, but we are all baptised in the name of the Father, the Son and the Holy Spirit, not only are we all „partakers of one bread” (I Cor. X, 17), but we are all partakers according to a liturgy accomplished in one and the same rite, in a word — every sacrament is accomplished according to its own peculiar *ecclesiastical rite*, come down from antiquity, and, of course, *lawfully*, from the successor of the apostles, ordained by a member of the hierarchy. A different celebration of the Sacrament or a curtailing of their number would be as much an unauthorised innovation as a heretical departure from

the Creed. The Apostle Paul reproaches the Corinthians for changing the celebration of the Eucharist founded by Jesus Christ, and instead of the Lord's Supper, celebrated a feast of their own (I Cor. XI, 20, 26). — We should observe, that the most ancient Fathers of the Church surround the sacraments with the most profound veneration, not even permitting the presence of catechumens at their celebration, and speaking of them in their unitings with the utmost circumspection, in order not to evoke their profanation by the heathen. The Sacraments formed the most secret, hidden, intimate mystery, from which the pastors of the ancient church raised the veil for believers only. From this we may see with what reverent care the ancient Church guarded everything which referred to the Sacraments.

It is self-evident that the faith which unites the members of the Church together, and the taking of the Sacraments must not be merely an external or *official* sign of unity, so to speak. It is clear to everyone that the Creed may be repeated daily, and that one or another sacrament may be taken at stated periods, by one who nevertheless remains a merely nominal Christian. For a true son of the Church, his faith

must be not only a treasure for which he would gladly lay down his life at any moment, but must also be the *inner* and *perpetual* content his spirit, which expresses itself as the predominating direction of his world-concept, the motor or moving power, as it were, in his actions. The apostle Paul says that „we have the mind of Christ” (I Cor. II, 16), consequently we should think as Jesus thought; the same apostle says, that we must have the spirit of Christ (Rom. VIII, 9; Philip. I, 10), and also the feelings which were in Christ (Philip. II, 5; cf. I Pet. I, 21, I John 1, 6).

In exactly the same way the partaking of the Sacraments must not be *mechanical*, and a mere matter of habit. The working of the Sacraments must not be thought of as magical, that is, that they save a human being perforce, without any will on his part, or any cooperation or trouble. The Apostle Paul advises Timothy to *stir up* the gift of God which was in him by the putting on of Paul's apostolic hands (2 Tim. I, 6); — to stir up (*anatopirein*), that is, to kindle, as we kindle a fire by blowing, so that it should burn not only with an even, but with a constantly growing flame. In the Parable of the Talents, we are told how we ought to treat the gifts of benedic-

tion, received in the Sacraments (Matth. XXV, 15—29; Luke XIX, 13—24).

The union of blessing and faith is unthinkable without organs through which are received the teachings of faith and the blessings of the Sacrament, and therefore the sign of the uniting together of the members of the Church must be the *recognition* of the *authority* of the Pastors of the Church, and a confident *obedience* to them. „He that heareth you”, said Jesus Christ to the Apostle; „heareth Me, and he that despiseth you despiseth Me; and he that despiseth Me, despiseth Him that send Me” (Luke X, 16). The apostles also many times adjure their flocks to obey their pastors (Heb. XIII, 7, 17; I Thess. V. 12; I Tim. V, 17; Philip. II, 29).

Some are sometimes confounded by the visible unworthiness of the ministers of the Word of God, who celebrate the Sacraments. In due time they will be sternly called to account at the judgement seat of God, and they are often called to account here, at the judgement seat of the governing hierarchy, for this carelessness in celebrating the Sacraments of God entrusted to them, but we are by no means to look with distrust on the Sacraments celebrated by them. „Judge not, says Saint

Gregory the Divine, on this subject, thou who seekest healing, nor measure the worthiness of him who cleanses thee, nor make a choice, having regard to birth. Though one be higher or lower than another, all are better than thou art. Consider thus: here are two rings, of gold and iron, and on both is engraved the same ensign, and by both is this stamped on wax. In what does the one impression differ from the other? In nothing. Distinguish the material of the seal by the wax, if thou art wisest of all, and say which is the impression of the golden, which of the iron seal?... Let all dignities be such for thee. Though the life of one surpass the life of another, yet the power of baptism (and of the other Sacraments, of course), is equal, and whoever is grounded in that faith may lead thee to every perfection" (*Bishop Silvester, Dogmas, Vol. IV, p. 344*).

From all that has been said previously, it is evident *for what purpose*, with what aim, the Church of Christ was founded, and exists on earth. Everything therein is directed to the end that men might there find *enlightenment and salvation*. And of a truth the true sons of the Church even here, on earth, attain to high degrees of divine likeness (*Matt. V, 48; Luke VI, 36*)

and attaining spiritual vision, pass through the gates of death into blessed eternity, forming the Church of the first born, written in heaven" (Heb. XII, 23). And the longer the earthly Church lives and works, the more does the heavenly rise, until in the fullness of the time appointed by God, it attains to its completeness. Then the work of saving mankind will be ended, and the last sons of the earthly Church shall be caught up in the clouds, to meet the coming Judge, Jesus Christ (I Thess. IV, 17). And meanwhile these two Churches are in living union: the earthly beseeches the inter-mediation of the heavenly, and the heavenly receives the prayers of the earthly, and makes intercession for it.

This is the image of the Church founded by Jesus Christ on earth. It is, of a truth:

(1) *The Kingdom of God*, a kingdom of spirit and liberty, in which all nations, conditions and sexes (I Cor. XII, 13; Gal. III, 28; Col. III, 11) are united by teaching and the Sacraments in the body of Christ and enter heaven with perfectly equal rights.

2) A *Net*, cast into the sea, and bringing forth divers manner of fishes: continuing to announce to the world the Gospel message, it summons from the world to its saving fold the people sitting in darkness and the shadow of death.

3) The *Leaven*, which the woman placed in three measures of meal, until all was leavened: it was wrought, works and will work the saving transformation of mankind, until all his profitable elements enter into its composition.

4) *The grain of mustard seed*, thrown into the earth, and growing into a spreading tree, already embracing with its branches a full third of mankind, and destined at the end of universal history to cover with them all the earth. On this mighty tree, however, not all branches are alike full of life and freshness: some, throughout all their length, are full of sap, and covered with fresh greenery, others have sap and greenness for half their length, but beyond this the bark is no longer the same and the leaves have a yellow tinge; others through all their length bear withered leaves, others are half dried up, and others are drying up altogether. By their condition we can judge of their fruits.

5) Finally, it is the *Flock*, whose Shepherd is Christ (I Pet. V, 4).

Our Church constantly prays to God „for the union of all”. Let us hope that these prayers will not remain vain, — that at some future those thousands of thousands of sheep, who now are gathered into other folds, may return to the one true rite founded by the Apostles, and *there shall be one flock and one shepherd.*

M. JASTREBOFF.



The Papal Encyclical.

The encyclical of the Pope Leo XIII to the catholic bishops in Greece was directly addressed to all the Greek nation — as it is evident from its contents — with a persistent offer that they should give up (!) the schism of orthodoxy and acknowledge (!) the supremacy and the infallibility of the Roman archbishop. And so — says the „Messenger d'Athènes”, it has been reprinted, from beginning to end, by all the Greek newspapers and magazines in order that the minds of the readers should not entertain any manner of doubt or misunderstanding as to the pretension expressed by the Pope. Three quarters of the long encyclical are devoted to the glorification of the Greek nation, in its past and its present, and to the outpour of supposed tender feelings entertained by all the Popes and especially Leo XIII towards the Greeks.

These tactics were assumed with the evident object of attracting the sympathies of the Greeks and of softening down the painful effect, produced by the offer of the Pope on all the Greek-Orthodox world. The Encyclical has raised a storm in the Greek press, which indignantly repudiates the offer of the Pope and puts forth weighty historical facts against his assertions about the „advantages of the Catholic Church and the Salvation of all, depending on the acknowledgement of the Pope's supremacy”.

„Let us not touch the dogmas in comparing Catholicism and Greek Orthodoxy — says the „Messenger d' Athènes” — as the holy Father himself thought

It best not to refer to this delicate side of the question, representing, in a cursory historical review, the „salutary part”, played in the history of the nations by Christian Rome, under the leadership of the Popes. It condemned the primitive peoples of South and Central America to a general slaughter and *auto da fe*, because they did not want to join the catholic church. After the Bysantian empire was founded and the Christian faith was introduced in it, the Greeks had to bear the heavy rule of the Roman Caesars, who have imported into Bysantium all the demoralisation of Rome, the treachery and heartlessness of its politics and the fanaticism and despotism of its clergy, so that the Greeks became an unwilling instrument in the hands of the deteriorated Caesar and the high priests of Rome, to the destruction of the heroic Christianity of a race, which was the bulwark of Greece against heathen conquerors. Century after century Christian Armenians fought the assailing Persians, Arabs and other barbarians of Central Asia. And instead of helping the Armenians, Bysantion Caesars, guided by Rome, sent strong armies against them which devastated the unhappy christian country with no less cruelty, than the wild hordes of the Tugruls and Arparslans. Their relations with the Armenians became still more inhuman, after they begun their struggle with the Arabs. As the result of this blind hatred and unchristian fanaticism, the Seljouk and the Osmanli Turks demolished Armenia, striking in it firm roots, after which they made slaves of us also for many centuries, and of all the Balkan Peninsula. Who started the Crusades, but the Christian Rome, chiefly having in view not the deliverance of the Holy Land from the Mussulmans, but the creation of catholic principalities in Palestine? Having armed all the Mussulman world against the Christians, the High Priests of Rome sent legions of Crusaders against the Armenian Kingdom of Kilikia, which has rendered them so many services, just because it refused to accept the supremacy of the

Popes. A Christian nation succumbed under the blows of the fierce Sultans of Egypt, whose confederates were the Latin principalities founded in Palestine. And what about the Inquisition of Spain? The ruin of Poland? The dragonnades and the St. Bartholomew in France? The bonfires Bohemia? and so on, and so on.

„Greek civilisation prepared the road for Christianity, but the teaching of the man—God, as it was understood by Rome, could not remain long amongst the descendants of Socrates and Aristotle. It was bound to free itself from the fetters of Rome, which it accomplished by proclaiming orthodoxy and by creating a universal Orthodox Patriarchate. Does orthodoxy, like catholicism, forbid every orthodox nation to have liturgy performed in its own language? Does orthodoxy proclaim *anathema* to every Christian nation, that not orthodox? Does it persecute and slaughter the heathen? Does it endeavor to place the lay power under its own dictatorship? Would it enter the head of an orthodox pastor to claim infallibility? In what orthodox country does the clergy preach, that „there is no salvation outside orthodoxy”? And lastly where is the head of an orthodox Church, free from the influence of some Mahometan country, who would enter into a hearty friendship with a Caliph, at whose will were slaughtered hundreds of thousands of Christians?

„However close in the fundamental dogmas, the catholic and the orthodox church are so wide apart in spirit, principles and their attitude towards nationality, that they have nothing in common. The orthodox Church allows no religious violence, no paying orthodoxy with money, no estrangement and animosity against other Christian creeds. And if in any country at any time, orthodoxy does deviate from these rules, it will violate the foundation of orthodoxy, it will be false to its commandments, it will distort its spirit and shake its principles.

„In sight of all this, the offer, made by the Pope in the encyclical to the Greek nation must be considered devoid of any sense. It would be equally impossible for the Greek Government to institute in Athens a Catholic seminary for the training of missionaries of Greek origin. Amongst the 2,500,000 of orthodox population in Greece, 30,000 only are Catholics, and even there are Levantines from Santorin, Sirah and Naxos. They enjoy complete toleration, and have their schools for boys and for girls. But the Catholic bishops and pastors in Greece are almost without exception Italians, not naturalised in Greece. And if, in the présent encyclical, the Pope expresses the wish, that the Catholic clergy in Greece should consist of people, who would be Greek by birth, this is no way flatters our vanity, the less so Greeks could be turned astray by Greeks easier, than by Italians”.



Sayings of Philaret, Metropolitan of Moscow.

Does not the soul of him who is praying enter into communion with him for whom he prays? And does not the current of force reach, in this communion, the soul of him who seeks help?

Devotion to holy things ought to be continual as far as possible, and not such as can be excited for a short time only.

If your awe before holy things comes and goes: it is necessary that a humble and loving wish for communion with God should abide in your soul.

If a man works for God during a year and still remains true to his good intention, the result of this work can not go for nothing, because of the change in his circumstances. In family life also a man can find and give time to prayer and silence. The Lord will accept a prayer, offered at home, instead of a church service, if for some reason it is not convenient for a man to take part in the latter. No one suggests that you should serve two masters. But a man can work for God in single as well as in family life. But if in the you see a real obstacle, remain in the former.

The privation of not being able to visit the temple of God you ought to accept not with sorrow only, but with a quiet obedience to the will of God as well. Let the name of the Lord dwell in your heart and let the incense of prayer rise from your soul: in this way you will not be a stranger to the temple of God.

It is not useless to know the word of condemnation. It is a tonic against pride and a warning for prudence.

I would not dare to say to my neighbor: I want you to love me. But I think I could not say: I do not want you to love. In this there would be something repellent, something alienating, which could import a heavy blow to the heart of your neighbor.

If tears are given to you, thank the merciful God and use them to purify your soul. But as nothing should be excessial, occasionally you ought to put a limit to tears by turning your mind to some useful occupation.

Showing up a man, at your own initiative, is hardly necessary, unless he himself offers you an opportunity of speaking the truth to him. Showing up a man for your own benefit is a hard task, as self righteousness is difficult to separate from it. Besides this showing up may harm a third party, through whom the reports have reached you. Would not it be better to pray; that God should teach everyone to look at the affairs of his neighbor with the eye of simplicity, without condemnation or suspicion.

Have peace on your side and do not be too severe, when on the opposite side the expressions of peace are not clear enough.

It is not bad to put up a shield against the man who is assaulting you, but you must not expose yourself to the arrows.

It is never desirable to enter into a dispute, especially if the man, who is in the wrong, has a swifter tongue and fears no interruption, reconning, that in case of necessity, he could kill his opponent with abuse and decision, ever if he could not wound him with argument.

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