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**Of the book entitled an Orthodox Con-
fession of the Faith of the Catholic
and Apostolic Church of the East.**

[Translated and abridged from an Essay read at one
of the Public Meetings of the Spiritual Academy in
the Lavra of St. Alexander Nefsky, at St. Peters-
burgh, Jan. 25, 1804, by A. Bolchofsky,
Candidate of Theology.]

The earliest and simplest expression of
that life-giving doctrine, which was once
for all delivered to the Church, to be hand-
ed down by her traditionary teaching to
the end of time, was the Formula of our
baptismal faith, that is, the *Apostolic Creed*,
with those additions which were inserted
in it by the Councils as safeguards against
heresy. A second form into which Ortho-
doxy in self-defence cast itself, as well to
fix and deepen the attachment of believers,
as to counteract the artifices of heretics,
was that of *Doxologies* and *Hymns*, which

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were found to have great effect in those controversies, which led to the expansion and final settlement of the Creed, and were still more multiplied afterwards. Dogmatical treatises, Catechisms, and Expositions, such as still remain to us in the writings of various Fathers, were all originally based upon the Creed, which they served to develop, illustrate, and enforce. Already in the third century, we see the beginning of this kind of writing in the *Exposition of the Faith* by St. Gregory Thaumaturgus, and in Origen's books *On the Principles*, which however are not free from errors. In the fourth century we have the *Catechetical Lectures* of St. Cyril of Jerusalem. In the fifth century St. Augustine much more fully, though still compendiously, brought together all that is fundamental in theology in his *Manual*, (a translation of which in the Russian language was printed at Moscow in the year 1783); and in the eighth century St. John Damascene for the first time put the whole into a scientific and systematic form with great accuracy and learning, in his treatise *On the Orthodox Faith*, (also printed in Russ in 1774). And these books were afterwards closely held to and followed by nearly all who wrote on doctrinal theology, down to the separat-

ion of the Western Church from the Eastern.

Since the time of St. John Damascene, whatever may have been done in the West, either in the great body of the Latin Church, or in any of those fractions into which it has been divided by more recent schism, the Eastern Church has had no need to promulgate any new Creeds or symbolical books. For though it be true that Gennadius, otherwise called George Scholarius, Patriarch of Constantinople, in the fifteenth century wrote two Confessions, which together are sometimes spoken of as a symbolical book, still these were written not for any want of them in the Church herself, but in answer to the enquiries of the Turkish Sultan Mahmoud II. They may be found printed in Greek and Latin in the work of Martin Crusius entitled *Turco-Græcia* l. ii. p. 117. Other Confessions, which however are of no public authority, are mentioned by Buddeus and Kœcher.

The Russian Church in common with the rest of the Eastern found no need down to the seventeenth century to have any special doctrinal standards of her own but was content to refer for her faith to the writings of the ancient Fathers, and

especially to the treatise of St. John Damascene, which was very early translated into Russ, and printed for the first time in that language at Moscow in 1665. But in the seventeenth century some tares sown by strangers occasioned the production of a fresh class of doctrinal writings. The first move was made by Laurentius Zizanius, a Protopope in Lithuania, who in order to supply the Orthodox of that Province with a safeguard against error, drew up a *Full Catechism*, which he submitted for revision to Philaret then Patriarch of Moscow. The Patriarch after having corrected it to his mind, caused it to be printed at Moscow in the year 1627. After this, in 1645, Peter Mogila, Metropolitan of Kieff, in order to refute certain Latin Calumnies, put forth, first in Polish, and afterward in the dialect of little Russia, a *Short Catechism*; a translation of which in Russ, or rather Slavonic, with some alterations in accordance with the opinions then prevalent, as well as additions and corrections, was printed at Moscow in 1648 by command of the Patriarch Joseph. In the same year there was published at Moscow for vindication of Russian Orthodoxy, more particularly against the Uniats, a book entitled *On the Faith*. But none of these books

are held to be of any strict authority in the Church, because in spite of all the zeal and care employed in their composition, many unseemly and erroneous opinions were to be found in them. Peter Mogila was sensible of this, but was unable alone to stem the tide of false opinion then universally prevalent, and therefore determined to draw up such an Exposition of the faith, as might be approved and confirmed by the Eastern Patriarchs, and so serve for an immutable standard of doctrine. This he did accordingly; and it is to him that we are indebted for the book, which in its present form is known by the name of the *Orthodox Confession*.

Peter Mogila belonged by birth to the family of the Princes of Moldavia, and before he became an ecclesiastic had distinguished himself as a soldier. After having embraced the monastic life, he became first Archimandrite of the Pecherskay, and subsequently, in 1632, Metropolitan of Kieff, to which dignity he was ordained by authority of Cyril Lucar, with the title of Eparch or Exarch of the Patriarchal See. He sat about fifteen years; and died in 1647. Besides the *Orthodox Confession*, he put out, in 1645, in the dialect of Little Russia, his *Short Catechism* composed a

Preface prefixed to the Patericon; corrected in 1646, from Greek and Slavonic MSS the Trebnik or Office-book, and added to each Office doctrinal, casuistical, and ceremonial instructions. He also caused translations to be made from the Greek Lives of the Saints by Metaphrastus; though this work remained unfinished at his death. And lastly, he composed a Short Russian Chronicle, which is preserved in MS., but has never yet been printed. He was the founder of the first Russian Academy at Kieff.

Nectarius, Patriarch of Constantinople, in his Prefatory Epistle, has given a detailed account of the circumstances under which the Orthodox Confession was composed. Most Western writers, as Buddens, Pfaffius, Weissman, Hoffman, &c., misunderstanding the words of the Patriarch, say that the book was composed expressly against Cyril Lucar, who in 1629 had put forth a Calvinistical Confession in the name of the Greek or Eastern Church, and had been in consequence deposed and condemned. Perhaps also they thought their view confirmed by the fact, that Cyril Lucar had been about the end of the sixteenth century Rector and Greek teacher in the Russian Seminary at Osrog in Volhynia.

And besides, the affair of Cyril Lucar engrossed much attention during the latter half of the seventeenth century, and many questions were raised and Synods held about him in consequence of the fierce struggle between the Calvinists and the Papists, the former of whom sought to strengthen their cause by making out that the Eastern Church was on their side, while the latter, from hatred to Cyril Lucar, with one voice reechoed their assertions that he was really in belief a Calvinist. Many of the Greeks themselves thought the same: and at length the matter brought to that pass, that Cyril Lucar was condemned and cast out as an heretic; and not only so, but after his death also his memory was anathematized by a Synod held in 1638 at Constantinople, under Cyril of Berrhœa his successor. But later Synods shewed more caution, and contented themselves with condemning the Confession and its author, without allowing that it had been justly imputed to Cyril Lucar. This was the course taken by the Synod held under Parthenius at Constantinople in 1642, at which Peter Mogila with five other Bishops from Little Russia assisted, and subscribed after the Patriarch. And again in the Synod which was held the following

year, 1643, at Jassy in Moldavia, and to which Mogila's book was sent and submitted for revision, it was only Calvinism that was condemned, not the person of Cyril Lucar. The Acts of this Synod were subscribed by the three Legates, whom Peter had sent as his Representatives from Kieff. Lastly, the Synod of Bethlehem or Jerusalem, in 1672, plainly asserted that the Confession attributed to Cyril Lucar had been fraudulently put out by the heretics in his name, and quoted passages to refute it from Cyril's own writings, giving this as the true reason of his condemnation, that though he disavowed, on oath being the author, he had refused to write against it as the Clergy of Constantinople desired. From all this it seems highly improbable that Peter Mogila should have intended his work against Lucar, when even the Eastern Patriarchs his cotemporaries were inclined rather to justify that Patriarch than to accuse him. And in the Orthodox Confession there is not one word of Cyril, nor of the Calvinists; though no doubt both the Calvinistic, and the Popish, and all other errors are alike rejected in it, without being named. Nor do the Acts of the Synod of Jerusalem give any hint

of their having been composed against Cyril.

On the other hand, Adrian, Patriarch of Moscow, in his Preface, gives the true account; namely, that the Orthodox Confession was composed against those heretics, with whom the Russian Church found herself actually in contact. And so far as Protestants are concerned, it would be more true to say that Mogila had in view the Lutherans, than the Calvinists; seeing that the disciples of Luther at Stockholm and elsewhere nearer the borders of Russia, had about that time made some attempts to introduce their doctrines into Russia. But Peter Mogila himself, in the preface to his Short Catechism, and in that to the Trebnik, gives us this as the truest and most immediate reason, that the „enemies of orthodoxy”, that is, the Latins, „had composed and printed in the Polish language certain railings against our orthodox Church giving out every where that the Russian Clergy were so ignorant, that they know not either their own faith or their own ceremonies”. Besides this, the same Latins, and particularly the Uniats, had begun to publish in the Polish and Russian languages a number of books, which, pretending to be Orthodox, caused much scandal to

the Russians. Even into the Russian Church Books printed at Kieff there had crept from the Books of the Latin Church many novelties and interpolations: and it is well known what a fierce controversy raged somewhat later, about 1680, even in Moscow itself concerning the time of the change of the Elements in the holy Eucharist; a controversy excited by a book printed at Kieff in 1668, in which the opinion of the Roman Church on that point had been laid down as orthodox, and had given offence to many. This put the Patriarch Adrian upon asking the judgment of the Eastern Patriarchs his brethren; and at length, for the final settlement of the dispute, he published a collection of extracts from the orthodox Doctors and Fathers of the Church. And thus we may conclude that Peter Mogila also in like manner composed his Confession more against the Papists, than either the Lutherans or the Calvinists; inasmuch as he had far more reason to apprehend danger from them, than from either of the two last-named sects. In the preface to his Short Catechism of 1645 he promises to give soon another of greater length, with proofs of doctrine from the Holy Scripture, the Councils, and the Fathers.

The Patriarch Nectarius, in his Preface, relates that Peter Mogila, in the first instance, called together his three suffragan Bishops of Chernigoff, Pereyaslaff, and Mogileff, and afterwards many other learned and judicious men, to his Metropolitan residence; after which he sent and submitted his book to the Church and Synod of Constantinople, under the title of an *Exposition of the Faith of the Russians*, to be adopted or rejected, as that Church should deem proper. The Patriarchal Synod at Constantinople appointed that it should be revised in the Synod then about to be held at Jassy in Moldavia; and sent word to Peter Mogila, that their own Commissioners and Exarchs might be met at the Synod by others in his name. The Synod itself, however, was not convoked expressly for this affair, but met in accordance with the desire and upon the request of the Prince John Vassilievich, Hospodar and Voivode of Moldavia: for he finding much scandal and confusion to be caused in his Province by the Calvinists, and especially by the Calvinistic Confessions then every where circulated under the name of Cyril Lucar, had requested Parthenius, the Patriarch of Constantinople, and Peter Mogila, Metropol-

itan of Kieff, to assemble a Synod against the Calvinistic heresy at Jassy.

The Patriarch accordingly, in 1643, sent thither Porphyry Metropolitan of Nice and Meletius Syrigus, a Priest-Monk, who held the rank of Preacher and Doctor of the Great Church; while Peter, on his part, sent two Priors and a Preacher. Parthenius sent as from himself and his Synod at Constantinople a synodal letter, containing an orthodox Confession drawn up under eighteen heads against the Calvinists, with Answers to four Questions appended. This the Fathers assembled at Jassy thought it enough merely to subscribe; and then proceeded to the revision of Mogila's book which, after many discussions and explanations, they also synodically approved. It deserves special notice, and may well excite our astonishment, that the Synod, as Nectarius says, found still many unorthodox opinions in Mogila's book, and purged it from all strange ideas and intermixture of novelties. (See Harduin, Acta Concil. vol. xii. p. 178. et seq. and p. 282. et seq.) In such an unhappy state was the Church of Little Russia at that time; and so difficult was it, even for that great and enlightened Pastor, openly, and of himself alone, to withstand the universally erron-

eous opinions of his cotemporaries. The book as corrected at Jassy was sent by the Synod in 1643 to the four Patriarchs, who approved of it, and confirmed it by their own signatures, and those of the chief of their clergy.

As some question has been raised concerning its proper title, it may be worth while to mention that it is given in the Russian edition as an *Orthodox Confession of the Faith of the Catholic and Apostolic Church of the East*; because, as the Patriarch Adrian of Moscow says, Peter Mógila himself so named it. Nectarius, Patriarch of Jerusalem tells us that, the Synod of Kieff has called it in the first instance an *Exposition of the Faith of the Russians*; whereas afterwards the Œcumenical Patriarchs called in an *Exposition of the Catholic and Apostolic Faith for all Orthodox Christians throughout the world*. We learn from the preface of the Patriarch Adrian that many called it simply *The Catechism*: and Leonard Frish published it in German under this title of "*The Long Russian Catechism*", and so misled Gottlieb Hoffman; for the tittle of *The Long or Full Catechism* had long before been appropriated in Russia exclusively to the Catechism of Zizanias, which was put forth in 1627 under the name of *Dialogues*.

With respect to the language, in which the Orthodox Confession was originally composed, it may be noticed that the Patriarch Adrian informs us that the common Slavonic text is only a translation from the Greek. In what language Mogila first drew it up seems uncertain. Du Fresne says, in Russ, and that Panagiotti, first dragoman to the Porte, translated it into Greek; which seems to be borne out by the Letter of the Patriarch Nectarius, written in 1662, and prefixed to Panagiotti's edition. But the Patriarch Parthenius, in 1643, in his Letter of Confirmation says, that it had been submitted to him for his approval in Greek and Latin, and that he had confirmed only the Greek. Hoffman from hence concluded at first that Peter Mogila draw it up in Greek and Latin, and caused it to be translated and printed as soon as it had been approved; but afterwards, reflecting that if this had been so, there would be no need of making a fresh translation under Adrian, he retracted his former assertion; and so has left the question in doubt. We may conjecture that Nectarius mistook as to the first edition in Russ, and had in his mind either the Short Catechism of 1645, printed in the dialects of Poland and Little Russia, or else that printed in 1648

under the Patriarch Joseph at Moscow. Peter Mogila no doubt composed it purposely in Greek and Latin, and so if remained till the edition of Adrian, Mogila having been prevented by death from translating it himself. Besides this, we should remember that the state of opinion then prevalent amongst his cotemporaries in Little Russia was unfavourable to its publication.

The first edition of the Orthodox Confession was that of Panagiotti, published in 1662 in Amsterdam with a Preface by Nectarius, and erroneously said by Nectarius himself to be "in the *Hellenic* and the Latin languages". The Latin translation, as Arnaud says, was sent together with his own Greek MS, by Panagiotti as a present to Louis XIV., and both are still preserved in the Royal Library at Paris. The same writer Arnaud quotes a letter from M. Olivier de Nointel, French Ambassador at the Porte in 1670, from whence it appears that the States of Holland made Panagiotti a present of the expense of printing his edition. Hoffman mentions a second edition, also brought out in Holland, in 1672, by order of Dionysius, Patriarch of Constantinople; but Albert Fabricius and Francis Buddeus do not mention it. Laurentius Normann, who was first Professor at Upsa-

la, and afterwards Bishop of Gothenberg, translated it into Latin, and published his version together with the Greek of Panagiotti at Leipsic, in 1695. He printed from a copy of Panagiotti's text, which had been corrected by the Brothers Lichoudi with their own hands, and inserted all their emendations in the text as various readings. Berg saw the original MS. copy of this corrected text in the possession of his friend Sparvénfield, who also lent it to Normann. It was written in parallel columns with another translation of the same document in Slavonic. How it has found its way from Moscow is unknown. Of the two brothers, Joannicius Lichoudi died in 1701; Sophronius, who survived him, was the fellow labourer of Theophylact Lapoutinsky in revising the text of the Slavonic Bible. These two brothers were both of them much persecuted by the Latinizing party for their zeal in maintaining the Greek doctrine respecting the time at which the Elements are changed in the Eucharist. But to return to our subject; Paul Gottlob Hoffman also printed all the versions which we have mentioned above with his *History of the Russian Catechism*, as he named it, and the corrections and various readings of the Lichoudi. An edition was called for

at Moscow in 1685; but it was not till 1696, that the Orthodox Confession was translated and published there by the Patriarch Adrian, and then not really from the Hellenic, as it professes to be, but evidently from the modern Greek of Panagiotti; an additional sign of which is, that it retains the Preface of Nectarius. Panagiotti's text having been referred to by the Synod of Jerusalem in 1672, may be considered authorized. The Moscow edition in Slavonic also gives all the chief corrections of the Lichoudi.

If it be asked how much weight is to be attached to the Orthodox Confession, we answer, that besides all that we have related above of the care taken originally in its composition and revision, and of its approval both by the Synod of Jassy, and by the four Eastern Patriarchs, it received afterwards the testimonies of Nectarius, Patriarch of Constantinople, whose Preface is prefixed to the edition of Panagiotti, published in 1662; and of Dositheus, Patriarch of Jerusalem, with his Synod held at Bethlehem in 1672; also at the same time of Dionisius, Patriarch of Constantinople; again, in 1691, that of a Synod held at Constantinople; and lastly, 1696, that of Adrian, Patriarch of Moscow.

It is acknowledged by the Spiritual Regulation subscribed by the Bishops and Clergy of Russia in the year 1720; and all Russian Theologians since have rested very much on this book.

Humility alone can establish peace in a man's soul. A soul that is not humble, that is unceasingly torn and shaken by passions, is a dark and as confused as chaos: place its power in the center of humility. Only then the right light shall appear to it, forming a well ordered world of right thoughts and feelings. Proud worldly wisdom with conclusions obtained from earthly nature, rises in the soul like the fog, admitting but feeble light. Allow this fog do drop into the vale of humility. Only then you will see the clear sky high above you. The soul deafens itself by the motion and noise of proud and consequently restless thoughts and of passionate desires; let it become calm in humility. Only then it will be able to hear the harmony of nature, which modern man has not as yet succeeded in breaking completely, then it will hear chords, that are worthy of God's wisdom. In the profound silence of night, the most distant sounds are distinct and clear.

(Metropolit Philaret).



In what the Orthodox Faith differs from the Western Creeds.

By Rt. Rev. Bishop Anthony of Volynia,

Many an educated Russian will answer this question by saying: in the ritual. The absurdity of this answer is so evident, that we need not pay any further attention to it. Yet there exists another opinion, which is current amongst people with some theological education and which is hardly any nearer to truth than the above. They mention the *Filioque*, the supremacy of the Pope and some other dogmas repudiated by Orthodoxy, they will also mention some other dogmas, which are shared by the Orthodox and the Roman Catholics, yet are repudiated by the Protestants. And so it looks as if Orthodoxy was devoid of some contents, which would constitute its exclusive property and be equally alien to the creeds of Western Europe. Yet one of these creeds being the historical outcome of the other, we are forced into thinking that both are equally alien to some treasures of the truth of Christ, because it would be hardly possible to suppose, that one

heresy could be the outcome of the other without retaining at least some of its features, unless it actually returned into the true church.

Slavophile theologians represented by Khomiakoff were the first to attempt to mark the difference between the true church and the Western Churches not in this or that dogmatic detail, but in the general superiority of its ideals. This constitutes the great indebtedness of theology to Khomiakoff, equally shored by the Church and the enlightened West, which was as unanimous in acknowledging his merit as the Russian authors themselves, who are interested in religious matters. This acknowledgement is demonstrated best of all by the fact that all European theologians sympathetically inclined towards Orthodoxy, speak of it using Khomiakoff's definitions of religious differences. The Old Catholics, attracted by the Orthodox Church and engaged in a prolonged official correspondence with regard to a rapprochement between their community and our Church are especially prone to discuss the points which divide us from the Old Catholics in the terminology of Khomiakoff. We mean the idea of *Filioque* considered as an innovation, contrary to the church discipline, which

above all recommends us to „preserve the union of spirit in the bond of peace”, and the „transsubstantiation” in the Sacrament of the Eucharist, considered as an idea which is foreign to the church tradition and borrowed from Western theologians.

Of all the theological works by Russian authors, Khomiakoff's little book is the most popular abroad as well as amongst our educated classes. Consequently we need not reproduce here his statements in a detailed way. We shall only remind our readers that he examines the difference between religions in their teachings concerning the 9th article of the Creed. Disclosing the Orthodox teaching concerning this truth, so completely distorted by the West as almost to be lost, Khomiakoff clearly demonstrates the moral worth of our spiritual ideal and the general superiority of our faith as compared to alien creeds, which have lost one of the holiest and and most inspiring truths of Christianity. Khomiakoff understands the church as a mutual bond between souls rather than as an authority, a bond in which one soul supplements the other through their mysterious communion with Christ, Who does not reveal Himself to every believer separately, but to their totality in mutual love

and union, and by so doing he introduces into the church discipline and into the very cognition of divine truth (conditioned by the authority of the church tradition) a joyous spirit, free from slavery and transporting us into the boundless region of communion with a whole world of believers, with a whole eternity.

We acknowledge that Khomiakoff has correctly stated the Orthodox doctrine concerning church, we acknowledge that he has sufficiently disclosed the superiority of of orthodoxy over Western Creeds, which have lost the idea of the moral union of the faithfull in their religious life and consciousness and who have lowered the kingdom of Heaven into either a personal achievement or into a kind of a legal state organization; acknowledging all this and bowing before the theological and missionary achievement of Khomiakoff, we still maintain that his definition of Orthodoxy, in other words of the true divinely revealed Christianity as contrasted with the creeds of Western Europe is not complete. And we have wished to complete it for a a long time.

In reality the difference between our faith and alien creeds lies much deeper.

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The dogma of the church, no doubt, is of the greatest importance. Our communion through the church must be carried on uninterruptedly in the consciousness of a believer. But, besides all this, one feels a profound discord between an Orthodox Christian and the Europeans of alien creeds in the very definitions of the relation of every individual to God and his own life. The very details are permeated with this difference. As an instance let us examine the manuals of religious life. Some of them the ones we study in schools, the ones that go to make the foundation of our theology, both dogmatical and moral, have been borrowed from the Catholics and Protestants. We have omitted but the recognized errors of the alien creeds, which have been condemned by Church authorities. The other manuals of our religious life, the ones that are common to the education classes and to the masses, to our contemporaries and to ancestors as far back as the 9th century and earlier, consist of prayers, hymns and the moral teachings of the holy Fathers.

And here is a noteworthy circumstance: between the two there hardly exists any interior link. Graduated theologians do not know our dogmatic hymns (stichiras

and canons) and our Lives of Saints, and in the rare instances when one of them does not know these, it is only as one of the devotees, as a lover of church singing. Yet this slavonic literature, contained in heavy uncouth books, is the chief and almost the only nourisher and builder of the real living Russian faith held by the masses and the enlightened people alike. Yet scientific theology could not even approach it, be it solely for the sake of psychological interests.

Let us take the example of the best Christians among us, such guides of the true Christian living as Ambrosius; Father John and Bishop Theophanius. They were no narrow fanatics; they kept up their intercourse with lay writers and were a credit to seminaries and academies, which brought them up. But in spite of all this if you try to find in their sermons any quotations or references to our school and our scientific theology, you will find none, except in the most casual way.

If you offer to them whole mountains of learned books to help their sermons, they will be sure to show due regard for them, but, you may trust, that they will hardly find anything in them, that they would wish to borrow. Though free from

the errors of the West, yet founded on Western principles, our theological science is so foreign to the real religious life of the Orthodox Christians, that not only can it not guide this life, but it simply can not come near it.

This could not happen if the difference between Western and Eastern theology existed only in their teachings concerning the church. But this did happen because Western religions charged the very idea of Christian life, its aim and conditions.

When I was the rector of a Clerical Academy, I made one of my most intelligent students write a comparison between the Christian morality of Bishop Theophanius and the Christian morality of Martensen. Martensen is an eminent Protestant preacher, who is considered to be the best expounder of moral theology, who moreover is more free from religious errors than the others. Bishop Theophanius is an enlightened Russian divine, formerly the rector of the Clerical Academy of St. Petersburg. And what was the result? In the interpretation of these two authors Christian morality took a very different, in some cases a diametrically opposite form.

The total of the differences may be formulated in the following way:

Bishop Theophanius teaches us how to build up life in accordance with the demands of Christian perfection, and the Western Bishop (*sit venia verbo*) takes from Christianity only such features and only in such a measure as are compatible with the life conditions of modern cultured people. In other words the former takes Christianity to be the eternal foundation of true life, demanding that everyone should strain himself and his life until it really does fit this pattern. And the latter thinks that the foundations of modern culture are something immutable, pointing out in the region of its various developments such features as are worthy of approval from a Christian point of view. The former demands heroism from us, and wants us to be capable of great deeds. The latter is busy finding out such features of Christianity, can be of use in modern life. The former is a man who knows himself called to life beyond the grave, which is merely the beginning of true life, and so the mechanism of modern life, though undoubtedly built by history, is in his eyes a mere appearance. Whereas for the latter the doctrine of a future life is but an exalted and enabling idea, which helps us to better arrangements in our present terrestrial life.

The difference between the religions of the Western Europe and the Orthodox faith is very perceptible in the difference between these two teachers of virtue. The Orthodox faith is the outcome of the idea of Christian perfection and holiness and it is from this point of view it values the existing reality. And the West stands firmly on the *status quo* of life, and carefully calculates the *minimum* of religious functions, which ensure to a man his salvation in it is really true that eternity exists.

„This does not refer to the false beliefs of the West, but to the lowliness of its religious mood!“ will be the objection to my argument.

Exactly so, we answer, until now we discussed the mood, the degeneration of the religious life and thought in the West. But presently we shall point out the great principle they have lost.

Christianity is an achievement of high virtue; Christianity is a pearl, to acquire which the wise merchant of the Gospels had to sell all his possessions. By this act of self-abnegation under the influence of the cross, history means: first, during the life time of our Lord, joining the ranks of the disciples who followed Him; then, the profession of faith and martyrdom; and

later still, from the fourth to the twentieth century, asceticism and monastic life. In reality all these forms of the achievement were merely the conditions of the same idea and the same object: of the gradual realization of spiritual perfection on earth of the freedom from passions and the command of all virtues, for which all the believers pray in the words of Ephrem of Syria, so often repeated during lent and accompanied by so many prostrations. „Your holiness is the will God”, says the Apostle, and it can be realized only if a man makes it the only object of his life, if he lives only to become holy. In this consists true Christianity: this is the essence of Orthodoxy as contrasted with the alien creeds of the West. In this respect, and consequently in essence, Eastern heresies are much nearer to Orthodoxy, than the Western — we mean the more numerous adherents of the Monophysite heretics, to whom Armenians are closely related. For them also the spiritual perfection of the individual is the object of Christian life, the difference consisting only in the doctrine concerning the conditions necessary for the attainment of this object.

But do Western Christians say that a man need not strive for moral perfection?

Is it possible they deny, that Christianity orders us to work for perfection?

They certainly will not say so, yet it is not in this they see the essence of Christianity. And were we both to define what we mean by perfection and what are the means of reaching it, they would certainly differ from us in every word. They will fail to understand us and will not agree with us when we say that the true object of a Christian's life is the moral perfectionment of his individuality, and not the knowledge of God alone (according to the Protestant idea), or the excellent government of the church (according to the Roman idea), for which, as they think, God will give them moral perfection by way of reward.

Moral perfection is reached through a complex self restriction, through an interior struggle, through privations and especially through humility. An Orthodox Christian, who goes through the church discipline, with sincerity and earnestness, accomplishes by so doing a considerable part of the great achievement, because our discipline is wholly adopted to the gradual killing of passions and to the acquisition of spiritual perfection. The contents of our church prayers help to bring this about, so

do the devotional acts, through which we go before we receive absolution and partake of the Sacraments, so does fasting and the whole order of orthodox living, which comes so near to the monastic rule, which was generally accepted by our ancestors before the days of Peter the Great and is still accepted by the people, who adhere to the principles of our national culture.

In short, the Orthodox religion is an ascetic religion. And Orthodox theological thought -- not that which remains the dead heritage of the school, but that which is spread amongst the masses and influences their life -- is a research into the means and ways of moral perfectionment. Dogmatical definitions, events of Scripture history, the commandments and the expectation of the lost judgement are all considered by our stichiras and canons exostly from this point of view.

Of course, all this is more or less shared by the Western creeds, but they understand salvation as an exterior reward for a certain number of good deeds, which are just as exterior, or, as it is in Protestantism, for the undoubting faith in the divinity of Jesus Christ. The West does not care to discuss the way of the gradual liberation of the soul from its slavery to

passion, neither does it investigate the way of our ascent to impassiveness and to complete goodness. The West has its ascetics, whose lives consists of an unreasoned and gloomy fulfilment of long established disciplinary rules, for which they are promised forgiveness of sins and eternal life in the future. But the West does not seem to grasp, that this life eternal has come already, as is stated by John the Apostle, and that this blissful communion with God is reached while we are still on earth by means of an unswerving self discipline, as is stated by Macarius the Great.

With every year, this lack of understanding grows more material and so more hopeless. And the modern divines of the west have lost the idea that the moral perfection of the individual is all that Christianity aims at, the one object of Christ coming on earth. It seems as if it was a mania with them to uphold the fable, that Christ the Saviour came on earth to bring happiness to an unknown humanity of unknown future ages, when He told us, with all clearness, that His followers must bear the cross of suffering, that the world will for ever persecute them in the persons of their brothers, their children, even their parents, and that towards the

and these persecutions will only increase. The better life, looked for on earth by the adherents of the „progress superstition” (as S. A. Bachinsky fittly nicknames it), was in reality promised to us by Our Lord in the future state, but neither the Roman Catholics, nor the Protestants will become reconciled to the idea, because, as it seems to me, they are but poor believers in a future life but, on the contrary, great believers in the good things of this life, esteemed by the Apostle to be but „a vapour, that appeareth for a little time and then vanisheth away” (James 4, 14). This is why the West does not want to understand the negation of this life by Christianity, which orders us to strive, having „put off the old man with his deeds and put on the new man, which is renewed in knowledge after the image of him that created him” (Colossians 3, 9-10).

„Christianity consists in loving your neighbor, and love means compassion in suffering”, will say modern Christians, especially women, „as to asceticism it was invented by monks”.

Unlike Leontieff, I am not going to contradict the first part of the statement. I shall go even as far as saying: if love was possible without spiritual discipline,

without interior struggle and exterior deeds, all these would not be necessary. But the source of love dried up in the hearts of men when they spoke with the lips of Luther. The words: „because iniquity shall abound, the love of many shall wax cold” were fulfilled (Matthew 24, 12).

As to the second part of the statement, it is true, that love is most of all expressed in compassion, but this compassion should not be applied so much to exterior calamities, befalling our neighbor, as to his sinfulness, and compassion of this nature can be given only by a man who laments his own sins, in other words by a man who undergoes a spiritual discipline.

One often hears from society people: „The monks invented asceticism”. A certain lady of Moscow went even further than this. „This religion of yours, she said, is wholly the invention of the priests. I admit the Iverskaya*) and also Triphon the martyr; as to the rest, it is all nonsense”.

Such statements show first of all that members of our educated classes do not know what the word asceticism implies.

This idea does not decide the order of our life, and by itself it does not ne-

*) An image of the Holy Virgin, in the miraculous powers of which all moscovites implicitly believe.

cessitate either chastity, or fasting, or monasticism. Asceticism, in other words spiritual discipline is to be found in a life of a man, who for ever struggles with himself, whose object is the destruction of his passions, such as sensuality, egotism, anger, envy, gluttony, idleness, and the filling of his soul with the spirit of chastity, humility, patience and love, which never goes alone, but always accompanies and completes the above enumerated virtues of the soul.

Needles to say, that a Christian who once chooses this path will see soon enough that he will have to avoid worldly dissipations, control his flesh and give much time to prayer, yet by themselves all these deeds have no value whatever in the eyes of God, becoming valuable only for ourselves as a condition for the acquisition of spiritual gifts. Spiritual discipline which takes place in the consciousness of a man has a much greater value. Self reproach, self humiliation, self conquest, self control, being able to withhold one's attention from outward things, the vision the world beyond the grave, stability of one's emotional nature, struggling with one's thoughts, repentance and confession, indignation against sin and temptation, and other similar exer-

cises are so little known to our educated contemporaries, and so familiar and clear to any peasant devotee, of the past as of the present days. These virtues are the spiritual ABC meant by St. Tikhon*), and in them consists the very essence of Christianity, as the achievement of a man's life. This essence, though forgotten by the western creeds, is the heart of Orthodox theological literature, which interpretes all the Divine Revelation, all the events and sayings of the Bible above all in their application to these steps of spiritual perfectionment. By having incarnated and humbled Himself, by having lamented our sins, our Saviour has brought us, in our Communion with Him, the possibility of just this spiritual achievement, and this constitutes our salvation. Some accomplish it on their own

*) „There are two kinds of learned and wise people. The first learn in schools and in books and many of these are more foolish than the lowly and the illiterate, because they do not even know the Christian A. B. C.; they sharpen their intellects, they correct and adorn their words, but they do not want to improve their hearts. The others learn from prayer, in humility and zeal, and are enlightened by the Holy Spirit, they are wiser than the philosophers of this day; they are righteous and holy and beloved of God; they do not know the alphabet, but understand virtue; they speak simply and even coarsely. but they live beautifully and virtuously. Christian, follow the example of these” [III 193].

initiative and consciously, leading a spiritual life. Others go through the same almost against their wills, finding perfection through suffering, which God sends them, and through observing the church discipline. Others again purify their dissipations through repentance, almost at death's door, and receive enlightenment beyond the grave. But, nevertheless, asceticism is the essence of Christian achievement and also of Christian theology.

If we trace all the errors of the West, those that have become a part of its religious doctrine, as well as those which are part of its morals, communicated to us also through our "window into Europe"*) , we shall find, that they all have their root in the failure to understand that Christianity means the gradual perfectionment of man.

As confirming examples we may quote. the doctrine which sees redemption in the light of the greatness of God offended by Adam and revenged on Jesus Christ, an idea which grew out of the fental notion that the honor of a knight is restored by the blood of the offender. Or the materialism of the western teaching concerning the Sacraments. Or the dogma about the new organ of Divine Revelation being centered

*) Have given to St. Petersburg by Peter the Great.

in the Pope of Rome, whatever the habits of his life. Or the promise of rewards due and more than due. The Protestant teaching of a man working his salvation, though he does reject the whole of the church organisation, may be closed with the rest.

In these errors is shown that attitude towards Christianity, which looks at it as if it was something foreign to our consciousness and conscience, something conventional; a kind of an agreement with God, who, for unknown reasons, commands us to accept certain unintelligible formulae and rewards us for so doing by granting us eternal salvation. It is only natural that people should object to such an interpretation, and to shield themselves against these objection, Western theologians have intensified the doctrine which teaches that the nature of God is past understanding, making divine law part of the nature of God and so just as incomprehensible. Theology decreed that the learned men of the epoch of Scholasticism, just as much as Luther and the divines of the present day, should consider reason the enemy of faith and should fight with it, whereas the Fathers of the Church in the person of Basilus the Great and even of Isack of Syria consider that it is not reason that is the

enemy of faith, but human stupidity, human absent mindedness, absence of attention, and obstinacy.

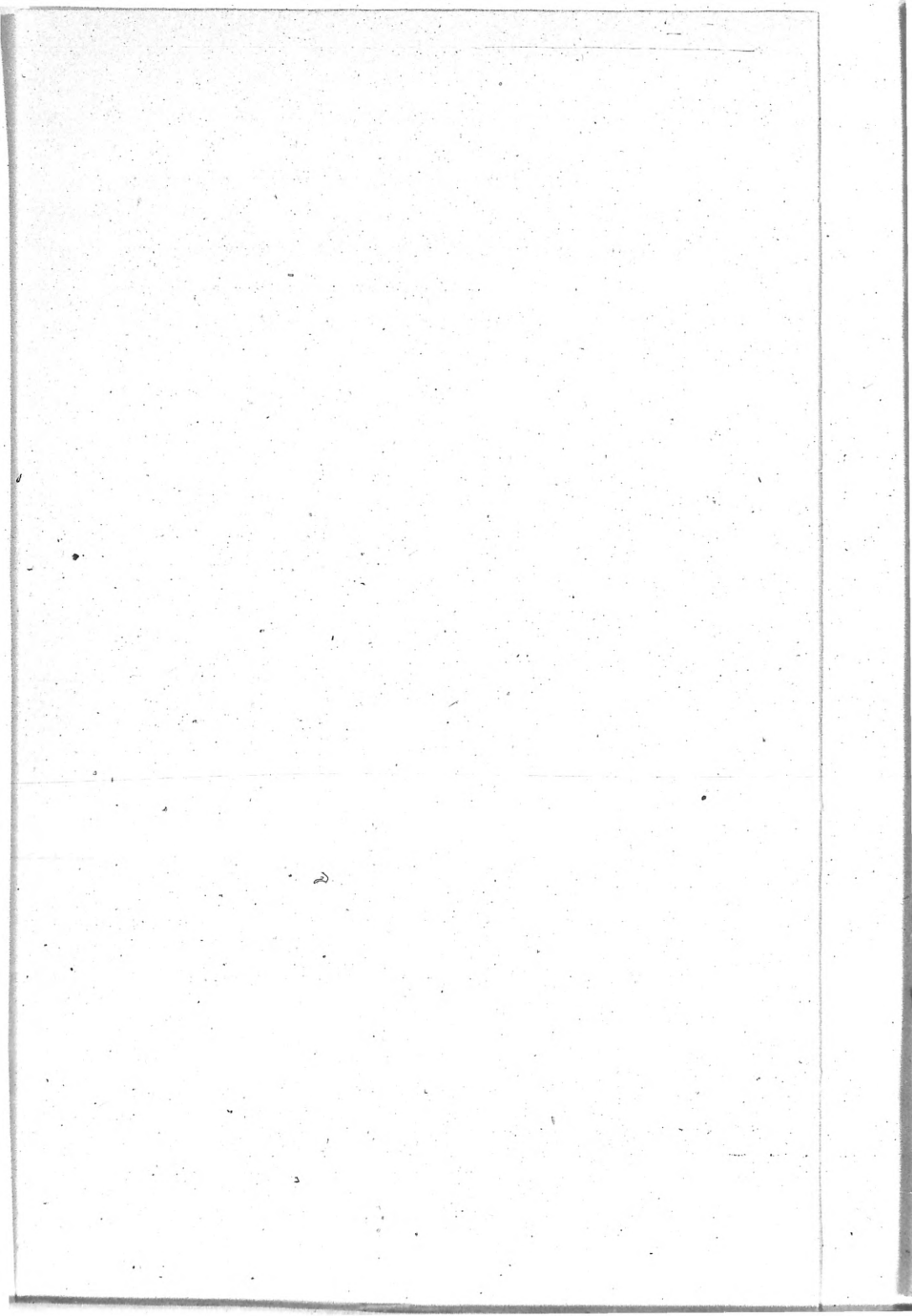
If we pass from the religious beliefs of the Western people to their moral convictions, some of them will display a shere perversion of Christian commandments, and this perversion has penetrated so deep into the order of the Western life, both social and private, that even the historical cataclysms, which have overturned Christian altars and destroyed Royal thrones, have failed to banish some of the wild and immoral prejudices of the West.

The Lord commands us to be humble, to consider oneself the chiefest of all sinners, but Western Europe places the „sense of personal dignity” above everything else. The Lord tells us to rejoice, when we are abused, humiliated and persecuted, but Western Europe speaks about the „rehabilitation of a man’s honor”. The Lord and the Apostles say that pride is of the „devil”, but Western Europe mistakes it for nobility. The least amongst Russian beggars, perhaps even some half-converted heathen, who still secretly worships his idols, are better able to discern between good and evil, than the moralists of this kind. created centuries of Western culture, yet mixing so

sadly shreds of Christianity with classical falsehoods.

And at the foundation of all these errors is the failure to understand, that Christianity is an ascetic religion, that its precept is the gradual destruction of passion and means and conditions of the gradual assimilation of perfection; and also the failure to see that these conditions are both interior and exterior, interior when they consist of spiritual discipline and exterior when they are indicated by our dogmatic beliefs and beneficent rites, which have but one object: to cure human sinfulness and lead us all to perfection.







The Services of the Church—Divine Liturgy.*

We gather in the House of God for prayer, and, more definitely, for the purpose of bringing to God an offer, in return for which *we ask for health, peace, life, visitation, and salvation.* What is prayer? It is the uplifting of one's mind and heart to God, generally manifested in devout words and gestures. What is the Liturgy? It is public service or worship; but the Greek word *Liturgia* is especially appropriated to that Divine Service, in which the Sacrament of Communion is consecrated. Our

*The Liturgy of St. John Chrysostom is the one generally in use throughout the year. The Liturgy of St. Basil the Great is offered on the Sundays in Great Lent and on a few other occasions. During the Great Lent the Church prohibits the hallowing of the Eucharist, except on Saturdays and Sundays. In the days of repentance and sorrow, the Church allows her children on Wednesdays and Fridays the Liturgy of the Pre-sanctified.

Lord Jesus Christ, Who offered Himself up for all, fixed the foundation of this saving mystery; but not only that, He likewise gave the external form of ritual and prayer, which is the greater part, or essential substance, of our Communion Service to-day.

On the Thursday, just before His passion, at the Mystical Supper, the Lord took bread, and, having given thanks to God the Father, He blessed it, brake it, and gave it to His Disciples, saying: *Take eat; this is my Body.* . . . Then, having taken the cup, He blessed it, and said: *Drink ye all of it; this is my Blood.* Having administered the communion to the Apostles, our Lord commanded that this Sacrament should always be celebrated *in His remembrance.*

The Liturgy consists of three parts: the *Offertory*, the liturgy of the *Catechumens*, and the liturgy of the *Faithful*.

The *Proskomedia*, or Offertory, is the first part of the Service, when the bread and wine are prepared for the Mystic Supper. These elements are brought by the congregation. Sometimes they are brought by certain persons, who desire prayers on an appointed day, for some special reason. Now, in our day, the church loaves are

prepared for some churches by a regularly employed baker.

The Liturgy of the Catechumens is that part of the service in which those who are preparing for holy baptism are allowed to be present. It consists in prayer and the expounding of the Word of God.

At the Liturgy of the Faithful only such, who are baptized are allowed to remain, and those who have access to the holy Table—*i. e.* those who are not excommunicated for grievous sins for a certain number of days, or month, until they show repentance.

During the Liturgy of the Faithful, the Sacrament is hallowed. When the Gifts are brought out of the sanctuary to the Ambo, this *Great Entrance* reminds the people of the Lord proceeding on the way to His passion.

After the Creed (Symbol of Faith) has been chanted, the deacon exclaims: „Let us stand well, let us stand with fear; let us attend to offer in peace the holy oblation,” *i. e.* let us stand as is becoming a man when he stands before God, with fear and at the same time with manly bearing of spirit, glorifying God. In response to this call, the whole church, offering as a sacrifice the praise of both tongue and

heart, repeats in common with (or following after) the choir: "a mercy of peace, a sacrifice of praise!" The presbyter (or celebrant) sends forth (from out the sanctuary) an Apostolic salutation to the people: *The grace of our Lord Jesus Christ, and the love of the God and Father, and the communion of the Holy Spirit, be with you all.* To which all answer him: *and with Thy spirit!* The priest exclaims: *on high let us have our hearts!* And each one standing in the temple, thinking how, at that minute, the Lamb of God comes to be sacrificed (killed) for him, the Divine blood the of the Lord Himself is ready to pour into the cup (chalice), for his purification, and fixing his heart (as if raising from earth), looking towards heaven, exclaims together with the rest: *we have them with the Lord!* Remembering that our Saviour, before breaking the bread at the Mystic Supper, gave thanks to God, the priest says: *Let us give thanks to the Lord!* after which we sing this response: *meet and right is it to worship Father, Son and Holy Ghost, a Trinity consubstantial and undivided!* And the priest prays to God secretly, praising the infinite mercies of God, manifested in the creation of the world and the redemption of man and thanking His Goodness moreover that

He condescends to receive at our hands the bloodless sacrifice, although there be a heavenly host of Angels that serve Him (then aloud): *Singing, voiciferating, crying and saying the triumphal Hymn*; which hymn the faithful, or in their stead the choir, triumphantly sings: *Holy, Holy, Holy, Lord of Sabaoth; the heaven and the earth are full of Thy glory.* To this hymn of the Seraphim, sung in the heavens, the church adds another hymn (as if coming to the first in greeting), with which the Jewish children greeted on earth the Heavenly King, when He made his entry into Jerusalem on offering Himself as a sacrifice: *Hosanna in the highest, blessed is He that cometh in the name of the Lord!* Now the whole church greets Him, as coming invisibly from heaven into the temple, the mysterious Jerusalem, to offer Himself in sacrifice, in this celebration of the Sacrament.

In the meantime, while the harmony of the Seraphim's hymn is triumphantly resounding in the temple, the priest continues praying secretly, commemorating the incidents of the Mystic Supper, when the Lord Jesus Christ taking bread into His holy and undefiled and blameless hands, giving thanks, blessing, hallowing and breaking, gave to His holy Disciples and Apost-

les, saying: Then the celebrant pronounces these words: *take, eat ye: this is my Body, which for you is broken, unto remission of sins.* To which the choir adds: *amen.* And the priest goes on saying in a low voice: in like manner also the Chalice after he had supped, saying: then he repeats aloud the words of our Savior: *drink ye all of it: this is my Blood of the New Testament, which for you and for many is poured out, unto remission of sins.* Again the people or choir exclaim in devout in harmony: *amen.* The time for offering the sacrifice is nigh. The priest again prays secretly, and then uplifting his voice exclaims: *we offer to Thee Thine own of Thine own, in behalf of all and for all!* During this moment, while the choir unite in offering, in tones subdued: this hearttouching melody: *Thee we hymn, Thee we bless, to Thee we give thanks, O, Lord, and beseech Thee, our God*—the most terrible and most mystic sacred rite of all the Liturgy takes place in the sanctuary, when the bread and wine, till now the type of the Body and Blood, become the real Body and Blood of Christ. A threefold invocation of the Holy Ghost is made before the Altar: *O Lord, Who didst, at the third hour, send Thy most Holy Spirit upon Thine Apostles, the same, O Gracious One, take not away from us, but make us*

new who pray to Thee! Immediately after the third invocation the deacon, bowing his head and pointing with his stole to the holy bread, says: *bless, Master, the holy bread!* The priest blesses the holy bread, saying: *and make this bread the precious Body of Thy Christ.* The deacon pronounces: *amen.* Piously showing, with his stole towards the holy cup, the deacon says: *bless, Master, the holy Chalice!* Making the sign of the cross over it the priest says: *and that which is in this Chalice, the precious Blood of Thy Christ.* The deacon pointing to both holy gifts: *bless Master, both!* And the priest blessing both the holy gifts, says: *transmutting them by Thy Holy Spirit..* With devout fear the deacon repeats thrice: *amen, amen, amen!* The transsubstantiation is accomplished! The same Body, in which the eternal word was incarnate, which was on earth, the Body of the Master Himself, now lies upon the altar—a sacrifice; it was not the priest, but the Most High Himself, the Eternal High Priest, that accomplished this sacrament (or mystery). Not the form or image now lie upon the altar, but the same body of the Lord that suffered on earth, that was buffeted, spitted upon, crucified, buried, that was resurrected, ascended into the heavens and sitteth at the right hand of

the Father! — In the belfries the bells are tolled, so that the awful moment may be heralded everywhere, that man, wherever he may hear of it, be he then a traveler on the way, be he found tilling the soil of his fields, be he in his home, or be he occupied elsewhere, be he a sufferer within the walls of a prison, or on the couch of sore disease, that he may at that moment from every place uplift his prayer to the Lord, imploring for his salvation, and also that this awful mystery be not unto the the judgment or condemnation of some one of his brethren. All in the church at this moment fall down before the Lord and the the sacred ministers, bowing to the earth (before the Altar), and zealously worship the Almighty. Every one in the church, during this sacred moment, secretly calls to the Lord, that he may be remembered in His kingdom. The priest, having prayed in a low voice that the Body and Blood of Christ set forth may be unto the remission of the sins of all, unto a fearless approach to the Lord, but not unto judgment and condemnation, before the very Body and very Blood of Christ he commemorates all, from the Patriarchs and Prophets of the ancient covenant to each one of the Christians now living. Before all

others, and especially, he names the All-holy Theotokos (Mother of God), then, in accord with which the people sing a doxology in praise of Her: *meet it is indeed to call Thee blessed, O Theotokos.* After which he commemorates John the Precursor, the Apostles, the holy one—whose memory is celebrated on that day, and all Saints; he prays for them that have fallen asleep in the hope of a resurrection to life eternal. The priest makes mention of all the living; he prays for the right pious rulers, kings, princes, all Defenders of the Orthodox Christian Faith, FOR THE HEAD AND POWERS THAT BE OF THE COUNTRY IN WHICH HE RESIDES, THAT GOD BLESS THEM, AND ALL MAY BE ABLE TO LEAD A TRANQUIL *and quiet life in all piety and gravity.* The priest continues praying, naming the officials of important trusts, likewise the army, that grace be granted them to fulfill their holy duties honorably, boldly; he prays for the archpastors of the Church, and considering how holy their trust and terrible their responsibility, the priest but with a heart overflowing with compassion, offers to God this supplication: *whom grant to Thy holy churches in peace, safe, honored, healthful, attaining to length of days and rightly dividing the word of Thy truth.* The choir sings: *and of all (men) and all (women)!*

And the priest prays for all, and all, first mentioning the city and temple in which are gathered for prayer the faithful, and embracing with his prayer every city, country, and all the faithful that dwell in them, also voyagers, travelers, the sick, the weary, and captives, at the same time praying for their salvation; for those that bring fruit, that do good works in the holy churches, and for those that are mindful of the poor; in a word he prays for all people, in whatever condition or place they may be; in his prayer he makes mention by name of all those who asked for his prayers, especially who desire his prayer at that certain day; finally he prays for those whom his prayer might have forgotten. And the whole congregation unite their quiet prayer with the prayer of their pastor, imploring for all and all, adding, each of his (or her) own accord, during this sacred moment, the names of acquaintances; not only of such that love him, but also of those that do not love him,— in a word for all.

When the Royal Gates are opened, and the holy Gifts are shown, we recall to memory the Resurrection of the Lord and His appearance to His Disciples. The last appearance of the holy Gifts brings to our

recollection His ascension into Heaven. Our Lord Jesus Christ promised to abide with the faithful *all the days—even unto the end of the world.* And this promise is renewed to us each time the Liturgy is offered, and in these words: *always, now and ever, and unto the ages of ages. Amen.*



Listening to our own interior life, we must not be inattentive in looking to the many surrounding sorrows, which come from poverty, or from the just visitation of God. They ought to move some people towards patience, others towards reforming their character, others again towards charity; and the ones who consecrated themselves to God ought to be only the stronger moved by them towards increasing their prayers for the forgiveness of our sins and human ignorancel.

Sometimes a man is prevented from seeing invisible but real sins by visible but unreal virtues.

It is not a rare feature in our days, that people think they know their work, are zealous to be useful and to serve God, and that in reality they merely guess (and that not always successfully) the thought, which is in fashion and is patronized by the great of this world, merely serving it in hopes that it will serve them.

The Russian Orthodox Mission in Alaska, 1902.

The North American Diocese embraces all the parishes in the United States, Canada and Alaska, that is the former Russian possession in North America. Since 1900, the Russian Mission of Alaska has come under the protection of the joined Russian Missionary Society. It is composed of 16 parishes: Sitka, Kilisno, Juneau, Noochek, Kenay, Kadiak, Afognak, Unga, Belkovsk, Unalaska, St. George's Island, St. Paul's Island, Michailovski Redout, Quichpach, Kuskokwim and Nushagak. Last year the church in the village of Unga, which until then was a dependence of Belkovsk, was added to the number of parishes and the Reverend Nicholas Rysseff, formerly of St. Paul Island, was appointed, according to request, to Unga, with the yearly pay of 600 roubles in gold, the former pay of the Belkovsk candidate.

There are 17 churches in Alaska, one of them in a private house in Sitka, and 60 chapels, and prayer houses. A new church was built in Nushagak, instead of the old, which fell down; the Missionary

Society granted it a subsid of \$195.00. In Douglas, not far from Juneau, the Servians who work in the gold mines built another new church, in the name of St. Savva of Servia. They collected \$2000.00 to this end, the Holy Synod supplied the sacred images free, and the clothing and vessels were given by the Diocesē authorities. In Kusko-kvim and Afognak new churches are also built, and the latter was granted a subsid of \$100.00 by the Missionary Society. In the near future we ought to build a chapel or a prayer house, at least, in Chuna, a village in the region of the Juneau parish, the Kolosh inhabitants of which have been asking for it now during many years.

There are 17 priests in Alaska, 3 of them monks, one retired deacon and 12 candidates. The activity of the clergy consists in the performance of rites and ministration of sacraments, in school work, in establishing the Orthodox order of life throughout the parishes and in the brotherhoods, in visiting chapels and villages, which is a very hard task indeed in some places,*) and in bringing the light of Christs,

*) As an example, the Reverend Pavloff, who is missionary in Kuskokvim, was found nearly frozen to death, on his way to Venissarn, last Christmas.

Orthodox faith to the heathens, where such are still to be found.

There are 11758 Orthodox parishioners in Alaska, namely: 87 Russians, 2257 creols, 2147 Indians, 2406 Aleuts, 4839 Esquimaux, and 22 people, belonging to other nationalities, 305 people were added during last year, partly through new members being born in the fold, partly through conversion. 140 people were converted: 100 heathens, 33 protestants and 7 Roman Catholics.

There are 45 parish schools in Alaska, two of them, in Sitka and Unalaska, being two grade missionary schools. There are 5 asylums for children, in Sitka, Unalaska, Nutshek, and two in Kadiak, for boys and for girls; the latter was a long felt need, and its opening was met by the populace with much sympathy. The schools have 760 pupils, and 65 children live in the Asylums. Generally the clergy teach in schools, but there are 3 special teachers in the two grade missionary schools, as well as a lady instructress in Kadiak; in the chapel schools the church readers are entrusted with teaching.

The Holy Synod supports the missionary schools, and the Missionary Society pays for the girl Asylum of Kadiak. The

Missionary Society also assigned 800 roubles to reward those of the church readers who showed the most zeal in the chapel schools.

Besides the schools, the enlightening activity of the Russian church amongst the natives expressed itself in organizing talks and lectures for adults in places like Kadiak, Unalaska, Kenay and St. George Island, in publishing and free distribution of the Gospel according to St. John, of the Acts, and of the „Short Instruction” by the late saintly M. Innocentius and the reverend John Shayashnikoff, all translated into the Aleutian tongue.

The brotherhoods, which are established almost in every parish, brought some support to the material welfare of Alaska, as well as to the churches. But in sight of the great scarcity of industries, the natives of Alaska are very poor and needy almost everywhere, so that this help could not be very extensive. So much so that, in answer to the request of the local priests, the Missionary Society had to send 100 roubles to Alexandrovskoe village for food and to Aechspamsh another hundred roubles for clothing.

The conditions of the Orthodox Mission are not even throughout Alaska. The most favorable circumstances exist in the Aleutian district, on the Aleutian Islands. The local Aleut inhabitants are distinguished by their devotion to the Orthodox faith, their predilection for God the churches of Lord, and by their reverence and obedience towards their spiritual pastors. All the Aleuts are orthodox and do not yield to the propaganda of alien churches. Members of alien missions have given up trying to convert adult Aleuts, but children are much troubled by them. They are very willing to fill their children Asylum with orphans and the children of mixed marriages or of paupers. When carrying the children of, they always promise not to prevent the children from adhering to the Russian creed, but these promises are poorly kept and their pupils are brought up in a strictly sectarian way. In order to struggle with this evil, we have also established asylums for boys and one for girls, established in Kadiak in the latter part of 1902, and consecrated to the memory of German, once a monk of Valaam monastery, who worked his salvation in the vicinity of Kadiak and taught the local children as long as he lived.

The district of Sitka is inhabited by Koloshes. They do not possess the patience and submission of the Aleuts; quite the contrary they were always known for their intelligence, bravery and independence, and they are not free from pride, rivalry in their own midst and lack of constance. They are not always stable in their religious beliefs and their loyalty to the Orthodox church. It sometimes happens that they respond to the advances of the Presbyterian church, which attracts them by material advantages, procuring to them employment in the police, promising rights of citizenship, etc. However, many of the people, who were misled by all these advantages, come back to the Russian church, and generally speaking the sympathies of the Koloshes lie with the Russian church. Some of the Kolosh members of our Brotherhoods act the part of self appointed missionaries, who try to spread Orthodoxy amongst their friends.

In the North of Alaska, amongst the Esquimaux, our position is much more unsatisfactory, than in other places. North is too far away. Church authorities scarcely ever penetrated these and did not know the sad truth. Only the nearest villages were visited; as to the ones situated far-

ther, they always intended to visit them and could never manage. Last year one of these villages was visited by the Reverend Pavloff, the present Kuskokwim missionary. He tried to persuade the people to built a small prayer house, where he could officiate during his future visits. These were the bitter, but truthful words, he heard in reply: „We were deceived many times, Missionaries promised to come, and our people came from the tundras, all in vain. Like them, you also say, that you will come every year, that you will teach us to say prayers. Yet you will soon go away and never come back”.

Having noted this down in his diary, the Reverend Pavloff remarks with much justice: „words are useless here, acts must show their truth”. And so, it is not to be wondered at, that the Esquimaux, who, though baptised, were left without any attention by their pastors, show, in many cases, to be only half Christians. keeping up their heathen beliefs, believing in their shamans, praying but seldom. It is not to be wondered at, that, at times they conceal themselves from the visiting priests, are indifferent to the Sacrament of Confession, that they do not care to go through the rites of marriage, and do not consider

as sinful either dissolution, or any idle passtime.

Generally speaking the impression made on our missionaries by the moral and religious condition of the Esquimax was very depressing. But the propaganda of alien creeds proved still more depressing.

„In the midst of our missions, they write, are established alien missions. Our most dangerous, formidable and powerfull enemy amongst them is the Jesuite mission. Compared to our its forces are immeasurably great. In its chief head quarters, the Koserevski village, they have a school, which is also an orphanage, bringing up 80 boys and 60 girls, who for the most part are children of Orthodox parents, dead during the recent epidemic. There also are 12 nuns, under whose guidance are trained several native novices; 4 monks and 4 resident Jesuite priests. Within the boundary of our own mission there are altogether 12 Jesuite priests, who all have people working under them. Besides the great number of people who serve it, the Jesuite mission has also great wealth at its service. This assures to it the possibility of getting hold of both heathens and orthodox, who are still unstable in their faith, of orphans, invalids and elderly people. The presents and

the promises of the Jesuites attract the strong as well, who are neither idle, nor careless, unlike most natives, but able to work. But the local dangers for Orthodoxy do not stop at that. The Jesuites permit themselves profanations of Orthodoxy and violence over the orthodox, especially in places removed from civil authorities, who as it is already inclined to overlook the self-willed activity of the Jesuites”...

Here follow descriptions of instances, when Jesuites baptized the children of Orthodox parents by force, performed the marriage ceremonies by force, take away orthodox crosses and sacred images from wearers, and use with regard to the Russian churches the name of „devilish“, assuring the natives that Russian churches will soon be abolished, so that no more „Russian“ faith will be to be found, and indulging in other foolish talk. Such are the forces of the Jesuites, and so great is the danger with which they threaten Orthodoxy in the far North.

With regard to the missionary report, the Reverend Kedrovsky writes: "it is true that the condition of Orthodoxy in the North of America is deplorable... In order to support, strengthen and develop the Holy Orthodoxy in these regions, we must

show a desinterested loyalty to the cause of the Lord, allowing to earthly pursuits but a secondary importance. It is not so much the increase of the numbers of the workers in the field of the Lord that is necessary and important, as the good quality of both the workers and their activity, the foundation of which has, to all appearances, been now laid, glory be to God!"

All this is certainly true. Yet we could not help wishing that together with the improvement in the activity of our missions, this activity should be also increased. There are only four of our missionaries in the North, yet the distances are enormous and there are whole armies of alien missionaries. In view of this, the Michailovski Redout mission was made independent from the Quichpach mission, which will undoubtedly prove useful for the cause of Orthodoxy. Yet the establishment of a missionary monastic community in the North, would prove still more useful. As a befitting place for such a monastery, we could suggest the Quichpach mission in the Ikogmut village, where there already are two churches and two rectories. Should this be realized, several missionary monks could go out to visit missions, and several others could stay home to attend to the church

services and to school work. An asylum for poor children could be formed, and the farm-yard and the house-keeping of the monastery would make it possible to supply work and support to many natives.

Oh, that the Lord should put it into the hearts of some good Russian anchorites the beneficent wish to come to Alaska and to serve there the Holy Orthodox Church and the salvation of our lesser brethren!

Concerning mortuary service for infants.

The question is as follows: „Is it necessary to pray for dead infants, who, as the Church believes, „rejoice in a heavenly joy in Abraham's bosom, in angelic and radiant places”? An answer to this we can find in church service manual, in the liturgy of St. Crysostom: „Also we bring to Thee our worded prayer for all our departed forefathers, fathers, patriarchs, evangelists, martyrs, preachers, ascetics and for every righteous soul, who died in the true faith, also for the our most Holy, most pure, blessed and glorious Lady, Mother of God, eternal Virgin Mary” etc. It is clear that it is necessary to pray for „every righteous soul, who died in the true faith”

and consequently for departed babies, who died in the faith of Christ's church. Consequently the question, as it stands in its present form, disappears of itself.

Nevertheless, it contains a difficulty. The difficulty consists in the question, why should we pray for defunct babies, when as it is they already „rejoice in a heavenly joy in Abraham's bosom, in angelic and radiant places? "We answer — for the same reason that we pray for all our defunct forefathers, fathers, patriarchs, evangelists, martyrs, preachers, and ascetics, who died in the true faith. As to the object of this, we read in the same manual: „The worded service of the Eucharist is offered that the souls of the communicants should be awakened, that their sins should be forgiven, that they should commune with the Holy Ghost, that they should realize the Kingdom of Heaven, that they should dare to approach God, not that they should be judged and condemned. It also is offered— we read further — for all our defunct forefathers... and for every righteous soul, who died in the true faith... and for all the Saints, *for the sake of whose prayers come to us, Oh Lord!*" Such are the concluding words of the offering prayer. The same object is ascribed to the unspoken prayer in

the lithurgy of Basilius the Great. Then what is the meaning of it? This: the great sacrifice of redemption was offered once for all on the cross to benefit all the world, yet we are commanded to offer it in all ages, until the second advent of the Lord, in His memory of all our defunct fathers and brethren, as well as to pray for the one who offers, the one that is offered and the one who is to partake of the offering. In this offering as in all its other prayers, the church militant remembers the church triumphant. The members of the church militant are the members of the one body of the church, who are still in the midst of the struggle and the achievement of terrestrial life, whereas members of the heavenly church, though still members of the same body, have already accomplished their earthly struggles, and are either ascending towards heavenly glory in the sublime abodes, or — if there is such a thing as a halt in this ascent — are resting in its radiance at the throne of our Lord, the One Head of the one church. In mentioning Lord Jesus Christ during the bloodless offering, as in other prayers, we bring down on us His grace. In mentioning God's Saints, whom He hath glorified, we bring down on us their help and protect.

ion. In mentioning all the righteous souls, who have already left the earth, we both help them in their ascent towards the heavenly glory by the united prayer of the church militant and yet help and protection from them through their prayer. Not the glorified saints of God alone, but all our defunct fathers and brethren, who died in the belief and expectation of life eternal, pray for us, and also expect prayer from us, especially at the moment of the lifting up of the bloodless offering.

Our Saviour's parable of the *Rich man and Lazarus* gives occasion to think, that even the sinful souls, who find their torture in themselves, may cry to heaven both that their own tortures should be lightened up and that their kin should be saved: „*Father Abraham have mercy on me... I pray thee, therefore, Father, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them lest they also come into this place of torment*” (Luke XVI, 24—27—28). Though the answer of Abraham to the Rich man show that such crying would be fruitless, similarly to the author of the Psalms, who says: „*Not the dead shall praise Thee, oh Lord, neither all who descend into hell. Who is to profess Thee in hell?*” But souls who ended their earthly

life in repentance and peace, though needing our prayers, as they can not do anything for themselves, are able to pray for their nearest and dearest and for the world they have left, and not only can they pray, but their prayers doubtlessly can be fruitful.

This is the thought which permeates the custom of the Russian church to perform mortuary service over the graves of the people, who made themselves glorious in their life by purity and righteousness, even if they were not as yet glorified by the Lord. Remembering them in a mortuary service, the earthly church wishes both to help them in their ascent towards heavenly glory, and to receive their prayers and blessing. The mortuary prayers for infants must be given the same meaning. They are innocent and pure, having been purified by baptismal water, they had no time as yet to commit conscious sins, and in this sinless state they left for the heavenly world, though no great acts of piety were achieved by them and they had no time to get confirmed in virtue. Praying for them, we help their ascent towards heavenly glory and also attract to ourselves the prayers and blessings of their pure souls.

Yet still another meaning can be given to the prayer for dead children. „There is one glory of the sun and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead” (I Corinthians XV, 41-42). Such is the teaching of the apostle. It is clear then, that in heavenly life these are different conditions. An ascent from one grade into another is possible, so is the ascent from one condition into another, a higher one. It is reasonable to suppose, that there are especial conditions for the souls of dead babies, and the grade of their bliss in heavenly abodes can not be of the highest, as during their life they had no struggles and committed no great deeds. But even in this condition there probable are especial gradations. It would take us too long to discuss all the details concerning the teaching about the post-mortem state of infants, the relation of the original sin, which they also do not escape, to the mystery of baptism and to such traces of Adam in any man, who is regenerated through baptism, all of which is also applicable to babies. With these details, theologians of all centuries were greatly troubled and are troubled still, and the Roman-Catholic theolo-

gians of the Middle Ages have dealt with them with an especial insistence. Let us put forward only that which is most positive. „*For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children into the third and fourth generation of them that hate me*” (Exodus XX, 5).

It is clear, therefore, that sometimes children inherit both the sins of the fathers and the retribution for them. Moreover, the curse of the fathers often rests on the children, as the curse of Noah rested on the descendants of Cham. Moreover, every child, conceived and born in sin, enters the baptismal font and Old Adam is regenerated into the new, yet the dart of sin shows itself in him the moment he was born, though he should live but a single day on earth. We say: a child is sinless, a child is innocent. But this is true only so far as it is unconscious. Yet a child could not be free from committing sins, though unwillingly and unconsciously, because of the very sinfulness in the bent of human nature. Sins of ignorance and unintention are still sins, which demand purification and the forgiveness of God. But where is the child whom we can claim to be free from one of these calamities or even all of them; that it is free from being punished

for the sins of the fathers, from a curse of some ancestor of his, from an admixture of the poison of sin, which is quick in acting throughout our system, even after our regeneration in the baptismal font? And if it is so, how can we doubt, that the prayer of the church not only is beneficent for any infant, helping him in his soaring towards heavenly glory, but also necessary to purify him, in the all seeing eye of God, from all impurity of body and spirit, from every curse of forefather or father, from all retribution for the sins of forefathers and fathers?

THE ORTHODOX DIOCESE
of North-America and Aleutian Islands.

Right Reverend *TIKHON*, Bishop of North-America and Aleutian Islands.

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New York, N. Y. St. Nicholas' Church. — 15 E. 97th str. V. Rev. Archpriest Alexander A. Hotovitzky, rector. Rev. Elias Zotikoff, ass't. Demetrius Popoff psalmreader. — Russian Publishing House. — "Russian Orthodox American Messenger".

Yonkers, N. Y. St. Trinity's Church. Vacant.

W. Troy, N. Y. (Colonie), Three Saints' Church. Rev. Hieromonk Arseny, rector.

Passaic, N. J. Three Saints Church. 3 Commerce st. Garfield, N. J. Rev. Anthony Doroshuk.

Bridgeport, Conn. Holy Trinity's Church. 398 Shelton str. Rev. Benedict Turkevitch, rector; Alex. Trofimovich psalmreader. — Russian weekly "Svit" and Russian Printing Office.

Ansonia, Conn. Three Saints' Church, 4 Crescent st. Vacant.

New Britain, Conn. St. Cyrill & Methodius' Church. Rev. Ptolomey Timchenko, rector. 94 Broad str.

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A L A S K A.

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Bukovina, Alberta, St. Nicholas' Church.

The Orthodox Syro-Arabian Mission in America, under Jurisdiction of the Russian Bishop Rt. Rev'd Tikhon. — Headquarters at 120 Pacific str. Brooklyn, N. Y. — St. Nicholas' Church. Very Rev'd Archimandrite Raphael, rector. Rev. Michael Husan ass't.



A N A D D R E S S

**of the Very Reverend Tikhon, Bishop
of the Aleutian Islands and of
North America,**

*Delivered on the occasion of the Orthodoxy Week
the 23 February 1903 in the Cathedral
Church of San-Francisco.*

This Sunday, Brethren, begins the week of Orthodoxy, or the week of the triumph of Orthodoxy, because it is to day that the Holy Orthodox Church solemnly recalls its victory over the Iconoclast heresy and other heresies and gratefully remembers all, who fought for the orthodox faith in word, writing, teaching, suffering or godly living.

Keeping the day of Orthodoxy, the orthodox people ought to remember it is their sacred duty to stand firm in their orthodox faith and carefully to keep it.

For us it is a precious treasure: in it we were born and raised; all the important events of our life are related to it, and it is ever ready to give us its help and blessing in all our needs and good undertakings, however unimportant they may seem. It supplies us with strength, good cheer and consolation, it heals, purifies and saves us. The orthodox faith is also dear to us because it is the faith of our fathers. For its sake the Apostles bore pain and labored; martyrs and preachers suffered for it; champions, we were like unto the saints, shed their tears and their blood; pastors and teachers fought for it; and our ancestors stood for it, whose legacy it was that to us it should be dearer than the pupil of our eyes.

And as to us, their descendents, — do we preserve the orthodox faith, do we keep to its Gospels? Of yore, the prophet Elijah, this great worker for the glory of God, complained that the Sons of Israel have abandoned the Testament of the Lord, leaning away from it towards the gods of the heathen. Yet the Lord revealed to His prophet, that amongst the Israelites there still were seven thousands people who have not knelt before Baal (3 Kings 19). Likewise,

no doubt, in our days also there are some true followers of Christ. *The Lord knoweth them that are His* (2 Timothy, 2, 19). We do occasionally meet sons of the Church, who are obedient to her decrees, who honor their spiritual pastors, love the church of God and the beauty of its exterior, who are eager to attend to its divine service and to lead a good life, who recognize their human failings and sincerely repent their sins. But are there many such among us? Are there not more people, *in whom the weeds of vanity and passion allow but little fruit to the influence of the Gospel, or even in whom it is altogether fruitless, who resist the truth of the Gospel, because of the increase of their sins, who renounce the gift of the Lord and repudiate the grace of God* (a quotation from the service of Orthodoxy). *I have given birth to sons and have glorified them, yet they deny Me,* said the Lord in the olden days concerning Israel. And to day also there are many, who were born, raised and glorified by the Lord in the Orthodox faith, yet who deny their faith, pay no attention to the teachings of the church, do not keep its injunctions, do not listen to their spiritual pastors and remain cold towards the divine service and the church of God. How speedily some of us lose the orthodox faith in

this country of many creeds and tribes! They begin their apostacy with things, which in their eyes have but little importance. They judge it is „old fashioned” and „not accepted amongst educated people” to observe all such customs as: praying before and after meals, or even morning and night, to wear a cross, to keep ikons in their houses and to keep church holidays and fast days. They even do not stop at this, but go further: they seldom go to church and sometimes not at all, as a man has to have some rest on a sunday (...in a saloon); they do not go to confession, they dispense with church marriages and delay baptizing their children. And in this way their ties with the orthodox faith are broken! They remember the church on their death bead, and some dont even do that! To excuse their apostacy they naively say: „this is not the old country, this is America. and consequently (?) it is impossible to observe all the demands of the church”. As if the word of Christ is of use for the old country only and not for the whole world. As if the church of Christ is not universal! As if the orthodox faith is not the foundation of the world. *Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have*

forsaken the Lord, they have provoked the Holy One of Israel into anger (Isaiah, 1, 4).

If you do not preserve the Orthodox faith and the commandments of God, the least you can do is not to humiliate your hearts by inventing false excuses for your sins! If you do not honor our reglaments and customs, the least you can do is not to laugh at things, you do not know or understand. If you do not accept, the motherly care of the Holy Orthodox Church, the least you can do is to confess you act wrongly, that you are sinning against the church and behave like bad children! If you do, the Orthodox Church may forgive you, like a loving mother, your coldness and slights, and will receive you back into her embrace, as if you were erring children.

Holding to the Orthodox faith, as to something holy, loving it with all their hearts and prizing it above all, the orthodox people ought, moreover, to endeavour to spread it amongst people of other creeds. Christ the Saviour has said that *neither do men light a candle, and put it under a bushel, but on a candle stick, and it giveth light unto all that are in the house* (Matthew 5, 15). The light of Orthodoxy was not lit to shine only on a small number of men. The Ortho-

dox Church is universal; it remembers the words of its Founder: *go ye into the world, and preach the gospel to every creature* (Luke, 16, 15). *go ye therefore and teach all nations* (Matthew 28, 19). We ought to share our spiritual wealth, our truth, light and joy with others, who are deprived of these blessings, but often are seeking them and thirsting for them. Once a vision appeared to Paul in the night, there stood a man from Macedonia and prayed him, saying, *come over into Macedonia, and help us*, (The Acts 16, 9), after which the apostle started for this country to preach Christ. We also hear a similar inviting voice. We live surrounded by people of alien creeds; in the sea of other religions, our church is a small island of salvation, towards which swim some of the people, plunged in the sea of life. "Come hurry help", we sometimes hear from the heathen of far Alaska, and oftener from those who are our brothers in blood and once were our brothers, in faith also, the people of the Union. "Receive us into your community, give us one of your good pastors, send us a priest that we might have the divine service performed for us of a holiday, help us to build a church, to start a school for our children, so that they do not lose in America their faith and na-

tionality", — those are the wails we often hear, especially of late.

And are we to remain deaf and insensible? God save us from such a lack of sympathy. Otherwise woe unto us, *for we have taken away the key of knowledge, we entered not in ourselves, and them that were entering in we hindered* (Luke 11, 52).

But who is to work for the spread of the orthodox faith, for the increase of the children of the Orthodox Church? Pastors and missionaries, you answer. You are right; but are they to be alone? St. Paul wisely compares the church of Christ to a body, and the life of a body is shared by all the members. So it ought to be in the life of the church also. *The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love* (Ephesians 4, 16). At the beginning, not only pastors alone suffered for the faith of Christ, but lay people also, men, women and even children. Heresies were fought against by lay people as well. Likewise, the spread of Christ's faith ought to be near and precious to the heart of every Christian. In this work every member of the church ought to take a lively and

heart felt interest. This interest may show itself in a personal preached of the Gospel of Christ. And to our great joy, we know of such examples amongst our lay brethren. In Sitka, members of the Indian brotherhood do missionary work amongst other inhabitants of their villages. And one zealous brother took a trip to a distant village (Kilisno), and helped the local priest very much in shielding the simple and credulous children of the Orthodox church against alien influences, by his own explanations and persuasions. Moreover, in many places of the United States, those who have left the Union to join Orthodoxy, point out to their friends where the truth is to be found, and dispose them to enter the Orthodox Church.

Needles to say, its not every body among us, who has the opportunity or the faculty to preach the Gospel personally. And in view of this I shall indicate to you, brethren, what every man can do for the spread of Orthodoxy and what he ought to do. The Apostolic Epistles often disclose the fact, that when the Apostles went to distant places to preach, the faithful often helped them with their prayers and their offerings. Saint Paul sought this help of the Christians especially. Consequently we

can express the interests we take in the cause of the Gospel in praying the Lord, that He should take this holy cause under His protection, that He should give its servants the strenght to do their work worthily, that He should help them to conquer difficulties and dangers, which are part of the work, that He should not allow them to grow depressed or weaken in their zeal; that He should open the hearts of the unbelieving for the hearing and acceptance of the Gospel of Christ, *that He should impart to them the word of truth, that He should reveal to them the Gospel of truth, that He should unite them to the Holy Catholic and Apostolic Church; that He should confirm, increase and pacify His Church, keeping it for ever invincible*, we pray for all this, but mostly with lips and but seldom with the heart. Dont we often hear such remarks as these: „what is the use of these especial prayers for the newly initiated? They do not exist in our time, except, perhaps, in the out of the way places of America and Asia; let them pray for such where there are any; as to our country such prayers only needlessly prolong the service which is not short by any means, as it is”. Woe to our lack of wisdom! Woe to our carelessness and idleness!

Offering earnest prayers for the successful preaching of Christ, we can also show our interest by helping it materially. It was so in the primitive church, and the Apostles lovingly accepted material help to the cause of the preaching, seeing in it an expression of Christian love and zeal. In our days, these offerings are especially needed, because for the lack of them the work often comes to a dead stop. For the lack of them preachers can not be sent out, or supported, churches can not be built or schools founded, the needy amongst the newly converted can not be helped. All this needs money, and members of other religions always find a way of supplying it. Perhaps, you will say, that these people are richer than ourselves. This is true enough, but great means are accumulated by small, and if everybody amongst us gave what he could towards this purpose, we also could raise considerable means. Accordingly, do not be ashamed of the smallness of your offering. If you have not much, offer all you can, but do offer, do not lose the chance of helping the cause of the conversion of your neighbors to Christ, because by so doing, in the words of St. James, you *shall save your own*

soul from death and shall hide a multitude of sins (5, 20).

Orthodox people, in celebrating the day of Orthodoxy, you must devote yourselves to the orthodox faith not in word or tongue only, but in deed and in truth.



Why do you think that joy is far away? It is near: at the back of sorrow, as in the Song of Songs, the bridegroom is next to the bride on the other side of the wall. Yesterday there were tears and to-morrow there will be joy.

It is a very necessary precaution to add the tart to the sweet and apprehension to joy. To the joy of God one must add the apprehension of one's own unworthiness, which may make troubled the waters of even a pure source by excessive movement, which may darken the light, or, at least, to transform it into mere superficial glitter and pretence.

Earthly joy is penetrated by sadness, because secretly the soul feels the unsatisfactoriness of everything earthly and the longing for something better. Sadness for the sake of the Lord is penetrated by joy because the soul has the presentiment of what was said by the Apostle: „Sorrow for the sake of God works salvation”. Let us seek joys free from the sting of sorrow. Let us not be afraid of sadness, which will be turned into joy.

Activities of the Holy Synod.

29 January 1903.

*In the name of the Father, the Son and
the Holy Ghost.*

Seventy years ago, the second day of January 1833, the very righteous Seraphim, a monk, who was also an ordained priest, was gathered unto the Lord in the monastery of Saroff. Amongst his contemporaries he was already known for the active power of his prayers to the Lord, and was greatly beloved by everyone for his truly Christian life of self-denial and labor. And since his blissful departure, his memory receives a wide spread and profound veneration throughout the Russian nation, confirmed as it is by repeated signs of the grace of God, shown to those, who sought his intercession before the Lord, believing in his power. His life is a series of highly instructive examples of truly Christian achievements, of a fiery faith in the Lord and of self-sacrificing love for his neighbours. When a mere youth he leaves his home in the city of Koursk, and, unknown to everybody, starts for the monastery of Saroff. There he begins his life with the

first grades of a lay brother and goes through them all, inspiring love and commanding the respect of everybody for his gentleness and humility. Eight years go by spent in the preliminary trials of his readiness to lead the life of a monastic recluse, and the 13 of August 1786, he takes the religious habit, under the name of Seraphim, and two month, later he is given the grade of a priest-deacon. Made safe by his humility, father Seraphim ascended from one power into the other in the life of the spirit. In his capacity of a priest-deacon, he spent all his day from morning till night in the monastery, performing divine service and observing all the monastic rules and claustral services. At night he went to his lonely cell, spending the night in prayers and in the early morning returning to the monastery to resume his duties. September 2, 1793, he is consecrated into the grade of a priest-monk and continues his achievements in the life of the spirit, with a greater zeal and an increased love. He is not satisfied any more with the labors of a monk's life, difficult enough for anybody, such as constant prayers, fasting, claustral obediences, and perfect freedom from the love of gain. He is inspired with the love of higher deeds. He leaves the

monastic community, and takes refuge in a deserted lonely cell in the impassable pine forest of Saroff. There he spends fifteen years in a perfect seclusion, giving himself to strict fasting, constant prayers, reading the word of God and exercising himself in physical labor. Imitating the example of the holy stylites of the olden days and strengthened and gladdened by the help from above, he spends a thousand days and nights, standing on a stone, his arms lifted towards heaven and his lips repeating: „Lord, be merciful to me, a sinner”. Then renouncing the life of a complete recluse, he returns to the Saroff brotherhood, but confines himself to the same cell, as to a coffin, for fifteen years, making a vow of silence for the first five. Surrounded by the radiance of the Holy Ghost through the constant lifting up of his mind and heart towards God, he more than once was allowed to behold visions of the supreme world. An old man, mature in the life of the spirit, he entirely consecrates himself to the active service of his neighbours. The rich and the poor, the high born and the lowly came daily to his cell in thousands, and prostrating themselves before the bent form of the ancient man, disclosed to him the secrets of their consciences, confiding to

him their sorrows and needs, accepting his words with sincere affection and gratitude. He received everybody lovingly and cheerfully, addressing his visitors in words of endearment. He taught and instructed and gave his blessing to everybody; to many he was father confessor; he healed the sick, and let some of his visitors kiss the brass crucifix that he always wore on his neck and that his mother gave him at parting, or a sacred image that always stood on his table. Some he presented with a piece of antidoron (consecrated bread), or with some holy water, or simply with some dried bread; on the foreheads of some he made the sign of the cross with the oil out of the lamp that for ever burned before his ikons: some he embraced and kissed, greeting them with the words: „Christ has arisen"! The elderly man was so full of spiritual gladness, that no one ever saw him sad or depressed, and he tried to impart the same bright mood to others. Of Christian virtues he was blessed the most with gentleness and freedom from anger, excessive humility and absence of love of acquisition. Having travelled his earthly way, pure of soul, humble and full of love, the ancient man slept his last sleep in the Lord, peacefully and silently,

kneeling before an image of the Holy Virgin, his head bent and his hands folded on his breast. After his blissful departure, not only does not his memory lessen, but on the contrary it grows stronger and firmer amongst the orthodox Russian people of all the classes. In the depth of its heart the orthodox people deems the blissful old man to be a true saint of God and believes that even after his departure from this world he does not fail to intercede before the Lord for all those who come to him. And Lord God, wondrous and glorious in His Saints, has manifested many miraculous signs and cures through the intercession of father Seraphim's prayers. Completely sharing the popular belief in the holiness of father Seraphim, the Holy Synod many times pronounced it necessary to make the necessary steps towards the glorification of the righteous recluse.

In 1895 the Holy Synod received from the Bishop of Tamboff the report of the especial Committee for the investigation of the miraculous manifestations and cures granted to those who in good faith, asked father Seraphim for his prayers. The investigation of the Committee, begun 3 February 1892, ended in August 1894 and has been carried on in 28 parishes of Eu-

ropean Russia and of Siberia. The Committee investigated 94 cases of miraculous help owed to the prayers of father Seraphim, and the majority of them were sufficiently confirmed by the required testimony of witnesses. But this number was far from representing the actual number. The Committee states, that the archives of the Saroff monastery contain hundreds of letters from various persons, announcing they received certain blessings through the prayers of father Seraphim. As the cases mentioned in these letters were never either investigated, or properly recorded, the Holy Synod requested the Bishop of Tamboff to prescribe to the Prior of the Saroff monastery to collect and record the more remarkable of such instances that were not recorded as yet, and in future to keep a careful record of all the miraculous manifestations, through the intercession of father Seraphim. Not finding it timely as yet to pronounce a conclusive verdict in regard to the glorification of father Seraphim, the Holy Synod on receiving the aforesaid reports of the Bishop of Tamboff, twice sent orders to the Prior of Saroff to continue the records of all the future cases of the miraculous intercession of the righteous man of Saroff. 19 of July

1902 the anniversary of father Seraphim's birthday, His Imperial Majesty spoke of what the late monk achieved by his prayers and of the living memories the nations preserves of him; His Imperial Majesty also expressed the wish that the Holy Synod should lead to a conclusion the preparations of the canonization of the righteous recluse, it had already begun.

Having examined all the circumstances of this important matter, in all the details and with all due care, the Holy Synod found, that the numerous cases of help obtained through the prayers of father Seraphim leave, after an adequate investigation, no possibility to doubt their authenticity, and belong, in their essence, to the order of manifestations of the miraculous power of God, granted, through the intercession and protection of father Seraphim to those, who come to him, trusting and praying, in their bodily or moral troubles. At the same time desiring that the remains of the recluse Seraphim should be kept in pious veneration by all, who come to him soliciting his prayers, the Holy Synod entrusted the very Reverend Metropolitan of Moscow to investigate their condition. The eleventh of January of the current year, Vladimir, the Metropolitan of

Moscow, Demetrius and Nasarius, Bishops of Tamboff and of Nijni Novgorod respectively, assisted by an archimandrite of Soudal, named Seraphim, by prince Shirinsky-Shikhmatoff, the curator of the Moscow Synodal Office, and by four other clerical persons, went through a detailed investigation of the coffin and the remains of father Seraphim, the result of which was duly written down and signed by all of them personally. Accordingly, being fully convinced of the truth and authenticity of the miracles, which take place through the mediatorship of father Seraphim's prayers, the Holy Synod gave praise to Lord God, Who manifests wondrously Himself in His saints, Whose good will is still assured to the Russian land, so firm in the orthodoxy of its forefathers, now, in the blessed days of the reign of the Righteous Emperor Nicholas Alexandrovich, as in antiquity, Who once more manifested this good will towards the orthodox people of Russia by the glorification of this worker for righteousness. Having done this the Holy Synod submitted to His Imperial Majesty a report, which contained the following resolutions:

- 1, That the righteous recluse Seraphim, who rests in the monastery of Saroff,

should be proclaimed to be a saint, glorified by the grace of God, and that his remains should be proclaimed to be venerable relics, which should be placed into a special shrine, erected by the zeal of His Imperial Majesty, where all, who come to seek his prayers, could salute and honor him,

2, That a special service should be composed to the saintly father Seraphim, and that until it is ready, the same service should be addressed to him as to other saints, beginning with the day of his glorification, and that his memory should be celebrated both on the anniversary of his death and on the anniversary of the day, when his sacred relics were uncovered, and

3, That the Holy Synod should make the event known throughout the nation.

Together with this report, the original report of the investigation of the venerable relics and a brief description of cases of miraculous help given to those, who sought his prayers, were submitted to the examination of our Monarch. The 26 of January of the current year, His Imperial Majesty graciously wrote on the Report of the Holy Synod: „**Read with a feeling of sincere joy and profound religious emotion**”.

Having learned these gracious words, the Holy Synod resolved, in the verdict of 29 January 1903, that the Very Reverend Antonius, Metropolitan of St. Petersburg and Ladoga, together with the Bishops of Tamboff and of Nijni Novgorod, should be requested to perform in state the ceremony of the uncovering of the relics of the saintly father Seraphim, miracle worker of Saroff, which is to take place the 19th of July of the current year.

The Holy Synod announces this to the faithful sons of the Orthodox Church, that they should join in giving praise and gratitude to the Lord, Who willed that all this should be so; and that they should accept the advent of a new intercessor and miracle worker, as a new heavenly blessing granted to the reign of our August Monarch, whose labors for the good of the Russian Orthodox people are incessant, and who extends his Imperial love and care to all his subjects of all classes and conditions.



THE HOURS.

After the Divine Liturgy, the most important and obligatory public services are the Matins and Vespers. The midnight service and the compline (a service for the beginning of night—after the last meal) are offered only in monasteries, with a few exceptions, when they are said in parish churches, especially during Lent. The *Hours* also should be understood by the people and listened to before Liturgy, as they are appointed for every day, and on certain days they are made longer by special readings, which solemnly characterize the day celebrated. The Hours are divided into the I., III., VI., and IX., *i. e.* they are intended to occupy some time in each of the quarter of an even day of twelve hours, such as the days are in the Holy Land. While assisting us in offering to God the first of our time, the first of our thoughts, and our spiritual service, yet the very name—Hour is significant of some historic moments, which have an important meaning for the Christian, and over which he is obliged to stop and meditate. St. Simeon of Salonica says: "In the *First Hour* three psalms are read in honor of the Trinity; it was David's

wont to repeat these psalms in the morning, and they contain thanksgivings to God; and prayer asking for the coming of Divine light upon us, the help for carrying out our works, the deliverance from evil and for granting us that which is good." The psalms, stanzas, and the several prayers of the *Third Hour* contain a commemoration of the wicked council held by the Jews, during which they decided to kill Jesus; and likewise of the third hour, in which the Holy Ghost came upon the Apostles, through which we—the faithful have also been enlightened. The *Sixth Hour* is midday, according to the calculation of time in the East. And in all times, by many people and Saints, the middle of day has appropriately been set aside for prayer. It was during this time that Peter was at prayer in the upper part of the house in Joppa. Our Lord Jesus Christ was tortured and then put to the cross—death in the Sixth Hour. The reading of the *Ninth Hour* when our Lord gave up His soul, is instructive, and at the same time comforting, reminding us that it was for our salvation that He of His own will gave up Himself for us,—for our everlasting happiness,—redeeming us from the curse, the devil, and our own sinful and imperfect will.

V E S P E R S.

Vespers (or Even-song) are usually begun at the setting of the sun. Praising the One in Three, the consubstantial, the life-creating, and the undivided Three in One, the Priest leads the faithful to worship in the right spirit by saying: *O come, let us worship and fall down, before Christ Himself, our God and King.* Following this call in the same strain, the choir continue singing, taking up the Prefatory Psalm (*i. e.* 104)*, which is the psalm of the evening. While the pious souls in sonorous chant bless the Lord, Who is clothed with honor and majesty, the priest incenses the whole church, the deacon going on before him, holding a large lighted candle; at the same time the congregation is incensed. In loud harmony still the glory of the Lord is proclaimed: *Thou walkest upon the wings of the winds; Thy ministers are a flaming fire; between the hills the waters flow; marvelous are Thy works, O Lord!* The history of the creation is pictured before our mental eyes. *And there was evening, and there was morning, a perfect day.* Man rejoiced in the works of God. In the mean-

*] In the Slavonic translation it is the 103.

time the priest had returned to the sanctuary, and before the holy Table he secretly implored *the Lord, Who in bountiful Providence ordered all things, that He may grant us to accomplish the remaining time left us—blamelessly, before His holy glory.*

We know what followed the first joy of the first innocent people. The holy doors of the iconostasis are closed. Now we see the deacon standing before the doors, urging the people to pray one for another in all humility, while again and again they repeat: *Lord, have mercy! After the psalm, O Lord, I have cried unto Thee, hearken to me, hearken to me, O Lord,* a certain number of verses are read, sometimes from different books—according to the day in the calendar—but generally the several verses read or sung, and especially the last one, contain a revelation of the grand economy in the salvation of the human race. The holy doors are opened. The Royalseat of mercy is again visible to the people. From out the northern door a light moves forward. It is carried down into the body of the temple. The deacon follows, and when he comes opposite the opened sanctuary, he incenses the picture of Jesus Christ—our Saviour, then that of the Virgin—mother, who bore Him, and finally the priest, at

the same time asking him to pray. The priest makes the sign of the cross, and they enter; the cross of Jesus opens the way for us to Paradise. *Blessed is the entrance of Thy saints, O Lord, truly, now and forever! In joy, once more the Church uplifts her voice, praising thus: Jesus Christ, Thou gentle Light of the holy glory of the Immortal, Heavenly, Holy, Blessed Father! Having come unto the going down of the sun, having beheld the evening light, we hymn Thee, O, God—The Father, the Son, and the Holy Ghost. Meet it is that all times Thou shouldst be hymned with reverent voices, O Son of God, Giver of life; wherefore the world glorifieth Thee.* After this, from the Upper Place at the east side of the holy Table, the deacon, standing at the right hand of the priest, proclaims the good will of God in the words of the Prokeimenon. A few more prayers are offered, hymns are sung, and the Vespers are closed by dismissing the congregation with the benediction of the Bishop, or a priest.

M A T I N S.

I exhort, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place. (1 Tim., ii:1, 2.) Mindful of this Apostolic instruction, we are lead by the Orthodox Apostolic Church *to pray for the powers that be* in the beginning of Matins, which is the service appointed for the morning, at the very break of day. The XIX and XX Psalms having been read, the first part of Matins is completed, and we feel secure in the hope that *a tranquil and quiet day* will be granted us, if we but continue determined to make it *one of all godliness and gravity.* After this we continue exercising ourselves in earnest prayer, and the next part of Matins is begun when a reader, in the quiet of early morn, the prayers and all sounds in the church having ceased, commences to sing the angelic praise, the same which the shepherds had heard in the fields of Bethlehem at the birth of Him who had come to save.

At this time the greater lights in the church are extinguished. All is deep attention while the appointed reader chants: *Glory to God in the highest, and on earth peace,*

good will among men. This he chants three times in honor of the most glorious Trinity, and then proceeds to read in an even tone the six morning psalms. They are: iii, xxxvii, lxiii, lxxxviii, ciii, cxlii. This reading is then followed by the priest's or deacon's peaceful supplications for each and all, in every place, and in all sorts of conditions, during which we often repeat: *Lord have mercy*, but with quiet heart, peacefully, being already assured of *God's good will*. At the end of these supplications of peace, solemnly from the whole church comes the Amen. This word means *verily* or *so be it*.

By this time the pitch of music is raised, (how well it corresponds with the gladness of souls, which were once depressed) and straightway is sung according to the tone of the Troparion of the day or of Saint, whose memory is kept, this verse (from Ps. cxviii): *God is the Lord, and is manifested unto us, blessed is He that cometh in the name of the Lord*. While the choirs sing this in turn the reader, vested in a sticharion, or according to his office, repeats other verses of the same psalm, and then is sung the Troparion. The *Troparion* is a hymn in which collectively and yet briefly are included the characteristics and history of a

religious event, or the traits of the life of some saint whose memory is celebrated. Therefore the Troparion is an essential of the first service in the day, and may be often repeated, as it is in other services and private prayers, or praise in different places--such as the homes of families.

Now the *Kathisma* are read with the singing of Alleluia at certain intervals. The *Kathisma* are composed of the Psalms of the holy Prophet—king David. During this reading we sit, but the Christians who are bent on listening must be aware that they have a right to their seat, only when no elder person, or a sick one, or a stranger and a visitor may be accomodated. If the day be a feast or one of the greater saints' days, the *polyeleos* is triumphantly sung. This psalm is designated *polyeleos*, which means *much mercy*, because of the word *mercy*, which is often repeated. Then follows the *magnificat*—a verse in beatification of the saint of the day; but if it be a feast of great importance—the glory of God is proclaimed accordingly by His humble creatures.

At the Matins the Gospel is always read by a priest, but not by a deacon, and the reason for this is the fact, that the priest first must feed the people with the

divine word, as after—in the Liturgy he will feed them with the mystical bread, the Lord Jesus Christ Himself setting the example. It was He who also commanded His disciples: first to teach, and then to baptize. After the Gospel is read, it is carried into the center of the temple by the priest himself, and this reminds us of the Angel on the stone who declared the Resurrection of Christ—of which the priests had preached. The congregation kiss the holy book; we sing: *Having seen Christ's Resurrection*, at the same time being reminded of the Apostles, who worshipped together with the women, who brought to the tomb sweet smelling myrrh.

Now the *canon* is in order. The Canon sung at Matins is a collection of hymns made up in accordance with a certain rule. The canon is divided into nine parts (odes); the first stave of each ode is sung and is called *hyrmos* (meaning band—by means of the *hyrmoi* the entire canon is as it were made into one whole), the remaining are mostly read and are called *troparia*. In the composition of these Odes more especially labored St. John Damaskene, Cosma of Maium, Andrew of Crete, (the great penitential belongs to him) and others. In composing the same the guided themselves by

the hymns and the prayers of certain holy ones, namely: of the prophet Moses (for the first and second hymni), of the prophetess Anna. Samuel's mother (for the third hymnos) of the prophet Habbakuk (for the fourth), of the prophet Isaiah (for the fifth), of the prophet Jonah (for the sixth), of the three youths (for the seventh and eighth) and of the priest Zacharias, John the Baptist's father (for the ninth). Before the ninth Ode is sung the hymn of the Mother of God: *My soul doth magnify the Lord*, etc.

Before the conclusion of Matins the great Doxology is sung—if it be an uncommon day, and read if no celebration be held. In the great Doxology is glorified the Allholy Trinity, and more particularly the accomplisher of our salvation, the Lord Jesus Christ. The Daydawn service, as well as Vespers, is closed by the *ectenia* of earnest prayer, when we chant: *Lord have mercy*, thrice, and the supplicatory *ectenia*, when we chant: *Grant O Lord*.

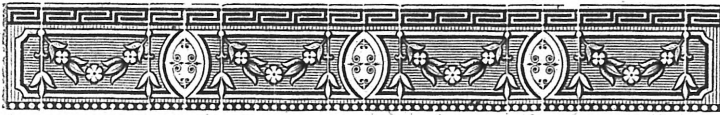
When the Vespers, a Litany, the Matins and the First Hour are united in one service, it is called the *Nocturnal*, or All-night Vigil. It is in monasteries only that this Vigil on certain occasions is fully carried out. But in cathedrals and in some

other churches it is somewhat abbreviated, and held at the eve of Sundays and the twelve great Feast, which are: 1, The Nativity of the Mother of God, 8th of September; 2, Her Entrance into the Temple, 21st of November; 3, The Annunciation to the Mother of God, 25th of March; 4, the Nativity of Christ, 25th of December; 5, Epiphany, 6th of January; 6, The Lord's presentation in the temple as a child, 2nd of February; 7, The Transfiguration of the Lord, 6th of August; 8, Palm Sunday—before the Resurrection; 9, The Ascension—forty days after Easter; 10, Pentecost—fifty days after Easter; 11, The Assumption of the Blessed Virgin, 15th of August; 12, The Exhaltation of the holy Cross, 14th of September. The holy Pascha, or Easter-day, is the most joyful Festival of the Church; and on this occasion all the services are distinguished by an especial solemnity.

(From the book, „The Holy Orthodox Church“.

By the Rev. Sebastian Dabovich).





THE SLAVONIC RACE.



MOST RESPECTFULLY INSCRIBED

TO

Constantine Petrovitch Pobiedonostsev

BY

Sebastian Dabovitch.

I.

Who are the Slavonians? They are a people who come from an ancient and glorious race, i. e. the slavs. The word itself is derived from two slavonic words: slovo, which means word, and slava, translated into English meaning glory. The old slavjani, or the men of glories, or the old sloveni, i. e. the men of words or of intelligible speech, when speaking of their neighbors, spoke of them in simple, childlike expressions, which characterized their neighbors, i. e. the other European races or nations, according to their environment and

customs, or to the relations which one or the other may have had with them in consequence of neighborhood. The Slavonians, for an instance, gave the Teutons or the present Germans, the name Niemats. Niemets, singular, or Niemtsi the plural, signifies—, a dumb man, i. e. one whose speech was unintelligible to them.

Many people in this country call the Slavonians — Austrians. From national and school standpoints this is incorrect. From a political point of view it may be correct in so much as a part of the Slavonic peoples are the subjects of the Austro-Hungarian Empire, one, and two, in as much as you may say an Englishman, a Frenchman, an Italian is an American, because he is a citizen of the United States.

There is no such thing as an Austrian language, just as there is no American language. In this country we speak English. Austro-Hungary is a polyglotical state, comprising several nations, as: Slavonians, then Magyars, the descendants of the Huns, then Germans, then Rumuns, after which follow some minor and insignificant tribes.

Living in this country we should not be called Austrians, but Slavonians, Russians or Servians, according to the several characteristics and tribal pedigrees of our

great race, or else Americans, because we sundered all political ties which bound us and swore persistent loyalty to the "stars and stripes" under whose Godly-given mighty power we have come for safety, shelter, and to some extent for education.

The Slavonian who comes from the country now known as Hungary has especial reason for being grateful for his new home in this blessed land. For over there the stranger who has come to govern him, is wiping out his beautiful Slavonic language, his rural, and democratic simple home rule, his nationally clean and sweet history, and is compelling his children by force to learn the strange Magyar language, and not allowing him to study his own language, until the boy has the opportunity, if he gets it at all, to go to college when grown up, and then to study it of his own accord.

The Slavic people are the first in history to be recorded as settlers on the banks of the Danube, the Dnieper, the Vistula, the Sava and other large rivers of Europe. When the later migration commenced, the wild and barbaric Huns and other tribes invaded Europe. I need not remind you who read history, of Attila who is called the "Scourge of God". These wild

tribes could not long dwell side by side with a race of higher culture, that was as gentle as its beautiful country, quiet in the fertile products of its shores, and so at intervals, as the cyclone gushes, they pushed headlong to the West, to the North, and to the South partly. If a remnant of the descendants of those Asiatic hordes happened to remain anywhere within the borders of the Slavonic lands, they still to this day remain distinctly separate and are not assimilated with the Slavonic race, with the exception perhaps of one or two provinces in Russia. This is why the Slavic race had retained in so large a measure its pristine characteristics. This is one of the reasons why the future outlook of the Slavic race is predicted by prophets to be a grand and glorious one. The only exceptions are the Magyars in Hungary, who are distinctly Magyars and not Slavonians, and the Tartars in Russia. The Tartars have assimilated with about a hundredth part of the Russian people. If a large population in Bosnia, Herzegovina, Old Servia, Macedonia, and even a part in Albania are called Turks, they are so called for the simple reason that they are unfortunately, and not of their own choice, the subjects of the Ottoman Empire, being ruled by the

Turcoman; but they are Slavic, principally belonging to the Servian nation. The majority of them do not know the Turkish language. True, many of them are Mohammedans, but if you ask one of these Mohammedans, who he is, the answer will be; a slavonic-mohammedan, or a serbian-mohammedan.

The Slavic people belong to the Aryan or Indo-European family of men. Today their number exceeds one hundred and twenty million souls. There are about 500,000 of them in the United States.

The different nations which belong to the Slavonic race are: Russians, Servians, Bohemians, Slovaks, Croats, Bulgarians and Polanders. In this number we do not include those Slavonians who have been Germanized in Prussia, or from political pressure elsewhere have changed their identity, traces of whom are still discovered, — for instance among the Greeks, Turks, Italians, Germans, etc.

In ancient times all these branches formed one nation, speaking one language, without any dialects, and all had the same customs and features. When this race increased, naturally they spread from the want of convenient space. The rivers carried their tradesmen to more distant val-

leys, and even to outlying seaports, for which it seems they never had a natural instinct, while they completely populated their first quiet valleys. Those of them who were obliged to move into the forests, naturally followed a new trade, and they gave their brothers in the fields timber and furs, in exchange for which they obtained the products of the soil, which for them were ever sweet and dear. Others of them, with their cattle and sheep, gradually passed over the mountain ranges. And it was in this way that the different dialects of the Slavonians gradually developed. You must remember, in those days there were no Post Offices nor Printing Presses, as yet they had not even an alphabet. Just for an instant, imagine, what might have been had they telegraphs and railroads. I think, in accord with the wise and allguiding Providence of God, that it was better they had none of these good things. For a race, a slow growth, if it is a natural development, makes sure its foundation, and in the end it is healthier, stronger, more capable, and long lived. Considering the different dialects of their mother tongue, still all the Slavonians can easily understand one another. It is not so with the latin race; for instance the Spanish, the French,

and the Italian are distinctly separate languages. Observe also the German; a Styrian has a hard task to understand a high German.

The Slavic is one of the oldest races. Before the birth of Christ they were already settled in Europe. The oldest Greek and Roman historians, such as Herodotus, Thucydides, Strabo, Plinius, Tacius and others mention the Slavonic people and describe them as quiet, temperate, peaceable, occupied with the cultivation of the soil, and even manifesting an inclination for science and art. Antiquities, names of old provinces, mountains, rivers and towns show that they are of Slavic origin. Happy and contented for centuries they made good their title to southeastern and eastern Europe. At first they did not know what it meant to take up arms and strike. It took them a long time to learn that an alien race could actually desire to possess their homes, and to believe that the stranger is actually a ferocious enemy. Thus it was, from time to time, they were obliged to give up their peaceful pursuits of agriculture, and engage in warfare, on one side with the wild Avars and Huns, on another with hordes of Tartars. Here, against the martial array of Roman legions, there,

to stay the haughty aggressiveness of ambitious Greeks. At one time they fought the Teutons, and held back the Scandinavian invasion from the North; at another time, along the Southern lines they fell in bloody struggle with the Mussulman.

When the Slavic race developed into several kindred nations, the several provinces had for their centres the ancient cities of Bielgrad, on the Danube where the Sava flows into it, Dubrovnik in the West, on the Adriatic shore of classic Dalmatia, Pesht, or Budapest as it is known (in Slavonian the word pesht means a furnace, and Buda was the name of the brother that Attila murdered), Kiev, the eastern rendezvous of the Cossacks, the terror of infidels, Novgorod and Pskov, the centres of two Slavonic republics in the North, and finally Moscow, the later representative of Imperialistic grandeur and might. It is a fact worthy of notice that each one of these ancient cities is the same city today, and they are of nearly the same significant importance still.

What the first religion of the first Slavonians was we could not discover. We know that the Slavonians of history were polytheists. But in their purely racial condition, they never offered to their gods hu-

man victims, as most of the neighboring nations did. Their sacrifices were innocent, consisting of the produce of the soil. Nor was it from the beginning, but it was later that some of the Slavic people introduced images, i. e. statues or idols. The majority of these people never had visible idols, but they worshipped their gods in the elements, in the air, in nature, and recognized and revered spirits.

When were the Slavonians christianized? As a whole, the christianization of this race began about the middle of the ninth century. There is a tradition which relates of St. Andrew, the first called of the twelve apostles, that he traveled into Scythia and came north as far as the hills on the banks of the Dnieper, where now stands Russia's holy city of Kiev, and that he planted a cross there, prophesying that from these hills the Grace of God would shine throughout the land. It is more than probable that the great apostle of the Gentiles, St. Paul, came into contact with the Slavic people in his travels in Macedonia, but especially in Dalmatia on the coast of the Adriatic Sea. I have seen some very ancient ruins in the last named and most interesting country. I was astonished to find whole basilicas in perfect preservation

since the fifth and sixth centuries. On one occasion I officiated in one of them. There you may yet see the ruins of large amphitheatres, remnants of the summer parks and the villa of the Roman Emperor Diocletian, and much of other antiquity. That a part of the Slavic people were early acquainted with the gospel is proven by the fact that an episcopal see was founded in Dalmatia as early as the fourth century. According to Rufus, the historian, St. Jerome who translated the Bible into the latin language, was born of Slavonic parents, in a Slavonic country.

II.

The Slavonians as a distinct and separate race have had their own Apostles. Their special teachers in Christianity were Saints Cyril and Methodius. It is with gratitude and reverence that all the Slavic peoples today mention the names of these two, who were brothers. Cyril's first name was Constantine; he became known as Cyril after entering the monastic order. He was a renowned philosopher of Constantinople. Methodius, the elder brother, was at first the Governor of a Slavic province, with office in the Byzantine city of Salonica. He left the world and retired to the

desert earlier than Cyril. Some historians claim that these two holy philosophers were Greek. I have no doubt in my mind that they were of Slavic origin. My reasons for believing that Sts. Cyril and Methodius were Slavonians are these: when they started out on their mission to the Slavic people, they from the beginning preached to them in their native tongue, they were understood by all the people, they were heartily welcomed by the common people in the provinces. They gave the better parts of their lives to their Slavic mission. They underwent hardships and suffered dangers for the Slavonians, not only for the cause of pure religion, but also in consequence of national and political causes; which would be inconsistent in Greeks, or in foreigners generally. The fact that Methodius was at one time Governor of a province which was thickly settled with Slavic people also bears weight in favor of our opinion. If he left such a post before his old age to become a hermit, naturally there must have been a cause. That he was serenely spiritual, had given himself up entirely to religious exercises alone, or that he had a clannish grudge against the Slavonians, as at the time might be excusable in a haughty classic Greek nobleman,

all these are suppositions, and they are disproved by the facts, that he went back to the Slavic race as a christian missionary, that he showed himself to be very practical and successful, and he outlived his younger brother, continuing in his labors to the last. The disciples, the fellow-workers, and the successors of Sts. Cyril and Methodius were all Slavonians.

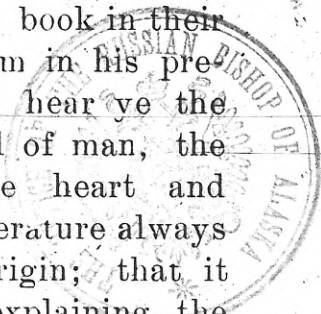
Boris of Bulgaria was the first prince or king of a Slavic people whom these missionaries converted. Then in order came Rostislav and Sviatopolk, princes of Moravia, and Ketsel, a prince of Blaten (i. e. in Pannonia which is the country we now see on the geographical maps marked as Hun-garia).

I want to relate an incident, as recorded in history, which characterizes St. Cyril as a philosopher. As if foreseeing in the approaching dark middle age, the fiery stakes that awaited the Slavono-cheh John Huss, and other great men, and reasonably wishing to ward off beforehand the unreasonable apprehensions of probable fanatics, he said to the Emperor of Constantinople: "how can I preach to the Slavic people if they have no letters? It is the same as though one wrote upon the waters. If I should invent an alphabet myself, I fear I

may be called a false teacher". In this way Cyril obtained the consent of the whole council, and the Emperor himself replied: "The Lord will guide thee and give thee His help".

It was in A. D. 862 that St Cyril constructed the Slavonic alphabet and compiled a grammar. The first book ever written was a translation of the Gospel of St. John, and these were the first words written in the Slavonian language: "In the beginning was the Word, and Word was with God, and the Word was God". From its birth our written language was the instrument of true civilization. When Cyril intrusted the people with this book in their own language, he said to them in his preface: "Ye Slavonian peoples, hear ye the Word which feeds the soul of man, the Word which strengthens the heart and mind". God grant that our literature always remains worthy of its holy origin; that it may serve a good cause in explaining the law of God, science, and national wisdom in the peoples innocent songs and proverbs. Cyril was consecrated bishop in 862 by the Patriarch of Constantinople.

Sts. Cyril and Methodius, as other christian evangelists, suffered not a little from calamities and persecution. German



and Latin bishops, by this time also manifested their zeal as apostles. These foreigners envied the work of the orthodox brothers, and they arose against the translation of the Holy Scriptures into the Slavic tongue. They said that such a book as the Gospel should be read only in a cultured and dignified language, as was they thought, by all pre-eminence, the Latin. St. Cyril replied that "as the Lord came upon earth for the salvation of all people, consequently all should glorify and thank Him, and strive to understand His will. He said that God, in His mercy, gives the air and rain for all, and commands the sun to shine for all; thus, therefore, He does not desire to deprive anyone of a greater gift, i. e. to know and understand His will". But the bishops would not accept this answer, and they complained to the Pope against the teachers of the Slavonians. It was about this time that certain disputes began which ended in the great division of the Church. The Eastern Church could not approve the innovations introduced into the Latin Church, and the Orthodox opposed chiefly an unnecessary addition to the Creed, which tended only to confuse the minds of christians. Such procedure was out of the order of all Œcumenical Councils. Still, at the

time of which we are speaking, there was no open rupture, and the Church Universal or Catholic, now as before continued to recognize, not the power of the Bishop of Rome, but his precedence, as the first among equals, out of respect for the first capitol city of the old Empire. Therefore Sts. Cyril and Methodius went to Rome. They went to prove openly that they were at home teachers of their people in the true christian spirit as well as they were their defenders abroad. They were welcomed and received as honorable guests by the presiding Bishop in Italy, who at the time was Pope Adrian. While in Rome Cyril died on the 14th February 869. The long journeys and many hardships of his life, his studious works and dangers in the many lands he visited had done their work. During his last journey he taught the Slavonians on his way; while in Venice the the brothers were challenged to publicly dispute with the Latins. As he was dying, he said to Methodius; "we two, brother, have been as a contented yoke of oxen, working the same field; and now I fall in harness, having early finished my day. Thou hast desired the quiet of Mount Olympus, but, I pray thee, leave not the work commenced; for in this labor thy sal-

vation may be secured the sooner". St. Cyril died at the early age of forty two years.

St. Methodius again returned to the Slavonians. Very soon the need of a bishop for the Slavic Church was felt. Still the German and Latin missionaries came. Methodius, in order to insure the preservation of Slavonic history, native culture, and future identity, decided to go to Rome for consecration, because then his letters of authority would come from the West, and he would have less difficulty in withstanding the strangers who were coming from the West to interfere with his work. St. Cyril was made a bishop in Constantinople. Now St. Methodius was ordained in Rome. But only after a little peace the Slavonian Church was destined to prove her faith in many hard trials.

By this time the German Emperors made their arms felt in southern Europe, and Rostislav was conquered. Now the life of St. Methodius was sought after. Prince Kotsel would save him, but in vain. He was exiled to Schwabia. After two years of imprisonment, the friends of Methodius obtained his release. He went again to superintend the teaching of the Slavonians. Christian faith, hope, and love were taking hold on many large provinces. When the

enemies of Methodius discovered that he was gaining the confidence of several Slavic kings, they went to accuse him before the Emperor of Constantinople, saying that he was a schismatic and a spy. The hoary haired and heavily burdened bishop had now to make his way to Constantinople, to defend the work of his glorious brother, and to save their dear Slavonian Church. Our saint's envious intriguers failed again, for he was received with much attention by the Emperor and the Patriarch of Constantinople, with whom he celebrated the Eucharist in the Slavonic language.

Methodius continued his work. He baptized Prince Borivai and Princess Ludmila of Bohemia. He established many schools. Of his fellow-workers he selected Gorazd to be his successor. Now the Slavic people from Macedonia to the river Vistula, and from Dalmatia to the Black sea had their christian church and their literature.

III.

Russia became christianized last of all the Slavonic people. Red Russia was the field of operation of some of the immediate followers of St. Cyril and Methodius. St. Vladimir, the great Prince of Kiev was in fact the apostle of Russia. During his time

nearly all of little Russia and a part of great Russia were converted to Christianity. Soon after the death of St. Vladimir the whole of Russia was converted, including White Russia.

The Slavic people have today as many literatures as there are branches of the race. If it was possible for them to create earlier one literary language, as did the Germans, the results would be grand, indeed. There were great many hindrances. Some being the numerical greatness of the people, and the vast extent of territory they occupy. They fill up nearly two thirds of the Austrian Empire. Not counting the Balkan States their countries besides are Servia, Herzegovina, Bosnia, Bulgaria, Montenegro, and also one third of Turkey in Europe. Part of the Slavic people, namely the Poles, are also in the German Empire. Now add to this Russia in Europe and in Asia. As we said before, the language of the people itself, in the different provinces, is very similar in all its kindred dialects. The Slavonian language is rich; it is beautiful; it is grand. It is full of round and complete sounds; it is plastic; it is true to nature in its simplicity. It comprises all the sounds and characters from the sweetness and softness of the Castilian to the

coarser articulation of the Mongolian, having forty letters in the alphabet of the mother tongue i. e. old Slavonic. Of all the dialects the Russian language makes use of the largest number of these characters, having thirty five in its alphabet. The Servian uses the least number, having thirty. The Poles, the Bohemians and the Croats have adopted a foreign alphabet. They now use the Latin letters for their Slavonic language. The renowned Professor Schafarik, during the first part of the nineteenth century said of our language: "Servian song resembles the tune of the violin; old Slavonian, that of the organ; Polish, that of the guitar. The old Slavonian in its psalms sounds like the loud rush of the mountain stream; the Polish like the bubbling and sparkling of a fountain; and the Servian like the quite murmuring of a streamlet in the valley".

In a lecture like this it is simply impossible to review the literature of the Slavonic people. Each branch of it is now complete with all the separate classes of Poetry and Prose writers, some of whom are world-renowned geniuses. Also the same may be said of Slavonian, particularly Russian, philosophers, historians and theologians, some stand with the cho-

sen few of the world. To some this may seem like exaggeration. To prove that I am not partial in this matter, I would appeal to the learned, who have given their whole lives to study. Only a genius can translate a genius; to interpret the life and expressions of a race, to explain the meaning of greatness, one must be a genius.

I have seen at one time, somewhere, a tolerably good translation into the English of Derzhavin's "Ode to God". I would advise young people to get it, to read, to study it. You may have read Tolstoi or Sienkevitch. And then in a translation. If so, you have read but a very little part of Slavonic literature. It is probable you have read nothing of Koltsov's, Nekrasov's or even Lermontov's works. Likewise you knew nothing of "Gorski Vienats" by a Montenegrin poet, and of many others.

The gusli is an old piece of machinery which you ought to see if you are interested in the relics of ancient musical instruments. This thing makes music. To the dilettante opera lover this is abominable music. To the lover of the history of music, the development of a race through centuries of suffering, this is sweet music. The gusli has been with the Slavonian from the birth of his race. It is probable that

some five or six thousand years ago the Hindoo in the cradle of humanity, has grated out these sounds to his Sanscrit words. The gusli was one of the instruments with which God has kept alive the spirit and tradition of many of the Slavonic people during five hundred years of slavery under the Moslem sway. Still to this day you can find in those countries the blind old village bard on the highways, relating in his sing-song fashion, to the pealing melancholy tones of the gusli, whole histories of his people, in detail all the sides of their life, wonderfully and beautifully intertwining the imagery of the poet with the facts of the historian, as so many living books.

At different times, the several Slavonic families have risen to considerable significance as States. In early times the largest and most important of these was the Servian Empire, which ruled from the Adriatic to the Black Sea, and from the Archipelago to the Danube. It reached the zenith of its glory in the time of Stephan Dushan Silni, in the year 1345. Previous to this, namely in 1219, St. Sava, the first Servian Arch-bishop of the Servian people secured the independence of the Servian Church, which up to that time was governed by the

Patriarch of Constantinople. Still he continued in communion as the Church is today, with the Sees of Jerusalem, Antioch, Constantinople and Alexandria. The Servian Empire went down before the Turk. The Cross of the Christian was trodden under foot and the Crescent of the Mohammedan was raised in triumph. This was in the reign of Tsar Lazar in 1389.

The coat of arms of the Servian Empire contains in its centre around a cross four letters. The letters are alike and they are C, or in Slavonic the letter S. This coat of arms is very ancient. The Servians interpret these letters C. C. C. C. to mean „Union is the only safety for the Serb”, or C. C. C. C., St. Sava the Servian Glory. I believe that this coat of arms belonged to the Slavic people before the Servians became a nation, and that the interpretation is Славме Славу Славов Славних i. e. let us sing the praise of the glorious Slavs.

The Slavic people of the South have dark but wavy hair, not necessarily black, and the same people in the North have light and wavy hair, not necessarily white.

At the present time the Russians are in the ascendancy. Before, when the Mongol's broke into Europe and met the Slavonians, they decided not to go any further, and

Europe was saved from their invasion. And now Europe should be grateful that Russia is holding back more than 400,000,000 of Mongolians in Asia. What would become of us here in California had we not the Pacific Ocean between us? Notwithstanding this still people find reasons for complaining against the few Chinese here.

Now I will conclude in a few words: while the Slavonic race in general, is progressive, it is not aggressive. The Slavonic people were never an enemy to any one, not to their own enemy. They were always on the defensive, but never on the offensive side. Bitter experiences have made soldiers of many of them. But they are rather warriors of necessity than soldiers by instinct and trade.

Today the Slavonic people have their universities, academies, seminaries, gymnasiums, institutes and associations. In all the branches of science, among the foremost men you can find Slavonians, and chiefly Russians in chemistry, in medicine, astronomy, geology, biology, law, economics. The Russians have been famous as electricians, and our own Nicholas Tesla, a Servian, is a world phenomenon.

They are taking their stand in art and in music. The tourist who has leisure for investigation should visit the Imperial Hermitage in St. Petersburg and study the gallery there. Likewise visit the Cathedral of the Savior in Moscow, and the Church of St. Vladimir in Kiev. By the music you have heard tonight you should be able to form an idea about Slavonic composition. Should you desire to learn something about Slavonic sacred compositions, then you should visit our church in this city. Every one is welcome to all the services. We have a small choir, which sings without the aid of an organ or any other instrument. Hear the singing and judge for yourselves.

Yes, a bright day is dawning for the hard toiling, patient, peaceful and righteous Slavonian. The world will be the better because of that day.

The Slavonic people as a whole are very religious. Of all of them the Servians are the least religious. They are of a rationalistic turn of mind, which will bring them, as to a nation, no good.

The Slavonians, as a whole race, according to statistics, use 51 pounds of flesh meat to a man annually. This is less

than is used by any other race of Europe, as a whole, and on the average. Nearly the same can be said of alcoholic spirits and tobacco.

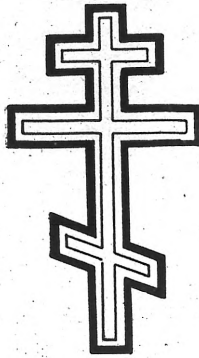
San Francisco, Cal.
Annuciation of the Blessed Virgin Mary
1903. A. D.



Truth, though it is sad, must be seen and demonstrated, and we must learn from it, in order that we should not live to see a still more bitter truth, which would not merely teach, but also punish our inattention.



You say that he who is not sure of victory will always lose. Allow me to disagree with you. He, who fights for the right cause and trusts in God, may win victories, contrary to all expectations, under conditions which can not dispose him to be sure of victory. There are cases, when, though the battle brought a certain loss, it already is a merit that the enemy was not allowed to make the loss and ruin complete.



**Concerning the question of the origin
of the crosswise bar at sharp
angles in Russian crosses.**

The data of the Byzantine and the Russian antiquity, both in monuments and writing, show the following concerning the question of the origin of the crosswise bar at sharp angles in Russian crosses. Beginning with, at least the IXth century, the Crucifixes begin to have an additional foot board in the shape of a horizontal bar, which protrudes very imperceptibly at the sides of the main vertical bar. The feet of crucified Christ rest on it. People think differently as to the question, whether this

foot board was an actual part of the authentic cross of Christ. But at any rate, these can be no doubt, that the belief in its existence was quite general amongst the Byzantine artists.

Not only is the foot board of the crucifix repeated in all the Bisantian and Russian crucifixes, but it is also acknowledged to be a necessary attribute of the cross, worthy of veneration and prophetically spoken of in the words "let us bow before the place, where His feet stand". In Russian crosses the board at sharp angles is merely a modified foot board of the Bisantian crosses. This change took place gradually between the Xth and the XIth century. In the frescos of the Kieff Cathedral, the cubical pedestal of antiquity is already transformed into a wide board in the shape of rhomb, as only is to be expected from an artist who was little acquainted with lineal perspective. In the frescos of a XIIth century church, in the vicinity of Novgorod it already is difficult to recognize the original destination of the foot board, for it already is a wide elongated board placed at sharp angles. Possibly, Russian painters of ikons meant to indicate by the inclination of the board, that both the

head and the body of Jesus Christ drooped on the right. Also it is possible that in this we merely deal with simple lack of skill in representing the pedestal adequately. Russian painters of ikons grew very fond of this shape, who repeated it with remarkable persistence. And led by their love of symbolical interpretations, those of our ancestors, who were well read in the Holy Scriptures, appropriated for it a symbolical meaning. In ancient manuscripts we sometimes come across the following lines "*Question: why is the foot board of the cross of Christ pointed with the right side up, and the left down and the head of Christ is also inclined to the right? Answer: Christ makes His right foot light and lifts it above the foot board in order to lighten the sins of the ones who believe in Him, so that, on His second advent, they should soar up to meet Him. And his left foot lowers on the foot board in order that those who do not believe in Him should be weighed down and descend into hell. His head is inclined to the right, that He might incline all the heathen to believe and to worship Him*".

This symbology evidently does not touch the first origin of the foot board. It appeared but recently in the Russian literature (XVI-XVII centuries) and must be numbered amongst the *post-factum* explan-

ations. As already stated by Saint Dimitry of Rostoff, the older manuscripts make no reference to it whatever.

N. Pokroffsky.

I received a letter from Baronet Willies, who lives in Russia, but often visits England, and is the grand son of Baronet Willier, Court Physician to Emperor Alexander I. In this letter he asks me to explain, at the request of the English Clergymen, what is the foundation of the practice Russia alone adheres to of the cross-wise bars on the crosses being placed at sharp angles. The Baronet struck a matter which is very near my heart. I have given a good deal of thought to the origin of this custom of our church, comparatively a recent one (XIVth or XVth century) and arrived at the following conclusion. In our service of the Ninth Hour (the hour of the death of our Saviour), under the title of „Glory” we read the following Troparion: „Between two thieves the rightfull measure (the correct weight) is to be found, Thy Cross: the one lead down into hell, through the weight of words of blasphemy, the

other relieved from the burden of his sins into the knowledge of Divinity: God Christ glory be to Thee". This Troparion contains the solution of the problem. The meaning of this verse is as follows: the cross of Christ stood for the rightfull retribution (the rightfull measure, the scales) between the two thieves, who hang on their crosses, at the same time with Christ: because one of them sank into hell dragged down by his blasphemous words, and the other the wise thief — ascended into heaven. as if soaring on light wings, because of his repentance and his profession: *Remember me, o Lord, in Thy Kingdom.* This makes it clear, why the crosswise bars are placed at sharp angles in Russia and nowhere else, with the possible exception of such countries, where the custom penetrated from Russia. By the inclined position of the crosswise bar, our ancestors attempted to stereotype the thought of the unfaithful thief going to hell for his blasphemy, by the just judgement of God (the lower end of the crosswise bar), and of the wise thief going to heaven for his repentance and his praise of God (the upper end). The use of the inclined bar is explained in the same way by the manuscripts in possession of the adherents to the old Russian

ritual. This explanation, most certainly, contains nothing contrary to faith and righteousness, and the church uses the two forms of the cross, the fourpointed and eightpointed. This is my brief answer to Baronet Willier. Let him communicate it to the English clergymen. One could not think of another explanation.

John Sergieff,

Rector of the Cathedral Church of Cronstadt.



Many miracles lead to no conclusion. One miracle is enough to prove Divinity. The resurrection of Lazarus demonstrates the miracle working God. But in order to see this one must be able to discover in it feature which place it above apparently similar miracles worked by divinely inspired men.



I do not blame a sensitive and loving heart. Is it better to have a cold or a hard heart? A hard heart is to be broken, a cold one is to be warmed. But a sensitive and loving one is to be lifted from the natural love to the spiritual. For the latter Providence designates a lonely walk as the best, that by sinking in family ties, it should not altogether lower itself in natural love alone. The childishness of heart is not a dangerous

thing from all the aspects. The Lord orders us to be children. And the Apostle interprets: *do not be children in your minds, but remain infants in evil.* Consequently be as gentle as children, be as kind as children, as simply loving as children. One must not complain of what God has given us in nature, but to lift it up to goodness, and everything will be well.



It is not rare for an observant man to find, in his natural character, that, which must be corrected and which it is difficult to break. It is right that man should come to God, asking for help in this task. And if help should not be given soon, one must not yet be depressed, but continue to knock at the gate of mercy, endeavouring, at the same time, to restrain unpropitious movements of heart and will. One must not allow oneself to speak and to act in moments of anger. One must take time, pacify anger by reason and prayer, and only then denounce with moderation and order the punishment for the transgressor with indulgence. *The fruit of truth is sown in peace for them who work for peace.*





The prayer for the Dead and the Glorifying of Saints,



The first act, inspired to us by our love and respect for our dead fathers and brothers, is our prayer for them.

The prayer for the dead exists in the church since the most ancient times. The son of Syrach writes: *Let the grace of the gift be granted to every living man, and let the grace be not withheld from the dead* (ch. 7, p. 36), which, according to the comment of the Metropolitan Philaretos, means: bring your offering to the altar in the memory of the dead, or else relieve the need of the destitute. Philaretos says: „In the history of the Maccabees we find both the offering and the prayer for the dead mentioned. Judas brings an offering to the altar for the soldiers who died in the sin of making war booty of things, which were offered to the idols, with which a right-

eous man ought not to pollute his hands”.

„Ever since public Divine service was instituted amongst the Christians, the prayer for the dead was made an integral part of it. All the most ancient versions of the Divine Liturgy bear witness to this, beginning with the Liturgy of Saint James, the Lord’s brother”.

The doctrine of the prayer for the dead is chiefly founded on the holy tradition. But the holy Scripture not only does not contradict it, but fully corresponds to it and confirms it. Having cited the places of the Scripture which refer to the prayer for the dead, Philaretus writes: „Possibly the all — foreseeing Divine Wisdom does not proclaim too definitely the prayer for the dead, for fear that the living, placing their trust into this means of salvation, should not grow indolent in the task of working their salvation before their bodily death. But does not the fact of such prayers not being forbidden signify that there exists a possibility of a rope of salvation — though it is not absolutely certain, but only occasionally salutary — being thrown over to the souls, who have left the shores of temporary life, but have not reached as yet the eternal haven, who sway over the abyss, in the interval between their bodi-

ly death and the last universal judgement of Christ, sometimes being uplifted by their faith and at other times weighed down by deeds which do not accord with it, sometimes raised by the grace and at other times sinking down because of their distorted nature, sometimes exalted by divine aspirations, at other times entangled in the coarse clothing of earthly desires, which they have not shaken off as yet?"

It is clear that prayer is necessary for the souls, who have lived in the midst of the world's longings and temptations, so that they should be purified. But is not it superfluous to pray for those who lived and died in faith and piety? No, it is not, for they also need purification from the admixture of sin. „Who is free from pollution? No one, though his life on earth be only one day" (Job 14, 4). Nothing but a martyr's death could yield a certain security in this respect, as similarly to the baptism by water, it imparted to the martyr a definite purification from sins, in the dread moment of the separation between the soul and the body, so that he could not renew his sins anymore either in thought or in action. And the belief in the firm faith and the good life of the dead must not decrease our prayers, but on the

contrary increase them through the hope of being heard. Saint Paul writes: *Pray for us: for we trust we have a good conscience, in all things willing to live honestly* (Hebrews 13, 18).

There is more vitality in a prayer soaring to heaven, when one is certain, that the beloved departed led a goodly and pious life.

„Is it not superfluous to pray for the saints? asks the Metropolitan Philaretos, giving the following answer: yet Saint Paul orders us to pray for the saints (Ephesians 6, 18). Would it not superfluous to pray for the Apostles, who are the means of everyone else being reached by grace, the first amongst the saints of the church (I Corinthians 12, 28). Yet the Apostle demands the prayers even of those who were not apostles, and this at the time of his life, when his crowning for the apostolic achievements was near at hand. There exists a prayer for the Gospels, though the Gospels are the very power of God, which is to save every believer (Romans 1, 16). Then how are we to fear the superfluity of prayers for the believer?

Thus, the prayer for the saints is not superfluous. The more sure we are of their purity and holiness, the stronger and the

more living will be our prayer for them. This is why the graves of those, whose labours of piety were especially great and who already in this life were radiant with the gifts of clairvoyance and miracle working, attract so much veneration from the people, who go there to offer a sincere prayer for them and some bloodless sacrifice. This sincere prayer of the believers is answered from above in the peace of their hearts freed from the dominion of all strifes and calamities, as well as in God's granting to them succour in their needs, through the prayers of God's saints. Instances of miraculous help coming from the departed saints, attract only the more earnest worshipers to their graves, which is culminated in the canonization of the holy departed, after which the prayers are offered directly to him, in the hope of his intercession before God.

What is the significance of this change? It would be both too daring and too disproportionate with the circumstances and the position of the case to suppose that the departed holy man needed redeeming prayers only until the church canonized him, when all of a sudden all his sins will be forgiven and out of his spiritual prison he will be introduced into heavenly abodes.

It would be too daring, because who possibly can establish the limits of Divine charity? Who can dare to penetrate the wisdom of God and to express its decrees? The prayer for our departed fathers and brothers, expressing our love and regard for them, may at the same time facilitate the purification of their souls from the pollution of sin. But their justification and consecration entirely rests with the unspeakable and the unconceivable graciousness of the Lord both towards them and ourselves. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit* (St. John 3, 8). These words were spoken by our Lord the Saviour, and the glorification of a saint of God is the supremest function of the spiritual life of a man, regenerated through the grace, which lifts him up to such heights, which are out of the reach of our eyes. It would be disproportionate with the circumstances and the position of the case, because the signs and miracles, which come from the venerated worker of God, generally begin much before the terrestrial church canonized him. By the power he received from God, he relieves perplexed minds, heals the sick and helps all who

seek him from all kinds of calamities and mishaps, much before his glorification was established on earth. This is why the very thought of the Church sitting in judgement over a saint about to be canonized must be excluded from the notion of this glorification. We would have no occasion whatever to mention it if it was not, that there exists something similar in the practice of the Roman Catholic church. When a Saint is about to be canonized, this church examines his life and activity, in a way, which reminds one of a Civil Law Court*). Yet the matter stands just the other way. The Saints are given the right to judge us as well as all the world. Saint Paul says: *Do you not know that the saints shall judge the world* (I Corinthians 6, 2)? The profound foundation of this great right is to be found in the revelation, that God the Father *hath committed all judgement into the Son;*

*) Recently it announced the canonization of Joann of Arc, at the same time giving the description of the judgement that was held over her personality and life. Similarly to a Civil Law Court, there was an official pleader, there were advocates, there even was a devil's advocate, who was supposed to oppose her glorification. Because of the difference in the very idea of the glorification of saints, the practices of the Eastern Orthodox church and of the Roman Catholic are different on such occasions. Though some minor points may be alike, yet the spirit, the inspiring thought are different.

that all men should honour the Father (St. John 5, 22-23), and the Son has called the twelve apostles to take part in judging the twelve tribes of Israel (St. Matthew 19, 28). And the prophet assigns the right and the honour of judging all tribes and nations to *all who are like unto Him*.

And so, if the invisible glorification of the holy man in the kingdom of Heaven precedes his visible canonization by the church, is it not wrong of us to offer up a prayer for the forgiveness of his sins, before the visible glorification took place? In answering this question we must remember, that the prayer for the dead under the guidance of the church consist of something more than the mere asking for forgiveness. It is enough to realize the meaning of the frequent repetition of the words: „Rest, o Lord, the soul of Thy departed slave”, in order to see how far this prayer can reach and how much it can embrace. In what do the saint find rest? The answer to this question depends on the solution of the question: in what does the Lord God find His own rest? The rest that He took after the six days of creation, and in the memory of which was instituted the ancient holiday of the Sabbath. A clear and direct answer to this

question was given to the superstitions and unwise zealots of the Sabbath rest by the Lord Saviour Himself: „My Father worked hitherto and I work” (St. John 5, 17). Imitating the Heavenly Father and the Lord Saviour, the holy men, for whose rest the church offers up prayers, also find the sweetness of their rest in the possibility of helping their earthly brothers, who pray for them before the Throne of the Almighty. Offering up their prayer, the believers give themselves as well as each other over into the hands of the Lord Christ: this resignation to the will of the Lord is an essential and characteristic quality of a christian prayer. But for all this resignation, what peace and what joy our love finds in the thought, that if the saints have the power and the daring to intercede for us before God, we also, who live on this sin darkened earth, are not deprived of the possibility to assist them with our own prayer not only for their complete justification before God, but also for their further progress towards the unlimited perfection, which is pointed out to all of us in the words of the Saviour: Be ye therefore perfect, even as your Father which is in heaven is perfect” (St. Matth. 5, 48).

We have grounds to think, that even after the saints' glorification, the church continues to offer up a prayer for them in connection with the Sacrament of the Eucharist. In the lithurgy of St. John the Chrysostom, after the consecration of the bread and the wine, the priest prays: *Also we offer to Thee this service of words for our forefathers, who rest in faith, our fathers, the patriarchs, the prophets, the apostles, the preachers, the evangelists, the martyrs, the confessors, for those who abstained and for every good soul which departed in faith. But most of all, for our Very Holy, Very Pure, Very Blessed and Glorious Lady, Mother of God and Eternal Virgin Mary... and all the saints, with whose prayers visit us, o Lord.* As the Eucharist is an offering of praise and of thanksgiving, as well as of propitiation, these words of the priest, though expressing our gratitude and praise of the Lord for the glorification of saints and our being given their intercession and patronage, do not exclude the prayer of the believers that these benefactors of ours should be granted a still closer approach to the Throne of the Most High. The Very Reverend Bishop Vissarion confirms the former interpretation of this prayer, but also admits the latter: Praying for the saints, he writes, who are already

glorified, is founded on our wish, that, through the bloodless sacrifice, their bliss should increase more and more, that those of them standing in the inferior degrees of nearness to God, should reach the superior degrees. Like a great and true Mother, the church rises above all her children, those who are still on earth, as those who were admitted into Heaven, the righteous and the unrighteous, making them all one in thought and in love*).

*) In the liturgy of Saint Basilus the Great, after the consecration of the bread and the wine, the priest prays: „as to us, who partake of the same bread and the same cup, join us all to each other in the one Holy Spirit of participation, so that we obtain love and grace together with all the saints, who have pleased Thee of old, and with all our forefathers, fathers, patriarchs, prophets, apostles, preachers, heralds of good news, martyrs, confessors, teachers and with every good soul, who departed in faith”, and so on. But in the liturgy of St. John the Chrysostom, we offer up a prayer for the saints themselves. Theodor, the Bishop of Andidos, a writer of the XIIth century writes: „The prayer which is read, after the appearance of the Holy Sacraments, has two meanings; the one in the liturgy of Basilus the Great, and another in the liturgy of John, whose lips are of the most precious gold, as any lover of wisdom can convince himself. Basilus the Divine in referring to the saints says something like this: Let us acquire love and grace together with the holy fathers, patriarch, and all righteous men. But he of the golden word in his writings finds it befitting also to offer up a prayer for them. And justly so. Because the good

Then what is the meaning of the glorification of saints, if our prayer for them, assisting their glorification, can still be offered after they were canonized and if the church does not stop praying for them, at the performance of the divine liturgy?

In the canonization of saints by the sons of the earthly church is expressed the acknowledgement of an event which already took place in the heavenly church. It is a pious submission to the will of the Lord, who is wondrous in His Saints, an expression of obedience, which humbles our spirit before the wonderful ways of the ways of God's Providence and, at the same time, fills our spirit with gladness and joy at the thought of the Lord Saviour, who, in the saints, grants to us new helpers and advocates before His most exalted Throne.

In what then is expressed this most gracious will concerning them and ourselves?

Sometimes simply in the so called

shepherd has shed his blood not only for the sinners, sacrificing Himself to reconcile them with God, but for the righteous also"... There is no contradiction in the parts of liturgy referred to above: St. John of the golden lips merely points out the way towards that union with the saints, which the church seeks in the words of Basiliius the Great.

chance circumstances. It is not in vain, that chance is called mantle of Providence. When a church is repaired, the crumbling of a wall may break through the vault of a grave, so discovering the remains of a saint, which were not touched by decay. Or when a church is enlarged, it is sometimes necessary to open a grave of some holy man in order to transport the coffin somewhere else, and once more the absence of decay will become manifest. This gives rise to an increase in the prayers for the departed holy man, on the one hand and on the other, to the fact that the miraculous cures and signs, resulting from his intercession, become more frequent. Similar circumstances helped to bring about the canonization of the Saints Leontius, Isaiah, Alexis and Jona, and in our own days of Mitrophanus, Tikhon and others.

There are instances, when the Lord disclosed the existence of saints, altogether unknown to the world. In the XVIIth century the waters of the river Msta landed a coffin, which was carried by a slab of ice. This took place in the village of Borovichi, in our days a town of the Government of Novgorod. The coffin was made of one piece and had no lid, and in it were discovered the undecayed remains of a boy,

which manifested healing powers. The holy child appeared to some of the „old people” in their sleep and said his name was Jakoff (James in English) and that he was called for the Lord’s brother. A chapel was erected in which were placed the relics of the unknown worker of God. Cures and miracles continued for all who sought his help trustingly. The song of praise composed in his honor ascribes to him the failure of an invasion, undertaken into these regions by the enemies of the country. The incident ended in the church recognizing the new saint, and there is a day sacred to the memory St. Jakoff

There are also instances, when similar signs took place as if against the fallible judgement of the contemporaries. In 1520, in the village of Verkola, government of Archangelsk, a little boy, by the name of Artemius was born in a pious peasant family. Little Artëmius was very quiet, gentle and God fearing, yet, in his fourteenth year, he was killed by lightning, when out in the fields working with his father, his body was deposited in the forest, away from the church yard, because in this region the bodies of those killed by lightning are considered poluting. The body remained uninterred for twenty eight years

in the wilderness of a forest, and then was discovered by a miraculous light that shone over the trees on the spot. The remains were taken into the village church. And God glorified the child saint by many miracles. By order of Zar Alexis a monastery was built on the spot where he was buried, and now his undecayed remains rest in a stone church, erected in his memory.

Many of the saints of God became widely known, when still in the bodies, through their wonderful gifts of clairvoyance and healing. And in this way the Lord in advance pointed them out for His chosen. The working of the grace of God are past investigating and understanding.

God's will makes an instrument towards the glorification of saints also of the voice of the people, which is called with good reason the *voice of God*. There is a feature which is common to the miracles and signs of the holy men and to the miracles of the Lord Saviour, as this feature is reported in the Gospels. Performing the miracles, He sometimes especially forbade the people to make them known. *And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure asto-*

ished, saying, *He hath done all things well: he maketh both the deaf to hear, and the dumb to speak* (St. Mark 7, 36-37). It was not the disobedience to the will of the Lord, but the joy and the gratitude which filled their hearts to their overflowing, that made the miraculously cured and the eyewitnesses of the miracles spread the news about them. The feeling which brought the grateful Samaritan to the feet of our Lord, lead the people who saw the miracles into communicating to all the news of the glorious deeds of the Saviour of the world. Lips spoke out of the fullness of the heart. People learn about the miracles performed by the saints of God exactly in the same way, until they become known throughout the country. Then there rises among the believers the desire to formulate in a clearer and a more precise way the relation in which they stand towards the holy man, who has become glorified by his miracles, a way which should be more worthy of his heavenly glorification, testified to by his miracles and other signs. The definition of human relation has a great importance in our life. The appellations of a father, mother, son or brother clearly define the exact relation in which people stand to each other. And here we deal with such

important and influential questions in the life of men as: what is the best way to call on the name of the holy man in question in one's prayers, what were the circumstances of his life, what was his image like, which a believer would fain have before his eyes, what is the day consecrated to his memory, what are the means of reaching his attention and what are the songs which glorify the best his holy life, his achievements and miracles? Here the authority of the Church is called upon to give a correct and authoritative answer to the questionings of the people.

In some instances the initiative in the general movements of the kind came from the piety of our Monarchs. Placing the religious enlightenment of the nation above all, and having much in their hearts the spiritual needs of the people, they earnestly helped the authorities of the church in their investigation and confirmation of truth in such an important matter, as the right glorification of the saints of God. The Life of the Metropolitan Jona, in which are described the Councils of 1547 and 1549, speaks as follows in regard to the Zar John IV: „reminded of it by God, he became desirous, with all his heart, that the greatest wealth of his kingly dominions

should be collected and put together: things that remained secret or forgotten, from the oldest times until now, -- the great light-bearers the miracle workers of the modern times, some of whom he saw personally with his kingly eyes, and about some of whom he only heard from many well known witnesses, who were glorified by God by many and wonderful miracles, from whom all who came to them in faith always received healing of the various ailments, the rightful wrath of the Lord being changed into forgiveness through their intercession and their prayers bringing about that is truly good". The author of the life of Prince Alexander Nevsky of sainted memory, written immediately after the Council of 1547, during which this prince was canonized, says: „the righteous Zar John Vassilievich being sore in his soul, that nothing was ever written about Saint Alexander, judged^s it good to take council with the Very Reverend Metropolitan Macarius, so that investigations concerning the saint should be made... and written down..., and the Metropolitan Macarius in order to carry out the desire of the Zar and above all the will of God, called a consecrated Council of Bishops, achieving much labour in accordance with the sacred rules, and, hav-

ing acquired information. ordered me, the unworthy, to write this, taking all possible precautions”.

These impulses of sincere and vital zeal on the part of the orthodox masses and their Monarchs for the glorification of the saints of God, by no means indicate, that the church itself was ever indifferent in these general and unanimous movements. The history of the glorification of saints shows, that in all such events, the church authorities watched very vigilently all the indications of the will of God as well as all the thoughts and feelings of the people, entrusted into its care. But until it was time to disclose the will of God, working for the building up of the church, these authorities always thought it necessary to keep all their preliminary orders and labours as secret as possible, as is only becoming in all sacred matters.

Here is an instance of one of the preliminary labours taken by the church for the glorification of a saint. In 1845, in the Transdonian Monastery, architect Thon started laying the foundation of a large stone church, and the old church, under the altar of which rested the remains of saint Tikhon, was to be demolished. When the church was demolished, it became ap-

parent, that it would be better to put to pieces the altar also, as it was very old and threatened to come down. As the coffin of the holy man, over whose grave many a miracle has been seen, had already been moved twice for similar causes, the Very Reverend Antonius, then Bishop of Voronej gave the order to remove the tomb stone and demolish the vault, and then to transport the coffin into the monastery church. Having examined the place personally, he entrusted the task to the Prior of the monastery, the Archimandrite Seraphim, with the help of several ordained monks. The work was to be accomplished in strict privacy, with the doors locked from the inside. All the time whilst the work was going on, the very Reverend Antonius stayed in his cell praying. After the bricks were removed it was discovered, that the lid and the side planks of the coffin were in decay, but that the bottom planks remained whole, supporting the undecayed remains of the holy man. An undescribably sweet aroma filled the whole place. When the very Reverend Antonius was informed of what took place, he descended into the grave himself, in spite of the great difficulty. Filled with gladness and reverential awe, he kissed the hand of the holy man

and thanked the Lord, that the great wish of his heart was fulfilled, that he was allowed to see the undecayed remains of Tikhon, the holy intercessor. Then addressing all the present he said: „the body is not decayed and looks exactly alike the relics of the saints in the Monastery of Kieff”. By order of the Very Reverend Antonius, the body of Saint Tikhon, deposited into a new coffin, was placed in the middle of the church, and a mortuary service was celebrated over it. After this the coffin was covered with the lid, tied all round with some tape and sealed, and transported to the northern part of the church, where it was left above the floor. All this happened sixteen years before Saint Tikhon was canonized and his holy and health restoring remains were uncovered.

Reverend Peter Smirnoff.



EASTER EGGS.

During Easter days the egg stands as a symbol of the resurrection of Christ, and is universally used as a means of Christian greeting and present. The symbolical and church significance of the egg has its roots in the greatest antiquity. Long before Christianity, all the cultured nations of antiquity held the egg to be the symbol of life in all their beliefs and customs. According to heathen cosmogonies, the original world chaos was contained in an egg, which broke into two halves, the one forming the sky and the other the earth.

Out of the lower part of the egg,
Came mother earth,
Out of the upper part of the egg
Arose the high vault of the sky.

From the fact, that this idea is to be found amongst all nations one has to conclude, that it is a reflection of the primitive belief, which constituted the religion of mankind in the remotest antiquity and got universally spread at the time of the dispersion of nations. The beliefs of some people bear evident traces of the biblical legend, that when the earth was still in-

visible and not organized and darkness was over the abyss — the spirit of God soared over the waters, the creative power of the Spirit of God being symbolized in the shape of a bird.

The egg, made so suggestive by the living creature inside of it, is constantly met in the popular beliefs and legends of the slavonic nations also. The Slaves are familiar with the idea of the world egg; folk tales mentioning the origin of the world out of an egg have been written down amongst the Poles, the Bohemians, the Russians and others.

With Christianity, the old form receives new contents, and the egg receives a religious significance amongst the Christians. There exists a tradition which makes Mary Magdalen to be the originator of the custom of using red eggs on Easter day. After the Assention of our Saviour, Mary Magdalen went to Rome to preach the Gospel and, appearing before the Emperor Tiberius, she offered him a red egg, saying; „Christ is arisen!” Thus was begun her preaching. Learning about this offering Mary Magdalen, the early Christians imitated her, presenting each other with eggs. Hence, eggs begun to be used by Christians in the earliest centuries as a symbol of the

Resurrection of Christ and of the regeneration of Christians for a new and a better life, along of it. That the custom of presenting each other with red eggs was familiar to the Christians of the earliest Universal Church can be proven by the fact that it was kept up by church communities, who separated themselves from the communion with the church as early as the Vth or the VIth century, as, for instance, the Maronite and the Jacobite Armenians.

With the spread of Christianity in Russia, the religious custom of the use of the egg was accepted by the Russian Church, in concordance with the universal Christian tradition, and many legends concerning it sprang up in that country.

The eggs are blessed after the night-Easter service is over and the breaking of the lent fasting begins with eating an egg. Easter greetings, accompanied by the gift of a painted egg, begins right in the church and continues throughout the Easter week. So it was customary of old. Constantine Ekonomidis, a Greek scholar of the first half of XIXth century, found a note in a XIIIth century manuscript, which belongs to the monastery of St. Alexis, near Thessalonics, which stated that the prior punish-

ed a monk, who would not eat eggs on Easter day, for, as the manuscript said, by so doing he resisted the apostolic tradition.

In the Moscow period of Russia's history, it was customary for the Tzar, to kiss the Ikons, during the Easter night service, and then offer a red egg to all the present. The distribution of painted eggs continued after this till the Ascension day. Beauplan, who was in the service of Little Russia, in the middle of the XVIIth century, says: „For eight days one can not leave the house here, without a goodly supply of red eggs, which to give to one's friends in Easter greeting”.

At the foundation of the use of eggs for religious purposes is to be found the idea, that an egg, by mysteriously containing a new life, represents the resurrection of Christ, and the color, which generally is used for Easter eggs, serves to remind one of the precious blood of God the Redeemer, which was shed on the cross for the salvation of all men. A legend of Little Russia says: „similarly to a lifeless egg sending forth a living chicken, Christ, though dead, gives us life”.

There are many stories about the origin of the dyed and the painted eggs. And there is a touching poetry in the Little

Russian versions of such stories. Here is one of them: A poor man, carrying some eggs to sell them in the city, met Christ, who was led to be crucified. And seeing that Christ fell, exhausted by the weight of the cross, the poor man put his burden aside and, moved by pity, helped Christ to carry his cross. And, on returning to his basket, he found that all the eggs in it were painted and dyed. Then, understanding it was a miracle of God, he did not take the eggs to the market, but kept them for a remembrance. Since then, Christians get into the habit of presenting each other with Easter eggs. According to another story, Virgin Mary painted eggs all the night long hoping that Pilate will accept them as a ransom for her Son; but on her way to Pilate, she learned Christ was crucified already; she fainted and in her fall dropped the basket, from which the eggs were scattered all over the world.

The religious significance of Easter eggs is also confirmed by the patterns which are used to decorate them, especially in Little Russia. Sometimes one meets inscriptions of a religious character and the images of Christ, of the Virgin Mary, of the angels or the communion cup. Some patterns represent a cross with bright ten-

drills of a most original shape at the corners. Others represent a church, a bell, or the sacerdotal clothing of the priest. An egg pattern, known under the name of the „bee” most probably reffers to the 17th of March, sacred to the memory of St. Alexis, who is the patron of the hives. Sometimes one meets the „purse” pattern, which possibly points to the idea of Juda’s purse, found sometimes on the old ikons of the Passion of Christ amongst other instruments of His martyrdom. Crosses are very common on the Easter eggs, and their shapes are very varied. The oftenest one meets the usual Greek cross, with four even ends, in the shape of which churches are build in Russia. Sometimes one sees the outline of a fish on the Easter eggs in Little Russia, and these are archeologists who see in it a references to the early Christian symbol of Christ, which often took the form of a fish in the paintings of the Catacombs.

The customary use of the dyed and painted eggs is generally limited to the Easter and the St. Thomas’ weeks, though sometimes it continues up to Assension day. Some people give a superstition, significance to the Easter egg. For example, a member of a family, having heard the Acts

and the night Easter service throughout, with a painted egg in his pocket, keeps this egg for the rest of the year as family talisman. An egg received from a priest on the first day of the Easter week is considered a charm against fires. In case of fire this egg is thrown in the direction of the wind, to make it change direction. A bee-keeper walks to his hives to give them Easter greeting, carrying an egg decorated with the so called „endless” pattern, which he places under the first, or the „leading” hive that the bees may hive endlessly. But all these superstitions or partly superstitions superstructures, it is needless to say, can not hide from the popular consciousness profound idea, which the people’s mind relates to the use of Easter eggs for religious purposes, symbolising in them Christ’s Resurrection from the dead, and our own regeneration for a new life.

A. Lototzky.



Symbolical Books.

*Containing the Services, Offices and Ritual of the
Orthodox Church.*

The books containing the Divine Services of our Orthodox Church may be classed under three heads, namely: 1, Those for the use of the Laity; 2, Those for the use of the Readers and the Choir; 3, Those for the use of a Bishop, Priest and Deacon.

1. The principal book for the use of the Laity is the Molitvoslov, or Euchologion, *i. e.* the prayer book, which is published both in large and small editions, and contains extracts, more or less complete, from the various other Service Books suitable to the needs of the people in their own homes, or when assisting at the public worship of the Church. 2. The books for the use of the Readers and the Choirs are, the Chasoslov or Horologion, the Psalter, the Irmologian the Octoechos, the Menea, the Lenten Triodion, and the Ferial Triodion or Pentecostarion. The *Chasoslov* contains the Daily Offices of Vespers, Compline, Nocturns, Matins, and Hours, with some of the more frequently used Commemorations, such, for example, as the Troparia for Sundays and Week Days, and other matter. The *Psalter*, in its smaller

edition, contains the Psalms of David divided into the twenty Kathisms, the Magnificats with selected verses for Festivals, the nine Scriptural Odes, and the Diptychs. In its larger edition, it contains moreover all that is found in the Chasoslov, together with many other devotions, such as the Prayers before and after the Holy Communion, a Service for Sunday and one for every day in the week, etc. The *Irmologion* contains those parts of the Service that are usually sung by the Choir, and notably the *Iirmi*, or the first verses of each of the nine odes, in the Canons, whence its name. The *Octoechos*, the *Menea*, and the *Triodia* are books containing exclusively ecclesiastical compositions, namely, the Canons, Stichera, Troparia, etc., that make up the Commemorations for the whole year. They are used concurrently. The *Octoechos*, or Book of eight tones, contains Commemorations for eight weeks: On Mondays, of the Angels; on Tuesdays, of the Forerunner; on Wednesdays, of the Mother of God; on Thursdays, of the Apostles and of St. Nicholas; on Fridays, of the Cross; on Saturdays, of all the Saints and of the souls departed; and on Sundays, of the Resurrection. The rule is to begin this Book on the Monday following the Sunday of All Saints,

which is the first Sunday after the Pentecost, and in this week the Canons, etc., in Tone One are sung, in the next week those in Tone Two, and so on, and when eight weeks have elapsed Tone One is sung again, this order, with a few exceptions, being repeated throughout the year. Most of the music of today in the Eastern Church is constructed on chants, which were sung 1500 years ago in Palestine and other countries of the East. The *Menea* contains the Canons, etc., for the whole year according to the days of the month. It is published in two forms, one as a work of twelve volumes—a book for each month, and the other is a work of two volumes, one containing the Canons, etc., for the Greater Festivals, and the second containing those common for the Saints. The *Lenten Triodion* contains the penitential Commemorations from the Sunday of the Publican and the Pharisee until Easter Eve; and the *Ferial Triodion*, the joyful ones from Easter Day until the Sunday of All Saints.

3. The books for the use of the Ministers of the Altar are the *Sloojebnik* and the *Trebnik*. The *Sloojebnik* or Book of Service, contains the prayers, antiole and secret, of the Priest and Deacon at Ves-

pers. Matins, and the Liturgies. The Trebnik or Book of Needs, in its small form, contains the following offices: 1. Prayers on the first day after a child is born to a woman. 2. Prayer at the signing of a child when it receiveth a name on the eighth day after its birth. 3. Prayers for a parturient woman after forty days. 4. Prayer for a woman when she hath aborted a child. 5. Prayer at the making of a catechumen. 6. The order of holy baptism. And a prayer for holy baptism, that is how briefly to baptize a child because of fear of death. Concerning how it behooveth a spiritual person to behave himself. 7. The order concerning confession. 8. Prayer on the releasing from prohibition. 9. The order that is used at betrothals. 10. The order of the coronation. 11. Prayer at the taking of the crowns on the eighth day. 12. The order for a second marriage. 13. The order of the blessing of the oil. 14. The office when in extreme urgency occasion ariseth to give communion to a sick person. 15. Prayerful canon to our Lord Jesus Christ and to the most holy God-bearing Mother of the Lord at the parting of the soul from the body of every right believer. And the prayer at the departure of a soul. 16. The mortuary over lay bo-

dies. 17. The ordinance that is observed concerning the carrying forth of them that fall asleep in holy Fascha, and in all the bright week. 18. The mortuary order over a departed priest. 19. The office of the burial of a babe. 20. The order of the lesser blessing of water. 21. The order of the blessing of water on the feast of the Theophania (Epiphany, 6th of January). 22. Prayer at the blessing of food. 23. Prayer for them that gather first fruit. 24. Prayer at the laying of the foundation of a house. 25. Prayer for one that purposeth to go on a journey, etc.

There is also a *large Trebnik*, which contains, besides the fore-mentioned, the laying-on of hands in the Sacrament of Ordination, the tonsure of Monks, the Consecration of the Holy Table, the Antimins, Churches, etc.

Now for a word of the Book of books the Gospel of our Lord Jesus Christ. It is ever kept, decorated in a precious binding, on the holy Table only. This book of the Gospels is used by a Bishop, Priest, and by a Deacon - when taken from the hands of a priest. The Book of the Epistles (written by the Messengers - Apostles - of our Savior) is read in public worship by a Reader, who is a man set aside for such

assistance in the services by the blessing of a Bishop. Sometimes the Book of the Apostles is read by an honorable member from among the Congregation. At the full episcopal Liturgy the second deacon is the minister who reads the Epistle.

