



**"Russian Orthodox
American Messenger".**

JUNE SUPPLEMENT

1902.

ПРИЛОЖЕНІЕ КЪ ЖУРНАЛУ

**„АМЕРИКАНСКІЙ ПРАВОСЛАВНЫЙ
ВѢСТНИКЪ.“**

NEW YORK.

**"RUSSIAN ORTHODOX
AMERICAN MESSENGER".**



RUSSIAN EDITION	— —	\$2.00 A YEAR
ENGLISH SUPPLEMENTS	— MONTHLY	1.50 „
RUSSIAN EDITION AND SUPPLEMENTS		3.00 „

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A brief Report of the Russian Church school activities, in 1901, in Sitka.

The two years that were just registered in the life of the Parochial schools of Alaska were consecrated to the investigation of the above named institutions in their capacity of preparing children for a Christian bringing up in general and also to the implanting in their consciousnesses of the indubitable historical truth of Orthodoxy in particular. This in accordance with the pleasing fact and factor in the life of this country, that the beginning of the preaching of the Ancient Eastern Christianity in America and the idea of the confederation of the different States, by the most high decree of Providence, date from the same year, and ought not to refuse each other mutual Christian service and lawful sym-

pathy. For the past school year we are going to put forward only those characteristic facts and statistics, which without doubt we can firmly ascribe to the "progress of the work of the Russian Orthodox Church during the past year", as this question is qualified in the Report of the General Agent to His Eminence, the 14th February of the current year, which is in full accordance with the wide spread modern feeling — „the great new movement in popular education", which is spoken about in The World's Work review for April 1902, vol. III, Nr. 6, in The March of Events, with an especial tendency towards "an even more important help to education without distinction of sex, or creed, or color". The Orthodox Church, to use a Biblical expression, "embraces" and most gladly greets such an intention. Neither the life's passing show, nor the heathen darkness of the godless are contributors and factors in its enlightened activity. But, on the other hand, it can not help thinking that a certain announcement in the same World's Work looks very like a "disconcerting effect", we mean the announcement to the broadening of the popular education the best active help must come from certain especial committees, and

not from the missions, as "the aim of the board is not a 'missionary' aim". The statement that "it is broadly patriotic" can not possibly have anything to do with it. The Orthodox Church in Alaska, bearing witness to the revealed truth of the Gospel, always taught and still teaches its children to give God and Caesar their due, according to the Scriptures, without meddling with the form of the local Government, attended to by the legal elect of the country. The Russian Church always granted its blessing to the friendly intercourse of men, that they may be worthy members not merely of the earthly community, but also of the heavenly: it openly prays in everybody's hearing for the necessary needs of the State, as well as of every separate man, who humbly comes to it. In this regard the honorable historical patriotic activity of the Russian Church in Alaska stands towards the warfare of the disproportionate protesting sects, exactly as its pacifying influence, full of the best intentions and mindful of the nation's good, stood, in China, towards the discordant influence of the disconnected "missionary", which has frightened humanity to such an extent and produced so many complications, that in sheer necessity our new humanitarian cen-

ture had to cut them with the heavy European sword.

And so we repeat in all sincerity that the statement of the World's Work has nothing to do with us. For us it is a sort of an imperceptible puff of smokeless powder. Yet we put it forward once more, that the Orthodox Church grants its blessing and its best wishes to the national development of the United States and the general progress of the patriotic consciousness of all the citizens of this country, having learned in the experience of its own history that Orthodoxy was at the culminating point of its power in the days of the great men of Byzantium and of its universal importance, the same spiritual law analogously showing itself through the course of the history of Russia as well, both in the days of its past glory and modern times.

Sitka. At the beginning of the school year the schools of Sitka were repeatedly visited by Rt. Rev. Bishop Tikhon. The local parish schools represent the following gradation: it Innocent's missionary school consisting of the highest grade with a course of two years, the church parish school with a course of four years, and a reading school for native children. In regard to the first

of these the following decision was made; a few scholars, who recommended themselves by the good progress of their studies, their good character and excellent behaviour were to be sent to the Government Teachers' Seminary in San-Jose, with the condition that they should in after time repay for the tuition of the Missionary and the Government schools by becoming teachers at the disposal of authorities in the districts with an orthodox population. In the current year two boys were prepared for the work. The other important feature during the past year was the attention paid to the studying of the Orthodox doctrine as compared to the various Christian sects of America with a more or less definite outline, avoiding all intolerant conclusions in the method of the work, yet with pointing to correct historical data for the benefit of final results.

The next important peculiarity of the past school year was the raising of general discipline to the level of reasoned obedience, a trained habit of order and everyday life gentleness and politeness.

Saturdays and Sundays the schools were visited by children of different ages with the purpose of learning a course of Divinity and prayers, many of which some

of the children had by heart both in Slavonic and in English.

The native school during the last year gave good reason for satisfaction: without any compulsion, but merely through persuasion it was often given us to collect a goodly number of children to teach them reading, counting and singing. The year was made especially propitious by the appearance in an Indian language of the excellent work on Divinity by the Reverend V. P. Donskoy, the text of the manual being printed in Russian type which is so rich in signs and sounds, that it is capable of expressing to a perfection not only the general difficulties, but even the idioms of an evasive Indian language, which is undeveloped and pale and stands towards the melodious music of the Russian speech, as the wakening twilight of the early morning stands towards to broad daylight. The work of Father Donskoy, presented by him to the Sitka Cathedral, has in this wise entered the service of the present and the future children of our Church, often eight years of waiting.

Exempla transeunt, seldomer retrahunt que: accordingly in the current year there was published another translation: Direction to the path into the Kingdom of Heaven

by the Metropolitan Innocent, with the addition of the revered portrait of this dignitary. The above named translation belongs to the pen of the best modern scholar of the Indian language, S. I. Kostromitinoff, who deems it a most ardently wished for task of filial gratitude to be useful in various ways to the farthest Orthodox Mission of the world. In the spiritual revival of the decadent power of the Indian tribe, created by the gift of God's commandments and the pastoral guidance of the first of its Apostles, some people of the Sitka parish, after a careful examination of the closest problems of the modern mission, seriously started the idea of composing a primer for the special use of Indians, printed in Russian type and given to this people in their own language the clue of spiritual enlightenment, which can be only guessed at and felt but approximately in a foreign tongue, this being especially desirable because Alaska the Aleuts are already in full possession of their own printed matter, from the same source.

As was mentioned above, the Russian alphabet and phonetics have an especial right to this conquest in a new region of knowledge, though a modest one. To demonstrate the truth of this statement, one

has only to examine the attempts of the English in this field. We want to express here our gratitude to Monsignor B. Caledonia of British Columbia who sent us his specimen of printed books in Zinishian Nishga and Giatikshan, also to the reverend father A. C. Morice, of the Stuart's Lake Mission Queniel S. O., British Columbia, who have earned the gratitude of the civilized world for their labors in civilizing the Indians of the South Pacific coast. But they could not possibly do anything to replenish the mental treasure house of this little nation with only the alphabet of the English language, dominant in British Columbia, and so they had recourse to all the conventional difficulties of the cuniform system, the following sample of which was taken at random by us from the 54th catholic pastoral in the district of Blagoveschensk, if we remember rightly.

ʒsUsC∩//Aτ∩τ >z'<∩ :

∧Dz C∩h∩z ∇||<ΔS∩z ∧h

And it only confirms the conscientiousness of the conclusion to which we came with regard to the alphabet of the Indian language.

Juneau. The local school is in good hands and in a very good condition. The mission

priest and his probationer stand the nearest to the school. The community has full confidence in their labors and activity.

A most gratifying part of this work is the especial zeal of the Indians. Being still under the sway of the still living industry of Juneau, they are very much disposed to seek enlightenment, showing in this a distinct preference for the Russian school.

It was greatly to the advantage of the latter that the Course of Divinity is much improved and facilitated by the publishing of an excellent book on this subject in the Indian language.

The school also shows much progress in the church singing. On Sundays and all other holidays the singing in the church is most harmonious, propitious to prayer, and truly performed in the praise of God.

Kenay. The inhabitants of Kenay and the spiritual life of the parish are very harmoniously centered around the church. The latter is very warm and earnest in its solicitude for its children. The parish school is in an excellent condition, both in quantity and quality, in its clerical and its lay aspects. The wide-spread and goodly sowing are here the first impression which pleases and caresses the eye.

The one drawback for the parish and its worthy workers is the obstacles to their wish of founding a little Home for little girls. But there is a hope that the best wishes and the warmest appeals will in time overcome the yet visible difficulties: the best words arranged in the best order, as good Coleridge says.

Kadiak. In this parish the most important event in last year's activity is the opening of the first regular school for girls, where they can also board.

A founding of similar institutions throughout all Alaska should be most warmly greeted. In the life of enlightened nations the necessity of a good education for woman has never been a subject of doubt. And experience shows that it is best that she could receive a firm religious and moral education. "Being in the possession of the latter, she will be capable of not merely being passively faithful to the principles of Christianity, but also of an active upholding of them", as it is said in an excellent book, published by K. P. Pobedonostzeff and being a translation by S. A. Rachinsky of an article by Etienne Lamy „La femme et l' enseignement de l' Etat", which appeared in the *Revue des deux Mondes*.

As the same book says further: „Women will find a higher application for their influence. It is too little for them to create and recreate fashion, when it is their calling to form and reform morals. Henceforward women must struggle with everything that uproots their beliefs. It is not enough to be an adornment to society, when one can become its conscience. And to defend their beliefs they have to make use of the tremendous power of attention and neglect, of sympathy and irony, of respect and contempt, of words and of silence, which so truly gauge the progress and decline of doctrines current in society. It remains with them to throw on the trembling scales all the weight of their influence, their numbers and their courage”.

As a great accumulation of orthodox populace, Kadiak stood in great need of a boarding school for girls. And at present the Russian Missionary Society is materially helping this good work. The newly opened school is a mere seed, but in time it will grow into a majestic tree, this is why much is expected from it. It is certainly most desirable that from the midst of an Orthodox people there should come great moral powers similar to the ones about which, on the dawn of Christianity,

the philosopher Livanius spoke: „what women these Christians have!” A short sentence in which there is much interior, deeply felt truth.

The Kadiak parish school showed sufficient progress as to its numbers, during the last year.

Once more returning to the newly opened school let us form a wish that the Lord might guard woman in Alaska, as everywhere else, from the contagion of godlessness, erecting her to stand, like the holy and great Christian wives of the ancient church, as a bulwark against unbelief in family and society, and that He should keep us in faith and in church, confirming us in unanimity with the Orthodox Orient, towards which so many people in the alien or even unbelieving occident turn, in our days, in the hope of a spiritual enlightenment through the light of faith, which the Orient has kept intact.

Noochek. The local school has tendered its enlightened help to a considerable number of children of both sexes, throughout its parish. The people entrusted with the work testify quite favourable as to the progress, behaviour and diligence of the children. It is necessary to keep with all possible firmness to the decision of enlar-

ging yearly the enlightenment of the local inhabitants, who are very good, but extremely benighted; of joining in the orthodox welfare of the school and the asylum both in the material and the intellectual way, never allowing the diminishing of children boarders in the latter, because the best guarantee of an education for children, picked up from out of the way places and islands, consists of their coming in contact with the church, under the guidance of the priest, who must be spiritually penetrated by the gravity of the problems before the church school.

During the last year, the children also received medical help. At present this is the greatest care in the world. According to statistical accounts, members of the Red Cross hospitals can never find so many patients on the battlefield, as there are unwatched unhappy children, who daily suffer and die throughout the world.

Afognak. The arrival of a young and energetic priest was most important for raising the level of the local parish school. His arrival was preceded by the greatest expectation and the liveliest wish of the local community to have a spiritual guide of their own.

Taking on one side the close attention the priest is paying to the rational conditions of the school and on the other the fact that the parish almost completely consists of the unmixed orthodox elements of one kindly, faithful and peaceloving tribe, the Church will be justified in expecting the good results which are to follow every honestly undertaken task.

Killisnoo. The isolated position of this semi-abandoned island makes the duties of the local school especially rigorous; on the other hand, as both the statistics and the experience of past years show, one has to deal here with the most primitive inertia of the natives, who have made but little progress in their spiritual and home life since the days, when hunting was the one interest of their lives and they painted and tattoed themselves.

The local church conducts *prudenti consilio* a struggle with the darkness of the native heathenry, slowly it is true, as any other difficult task, but with much firmness and conviction. The legendary lore of the people is especially deeply rooted in the folds of their indiscriminating history; the church has to struggle with the unwise wisdom of the local and all the other obscure sides of the stagnant customs of

the people, which no fresh breeze ever reaches, where no bright ray of light ever penetrates.

In accordance with the rational custom in the cases of most written reports, to conclude with, we very willingly add to it a few brief deductions for the instruction of the Bureau of Education.

During the year under consideration the board of teachers was composed of: In Sitka, of Inspector the Reverend Father Antonius; teachers G. Cherepnine and A. Cashevárovff; in Killisnoo, the reverend I. Soboleff; in Juneau, the reverend A. Jaroshevitch and his probationer I. Kashanook; in Noohek, the reverend father Methodius; in Kadiak, the reverend T. Shalamoff, Mrs. G. Shalamoff, the probationer S. Popoff, and in the girls school the matron Mrs. G. Von-der-Foor; in Kenay, the reverend I. Bortnovsky, the probationer A. Ivanoff, teachers A. Demidoff, I. Kvasnikoff and N. Moonine; in Afognak, the reverend V. Martysh.

The general number of the school children in the district comes to 333. 34% are girls; and 11¼% were entirely supported by the charity institutions of the Orthodox Church. In comparison with the year before the work was more successful

positively in all the items. The increase in the numbers of school-boys is 4%; of school-girls 6%; of charity pupils 1.75%.

Moreover the school year under our examination was proficient in quality, besides quantity. School programmes were widened and improved. A boarding school for girls was founded in an important point of Alaska. The publishing of civilizing books was given the first start, for the best advantage of a people, who, in spite of all its insignificance, must be awakened to the light of Christ's faith and to the consciousness of their spiritual individual being. Here the Orthodox Church taught the revengeful islanders to leave off repaying eye for eye and tooth for tooth; it tried to turn the people away from its obscure totemic spirit and the rest of the *hocus-pocus* of a primitive, unenlightened but very easily influenced population; and this it tried to achieve by influencing, in a beneficent and gentle way, the younger members of the populace, destined to a better life in the midst of humanity and for its benefit.

God be praised for all!

Rev. Antonius Dashkevitch

Canonical Rule of the Russian Church.

At the head of local Churches there stands, as is known, either an autocratic or a collective power. Patriarchs represent the former, as well as independent metropolitans. The Holy Synod represents the latter.

The Patriarchal Rule obtains in the churches of: Constantinople, Antioch, Alexandria and Jerusalem. The metropolitan Rule obtains in: Cyprus, Servia, Montenegro, Bulgaria, Moldavia and Valachia, and also in the orthodox church within the boundaries of the Austrian Empire. The Rule of the Holy Synod exists in the Churches of Russia and of Greece.

However, Russia has been governed consecutively by all the three kinds of Church Government: Metropolitan (before 1589), Patriarchal (from 1589), and Synodal (after 1721).

The Collective Government of the Russian Church, under the title of the Spiritual College, afterwards changed to the Holy Synod, was confirmed in 1721, according

to the decision of Peter the Great. The reasons for changing from patriarchal to synodal government, are set forth as follows, in the "Spiritual Regulation": 1) truth can be discerned much better by several people than by one: "what one cannot reach, another will reach.... so that a doubtful matter will be more clearly and rapidly explained, and it will not be difficult to see what direction should be taken"; 2) the determinations and decisions of a collective authority have more weight and force, and will, therefore, be more readily obeyed than the decisions of a single person." The power of a Monarch is autocratic, and God Himself ordains that it shall be obeyed according to conscience, yet he has his counsellors, not only for the better discovery of the truth, but in order that dissatisfied persons may not speak calumniously, saying that this thing or that has been ordained by the Monarch, rather by force and according to his whim, than according to justice and truth; much more, therefore, in Church Government, where the authority is not monarchical, and the director is commanded not to oppress the congregation. Where, if one ordains anything, those who oppose may deprive his ordinance of force, by calumniating his

person alone, which cannot be done, if the direction comes from a Collective Government"; 3) the College is subject to the authority of the autocratic monarch, and is confirmed by him. It "is not a faction, as it were, bound in a secret organisation for its own interest, but exists for the general good, and its members are chosen by him, with the help of others"; 4) the activities of an individual may be arrested by other unavoidable needs, by sickness, or by death but an assembly can carry on its work without interruption; 5) there can be greater freedom from prejudice in the decisions of an assembly, than in those of an individual: "where there is a question of punishing the guilty, or of judging the innocent, where one may be prejudiced on behalf of the person under trial, or hostile against him, a second, a third, and others may be free from anger and prejudice. How could bribery prevail where things are done not because of authority, but because of valid and grave reasons and where one man is checked by the other, that he might not be caught in bribe taking (even if he himself recognizes no guilt in so doing?") 6) the influence of this world can not interfere so much with correct decisions of a council as or with those of

one person: "because it is not as convenient to find fault with many, as with one man"; 7) when the church power is centered in one person it can easily be mistaken for regal power, and, in case these two powers are at variance, people take occasionally sides with the "supreme pastor... daring to fight and to revolt for his sake, flattering themselves into the belief that they fight for God Himself, so that were they even to commit bloodshed, their hands would be holy and not defiled such beliefs of the masses play into the hands of high born but treacherous people; they being enemies of their Sovereign think quarrel between their Sovereign and their pastor, a good chance for their wickedness, and in the guise of Church zeal, they do not hesitate to raise their hand against the Christ of the Lord. And they excite the masses to lawlessness, as if it was a godly deed. And what if the pastor, being conceited about himself, would take no peace? it would be difficult to calculate what awful calamities may follow"*); 8) a council

*) As a proof of disastrous results of a strife between the Monarchical and the Ecclesiastical powers the „Regulation” cites the sad history of the Byzantian Empire after the Emperor Justinian, and also the power grasping tendencies of the Pope, who „not only divided in two the Roman state, retaining the greater

can judge not other people alone, but also its own members, not excepting the leading member; whereas an "autocratic pastor... will not consent to be judged by his subservient bishops. And even were he forced into it, still amongst the masses, who know nothing about justice and reason blindly, such a judgement would look suspicious and blameworthy. This leads to the necessity of calling Œcumenical Councils against such church autocrats, which brings the whole country into difficulties and not a small expenditure**) and which is hardly to be thought of in our days, when Eastern Patriarchs live under the dominion of the Turks and the Turks are set against our country more than ever"; 9) the Synodal Rule constitutes a sort of a spiritual school, because through the communication of many and various reasonings and advices and correct arguments, demanded by constant work, everyone can conveniently learn from others, sitting with him, in church politics and get accustomed to every day arts, and so grow more capable of conducting God's house in the best way".

part, but also many a time shook other states almost into complete ruin".

**) This happened, for instance, when Patriarch Nikon was tried.

Besides these very grave reasons, the Russian Church needs the Synodal Rule because of the very large dimensions of its area. Eastern local churches, with their small dimensions which sometimes do not exceed one of our provinces, can easily be governed by one dignitary; but for the wide spread Russian Church personal Rule would be extremely inconvenient. Ancient Russia, which in church matters was governed by independent metropolitans, was for a while divided into two metropolies, but this divisions violated the principle of unity in the Russian Church, and was inconvenient in many ways. The metropolies had to be united and they did get united under the same power. - For a long time this power was centered in the hands of one supreme dignitary (a Patriarch), but the farther were moved the boundaries of the Russian Empire, and consequently of the Russian Church, the more difficult it become for one person to govern the latter and the more pressing became the necessity of exchanging the personal Rule in our church for a collective one, — which was brought into existence by our great reformer.

The consent of Eastern Patriarch was obtained both for the institution of the

Patriarchal government in Russia and of the Synod.

In a letter to the Very Holy Patriarch of Constantinople Peter the Great wrote concerning this matter: „We trust, that Your Holiness will think well of our founding an Ecclesiastic Synod, in your capacity of the first hierarch of the Orthodox, Catholic, Eastern Church, and that you will communicate the matter to the very Blissful Patriarchs of Alexandria, Antioch and Jerusalem”. In expressing their consent to the founding of a Synod in Russia, the Eastern Patriarchs confirmed on it the dignity which equaled the patriarchal power. Jeremiah, the Patriarch of Constantinople wrote to the Holy Synod: „By the grace and power of the Holy, Lifegiving and Supreme Spirit, our authority legalizes, confirms and proclaims the newly founded Synod in the Great Kingdom of Russia, from the person of the Righteous Autocrat, beloved by us and predestined for us in the Holy Spirit. It is and so is given the name of our brother in Christ, the Holy and Sacred Synod, and it has the power of doing and accomplishing, like unto the four apostolic and sacred, patriarchal sees”. Athanasius, the Patriarch of Antioch, wrote the same on his own account.

The synodal Rule of the Church was founded by the Apostles themselves, who examined and decided the most important questions of faith and church discipline collectively (The Acts, 6 and 15). According to apostolic rules also, the supreme power of the church must not belong to the first amongst the Bishops, but to a council of Bishops. The 34th Apostolic rule says: „Let the Bishops of every people recognize the first amongst them and acknowledge him as head, and never do anything exceeding their power, without his judgement: but every one should do only that which concerns his see and places attached to the see. But let the first of them also never do anything, without the judgement of all. In this wise there will be harmony in thinking”. The 37th rule prescribes: „Twice a year there should be a council of Bishops for collective discussion of the dogmas of piety and the solution of casual church prevarications: the first in the fourth week after Pentecost and the second on the 12th of Oktober. And so the 37th Apostolic Rule institutes yearly councils for every province, or every local church, for the discussion of their needs and conditions, — namely councils in spring and autumn seasons. In after times

the rule about yearly councils was always confirmed; but they were called at different seasons, and the VIth and VIIth Œcumenical Councils decided for every province to have only one yearly council instead of two, in consideration of the difficulty for the representatives of the churches „to call councils twice in every year, in spite of obstacles” (I Œcumenical 5; IV Œcumenical 19; Antioch 20; VI Œcumenical 8; VII Œcumenical 6; Carthage 27). And at last, the yearly general councils of local churches came to a natural end, with the establishment of permanent councils or synods of Bishops in the sees of head dignitaries, with the power of supreme clerical institutions, as in the Greek and the Russian Churches

This substitution of constant Church Councils for periodical ones can not be thought anticanonical or disagreeing with the spirit of Church legislature. One must take into consideration that even rules prescribed by the Scripture do not all have an equal importance. Rules containing essential truths of faith, piety and church order, without doubt, possess for the Church the importance of unchanging Divine Law and constitute rules, which are obligatory without any reservations. Such is, for ins-

tance, the New Testament teaching about the baptism in the name of the Father, the Son and the Holy Ghost (Mathew 28; 19, 20), about the office of the Eucharist (Luke 22; 19, 20), about the priestly right to bind and absolve sins (John 20; 22, 23). But other rules, which, being concerned only with the exterior order of the church which have been called forth by historical conditions and so possessed only *temporary* importance, are not binding on the church for all eternity and it can either give them up all together, or change them for newer ones, according to the new needs of the social life of the Church. For example, the rule which permitted married people to occupy superior clerical positions (1 Tim. 3, 2), was later on substituted by the rule of obligatory celibacy for Bishops, for the good of the parishioners (Trul. 12, 48). And so the change of Œcumenical and Patristic rules was only the more legal, if they were not concerned with principal truths of the Christian faith and moral doctrine, or the foundation of Church canon, but merely with the exterior order and arrangements in the life, the discipline and the governing of the Christian Churches. In this wise was changed the ancient form of penance (the public confession), with the abolition

of its grades as these grades represented by Saint Gregory of Neo-Ceasaria (rule 12th); in this wise also the 16th rule of the VIth Œcumenical Council abolishes the verdict of the Council of Neo-Ceasaria, that no matter how populous the city it should never have more than 7 deacons, as it was customary during apostolic times. In this wise also could be changed the rules of the ancient church concerning yearly councils. According to church rules, *all* the Bishops of a province were obliged to come to the Council, yet this rule never was observed very strictly; for various reasons some Bishops did not appear at the Councils, so that the VIth Œcumenical council decided it best to substitute one council for two in every province, as we already saw (rule 19th), recommending to „say the word of forgiveness to in a brotherly fashion Bishops, who would not come to the council, though staying in their own towns, in good health and being free from every necessary occupation which could not be postponed. But evidently that even the „forgiveness” of a Council was not sufficient, as the VIIth Œcumenical Council (rule 6th) once more repeats with especial firmness, that the Bishops are bound to appear at the yearly councils.

If it was troublesome for the Bishops to come to the Councils in the comparatively small provinces of the Eastern Church, what must be said about the Russian Church, were its Bishops to form district councils once a year, let alone twice, in the chief towns of the Empire, like Moscow, Kieff, St. Petersburg, Kazan, Tobolsk and Irkutsk. For some it would be very difficult, for other, the Sibirean Bishops, for instance, almost impossible*). And an awful labour it would be for our Councils to get through the enormous amount of matters accumulated in provincial parishes in the meantime between the Councils.

Here it must be pointed out that according to the literal meaning of the Church rules, every local church should call a general Council of all the Bishops in some definite place, chosen by the chief hierarch. The 8th rule of the 6th Œcumenical Council say: „Wishing to keep up everything instituted by the Fathers, we also renew the rule, which demands yearly gatherings of the Bishops of every province (every local church) there, where the Bishops of the metropolate should think it best”. This is also the purport of Rule 5 of the

*) We do not even mention the great outlay of money, which such Councils would necessitate.

First Œcumenical Council; 19 of the Fourth Œcumenical Council; 20 of the Council of Antioch; 27 of the Council of Carthage; 6 of the Seventh Œcumenical Council. But the accomplishment in this sense of the ordinance on Councils in the Russian Church is altogether unthinkable. Therefore our permanent Council of elected hierarchs, under the name of the Holy Synod, is to be looked on as an institution called forthly the local conditions of the Russian Church, instead of the yearly Episcopal Council demanded the laws of the Church, which in Russia's case are impossible. Our canonist hold the same view on this subject; for example Right Reverend Ioann (of Smolensk), who, explaining the rule of the Sixth Œcumenical Council, concerning yearly councils, remarks: "in course of time, these councils were replaced, of course to the great advantage of the Church, by perpetual synod bishops in the sees of the supreme hierarchs".

The Russian Holy Synod, in its organisation and competence, has all the marks of a strictly canonical institution. In correspondence with the Church rules on Councils, the number of its members and of those present are made up solely of those of episcopal rank. At the head of

the Holy Synod stands the leading Bishops but in the conforming with the 34th apostolic rule, he is only the first among equals in the power, shared with him by other members of the Synod. As a member of the Holy Synod, although the presiding one, in the words of the rule quoted, he „does nothing without a general discussion”.

The Councils should have consisted of all the Bishops of the local Church: our Holy Synod, on account of the impossibility of including in it all the Bishops of the Russian Church, consists only of elected hierarchs, but these hierarchs are for the most part persons who either hold important episcopal sees (like the Metropolitans or the Exarch of Georgia), or are free from the governing of sees (the other members of the Synod). As to the eparchial Bishops, their nomination for permanent presence in the Holy Synod, would bring about lapses and difficulties in the conduct of eparchial affairs, consequently from their number are summoned to the Holy Synod, under the title of „those present”, only two Bishops, and this only for a certain time, (for a year). The members of the Holy Synod, as well as „those present”, are nominated directly by the Emperor, but in the Eastern Church also the Bishops were summon-

ed to the Councils by command of the Emperors.

The Holy Synod is the highest church government in Russia. Acting on the basis of „the Law of Lord, laid down in the Holy Scriptures, and also of the laws and Council rules of the Holy Fathers, and the civil regulations, in conforming with the Word of God” (Spiritual Regulations), it has the right to put forth definitions and enactments in matters of faith and of the Church, and by them to complete the Spiritual Regulation submitting its determinations to the confirmation of the Emperor directly. Within the bound of the Russian Orthodox Church, the regulations and decisions of the Holy Synod are obligatory alike for pastors and their flocks. And in the general system of the government of the Empire, the Holy Synod is of the same standing as the Governing Senate. As the Senate serves as the organ, through which the Supreme Power acts in our Empire, so the Holy Synod is the organ, through which is directed the government of the Russian Church.

The Œcumenical and local Council, occupied chiefly in the exposition and definition of dogmatic truth, with reference to heresies and schisms, at the same time

gave rules, directed to the confirmation and development of Christian enlightenments and piety, to the eradication of superstitions and prejudices; rules, concerning ecclesiastical policy, order and service; regulations concerning the order of matrimony; conducting trials in the cases of clergy and also, in case of certain crimes, of lay people. Likewise, according to the Spiritual Regulation, the competence of our Holy Synod embraces „all clerical matters in the Russian Church”. It is its duty to mind „that everything is done rightly according to Christian law, and whether there is nothing contrary to it, and whether there is no lack of teaching every Christian ought to receive”. The Holy Synod is to attend to: 1) matters and objects concerning the dogmas of the orthodox faith and Church in the measure prescribed to local Councils by Church regulations; 2) matters and objects having to do with Church discipline and governing; 3) matters concerning the confirmation and spread of spiritual instruction and 4) the supreme Ecclesiastical Court. In fulfilment of its direct duty concerning all these matters, the Holy Synod minds: a) all ecclesiastical and also lay persons, that the former should properly attend to their calling, and the latter

should observe the rules and regulations of the Orthodox Church; b) it is to examine and to approve for publication, for church or home use, all the newly composed services to Saints, also also narratives of the lives of Saints; likewise works on the dogmas of the Orthodox Church, on Christian morality, or works the object of which is the expounding of whole books of the Scriptures; c) it is to investigate all cases of newly discovered relics of Saints and of miracle-working or miraculously acquired sacred images; d) it is to eradicate various superstitious customs, rites and beliefs of the masses; e) it is to watch the church governments of separate sees, and the observation of ecclesiastical order and church discipline, and, as part of this clause, to solve problematic cases and to suggest guiding rules in disputable questions; f) it is to chose and to put on probation candidates for bishoprics and to submit them to the Emperor's approval; g) it is to take care of the good order in churches, monasteries, ecclesiastical places of instruction, church schools and so on; h) it is to be the overseer of all church economy and to find the means for the maintainance of the orthodox clergy in the Russian Empire; i) it is to decide on all matters of matri-

mony; j) it is to judge ecclesiastical persons in all matters, except law-suits, and also lay persons in crimes against faith and church; it is also to take parts with State Senate in prescribing penances and in general in judging the extent of the crime in all cases of incest, and other varieties of violence and adultery.

And so our Holy Synod, in constitution, power and the extent of its jurisdiction is exactly what the Councils of the Greek Eastern Church used to be. All the difference between the former and the latter consists in this that the Councils were called yearly only for the length of time necessary for the examination of accumulated work, and consisted or at least ought to have consisted of all the Bishops of a given province, and the Holy Synod is a permanent council, consisting of elected hierarchs. But this difference is not essential, being merely formal and explicable on the grounds of especial conditions of the Russian Church. Given the Holy Synod, as a permanent council, consisting of elected dignitaries, there is no need of calling periodical councils of other Bishops. Moreover in olden times in the days of yearly councils there could also be called an especial council for the discussion of some extra-

ordinary church question, which could not be postponed, and analogously in our Church, whilst the Holy Synod is in action, unusual circumstances can call for an especial gathering of Bishops in one province or another. This sort of gatherings do take place in our country (we mean councils of Bishops in Kieff, Kazan and Irkutsk), but their verdicts do not become universally binding on all the members of the Russian Church, until the Holy Synod has examined and confirmed them, so that even in this case, the principle of unity in our Church is rigorously preserved.

Directly after the founding of the Holy Synod, on 11 May 1722, there appeared an Imperial order that the Holy Synod should „elect some good man from amongst the officers, who would have courage and ability in synodal matters, that he should become the High Procurator, and should receive an instruction adopted to the instruction of the General Procurator” (in the Senate). In this instruction, which was composed and approved by the Emperor also during 1722, the High Procurator is given the name of the „eye” of the Sovereign and also of the „barrister” for State matters. He was ordered: 1) to observe the regular, time and legal examination and

decision of all the matters in the Holy Synod, „strictly to see that the Synod's fulfilled its duty and minded all the matters under the Synod's examination and jurisdiction, with faith, zeal and order, without loss of time, in accordance with regulations and edicts”; also to see that „in the Synod. cases should not be decided merely on the table, but should be acted upon in reality according to verdicts”; 2) to explain the laws bearing upon the cases under the examination of the Synod, and in case the verdict of the Synod should be contrary to the laws and interests of the State, to „suggest to the members of the Synod, who had acted wrongly, the right way, so that they could correct their mistake”. But should this measure bring no result, the High Procurator had the right to express his protest to the Synod and, having stopped the proceedings, to report to the Sovereign without delay.

The High Procurator is responsible to the Sovereign alone, as the 9th clause of the Sovereign's instruction puts it: „he is not liable to be judged by anyone except Ourselves”. In 1824, the High Procurator was invested with ministerial rights in all affairs relating to the Greco-Russian religion, and in 1835 he was asked to be a

member of the State Council and the Committee of ministers, to expound matters belonging to the Holy Synod. In force of the accepted routine in the synodal proceedings, the High Procurator a) examines all the protocols of the Holy Synod's decisions, b) he reports to the Sovereign in the name of the Synod, and informs the Synod of the orders of the Sovereign in respect to the clerical department, c) he corresponds in all synodal matters with all the central state institutions (except the Senate) and representatives of these institutions, d) he composes yearly ecclesiastical reports and submits them to the Sovereign, e) he manages all the auxiliaries of the Holy Synod, namely the Chancery of the Holy Synod, the Economy, the Controlling, the Synodal Offices, the Committee of School Instruction and the Synodal typographies; f) he directs the distribution of pensions and rewards for the clergy and the persons engaged in ecclesiastical schools, and also he has an office of his own.

The office of the synodal High Procurator has its origin in the organisation of the very Church Councils, substituted by our Holy Synod. Church history shows, that, on becoming Christians, the Byzantian Emperors took a lively and active interest

in Church affairs. They published laws (known under the name of church civil laws), which aimed at defining the exterior situation of the Church in the state and so contributed to its welfare. On the other hand, in order to preserve the inviolability of the Church Canon, the state power began to ascribe the significance of state laws to the verdicts of the Church*). In Justinian's jurisdiction that, which the former forbade, was not allowed by the latter: crimes against church were also punished by civil laws. The 6th novell of Justinian is the best expression of the relations between the state power and the church order: „When Church is well organized in all its parts and the state government stands firm and directs, by force of laws, the life of the people towards their true good, there arises a good and beneficent union of the Church and the state, which is so profitable for humanity. We hope to bring this about, by the observation of the sacred rules, transmitted to us by the Apostles and expounded by the Fathers (of the Church)”. It was with this aim that

*) In Chapter I, nov. 131, Emperor Justinian say: „we accept the dogmatic definitions of the Oecumenical Councils as Scripture, and we observe their rules as state laws”.

the supreme power came forth as the guardian of church legislature, so that the edicts of certain Councils were sent about together with the Imperial orders, just like state laws. In view of such importance of the Church rules, the Emperors always either appeared personally at the Councils or sent their proxies*). Neither the former, nor the latter took any part in discussions of the matters under the Council's examination, but they made their duty to protect the Councils and to facilitate for them the reaching of their objects. The Emperor Constantine the Great, for instance, being present at the first Ecumenical Council, which he called personally, made two speeches. He pointed to the heresy of Arius, which has produced a disharmony in the bosom of the church, very painful to him, and, remarking, that, in his opinion „an interior strife in the Church is more to be feared and more heavy to bear, than any war or battle”, he asked the Council to examine the causes of such disharmony, without delay, and to solve all debatable questions with peaceable resolutions. The Emperor said: „For it is acceptable to God,

*) Magnate Kandidyan represented the Emperor Theodosius Junior at the 3d Oecumenical Council. At the 1st, the VIth and others the Emperors themselves were present.

conform with the catholic faith, and profitable for the affairs of the community, that we all should joinedly give worthy thanks to his generous bountifulness for the most precious peace, sent us from above'.... After the close of the Council's sessions, the Emperor made another admonitory speech, in the presence of all the Fathers of the Council, recommending them to take pains in order to preserve peace amongst themselves, and, to conclude with, he asked them diligently to pray God on his behalf. Further he wrote epistles to 1) the Church of Alexandria, 2) the Bishops, who were not present at the Council, and 3) all Bishops and people. In these epistles the Emperor informed everybody of the verdict of the Council and the deposition of Arius and his cothinkers, and offered all to accept the faith doctrine, expressed by the Council, and to bring its verdict into action. All Arian works were ordered to be burned under penalty of death*). The Emperor Constantine Pogonatus, who called

*) The Church historian Theodoret tells about an act of the Emperor Constantine the Great, which does not bear upon the edicts of the Council, but demonstrates the remarkable zeal of the Holy Sovereign in questions of the honor and authority of Bishops and clergy in general. When the Bishops gathered in Nicea, some quarrelsome people presented written reports

the Vith Œcumenical Council, in 682, in relation to the heresy of the Monothelites, was also personally present at this Council with his „secret councilor and secretary”. He gave out the orders about the opening and closing of the sessions, the reading of books and documents, cited by the members of the Council, (for instance, the acts of former Councils, the Epistle of the Pope of Rome, the books of heretics and so on), he also invited the members to express their opinions on questions under examination. At the last session, the Fathers, setting their signatures to the formula of the Orthodox faith which they had drawn up, read it in the presence of the Emperor. The Emperor expressed his gratitude to the Fathers, who in their turn thanked the Emperor, with the general prayer for the

against some of the Bishops to the Emperor himself. So long as the harmony of the opinions of the Council was not reestablished, the Emperor accepted these complaints and, putting them together, he sealed them with his own seal and ordered them to be kept safe. But when the Council came to an agreement and peace was once more in the Church, the Emperor took all these complaints and burnt them in the presence of the Bishops, swearing he had not read what was written in the petitions, for as he said: „we must not make generally known the faults of sacred personages, in order that the masses should not receive an incentive for talking evil against them and so sin fearlessly”.

welfare and success of so righteoust pious an Emperor in all his undertakings. Then the Emperor published an edict, in which in the strongest possible expressions he commanded all to recognise the Sixth Holy Council piously and in all purity, and appointed a penalty for the disobedient.

All this leads to the conclusion that from the time when the Christian religion became dominant, the Church entered in to the closest possible relations with the State, and the Supreme Power took the Church under its closest protection and defence. In the very same way in Russia from of old these has existed a complete mutual interaction between the Church and the Emperor. By its moral influence, the Russian Church constantly works to uphold in society the proper respect and obedience towards the lawful power and its institutions; and the imperial power, on its side, preserves the sanctity of the Orthodox faith, the forms of the Church, its customs and regulations; cares for the religious education of the people, conserves the immunity of Church property, and takes measures for the material support of the Orthodox Church and clergy.

But with such a close relation between Church and State, it becomes absolutely

necessary to have an intermediary between the ecclesiastical and civil powers,—to see that the actions and measures of the ecclesiastical power should be in harmony with the laws and interests of the State, and on the other hand — by its representation in the worldly institutions of the State, and before the Supreme Power to act so that the Church should be afforded all advantageous circumstances for its religious aims. The High Procurator of the Holy Synod serves as such an intermediary.

The Synodal form of Church Government exists in the Kingdom of Greece, as well as in Russia. And the Hellenic Synod, in its purpose, its circle of activities, and its personnel, is analogous to our Holy Synod. As the supreme ecclesiastical authority, it exercises legislative, administrative and judicial powers. In its activities, the Synod is guided by special regulations, which have been considered by the Parliament and approved by the King. It consists of five members, — one of whom (generally the metropolitan of Athens) is called the „President”, the rest „Councillors”, — and the eparchial Archbishops, summoned in turn to be present at the Synod. The Synod has a Procurator, appointed by the King.

N. Smirnoff

Sayings of Philaret, Metropolitan of Moscow.

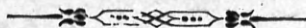
He, who goes from enthusiasm to coldness and is not sufficiently firm in the peaceful condition of spirit, has yet a good deal of work to continue his education.

Prayer brings you near to God, and near this centre of creatures and worlds that which is separate in the world of changes, becomes inseparable.

The soul, which continually seeks God and prays, belongs to Him, in spite of its lower sensual region being moved by the action of uncongenial powers, sometimes against its will.

Whether it be for one or for all, let us pray the Lord in peace, as wisely taught by the Church. The soul of Him who prays in peace may become ardent, but it will burn like an oven and pure flame, and will not smoke; it may boil, but it can not be boiled out; it may pour itself out, but it can not be exhausted.

Prayers for one another are the best communion. As to the imperfection of prayers, they must be corrected as far as possible and not become a subject for dejection. *People ought to distinguish between the act of prayer and the taking pleasure in it.* The man acts and he is in duty bound to act continually and unfailingly, in accordance with rules and in order. Yet God sends him consolation according to grace, when this is necessary to draw or strengthen the man, and also when the man is capable of receiving it. Likewise, the sense of your own weakness must not be used as an instrument for weariness and moral depression, but as an instrument for abandoning trust in yourself and, through prayer for help, for putting your trust in God.



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Печатать разрешается, Июнь 1902 г.

Цензоръ, Архимандритъ Рафаиль.
