

 AMERICANS OF RUSSIAN DESCENT IN MINNESOTA 

**ARCHPRIEST  
ALEXIS TOTH**

**VOLUME THREE  
LETTERS, ARTICLES, PAPERS  
AND SERMONS**

TRANSLATED AND EDITED BY  
**GEORGE SOLDATOW**

AARDM PRESS MINNEAPOLIS, MINNESOTA

**1988**



Celebrating the Millennium of Russian Orthodoxy 988-1988

# ARCHPRIEST ALEXIS TOTH

SELECTED LETTERS, SERMONS, AND ARTICLES

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GEORGE SOLDATOW

VOL. 3

AARDM PRESS MINNEAPOLIS, MINNESOTA

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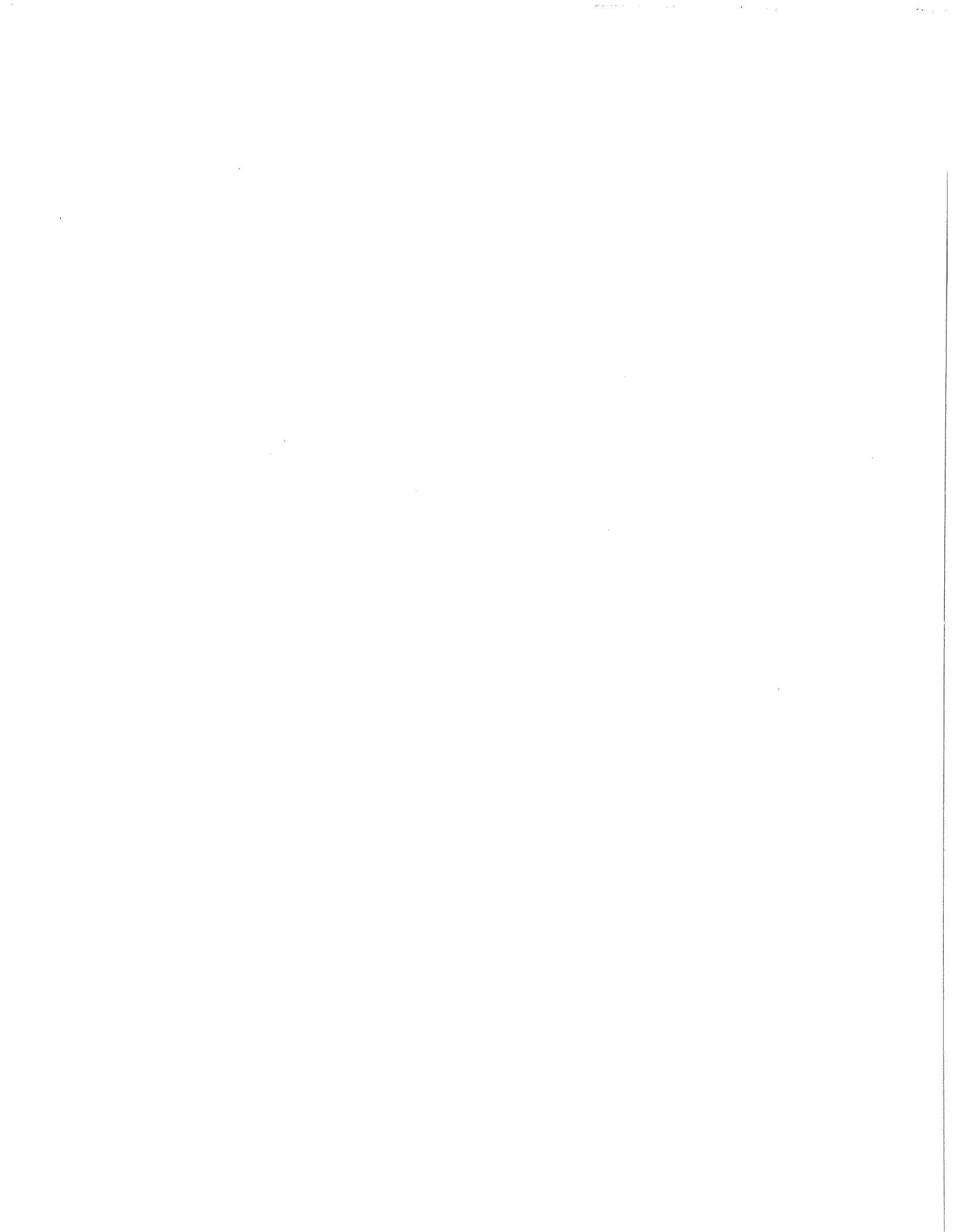
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*FATHER ALEXIS  
YURIEVICH TOTH*

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*The Very Rev. Mitered Archpriest Alexis Toth*



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## LIST OF ABBREVIATIONS

- APV - Amerikanskii Pravoslavnyi Viestnik
- AARDM- Archives of Americans of Russian Descent in Minnesota. Established in 1975. Included some unique documents and manuscripts and also secondary source materials by and about Russian immigrants to the state. Also included some materials by and about Ukrainians, Estonians, Latvians and Lithuanians in varying quantities.
- AAEEDM- Archives of Americans of East European Descent in Minnesota is registered in the State of Minnesota as a non-profit corporation and has federal tax exempt status. It includes documents, manuscripts, etc. as well as loaned materials by and about immigrants to the state. Includes the largest collection of materials in Minnesota about the Carpathians (Rusins). A catalog of the collection is in preparation.
- KSB- Rev. Alexander Kolesnikov, Kurs Sravnitel'nogo Bogosloviia, (Course of Comparative Theology), Jordanville, N.Y., 1957, pp. 186
- PB- Archimandrite Constantine, Pastyrskoye Bogosloviye, (Pastoral Theology), Jordanville, N.Y., 1961, two vol.

### NOTES

- \* Indicates a footnote by Father Alexis.
- \*\* Indicates a footnote by the editor.

### REMARK:

In previous volumes of this work there were many footnotes providing background information and explanations about people, events, idiomatic expressions, etc. in the text. For the most part, these explanations are not repeated in this volume.

## WHERE TO SEEK THE TRUTH?

1. Who established the Christian Faith?  
Jesus Christ, the Son of God, the Savior of the world, God, and Man.
2. Where was Jesus Christ born?  
In the East, in the Judean city of Czar David - Bethlehem, of the Most Holy Virgin Mary (Micheas 5:2, Matt. 2:6).
3. Where did Christ live, teach, suffer, die, rise from the dead, ascend to Heaven, and to where did He send the Holy Spirit?  
In the East - in Jerusalem.
4. Where was the term Christian first used?  
In the East - in Antioch.
5. From what place did the Christian Faith spread to the entire world?  
From the East - from Jerusalem.
6. Where was the first Christian Church?  
In the East - in Jerusalem.
7. Where did the Ecumenical Councils meet?  
In the East in the cities of Nicaea, Constantinople, Chalcedon, and Ephesus.\*\*1
8. Where did the greatest Holy Fathers of Christ's Church live?  
In the East - such Fathers as St. Basil the Great, St. John Chrysostom, St. Athenasius, St. Gregory, St. Nicholas the Miraclemaker, and others.
9. From where did our ancestors the Russians accept Christianity?  
From the East - Czargrad (Constantinople).\*\*2
10. From where did the Apostles of the Slavs, Sts. Methodius and Cyril, come?  
From the East - from Czargrad.
11. Where is the Christian Faith preserved in its purity, unchanged even in our time?  
In the East and also in those countries which have accepted Christian teaching from the East- such as Russia, Greece, Romania, and Serbia; in Hungary among the Serbians and Romanians, and in Bukovina among the Russians (Rusins).
12. What is that Faith called?  
Orthodox-Catholic, or Greek-Russian.
13. What does the word Orthodox mean?  
It means a person, or a church, or a nation, with right-correct beliefs according to the true Faith in God, and the keeping of the Lord's laws and orders in the way that Christ Himself, His Apostles, the Holy Fathers, and the Seven Holy Ecumenical Councils taught and commanded.
14. What does the word "catholic" mean?  
This word is Greek and it means "sobornyi".\*\*3 This means that the Christian Faith must spread all over the world. It is for every person, not for just one, or for just one country, or one nation, since our Redeemer Jesus Christ came to us for everyone, and He died for every person, and not for only one person or one nation, or one country.
15. Why is the Orthodox Faith also called "Greek"?  
Because the first rituals of the Faith were established in the Greek language, then three of the first Evangelists, St. John, St. Luke and St. Mark wrote the Holy Gospel, only St. Matthew wrote it in Hebrew.\*\*4 St.

- Apostle Paul, St. Peter, St. Jacob, the Holy Fathers and the Holy Ecumenical Councils were written and conducted only in Greek. In this language they taught the Faith; and the reason is that the Greek language is very enlightened and very beautiful. The Holy Scripture in Latin appeared in the third century, that is 300 years after Christ's birth. Our Savior in His earthly life did not speak or teach in Latin.\*\*5
16. And why is the Orthodox Faith also called "Russian"?  
Because this Faith is confessed by the most glorious, greatest and most religious people, the Russians; it is missionized by the great, glorious, mighty Russia where more than 80 million people are Orthodox.
1. Remark: From all of the above it is obvious that the salvation of humankind, and the preservation of everything that is good and beneficial for the human spirit comes from the East (where the sun rises). That is the reason that Jesus Christ is called East, and the altars of our Orthodox churches are built toward the East. When we pray, we turn to the East. Our Faith is also called Eastern. As the sun looks most beautiful at sunrise, and as it gives light and heat to the people, so Christ as a real "Sun of the Truth", came from the East, and illuminated mankind's soul and mind which were darkened by sin. He continues to illuminate them today through the Orthodox-Catholic Holy Faith.

NOTES

\*\*1. The Seven Ecumenical Councils:

Nicaea	- 325
Constantinople	- 381
Ephesus	- 431
Chalcedon	- 451
Constantinople II	- 553
Constantinople III	- 680
Constantinople IV	- 754
Nicaea II	- 787

These councils formulated the basic Christian doctrine, by witnessing to and defining truths of revelation, and by shaping forms of worship and discipline. In general, they represented attempts by the Church to mobilize itself in times of crisis for self-defense, self-purification and growth. They condemned heresies, formulated the Creed, and condemned Iconoclasm.

- \*\*2. The Russians also call Constantinople "Czargrad"- the city of the Czar, the supreme autocrat of all Christians. After the fall of that city to the Moslems, Constantinople's authority and responsibilities were transferred to Moscow which became known as the Third Rome.
- \*\*3. Sobornost' - this Church Slavonic word conveys a unity and a unanimity which is found throughout the Gospel. It is difficult to translate the complete meaning of this word because of its depth and ideas. The best example is the unity of God as Father, Son and Holy Spirit.

## WHERE TO SEEK THE TRUTH?

- \*\*4. All books of the New Testament were written in Greek, not classical Greek but the spoken Alexandrian dialect called "koiné" which was used and understood, by all cultured inhabitants of not only the Eastern but also the Western part of the Roman Empire at the time our Lord lived on earth. Therefore the Apostles used this language, so that all people would be able to have access to the New Testament. The Gospel by Matthew was written especially for Jews and it is assumed that it was first written in Hebrew and then probably translated by the Evangelist Matthew himself into Greek. (Bishop Averky, "Rukovodstvo k isucheniju Sviachennago Pisaniia", Jordanville, 1954, pp. 10-19).
- \*\*5. Jerome the Blessed, born c. 342 at Stridone, Dalmatia, and died c. 420 at Bethlehem, was the most learned of the Latin Fathers of the Church and among the greatest of Biblical scholars. He went to Syria in about 374 and spent some years among the hermits in the desert east of Antioch; there he learned Hebrew. He then went to Constantinople where he joined St. Gregory of Nazianzus. At Antioch he was ordained as a priest. From 382-85 he was a secretary to Pope St. Damasus who directed him to revise the Latin version of the New Testament. After the death of Pope Damasus he returned to the East and settled at Bethlehem. The entire Latin Bible, known since the 13th century as the Vulgate, was either translated from Hebrew and Greek or reworked by St. Jerome.

## II

### THE CHURCH

1. Which then is the only true Faith with salvation?  
Only that One, which Christ established, which the Apostles missionized, which was taught by the Holy Fathers and the Holy Ecumenical Councils and which is taught today by His Church. That Faith is the Orthodox-Catholic or Eastern-Greek-Russian Holy Faith.
2. Are there other faiths besides the correct Orthodox Faith of Christ?  
Yes, there are many, but even though these faiths call themselves Christian, and even Catholic, they are not correct since they have not preserved unchanged the teachings of Christ the Savior. For this reason these faiths are called schismatical, heretical, etc.
3. What do the words "schism", dissidence mean?  
They mean "renegade"; such a faith or church, which has splintered off - separated itself from the Ecumenical Church in its observance of rites.
4. What does the word "heretical" mean?  
Heretical is a faith or church, which has not only reneged from the Ecumenical Church in observance of rites, but is teaching the opposite of the Church's teachings, something false or invented which is not acceptable to God.
5. Can a person please God as a member of a schismatic or heretical faith?  
No, especially if he knows or hears that he belongs to a misguided faith.

6. What faiths are schismatic and heretical?

The first one is the Papist, or as it calls itself, Roman-Catholic. The second is the Protestant, but it is divided into many parts; to the Protestants belong: a) Lutherans, b) Calvinists, c) Anglicans, d) Methodists, e) Baptists, f) Congregationalists, g) Unitarians, h) Herrnhuters, i) Quakers, j) the Salvation Army, and others. The third one is the Uniate faith, or as it is also called the "Greek-Catholic", or "kalakuts" faith.

7. Where should we go to practice our Faith?

To any place but most importantly to the church.

8. What is the Church?

Church has two meanings: a) it means the people (parish), who have 1) the right priests (clergy), through their succession from the Holy Apostles (the inheritance of the Apostles); therefore, their origin is from Jesus Christ Himself. This clergy consists of bishops (patriarchs, metropolitans, archbishops), presbiters (priests, popes - pope or pappas is a Greek word and means merely father), deacons and other clergymen who were established by the Church;\*\*\*1 2) the seven sacraments which were established by Jesus Christ Himself; these are: baptism, chrismation, (in the Papist church there are millions of people who died without the holy sacrament of chrismation, is that just? Our Savior did not establish this sacrament in vain), penance, communion, ordination, matrimony and extreme unction with oil; 3) the same teaching that Jesus Christ, His Apostles, the Holy Fathers, and the Holy Councils established and gave to the Church and the acceptance of the Holy Oral Teaching as one of the sources of the Truth; and finally 4) to acknowledge only Jesus Christ as the Head of the Church.

b) It also means the Lord's house, the house of prayer, the house of Divine services, where Jesus Christ in the transubstantiation of bread and wine is brought as a sacrifice for us sinners to the Heavenly Father.

9. How many churches are there in the world?

There are several: the Eastern or Greek-Russian, the Western or Latin-Roman, the Armenian, and the Coptic, but there is only one correct Christian one - the first One - the Orthodox-Catholic. All other faiths are sects; they do not have right clergy,\*\*2 the others do not observe correct teaching and do not have all the Holy sacraments. Therefore they do not possess the Lord's Grace.

10. Why not?

Because only this Church was founded by Christ and it is the only one that observes His Holy teaching as He commanded; only this Church fulfills everything as He said and has not stepped away from Christ and His teaching by even a hair. The other churches not only stepped away from Christ Himself, and did not preserve his Faith but have even introduced sinful dogmas and customs; therefore they have become schismatic and heretical.

11. What was the first church in the world?

The one in Jerusalem.

12. Why?

Since the Church in Jerusalem was established by the Savior Jesus Christ Himself and His Apostles, the Church of Jerusalem is the mother of all churches.

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13. What faith is confessed by the church in Jerusalem?  
That church of Jerusalem which was established by Christ and His Apostles, confesses and preserves undamaged His True - Orthodox Faith.
14. What other churches are there?  
We mentioned them above, but we will speak here only about three that concern us directly; those are the Papist, the Protestant and the Uniate churches.
15. When were these churches founded?  
1) The Papist or Roman-Catholic church was founded in the ninth century after Christ.  
2) The Protestant (Lutheran, Calvinist, and others) were founded in the sixteenth century after Christ.  
3) The Uniate (Greek-Catholic or kalakuts' church) was founded in the seventeenth century after Christ.  
From this it can be seen that the Orthodox Church, which began at the time of Christ - can be said to be 1800 years old, - the Papist, 1000 years, the Protestant, 400 years old, the Uniate (kalakuts') - only 246 years old. All of these churches were united 800-900 years ago; first the Papist fell away, then the Protestant separated from the Papist and later to fool the people the Papists started the Uniate (Greek-Catholic or kalakut faith) church. (See Remark 1 at the conclusion)
16. How did this happen?  
About 800-900 years ago the Papist church was also Orthodox; it kept Christ's Faith, but the Pope and Roman bishop Nicholas I separated from the Church of Christ, and said that he, not Christ is the head of the church and that he is the successor of Christ; therefore all the bishops have to acknowledge his supremacy.
17. Did he have the right to do that?  
No!.. since the Head of the Church is only that One Who founded the Church, that is Jesus Christ Himself.
18. Can the Pope call himself Christ's successor?  
No.. since it is only necessary to have a successor when someone can not do things himself - Christ is God and He is in every place; is and will be. Christ Himself said to His Apostles before he ascended into Heaven: "Go ye therefore, and 'teach' all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (St. Matthew 28:19-20). Therefore if He is with His Apostles and with their successors the bishops and with His Church, there is no necessity of a deputy to fill the office of Savior, and if someone says that there is a need, he is telling Gypsy-like lies.
19. What else do the Popes tell about themselves?  
They say that they are not only the head of the Church and the deputies of Christ, but also that a Pope is infallible - which means, that the Pope says that he himself is God, since only God has no sin. The Pope says also that his position is higher than that of any bishop and king, that he is the most sacred. However as a matter of fact it happened that around the year 1000, there were some of the greatest sinners that the world has seen among the Popes; they fell away from Christ. For example: Pope Stephen VII ordered the removal of Pope Formose from his coffin.

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in order to bring him to trial; he then hit the deceased in the face and ordered the body thrown into the river Tiber. Pope John ordained a priest (deacon) in a stable. Pope Innocent VIII had a whole regiment of his own children. And Pope John the IX was a - woman! Pope Alexander lived with his slave Lucrecia and she bore his children. He ordained his son Ceasar first as a priest-cardinal, and then allowed him to marry! Pope Leo X was the reason that Luther separated from the church and millions of people followed him, because the Pope started to sell indulgences. By order of the Pope there were thousands and thousands of people burned alive in Spain. <sup>1</sup>See Remark 2 in the Conclusion. Pope Pius IX blessed the Turks' weapons in 1877 when they fought the Christian Russians, who were fighting and shedding their blood for all Christians in that war. The Popes had their own army and canon; they led wars, and even went to war themselves; for example Pope Julius or Alexander. John XXIII was a pirate, robbing ships and people. Very much can be said about these Popes' "saintly" deeds but even from this very brief illustration it is clear to anyone what kind of deputies of Christ these Popes of Rome were. \*\*3

20. Have the popes always been like that?

No.. for eight centuries they were humble servants of our Lord and they confessed the Orthodox Faith. There were among them great men and Saints, such as St. Clement (88-97), St. Gregory the Great (590-604), St. Leo the Great (440-461), St. Pius (140-155), St. Anacletus (76-88), St. Linus (67-76), and others. But after the Popes separated from Christ, they fell further and further away from God; finally, He punished them for their pride; the Italian king Victor Emmanuel took away their crown, since Christ said: "My kingdom is not of this world" (St. John 18:36). It must be remembered that the Italian king was also a member of the Roman Papist faith.

21. On what do the popes base their right to civil government?

They say that the Roman church is the first one, then they say that the first Bishop St. Apostle Peter was there, and that he was the head of all Apostles.

22. Is it true that the Roman church was the first one?

No, we already know that the first Church was established by Christ and the Apostles in Jerusalem; that is the reason that it is the mother of all churches. The Roman church was established by those Christians who, after Christ's Ascension, left Jerusalem when the Jews began to persecute the Christians there. Then holy men such as Sts. Apostle Peter and Paul came to Rome; but they found out that there was already a parish, that is a Church, there.

23. Was Christ ever in Rome?

As a man He never was, since He never crossed the borders of Palestine during His earthly life.

24. Was St. Apostle Peter ever in Rome?

He was there together with St. Apostle Paul in 67 AD. He died as a martyr. But there are no records of him as the first bishop and it is difficult to prove something like that. We know that St. Peter ordained St. Clement there as the bishop for Rome, and that Clement was the third bishop of Rome. It is probable that the first bishop of Rome was St. Lin, the next was St. Anacletus. As much as is known, St. Lin, the first

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- bishop, was ordained by both St. Peter and St. Paul.
25. Did Jesus Christ appoint St. Peter as the head of the twelve Apostles? There are no indications of this either in Holy Scripture, or in Holy Oral Teaching; there was no such mention even in the teaching of the Holy Fathers, or in the Ecumenical Councils. It can in no way be proved! However, everybody knows, that Christ said to His disciples: "It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you, must be your slave." (Matthew 20:26-27) There is no word in the Holy Scripture, that Christ said to His Apostles: "Peter is the first among you, he is my Vicar, he has the greatest power among you, you have to listen and obey him". However Christ said: "All authority in heaven and on earth has been given to Me..." (Matthew 28:18-20). He gave that authority to all Apostles equally, when He breathed on them, and said: "As the Father has sent Me, even so I send you.. Receive the Holy Spirit" (John 20:21-22); and then Jesus Christ said: "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." (John 20:23)
26. What conclusion follows therefore?  
Since it is obvious that Christ did not give to the Apostle Peter any special power, then St. Peter was not the head of the other Apostles, and he was not a bishop in Rome; then the Roman bishop, the Pope is also not the head, nor the first among bishops, who all have the same spiritual power from Christ, being the successors and the inheritors of the Apostles. The Church of Christ, the Orthodox, honors St. Peter as the Primate, but also St Paul; this can be seen in the fact that their holy days are celebrated on the same day; at that time in their honor we sing: "O first-enthroned of the Apostles! Teachers of the universe! Entreat the Master of all to grant peace to the world, and to our souls, great mercy! (Troparion on the day of the Feast of Saints Peter and Paul). Neither the Apostle Peter himself nor the Saint Bishops of Rome thought about primacy for 800 years, but only about God's glory. Pope St. Gregory said to the Patriarch of Czargrad: "Who wants to become first among the bishops is an anti-christ." (St. Gregory the Great, "Book 4", letter 38) (See Remark 3 in the Conclusion)
27. What do we call the power given to the Apostles with which they could release or retain the sins of people?  
That power is called: the power of the keys.
28. How should we understand it?  
If a person sins, then the spiritual gates of the Heavenly Kingdom are closed to his soul,- but by confessing his sins, by real repentance and then by receiving absolution from the inheritors of the Apostles (the bishops or their helpers, the priests), the gates are again open for that person's soul. Because of this, it should not be thought that St. Peter, as some people think,- received iron, or even gold keys from Christ, with which he can unlock heaven. He and also all the other Apostles received the right to give absolution or to retain the peoples' sins; he received this right as first among the Apostles because he was the first who confessed Jesus Christ as God. But we know from the Holy Scripture that St. Peter in fear, during the saving suffering of Jesus Christ, denounced Christ three times, and by so doing he lost Apostolic powers and the power of the keys. Later the Savior, because

of Peter's sincere repentance, his tears and his love, declared after thrice questioning - restored, as St. Gregory the Theologian wonderfully said, restored him - into the Apostleship. But there was at no time any special difference between the power given to Peter and to the other Apostles. At no time did our Savior say to Peter: "You are the first among the Apostles, I am giving you a greater power than to the other Apostles" - neither did He say to the Apostles that Peter is the first among them, that they had to be under his and his successors' leadership and obey them. No, Christ said to everyone: "Receive ye the Holy Ghost" and with that He gave equal power to them all.

29. Where is the power of the "keys" kept?  
St. Augustine said: Did only Peter receive the [power of the keys] and not St. John, St. Jacob and the other Apostles in the Church? No, they all received them, and that power is used everyday in the Church, when the sins of the people who repent are released.
30. What is the foundation of the Church?  
It is the Faith that Jesus Christ is God, that Jesus Christ Himself is the Son of God.
31. How should it be understood?  
If we do not believe that Jesus Christ is the True God, the Son of the Living God, then our entire Faith and Church has no foundation.
32. Can it be said that a person is the foundation of the Church of Christ? Not only can it not be said but you cannot even think this since the Church must be based on stable hard stone - on the Divinity of Jesus Christ, it must stand on Jesus Christ Himself, otherwise it will fall apart; as we can see this is happening in the Papist church, which repeats that not Jesus Christ, but St. Apostle Peter, and therefore the Papacy in Rome is the foundation of the Church. Because of these teachings more and more people fall away from the Papacy, more and more religious groups are created from it by people. The Protestants, that is Lutherans, Calvinists, Baptists, Uniates (kalakuts), Methodists, the Salvation Army, the Adventists, all atheists have the Papist (Roman-Catholic) faith as their source; the father of all these religious faiths is the Roman Pope!
33. How do we know that the foundation of the Church is Jesus Christ Himself? From the words of our Savior Himself, Who said to the Apostle Peter: "Blessed are you, Simon.. And I tell you, you are Peter (Peter, in Greek, means rock) and on this rock I will build my church." (Matthew 16:17-18)
34. How must this be understood?  
These words mean: Blessed are you, Peter, since my Father Who is in heaven gave you this idea to confess Me as God's Son, and that idea, your faith is as strong as a rock... that rock is My Divinity, and on this rock - on My Divinity, on Me and on a faith, as strong as a rock, I will build My Church, a Church that the gates of the hell, (meaning the devil himself), will not be able to overpower. As can be seen in the teaching of St. Augustine, Christ is saying: "Over that stone (who is Peter),... that you have confessed (meaning Christ's Divinity), by saying; 'Thou art Christ...', then I will build My Church upon Myself', (upon the Son of the Living God- out of Myself) I will build (My Church) for you and not for Myself over you. Christ is the Foundation and also the Head of the

## WHERE TO SEEK THE TRUTH?

Church, and Peter symbolizes the Church, which confesses His Divinity, and stands on Christ Himself; it is not the other way around, as the Roman church teaches.

35. Can a person have doubts in his faith?  
Yes, even the Apostle Peter had doubts, when he three times renounced Christ, others also had doubts, but St. Peter cried over his wickedness and Christ forgave him, accepting him back into Apostleship.
36. Can a person be infallible?  
No.. only God alone can be infallible and His Church in its unanimous Ecumenical Councils with one voice, is infallible; that is when all the successors of the Apostles, all in the spiritual unity of the Faith in common consent make decisions, then the Holy Spirit speaks through them; and in that way they compose and represent the entire Church of Christ.
37. What can be concluded from all which was said above?  
That 1) Christ is everywhere at every place, because He is - God, 2) that He Himself is the foundation of the Church, 3) but not the Apostle Peter, 4) that Jesus Christ gave equal power to all the Apostles, 5) therefore all bishops are successors and inheritors of the Apostles, 6) that since St. Apostle Peter was not a bishop of Rome; therefore this means that the Roman church "by their wickedness suppress the truth" (Romans 1:18). Since the Pope is not the head of the Church, nor the Vicar of Christ, nor infallible, - therefore he is only a bishop, a sinful man, who with his heretical teachings has separated millions of people from Christ and from the True Orthodox Church.

## NOTES

- \*\*1. The Church hierarchy was established by the Lord Himself; it is of Divine origin. During the time of the Apostles it became a three level organization. The hierarchy was established when seven deacons (Acts 6:5-6), then the presbiters (Acts 14:22), and the bishops were elected (Acts 20:28) and ordained.
- \*\*2. The clergy in these organizations is without Apostolic succession and is therefore, from the canonical viewpoint of the Church, not legal.
- \*\*3. Some theologians have questioned if there is Apostolic succession of the following popes and the clergy ordained by them. The V. Reverend Peter G. Kohanik in his book "The Most Useful Knowledge for the Orthodox Russian-American Young People" (pp.356-357) provides a list.  
Joan (855) was a female Pope who gave birth to a child during a public procession.  
John XII, who kept a harem and "drank to the health of the devil."  
John XXIII was "lewd, dissolute, a liar and addicted to almost every vice", poisoned his predecessor and is "universally looked upon as the enemy of all virtue, the mirror of infamy." He was deposed.  
Sixtus IV (1471) who was guilty of oppression, rape, murder, violence, and was accused of instituting brothels in Rome.  
Innocent VIII (1484): "Led a most profligate life". Had several illegitimate children.

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Alexander VI (1492): Great lover of women. Had many children. "Guilty of the blackest crimes of murder, rape, perfidy, lust and cruelty."

Julius II (1503): Guilty of simony, corruption, and bribery. Wine and women were his delights. Had a daughter.

Leo X (1513): "Gained the applause and esteem of the vulgar." "He was by nature addicted to idleness and pleasure, and averse, beyond measure, to all business, spending his time with jesters and buffoons."

Paul III (1534): "A perfidious politician, without either faith or conscience; one wholly intent upon raising his family and ever ready to sacrifice the good of the Church to the grandeur and interest of his unnatural blood." Had one son and a daughter.

Benedictus IX became Pope when he was only 2 years old. He later sold his Papal position very profitably and was married.

Another example of a possible problem with the Apostolic Succession occurred after the years 1308 to 1377 when the Popes lived in France in Avignon and were obedient subjects of the French kings, supporting their policies.

Beginning in 1377, however, two sets of Popes tried to govern the Roman Church; the Romans elected Pope Urban VI, while the Avignon French Catholics elected Clement VII. Both sides discredited each other with curses and infamy. This period of 40 years is known in the West as the Great Schism, while the Orthodox Church considers the Popes as schismatics since July 15th, 1054.

Clement VII, Benedict XIII, Alexander V and John XXIII were all antipopes during the years 1378-1415.

At one time there were FOUR popes fighting for the primacy. Often popes to obtain support appointed cardinals of very sinful past and conduct. Gregory XII (1406-15) even nominated his own two nephews. The cardinals also proceeded to ordain other clergy for their own support and benefit and were electing popes. The opinion exists that through those noncanonical deeds the Apostolic Succession was lost in the Roman Catholic Church.

The Roman Catholic Church has acknowledged that since the beginning of the Papacy, 8 popes were actually antipopes, exercising the Papal office in a noncanonical manner.

Based on information such as that given above, Father Alexis Toth, Peter Kohanik, and their associates were very convincing in teaching Uniates and former Uniates about the lack of Apostolic Succession in the Roman Catholic Church. However, the Russian Orthodox Church does not share this viewpoint.

- \*\*4. Until the reform of 1960, when the Roman Church "reviewed" the lists of Popes and Saints the Roman liturgy celebrated two popes: Anacletus and Cletus. Today only one feast is kept, St. Cletus, 26 April. It was agreed that that was the same pope under different names.
- \*\*5. A Troparion is a short hymn sung after the Little Entrance in the Divine Liturgy. There is a different Troparion for each of the eight tones with special ones for each of the feasts.
- \*\*6. The Roman Catholic Papacy claims that in 51 AD Peter had been Bishop

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of Rome for eight years; he continued there for a total of 25 years, and was martyred in 68 AD. The 25 years therefore commenced in 43. The following facts disprove this:-

It is not stated in the Scripture that Peter was Bishop of Rome. The Roman Church was founded by the Apostle Paul.

Paul tells in Gal.I:18 that 3 years after his conversion (37 AD) he went to Jerusalem to see Peter.

Peter was in prison in Jerusalem in 44 AD.

In 48 AD Paul again went to Jerusalem; Peter was there in the Council.

In 58 AD Paul wrote his Epistle to the Romans and sent salutations to 27 persons, but did not mention PETER! Therefore he was not there.

At the end of 63 AD or early in 64 Paul arrived in Rome, visited the Christians and was visited by them. But where was Peter? He was not mentioned.

In 62 or 63 Paul wrote his Epistles to Philemon, the Philippians, the Ephesians, and the Colossians, but did not mention Peter.

Paul is forsaken in Rome - "Only Luke is with me" (2 Tim.4:11). Where was Peter? Evidently not in Rome.

Peter writes to Pontius, Galatia, Cappadocia, Asia, and Bithynia. What about Rome? Surely, if he had labored there, he would have recorded the fact.- The first bishop of Rome evidently was Linus and the Apostle Peter came to Rome only to suffer the death of a martyr.

## III

### PAPACY

1. What is the Papal teaching and what do they tell about themselves?  
We already know that the popes consider themselves the head of the Church, the Vicar of Jesus Christ, infallible, the supreme Bishop, a King, a supreme Lord, who holds his position above all kings and is not dependent on anyone, does not render an account to anyone: "I do not acknowledge any civilian power nor any law..." The Catholics consider that the Pope has the highest spiritual and civilian power - in other words he is a sort of deity and is above any law. Nobody has the right to judge him (Cardinal Manning invented this, and the Papists have already gone so far that they sinfully consider the Pope as God Himself! In their consideration the Pope comes first and then God follows. I have seen a poor Pole, and a Slovak, and I even know a ksendz - a Catholic priest - who, while speaking about God, do not remove their hats, but while speaking about the Pope, they take off their hats! This means that the Pope, in their opinion, is greater!\*\*\*1

2. How did the popes destroy the faith and the Christian Church and what kind of inventions did they bring to the Church?  
From the common people the popes took the right to receive communion in both forms, the bread and the wine; the people can take the Eucharist only in the form of wafers, which have lost all appearance of bread. This is against the command of Jesus Christ Himself, Who clearly said: "Drink ye all of it, for this is My blood" (Matt. 26:27-28). The Papal Church until its separation from the Orthodox Church in the 12th century, for 1200 years, gave the sacrament of Eucharist in both forms, the bread and the wine; and now it has not been done for 700 years.
3. Why?  
Because the nobility were squeamish about receiving Communion from the same chalice as the poor people.
4. What else?  
The Roman Catholics began to give the Eucharist in the form of wafers, but Jesus Christ performed this great sacrament using leavened bread. The Papist church before it separated, up until the 12th century, (that is for 1200 years) used leavened bread and then for 700 years has used wafers.
5. What then?  
The popes forbid the ksendzes (priests) to marry; that was done by Pope Gregory VII, but Christ did not even forbid the Apostles, and some of them were married, and the Holy Fathers also, and for 1100 years the Papal ksendzes could marry, but now for the last 800 years it is forbidden for them to do it.\*\*2
6. What then?  
By their order and by the wish of the German King Karl the Great, they changed the Creed, adding to it the words "and from the Son" ("Who proceedeth from the Father" -here they added also 'from the Son') and in that way changed the singular essence of the Holy Trinity, since the Holy Spirit now has "two beginnings".  
But as we know Christ said: "But when the Comforter is come, whom I will send into you from the Father, even the Spirit of truth, which proceedeth from the Father" (John 15:26). The Holy Fathers at the Second Ecumenical Council in Czargrad, and at the Sixth Ecumenical Council decided to condemn and excommunicate anyone, who would add or subtract even one word from the Symbol of the Faith, and the Pope of Rome Leo III, when the discussions were conducted, ordered that the Symbol of the Faith be inscribed in Greek and Latin on two plaques, without the addition of "and from the Son" and he ordered it put in the Roman Church, but his successors did not look at that and for the last 1000 years read the now destroyed Creed.\*\*3
7. And what else followed?  
They have destroyed the lents, invented "purgatory" and indulgences (releases from sins), they invented the "immaculate conception of the Most Holy Virgin" and the infallibility of popes and they have also introduced Latin everywhere in the Divine services.
8. What is "purgatory"?  
This is a place, somewhere in the other world, where souls are horribly tortured for smaller sins and are in a stage of waiting; the popes can release them from there, but truthfully not free of charge,-

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only if someone in this world will pay well for these souls!

9. Did Christ, or the Apostles, or the Councils, or the Holy Fathers teach something like that about "purgatory"?

Never; there is neither in the Holy Scripture, nor in the Holy Oral Teaching even a word about "purgatory"; nor in the teaching of the Ecumenical Councils nor of the Holy Fathers.

a) Is the belief in and the teaching about "purgatory" correct?

It is not only incorrect, but it is not even Christian; it is a teaching against the justice and the endless kindness and mercy of God, and besides if the popes really have the right to release souls from "purgatory", then there is a great lack of mercy in the Papacy, since it releases them (the souls) only for coins, for money!.. and why not without charge?

Remark-The Papal Church accuses the Orthodox Christian Church, Christ's Church, that it also teaches and believes in "purgatory"; that is a lie and an untruth. The Orthodox Church teaches about spiritual trials, about which the Holy Righteous Theodora and others have given us a clear understanding, and the Holy Fathers teach us (about them); and that is a big difference.

10. What are indulgences (releases)?

That is a financial (business) matter. The popes teach that for money it is possible not only to buy the souls from "purgatory", but a person can even during his life on earth buy the release of his sins from the Pope.

Remark-Such release was, for example, granted to all "crusaders" who attacked the Christian Constantinople, robbed and killed many inhabitants there, and robbed Orthodox Churches. The Pope forgave them this deed in exchange for treasures since that was an Orthodox country. Similar releases followed for Roman clergy who led gangs which attacked Christian churches and killed people in Southern and Eastern Europe up until our time.

11. How could that be done?

The Popes teach that the saints and Holy Ones who pleased God have accomplished more of merit and did more good deeds than was necessary for their own salvation and all these extra are kept in heavenly storage (on shelves), and every Papal believer can purchase them, so that his sins would be released, and even more! Such a release of sins can be bought for one day or a week, a month or even years for as long as a century! And how many souls can be bought out of "purgatory" - as many as the popes wish.

12. Is such teaching correct?

No, because it again offends the mercy and justice of God.- Neither Christ, nor the Apostles, nor the Holy Fathers, nor the Holy Councils knew about such teaching; it was completely invented by the popes in order to make way more money, and this was the main reason that there were Protestants such as Luther, Calvin and others.

a) Remark-The Papists themselves are not fully sure and in agreement in this teaching; some of them say that a person can purchase for himself indulgence for those sins which were already committed, while other "wise" men take the position that a release can be obtained also for those sins that the person will commit in the future!.. However in our

opinion it is the same, one way or the other - it is not good..

- b) Remark-The word "otpust" - release, has in the Galician and Ugro-Russian dialect a meaning of pilgrimage (in Slovac it means -traveling) to the Holy places, when people go to Halich or to Pochaev, or in Hungary to Maria of Povcha, Mukachevo or other places, or they go to a parish for its patron Saint's day. There is no need to think during such a pilgrimage about a Papal indulgence, because the travel is a good deed, advised by the Lord. If someone goes to these places with faith, on foot; observes the lents, prays, observes the feasts, donates for the poor, goes for confession and sincerely in grief presents his sins before God, then the Lord releases his sins, and there is no need to pay for this, nor to purchase the release from the Pope. The right to give such release of sins is everywhere, and can be given by a bishop or any priest. And the Most Holy Virgin, or the Holy Ones who pleased God, and to whose memory that place or church is dedicated will plead to God in the Heavenly Kingdom for the pilgrim; and not at the request of the Pope. If such a pilgrim sincerely confesses his sins, and does good deeds, then the Virgin or the Holy One does not demand money or belief in the Papacy but will for us, not for the Pope, plead to God for us in the Heavenly Kingdom.
13. What does the "immaculate" conception of the Most Pure Virgin, God's Mother, mean?  
Pope Pius IX in 1858 invented a teaching about the Mother of God, that she was born without the first born (original) sin;- that means that she was born without a father like the Son of God Jesus Christ, who became a man in her womb.\*\*4
14. Could that be true?  
No... since the Mother of God was conceived in the womb of St. Anna through her husband St. Joachim who is the father of the Most Pure Virgin Mary. St. Joachim and St. Anna - are the parents of the All-Holy Virgin Mother of God - and even though they are saints and were very religious people; they, like all other people derive from Adam and Eve and the Holy Virgin Mary also is descended from them.
15. What does that mean?  
That means that every person who is a descendant of Adam and Eve, even though later in life he becomes the greatest saint, still begins his life in sin and is born in sin, as was said by the Holy Psalm writer, prophet and Czar, David: "For behold I was conceived in iniquities; and in sins did my mother conceive me" (Psalm 50).
16. What do we call that sin?  
The sin of the first born (original).
17. What are the consequences of original sin?  
That everyone who is born with original sin must die.
18. Did the Most Pure Virgin, the Mother of God, die?  
That is so.. Her pure soul left her most pure body as happens to every person. The only difference between her death and that of other people is that during her life she knew no other sin. She died without fear and without suffering,- it would be better to say that she fell asleep, and her holy soul was by her Son Himself, our Savior Jesus Christ carried to heaven on His divine hands. The day of Her Dormition is celebrated on August 15th. The body of the Mother of our Lord was buried

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for three days and then angels came who carried her body to heaven where it united again with her soul. The Orthodox Church glorifies the "Dormition of the Mother of God", while the Papal Church glorifies "the Elevation of the Mother of God to Heaven", and that way declares that she did not die, but has been taken by the angels to Heaven alive! and this teaching is wrong.

19. When and where is the person cleansed of original sin?  
Every person is cleansed of original sin by the sacrament of baptism.

20. Is the sacrament of baptism necessary for salvation?  
It is so important that without baptism no one can be saved, as Christ Himself said: "I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God". (John 3:5)

Remark:- The Most Holy Virgin and the Apostles were baptized by the Holy Spirit; however there is no evidence that they were not also baptized by water. It is very possible that this was so.

21. Who was conceived and born without a father as a person and therefore is without sin?

Only our Lord, God and Savior Jesus Christ. He as God is everlastingly being born from the Father-God without a mother, and as a person He was born from the Most Holy Virgin Mary, without a father, but conceived by the Holy Spirit and therefore He has no original sin.

What conclusions can be made from the above?

That the person who teaches that the Most Pure Virgin was conceived without sin (without original sin) is insulting the Mother of God, because when he attributes to her this quality he creates in his mind not a person but a goddess, who would be equal to the Son of God Jesus Christ. The Orthodox Church considers such teaching as false and rejects it on the grounds that it was unknown to the Holy Fathers, the Holy Councils and cannot be found in Holy Scripture or in Holy Oral Teaching.

22. Then what is the Holy Orthodox Church teaching about the Mother of God, the Most Holy Virgin Mary?

That: a) She is the Mother of God.

b) That before, during, and after Jesus' birth, she was a Virgin.

c) That she is greater than all the angels and heavenly powers and greater than all the saints, since she is the Queen of Heaven.

d) That she is the Most Pure and Most Clear.

e) That she is the Patron and Protector of the Christian people.

f) Her glory and honor is so great in Heaven and on earth that no one on earth can add anything to it, and also no one can take it away from her, since the Most Pure Virgin was put to such glory by God Himself. She is a comforter for the grieving and a doctor for the hopelessly ill. She is hope, she is our most kind mother. The Holy Orthodox Church, and especially the Russian people, very deeply and with such love honor the Most Holy Virgin Mary, that at every service to God, they commemorate and call on the Mother of God, and erect in Her honor the most beautiful churches.\*\*5

23. What does "infallible" mean?

This means that he (the Pope) can't pray, make mistakes, can't gossip, tell sinful things or teach incorrectly.

24. Who can be like this?

Only God Himself.

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25. Can any person attribute such qualities to himself?  
No, and that is the reason that when the popes tell about themselves that they are infallible they are committing a sin, telling an untruth and a lie. By inventing these false ideas the popes bring other people into lechery and fornication because they put themselves on the same level as God. But in reality a Pope is only a sinful person.
26. Did Christ, the Apostles, the Holy Fathers, or the Holy Councils teach or write anything containing such ideas about infallibility?  
Never did Jesus Christ say to any one of the Apostles that He personally and exceptionally will be infallible, but to all Apostles and to all of His Church He said: "For where there are two or three gathered together in My name, there am I in the midst of them". (Matthew 18:20) And then He said: "Going therefore, teach ye all nations;..and behold I am with you all days, even to the consummation of the world." (Matthew 28:19-20); and "But when the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, He shall give testimony of Me. And you shall give testimony, because you are with Me from the beginning." (John 15:26-27) As is seen Christ gave infallibility to all Apostles together and to their successors;- that is the way that the Holy Fathers and the Ecumenical Councils believed and taught.\*\*6
27. Who are the successors of the Apostles?  
All the bishops are.
28. Do all bishops have the same spiritual power from Christ?  
Since Christ gave to all the Apostles the same spiritual power, therefore all bishops also have the same spiritual power, even that in time the Christian Church gave to some bishops, for their achievements and zeal, or for better administration, higher honors such as the titles of Patriarch, Metropolitan, Archbishop and Exarch. The giving of these titles to some bishops by the Church did not increase or decrease the other bishops' spiritual power.
29. Where was that done?  
Mostly at the Ecumenical Council meetings.
30. What are the Ecumenical Councils?  
Those are meetings of all bishops from the entire world.
31. How many Ecumenical Councils were there?  
Seven: in Nicaea - two times: the 1st and the 7th; in Ephesus -the 3rd; in Chalcedon - the 4th; and three: the 2nd,5th and 6th in Czargrad (Constantinople) -in other words all of them were in the East.
32. Were there also other council meetings?  
There were also other local meetings; when there were meetings of bishops not from the entire world, but only representing one or two countries, but of all these council meetings only the resolutions of nine are recognized by the Church as obligatory for all.
33. What should be known about the Ecumenical Councils?  
That all bishops who came to the Ecumenical Council (Patriarchs, Metropolitans) represented the entire Christian Church, and all of them together made infallible decisions about what and how it is necessary to believe. Therefore their decisions begin with the following words: "It is wished by us and by the Holy Spirit", meaning that the Holy Spirit was speaking through them.\*\*7

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34. How many patriarchs are there?  
The Holy Ecumenical Council in Chalcedon (475) established 5 patriarchates, that in honor and order are all equal: 1) The Patriarch of the Old Rome, 2) the Patriarch of the New Rome or Constantinople (Czargrad), 3) the Patriarch of Alexandria, 4) the Patriarch of Antiochia, and 5) the Patriarch of Jerusalem. But since the Roman Patriarch (of the Old Rome) or as he is called - the Pope has fallen away from the Ecumenical Church, therefore there are now only four original patriarchates-Constantinople, Alexandria, Antiochia and Jerusalem. The place of the 5th patriarchate, with the consent and permission of the other 4 patriarchs is held by the Holy Ruling All-Russian Synod with all rights and privileges.
35. When was infallibility invented?  
It was proclaimed by the Papal church 23 years ago by order of Pope Pius IX himself in the year 1870 in Rome during the so-called Vatican Council.
36. What else did the Papacy appropriate for itself?  
Royal authority. The Pope tells that he is not only Pope but that he is also a czar (king); for this reason he had soldiers and canons, led wars, condemned people to death, and had ministers and generals up until 1871. In that year the Italian king Victor Emmanuel took the city of Rome away from the Pope... and that was done according to the teaching of Christ Who said: "My kingdom is not of this world." (John 18:36) Besides none of the Apostles had any kingdom, nor soldiers, nor canons, but the Apostles like the Savior Himself were so poor that sometimes they had no place to lay their head.
37. What was the reason that the Papal power declined?  
The endless pride... just imagine, how a pope is getting crowned. He sits on the main altar in the church, there where the Bloodless Sacrifice (the Sacrament of Eucharist) is brought to God the Father;- and in front of the Pope people fall to their knees, and kiss his feet - even bishops and archbishops, who have spiritual power equal to his.
38. What do some people say about the Papacy?  
We can only state that only people who are in darkness, unenlightened; especially Poles, Slovaks and Uniates tell, that popes receive letters from Heaven; but we have to note that until now no one has ever seen such a letter.
39. Can something like that happen?  
It is endless and great foolishness even to think something like that and signifies the complete spiritual darkness of people who do. What kind of truth is that, that from the sky a stone falls with a letter? - Such letters were invented by liars, who count that foolish, slow-witted and uneducated people will pay them great sums of money for all kinds of foolishness which they invent; for example: Leaves of Betjan, Stairs to Heaven, the Saturday of Mary, rosaries with indulgences, etc. This is not Christianity; and prayers with the use of such objects are not welcome by our Lord but can make Him angry.
40. How did the Papal power become so strong?  
In the Middle Ages the western countries were populated by wild people. People in Italy, Germany, Spain and France did not know how to read, nor write. Those people had no understanding of Christianity,- the learning and knowledge was kept among the ksendzes (Roman clergy) who told any-

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thing they wanted about any subject. The popes did not care since they were only interested in increasing their authority. They also did not care in what way money was raised for their treasury. This was the main reason that the Popes were fooling people naive in their belief. In the East something like this could not have happened since the Greek people and their priests were very educated people.

### NOTES

- \*\*1. The Catechism of the Roman Catholic Church teaches that "Jesus Christ is the invisible Head of the Church; the Holy Father, the Pope of Rome is the visible head of the Church on earth, as the Vicar of Christ". The Orthodox Church does not agree with this teaching, considering that our Lord is with us all the time and therefore no Vicar is needed. The many differences between the Western local churches on one side and the Eastern Orthodox Churches on the other are the result of their development in different cultures.

In the West there were the the differences created by the Roman pagan religion, and the Roman state organization which recognized the state ruler as a god who officiated at impressive solemn religious ceremonies. The greatness of Rome was the goal of the state and support of this goal was required from every citizen. The citizens of Rome recognized this ideology as the source of their future well-being and security.

When Rome became Christian, it dreamed of the creation of a world monarchy with the Pope as the Absolute Ruler. (Rev. A. Kolesnikov, "Kurs Sravnitel'nogo Bogoslovaja" (Course of Comparative Theology), Jordanville, 1957, p.7-9)

This Roman ideology is the reason that the voice of the entire Ecumenical Church became the voice of only one person - the Pope. All other differences with the East were then consequences of this ideology and (ibid, p.12-13) the reason that the Roman Popes and their ideological followers, fearing competition, were intolerant of any other Christian organization that was not under the complete control of Rome. That was also the reason for the opposition of the Roman Catholic Church to new religious, scientific, and political ideas and opinions which resulted in events and policies such as the Holy Inquisition, the Index of Prohibited Books, etc. This was also the reason for the "Holy Crusades" against other Christians in the East. That is why it was necessary to change the real miracle of Fatima into the teaching that the "Holy Virgin wishes the conversion of the Russians from the Orthodox to the Roman Catholic faith", and the maintaining even today of the so-called "Blue Army" which collects funds for the "liberation" of the Orthodox people. This is what makes Orthodox people bitter and creates suspicion about the theological and political intentions, plans and goals of the West. It creates a very distrustful atmosphere in which to attempt an Orthodox-Roman Catholic Dialog, which should in reality lead to the realization of commonality and also a unity in opposing the real threats of atheistic ideas, moral corruption and difficulty in spreading the Christian mission and helping the needy people of the world.

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- \*\*2. The family composes the fundamental cell of the Christian Church. It was established by God Himself with the creation of man and woman. (Gen.1:27-28, 2:18-24) In the New Testament the family is called a church (Rom.16:3-4, Col.4:15). The Orthodox Church considers marriage very important and according to the teaching of the Ecumenical Councils forbids the marriage of Christian with non-Christian; divorces are discouraged. The Church permits clergy to be celibate or married. Since the VI Ecumenical Council, it has been a rule that the bishops should be celibate or widowers. Sometime between the 4th-6th centuries, the Roman Popes insisted on the celibacy of all clergy but the Ecumenical Councils severely reprimanded that Roman practice. (The VI Ecumenical Council in Constantinople, rule 13) This resolution of the Ecumenical Council is ignored by the popes as are many others. In the year 1123, in the Lateran Council, the Papacy introduced this inhuman teaching concerning celibacy of the clergy, and in the Trident Council (1563) it was approved as an irrevocable Church law. The damage to the image of all of Christianity becomes evident.
- \*\*3. The Creed was established in the Ecumenical Councils with the goal of protecting Christianity against heretics and the introduction of different teaching. That the Holy Spirit proceedeth from the Father alone was the teaching of St. Basil the Great, Gregory the Theologian, John Chrysostom, Ephraem the Syrian, Cyril of Alexandria and about one thousand other Saints and Fathers of the Church who are honored by the Orthodox and Roman Churches. The change in the Creed is one of the greatest dogmatic obstacles for Eastern and Western Church unity.
- \*\*4. In 1848 Pius IX sent a message to the Patriarchs claiming the Pope's supremacy. The Patriarch of Constantinople Anfim VI in the name of all Orthodox Christians answered the Papal claim writing that a union of East and West would be possible only if the Roman Church would abolish all changes made since the 9th century. Then the Patriarch sent a memorandum to the Churches pointing out the Papist heresies. In reply, the Pope accused the Orthodox of not respecting the Holy Virgin. In 1854 he declared that hers was an immaculate conception, "By the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and by our own, we proclaim the doctrine that the Most Blessed Virgin Mary, at the first moment of Conception, by special grace of God Almighty and by special privilege, for the sake of the future merits of Jesus Christ, the Savior of the human race, was preserved pure from all stain of original sin - to be a doctrine revealed by God, and therefore all the faithful are bound to profess it firmly and constantly." After this dogma was announced to the astounded Christians by the Pope, the Roman theologians began to try to justify it. It became one more obstacle to the unity of the Churches since there is no basis for the dogma in the Holy Book, the teaching of the Ecumenical Councils, or the Holy Fathers.
- \*\*5. The Holy Virgin Mary has a special position and is highly venerated by the Orthodox Church. In the hymn sung at the Holy Liturgy of St. John Chrysostom the Holy Virgin is described as "more honorable than the

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cherubim and beyond compare more glorious than the seraphim". In services she is also called "Our All-Holy" (Panagia), Immaculate, Most Blessed And Glorified Lady, Mother of God (Theotokos) and Ever-Virgin Mary (Aeiparthenos). Her veneration was so great in the East and in Russia that every city had its own icon of the Holy Mother; many of them were miracleworking. This veneration of the Holy Virgin was transferred from the Orthodox to the Roman Catholic Church. For example when Roman Catholic Poland occupied Russian provinces, the Poles took one of the Holy Icons of the Mother of God from the Czenstochov monastery. Now it is known as the Wonderworking Icon of the Czenstochova Mother of God in Poland. There are several other Orthodox icons that are respected by the Latin Church such as "Our Lady of Perpetual Help".

- \*\*6. In the Vatican Council, held in Rome in 1870, in the face of protests from many theologians and bishops of the Catholic Church, the doctrine of the "infallibility" of the Roman Pope in matters of the faith was proclaimed. The speech of Bishop Joseph Strossmayer in opposition to that dogma became famous. Other bishops were also against that dogma. The Orthodox Church does not accept this dogma, considering that infallibility is with the Church and not with just one person. This new Catholic dogma is also one of the obstacles to the union of Orthodox and Catholic Churches.
- \*\*7. The names of these two branches of Christianity reveal their different goals. The Orthodox Church preserves and preaches the teaching of Christ, His Apostles, the Saints, the Ecumenical Councils and the Holy Fathers while the Roman Catholic Church attempts to form a universal church under the leadership of the Pope. In its preaching the Catholic Church changed the original teaching, adding new dogmas. The Orthodox Church takes as its foundation the Gospel, the interpretations made by the Saints, the Holy Fathers and the Ecumenical Councils. The Roman Catholic Church takes its information from the books of learned Roman Catholic theologians.(Rev.A. Kolesnikov, ibid p.13-15). The Orthodox Church preserves the teaching of the Seven Ecumenical Councils. The Roman Catholic Church announces that there were many Ecumenical Councils, that an Ecumenical Council is not one where all dioceses and bishops of Christianity are represented but that "the council is Ecumenical when it is approved by the Ecumenical Bishop - the Bishop of Rome". Therefore as we understand it the viewpoint of the Latins is that even when all the bishops of Christianity meet but their decisions are not approved by the Pope, it is not an Ecumenical Council, but if there is a meeting of even three bishops and it is approved by the Pope, then it is Ecumenical.(Rev. A. Kolesnikov, ibid, p.15)

## WHERE TO SEEK THE TRUTH?

### IV

#### PROTESTANTISM

1. What do the words "protestant", "protestantism" mean?  
"Protestare" is a Latin word; it means only "to be against", "to speak or to teach against", - the Protestant faith therefore teaches against, speaks against some truth, namely against Christian truth and teaching; but mostly and mainly it is opposed to Papism and the Papal church and teaching.
2. When did this faith come into existence?  
In the 16th century, that is 1600 years after Christ.
3. Where and who started it?  
In the German country, (people) splintered away from the Papal faith.
4. Who protested?  
Luther Martin,- who was a Catholic monk.
5. How did that happen?  
Pope Leo X wished to build a wonderful "kostel" (church) in Rome, but there was no money to do that, so he started to write indulgences, that is to forgive people their sins in exchange for payment; many monks were sent to Western Europe and among them was Tetzal, who sold more releases from sins than others, especially in German countries. Luther opposed such "forgivers" and from the beginning he had good intentions, but the Pope and his ksendzes did not accept Luther's wise suggestions, and wanted to burn him at the stake as was done to Huss. Luther got angry and in his anger went further than he originally intended. In his accusations he started to criticize not only the faults, but also those things which were good in the Papal faith. Finally Luther established the Protestant church and faith.
6. How did Tetzal sell the indulgences?  
He went from place to place, from one village to another, with a big bag and loudly shouted: "Give, give! Whoever will drop even one coin into the bag will buy one soul out of "purgatory"- and to those people who gave money he gave a card, that stated that their sins were forgiven for as long as three days, or a month or years or even for a longer time.
7. Therefore who is the main cause of the creation of Protestantism?  
The Roman Pope was the main reason and only the second was Luther.
8. What happened?  
Neither the Pope nor Luther wanted to give in and compromise and with each day there came also other false-teachers; more and more people accepted the teaching of Luther,- and first there disagreements, then uprisings occurred and finally a regional war came, which lasted 30 years and as a result one million one hundred thousand people were killed, the land was devastated, property worth many millions was lost, and finally the Protestants won, and all this happened because the Pope didn't want to admit his wrongdoing; to build a "kostel" with money received by selling indulgences.
9. What do we see in all that and what lesson does it teach us?  
Since the Pope fell away from the true Church, he could not convince the

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Protestant-heretics. History teaches us that such heretical acts against the Church of Christ were committed also before Luther and possibly they were even greater; for example: those of Arius, Pelagius, Macedonius and others, but then the four patriarchs and the entire Eastern Orthodox Church helped the Western Church, or the Western Church helped the Eastern, since it was then one faith, and all that was done without war, without bloodshed, without uprisings; only at the Ecumenical Councils could the Holy Fathers stop such heretical disturbances, since the Holy Spirit himself was their help.

### 10. What did Luther and other Protestants teach?

In his blind anger Luther went too far, and began to preach that faith without good deeds can save a person; he rejected the Holy Oral Teaching, he rejected five Holy Sacraments, observing only Baptism and Eucharist, but at the same time he said that the bread does not become the Body of Jesus Christ, but that Jesus Christ is in bread, or with bread, or under the bread, and that is not really so, but Jesus Christ is spiritually present; he rejected the honoring of saints, and of the Mother of God; he rejected the Holy Liturgy, Holy water, Holy days, and other Holy matters. After Luther came Calvinists and Methodists, Baptists, Puritans, Herrnhuters, Swedenborgians, Unitarians and many, many other religious sects. More and more were leaving (the Papal church), and finally lost all faith... and as a result of these unfortunate Papal indulgences, now there are about 116 million Protestants!\*\*1

Remark: In 1844 Pope Pius IX had tried to subject the Holy Patriarchs of the Eastern-Orthodox Church to his authority sending letters to them, but the Patriarchs in their reply showed his false teaching, and indicated to him that he fights the true teaching when he introduces his own false ones and that he is in opposition to the true teaching of Christ. The Patriarchs in their reply called him the "first Protestant!" and wrote that every healthy thinking Christian will acknowledge the truth.

## NOTES

- \*\*1. As a Patriarch of Constantinople wrote, a Pope of Rome was "the first Protestant" in the Christian Church. As might be expected, the Pope's example of disobedience to the Ecumenical Church resulted in the fact that later when the dissatisfied Protestant leaders splintered from the Roman Catholic Church, they did not return to the Holy Orthodox Ecumenical Church. The reason for this of course was that while they were involved in the Roman Catholic Church, they had not learned much about Orthodoxy since the Papists were not interested in teaching about Orthodoxy, and provided incorrect information about it. Therefore these Protestant reformers were forced to depend on the individual opinions of former Catholic clergy and political leaders. That led eventually to the formation of more and more sectarian groups and the loss of most Christian dogmas, teachings and traditions; creating, as had their example in Rome, something new.

## WHERE TO SEEK THE TRUTH?

### V

#### UNIA

1. What does the word "unia" mean?  
This is a Latin word (unio) that means union or joining; and the faith and Church that keeps such union is called the Uniate faith and the Uniate Church; or as the sensibly thinking Russian people with derision call it: the "kalakuts' faith" and "kalakuts' church".- But the kalakuts call themselves "greek-catholics". (See Remark 4 at the conclusion)
2. Is there such a faith and when did it start?  
There is such a faith. It began in the 17th century, that is at the end of the 16th century, in the former old Poland, and in the 17th century in Hungary. Therefore it is no older than 300 years.
3. Is the Uniate faith from God?  
No, as the people invented the Papal and Lutheran, so also was the Uniate faith invented by them.
4. Who invented this faith?  
Two godless persons, sellers of Christ,- two Judases, the Bishops Cirill Terletzky of Vladimir-Volyn' diocese and Hipatius Potzey of Lutzk. With sorrow it must be said that they were leading Orthodox bishops, but already from the beginning of their careers, they led lives mean and unfit for clergy. Terletzky was married twice and led a depraved life. Potzey was born an Orthodox Christian, then he became a Calvinist, then a follower of Papism, then again Orthodox and died a Uniate.
5. Why did they do a thing like that?  
For benefits; partially for money, but mostly they were afraid of early retirement, which especially was a threat for Terletzky as punishment for his unworthy life,- since his Holiness Patriarch Jeremias intended to demote him from a bishop to a monk.
6. What benefits were promised to them by the Roman-Catholics?  
They were promised the same rights in the kingdom of Poland, as the Polish bishops had, that they would become Polish senators, and even advisers of the Polish king. But all promises were never fulfilled since the Polish nobility and ksendzes (clergy) could not respect traitors to their own Church and people.\*\*1
7. Who belongs to the Uniate church?  
At the present time there are about three and a half million Russians in Galicia, one half million in Hungary, about 400 thousand Romanians in Hungary, and some Bulgarians, Greeks, Arabs and Chaldeans in Europe and Asia, but their number is not greater than 6-7 million. Before there were more of them.
8. Why was Unia invented for these nations?  
To convert them little by little into Papism and to make Latins out of them. Unia is only a bridge for these people on the road to Latinism.
9. How did Unia begin?  
The countries Lithuania, the Ukraine, Little-Russia, Volynia, and Galicia are today under the strong and powerful guidance of the Orthodox Russian Emperor; some of them are partially inside the borders of Austria, but these are completely Russian lands. Before they were occupied by the

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Polish king and were part of that kingdom, they confessed the true Christ's Orthodox faith.

But the Poles who are blind followers and supporters of the Roman Popes began to oppress the Russians who lived in their kingdom, planning to destroy them; from the start the ksendzes and Jesuits attacked the faith and the Church with the intention of making Latins out of the Russians. But the Russian people, their bishops, priests and nobility did not even wish to hear of such a plan. Then the ksendzes and Jesuits invented Unia: but the people didn't want even then to join it until the Jesuits attracted Terletzky and Potzey.

### 10. What does Unia consist of?

The Jesuits and ksendzes expected only one thing from the Russians; that they would accept the Pope, not Christ as the head of the Church; and it was promised that they could keep all other traditions, rituals, and language. They planned that as soon as the Russians were subject to the Pope, the other things would be easier to introduce.

What happened?

When Terletzky and Potzey, those two Judases, were bribed, they went to Rome. There on their knees they kissed the Pope's feet, promising loyalty. In doing this they committed treason to Christ and to the Church, and also to the Russian nation. As soon as that happened the Polish ksendzes started to act differently - first they started to attract the Russian landowners (nobility) to Unia. The Polish kings began to promise them advantages. Some of these people joined Unia and later became zealous Papists and Latins. The same happened to the Uniate bishops. The Polish Papists acted as Uniate bishops and introduced Latin customs and rites into Orthodox churches such as whispering the liturgy and the use of organs and bells. They introduced special matins and vespers and destroyed the entire cycle of yearly services to God. Then they took the iconostasis out of the churches and destroyed the lents. Then the Uniate ksendzes accepted the Papal vestments, began to shave, and even to shave the tops of their heads; even worse they started to persecute unmercifully the Orthodox Faith and Church. But people stood firmly for Christ, for His Faith and teaching, and accepted for that tortures and death. They went to prison and suffered but did not denounce Christ.

### 11. How were the Orthodox people treated by the Papists and Uniates?

Those people who were not afraid of torture and threats were instead made all kinds of promises; this did not work and consequently the people were treated severely.

a) Their Holy, Only Saving, Christian Faith and Church were called "peasant"

b) Their priests were called "jews" and under the leadership of Polish ksendzes or Jesuits the priests were attacked, beaten, even dragged on the ground by their hair and beards.

c) Corpses were thrown from their coffins. During funerals the dead and the mourning parishioners were dragged to the marshes or to waste places. The priests and Orthodox believers were hit and many times people were even killed.

d) The Orthodox churches, it is horrible to say, were turned over to the Jews to control. When an Orthodox priest needed to have a service, to

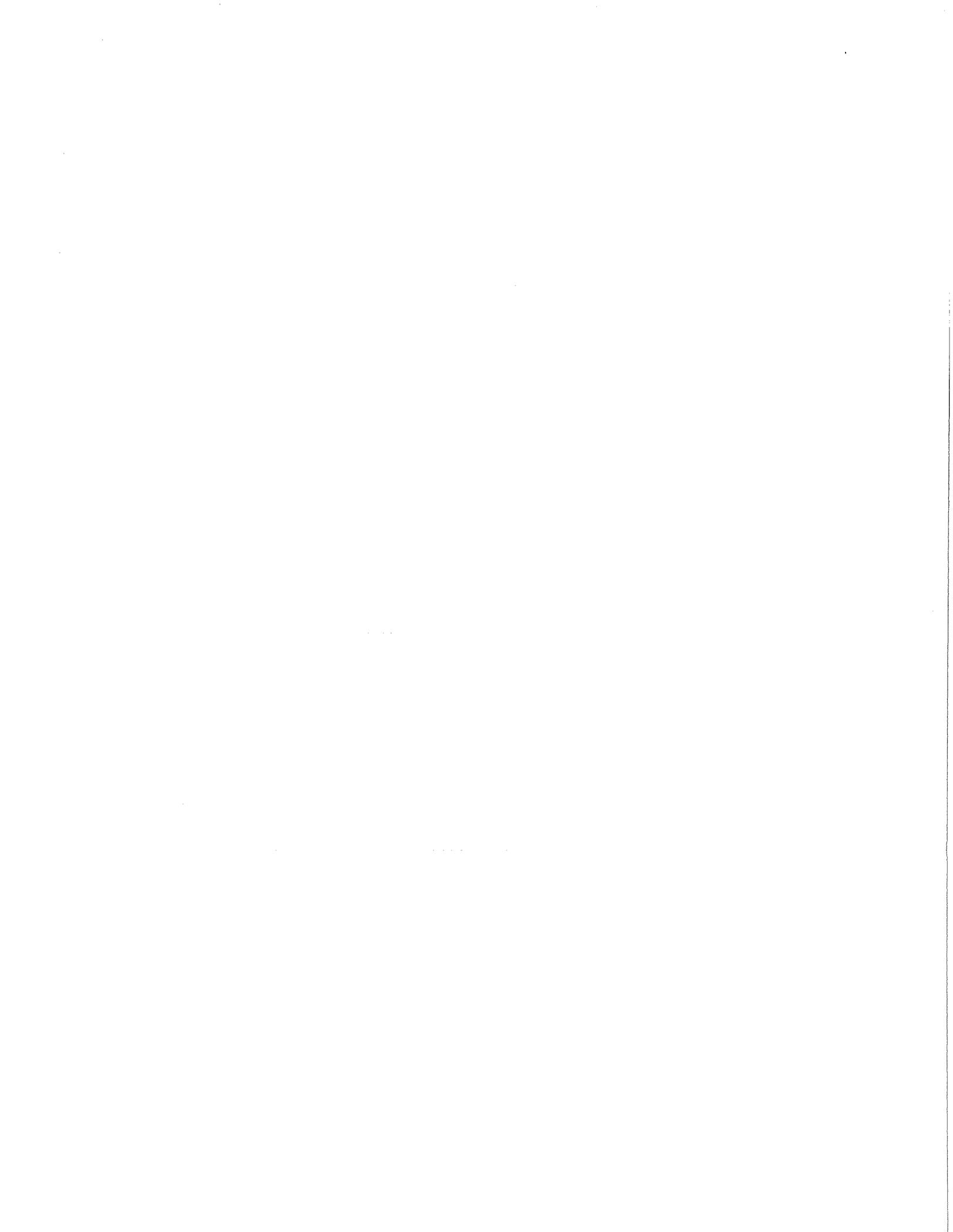


Cyril Terletzky, bishop of Loutzk, the chief promoter and cause of the "UNIA" with the Papal Church, in 1595.



A handwritten signature in Cyrillic script, appearing to read "Иосифъ Кунцевичъ" (Iosif Kuntsevich).

The "Uniat" Archbishop Josaphat Kuntsevich, of Polotzk, who paid with his life for persecuting and murdering Orthodox Christians.



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baptize or wed or bury people he had first to pay money to receive the key and to be admitted to the church.\*\*2

e)On the Holy Day of Pascha if an Orthodox person wished to have a blessed kulich\*\*3, he had to buy it from the Jew; if he baked the kulich himself, then he had to buy an approved seal for it. Without that Jewish seal the kulich was not allowed to be blessed. If priests did it they were punished by a jail sentence.

f)More than once a gang gathered under the leadership of a Polish or a Uniate ksendz and for "fun" they attacked the poor Orthodox people, sometimes during the Divine service, demanding that the Orthodox people accept Unia; and if the parishioners did not agree, the gang locked the church and set fire to it, so that all the faithful would be burned!..- The greatest torturer was Josephat Kuntzevich, a Uniate archbishop of Polotsk, who went from place to place with his servants and supporters. He tortured the priests and faithful Orthodox people, killed, took away or burned some of their churches until he was killed himself. And this villain, do-nothing, dirt and bandit was declared a Catholic saint by the Pope of Rome in 1858; that gangster was called a "hieromartyr". It was ordered that the Uniates should pray to him in their Divine services, honoring him as a saint, which the Uniates did. As we see the sufferings of the Russian people were unspeakable, they were persecuted; books can be written about all of their sufferings in Poland from the ksendzes and the Jesuits; and all because they were being forced to accept Unia and then the Latin rite.

### 12. How did Unia end in Poland?

When the Papists were on their uncontrolled rampage, then the patience of God came to an end. The merciful Lord heard the cry of His people and the poor Russians obtained mercy and Poland was punished, since Austria, Prussia and Russia divided Poland and some of the Russian regions were reunited under the protective, strong, fatherly and benign hand of the Orthodox Russian Czar. The poor people happily swept away the spiritual yoke - the sickening plague of Unia and as result finally millions were reunited with the Church of Christ. They returned to the Orthodox Church together with their bishops, priests, with their churches. Only several thousands of Russians, who became completely Polonized, and who were called "kalakuts" by the Russians stayed Uniate! But Poland was lost. It disappeared forever. It was wiped from among the nations for its sins. In the same way that God punished the Jewish nation He also punished the Poles, since they also persecuted Christ and His Orthodox Church! The remnants of the plague, Unia, are still found in Galicia and in Hungary.

### 13. How did Unia influence the Russian people?

Most cruelly, since the Uniates began to shame their Church and even their nation and became Polacks.

### 14. When did Unia start in Hungary and why?

It started in Hungary in 1649. The Orthodox people were persecuted there by the wild Hungarian-Papists, who persecuted them as did the Poles in Poland. They used the same methods as the Poles: beating up people and promising all kinds of benefits, and finally under such pressure 70 ksendzes joined Unia in the city of Ungvar (Uzhorod). For one hundred years people who would not join the Papists were jailed and tortured and

persecuted. They were forced to denounce their grandfathers' Orthodox Church; and not only their faith and Church, but also their nationality. Therefore a major part of these people became known as Slovaks and Hungarians! These people were so much influenced that they were ashamed even to say a Russian word and became the same kind of kalakuts as those who lived in the old Poland. (See Remark 5 at the conclusion)

15. What kind of future is there for kalakuts (Uniates) today in Galicia and in Hungary?

A very disturbing one. In Galicia they are becoming Polonized, - and in Hungary they are continuously persecuted by the Roman-Catholic ksendzes and monks, who constantly visit the homes of Russian people forcing them into the Latin Rite. They build Roman-Catholic kostels (churches) in Russian villages and at the same time hold the Uniates up to ridicule. The Poles appointed as Uniate clergy unfit men such as Silvester Sembratovich, who already held the opinion that the Uniates received too many benefits from the Latins. Under the influence of the Papacy and the Poles, he wanted to introduce the practice of clerical celibacy and new holidays commemorating the Body of Christ, the Immaculate Conception of the Holy Virgin, and some persons by the names of Torquemada and Arbuesis, who burned people as did also the villain Josaphat Kuntzevich. He closed the Russian seminaries in the cities of Lvov and Vedni by order of the Pope and the Polacks, and thereafter the Russian priests had to study in Roman-Catholic Jesuit seminaries. All this was done to bring the people completely under the authority of the Pope and to transfer them to the Latin Rite, to make Poles out of Russian Galicians. These priests did not care about their Russian flock; they left their villages in Galicia, the Russian Church and Nation. They thought only about Polish favors and the Pope's kindness; for those they gave away the Russian monasteries to the Catholic Jesuits. Now he (Sembratovich) also planned to bring Jesuits into the seminaries but was awarded with what he earned, as he returned from his trip to Rome. Youth at the Vedni railroad station, loyal to their Russian Faith and Nation, threw rotten eggs at him. They accused him of going to kiss the Pope's feet and of selling out the Russian people as did Judas, and 300 years ago, Terletzky and Potzey.

16. Therefore what kind of future can be forecast for the Ugro-Russian kalakuts (Uniates)?

It is not better. They are Magyarized; in schools they are not allowed to study Russian. The children are being taken from their families; they are put on exhibit for ridicule and those who speak Russian are prosecuted. The bishops select and keep only the clergy who like money, who are interested in titles and in feeding their stomachs. They send the Russian clergy to study in Catholic seminaries under the pretense that they do not know how to serve well. Neither these bishops nor ksendzes speak Russian among themselves. Such unfits as Pankovich, Pastelij of Ungvar (Uzhorod), and Toth\*\*4 and Valyi, bishops of Presov diocese, do not love the people. They think only about favors and kindness from the Pope and the Hungarians; they bow their heads to them. The Hungarian Papists and the Poles in Galicia tell kind words to their faces; behind their backs they laugh. They do not respect them or the poor Russian people and call them "stupid rusnaks". This is the reason that these poor people are uneducated, are ashamed of their own past, and

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are attracted to something foreign. To avoid all this persecution, the population of some entire villages left and moved to Russia or to America. It is not a miracle! They must suffer when they are laughed at, are persecuted, are hungry and cold and all of that only because their bishops and ksendzes do not stand up for their protection.

17. Where then does Unia stand as a faith?  
Nowhere... It is neither Roman, since it keeps Orthodox Church Rite, even though it is now distorted, nor is Unia Orthodox since Uniates do not consider Christ but the Pope as the head of the Church. In other words it is something funny; neither a fish nor a lobster.\*\*5
18. How do those who belong to the Uniate faith call themselves?  
They call themselves "Greek-Catholics", meaning that they are Greek-Catholic - but in reality they do not have any right to call themselves that, since they are Uniates or kalakuts; and the Uniate or kalakuts' faith is invented by people as are the Papist or Lutheran or the Salvation Army.
19. What are the Uniate churches and Divine Services like?  
In many places the churches are built facing toward the west. Inside there are statues made of wood. They have added several altars in the church. There are glorifications to the bishops, supplications; they have introduced Latin rite holidays, the iconostasis is no longer built in the Uniate churches, the matins are not served anymore, nor vespers nor the proskomide as is done in the Orthodox Church. In many places during the Divine Services, the ectenia (litany) is left out. Sometimes the priests serve the Holy Liturgy by whispering it. During the services they use little bells. There are such things as rosaries of "Jesus' Heart", then they introduced holidays of the "Body of Jesus" and other holidays like that. The Uniate ksendzes often can be seen during confession wearing Papist vestments that they use even during the Divine Service, (especially every day in the School of St. Augustine in Vedni); but it must also be observed that the Papal Uniate ksendzes (Roman Catholic priests assigned to Uniate parishes) wear Orthodox vestments. In Italy the Greek-Uniates perform the liturgy without the use of prosphora but using wafers. In Galicia the proskomide is completely left out or they serve only the ninth hour instead of the vespers. They chant the akathists, and during the liturgy glorify the bishops. They bring out the statues for religious processions and carry them. They use bells (for bringing the presanctified gifts to a sick person). In many places there is no shroud of Christ, instead there is a figure of Christ made of wood. In other words there is much that is left out and much which is foreign has been added.
20. Why was that done?  
To be closer to the Papists, to convert Russians more quickly into Latinism. This is the reason that the Uniates are continuously told that: "the Roman and the Greek faith are the same"- and people believe that, especially in Hungary, and until now thousands have already changed their faith and their Russian nationality...
21. And what are their bishops and ksendzes doing?  
There is only a small number of those who love the Russian faith and nationality, since they are under persecution by other bishops and by the government, and the loyal people are being called "moskaly". The bishops

now fulfill the obligations of police people for the government. They do not protect their flock and are interested only in how to increase their own profits. They do not speak Russian in Hungary. They and their ksendzes speak among themselves either Latin or Hungarian. They dress and shave like the Papists and feel proud doing that.

22. How do the Roman-Catholic biskups and ksendzes treat them?

In front of them they are very nice and polite to them, but behind their backs they laugh at them, and even though they say that "the Roman and Greek faiths are the same" - why then do the Papists never go to the Uniate churches? The Uniates go to theirs! The Roman-Catholics are very happy, when they get into the Latin rite even one Uniate who will denounce his faith and nationality, and become a Roman-Catholic; this means more to them than if 10 Protestants would become Catholic. You have to know, that the Papists are the extreme enemies of Orthodoxy, and the Uniates even greater. The Uniates have the greater sin, since they would exhibit their own mother to mockery!... Both of them do it for one reason: the Orthodox Church every day makes their falsehoods obvious, and puts their wrongdoings right in front of their noses. It is known that "the home truths are hard to swallow"... that is the reason that the Uniate ksendzes would rather permit the Uniates to go to a Protestant church or to a Jewish synagogue, than to permit them to go to an Orthodox Church, since there peoples' eyes might be opened.

23. What do the Papists and Uniates say about the Orthodox Church?

In their rage and stupidity they tell all kinds of fables, but mostly they tell: a) that Orthodoxy is a "moscovite faith", b) that the head of that faith is the Russian, or as they say "Moscow's" Czar, but at the same time they tell: c) that that faith does not have any kind of a head; and d) that the Orthodox people do not respect the Mother of God.

24. Is all that the truth?

All these accusations are obvious stupid gypsy-like lies, every word of them is rubbish, since:

1. There is no such faith as "moscovite". There is no such nationality either on this planet. There is a great, glorious, mighty Russian nation and the Uniates are brothers of that nation. The Hungarians and the Poles are the greatest enemies of the Russian people; they assume that the Uniate people are in spiritual darkness and they tell them that they are not related to the Russians... The word "moskal" (moscovite) was invented by Poles and Hungarians and the Uniate ksendzes repeat that nonsense and by doing that they fool people who come under their jurisdiction. Since the Great-Russian nation confesses the Orthodox faith it also became known as "Russian", and as we know the Uniates call themselves Russians (Rusins)? They call also their church and faith Russian (even though that is not the truth since they are Uniates, kalakuts):

2. The Russian Czar (Emperor) is a Russian, and not a "Moscow's" Czar; his title is "Sovereign" and Emperor (Caesar) of "All-Russia"; which means of all the Russians on this planet. He is not any kind of head of a church, as the Pope is. He does not give orders how and what people should believe. Isn't that true? Or not? He never does anything of that kind; but the opposite. He obeys the Church laws and the commandments of Jesus Christ, in the same way as his poorest citizens do.

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The Russian Emperors are a good example for their people of obedience to the Christian commandments; the Russian Czar is the first son of the Holy Mother Church, and of the Orthodox faith. He preserves and protects the Church of Christ. Millions of rubles and rivers of the blood of his citizens were offered for the faith and Christ and His Church. The Russian Czar and his brave champions have liberated the Russians from the Polish yoke; they liberated the Serbians, Greeks, Romanians, Bulgarians - from the vile Turks' yoke. Each true Russian - even if he is not the Czar's citizen, every person, who has even one drop of Slavic blood - has to pray for his health and for his royal house, because the Russians and the Slavs have in the Russian Czar their only protector on this planet. If the bishops are elected in the name of the Russian Czar, this does not mean that he is the head of the Church. That is how it is done in Austria, Italy, Spain and many other Roman-Catholic countries, that the rulers of these places (kings) are selecting or appointing bishops. If they do that, does it also make all of them heads of the Roman Catholic Church? Besides, it must be said that the Russian citizens do not kiss the feet of their Czar; especially bishops and priests do not do so as is done in the West by Papists to the Pope. He (the Czar) does not sell indulgences, and does not teach anything about "purgatory". But the Russian Czar kisses the hand of a bishop and even of a priest at the Church service (while receiving a blessing or at the veneration of the cross etc.). He also goes to confession and observes the feasts as a good Christian should do.

3. They (Papists and Uniates) tell that the Orthodox Church does not have a head, as they do have - a Pope! Isn't the Church the living body of Jesus Christ? Doesn't the Orthodox Church continue to live and work to save the souls of the faithful? Doesn't it spread the teaching every day? If the Orthodox Church did not have a head, could it operate like this? Can anyone live without a head? For 400 years the Orthodox Church in the East has existed under the vile Turkish yoke; it is still not liberated but it lives and works. Can there be found on this planet another country where there lives another such religious, faithful and God-fearing nation as the Russian? Where there are built such beautiful, great and wonderful churches, monasteries and schools? Where there are as many Holy Ones who pleased\*6 God as there are in Russia. There are in Russia so many miraclemaking icons. Where has the Mother of our Lord shown so much mercy and love through miracles as in the East and in Russia? Didn't God make Russia so mighty for its strong belief in the Orthodox Faith? Therefore a person who talks idly about Orthodoxy doesn't have a head himself.

4) The Mother of God and the Saints are highly venerated by the Orthodox Church; we already spoke about this before.- We will finish by saying that only hatred, stupidity, darkness and spiritual blindness can speak about a "Moscovite" faith, about the idea that the Czar is the head of the Church or about the headlessness of the Orthodox Church, or that there is no veneration of the Mother of God; a person who tells something like that should be sent to a mental asylum.

25. And who is then the head of the Orthodox Church?

Jesus Christ Himself, the Savior of the world, our God, Who has established the Orthodox Church; He is the only Head and He is the only

- One who rules the Church through the Holy Spirit.
26. Who administers the Orthodox Church on the earth?  
The successors of the Apostles - the Bishops, Metropolitans, Patriarchs and the Holy Ruling Synod. The Church of Christ is divided by nations, but united in faith and in teaching; not divided. There are Russian, Greek, Serbian, Romanian, Arabic, Syrian, and Chaldean churches, but the pastors of these churches are under the guidance of Jesus Christ Himself, and live according to instructions from the Holy Ecumenical Councils, by the teaching of the Apostles and the Holy Fathers and by the Holy Oral Teaching. In other words they act according to the Holy Spirit.
27. Who rules the Russian Orthodox Church?  
The Holy Ruling All-Russian Synod.
28. What is that?  
This is a meeting of Fathers and Archpastors (Bishops and Metropolitans), blessed with God's wisdom, 12 in number, more or less - who work for the well-being of God's Churches; not only for Russian churches but also for others.
29. What kind of spiritual power does the Holy Synod have?  
Power equal to the patriarchal - it is equivalent to each patriarch and exists by agreement with the four Eastern Holy Patriarchs; having been established in place of Moscow's Patriarch - and therefore the Holy Synod was established by God's providence in place of the Roman patriarch who is now called the Pope and who has fallen away from Christ and His Church.
30. In what part of the world does the Synod exercise its authority?  
Over the Russian Church in Europe, Asia, America and Australia.

#### REMARKS

1. When we start to speak of the unfortunate "Unia", then the Papists, and especially their cringing Uniates, who would like to become better Catholics than the Pope himself, like to straight off refer to the "Ecumenical" (!?) Council at Florence. What they are trying to prove (?) is that "Holy Unia" is much older than 300 or 246 years, that "Unia" was accepted not only by the Russians but also by the Greeks, and that the "Unia" of Old Poland existed since 1695 and the "Unia" of Uzhorod since 1649. This "Unia" is based on the results of the "Ecumenical" Council at Florence. To be able to speak about that "Ecumenical" Council we must know what kind of qualities there must be for it to be called an Ecumenical Council.
- It is necessary:
- a) that the bishops would come to the Council not for civil advantages, but with a spiritual goal, in the name of Christ and for the protection of the true teaching of the Orthodox Church.
- b) that the delegates would come to the Council also in the name of Christ, with conviction, that the Holy Spirit is invisibly present there, that there would be freedom of debate, brotherly love and unanimity.
- c) that the resolutions of the Council would be accepted by all Churches, even though some of them were not represented by their bishops at that Council. (The 2nd Ecumenical and 1st Czargrad Councils had only

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representatives from the Eastern bishops, but the whole Church of Christ has accepted their resolutions and teaching). But if at the Church Ecumenical Council there is talk about earthly matters, benefits, and goals, if there is no free speech, and when the bishops' delegates are controlled or forced to make certain decisions, then such a council is far away from its name of ecumenical. The Church of Christ strongly denounces such mistakes that were made for example at the Council at Ephesus by the Bishop of Alexandria, Dioskur; or at the so-called "Ecumenical" Council at Trident which was held by the Papists, who insist that that "Council" was more important than all Councils that were held by the Holy Fathers. At that "council" there was fighting, they pulled each other's beards and really proved what kind of shepherds they were when each one tried to prove his truth. Also at another "Ecumenical" Vatican Council in our time, what kind of "freedom" (?) was exercised there; 764 Bishops came to the "Council", 163 of them left Rome for all kinds of reasons. The most important one was not to make Pope Pius IX angry, and to save one's own conscience, since he blindly believed in his own "infallibility". Eighty-one Bishops did not take part in the vote, 91 abstained, 51 voted with "conditions", 85 voted against "infallibility", and only 283 bishops blindly accepted the teaching of the "infallibility" of the Pope! Of those 283 bishops, two-thirds were Italians, who were supported by the Pope's treasury in Rome during the event of a council! Therefore they had to dance according to the tune, that was given by the Pope! It is a myth that later all bishops "agreed" to accept the infallibility of the Pope; that is simply a comedy! since they knew, that the Pope would not play games with them...but simply would relieve them of their bishoprics, and that would be difficult for them, especially in some countries to leave the bishop's throne; when the income was in thousands, and no work had to be done, only to be a lord, as for example in Austria, Hungary, Italy, etc. With this in mind, look at the "Ecumenical" Council (?) in Florence: a) Did they come in the name of our Lord Christ and for the protection of the teaching of the Orthodox Church? No! There was a different goal: the Greek Emperor (cesar) wished to purchase help from the Pope and Western Europe against the Turks, who threatened his kingdom. And at the same time, the Pope in every way wished to fulfill the hope of every Pope since Nicholas I: for the Papacy to subjugate the East and the Eastern Orthodox Church. At the same time the Popes feared the authority of the decisions made by the Council at Basel which the Popes accepted as the highest court even above themselves. Therefore as we can see the name of Jesus Christ was used only as a cover for civil conquest at that "Council".

b. Were any free discussions conducted at the "Council" and were they sincere?

No - not at all! The Greek Emperor influenced and forced bishops from his country to agree with the demands of the Pope. The Pope who took over all the expenses of the Eastern Greek bishops for the entire length of the "Council", gave the necessary support in such small quantity, that the Greek bishops had great difficulty all around. They were kept hungry with the intention that they would accept more quickly the teaching of the Roman Church. At last there was no brotherly love left among them. There falsehood and anger dominated the "Council" - the Greeks wished to give

up less, and the Papists to receive more. At the Papal divine service, the Greeks took part, but didn't wish to receive a wafer for communion, and during the ceremony of brotherly kissing, the Greeks kissed only Greeks and the Papists only Papists. The Greeks wished to have a service of their own, and wanted the Pope with his bishops to take part in it but the Pope did not allow that to happen!.. Looking at all these facts, who will then say that he is convinced that the invisible head of the Church, Jesus Christ was present there at the "Council"? That it was led by the Holy Spirit? And finally what happened when under pressure from the Emperor and the Pope the decree about Unia was signed?.. Pope Eugene asked if Saint Mark, Bishop of Ephesus (who was the successor of the Apostle and evangelist John) signed the decree acknowledging Unia? When he received the reply "No", then he said: "then the entire Council and work were in vain"... because even though other bishops were forced to sign that agreement about Unia, Mark, Bishop of Ephesus was not afraid and firmly stood for Christ and His Orthodox teaching! When the Greek bishops returned home, and their faithful found out that they had committed treason to the faith, they became angry and at the local Councils of Czargrad and Jerusalem, the agreement made at Florence acknowledging Unia was rejected and the bishops that took part at that "Council" were forced to leave their bishoprics and were confined in monasteries for the rest of their lives, to mourn their treason to the Orthodox Church! The voice of the people, it is said, is the eye of God, and that was exactly what happened in that case. The same was done to the traitor Metropolitan of Moscow Isidor. When he returned home to Russia, and began to declare the Pope as the head of the Church, then the Russian Czar and people and the entire Russian Church chased him from Russia! He went to Rome, where he stayed with the Greek Cardinal Bissarion!

Those were the results of that "Ecumenical" Council of Florence, and what happened later. It should be shameful to Uniate-kalakuts to make references to that "Council", since it brought for them only as much use, as did the Old Poland and Uzhorod Unias, that is: it created a new faith and a new slavery for people.

2. The Spanish Inquisition was an ecclesiastical court, where Dominican monks judged everyone, using horrible tortures, if someone made even a little remark against the Papal church or the faith or the Pope himself or his bishops. Every court decision ended with a death sentence on a poor person who was burned alive! That Inquisition was established by Papal order and thousands of people were burned. The main villain inquisitors were Peter Arbuesis and Thomas Torquemada. These were shouted out as saints by the Pope as also was the kalakut Josaphat Kuntzevich! God protect us from that type of saint. Whoever does not believe us should take the service book, the Lvov edition, and there in the proskomide can find that after Sts. Basil, John, Nicholas, and Aphanasius is written also: "St. Holy Martyr Josaphat".

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3. About the fact of the presence or absence of St. Apostle Peter in Rome, much was already said and written, especially during recent times; even in 1872 there was a public discussion about that subject in Rome. It ended with the Papist declaration that: "Even if St. Peter was in Rome only one day, that would be enough for us", and when they made that statement, it became clear to others that they themselves did not believe without reservation that St. Peter was there for 25 years as a bishop. There is also a Latin saying about the Pope: "non videbis annos Petri" (you will not see the year of Peter), which means that none of the Popes will rule more than 25 years and therefore it becomes a joke, since Pius IX was Pope for 33 years! About these subjects the author of this work has written another with the title: "Was St. Apostle Peter in Rome?"
4. With surprise an Orthodox person who inquires in a real Russian-Uniate village, "What faith do the villagers profess?" will hear more than once the same answer "We are Orthodox Rusins.", and if the villagers would be told that they are Uniates, they will get angry and argue about that, since these poor people have not even heard about Unia! They have never been told and no one will tell them about it... They study in catechism that they are "Orthodox Christians of the Russian Faith". In church from their ksendz they also hear: "...and all of you Orthodox Christians", etc. (But in Galicia there was a plan to change the word "Orthodox" (pravoslavnyi) to "Right faith" (pravovernyi). Is that the reason that these people even today consider themselves Orthodox? The reason is also that, especially in Hungary, neither the bishops nor the ksendzes dared to announce to the people that there was Unia, that they agreed to it without the people's consent. This can be checked out by anyone who wishes to do so. Take the Slavianskii Sbornik vol.I, page 58, where it is written that: "At the Terniavskii local council our ancestors were forced by circumstances to accept Unia without the knowledge of the laity. No one has yet had the courage to say that they have committed treason to the Orthodox faith". These words were not written by some kind of "cursed schismatic"; no, they were written by a Uniate priest from Hungary - Uriel Meteor. And that is why these people also today consider themselves Orthodox.  
There are three different types of Uniate ksendzes:
  - a) those who do not love the Latin rite, nor Orthodoxy; those are "Greek-Catholics".
  - b) those who are blindly behind Rome and call themselves Roman Catholics of the Greek rite; most of them are in the diocese of Mukacevo, and that wonderful name was invented for them by their bishop Diula Firzak!..
  - c) those who in spirit and conviction are Russian Orthodox, but because of fear they are Uniates, and also because they receive their salary from the administration! If that would not be the case, they all would have left Unia a long time ago. It was also said a long time ago "naupertas est maxsima meretrix".
5. In everyone's memory is still the Turzansk comedy, when an entire village changed into the Latin rite, and how many Turzansks are there in Galicia and in Hungary?

6. The Uniate ecclesiastical seminaries in Hungary are in the cities of Ungvar (Uzhorod) and Presov, but they both teach according to the Papist tradition; all subjects in the seminary are taught in Latin or Hungarian, the Latin orders hang on the walls, there is also a picture of the Pope in every corner. When a biskup, rector, or any administrator arrives at the seminary, they speak either in Latin or Magyar! Six-eight years ago in the Uniate seminaries there was the triumphant memorial celebration of cardinal and "saint" Charles Borromeo.\*\*7 But what good did that "great saint" do for the Uniates? They themselves do not know that!.. The clergy, being educated in Budapest or in Ostrigome in Latin rite seminaries, knows very well that the knowlege of how to perform the presanctified liturgy does not open the world to them! They do not know even how to read good in Church-Slavonic. The deceased archpriest Kustodiev was present at one Divine service in a Uniate cathedral. As he heard a "deacon" read the Gospel, he thought that the reading was in Hungarian! That "deacon" was a graduate of Budapest! And how many such "deacons" are there!
  
7. Recently a "prayerbook" appeared (for members of the "Living Rosary"). It was translated by Alexander Mykita but composed by a titular canon and "Doctor of Divinity" from Ungvar (Uzhorod). This gentleman probably doesn't have any idea that there are in the Eastern Church Akafhists,\*\*8 thanksgiving services, and other special services! And therefore the dear Uniate-kalakut ksendzes are surprised and defamed; the Russian people in Galicia and Hungary can more easily be converted from their Eastern rite to the Latin! But what can be expected of the people if such "luminaries" and "Doctors of Divinity" themselves are guiding their people to foreign beliefs? to some kind of "Rosaries", and "Akafhists" instead of vespers. This practice was introduced and only God knows what else they teach? The Latin proverb: "Contrarii iucsta se rosita maeluses cunt" has never expressed such great truth as it did in last issue of the newspaper Kelet, No.51 of 1893. The newspaper is supported by the Hungarian government and printed for the Hungarized Ugro-Russians. In the article "Prudentia pastoralis" one ksendz complains that the Latin ksendzes are trapping Uniate-kalakuts into the Latin rite! The following article, written by another Uniate ksendz -"The American Greek-Catholic Vicariat" in the same publication is a song accompanied by guitar music. With a calf's delight\*\*9 there was printed a lengthy glorification to the Papal delegate Satolli for his agreement to all demands of Uniate-kalakuts(?). He reports that now there is "a Vicar" and married clergy can freely come to North-America(!?), that all rights of the "Greek-Catholic-kalakuts church" have been recognized as they were.(!?) In other words in heaven it is no different, there are only bass singers and the psaltery players are hanging around! In general it must be said that nothing controls the kalakuts' fantasy...but that someone would believe such naiveties and even put them down on paper. The self-deception which for some time has occupied the lives of the Uniates must be very important to them! They are beaten and persecuted; their Uniate church and their church rite is displayed for mockery by the Latin rite, and they submit even more obediently to them. Satolli or his kind of person will tell them something pleasant or a kind word and they become delirious and are

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happy, because their hidden enemy was kind and merciful to them. Such self-deceiving naivete brought them much harm... but what more? They trusted, they will look to their enemies for salvation.... To trust a slave - that's the nicest music!

8. The Papists like to say very often, and the kalakuts to repeat, that the Holy All-Russian Synod always makes its decrees by order of his Imperial Majesty. Evidently they are ready to say,- that this means that the Czar is the head of the Church, since the Synod gives its decrees by his order. True! But why is that done as it is? The Papist-kalakut fantasy is already too weak to answer that question...they cannot understand it. It is very important that the resolutions of the Synod would have not only Church but also civilian power!... But when making these accusations, these people forget that the Austrian Emperor and Hungarian king gives his credentials to the appointment of biskups and clergy. Sometimes he tells to ordain someone else. The German Emperor, the Spanish king and also others do that. Those accusers know it well because in these countries or in Italy, if the king or Emperor does not give his agreement to the appointment of one or another biskup, the Pope can appoint him one hundred times and give his special blessings and offer him indulgences for one hundred years for free,- but still if the king will not appoint the biskup, or will not give his agreement, then the Papal appointment is not worth a cup of water or a sniff of tobacco!...besides the ksendzes of that region will also not accept that biskup!... Therefore where is it done better? - In Russia, or in other places?

## CONCLUSION

The entire world was surprised by the friendly and great reception of the Russian ships by France in October of 1893. And really that was a great and glorious deed. We are not dealing with politics; we will talk only about the church festivities since Catholic France is "the first daughter of the Catholic Church", and it was in kostels glorifying God, that the "schismatic" Russian ships accepted the French invitation. In Paris the Archbiskup Cardinal Richard served a "Te Deum", and what kind of letters did the French Catholic ksendzes write to the Russian "schismatic" priests? We will talk here only about two of them:

1. The cleric of the Arass diocese, dean of the kostel of St. Nicholas in Boulogne, wrote the following letter to the presbiter of the (Russian) Royal clergy Fr. Janyshév:

"..Permit a Catholic priest to express to you all the happiness, that the French clergy experienced on the occasion of the visit made to France by the Russian squadron."

"I can speak naturally only for myself, in the name of a French priest, who belongs to his jurisdiction,- and in the name of the parishioners, who were entrusted to my pastoral care, but I also know the mood of the French cardinals, archbishops, bishops and priests and therefore I can state to you, that in all of our hearts is imprinted deep love for Russia, for His Majesty Alexander III and for His Royal family. France, the real France, is deeply impregnated with Christianity and she prayed

from the depth of her soul for Russia. We, the French priests, would like to reach our friendly hand to the Russian priests: aren't we brothers in Christ our Lord Jesus? Isn't our priesthood the same? Don't we confess the same faith in almost all details? Don't we venerate in the same way the Most Holy Virgin?

If Your Reverence, by any chance would come to France, I, the signatory of this letter would be honored to receive you and show you how great are our friendly feelings for Russia and how great is our love for our brothers, the members of the Russian clergy.

Would Your Reverence let the people surrounding you know about our feelings, and tell them that Russia can count on us to stand together for life and death...

"I have the honor to call myself Your Reverence's most humble servant Shouke, cleric, pastor of the church of St Nicholas in Boulogne.

2. The Bishop of Nimes, Monsignor Zhilli, sent to the clergy of his diocese a circular letter, where he states, that the festivities all around France on the occasion of the visit of the Russian squadron are caused by the fact that the two nations can be a guarantee for future peace. In conclusion the Bishop said: "The examples of religiousness shown to us by the Russian sailors must remind us that in necessity our Lord as He always has, protects the army. All kindgoms depend upon Him. When He wishes, He will give to the nation great signs. We have witnessed as these sailors from their wonderful ships, in their churches in Toulon and Paris turned to Him with their prayers and sang "Te Deum". And we in our turn have to thank God for the great mercy sent to us, and therefore tomorrow, on the Day of All Saints, we have to serve from our hearts thanksgiving services".

("Listok", No. 23, 1893, Ungvar)

What will the kalakuts and Papists, who still repeat that "schismatic moskals do not believe in the Holy Trinity", that they "do not venerate the Lord's Mother" and other things tell to that? And how can the Lord's "heir" and the "most holy ecumenical Pope" Pius IX himself explain his blessing of the Turkish army to conduct war against the Christian Russians? Pope Leo XIII did not know what to do in his happiness, that those "moskals" and "schismatics", in reality the great and mighty glorious God-fearing Russian people, and their Sovereign Emperor, crowned by God's will, reached their hand in friendship to the French people! ... And (the Pope) showed them his affection and mercy!...

Therefore we can conclude that the Pope also thinks more of Russian friendliness and Russian glory than about his own infallibility.

#### NOTES

- \*\*1. Bishops Potzey and Terletzky fraudently obtained the signatures of Gedeon Balaban, Bishop of Lvov, and Michael Kapistiansky, Bishop of Peremysl, on a clean sheet of paper, on which they claimed they were going to write a petition to the Polish king in support of privileges for the Orthodox Church in Poland. Instead, they wrote on this paper, as if in the name of a synod, a request to the king and the Pope for a religious union of the Orthodox Church in Poland with the Roman, on the

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terms of the Council of Florence, with the conservation of all the discipline and ceremonies of the Orthodox Church. In 1596 the Orthodox clergy assembled in Brest and divided. Some joined the Roman jurisdiction, but a majority decided to stay loyal to Orthodoxy and be as before under the jurisdiction of the Patriarch of Constantinople. Since that time two Churches have existed in Poland and Lithuania, one called Orthodox and the other Uniate; each had its own succession of metropolitans.

- \*\*2. The Jewish minority in Poland was used first by the Poles, then by the Russians for collecting funds. When the Russian troops returned to Poland after the Napoleonic Wars, one of the leaders of the Cossack Army, D. Davydow, wrote in his memoirs that he entered the city of Grodno and was well received by the local Jews and their leadership. The Jews of the city happily met the Russians and Davydov declared to the Polish population that the government of the city had changed. The police functions in the city would be carried out by the Jewish religious organization headed by a Jewish chief of police, who had to be informed about secret meetings and other activities. The Jews gave Davydov the lists of Poles who supported the Polish government. (D. Davydov, "Sochineniia", 611pp. No.1962, p.398-399) The local Jews were already familiar with using the Russian administration to fight their own religious dissidents, who according to them were spies, troublemakers and not dependable. (For example see: "Kabbalah, Library of Jewish Knowledge", N.Y.-Israel, 1974, p.287-309, Jacob Frank and the Frankists). The Jews asked the Catholic and Orthodox Churches for help to combat these "unbelievers" and asked even the local government for military assistance.
- \*\*3. Kulich—for Paskha (Easter) the Russian Orthodox faithful prepare specially baked bread, (also special cheese with sweets, colored eggs and other food) and put it in a basket to be blessed after the Church Service.
- \*\*4. According to Fr. A.Toth, his uncle, the Bishop of Priashev, played cards. Once he lost, and to make the payment sold the silver chalice from his cathedral to an antique dealer, who happened to be Jewish. Fr. Alexis, before coming to America, bought back the chalice, which had been a gift from the Russian Czar Alexis to the Orthodox principality of Moldavia. He brought it to St. Mary Church in Minneapolis.
- \*\*5. A Russian expression equivalent to the English expression, "neither fish nor fowl".
- \*\*6. Holy Ones Who pleased God are people who according to the Orthodox Church led righteous lives on earth and now are in Heaven with God. They pray to the Lord for us, helping us who still live here on earth.
- \*\*7. Charles Borromeo (1538-84) was related to the Medici family. At the age of 22, he received a doctoral degree. His uncle Cardinal de Medici became Pope Pius IV, and appointed Charles to the position of cardinal

## ARCHPRIEST ALEXIS TOTH

and gave him important appointments. He supported his uncle at the "Council" of Trent, in decisions and the drawing up of a new catechism for Roman Catholicism, helped write edicts which permitted the printing of the Talmud, which stopped the deportation of Jews from Bohemia and which stopped the persecution of non-Catholics. In 1583 he was appointed to Switzerland to deal there with witchcraft and the teachings of Calvin and Zwingli. He died at the age of 46 and his very wealthy family created a cult around him. In 1610 he was canonized by the Roman Catholic Church. Some theologians oppose the methods that were used in obtaining that type of canonization.

- \*\*8. Akathist is a service that consists of many hymns of praise to the Savior, the Holy Virgin Mary or some Saint. It is sung in church or at home. The word akathist is from the Greek meaning "not to sit".
- \*\*9. To "come into a calf's delight" is a Russian expression which likens the bouncing behavior of a calf in a pasture to a person who loses his mind about something and under the influence of that delight loses sight of reality.

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### LET'S SPEAK SERIOUSLY

In a "small topical satire" in the newspaper "Svoboda" number 6, signed by Spectator, were some compliments. As he stated: "Archpriest A. Toth has written not a bad article in the 'Amerikanskii Pravoslavnyi Viestnik' named 'Organic decomposition'.\*\*1 We have to agree that in certain points his thoughts are full of wisdom but in general this person expressed strong and detailed interest in church matters in America.." Up to this point it sounds like a compliment...which must be a big concession from "Svoboda" mainly because the Spectator expresses (extripode) his ideas independently and even acknowledges, that "this person expresses strong interest in church matters in America".

Thanks to God! Finally, after 9 years, the Spectator has made a discovery about this person, but to tell the truth "this person" even before this discovery had "expressed strong and detailed interest" in those church matters, and has never been occupied with other matters; for example he was not involved with the sale of oysters or boots!... However such a compliment remains a compliment, and "this person" if his memory does not fool him, has been honored by "Svoboda" for the second time with the greatest praise!... What can be done? Naturally, we have to say thanks!

But it is not to the Spectator's taste, that "that person" has connected and related all disturbances and all disagreements, and all absurdities and disorders to the ill-fated Unia; and namely here in America among the Russian people. He calls that a "crafty trick of "that person's message"!...

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According to the opinion of the Spectator - that is "absolutely a soap bubble" because "Unia is a Unia outside by itself and Orthodoxy is also by itself, and the Roman Catholics are by themselves Catholics." That is a genius interpretation! but since "that person" understands the matter, then he expresses even more than he wishes: and that is that a Russian person can be a good Russian - if he is a Uniate, or an Orthodox or a Roman-Catholic; therefore, why not Jewish? Then it would be completely according to the Polish principle: Polack Roman, Polack Eastern, Polack of any other denomination is always a Polack, in other words the religion does not have anything to do there. If the Spectator wished to speak frankly, then he should have said that, - and not that the Unia has here "nothing to do!" - There is no cunning necessary here or any kind of ingenuity. A Russian is only then a Russian, if he has his faith. This faith is Orthodox; otherwise he is not a Russian anymore! Tertium non datur! He will become a Greek-Catholic. (That is a nationality per eminentiam of Ugro-Russians, who are ashamed of their own nationality and who have for themselves invented the "Hreko-Kaftoliezeskuyu" nationality. The main place where this nationality has its ruling body is here in America. - That is "our dear Union" - and its gospel was written in the Jucatan-Ostrogoth "peoples' language"- by "our dear organ of the press". Its faith is -"our common interests". And what are the results: Russkii, Rus'kii, Ruthenian written according to the Polish grammatical rules and all kind of radical fantastic-dreams, socialist foolishness, visions about an "independent nation", and about the "Ukraine".) The conjurer of this nation is here in the Mount-Carmel newspaper "Svoboda" and its apostles have not had time to bring "the only saving catechism" from Galicia. But they brought here some basics of Franco's faith and nationality\*\*2. Thanks to the teachings of these "ksendz-patriots" who were educated in the time of Cardinal Sembratowicz and who were sent here to America for the "enlightenment" of the people, those ideas began to spread here also.

The Orthodox Faith - that is the spirit of the Russian person! For what have Russians in Old Poland been persecuted? Why are they also now persecuted in Galicia and in Hungary? Why did it happen at the last metropolitan council in Lvov that all the resolutions that were made introduced more of the Papal teaching for the Galician-Russian people! (see "Katolische Kirchenzeitung Salzburg"; #5, 1898). Was that done to more easily save the souls of these people? No! That was done with the intention of killing the Russian national feelings among these people! If you succeed in convincing the Hungarian or Galician-Russian that it is the "same faith" to be Roman or to be Greek-Catholic, then these people will also look at their nationality as if it is wszystko jedno (Polish-meaning 'the same') "to be a Rusin or Polak". And there is even more since some patriots dream that "Polszcza, Rus' i Litwa have to have the same faith!" Is it therefore a miracle that a "Rusin yokel" begins to join the Poles, to visit the Polish coscioly (Catholic churches), to chant at "jubileuszach polskich" (Polish celebrations), to take part, especially, if he sees that His Greatness is present as a delegate representing the Russians, at the Polish "sejmie" (convention) ...and then that person is lost for the Russian Church, and to the nationality! Facta loguuntur!

Unia teaches the principle of "wszystko jedno"- and by doing that, it destroys the Rusins' faith and nationality - Orthodoxy however teaches: "keep your faith - and by doing that you will save not only your soul, but will preserve also your nation!" The Serbians who have accepted Roman Catholicism

now call themselves "Croatsians". But their language is today the same as that of the Serbians; they call themselves also "Bunevaz", but not Serbians! The Russians, who accepted Unia, compose now the "Greek-Catholic"- "Ruthenian" Ukrainian nationality, and as the Roman Catholic Croatsians are hostile to the Orthodox Serbians, so also the Uniates do not wish to acknowledge that the Great Russians are their brothers; no, they say they are "moscovites"... and we are an "independent nation". Why do they do something like that?- Because the Poles in Europe, and "Svoboda" from Mt. Carmel in America teach them that!...

Where the Orthodox Faith is, there also is the National Church... Can the "Spectator" therefore tell that in Germany there is a "National German Roman-Catholic Church" or is there a French or Italian? Though what is their Church nationality? Isn't it that their Church services are in Latin, and therefore in a language foreign for them; and also that is now dead? Does the Roman Church permit even in principle to have a national church? Why did it fight so hard against the idea of Gallicanism?\*\*\*3 Finally, why is it then that the Uniate Church from year to year introduces more and more Papal inventions and traditions? Why does "the national" (at least it looks naturally as if it is national) color of Unia have to be destroyed, and its members brought into the circle, where there is Papism with its mechanical, unnatural, and not internal union!

Orthodoxy teaches and preserves the nationality! Catholicism- preaches cosmopolitanism; its goal is to preserve the domination of the Pope! Unia is a very small planet of Papism, and it is being attracted by the greater mass of Roman Catholicism where it is going to be drowned, together with the nationality of people in Unia!...it will happen sooner or later, but it will be drowned and then Unia will be gone!

Unia has spread discord, disturbances even the shedding of blood in Russian lands, there where it was under the rule of Poland.- It made people morally wild, brought hate and killings, and has lowered moral standards, since people look to their pastors as examples. The fanaticism among these people has been developed and has increased up to the limit. This is an historical truth, that everyone, who has even read once the history of the Russian people, knows. Unia has brought here among the Russians in America the same discord, disturbances, disagreements and court trials!

The "Spectator" said: "the main reason for our contemporary church disturbances are the grabby greediness and the ignorance of priests, who were called here as first Apostles to the churches in America. Look for example at Freeland..."

Speaking of that "grabby greediness", since the Spectator brought up this dear characteristic, there is no necessity "to look" at Freeland. That "grabby greediness" has a much longer history. A great "grabby greediness" was demonstrated by the first Uniate apostle in America, I.V., who registered the churches, which were built by Russian workers in Shenandoah, Kingston and Hazleton, in his own and his wife's names as their property, and before he left, returning to the Old Country, he gave the deeds to his successor, the notorious A. plene jure et cum beneficio inventurii! And what did this latter one do with them? He decided on his own to sell all the church deeds at an auction, and afterward he also left America. Before that, he was considered a national "patriot" by the "Russkoe Slovo", in which he wrote articles about the blossoming of the working people. In other words he was a devoted son of the new Galician time, and he definitely belongs there. At the time of the

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disturbances made by A., "this person" about whom "Svoboda" said that he was still "a greenhorn" also came to America. He very soon understood the local conditions, as the Spectator would have called them in "one hundred days"! He did not like many things, especially, that the Irish bishops and also our brothers -the Polish ksendzes treated the Uniates "very badly", like animals. And then "that person" called all fellow priests to come to Wilkes-Barre to have a discussion. Everyone came there, with the exception of Rev. Frs. Gulovich and Andrukhovych. The latter was even making fun of the "ecumenical council". The priests that met wrote about their bitter experiences to their bishops; namely to Lvov, Ungvar (Uzhorod) and Presov. And that was where it was found out how much Holy Unia really meant?! The bishops from Presov and Mukacev sent their petitions to Rome. The bishop from Lvov did not do anything,- he was by then already dreaming of a "cardinal's hat", and he did well, since Simeon, the Prefect of the Propagation of the Faith, in Rome - did not defend the rights of Unia, but even officially declared that it is a small matter. He gave to the local bishops in America such instructions and means, that the American Uniate Church has been brought to its present condition. If the Pope and his satellites had paid as much attention to Unia, as the Uniates imagine they do, they would not have let the matter go so far. But since Unia was only planned as a "bridge" in the road to a full acceptance of Papism; and since the government here in America does not support any particular religion, - and does not use them in its politics either, as is the case in Austria; Unia therefore is left to itself. As the matter stands, the strong and mighty Papacy is pretending to protect, but in reality it has swallowed up Unia, and also the nationality of people that are Uniates. No, Pan (Mr.) Spectator, the priests' "lack of awareness" was not completely the reason for that sad condition, but Unia itself and its Highest Protector -the Infallible Vice-God of Rome! And Spectator's references to the Russians are in vain. Like the Galicians, the Hungarian Russians were always convinced that they were Orthodox; but since you refuse to tell these people, here in a free country,- and as before their spiritual pastors do not admit,- that they are no longer Orthodox, but Uniate, then there was no necessity to put these people voluntarily through such contempt and humiliation. There was no reason to write all these "memorandums" and humble requests from Saul to Paul, from Pontius Pilatus for their "own bishop" here in America, since there had already been for 100 years a Russian Orthodox Eminence and Bishop here. Then why did all the Uniate priests in corpore not turn to him? especially, when "this person" without any ulterior motive in 1892 called on them to do that. Why did they then, if really the interests of the Russian people are so dear to their hearts, - not accept his word, but in the name of their "councils" did send their memorandums to Cardinal Gibbon, to Rome and to God knows where else. They wrote denunciations, requests for a bishop, and pointed to the threat of schism and "Moscovite Rubles" as the main reason to have him here!... If at that time all of them would have done what "that person" did,- where would we be now?... Then the clergy and people would denounce the spiritual shackles and yoke and they would become more conscious and independent. They would not be ashamed of their Russian heritage, and would not depend on the kindness of the Irish bishops and the Spectator would not have had to complain that the priests are grabby and are uninformed. Instead - now there is a dominance of decay, division and disagreement!... And what has brought all this about? The naivete of the Uniate clergy, who imagined that Unia, in the eyes of the Catholic Church and its Pope, is a serious

institution... Isn't that unfortunate? Isn't this unfortunate? Unia is the reason for all the disturbances and disorder? Isn't it the reason that there is no peace and order among Russians here? Thank the Lord! Even slowly we, the Orthodox people, are moving forward, even though there are great obstacles: the wickedness and the foolishness of some people!... One thing more - Spectator made a reference to Freeland... yes! The proverb "quis per quid peccatur, per idem etiam punitur"! was carried out on Rev. Fr. H. He was the first who submitted to the jurisdiction of a local bispup, he permitted his Russian church, built by the people, to be registered to the Roman-Catholic Irish bispup,- but then he was not careful and did not pay his yearly quitrent cathedraticum and the Roman bispup used the reason that there was some disagreement among some of his parishioners and soon offered Fr. H. a blank resignation.

Concerning the property of the church, the Spectator said: "now all our church properties would be composed into one good and strong organization" if, according to the words of Spectator, the people and the priests would not only count their money. But what else should they have counted, when there was nothing there? There was no newspaper and no school and nobody knew the English language. Maybe Spectator thinks that during the ten years since the first Uniate priest appeared here that two people could have taught all the people, who were for centuries in spiritual darkness? Even the Spectator himself does not believe the contents of this sentence. But let's assume, that some miracle happened, and everyone became Cicero or Kant or Plato or someone similar:- even then Spectator by common sense should realize the nonsense of his words.

First: "we are not now subject to any authority, we ourselves have to make rules and that's the end!" If the Spectator is a true son of the Uniate Church, then he should know that according to the Roman law, the people do not have any power or authority in the Church! Who is appointing and ordaining bishops for them?- The Pope! Ergo who will therefore, without agreement of the Pope, obey Authorities elected by you? Even when Nicephor Chanath, under the protection of the Papal delegate, was elected a Vicar, who accepted him as such?

Secondly, you do not want to be Orthodox and to submit to the jurisdiction of an Orthodox bishop,- you also do not wish to acknowledge the Roman Catholic bispups,- and partially they you, either... Therefore what kind of elected rule could there be? And of what faith would you then be? Could it be that according to the American-Polish experience - you also would start "An Independent Holy Unia"? Tertium non datur!- You do not find such assumptions idle talk? Do you yourself seriously believe what you wrote? And to such rule you would have liked to register all "church properties"? - or you would not? Then to whom? The property has to be registered to someone, otherwise there can not be "one organization". To people? To church elders? It is already partially registered now to them, but what purpose did it serve? What kind of church properties are those, which have 10, 12 and even 25 thousand dollars of debt on them... Do you think that if all these church properties were registered to the authority elected by you, that then all these debts would be paid sooner? Who can guarantee, that this authority which has not been approved by anyone, would not repeat the trick of A., and would not sell all deeds and churches at an auction?

You do not like that the Orthodox and also the Catholic hierarchy demands that all properties be registered to the Bishop? But according to my personal opinion, it is completely right: in the Orthodox Church the greatest ruling

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authority on earth is the - Bishop; - and in the Catholic - the Pope. The bishop has only as much authority, e respectu jurisdictionis, as the Pope gives him. In America the Council in Baltimore, according to the wish of the Pope, gave the right of overseeing to the bishops. If the Uniates are - true sons of the Pope, then they should register the properties to the bishops, even more so since, the Uniate priests ask the Catholic bishops here for their jurisdiction. Upon meeting them the Uniates greet them with tambourines and trombones; they ask them to bless the cornerstones of their churches. The Orthodox people have to register the church properties to the Bishop also but they do it for other reasons. The Bishop in many places pays the salary of the clergy, supports the church, school, etc., etc., financially and therefore by law he must ask that! But here is the difference between them: the Orthodox people register the church properties to the Russian Orthodox Bishop, to their own Father's hands and it can never be lost. Even though some churches here in America might in the future for some reason cease to exist, the property would still remain in Orthodox Russian hands, and the Uniate property, registered to the bishop would remain with the Latin-Papists, who did nothing for the Uniates, - but even despised and persecuted them. Therefore, can't you tell that Unia is the main reason for the disturbances, disharmony and unhappiness?...

The bishops according to Catholic law and the wish of Pope, have authority over the Uniates, and they request only what they have a right to. Therefore why is it then that the majority of Uniate parishes does not want to acknowledge this; even though the Uniate priests pay their contributions to the bishops. It is also true that some of those Uniate parishes and priests at the same time tell, that they are under the authority of bishops in the Old Country. But can an educated priest seriously even think that? He knows himself and he teaches people, that the "Roman-Greek-Catholic faith - is the same, he knows from the Papal bulls, teachings and decrees, that where there is no Greek-Uniate bishop, there the Uniates must be under the authority of a Catholic bishop. In America, Old Country bishops according to the spirit of the Papal Church, do not have jurisdiction, and consequently if anyone argues against this, then there are disturbances, disagreements and disorder. The Catholic bishop declares a Uniate priest who submits to an Old Country bishop as irregular, and even puts him under interdiction, - and if such a priest continues his activity, isn't it a tragedy? What is the reason for this?... Only Unia and always Unia!... There are also such Uniate priests here, who know that they can not be under the jurisdiction of the Old Country bishops, and do not acknowledge the local Catholic bishops - become "independent"... But can a priest be without a bishop, can he according to Church canons still function as a priest? Where does something like this happen? Only and exceptionally within Unia! The people, knowing that there no longer is a higher spiritual authority than the priest, started to introduce Presbyterian administration into their churches. Each one is a pope or bishop and gives orders to the priest, - is this situation normal? Is it demoralizing?

Then the Spectator says: "Orthodoxy does not differ in any way from Catholicism", - why? He gives us a wonderful explanation: "since one is absolutism and the other is also an absolutism!" Here is a method that can unite the churches. So many wise people were looking and breaking their heads! The contemporary infallible Vicar of Christ Leo XIII has devoted almost his entire life to this subject; he used all possible means, crafts, or according to the words of our dear organ, - made "promises". All this was done to unite the

Ecumenical Church with his decaying, falling-apart Roman Church. And he did not succeed... And it is so easy and simple, that even Spectator overcame all the obstacles!... There is no difference between Papism and Orthodoxy - since "this is absolutism and that is also absolutism"! It is as clear as the egg of Columbus!... But, what form of administration would the Spectator like: constitutional, or republican, or anarchical? Or finally that, such as for example, the Uniate church has now in America? In other words, not to acknowledge the Catholic bishop - and not to have one's own... that means not to have any authority! Everyone therefore has the right to participate in the Church and its administration; -the priest, according to Spectator, is a spiritual person, who has to "serve the liturgy", receive confessions and baptize. But from whom does the priest receive the authority to do that? From the authority above? - No, since that is "absolute authority", and Spectator doesn't wish such, he probably needs, if not republican, than constitutional authority for the parishioners. They will pay, accept or not the priest, and reader; they will support the church and church building, etc... Well! but who gives the priest the spiritual authority for religious services? A bishop? They do not have one, and it is not possible that they will have one, since he would have "absolute authority" from the Lord Christ Himself, who created His Church spilling His honest blood; the bishop was elected by the Holy Spirit... The Holy Spirit has no constitution, He does not ask the permission of parishioners when He selects a bishop for the administration of Christ's Church! Therefore, what will be the result? This is what!: the elders, the curators of the church, who are elected by all church members, will appoint an able person as president and then the president of the curators and the warden, himself in solidum with all curators will ordain the priest, and punctum! And that will be the "peoples'" constitutional, not appointed by "absolutism", priest! It will then be possible to talk with him wisely...it will be possible to remove him without difficulties at any time, whenever it would be wished... But it is strange in this case that the Spectator and these people from Galicia should permit the importing of people of "His Greatness'" status; since they were sent here by the absolute authority of the Cardinal-Metropolitan; who gave them also the authority for their clerical work here! Then why is it that Spectator et consortes do not ordain for themselves constitutional clerical authorities? "Sutorne ultra crepidam!" Tailor - you have to stay with the thread! If someone knows as much about the Church administration, as does Spectator, then it would be better if he would keep quiet, and not exhibit himself to ridicule!

After all the remarks quoted above, Spectator said: "What hands pulled our people to Orthodoxy, what Grace awaits our people there?"- If he does not know the difference between Orthodoxy, Unia and Catholicism, then Orthodoxy will bring him as much Grace, as will Catholicism, and the main thing is that Orthodoxy "wishes the peoples' church properties" as much as does Catholicism.- Why does he then talk about the property, when he talks about Unia as if it is some kind of a sect? If the property has such great significance in Spectator's opinion, then when did it happen that the Orthodox Church took the property away from the people? Then there would be the question, to whom should all these properties be registered to compose "one body" and besides, "that it would be well and strongly organized"? A body can be only where there is also a head... in the diocese the bishop is the head,- in the Ecumenical Church - Christ Himself, Who has promised to remain forever with His Church: He appoints the bishops through the Holy Spirit - and the Spectator wishes to have the people

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appoint the bishops to be constitutional administrators of the church properties and -"we will create for ourselves authority!" Is that not Presbyterian-Calvinist wisdom?... That's where Unia leads the Russian people, having such theologians, lawyers, leaders, and enlighteners as Spectator is! He admits also that Unia has only caused trouble for the Russian people,- but he is not ready to begin to use the only remedy - Orthodoxy! Is it better to form in America a Presbyterian-Uniate faith and church! But Spectator does not stop at this. Speaking about the Orthodox faith, he concludes that: to convince the Uniates, who are troubled Russian people wandering in the fog, that they should return to their great-grandfathers' only saving - the true- Church of Christ; - that is according to him only "our stereotype sentence repeated", since if "a search would be made among the great-grandfathers' faiths, we should all then return to paganism..." Here is where Spectator brought us with all his wisdom and made for himself an "unfading wreath" of glory"! It seems that Christianity and paganism is for him "wszystko jedno" (the same)! since paganism is older than Orthodoxy! That way for him any faith is good and leads to salvation, Christ and Jupiter, or Perun \*4) - are all equal. Jupiter has then even superiority over Christ, since he was worshipped before! Millions have accepted him as god before the coming of God and Man!... Then all this "explanation" about administrations, churches, properties and other things, that Svoboda has presented to the Russian people in its "small topical satires" from the pen of Spectator becomes clear! It is very funny to read then also, that the Germans are mostly Protestants and do not plan to return to Catholicism. But why would they return? In what way is Roman-Catholicism better than Protestantism? Who was the reason for Protestantism? Was it not the Pope, who also started Unia? Having fallen away once from the true, Orthodox faith, and having separated himself from the Living Body of Christ, with his supporters, the Pope started a church that is not Christ's, but where he is venerated as the head; and naturally such a church should be separated and separated into smaller parts continuously, until it falls apart into atoms of godless, or indifferent people, for whom any faith would be fine and equal, that is according to Spectator, and according to the Pope - Spectator wish. You did not prove anything when you made a reference to the German-Protestants... I will show you also something: look at Protestant England, and at the Episcopalians in general, look what kind of desire they have to be closer to Orthodoxy, look at the German Old-Catholics, who made the first step toward the True Church of Christ.\*\*5 Don't you know all that? But why would you have any reason to know it? For you the main concern is: to whom will the church properties be registered!... The rest - is fables. Naturally Spectator is right; if the American-Russian people will be offered several more of such "fly-traps" as this "small topical satire", and if they will believe them, then "certainly they will not run to Orthodoxy", but they will run to their destruction morally and spiritually! That's what you are teaching,- it is not enlightenment,- it is even worse than Unia. It is indifference, unbelief, and socialism, which was created in Galicia by Franko and the like, which was then imported by the Cardinal- patriots and by the propagation of Mount-Carmel's Svoboda. All this is the result of the decaying, pitiful condition of the unfortunate Unia!...

Concerning the condition of the American-Uniate church Spectator said: "there is now trouble, that is a fact. But where is there no trouble? Look around, Father Archpriest, for what has been happening for many years in San-Francisco? Then look at Shepton, Bridgeport, and maybe also at some of your other

parishes. Only that at your places it happens quietly, by permission. But at our places it happens openly. When it boils - it has to boil over. The noise will go away; then the clear water will remain. These disturbances are not an absolute reason to turn to Orthodoxy." A wonderful conclusion, or an "absolutely wonderful conclusion!" would say Spectator in the "Russian language". Mr. Orlov in "our dear organ" also acknowledges that there are problems and therefore, Spectator, we do not have to talk about that. But to refer to problems in other places and quasi by doing that to try to acquit the non-envious condition of Unia in America, and even more where it is, that is consolatio at lachrymas! And besides all this, there is a great difference between "problems"! Let's assume, that in some places, to which Spectator refers, there are or were problems and trouble, but the reason for them is not the system itself that is the matter, but it is the personalities! But in your troubles, Spectator, the entire essence of the matter is that Unia itself is the reason for problems. Where there is a bad foundation, there the building also continuously cracks and falls apart! Orthodoxy has as its foundation Christ-God Himself, it is based on the stone of faith, on the firm belief in the divinity of the Savior Jesus Christ! Therefore it will stay on earth until the end of time as the means of our salvation, and it will stay in spite of all persecutions, attacks, and tricks; Orthodoxy is not the cause of the problems, since Orthodoxy ex ipsa natura rei - has a good, - saving beginning. Can we say the same about Unia? Who can it name as its cornerstone? Sinful people, and traitors to Orthodoxy! And its main foundation is falsehood! It was invented not too long ago, and it is supported by Jesuit-political cunning. In places where these means lose their power, there Unia falls apart! Where else is Unia among the Russians?- In Austro-Hungary. What keeps it together?- Political considerations. If they end, then Unia will also be history. In America, politics does not need Unia, and it is dying, and it should die, - since the Russian people already "know how to think" - as Spectator said, and he said the truth. That is also the difference. You have mentioned San Francisco? What kind of a problem was there? Did Orthodoxy create the problem there?... No!... But-who? The nihilists and people, who live only to make life mean and unpleasant, who do not want to accept any authority, who like you wish to "make for themselves their own authority". And other malicious inventions are spread only by "Progress" - a newspaper printed by Jews - nihilists in New York. No one seriously considers the rumors spread by the newspaper except its accomplices - people from Russia and from Galicia. Was Orthodoxy hurt by their attacks? No; since their attacks, it began rapidly and victoriously to move across the mainland and it goes from the North to the East!... Sheppton?... A very funny matter? There one person suffers from human wickedness and he was removed because of that. Was Orthodoxy hurt because of that? -No! not even one person was lost, despite all the Jesuit-Uniate tricks that were used, the purchase of the "deed" for the church property and all possible and impossible various Uniate tricks, that the Uniates wanted to use; making certain references to the not praise worthy weakness of a person, the pastor of that church. In the end, the person who caused all the harm, returned to Unia?... Bridgeport? But what special happened there? The centuries-old hostility between Slovaks and Hungarians, even though they were of the same faith, children of the same church, began among them and the result was that today there are in Bridgeport not one, but two Orthodox churches, Slavic and Hungarian. Was Orthodoxy because of that hurt? No!... But, if some troubles are ignited - which happens very

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seldom, they can be explained by two reasons:-

1) People in America who reunited,- naturally a smaller group -were already used to the Uniate-constitutional form of parish administration; that is they wished to give orders as before, to support the Uniate lawlessness. This is their "potestas a se et in se", about which Spectator dreams, and this condition can not be permitted,- we have a bishop, that means that one, whom the Uniates do not have,- and since we have one, we have to obey him. We can not say "we will chase the priest out", or "we will close the church to him". The Orthodox clergy in America exists for the people, but they are servants of the Church. They are not slaves who are subordinated to the people,- therefore, they have to report not to the people, but to God and the bishop. How important is the bishop for the Church? I will not even speak about that subject which has been discussed very much already by "Svoboda" and "our dear organ" together with "our dear Union". "Our dear Union" is completely convinced, that if the Uniates would receive a bishop, then all disagreements would stop among them... I do not negate this idea in principio, but will repeat, that all disturbances among the Uniates will stop no sooner than when they will stop being Uniates, and will subordinate themselves to the authority of an Orthodox bishop. -A Uniate bishop in America is a "nonsense"! He would be here, if he would come, without any authority and power! The Roman Catholic Irish hierarchy would treat him in the same way as they treat the Uniate clergy, consequently his own flock would not respect him as he should be respected. This poor man, would on his forehead carry an insignia of blame!

2) If in an Orthodox parish disturbances begin, a Uniate ksendz could be found somewhere around: probably he went around there with Papal teaching and water from Lourdes and other nonsense!

As it is, Mr. Spectator could show three places where, according to him, there were disturbances in Orthodox parishes. But if we look for support in statistics, then our illustration will be more expressive. Let's begin: a) Brooklyn, b) Passaic, c) Yonkers, d) Jersey-City, e) Hazleton, f) Mac Adoo, g) Freeland, h) Scranton, i) Olyphant, j) Shenandoah, k) Philadelphia, l) Cleveland, m) Trenton, n) Streator, o) New York, p) Kingston, r) Duquesne And what kind of matters happened there and are still going on? I suppose Spectator doesn't want them listed; otherwise it would be necessary to write whole books about them, and there would be facts that would be supported by witnesses,- not by rumors as were in "Progress", in "Svoboda" and in "Our dear Organ". "That person" is very interested in all glorious and not so glorious deeds of the American Rus' especially by the leaders. Therefore:

3) Quid hoc at tantam sitim! I suggest to Spectator not to get involved with statistics, because I can convince him that he, not I will lose.

The conclusion that follows from all this is: if the American-Russian people wish happiness for themselves, to better their contemporary fate,- they have first of all - to leave the cause of all their troubles - Unia- and to return to the only Saving Faith and to the Church of Christ, the Orthodox, since it is the only True One and it is their Church. It supports them, gives power, teaches and loves its nationality. In the past centuries it made them strong, mighty and glorious, and when they left it, they became weak-willed slaves! God has left them, giving them over to their enemies!... They must against the suggestions of Spectator return to their Mother - The Holy Orthodox Church, otherwise they will be lost forever, especially if they will be instructed in radicalism and socialism by "Svoboda" and "Spectators", and "our dear organ" who

all systematically lead them to foolishness and darkness!...

I have finished, and I want only to add: Yes! "This person" is very interested in matters of the American Church and people, and without exaggeration, without boasting, with a clear conscience he can tell, that he knows better than anyone the situation of the American-Russian people. With surprise he looks at those who could lead the people to the easier road of salvation, who purposely close that road to them, who create clouds in front of them, and prevent the people in their good intentions.

#### NOTES

- \*\*1. See "Organic Decomposition" in Vol.2 of this work, pages 11-21.
- \*\*2. See Vol.2 of this work, page 5, note 3.
- \*\*3. Gallicanism is a complex of theological doctrines and political positions according to which a church can be independent of the Papacy of Rome and the king. The leaders of the Roman Catholic Church in France, after a long study of that theory, concluded that the Resolutions of the Ecumenical Councils were of higher authority than those of the Roman Popes. They pronounced that all bishops of the Church were of divine institution. They also believed that as citizens of a state, the members of the Church organization can ask state assistance in cases of financial and disciplinary problems. The Gallicanist ideas can be traced in France as far back as the 14th century, but their influence peaked in the 17th and 18th centuries. These ideals were approved in 1682 by King Louis XIV in the so-called "Four Articles" which in effect proclaimed a concept of an independent French Catholic Church.
- \*\*4. Perun was the chief god of the pagan Slavs in Eastern Europe; he was the god of thunder and the creator of fire.
- \*\*5. For detailed information on the Anglican Church and Eastern Orthodox Church Union see the Annual Reports of the Union and the Russian-American Messenger 1903-1906. For the correspondence of the Orthodox Ecclesiastical Administration with the Old-Catholics see issues of the Russian American Messenger, 1903-1907.  
A new ecumenical factor came into existence when the clergy of the Orthodox Church in America developed relations with Protestant and Catholic churches. Up until this time, Orthodoxy was not well understood in the West and was virtually unknown to Protestants. Anglicans, Old Catholics and other Church organizations made contacts with the Orthodox Church through the Orthodox Seminary in Minneapolis with Archbishop Tikhon and other Orthodox clergy in America. These contacts led to some close cooperation and even plans for a united Christian Mission.

## A CONFESSION OF THE FAITH

In December of 1899 a Uniate priest sent Fr. Alexis a letter, in which he wrote, among other things:

"...Would you allow me to request you, Reverend Archpriest to prove seriously and frankly in some newspaper, how it could be according to "your Orthodoxy" that there were Orthodox Luminaries of the Church, such as St. John Chrysostom, St. Basil the Great, Sts. Cyril and Sophronius, when according to the facts of history "your Orthodoxy" did not even exist before the 11th century? Where was "Orthodoxy" before that time? Were not also all the contemporary "Orthodox people" Uniates? Or, further, why did the enlighteners of the Slavs, Sts. Cyril and Methodius, go to the Roman Father-Pope to worship; that Pope of whom you are so much afraid and at the same time in your unsteadiness of faith with whom you are angry?!..."

Father Alexis replied:

You ask me, what is Orthodoxy and what does it mean to be Orthodox? As I understand it, according to the teaching of the Ecumenical Orthodox Church, an Orthodox Christian is a person, who follows the faith and teaching of our Lord Jesus Christ, preserves and confesses it as the Lord Himself has ordered, and as His Holy Apostles, the Holy Fathers, the Holy Seven Ecumenical and the Ten Local Councils were teaching, were missionizing and as they have ordered us to follow. To please God and to save the soul this Holy Faith was given to us in its pureness without any additions and human inventions and it must be preserved as such until our death!... He who indeed does that and confesses rightly the Faith, is correctly following God's commandment, he glorifies God correctly, and that is consequently the reason why such a person is called an - Orthodox Christian,- consequently also the faith and the church of such a person, which has this teaching is the Orthodox Faith and the Orthodox Church! In Greek and in Latin it is called Orthodoxa (orthos - is right, doxia - to glorify) Fides, Orthodoxa Ecclesia!

The Orthodox Church, preserving the Orthodox Faith, is Holy, since its Founder is - the Holy God-Man Jesus Christ,- and its way is also Holy, that is the Sacraments, Prayers, Services etc, (there is One God, One Baptism, One Faith): the Ecumenical (catholic), since everyone everywhere was called to this Church; wherever it is, there is the same teaching, the same Holy Sacraments and it is and it was from the beginning in common matters administered by the Councils ("soborno")- Apostolic, since it was spread by the Apostles and their successors - the bishops!... The Church is also called Orthodox - Greek - Catholic,- since it began in the East, where the Greek language was dominant, and where all the Gospels (with the exception of St. Matthew), the Holy Books, the Epistles of the Holy Apostles, for example Sts. Peter, Paul, Jacob (James)\*\*1, -the Holy Liturgy, the Canons, the Dogmas and the Resolutions of the Holy Councils were all written in Greek. But even though the teaching of the Faith was the same everywhere, it is divided by nation: there is the Orthodox Russian Church, the Greek, the Serbian, the Syrian, the Romanian and others.

This Church was established, blessed by the God-Man Himself - by our Savior Jesus Christ, it was built on a rock-strong foundation - on the Divinity of

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Jesus Christ, which was confessed by the Apostle Peter (Matthew 16:18-19), and that is the reason that "the gates of hell shall not prevail against it". The head of the Church is Jesus Christ Himself, as the Founder and Cornerstone of the Church (Ephesians 2:20, I Corinthians 3:9-11).- The first Orthodox Church was the Jerusalem church; it was established by Christ the Savior and His Apostles; speaking in contemporary language "it was organized" and therefore is in a sense, the Mother to all the churches (Octoich, Tone 8).\*\*2 "Rejoice, O holy Zion! Mother of the Churches, the abode of God! For you were the first to receive remission of sins by the resurrection!"; in Jerusalem was the deliverance and the salvation of mankind accomplished, there "rose the sun of truth Christ our God":- Like water, that comes from a spring is mostly pure and holy, the Faith of Christ is also always pure, without inventions and additions by the people. It was preserved and is preserved in the East and from there, from the East, the Russian nation received the Holy Orthodox Faith, and preserves and confesses it, pure and undamaged. The Savior Himself promised to remain with this Orthodox Church even unto the end of the world (Matthew 28:19-20) and He rules this Church by the Holy Spirit through the successors of the Apostles - the Bishops. Even though Christ did not tie God's Gospel truth to one place, or to one person, however for the true believers, especially for the Russian people, the East always remains and must be an authority, since Grace came from the East, and from the West many disasters have come to the Russians!...

This is how I understand the Holy Orthodox Ecumenical Church, - and how do you understand it?

The Orthodox teaching and faith in its originality was kept by all churches and people, - in the East as in the West, until the 11th century. Then finally,- since it was already tried before,- the Roman bishop (the Pope) succeeded in tearing apart the unity of the Church (the seamless garment of Jesus Christ), through his own limitless pride: it was not sufficient for him that he was "Patriarch of Old Rome and of All the West", that he was "First Among Equals",- he dreamed of becoming the Vicar of the Lord on the earth, a pagan Pontifex,- head of the Church, sovereign and czar of the entire universe, a bishop of bishops, ruler not only of the living, but also the dead,- a civil monarch over kings... Such claims could never be accepted by the Holy Orthodox Church, since they are diametrically opposed to and against the teaching of Christ, and therefore, the bishop of Rome (the Pope) separated himself from the Living Body of Christ, from the Holy Orthodox Catholic Church. In his pride he organized the so-called Roman or Papal Church,- whose head is no longer Christ, but is the Pope himself!... Above I already said that the clearest water is - that, which is at the origin of the spring and comes from it,- but when the water leaves its source, it absorbs many polluted elements, and becomes unhealthy, dead; that is what happened also here: when the Roman Pope separated himself from the Holy Orthodox Catholic Faith and Church, it was easy for him also to muddy the water, to change Christ's teaching, to introduce unclear and sinful elements, to add and introduce inventions to the original teaching! That is how it happened historically, that with his imaginary primacy and Viceregency, a wrong teaching was introduced into the Creed: that the Holy Spirit comes also from the Son (the Filioque). That contradicts the words of Jesus Christ Himself (John 15:26) and the teaching of the Second Holy Ecumenical Council of Czargrad (Constantinople) and is against the resolution of the Roman Pope Leo III. The

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Papacy invented purgatory, about which there is not even a word either in the Holy Scripture or in the Holy Oral Teaching, about which neither the Holy Fathers, nor the Holy Councils have heard;- "indulgences" were introduced; this is the forgiveness of sins in exchange for money; then the Pope invented that he is the successor of the Holy Apostle Peter and that supposedly St. Peter was the leader of the Apostles and a Roman bishop! He invented the "Immaculate Conception" of the Most Holy Virgin Mary, and he made her a goddess. And if that was not enough,- he proclaimed himself a god, since he attributed to himself the divine quality of infallibility!... Those people who were against these teachings and demands of the Papacy, which were contrary in their origin to the teaching of our Lord, the Pope punished by sending them to be burned alive at the stake; for example John Hus, Savonarola, Bruno Giordano. Or he permitted killings in huge quantities, for example: the Albigensians and the Orthodox Christians during the Crusades. The Spanish Inquisition also worked hard for the glory of the Pope; the Pope served a thanksgiving service to God for the St. Bartholomew's Night massacre; in France there were hundreds and thousands of Huguenots killed by the Papists during St. Bartholomew's Night and the following days!... Kings were deposed by Popes, they were anathematized by the Popes, the Popes led wars, they had cannons and an army... Did Christ do something like this? Did Jesus Christ permit something like this? Was it done by the Apostles?...

The West was in a state of ignorance at the time the Pope separated himself from the Orthodox Catholic Church; the political circumstances were very mixed up; this played into the hands of the Popes. God, according to His limitless Grace, permitted such malicious deeds by "Christ's Vicar" but finally, came the formidable finger of God!- Luther, Calvin and other Reformers turned millions of people away from the Papacy; the Catholic Italian king took the Pope's lands away from him; the glory, power and pride was gone forever! Now the Pope plays the role of a "Prisoner of the Vatican" - and since he no longer commands, he writes encyclicals to Protestants and to the Orthodox Ecumenical Church, asking to be acknowledged not only as the Vicar of God, but also as Vice-God...\*\*3 Naturally he does it in vain!... Yes, the limitless pride of the Popes is responsible for the appearance of Protestantism and Christian disunity and is the reason for the existence of so many Christian sects in the world - and such materialism, and liberalism, and the loss of faith!...

Now let's turn to the Holy Orthodox Catholic Ecumenical Church. It is the same as it was; since the time of the Apostles it has preserved and it has kept the Teaching that it received; and even though it was under the Turkish yoke for almost 400 years, that the Jesuit hordes and Papists persecuted it with fire and sword,- it stands strong and will stand firmly and solidly until the end of the world, since the Divine Creator of the world has promised to be with the Church until the end!... And in Russia the Church has developed nicely and divinely; it has brought magnificent and saving fruits, it can show many saintly people who pleased God there; Rus', especially devout and reverent, is known for its intercession and protection by the Heavenly Queen, the Most Pure Virgin Mother of God Mary!... No one who has carefully read the above mentioned facts, can have any doubt; only those who have never read the history of the world and the Church. Therefore you can conclude that "our Orthodoxy" began not in the 11th century, but much earlier; that is, with Christ and with His Apostles!... Consequently, also St. John Chrysostom, St.

Basil the Great, those Sts. Equal to the Apostles Cyril and Methodius, could only be Orthodox and that they were! That they were Orthodox, in the best way is shown by quoting the words of Alcuin, a monk in the royal court and the scribe of Emperor Carl the Great,- who reading the writings of Sts. John and Basil exclaimed: "Utinam plures tales viros haberem quam St Joannes Chrysostomus et St. Basilius Magnus...sed quoniam illi graeci fuerant ergo - nequam homines sunt!" (It must also be kept in mind that at that time, the Papacy was on its road of "infallibility", and that Alcuin himself was one of the most devoted supporters and fighters for the addition of the "Filioque" to the Creed, and that at that time it was already synonymous to be Greek and Orthodox!...) Perhaps you will say that Sts. John and Basil were Papists?- or even Uniates? In God's name, please show where they taught about the supremacy or infallibility of the Pope? about purgatory? about the Immaculate Conception? about indulgences? Did they ask for "quiquena les facultates" from the Pope? Did the Pope send them "pallium archiepiscopale" for a "high price"? Did the Pope select and appoint them to their cathedras? Did they ask him for their jurisdiction, blessing and indulgences for life or ten years? Then take the Liturgicon and show me even one place, just one word, where these Holy Fathers have mentioned the Pope? Where did they pray for him?- It is hard to believe, that these two great Luminaries of the Church would not mention the Pope, if they believed that he is the head, if they believed that he is the Vicar and finally, if they held this teaching as Orthodox!... It is understood, that if I refer to the Liturgicon, then I mean the original one, not the servicebooks fabricated and printed in Lvov or during the time of Unia in Pochaev; already there the Pope is pulled in; not in the litanies, but even in the text itself where it can be seen that, the "prayer" for the Pope fits there as much, as the people say as "the fist to the eye"!

You ask if the "present Orthodox people were Uniates"? Naturally they were not,- ever! It is the other way; the fathers of contemporary Uniates were honest and noble Orthodox Christians, who suffered, were tortured and imprisoned, humiliated and even put to death for the Holy Orthodox Faith! Therefore where did you get such an exotic idea? Even the word "Unia"- unio should have made you cautious! You can not mix the unity (unitas) with Union (unio), "unitatem cum unione". The Union (unitas) of the teaching and faith was preserved in the Orthodox Church in the East and in the West until the 11th century, and the Pope was considered only as a patriarch of the Old Rome according to the resolutions of the Ecumenical Council in Chalcedon (in 451, Resolution #28), but not as a Vicar of God or as an infallible Vice-God! But when the Pope in his pride split the unity (unitas) of the Church and when then, because of the Reformation, so many millions of people were lost by the Papal church, then the pretorians (Jesuits) of the Papal throne tried to get the poor Russian people under Papal jurisdiction through the Union (Unia - Unio), and to supplement those "sheeps" lost during the Reformation; by promising that the Russians' Rites and Church rules and customs would not be changed,- and these promises were never kept! Therefore, from the word itself you could understand, that in unity (ad unionem) there are two different matters, things or persons, that could join under certain conditions. As such there were: the Papacy and the Orthodox Christians. The conditions of unity were: acknowledge me, and not Christ, as the head of the Church, and I will promise you meaningless titles (for example, a Roman dukedom, an

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assistanceship at the Papal court, a prelateship, a cardinalship and other things- money "congru", senatorship, etc.). There was no necessity to speak about the people; since the people in the opinion of the Jesuits were then "working animals"; the Popes and the bispup-traitors did not consider it even important to ask the people, and that is how, for example in Hungary, Unia was introduced into the Russian churches, - without the knowledge of the people! Such a Unia was already introduced by the Popes, for example at the Lugdum and Florence Councils due to the unfavorable political conditions of the Greek Emperors, and the Pope's lack of a sincere desire to bring peace and unity. The Pope's intention was to subdue for himself the Orthodox East and the Ecumenical Church; that is, he was led by the spirit of Spiritus dominandi, which always led the Papal church and its leader. Then to achieve their goal, they used the most infamous acts. For example, at the Council at Florence - they forced the Eastern bishops through semi-starvation to sign the document of unity. Therefore it is understandable that such kinds of Unias at birth were in reality "dead children" and as such brought no success!...

I repeat again that "unio" (union) can be only and is only there, where:

1. In union (in unitate) some existing persons, things, or matters, that were, because of some reason separated, come into a union, to live in unity (uneunt unionem ut in unitate vivant); or
2. Different persons, things, or matters, that were separately active before, for example, according to the gloriously-known editor of the Uniate "Vestnik", members of separate brotherhoods unite to achieve "our common local interests"...

There were not only religious Unions, but also political ones; for example, one of the oldest political Unions is the Kalmar Union (1312), when Sweden, Denmark and Norway entered into a union; then there is the Lublin Union, when Poland, Rus' and Lithuania were united in their common goal; in the Hungarian Union, Transylvania joined with Hungary (1848); or our United States (a Federal Union).

Therefore everyone can see that the Orthodox people have never been Uniates, since they kept and are following the teaching and the faith that they received from Christ and the Apostles and they have not introduced any innovations and human inventions into the Church's teaching; therefore they had no necessity of such a Unia, as the Pope wished to have and wants even today.

The Orthodox Church and its faithful believers at every Divine Service pray "for the peace of the whole world and for the unity of all the Lord's Holy Churches". The Orthodox Church does not wish to conquer and to subdue other churches for itself by means of insidious unias, but it uses prayers and teaching to achieve that; to return people, who lost their way, to the true Master, the Supreme Archpastor and Head of the Church - Jesus Christ, with the intention that there would be again unity (unitas) of the faith and teaching, but not a "Unia"!

The "Unia" that you support is simply a "nonsense", it contradicts itself! The traitors to Christ - Terletzky and Potzey established that Unia with the Pope against the wish of the Russian people, for their own benefit and when the people found that out, they did not wish to renounce their faith,- but were forced by desecration, persecutions, tortures and even by threat of death to acknowledge the Pope as the head of the Church:- the Orthodox churches were given to the Jews to rent out, the Papists used them as stables or even burned them down, and those who protected them were killed (the most famous persecutor in this respect is the only Uniate "saint" and "hieromartyr"

Josaphat Kuntzevich!). Therefore what kind of Unia was that?... And in Hungary?... Bishop Tarasevich and 70 priests signed the act of Unia; the rest of the priests and the people were not even asked. Like thieves they introduced Unia into the Church, but continued to pray for "Orthodox Christians"; therefore it can be concluded that they considered the people still Orthodox. And really, it is a comedy! The people call themselves Orthodox, and their pastors want to make their Sts. John Chrysostom and Basil the Great, Uniates! Uti figura docet!

There is nothing new under the sun; in Poland the Polish ksendzes have "encouraged" the Uniates telling them that even the Most Pure Mother of our Lord, Mary, was a Uniate, and they tell that supposedly Christ on the cross told her: "Do not forget My beloved Uniates".- The newspaper from Mount Carmel -"Svoboda" proves, that the St. Equal to the Apostles Great Prince Vladimir accepted the Uniate faith, and also the Russian nation with him, and now, you would like pro coronide, to present as Uniates not only the contemporary Orthodox people, but also Sts. John, Basil, Cyril and Methodius. That way it could be proven naturally even that Jesus Christ Himself was a Uniate!

The Papacy and its Pretorians-Jesuits, promised at the time the agreement about Unia was made, that the Eastern Rite and customs would be not changed. Salvomamente ritu et jure- is the most beloved sentence of the Papacy! In their encyclicals and bulls the Popes always "were defending" the Eastern Rite. But in reality they looked with joy as, little by little, the customs of the Papal church crept into the Uniate churches; for example, at services little bells began to ring, side altars were added to the churches, organs were dragged in, as was chanting as in the Latin Rite, supplications and special matins, the whispering of the liturgy, and, after a while the Papacy no longer restrained itself in its goal of converting the Uniates, not to Greeks, but to Latin-Papists! The Eight-ended Eastern cross was prohibited, monasteries were taken from the Uniates and given to the Jesuits; they introduced celibacy, and then on top of all that they introduced such "holydays" as, for example, "the Lord's Body", "the Heart of Jesus", "the Benediction" and with all that they began to treat the Uniates with arrogance, despising and disregarding them.

You know better than I what has been done in America to the Uniates? Wasn't it here, that the Uniates added to the majestic Uniate-Eastern (?) Rite proprio motu the serving of two or three liturgies in the same day!... In other words, in this "Holy Unia" there is such a mixup, that the Uniates themselves can no longer say, what Unia is?- especially, when this year in the church in Philadelphia a Presbyterian-style administration was introduced.

I have brought all this up to prove to you, that such Unia is a "nonsense", and that it is not anything else, than one of countless sects, which were given birth by the Papacy!... Therefore are you not ashamed to ask me, "Haven't Sts. John, Basil, Methodius and all Orthodox people been - Uniates?"

"Why did Sts. Cyril and Methodius go to "worship" the Pope and for justification?...- That is a very simple matter.

1. That land, in which the Sainted brothers were missionizing, spreading the Christian faith, namely the kingdom of Moravia, belonged to the jurisdiction of the Western Patriarchate, that of the Pope, and he had the right to call them to Rome to explain all the accusations that the Latin bispups were making to the Pope.

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2. Even though the disagreement in the Church had by then already started, and the Papacy was going at full speed down the road of its "infallability", there was still the general appearance of unity with the Ecumenical Orthodox Church,- that was the calm before storm, which soon began. Therefore Sts. Brothers with complete trust could go, and they went to the Pope; they considered him the Patriarch of the Old Rome and an Orthodox hierarch! And the Pope received them with suitable honor and gave his approval to their apostolic activity, even though the Sts. Brothers were sent to Panonia by the Patriarch of Czargrad. The Pope's action proves, that he approved the act of the Patriarch and also the activity of Sts. Cyril and Methodius - the teaching and the translation of books into the Slavic language; the Pope also gave his blessing in his patriarchate, which he would not have done, if there were not at that time unity (unitas) between both Churches and patriarchs!... And look, how later St. Methodius was repaid for his mission by the Pope's successor - namely Pope Stephen! That is direct proof, that in the Roman Church the non-Orthodox faith was already beginning, that the Papacy was dominating in the West and that the Papacy with all its power wished to wipe out any traces of the missionary activity of Sts. Cyril and Methodius, and in many respects that action of the Popes has succeeded!...

I am "scared of the Pope"?... What kind of foolishness is that! Do not forget, that I am not a Uniate and I am not scared of some kind of a "scarecrow". My actions clearly indicate that I am scared only of God!

### NOTES

- \*\*1. St. Jacob (James) - brother of Jesus was the oldest son of Joseph. He became the first bishop of Jerusalem. His Epistle was written to all Jews in the world. He was honored by everyone and even the non-Christian Jews called him "righteous"; he was celibate, did not drink wine, did not eat meat, and went to pray at the Jerusalem Temple. His message was directed to all 12 tribes of Israel. He presided at the first Apostolic Council in Jerusalem. He died by being thrown from the Temple by the Jews and the Jewish historian Joseph Flavius in 64 AD writes that one of the reasons for the fall of the city was the killing of Jacob the Righteous. Holy tradition tells that Joseph wrote the first Holy Liturgy.
- \*\*2. Oktoich is a service book that contains the Canons and the hymns of the Eight tones used at the Vespers and Matins.
- \*\*3. For information about how this so-called "Prisoner of the Vatican" lives surrounded by armed Swiss Guards and a horde of Jesuits, see the article by Fr. Alexis "How Jesus Christ Lived And What He Ate When He Lived On Earth, And How His Alleged "Vicar"(?) - The Pope Of Rome Is Living And What He Eats." (Vol.2, pp. 38-41 of this work); then compare that to the monastic life of the Orthodox Ecumenical Patriarchs.

Several More Frank Words

"Praise me, my sweetest one, otherwise I will tear you apart."  
From as much as can be seen, this proverb was and still is the guiding idea of the activity and interpretation of the famous Uniate "Union" and its ugly child "Viestnik" (Messenger).

On the occasion of the 25th anniversary of the "Kachkovski Society", the "dear Union" and even more the "dear Greek-Catholic Organ" have put their backs into the job and have decided not only to congratulate this Society, but taking advantage of this occasion, to show themselves off in a role beloved by them, but quite unsuitable; the role of great human activists. They wrote "Knowledge for the American-Russians in the U.S."... Naturally, we have already seen all kinds of miracles that were made by these great activists and therefore we have already grown out of the habit of being surprised by any of their "tricks", but the impudence of the "president of the Union" and of his secretary, who became inappropriately involved in the matter, went over the edge and has shocked us to the bottom of our souls with its phenomenal and undue familiarity. Here, look what kind of people we are... Look at us and learn from our great example and... unlimited bragging! We are American-Russians, we have almost the same principles as the glorious Michael Kachkovski Society in Galicia. We also have our own society with the name "Union of Greek-Catholic Fraternities in North America", which consists now of 194 brotherhoods, with almost 8000 members, who all, without exception, are Russian immigrants from Galicia and Hungary"...

In this there are as many words as there are lies!... It is sure, that the Kachkovski Society from its first day of existence has not heard such an insulting compliment as this one, presented to it by the worthy man from the Uniate Union...

It is an unheard-of comparison: the "Union" and the "Society" - "they have almost the same principles"!... Why did they add "almost"? Or did the Union with its swaggering leave for itself an open door as an escape?!

Let's compare the principles of the Kachkovski Society with the principles of the wonderful Uniate Union.

The Kachkovski Society:

1. It enlightens the Russian people by printing useful books, pamphlets and leaflets;
2. It patriotically strengthens the Galician-Russian people. It convinces them to retain their Russian nationality and not to forget, that they are brothers of a great and mighty Orthodox Russian nation.
3. It protects the historical rights of the Galician-Russian people. It moves them spiritually and inspires them to stand up for their Russian name, to carry it with dignity and be worthy of their great-greatfathers.
4. Leaders of the society are people, who know the spirit of people, who can speak and write Russian, who are an example for other people, not through empty words but through deeds.

"The Uniate Union":

1. It is a simple insurance company, which pays assistance, - that is the entire good that it does;

## SEVERAL MORE FRANK WORDS

2. It intentionally stirs up and confuses the people from Galicia and Hungary, it disturbs them spiritually, it distorts and misinterprets the facts and the history of the Russian people.

3. It prints their Vestnik in some special language,- that neither Galicians, nor Russians in Hungary, nor Slovaks speak. And to accomplish this, they pay money from the organization to the inventor of that language. - Yes!- The Union has also published two calenders that contained - all good material - from someone else's source; and the original material which was published, was poor and weak.

4. The leaders and administrators can't speak, nor write, nor read Russian. The majority of them belong to the Hungarian or to the newly invented "Greek-Catholic nationality".

Now let's compare the principles of one group and the other - if there is anything at all in common between them?

There is a question: why did they invent: "in our dear Union members are especially Russians from Galicia and Hungary"? Why did they increase the quantity of brotherhoods and the membership of the Union?- In reality there are not 194, but only 180 brotherhoods in that organization, since nos. 24, 29, 40, 82, 92, 98, 101, 104, 105, 107, 125, 129, 145 and 187 - are only members in the Union without fraternities. Then in the listed 180 brotherhoods the membership is not 8000 but only 7560 and not all of them are Russians. For example there are 17 brotherhoods that call themselves "Greek and Roman-Catholic"; and of their 609 members there are probably a good half, if not even three-fourths - Roman Catholic Hungarians. There are also such brotherhoods, as for example that in Wilkes-Barre, which calls itself a "Greek-Catholic Russian brotherhood", but in reality it consists mostly of Slovak members, for whom the Russian nationality, and the Russian Faith and Church - are very strange. Therefore where are all those 8000 - exceptional Russian members?...

As a curiosity, let's note also the great condescending greeting to the Kachkovski Society from the Union which ends by joining it as a "founding member" by sending its joining fee of "80 Guldens", not \$32.00, but 80 guldens, the number seems to be larger...

There is really - ammunition for one cent, and ambition for a dollar!...

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And it could have been otherwise!

Involuntarily I return to memories of the circumstances, when the idea for this organization was born and when it began its activity.\*\*1...

Answer me, answer me all who have a conscience and who took part in that first clergy meeting in Wilkes-Barre on 15-27 October of 1890. Does the Union now reflect in any, even a small way, those plans which we made for that organization?

No, and one hundred times, no!

At that meeting, the following Uniate pastors of souls took part: Theophan Obushkievich, John Zapotozki, Alexander Dzubay, Gregory Hrushka, Stefan Iatskovich, Gabriel Vislozkii, Evgenii Volkai, and me. I was president of the meeting, Obushkievich and Volkai were secretaries. Our goal was to form among our Greek-Uniates an organization that would protect them from the attack of the local Latin bishops and their clergy; to protect and save our

Church, our Eastern Rite, ourselves and our nation from a complete latinization. It should not need to be repeated, how we were treated before and how the Uniates are treated by the Papists now... We took as an example the old church-brotherhoods that were formed for the protection of the Orthodox faith in Old Poland and in South-Western Russia during Unia. We planned to form one here and to add to its goal the American insurance for its members in the case of sickness or death.

Having this in mind, I published, according to the agreement with the other clergy members, a circular letter to all Greek-Uniates, to all brotherhoods already in existence. Since there was no Russian printing-house the letter was published in the Slovak language.\*2

APPEAL

How many members are in the brotherhood?.....  
Location .....

The American Greek-Catholic clergy had a meeting on October 29, 1890 in Wilkes-Barre. Among other subjects was discussed the possibility of uniting all Greek-Catholic brotherhoods that are mostly church brotherhoods into one Union like the "Slovenski Narodni Spolok" (Slovak National Union) or "Katolicka Jednota" (Catholic Union).

Look at our Roman-Catholic brothers who have united, but why are we left alone without any organization? And why should we join some one else's brotherhood, since we can also organize our own Union, which would have a strict church character and which would provide assistance to the needy members, but political and other influence would be excluded from the Union.

For that reason I am asking you kindly to join the Union .....

In .....

and that at your next meeting you would answer the following questions:

1. How many people are there in the brotherhood?.....
2. When was it organized?.....
3. Does it want to join the Union?.....
4. Where should the convention be?.....
5. How many delegates will you send to the convention?.....

When a program (resolutions) and wishes will be accepted by the larger part of the delegates of the brotherhood then their voices will represent the wish of the people at the convention, the time and the place for the convention.

The places that are proposed are:

Wilkes-Barre, Hazleton or Pittsburg; on the Great Day (Sunday) or some other day of the week.

We are therefore asking that all brotherhoods would study this appeal and by February 10, 1891 send me ideas and resolutions with the wishes of their members. All information about the convention will be published in the "Amerikansko Slovenskich Novinoch"

Remain well!

Minneapolis, Minn. December 6-18, the day of the St. Nicholas, year 1890.

REV.ALEX. G. TOTH,  
1701 5-th Street, N.E.

## SEVERAL MORE FRANK WORDS

Since all of us who were present at that meeting had one goal - to preserve, and protect what was ours, we then declared, that we would not accept any Latin-Papists into our Union. It is hard to imagine what kind of high spirits were present there at the first meeting of those priests. It can be judged from the minutes of the meeting, which I have until now and also by the content of the petition from the bishops of Presov and Mukacev. The bishops' petition was based on the records of our proceedings and was sent to the Pope of Rome, March 6-18, 1891. A copy of that petition was kindly forwarded to me from Presov by the now deceased (memory eternal) Reverend Canon Joseph Dzubay, a person with a wonderful character. The cheerful and optimistic spirit of the priests at the meeting was described in the reports of the local newspaper "The Plain Speaker" Nos. 256 & 257, which saw the importance of the subject and devoted several columns to it. Here are these articles in the Russian language: \*\*3

### THE CHALLENGE TO THE POPE

In Hazleton there is an important church event. All the Greek-Catholic priests in the United States came here to a meeting to discuss the question of their separation from the Pope.

The priests who arrived here estimate the number of Greek-Catholic Church members in America at 150,000, including a small number of Russians and Poles. They are spread throughout the country, but most of them are in Pennsylvania, throughout New York and in Minnesota.

The Greek-Catholic priests who live in America are all, without exception, married and have families. In addition at their services they use English, Slavic, or any other language which is understandable to their flock. Since none of these priests speak good English it is difficult to find out, what forced them to that convention; but one of the main reasons is that they have requested in vain a bishop who would live in the United States. Then the Greek priests were ordered to renounce their wives and children, and finally, to perform Divine Services only completely in Latin.

Many letters were sent to Rome concerning these matters, said one of the priests yesterday, "and we have already received seven answers. Most of the answers were sent to Bishop O'Hara in Scranton, and the bishop in Minneapolis. The Pope has ordered all Greek priests, who live in America, to return to Europe. We will not go. We will revolt, and if it is necessary, we will separate from the Roman Church. We believe that every person, priest or layman has the right to marry. It is possible that we will elect a bishop ourselves from among us and will continue our spiritual work with such guidance, as the Anglican Church has."

The priests that participate in this convention are staying with the pastor of the Greek-Catholic church in Hazleton - Evgenii Volkai. Here are their names: Augustin Laurisin, from Mahanoy-City;- Cornelius Laurisin, from Osceola-Mills, Pennsylvania;- Nicholas Stetsovich, from Wilkes-Barre;- Gregory Hrushka, from Jersey-City; Nicephor Chanath, from Passaic, New Jersey;- Alexander Sereghy, from New York;- Stefan Iatskovich, from Mc Keesport;- Alexander Dzubay, from Oregon City, in Pennsylvania;- Evgenii Volkai, from Hazleton;- Theophanes Obushkievich, from Olyphant, Pennsylvania; Alexander Toth, from Minneapolis; \*\*4 Cyril Gulovich, from Freeland;- Constantin Andrukhovych, from Shenandoah; and Gabriel Vislozkii, from Scranton.\*5

WHAT WILL THE POPE DO?

An important decision made by the Greek-Catholic Church\*6

The polemics among the Presbyterians because of Briggs and the discussions about Brucks and his opinions which several months ago were so exciting the Episcopalians now pale in comparison with the great struggle begun by the Greek-Catholic clergy in the United States, in defense of two principles that are close to their hearts, - their language and their families.

Almost all the Greek-Catholic priests in America came to our town for a convention. They are planning their future course of action. At the meeting yesterday, there were fifteen priests, all of them guests of the local pastor of the Greek-Catholic church, Fr. Evgenii Volkai.

They began their day with a liturgy, served by Rev. Fr. Th. Obushkievich from Olyphant and Fr. Cornelius Laurisin from Osceola-Mills. The sermon was given by Fr. Nicephor Chanath from Passaic, New Jersey.

Then there was a business meeting at the apartment of Fr. Volkai. Fr. Th. Obushkievich was elected as president and Fr. Volkai as secretary of the convention.

The entire morning was dedicated to a discussion of the communication that came from the Pope. All requests by the Greek-Catholic clergy were denied: to perform Divine Services in a language understandable to the people, to have a bishop that would be one of their nation, and to have married priests.

After a detailed discussion they decided to send an ultimatum to the Pope, their final report with the same insistent demands. If the Pope does not send a favorable response, the priests decided, they will refuse obedience to the Roman Church.

They formed a Union naming it the "Greek-Catholic Union" and soon there will be a magazine that will be the organ of the Church. It will be printed in several languages and in the beginning will be printed once a week; and after some time it will become a daily if it is useful. It was not decided where the magazine will be edited, possibly in Hazleton. Rev. Fr. Augustin Laurisin from Mahanoy City was elected as its editor and every priest will donate \$20.00 for the start of the magazine.

The convention decided to meet again in Wilkes-Barre in the first part of next February. At that time it is expected that there will already be an answer from the Pope to their communication and then it will be possible to begin the activity. Then also the priests will elect one of their own people as a bishop.

Yesterday evening there was a banquet at Fr. Evgenii Volkai's and today the convention meetings will continue.\*7

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The legend is fresh and it is hard to believe!

Immediately after receiving an answer from Rome, from the Roman Propaganda Fide, concerning our meetings and our resolution, came difficult regulations and restrictions for the Uniate ksendzes here. They became even more angry and decided to make their resolutions even stronger, calling a new meeting, to which I was also invited. I decided that it was no longer necessary to go there, since I had just together with my parish reunited on the 25th March of 1891 to my great-grandfather's Orthodox Church. The Most Reverend Vladimir,

## SEVERAL MORE FRANK WORDS

then the Bishop of the Aleutian Islands and Alaska, received us into the bosom of Orthodoxy. I and my flock became members of that diocese and I became registered in the list of All-Russian clergy, only in October of 1892, with the help of, and through a petition to the Holy Synod from the successor of Bishop Vladimir, the Right Reverend Eminence Nicholas, now bishop of Tavr and Simferopol.\*8

The news that I left Unia and reunited with my parental Church was greeted and approved by every one of my former clergy fellows. It seems very funny now to read over the letters that I received expressing empathy. Such is for example a letter from Cornelius Laurisin. In his letter he bitterly complained about the bishop from Erie - Millen and congratulated my "courageous" deed... Or - there is a letter from Chanath, where he expressed praises to me on this occasion; that I am in such a "courageous" way protecting the rights of "our Church". Some of the clergy also visited me personally in Minneapolis, expressing their readiness to do what I did, "if only as they said they were not kept by their family obligations"...

With regret it must be said, that after the first actions in regard to our idea about the organization of our "Union", in 1891, there was a serious exception made to our main resolution at the convention: membership was accepted from the Greek-Catholic brotherhoods and also from brotherhoods with mixed membership. As a result it became such an organization that could not work toward its main goal - to become the protector of the Church, Faith and Rite. This organization could not represent enough reason for the Uniates to break their relations with other organizations and to support only this one... And in reality, since the Latin-Papists were admitted into the Greek-Catholic Union, what kind of original reason could there be for the Greek-Catholics to no longer remain members in the Latin-Papists' "Unions"? If the faith of one and another is the same, then would it not be the same to be a member of one or another of these fraternal organizations?... That was logically the way that the Uniates considered it. But this was also the reason that of 150-200 thousand Russians from Austria, who live in the United States, not more than six thousand persons are members of the "our dear Union". There are doubly as many in the "First Catholic Union" and in the Roman and Greek-Catholic Union in Pennsylvania, and many Rusins are members of the "Narodny Slovensky Spoloc" and of the "Vikrainian Union".\*9

Let's examine what the Union has accomplished during its existence and what good does it do now?

As a matter of fact speaking justly, - nothing, except several death and other assistance payments...

You can not count their projects or plans as good deeds or as some kind of achievements of the Union, even though they could be great,- if they are only plans, empty phrases and exclamations of the Union's brilliant creators. All these plans and projects died before they were even fully developed. There were few such projects... The Union promised:

- 1.) To get a biscop for the Uniates in America. They said that a delegation would be sent to Rome, Lvov, Vienna, Presov, Uzhorod, in other words to all cities to which it could be relevant... There was much noise,- the delegation remained, and there is no biscop!
- 2.) To form a Russian-National Bank... Many advertisements were made, self-glorifications...- and there is no bank.
- 3.) To purchase in New York a building for immigrants, for a price of not

ARCHPRIEST ALEXIS TOTH

less than 100,000 dollars... Not cheap, naturally and a very good idea,- but it is a - soap bubble.

4.) To print soul-saving reading... Not even one line of it has been seen by anyone!...

5.) To start scholarships for the Russian youth... Pium desiderium!

6.) A Mission Fund... Alta petis Phaeton!

All of these deeds are stillborn kids of "our dear Union"...

But what does the Union do?

1.) It prints, very expensively, with the money that it collects from its members, some long newspaper "Viestnik" (Messenger) in the Greek-Catholic language; in that publishing, the largest job is done by - the scissors, that help, very easily to transfer articles, the original articles, from the Polish "Kuryer" and from the "Pokroka Zapadu" to the Uniate Viestnik. But there are naturally also a few original touching correspondences about the "blessing of cornerstones by the Roman biscop or a ksendz", etc.

2.) A widely known orator and fabulist-editor is employed for a considerable amount of money in the office of the above mentioned newspaper, as a compositor to use those long scissors and to create those touching items.

3.) It supports the father-in-law of that orator in exchange for his services as secretary of the Union and the writing of letters to the Russian members of that organization in - the Slovak language... etc.

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Is this what those people wished and struggled for, who began this Russian organization? Were these their plans and goals?... Answer me, you who were there at the first convention in Wilkes-Barre!...

Yes, I, as a contemporary witness and participant of many events of the American Rus' consider it my duty from time to time to describe these events in their real light, to explain them, and to destroy the building of lies, so that the history of Rus' will not be filled with all kinds of fables and "fictions" by historians like Nestor Dmitrov, who wrote "Achievements" having used such materials and documents, as those above mentioned touching stories in the publication of the Union, and the views of "Svoboda" with the addition of the author's own fantasy...

When I speak about such subjects - I have the original documents, and the historical events described there can not be destroyed by fables invented in the Uniate Viestnik, nor by the street language of Svoboda... Once and for all I announce: if any one doubts the truth of my words, he can come to me and read these documents: I am always ready to show them to people who are interested... Dixi!

## SEVERAL MORE FRANK WORDS

### NOTES

- \*\*1. For more information about the first meeting of the Uniate priests and the formation of the organization see the article "The Greek-Catholic Union", Vol. 2 of this work, p. 47.
- \*2. There was in reality in Shenandoah a Russian printing place that even printed a newspaper, "Amerika" - at the beginning it was under the editorship of Fr. Volianski, then it was edited by the "dear" and gloriously known Ukrainophil Andrukhovych as "Russkoe Slovo" (Russian Word), - but the editors of that paper would not accept for printing our circular letter, since its goals and ours were completely different.
- \*\*3. These newspaper articles had to be translated from Father Toth's Russian translations back to English because the original newspapers from those years, according to Pennsylvania libraries, have not been preserved. Therefore we also do not know the author of the articles or even if anyone was listed as the author.
- \*\*4) That was a mistake in the newspaper. The article was referring to Fr. Alexis Toth.
- \*5) This quotation is taken from the newspaper "The Plain Speaker", Thursday, (morning edition), December 3rd, 1891; vol. X, 56. (sic)
- \*6) This was copied from the newspaper "The Plain Speaker", Dec. 1, 1891, vol. X, N. 257.
- \*7. That way the contemporary "Nights of Holy Unia" had at least once in their lifetime a lucidum intervalum, even though that is hard to accept, considering their contemporary heroic deeds and their poverty of spirit and ideas...
- How can their change of spirit and its poverty be explained? It can be explained herewith. When Orthodoxy began here its first strong action, the Latin bishops were truly scared to trifle and began immediately to use the methods that they had tried before; namely Jesuit means, in hopes that this time they would emerge victoriously from their unpleasant position. And that is what happened. The Uniate priests received a taste of the honey of promises on their lips - about the so much wished for jurisdiction of their own bishop. The priests believed these promises, as they did before, according to their credulity accepting the promises as if they were the definite truth; they quieted down, as was the wish of their benefactors, Rome, the Pope and the Cardinals. They then proclaimed a lot of anathemas, curses, and abusive and violent scolding words against the "schism and Moscovites", however then the matter ended disappointingly... in the ruins the Uniate ksendzes have created a phenomenon unseen before - "Greek-Catholic Calvinism", which has now brought shame to them forever...

\*8) I am giving all these circumstances as proof, that thoughts about material benefits, of which I am now constantly suspected and accused by the Uniate leaders, especially the Uniate Viestnik (Messenger) were far away from my mind. I was not receiving a salary, no priviledges, but I suffered and was persecuted at that time in the extreme. The archbiscup of St. Paul demanded my recall to Europe for being responsible for and the president of the clergy meeting. The bishop of Presov fulfilled his wish, but I did not leave the flock that was entrusted to me, to the mercy of fate, as a victim for predatory Latin wolves... The curses fell upon me, accusing me of selling my conscience and faith for 30 thousand rubles to the schismatics and Moscovites. The Apostolic Encyclicals of the bishop of Presov arrived and they were full of absurdities, there were even insults to my dead father, etc., etc., and in reality many times I could not even buy my daily bread... After all the intimidation and threats, they tried to offer me indulgences, offered that I leave Minneapolis, and move for some time to some other parish in America, and later to return,- everything, they said, will be forgiven, forgotten, and the past will have no effect on my future career... But with all the privations which I had to suffer, I have not turned away from my thorny path...

This is for you very Reverend Uniate pastors of the souls, how that "business" of which you are accusing me really was, of which there was so much chattered insolent untruth and tittle-tattle by the organ of "our dear Union"...

\*9) The Union was founded in 1894 by fraternities and persons, who mostly had left the original "Union". In the beginning, this organization seemed to be of national Rusian character, but later, it fell into "the paths of national-Ukrainianism" and it has lost any meaning. Now it exists provincially, dying as are the ideas of its leader also. It has to be also remarked that the Russian fraternities that are members of the "First Catholic Union" lost their names: all of them are now referred to as "our", as if they were Latin,- and therefore the Russian brotherhoods that became members were lost there forever to the Russian Faith and nationality...

LETTERS AND REPORTS: 5th PERIOD, 1897

I enclose with this letter the letter sent to me by Your Eminence. I have the honor humbly to add - that after a long search I also found among laid away papers the note from Rovnianek and Co. which relates to the subject, that we have certification; it is not my fault that the package sent there did not arrive in the hands of the person to whom it was addressed; I have now made the necessary dispositions, and I expect that now the matter will be in order. However this is not the first case, in which it was hard to receive some things that were ordered from Russia; for example in December I sent money to Moscow for 25 copies of "Vseobshii Russkii Kalendar'" (Russian Calendar for Everyone),- and I received them in the beginning of February - the second time I sent money on 8 January for 35 calendars, and I received them last week!-

Wilkes-Barre, Pa, 12 March 1897

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Your Eminence, Most Reverend Lord and Archpastor!

In our "American Orthodox Messenger" I found a request to send a priest to the Canadian Uniates,- at the same time ksendz Nestor Dmitriev, probably to keep them from "schism"(?) has promised to go there in the beginning of April - that information was published in the last number of "Svoboda". I was visited by Fr. Gregory Hrushka, who expressed his readiness to visit the Uniates in Canada, if Your Eminence blesses him to do that. Not knowing the wish of Your Eminence, I naturally told him to ask Your Eminence directly.

Concerning Alexander Iatskovich - I will say now, as I did before, that with his Uniate fanaticism it is hardly to be believed that he would denounce his Uniate misguidedness,- he is not dependable,- but if Your Eminence wishes to appoint a former Uniate priest to Osceola and Philippsburg, I know one very capable and clever Uniate priest. He is well educated, speaks several languages, and now he is the pastor in Streater. He was in Wilkes-Barre before, but since he did not take part in thundering against the "schismatics", and did not repeat the usual Uniate foolishness, Chanath chased him away to the Far-West. Since he visited me on several occasions..they became suspicious of him. As much as I know him and can judge him as a man, he is a serious person and of good behavior, and then he also has a family. His name is Nicholas Sereghy; he is from the Mukacevo diocese, and it seems that he is Orthodox in spirit. If by chance he would turn to Your Eminence, I humbly give Fr. Nicholas over to Your Merciful Eminence.

To my great surprise "Svoboda" in criticizing my pamphlet "What Is Happening In The Neighbor's Hut?"\*\*1 agrees with me in almost all positions; certainly it was not possible that they would not also wash my face!.. I am naturally indifferent to that and accept their parade,- but what will the editor of "Messenger" tell and what about the Head-President of "our dear Union"?... There will be from there - horrible lightning bolts and thunder!...or,- as "Svoboda" said there will be "idiotic" silence.

With deep respect, I remain in Wilkes Barre, Pa. 14/26,9,1897.  
Your Eminence's all-submitting servant Alexis Toth, Pastor of the church.

ARCHPRIEST ALEXIS TOTH

I received the letter of Your Eminence dated February 25 today.-

The editor of "Svoboda" sent me a private letter accusing me of "not wishing to completely understand their good intentions" and that I look at their work from the same viewpoint, as does "Amerikanskii Vestnik" and "its idiotic editor Zatkovich", that he, Dmitriev, "expected from me more - support since I know the local conditions"- and then he said that if our "Pravoslavnyi Amerikanskii Vestnik" would not "provoke"(?) him "he wouldn't have to mix into our internal matters"... I wrote a long letter to him and showed him where and what the mistake is? and who is responsible for "our disturbing condition in the American Rus'" and most important that "Ukrainianism is a foolish endless matter which started in Galicia but it has no "base" here in America and it has no "head".- I am curious now what "His Mightyness" will answer? or "what kind of protest will be written in a newspaper"?- However de facto that would not compensate us for involvement with that fool, and besides that he is still an unripe urchin. But in a way he is right; "Amerikanskii Russkii Vestnik" and its leaders will keep complete silence about the pamphlet: "What Is Happening In The Neighbor's Hut!"- at least they are quiet until now.-

Concerning Zaklinovskii, that he did what he did according to my instructions and directions, I can only say that he is lying without conscience...and it would be below my dignity to speak out in my defense against such conscienceless lies. To send him to Canada?- I don't know the local conditions there of life and people - and I can't add anything to it, all this matter depends even more on Your Eminence if you would wish to send our missionary to that part of America. If yes, I am fully convinced that a more experienced and reliable person should be sent than Zaklinovski, who until now showed only, that he does not know what he has to do?..

It's also strange with Fr. D. Gebay, why can't he decide to go one way here or stay there?.. It would be good to have him in Scranton, but at first there would be nothing to live on. He would be good there; as a former professor from "biskup Chanath" he would be well informed with whom and how to deal.-

It is not my business to judge other clergy members; I do not wish to say anything about Fr. Michael Bologh, but I humbly request Your Eminence, that I could arrange it so that Fr. Michael Bologh would himself request a transfer to - Osceola, and concerning Bridgeport that there will be time to make a decision,- it is possible that I will request Your Eminence to transfer me there, supposito eo quod - after I finish with the trial here;- then maybe Fr. D. Gebay would move either to Wilkes-Barre, or to Bridgeport; he will probably not arrive in America earlier than at the end of June of this year.

Fr. Sereghy I have recommended only per tangentem, so that he could settle down somewhere in the West,- as I have heard he wished to settle down in St. Louis, Missouri, or in Denver, Pueblo, Colorado among the local Uniates.

To call the newly printed newspaper "Pravoslavnyi Galichanin" (Orthodox Galician) I consider - salva venia verbo!- is not suitable, since it will be published not only for the Galicians but also for the Ugro-Russians,- I think that it should be simply called "Svet" (Light), or "Zariia" (Dawn) or something of that kind, so that it would be in the spirit of Naumovich.\*\*2 There is nothing even to speak about it, it is by itself understandable.

To send Fr. Gregory Hrushka to Canada during Great Lent, I think is simply not possible- there is great need of him here; after Paskha, he can go there.

LETTERS AND REPORTS: 5th PERIOD, 1897

I congratulate Your Eminence cum primo lustro - 5 years of service as bishop in America!- I am here already 8 years, 7 years in the Russian service.-

3/15 March 1897

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Lately among the Uniates all kind of changes and things are happening, and those are: Hrabar' left his position in Philadelphia, and moved to New York, Volkai moved from there to Hazleton, Pa. From Hazleton Kaminski moved to Perth-Amboy, in the state of New-Jersey, where he succeeded in forming a new parish. Miatiatsko moved from Homstead to Philadelphia, and Churgovich completely left Trauger, Pa. and now he wanders around in our area. But the Uniates in Scranton have created a new church naming it the "Independent Greek-Catholic Slavonic National Church", and have invited Fr. Valentin Bologh, who has been there serving for almost 2 months,- but there is only a finished basement that they have covered, and supplied with church vessels and vestments for the services. Almost all parishioners of the Uniate vicar biskup Chanath - with the exception of an insignificant number of people, have left him and gone to Bologh; there was even more reason to do that since during the last 3 weeks creditors issued Chanath with not less than 7 warrants, namely:

Miller from Scranton for \$72.00 for Whiskey

Dr. Tinberg, druggist for \$120.00 for Whiskey

A Company from New York for \$110.00 for Whiskey and wine

A Company from Philadelphia for \$85.00 for Whiskey and wine

Someone by the name of Paidich, from Scranton, has requested that he be arrested for \$32.00 on a charge of "false pretenses". Then the curators from one of the churches came with a charge of "theft" of church money; then came forward a coachman demanding his pay!...

Chanath has presently no place to go, he can not live there any more,... since Uniate ksendezes, his supporters are now acting meanly? They have found out that our parishioners in Sheppton, have paid by now more than half of their church debt, have additionally bought a cemetery, and then have put a fence around the church and cemetery. They had to pay only \$1000.00 for all of it. By September 1st, they had planned to pay \$100.00 principal and interest and have agreed with the contractor to sign a new contract for 1-2 years for payment of their debt. But Laurisin and Volopin from Mahonoy-City went to the contractor and bought from him the paper by paying him \$1300.00! Consequently if the people now in Sheppton will not by September 1st new calendar style, pay them the \$1000.00, the Uniates, namely Laurisin, will sell the church and place Chanath there. Being in a different county he would be protected from arrests. Besides his cathedra is also there and therefore he can live there. This night I returned from Pottsville and Sheppton, looking for ways to save the church in some way; until now I don't know yet how?-the people there are poor, there was no employment, they have worked only 2-3 days a week.- These work shortages will continue in places where work depends on soft coal as long as the strike continues there. However a strike was also instigated around Hazleton and the Superintendent was almost killed there.

Already several times the Uniates in Philadelphia invited me there, but since I knew that they had a large debt to pay for their church, and besides I also knew that the secretary of the Archbishop of Philadelphia had blessed

their church, - I have always declined to go there.- But as soon as Hrabar' left, disagreements arose, the parishioners went to Fr. Alexander Hotovitzky, whose letter to me I enclose with this letter,- and as a consequence of all that is going on there I ordered by telegraph to call a meeting. I went there on August 12, new calendar style; about 50 people came to the meeting.- I immediately discovered what interested them.- One group doesn't want Miatiatko, the newly arrived priest, there - therefore they will not pay their membership and will not make donations. Therefore the trustees of the church debt, 5 persons,- and there is still about \$1900.00 debt- were scared that they will have to pay themselves. It occurred to them to transfer the church to the Orthodox people;- but the Uniates called to the meeting some Roman-Catholics to help them keep the church. That is what happened last Sunday. The majority decided not to transfer the church, - but the trustees wished to do things their own way, and decided that they themselves, without the parishioners can manage the church,- which however is not possible,- and the results would be only a court trial.- At the meeting, where I was present, I was asked two questions: "Who will pay the salary of the priest if they will transfer their church?"- "You yourselves"- answered I.- "And if we will transfer our church who will pay the church debt?"- "Not even a cent!...only you yourselves would have to pay"- was my answer.- After these questions the excitement died down, - and people left the meeting. As I said above the church was blessed by a Catholic ksenz by order of the Archbishop - and therefore only by agreement of all the parishioners could it be transferred, otherwise they can't do that, and it would lead only to a court trial.

It is also possible that if the trustees refuse to continue their trusteeship that consequently the church would be put on sale; then those who would wish to join the church would buy it. But it will not go so far; the Archbishop will not let that happen.- There is nothing that we can do in Philadelphia. The disturbances will continue in other places where the Uniates live. The main reason is that with the present unemployment, new developments and the great need in which the people live, they can't pay their priests, they can't pay their own debts.- The Uniate clergy brought matters to the point, where all Russian churches will come under the control of Roman Catholics; all this happens because of their indifference, their lives and their behavior. They have fully demoralized people,- to the point that even the Catholic newspapers such as "Katolik" and other Slavic newspapers accuse them in all kinds of mishaps;- I will give here only one example: during a three week period the Uniate leader Chanath could come to the church only by using as protection, the fact that he carried the presanctified gifts (ciborium), because he was afraid that people would physically attack him; for two weeks he sat in his bedroom, otherwise he would be arrested by police who had warrants for his arrest!...

The trial in Wilkes-Barre is still not finished - the daughter of the judge Dunham is presently sick, and it is said that he with his entire family is living somewhere in a summer house; however the final time table was moved to the end of the past month.- The lawyers were paid this year \$500.00.-

Now also the Galician Uniate priests start disagreements among themselves,- the editor of "Svoboda" - Makar went from Mt. Carmel to Mayfield and took over the church, against the will of Obushkievich, who had been appointed to serve there. In Olyphant there are most severe disagreements.

LETTERS AND REPORTS: 5th PERIOD, 1897

I am reporting all this information to Your Eminence with deep respect and remain in Wilkes-Barre, Pa.

August 21, 1897

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I enclose herewith the newspaper "Slovenska Pravda" of the 2nd of this month, printed in Freeland. Humbly I have the honor to call to Your attention the two marked articles, namely: "The Barbarianism in Russia".- The writer of this article is the editor of the paper himself: Samuel Belik. He is a Slovak, born in Hungary. For a long time he lived with his father in Russia. He is 25-27 years old. By faith he is a Protestant (Lutheran). Then there is the article "The Clergy's Vile Action" which, since we do not have our own newspaper, I had to write and send there. The "Slovenska Pravda" is distributed especially around Freeland up to Shenandoah. It is possible that Mr. Laurisin will, for this article of mine, hang on my neck a lawsuit, - if he would have enough courage to do so!...

Wilkes-Barre Pa. Sept. 16, 1897

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I have the honor to report to Your Eminence that:

1. In the parish during this year 56 children were born:

male.....26

female.....30

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Total.....56- all were legitimize

2. Wedded: 17 couples

3. Died: 14 persons, they were: 9 males and 5 females

Grown ups:...1

Children:...13

12 persons died of natural causes.

Killed on the railroad and in the coal mines: 2 people

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Total: 14 persons

4. United with the Orthodox Church were 54 souls, they were:

a)from Roman-Catholicism:...11

b)from Unia:.....42

c)from Judaism:.....1

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Total:...54 souls

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5. Number of parishioners:  
a) Families: 158 (157 both Orthodox, 1 had a Catholic wife)  
b) Single: 380  
c) Children: 174  
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Total: 870 souls
6. Income through the end of September: \$903.30  
Expenses through the end of September: \$861.80
7. The court trial was finished by November 1-2nd this year - according to the enclosed letter from the lawyer Sravs.-  
For the trial \$550.00 were spent and in month of February and in April the final testimony and witness depositions were taken.-  
The church debt is \$1200.00, that is only because of the court costs, and it was impossible until now to pay them.-
8. There are 12-15 students coming to school daily; it is very difficult for children to come from the villages that are far away, especially when the weather is bad. On Saturdays for the catechism lessons the Russian children who go to the English school also come..
9. The fraternity of the "Dormition of the Most Pure Virgin Mother of God Mary" has 108 members.  
The assets of the fraternity consist of \$1100.00.
10. The Ladies' Fraternity of the "Righteous Saint Anna" has 14 members. The fraternity does not have any assets.- The fraternity humbly asks Your Eminence to give Your approval to the enclosed insignia.- Both these fraternities are members of the "Mutual Aid Society".-
11. There were no special events here this year, only two times thieves broke into the church. Before the holidays of the Nativity of Christ - they came through the window, and they wanted to break into the "safe". The other time the break was into the parish house on March 1st.- This was the reason that the church had to be accomodated with an electrical apparatus that is called a "burglar alarm".
12. In general the parishioners are very diligent in coming to church, especially many of them come to the Liturgy of the Presanctified Gifts and to the Passins, that we have according to the local conditions every Friday evening.- Now after a long period of unemployment, the work situation has become considerably better and may the Lord grant us that the trial will also end well,- it can be expected that better times will come.-

October 8/20, 1897

LETTERS AND REPORTS: 5th PERIOD, 1897

I have been sick already for as long as three weeks with rheumatic fever; I stayed in bed, and could hardly walk or sit. This was the reason that I couldn't report to Your Eminence all the details about some matters, but now I will do it.

a) The church trial finished on November 5th with the arguments, as they are called here, made by the lawyers; that happened not in the local courthouse, but in Tunkhannock (Wyoming County), where I had to go together with the lawyers, the witnesses and the translator, for which again much money had to be spent. We were there the entire day, and night, and since the pleading was finished in the night, we came home at 11 o'clock in the morning,- the lawyer Stravs spoke wonderfully, especially about the Orthodox Church and faith,- and historically brought the "Holy Unia" to ad absurdum proving that it is a - nonsense! Lenahan was not any less successful but with the latter one necessity was the - main reason.- For the opposition the lawyer Mac-Gahren was rude to inadmissibility; he called me "pastor of the pigs", he imitated how I walk, and sit, and that I wear two crosses, etc., etc.- Otherwise he behaved himself like - a drunk Irishman. Our lawyers convince me that we have won the trial,- but it is not possible to say anything with certainty; especially since there is great pressure from the Roman-Catholics here. Not without reason did the second lawyer for the Uniates, Little say a "glorification" to Biskup O'Hara,- since "he was kind" to be a witness at the trial on the side of the Uniates.- The Uniates have already spread the word around that they have "won" - and I have to state with regret that many of our people are now depressed - almost demoralized and come to me constantly, already for the last two days, to ask me, if what the Uniates tell them is the truth? I called for a meeting of the curators of the church, and have asked them, what will we do if the court will decide against us? With the exception of 4 persons - everyone has cast a vote for an appeal! To encourage people, I decided for that purpose to make a donation of \$300.00 myself,- but I have to admit that I expected more spirit from my parishioners, than they have shown,- with the exception of the churchwarden Evchak, who is inspiring and consoling people;- now we expect the court decision any day.- I repeat as the matter stands it is no longer the matter just about the church in Wilkes-Barre, but of the - principle. If we lose the trial, then the Uniates will try to get all the churches that were previously Uniate back under their control, and if the decision will be for us - then Unia will disappear here soon. There is more reason for Unia to disappear, since there is great disorder in our area,- not to mention Scranton, and also Olyphant from which Obushkievich was chased to Mayfield. There is also no peace in Kingston where Molchan is under threat of being chased out. In Hazleton there is also no peace,- everyone is awaiting the results of our trial!...

b) My brother didn't wait for Your Eminence's decision; he left his parish and returned to Europe.-

c) In the last issue of the "Orthodox Messenger", speaking of the correspondence of the reader Protopopov, there is a report written by him about the travel of Your Eminence to Old Forge. His description of the local "events"- there can easily make problems for him and for the editor Fr. Alexander Hotovitzky.- The problem is that it is written with great conviction in the "Messenger", that the Uniates, pushed to it by dishonesty, had a conspiracy to beat up an Orthodox bishop. According to him these Uniates were inspired to do that "it was the deed of the local Uniate priest

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'B', who instigated about 30 members of the Uniate church, who stayed at the front of the attackers"... Everything that is said, according to local American law is called:"slander". The meanness of the Uniates as they wished to beat up Your Eminence, is called here: "assault and battery" and considering that Protopopov has expressed his opinion that "that rude force, only by the Grace of God did not end with tragic results" is already: "aggravated assault, and battery". If something like this can be proven that he really inspired people to a mean thing like this, it would at least receive according to local law from 6 months to 3 years of - jail sentence (penitentiary).

But again vice versa, if the accused and suspected "B" or "C" will make a complaint to the court, he can ask from 5 to 10,000 dollars in -"damages", and if the writer of the article can not prove that he has described a real fact; that is that he has suspected "B" without reason and would not be able to pay these damages, then he will be punished by a 6 month sentence behind the bars! And especially in Pennsylvania there is already for two years a law according to which if someone will damage the honor of another person in the press, or damage his "business" he will be charged with a "libel suit"- and the responsibility is carried not only by the writer, but also by - the editor in all the places where his newspaper is sent.- Now it can easily happen that Fr. Hotovitzky one day would be brought by the sheriff to Scranton, and if he wouldn't have there a local acquaintance who would pay the bail of \$1000.00 for him, he would be put into - jail.- There must be great care taken in these matters, especially in our circumstances,- even more so, since there is behind the paper the hand of C(Chanath). To that I can give an oath, but since we do not have solid proof that he is "C"- and that he has excited people to use violence (coercion),-and we have even less evidence about "B"- the local Uniate priest, since they are among themselves greatest enemies. All that would not have happened if Fr. Hrushka would have done what Mr. Evchak had done; to have requested a police presence to keep order. This was suggested to him weeks before. I suggested convincingly even a day before,- so therefore why did he not do that? That is known only to him.- Then there is a great exaggeration about the matter of the breaking of windows in Wilkes-Barre.- Over the windows, from the outside, there is a dense and strong screen which is so dense that hardly a finger will get through the mesh, and therefore a big stone definitely cannot go through it.- One quarter of the glass was broken at that time. But it was done by two drunk Irishmen, and not by Uniates. We found that out later and to our sincere regret we can state that it often happens here in "free" America. For example last winter in the local Slovak Catholic kostel many windows were broken by drunks!- d) Yesterday I was visited for several hours by Miron, who arrived the day before yesterday from Europe. He left to see his sister in Shenandoah.-

Wilkes-Barre, Pa. November 18, 1897

NOTES

\*\*1. See Vol.2 of this work, page 6, note 4.

## THE IMPOSTOR

As is known, the vocabulary of the Uniate newspaper is inexhaustable in cases, where the subject is that of getting even with personal enemies of the Uniate activists... The composer of the "Greek-Catholic language", it seems, has invested all his poor spiritual powers into that deed of invention of completely unwitty, but undoubtedly sufficient for an evaluation of his own illiteracy, epithets and nicknames... I do not intend to be offended by that... But however wouldn't you laugh, when you see in his newspaper "a diplomatic old woman", instead of "an old woman with a diploma", "a diplomatic teacher", instead of "a teacher with a diploma", a "bespechny chata", "a stoveless hut" instead "a hut without a stove" (a game of words-"bespechny" is Russian for careless), a "besobraznaja stena" (ugly wall) instead of "a wall without icons" (besobraznaja=ugly) and many other pearls like that; some of the readers of the Uniate Union newspaper are already accustomed to such pearls.? According to the vocabulary of that newspaper- I have been "schismatic" and "archischismatic" and "profiteer" and "traveling Apostle" and others. Now that newspaper has rewarded me with a new name and they behave like a child with a new toy... I am - "Imposter"! - sorry; I am a "real Imposter"!...

Alas to unfortunate me!...

Therefore,- if, to tell the truth, to deny a lie when that lie is already part of the flesh and blood of some people, when the lie through deception forced the truth,- then that is to be an "Impostor"! Oh, if there would be more of such Impostors in history!... Wouldn't then Hus and Photius and also John Naumovich be among them?

I am not an "Impostor" for the reason that I knew that the unfortunate and disastrous Unia was a fraud and began openly here in America with a courageous voice the mission of Orthodoxy to our people? Am I not an "Impostor" for the reason that I explained the dangers and distractions made by the Jesuits-Unia. Did not I, tirelessly, call on the Uniates to renounce Unia, to drop their humiliating, grieved wandering, in front of a hierarchy that is foreign to our true faith and hostile to our rite and to return to the true flock of Christ? We have here an Orthodox Russian Bishop, there is an orderly Russian diocese, the Word of our Lord is given here as it was taught by the Holy People to our great grandparents... Therefore why do we need something foreign? Why do we have to suffer disorder, disagreements, laziness, arguing, and tyranny? LET'S GO ON THE ROAD OF BRIGHT AND GOOD ENLIGHTENING ACTIVITY, UNDER THE LEADERSHIP OF OUR OWN BISHOP - OF OUR OWN NATION, AND NOT UNDER THE IRISH KSENDZES!...

I am not an Impostor because all this time I announce that: "we are Russians; we are brothers of the Great and Mighty Russia, of a Powerful Russian nation friendly to us; there is our support and our defense. In unity with them, not only in blood, but also in faith, - is our guarantee of prosperity, our strength and our development!

Am I not an "Impostor", because for the past nine years all my appeals tear apart your Uniate ears;- because the disclosures of your fraud will reflect upon the income in your own pockets?...

Yes, I am an "Impostor", in contrast to your numbed fraud, your treasonous soul poisoned by Judas, by your persistent mercenary external denial of that with which you internally agree... I feel sorry for you, you unfortunate

victims of your own greed... You got stuck in an infinitude of contradictions. You rush from side to side; you say today one thing, tomorrow another, and the day after you yourself renounce your first and second statements? First, you kiss the shoes of the Latin ksendzes, then you attack them with your entire councils. Indeed you invest yourself with the authority of the wide powers of the highest hierarchy. You call the Latin people to bless your churches, and in your speeches what do you say?- Here are your own quotations - imprudent words: "There, brother Rusin, you are standing between fire and water! that is between "schismatics" and Latins. For you to choose one or the other is - t o p e r i s h ! It is told to you, they (the ksendzes) want to make you a bad Rusin and that they lie. But you have to keep your faith, don't give in to lies, since your Holy Faith is the oldest one (Unia!) the most important of all others; the other faiths separated from each other, they came later, and for that reason they are younger.(!!) Your faith was taught by St. Basil the Great, St. John Chrysostom, Sts. Cyril and Methodius and by other holy Fathers of the Church of Christ (is that possible). Your rite comes from the Holy Apostles themselves and it is based on the New Testament and the Oral Holy Teaching. Listen to your spiritual and your national pastors, since they also work hard - they work and ... travel!

What is all that?... What else will you tell? Did a healthy mind, common sense and your reason leave you!? Your people according to your words, should be neither Latin nor Orthodox, - but Uniate!... This Uniate faith - is the oldest one: since not only St. Vladimir, but also Sts. Cyril and Methodius, Sts. John Chrysostom and Basil the Great and the Holy Apostles, who wrote the Holy Scripture were Uniates according to the Uniate faith?!.. Lord, have mercy on us!

Yes, call me an "Impostor", but the people will trust my word, that we are one with the Great All-Russian Nation, - no matter how much you scream: "we are Russians, not Moscovites, but "Vikrainian", the Moscovites have their Czar, who oppresses our independent people, we have to build "Vikraine" from Charkov to Miskolc, our Russian language will be based on the basis of phonetics"... etc. the same kind of nonsense...

If we live, we shall see. Your name calling will not stick to me and will not hurt anyone; your foul words and tissues of lies will dissolve in the air, but your shameful deeds and acts will not soon die, but will live for a long time in the history of the American Rus', as a memory of some kind of infamous obscurantism, bringing upon you the merciless and bitter cursing of your unfortunate, spiritually and historically uneducated descendants who will be wasted and ruined by you.

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## AUDIATUR ET ALTERA PARS!

The article that I read in *Amerikanskii Pravoslavnyi Viestnik* (American Orthodox Messenger) No. 5, March 13, 1899 entitled "The Spiritual Interests of our Mission - The necessity of adapting our Mission to the local church system of life, concerning the calendar calculation"- has forced me to assume, that the author of that article has completely not taken into consideration one very important and essential circumstance, namely: what kind of disturbance, discord, disorder and other unpleasantness has the question of the calendar\*\*1 made among the same people, to whom we, as missionaries, were called to serve here;- I am speaking about the Ugro- and Galician-Russians, and particularly: what kind of bitter struggle that problem created in Hungary in the '70's of this century.

Setting aside the question of whether it is true that the Gregorian calendar is better than ours, I will only say that both one and the other have their mistakes,- therefore the opinion of Mr. Glasenap is completely irrelevant to the Church,- he is not "infallible" in his views of the necessity of calendar reform, since scientists in Germany and also in France suggest the making of a Global Calendar which would base itself on "decades"- the decimal system - and that is, in other words supporting what I said above, that neither the Gregorian calendar nor the Julian is precise:- therefore if we hold ourselves to one of them, then according to my sincere opinion, it is better to keep your own, than to accept someone else's! The more so, since the Julian calendar although it seems strange at first glance - is one of the towers and even castles, that the Galician and Hungarian Russians preserve and protect until now as their defense against the full influence of Catholicism!...

Whoever occupies himself with the history of the unfortunate Unia, must indeed be surprised how the Pope and the Jesuit horde in Rome have failed, in their efforts to influence Terletzky, Potzey and others to accept the Gregorian calendar along with the supremacy of the Pope. I suppose that the main reason for this is that at that time, the Catholics themselves were not very sympathetic to the newly introduced calendar; even later the Jesuits with all kinds of methods attempted to enforce the calendar, but seeing protests against it from the common population - they dropped the matter; or at least no longer loudly demanded it from the Uniates. In 1806 the question of the calendar came up again in Austria. The Austrian government had even appointed a commission for the purpose of revising the calendar but in Galicia, and especially in Hungary, the people, the clergy, and even the Uniate bishops themselves became excited and were against that proposal, and the matter was sent by the government to the Pope himself. Pope Pius VII, or to be more exact, "Congregatio Rituum" said that, which later, in 1871-72, Pope Pius IX answered to the rancorous Uniate bishop Stephen Pankovich, who, with the support of the Hungarian government, wished on his own authority to introduce the new calendar in his diocese (Mukacev): "Drop the matter and do not give a reason to the Orthodox (or according to the lexicon of the Catholics:- schismatics) to accuse the Catholic Church of supposedly introducing Latin customs (consequently also the calendar) and imposing them on the Uniates", and the matter again ended. Even though in the Uniate lands of Galicia and Hungary, Papism was daily introducing new items and Papal "reforms"; for example, the celibacy of the clergy at the diocesan council at Lvov in 1891,

the reformation of the Basilian order according to the Jesuit order, the new holidays of:- "the Body of the Lord", and "the Immaculate Conception", then "rosaries with indulgences," the glorification of the bishops, special matins and vespers,- but they did not dare touch the calendar, since the people strongly defended it - their only "Paladium" and viewed the calendar as a proof of their affiliation to the Greek-Eastern Faith and not the Papal, and that Roman and Greek-Catholics are not "wszystko jedno (the same)!"...

In Hungary the bishop of Mukacevo - Stephen Pankovich (1868-1875) made his goal "per vim" to introduce the new calendar and even though the other Uniate bishops, even the Romanians, strongly opposed the idea and suggested that he forget it,- he, using his spiritual and civil agendas, collected signatures and petitions to the government to introduce the Gregorian calendar. In some places the population simply revolted and a severe struggle began "pro et contra" and some of his satellite-priests accepted the new calendar, but in the end the entire venture was a fiasco!...

In Galicia not even one of the Uniate bishops, not even Cardinal Sembratovicz, had the courage to introduce the new calendar. They knew well, even though their flock was being latinized, that the calendar should not be touched!

As much as I know,- the question of the new calendar was then revived in the 1880's in Romania,- and after the Legislative Chamber and Senate accepted the new calendar, all the bishops threatened to resign their cathedras, if the new calendar were introduced and the entire question was dropped. And at the same time the Romanians like to be nice to their "Latin" brothers - the Italians, French etc. Finally, it is known, that some attempts were made in Bulgaria, but without success.

In other words, the Orthodox and even the Uniate people visualize the Julian Calendar not as an empty "timer", but as something that is very closely connected with their spiritual church life and separation from it would mean to them the renunciation of their Faith and Rite. I am completely convinced, I repeat, that if the Uniates were forced to accept the new calendar,- that they would then not visualize that wall, which separates them from Papism, and then soon they would drop even that which the Pope has left them of their rite...

It is naturally true that on the day of our Nativity, many of our Orthodox are forced to work, but according to my sincere opinion, it is better to leave matters as they are presently: Our Lord God, according to His unending mercy, will forgive the sins of those, who have to work for their daily bread on that day,- than to confuse the feelings of all other believers, that they have to celebrate the day of the Nativity of Christ together with the Papists and Protestants...

It is wrong to infer that in Russia the Roman Catholics celebrate the Holy Days according to the Julian calendar. In Russia the state and the Church are closely connected, the Orthodox Church is dominant there, the economic and political conditions there require that this matter would be as it is,- and, most importantly, it is good.

Could the Papists in Russia even demand for themselves something "extra" and wish to be a "state within a state"? Orthodox Christians all over the world have to suffer from the non-Orthodox; for example in the Ottoman Empire they suffer pressure from the Muslims; the Uniates - they are also Russians - from the Papist-Polacks, the Hungarians, the Germans and others, and in a

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great country, where the Papists number only one out of ten people or even less than that, in the entire population, - there they need special privileges?... Are they not happy that they have the full right to have their own faith there, their rite, - how do they repay - with their ingratitude!... Look at the poor Galician and Hungarian-Russian people: what do they have? How do they live? What was done to their faith, church and rite!...

I ask then, what right do missionaries of our mission have to discuss this matter, which was established before by the Ecumenical Councils? Indeed, the meanness of the Uniate priests has reached such proportions, that even now they fool their uneducated people, telling them that we are supposedly teaching a new faith, and what will happen then?... Will we not show to all that mass of people, that we do not consider important that same calendar which they so strongly defend? Would we then give them witness, that the Papists are better?...

In these matters you have to be very careful, since sometimes it happens according to the proverb "medicina peior morbo": the Uniates will immediately say: "there the Moscovites, schismatics fight against the Pope, but accept his calendar: therefore it must be better than ours"... You can not forget with whom you are dealing. According to my sincere conviction, this matter is not yet ripe and cannot be resolved by private people, newspapers and missions, but by the Holy Ecumenical Church! And for those - let's say 2-4-5 thousand persons, who are forced here in America to work on their Holydays, we shouldn't confuse hundreds of thousands of people!...

### NOTES

\*\*1. There is much literature about the calendar. There were many methods of time calculation before, but for the Christians only one is important:

We know from the Bible, that God established the week. The year is divided into Bible months. The months of God's calendar are related to the planting seasons (Psalm 104:19). According to Exodus 12:2, the first month of the year is in the spring. The month relates to the moon, in accordance with God's statement in Genesis 1:14. It starts with a new moon and is alternately 29 and 30 days in length.

It is easier to count the time between the two full moons than the time when the sun returns to the same point. The Biblical lunar calendar is the calendar by which Jesus Christ lived, suffered and rose again for us.

Julius Caesar established in his Empire a calendar based on the sidereal year instead of the lunar. The results of both calendar years overall was the same since the Julian calendar regularly added the "missing days".

In the Orthodox East the Church calendar was based on both calendars. The resolution of the First Ecumenical Council stated that the day of Paskha (Easter) must be celebrated after the Jewish Passover. The use of the new calendar introduced by Pope Gregory, created a situation which did not follow this resolution; in some years the feast of Sts. Peter and Paul was eliminated and also other problems were created.

In this country there are also other religions, who have their own non-Gregorian calendar and they suffer the same inconveniences as the Orthodox, as they live according their spiritual guidance.

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There were many proposals to adjust calendars, to create one suitable for everyone, but a Christian should remember that this was foretold by the Prophet Daniel as part of the Last Days: "He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law" (Daniel 7:25).

Was the introduction of the Gregorian calendar beneficial to the Church? When one item changed, others followed and with all the changes the entire essence was lost. For Rusins this was devastating since they measured their events by their church calendar.

## CONCLUSION

This third volume of the Selected Letters, Sermons and Articles of the venerable Father Alexis G. Toth includes his correspondence for the year 1897 and some of his articles from different years. It includes his most well-known work "Where To Seek The Truth?", which was used by the Carpathian people for a long time as a Catechism. The work may not appear to have great value from an academic point of view, but it was intended for use by people who emigrated from villages and who might be hearing for the first time in detail the history of Christianity and the difference between Orthodoxy and other Christian denominations. In many articles Fr. Alexis speaks about Russia, a country that he personally never visited. His vision of Russia may seem somewhat idealistic, but he was right in the fact that Russia was the only country that for centuries protected not only the Orthodox but also other Christians from the Muslims and other anti-Christian forces.

Fr. Alexis concluded that it was the Pope's fault that the Reformation took place and the result was the proliferation of Protestant sects. Then the Popes, in addition, created Unia which was neither Orthodoxy nor Roman-Catholicism but a new religion. Finally he accuses the Papal Church of being on the road to cosmopolitanism and socialism. Is the Roman Catholic Church today much different than it was at the time when Fr. Alexis wrote his apologetical articles defending Orthodoxy and criticizing Roman Catholicism? If we look today on the wide spread "theology of liberation" in South America, where the clergy is more involved in economic and political problems than in spreading Christ's teaching, we can see that Fr. Alexis was accurate in his evaluation of the future. But it is even more surprising as we examine the Catholic-Communist dialogues, to discover that the Catholics find that they have much in common with the Communists!...

Fr. Alexis' message among the Carpathian people was very effective and he had followers among the Rusin clergy.

This book also contains the account of the beginnings of the movement of the Uniates away from the Roman-Catholic Church after the Uniate clergy were not treated as equals by the local Irish Roman Catholic clergy.

The fourth volume will contain the original correspondence of Fr. Alexis with Orthodox officials and documents concerning the return to Orthodoxy of the Holy Virgin Protectorate Church in Minneapolis. There are also some of his political and religious opinions and a sad and ironic story about some people who left Minneapolis and returned to Becherov, their village in Carpathia, and were there arrested and accused of "treason against the state".

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Mitered Archpriest Alexis Georgievich Toth

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