

Πορευθέντες

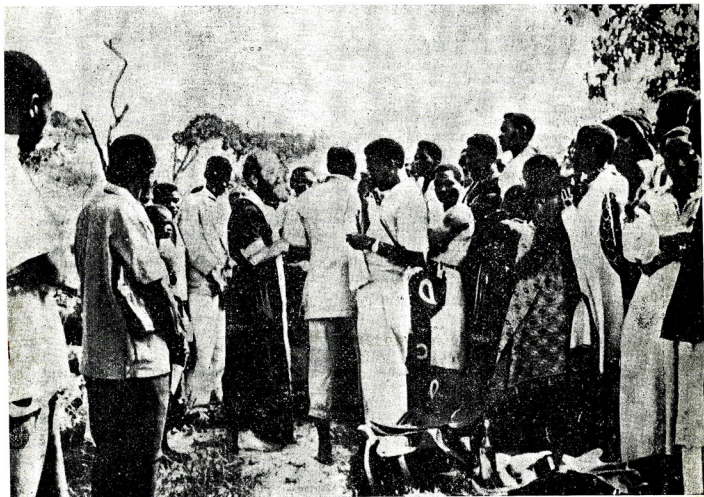
μαρτυρεῖτε πάντα τὰ ἔθνη (Ματθ. κη.19)

A PUBLICATION OF THE INTER - ORTHODOX MISSIONARY CENTRE "POREFTHENDES,"

Preparation for the Baptism of 69 native Initiates in West Tanzania (pp. 8-11).

NUMBER 25

VOLUME VII 1965 (I)



CONTENTS:	<i>Metropolitan Germanos Polyzoides:</i> A thought on "Porefthendes"	2
	<i>Elias Voulgarakis:</i> Mission and Unity	4
	<i>Archim. Anastasios Yannoulatos:</i> A brief chronicle on the founding of an orthodox community in West Tanzania	8
	<i>Archim. Eugene Smirnoff:</i> Russian Missions	12
	<i>Ioan. Chr. Constantinides:</i> Orthodox Mission among the Alans of the Caucasus	14

A THOUGHT ON "POREFTHENDES"

Some years ago a graduate in Theology at renowned Princeton University was offered fourteen positions, attractive from every point of view. But he said he would rather take the worst post possible. He went to the jungles of Central Africa as a missionary, where with his wife, and their two children he stayed for fifteen consecutive years, doing admirable mission work. Today he is one of the governing brains in the Congregational Church of America.

To be true to her high purpose a church must have missionary activity and a program for it, because Christianity is a world religion brought to mankind by Jesus Christ himself. The Church is to make God the Father known to all men, according to her Founder's bidding, "Go therefore and teach all nations".

Every Christian layman or clergyman is duty-bound to bring knowledge of the true God to those who have not known Him. How aptly the Psalmist expressed it: "All the kindreds of the nations shall worship before Thee... A seed shall serve Him... They shall come, and shall declare His righteousness unto a people that shall be born" (Psalm 22: 27, 31). There are on this planet two billion people who have not yet seen the light of Christianity. It behooves us to exercise a missionary spirit, so

that the Gospel of Christ may reach them.

Missionary zeal shows the degree of faith in a man. Every person is called to hand the light on. St. Paul the first great missionary, the head of Christian missions, put it epigrammatically, when he stressed it for himself, "Yea, woe is unto me if I preach not the Gospel" (1 Cor. 9: 16). The man of faith will feel the need to share with others the joy in Him, the light coming from the Father of lights. Man has come into the world to make others happy too, by offering to them of the worthy portion that is his.

The illustration which teaches us this duty comes from Holy Scripture; it is so human: "Philip findeth Nathanael and saith unto him, 'We have found him... Jesus of Nazareth'" (John 1: 45). Philip was not content with his own joy; he wished to have another person partake of it.

Early Christians did the same from the very first. Paul went about night and day, as did the other Apostles, to bear the light of Christ far and near, to hand it on. We have a host of examples of people who reached out of themselves, who "trod a long path", lived for others, counseling, teaching, comforting, strengthening; for the "word upholds life". It was not Cyril and Methodius alone. There are many



A QUARTERLY MAGAZINE

ORGAN OF THE INTER-ORTHODOX MISSIONARY CENTRE (POREFTHENDES)

Registered Office: 30 Sina St. Athens 135. Tel. 628192

Editor: Arch. Anastasioi G. Yannoulatos

Subscription price: Greek or English issue \$ 1.00 per year. Open subscriptions for those who wish to support the effort. All cheques must be addressed to Miss Argyro Kontogeorgi, 30 Sina St. Signed articles are the responsibility of their authors only. Reproduction is permitted, provided acknowledgment is being made.

Printed in Greece by (PATMOS), Sarri 10, Athens (113). Tel. 314.069

more of the Greek Orthodox who have shown a missionary spirit; among them are the newer martyrs.

The monks in the first centuries of Byzantium from Constantine the Great on, and so many many others provide us with a pageant of vigorous mission activity. Gregory the Illuminator was a forceful missionary, and the head in a generation of missionaries. A non-Greek scholar declares, "the missionaries' work was one of Byzantium's glories". For the sake of brevity we omit here the names of missionaries in the Orthodox Church by and large, who have sought to "save the lost sheep"; they contributed much to extending the Christian Faith. Their names are known to God.

Today more than in any age past, it is incumbent upon Greek Orthodoxy — though beset by circumstances — to develop a foreign mission life, in the spirit she has shown since earliest times. The suffering of others, and we mean the spiritual suffering above all, particularly among those in Asia and Africa, should stir us to a realization of the need for taking true Christianity to them, the Christian message "I came that they might have life".

Our material aid may please for the moment; it does not heal or cure ills. It may even do harm. But help to the spirit, to the soul, enlightens and warms the heart, gives lasting joy. We could not possibly remain apart from our

fellowmen, closed up within ourselves; we would certainly reach out, live with others and for others. Each one of us is a particle of the whole, an atom with latent power. Let us offer our energy toward humanity's illumination.

Rousseau has said very fitly: "Do not tolerate to see human beings living in misery". It is the experience of him who has penned the present modest lines, that the more one strives for mankind, the stronger and happier he feels. We are mutually involved in the great drama of life.

It is comforting news that in our prosaic living a goodly number of younger persons, laymen and clergymen, have stepped forth in Greece to join hands around the hopeful publication and the Missionary Centre of "Porefthendes". They are endeavoring their best to further missionary service among those people of Asia and Africa who have not yet felt the warmth, nor seen the light of pure Christian faith. May the Lord strengthen them, that their zeal may not lag. May He guide us also to aid them in every way we can do so. A good act in the most distant desert sends a wave of grace around the World.

Metropolitan BISHOP GERMANOS
Faculty of the Orthodox Theol. School,
Boston, U. S. A.

LET US REMIND OURSELVES OF IT

Whereas even the smallest Protestant groups have well-organised missionary units with manifold activity and training, the various local Orthodox Churches with millions of members and a long missionary tradition, remain inactive in this field. Sometimes in order to justify this fact, or rather this inaction of ours, we even advance strange theories under-rating the value of direct missionary action.

The constant consciousness of the Church's Catholic and Apostolic dimension — Catholic not of course in a geographic sense, but in a broader sense which contains that too; and Apostolic not only in the sense of apostolic succession but in the sense of the apostolic spirit — constitutes one of the most urgent needs of the Church.

In the ecumenical dialogue of our days, we should not limit ourselves to the battle of theology; we should go forward into the battle of living up to our theology. Only an Orthodoxy accompanied by "orthopraxy" (right practice) can sound convincing. The belief in "One, Holy, Catholic and APOSTOLIC Church", which we repeat incessantly in our contacts with others, must find its practical application as soon as possible, if we do not really wish to betray our Orthodox theory by our indifference for Orthodox action.

Archim. ANASTASIOS YANNOULATOS

MISSION AND UNITY

FROM THE THEOLOGICAL POINT OF VIEW

Presuppositions to research

During recent decades, the theme 'Mission and Unity' has been the object of much theological and practical concern, both among Catholics and, more especially, among Protestants. The Orthodox contribution to the discussion has been rather meagre, partly because of the conditions under which the majority of Orthodox live, and partly because of the different orientation of their immediate interests and, therefore, of their theological thought.

The Orthodox Church has considered herself from the beginning to be the only Church which truly expresses the correct and unadulterated teaching of the Gospel, and which is in direct, physical continuity with the ancient apostolic, catholic and undivided Church. For the most part, she has lived in a purely confessional environment, and down the years she has stood introverted and anti-foreigner amid the misfortunes, political and otherwise, that she has suffered. Thus, she was not conscious of any immediate or inner need to concern herself with the subject of our study beyond the confines of her liturgical life.

Since for the Orthodox Church efforts towards reunion are not the result of direct, inner necessity, the theoretical concern of Orthodoxy with reunion does not constitute a theological movement arising from the Church as a whole and dependent upon it, but is rather confined to the thought and study of individuals who are devoted to it. These efforts are further limited by the need to explore the relation between mission and unity. Hence it is clear that every Orthodox effort in this matter bears the personal seal of its author; and he represents

the Orthodox view, not by interpreting the prescribed or generally accepted position of his Church, but to the extent to which he partakes of her spirit and life.

Both mission and unity are terms which while they have a clearly visible dimension, still belong essentially to the field of the invisible, where they would be more truly described by the word 'mystery'. Thus, every approximation to these terms, and every attempt to analyse their mutual relation, cannot but conceal one of these dimensions. As long as we are still in a situation of 'partial knowledge', 'prophecy' will likewise be partial (I Cor. 13:9). This statement is of great assistance in a humble approach to the subject, and enriches our tolerance both by a ready desire to hear other opinions, and also by a 'safe' confrontation of 'error' (Gregory the Theologian, P.G. 36, 25). In such an atmosphere, the Orthodox contribution cannot have a confessional character, in the sense of one distinct from other confessions: it must rather be inter-confessional — with the idea not of seeking common ground outside the confessions, but of carefully presenting the genuine reality of the Orthodox confession which, cultivated by the conjunction of perfection and love (Col. 3:14), constitutes the only guarantee of a true 'agreement to differ'.

The way in which anyone approaches this subject is usually decided by his ecclesiological and general theological presuppositions, and by the spiritual climate in which he moves. If the theological presuppositions of the Catholic derive from his concept of the Church and his spiritual climate is more or less legalistic; and

if the Protestant's starting-point in theological thinking depends on anthropology or Christology, and his ethical spirituality is based on his views of sin and grace, from which proceeds his idea of submission; the presupposition of Orthodox thinking is cosmological and theological, and his spiritual climate is defined by his theological and ethical view of love. The well-known characterization of the three Churches as the Churches of Peter, Paul and John may be considered most appropriate in the case of the Orthodox Church.

Although for us Orthodox the evangelical idea of love has not (with a very few exceptions) been the object of systematic theological study, the Orthodox world is familiar with it and Orthodox theological thought is not uneasy, much less reserved, on account of its largely extra-logical character. It is surely no accident that in discussions on reunion Catholics speak of the purification of their Church and the restoration of a true catholicity, and Protestants speak of the scandal of schism and the need for repentance, while the Orthodox emphasize the place of love in every effort towards reunion¹.

Love as a basis for Unity and Mission

We shall attempt below a theological approach to the relationship between mission and unity, starting from this Orthodox climate in which the principal element is love. But first it is necessary to make a systematic analysis of the sense in which we accept the dogmatic and ethical nature of love.

Our starting-point is Holy Scripture, especially the passage in John's catholic Epistle which is so dear to Orthodox thought: 'God is love' (I John 4:8). Patristic writers see in this passage a testimony about God Himself, inspired by the Holy Spirit in Holy Scripture. Because of the sensitiveness of eastern Christianity in respect of theological formulations in Scripture, Orthodox thinking has understood this passage as an expression of the very essence of God. The ontological spiritual environment of the patristic age, assisted by this clear and realistic statement about God, naturally led to its being interpreted to mean that love expresses the fulness of God². To-day

our spiritual horizon is rather existential, and this proposition can be interpreted differently—either as expressing the highest view of God, or as a statement of merely one attribute of God. Yet, in the modern Orthodox interpretation, both theological scholars and the Church as a whole continue to accept the ontological view³. The persistence of this view is not the result of a strictly biblical conception of the passage, but of the total Orthodox attitude to and understanding of the meaning of love.

The Orthodox Christian sees the ontological idea of love manifested in the history of salvation. The difference between Christianity and other religions and the uniqueness of its salvation lie in God's self-revelation to men in His Son. (Matt. 11:27, Luke 10:22, John 17:6, Rom. 16:26, Col. 1:26. Cp. Gal. 1:16, Eph. 3:5, II Tim. 1:10, Titus 1:3, Heb. 9:26, I Peter 1:20, I John 3:5). But at the same time, love is considered to be the first commandment for salvation (Matt. 22:36 f., Mark 12:24 f. Cp. Luke 10, 27 f.), the fulfilment of the Law (Rom. 13:8, Gal. 5:14), proceeding from death to life (I John 3:14), the 'bond of perfection'

because 'our God is love' is a word of the Holy Spirit, and this is more pleasing to God than any other (attribute)'. Gregory the Divine, Sermon 22 P.G. 35, 1136A; cp. Gregory the Divine, Sermon 11, P.G. 35, 841; Gregory of Nyssa, on the Song of Songs, P. G. 44, 852A; Basil the Great, Ascetic Sermon, P. G. 31, 885B; Simeon the Translator P.G. 32, 1152D. 1152D.

3. Perhaps it is necessary to note here, that, when we use in Orthodox Theology, either contemporary or of the past, a term which is borrowed from Greek Philosophy concerning being or any other related ontological formulation, we don't only express a philosophical meaning, because the Orthodox preoccupation is not merely the result of a philosophical-intellectual operation, but also a conscious volitional and emotional one; in other words it is an expression of the life of the whole man in Christ. This distinction is significant, not only because it would have been helpful to the Protestant Theology of the past, which concentrated on the Fathers in order to understand the vocabulary, and consequently the spirit and contribution of Orthodox Thought, but because to-day it is able to correct the traditional Protestant theological attitude on the relationship between Orthodox thought and ontology, in order to create a better understanding of the Orthodox world.

1. See *EXPRESSIS VERBIS*. The paper of Metropolitan Athenagoras, during the discussion of his statement on the section of 'Unity' at New Delhi 1961, ed. by Wilhem A. Visser't Hooft, Stuttgart-Basel 1962, p. 150.

2. "When somebody asks us, what is honorable and revered; it is easy to say: Love.

(Col. 3:14), the 'more excellent way' (I Cor. 12:13). These two soteriological proclamations, though different in form, are two views of the same subject—a sort of diphthong—showing the way to salvation.

When such a theological basis for love has been established from the beginning, it is understandable that any use of the term becomes more difficult, since it no longer denotes one Christian virtue (albeit the supreme one), but the divine nature itself. The approach to the Mystery, even when made with the inner man in a state of destitution—or perhaps for that very reason—creates a feeling of man's moral and spiritual insignificance and his inability to see, apprehend or express its import. In seeking a systematic formulation of love which expresses adequately its inner meaning, we have recourse to Holy Scripture and especially to those references to love which, on the one hand, include its highest form and, on the other, have a dogmatic character.

For us men, the highest form of God's love is expressed in the offering of His only begotten Son for our salvation: 'For God so loved the world' (John 3:16). A study of the relevant passages in the New Testament leads us to think that the only word which comes at all close to this idea of love is *kenoun*, in the well-known passage: 'Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, but emptied himself and took upon him the form of a servant, and was made in the likeness of men' (Phil. 2:6-7). Elsewhere this word is used with a concrete subject, and its meaning is more fully expressed by the words 'to miss the mark' and 'to sin'. But here, where the subject is the Person of Christ Himself, it takes on fresh significance, and a new word is coined which has become a Christian technical term. In this sense, the meaning of *kenoun* and of its substantive *kenosis* is most nearly expressed by the words: abdication, renunciation, abandonment, outpouring.

The essential characteristic of love, then, is the *kenosis* of the subject; that is, this inner, voluntary self-denial which makes room to receive and embrace the other to whom one turns⁴. This act of renunciation does not destroy the nature of the person, because personality is

constituted in its deepest essence by love. Such a paradox is acceptable since it is based from the start on the ontological character of love. *Kenosis* is not a passive thing, undertaken by the subject for his own satisfaction. It is an

phany on earth. The condescension of his epiphany is expressed in the following words: "curse" Gal. 3:13; "sin" II Cor. 5:21, cp. II Cor. 13:4; "service" Matt. 20:28, Mark 10:45; cp. Luke 18:27; "obedience" Rom. 5:19, cp. Heb. 5:28; "oblation" Heb. 9:14; "offering" Eph. 5:2; "humiliation" Phil. 2:8; "patience" Heb. 12:2 and "poverty" II Cor. 8:9, with "for us the final goal, namely for our salvation. A similar terminology is used for the expression of man's love in Christ for his fellow-men. Paul inspired with love, witnesses: "Charity seeketh not her own" (I Cor. 13:5), "I have made myself servant unto all that I might gain the more" (I Cor. 9:19), "abasing myself that you might be exalted" (II Cor. 11:7, cp. II Cor. 12:21), "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). The expression of his love to God, his human "kenosis" reaches the climax when he says "I live; yet not I, but Christ liveth in me" Gal. 2:20, cp. II Cor. 5:15; Rom. 14:7.

Generally speaking this element of the *kenosis* is emphasised in all the exercise of the love for God: "deny himself" (Matt. 16:24; parallel texts: "loss of life" Matt. 16:25, see Apoc. 12:11; cp. Mark 9:35, Matt. 20:27. The same need for *Kenosis* is shown in the practice of love towards one's neighbour: "Let no man seek his own, but every man another's wealth", I Cor. 10:24, 33; Phil. 2:4 ff. "By love serve one another" Gal. 5:13; cp. Phil. 2, 3, I Pet. 5:5; also cp. I Cor. 6:7.

We find the same meaning of love in the Fathers. See particularly "Because of him, the faithful servant of God Moses showed such a great love for his brethren, that he preferred his name to be obliterated from the book of God in which it was written, in case the sin of the people were not forgiven" (Basil the Great; Longer Definitions C. 2) "The compassionate Lord intended to offer His Son in our behalf; but in order not to give the impression that His is a favour, but rather to remit the debt, ordered Abraham to offer his son, and He doing that, not as doing a favour, but as paying a debt; in doing this God shows the great richness of his kindness" (Chrysostom, Concerning Perfect Love, P.G. 56, 281, 282). "The monks are used to crying and weeping because of their longing for the salvation of

4. The above definition of love is elucidated and is better understood by comparing the pertinent passages in the New Testament. The love of God for men is mainly expressed through the *Kenosis* of His Son during his epi-

action designed for another outside himself, who provides the opportunity and to whom he turns. In the function of *kenosis* the person who takes the initiative prepares himself, pours himself out to the other, and gives himself voluntarily, irrespective of the attitude of the recipient. Love does not presuppose dialogue.

The immediate result of *kenosis* is unity⁵. This unity exists objectively, even if only one party loves. The connexion with *kenosis* makes unity active, because it leads to a dynamic identification. The mystery of the hypostatic unity of God in Trinity and the union of the two natures in Christ are acceptable and more easily intelligible by human standards if one considers that here we have love in its perfect form. Complete union is achieved in perfect mutual *kenosis*, yet this does not lead to any confusion of persons; for then love as the constituent of the person would be contradicting itself.

It will help us to understand love if we examine its perverted forms, especially egoism. It is commonly thought that the opposite of

love is hatred; but in fact, from both a moral and a dogmatic point of view, the opposite of love is egoism. To be more correct, we should not draw an absolute distinction between love and egoism, because no form of egoism can be opposed to love: that would be to introduce a diarchy into the Godhead. Egoism shows itself first in God's creatures. The mistake lies in the egocentric direction of a *pseudo-kenosis*⁶, leading to a distorted form of self-unity, isolation⁷. It results in the transfer of the cosmological centre from God to the egoist; in other words, to the dissolution of the union of all in God. The egoist does not think of anyone beyond himself as one for whom he ought to empty himself in a constructive intimacy; rather, he converts the other into something to be absorbed and exploited for his own satisfaction. The final victim of such conduct is the egoist himself; for this deprivation of love spoils his own nature and disrupts his inner unity⁸.

(Continued)

ELIAS VOULGARAKIS

man; with the divine love of the Spirit, they took upon themselves the burden of saving all mankind!" Macarius the Egyptian, *Concerning Love* P.G. 34, 913; cp. Chrysostom *Concerning Love* P.G. 63, 572, *id.* *On the Epist. to the Romans* P.G. 60, 618; Cyril of Alexandria, *Easter Sermons*, P.G. 77, 560; Basil the Great, *Condensed Sermons* 175; *id.* *Epistle* 65; Symeon the Translator, P.G. 32, 1147B; Gregory of Nyssa, *On the Forty Martyrs*, P.G. 46, 765AB.

5. The words which denote unity and which are used by the Fathers are as follows: "to bind" Clement of Alexandria, *Strom.* IV, 18; "binding" Chrysostom, *Commentary on the Epistle to the Ephesians*, P.G. 62, 79; "join" Basil the Great, *Epistles* 133; Unknown writer, P.G. 61, 681; "to connect" Gregory the Theologian, *Sermon* 23, P.G. 35, 1152A; Isidore of Pelusium, *Epistles*, P. G. 78, 185; cp. Chrysostom, *Concerning Love* P.G. 63, 573; *id.* *On the Psalms* P.G. 55, 385; *id.* *On Perfect*

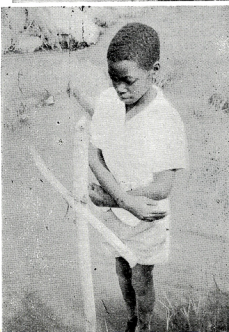
Love P.G. 56, 281; Basil the Great, *Epist.* 70; "absorb" Macarius the Egyptian, *On Love* P.G. 34, 913; "assimilate" Macarius the Egyptian, *l.c.*

6. What St. Paul attributes to the proud and arrogant Corinthians, "Now ye are full", "now ye are rich", "ye have reigned as kings", "wise", "strong", "honourable" (I Cor. 4:8, 10) is entirely opposite to the above mentioned expressions about *kenosis*.

7. See the related passage, "but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (II Cor. 10:12).

8. The disruption of the Spirit (or of conscience, Tit. 1:15, or heart, Eph. 4:18) and mind according to I Cor. 14:15. In the opposition of love to arrogance (I Cor 8:1) we notice that the latter is the consequence of the disrupted man, see Col. 2:18.





A BRIEF CHRONICLE

ON THE FOUNDING OF

IN WEST

It was Friday noon when we started off with Fr. Theodore Nankyama from Kampala, Uganda, towards the South. On the 5th of June, 1964, at 4.30' in the afternoon we crossed the Equator and entered the southern hemisphere. We travelled through virgin forest and later through a strange wilderness. When night fell we reached the river Kagera, which separates Uganda from Tanzania. We had to wait for two hours on the dark bank, to which the luminous flights of glowworms, the roaring of the water and the fluttering of bats gave a wild beauty. The width of the river at that point is nearly 100 metres and its flow is quite powerful. Finally we crossed over in a big raft full of goods, pulled by the natives along a ropewire.

We spent the night in Bukoba and we continued our trip all day on Saturday in order to reach the guest-house of a small factory 15 miles east of Geita late at night. There we were received by the African catechist Paul Bundala together with a few of his fellow-workers, and by the Cypriot engineer of the factory, Constantine Hatzipanayotou, a tough man who has worked in Africa since 1927.* "It takes weeks or even months before we can sit down and discuss things", explained Constantine after he had given me an interesting introduction on the African temperament. "Anyway", he added, "the job needs a warm heart, patience, courage".

When night falls Africa shows a different face. One could say that she finds herself then. The voices that pierce the dark silence, sometimes subdued, suddenly strong, tell you that

* See "Porefthendes" 1963, pp. 2-3.

ORTHODOX COMMUNITY

ANZANIA

African dancing and revelling is taking place. As you approach the huts you stand speechless; you listen, watch and think... Constantine knows what he is talking about when he speaks of "courage" and a warm heart.

Next morning, Sunday, June 7th 1964, we set off to baptize about seventy young Africans at Buyombe. They had been catechised for a year by active Paul Bundala, with the help of two or three of his fellow-tribesmen whom he had trained spiritually in a kind of catechetical seminar. This same man had also translated into their language some of the basic Orthodox prayers and rules of life.

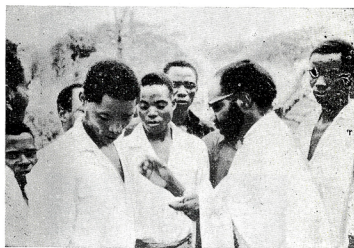
Early in the morning we reached a small river, the Kagela stream, 15 miles south of Geita. Since the car could not cross it, we loaded our things on our shoulders and walked up for about half a kilometre to a small "school", the Gengesala Primary School, in order to prepare a place for the Holy Liturgy that would be celebrated after the baptism.

The "school" was a simple, long structure built of mud-bricks and covered with a thatched roof. The desks were formed by tree trunks supported on forked branches. We removed the first desks to make room for the "sanctuary". We found a smaller piece of wood, fixed it across a trunk (one of the former desks) and placed it against the east wall. The place was thus filled with the presence of the Cross. What gave us more trouble was the altar table. We had to search within a radius of about two kilometres in order to find a small one.

While two or three of us were busy with the search the rest went down to the small river and erected a home-made cross within the water-course. After explaining the meaning of



Fr. Theodore reading the exorcisms before Baptism.



"The Servant of God is anointed..."



On the way to Gengesala School to prepare for the Div. Liturgy.



*"Come, all is ready".
The call to Divine Liturgy*

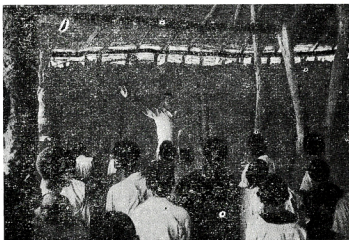


Men and women of the Sumbwa tribe

the ceremony briefly, we started the baptism. That long line of 69 young men and women, who on that hot morning walked through the water, from the "slavery of Egypt" to the freedom of God's children, will always remain vivid in my memory. Especially when I bent down, just before immersing them, to draw the sign of the cross in oil on their bare, callous feet, saying the verses: "to walk according to Thy will", "to tread on serpents and scorpions and upon all the might of the enemy".

At about 1:30 Fr. Theodore was left alone there, to finish the Chrism and to baptize 15 more people at another place called Ikulwa. With all those newly-baptized we went up to the small school to celebrate the Holy Liturgy. On a small piece of bread we cut the necessary symbols and soon the Holy Offertory was ready. Then Divine Liturgy was celebrated. All were following it standing still, in a strange deep devotion. The language barrier was a great difficulty. I tried to break through it by using symbols (raising the Cross, the Holy Chalice, etc), often saying "Kyrie eleison" in their language and giving some explanations on the main points. One could feel fatigue creeping all over the body and yet one had to say the Liturgy mostly kneeling, because the table was very low. It was a very moving experience...

We finished at about 3:30 p.m. But there was something else to be done: to marry 6 couples: Simon Kapila (27 years old) and Ju-



attending the Divine Liturgy

liana; Petro Kabuga (28) and Lucia; Samson Muhozya (20) and Lucia; Paulo Musihili (20) and Anastasia; Simon Chasama (42) and Maria; Vincent Mgala (33) and Agnes. Now that they had become Christians, their union had to be blessed. There were no wedding dresses and veils of course; Nevertheless those were most solemn weddings, the first ones in the tribe of Sumbwa.* For crowns we used some red flowers from the area — the only decoration for our ritual. That they might live the event more intensely throughout the Sacrament the groom was holding the bride's hand. They were following it all with great attention. At the end I gave them some bread which had been left from the offering, i.e. the "antidoron", and all the couples drank some wine out of the same glass. "From now onwards you should drink from the glass of joy or sorrow together", I explained. "You are not two persons anymore but one". Stressing this point is of specific importance in Africa, where polygamy is the rule.

* *The Sumbwa tribe had 63,954 souls in the census of 1948. It was 33rd in population among the 112 tribes in Tanganyika (see Handbook of Tanganyika by J. F. Moffet, 2nd ed., Dar-el-Salaam, 1958, pp. 294-297). There is no ethnographic study of this tribe; articles on it are very few.*

At about 6 p.m. we took the road back. We had to walk for two or three kilometres until we reached the point where we would meet the car which took us back to the guest-house. There were various things yet to be settled at the newly established community, which took the name St. Andrew's Orthodox Church, Kagela, Buyombe: the problem of the future nourishment of the community; of publishing the small Orthodox prayer-book which Bundala and his friends had translated into the Kisumbwa language; of building a church for that district, on ground donated to the Orthodox Parish on the same day.

In the meantime night began to fall in the southern hemisphere; Where we were winter was approaching. As we were passing by two big huts, a sort of recreation centre, I again saw the old face of Africa: Shiny, drunken eyes, dizzy looks, Dionysian sounds, tam-tam and prolonged, thunderous laughter. I turned around and looked at the faces of Simon Kapila and Amos Kasinte who accompanied me. They reflected so much light. The presence of Jesus Christ within themselves gave a magnificent clarity to their gaze. I remembered the era of the first Christians. I remained sunk in deep silence for quite some time, under the spell of thoughts, wishes and prayers I could not express.

Archim. ANASTASIOS YANNOULATOS



after their Baptism.



The newlyweds after the Marriage Service.

RUSSIAN MISSIONS

A SHORT ACCOUNT OF THEIR HISTORICAL DEVELOPMENT AND PRESENT POSITION (1903)

It is well known that there are not so many works in western European languages on the subject of Orthodox missions. In view of this fact "*Porefthendes*", the only Orthodox magazine in this field so far, has decided to collect and republish the various Orthodox missionary articles and studies that have appeared heretofore, in order to facilitate future research.

In this issue and the following we offer a brief review of the history of Russian Missions by Archimandrite Eugene Smirnoff. This study, written in English under the title "A short account of the historical development and present position of Russian Orthodox Mission" was originally issued in 1903 at London, where the author was Russian Embassy Chaplain. It has long been out of print and is hardly known today.

From the Author's Preface:

Having originally intended my sketch to appear in a magazine, I did not consider it advisable to encumber it with a mass of learned references. I now leave it in the form in which it was first written, in order not to overburden the reader, for whom it would be hardly possible to verify the sources of my information, which are only published in Russian. I must nevertheless observe, that the whole of my little book has been written after the most careful study of the facts of the matter and the most attentive verification of the statistical data given in the Reports of the Chief Procurator of the Most Holy Synod, in the yearly reports of the Orthodox Missionary Society, and the reports of individual missions and missionary establishments. I venture to affirm that each one of my propositions and each of my data can be verified at their primary sources.

London, March 25 1903

CHAPTER I

First period — The colonist-monks of Ancient Russia — Their life and work — The beginning of monasteries and the assimilation of the Finnish tribes—Final development of this type of missionary during the period of the Tartar yoke — Network of monasteries, assimilating the native tribes — Second type of missionary in the person of St. Stephen of Perm.

The first Russian missionaries were the colonist-monks. These have left their mark upon the entire history of the Russian Church,

have rendered a great service to Russia, and have continued to exist down to the present time. They made their appearance in Russia immediately after the introduction of Christianity, and exactly responded to the natural characteristics of the Russian people, who had assimilated the Christian faith they had received from the East, with its renunciation of the world and its temptations.

In search of religious exercises the colonist-monks went into the forests and there settled near rivers and lakes. The hollows of trees, mud-huts, or hastily knocked-up log-cabins served them as habitations. In places where

two or three monks lived together the beginning sprung up of a future monastery, in which the whole order of life was regulated in accordance with monastic rule; as soon as possible a simple church was built, and a monk in priest's orders appeared for the regular celebration of divine service. The life of the monks was passed in unceasing prayer, fasting, and labour. Settling down amongst the numerous wild Finnish tribes, with which all the northern part of European Russia was at that time peopled, they enlightened the surrounding heathen, with whom they came into contact, with the light of Christ's teaching, baptised, induced them to settle down near their own habitations, taught them to make clearings in the forest, to cultivate the earth, to build dwellings and canoes, to make nets, catch fish, etc.—in short, they turned the wild nomad tribes into settlers. In the course of time the first habitation grew into a regular monastery, and the settlements round it into an entire town; it was thus that more than a few towns sprang up in northern Russia, for instance: Oustug, Vetluga, Kashin, etc. Under less favourable circumstances the foundation became a parish church, around which grew up a real Russian village. By teaching the natives to contend with nature and to organise their humble mode of life, the colonist-monk was in the full sense of the word their guide, not only from a religious and moral, but also from a civil point of view. From him the native learned the living, colloquial Russian language, love for the Church and her services, ceremonies and facts, a moral form of family and social life, the habit of work, etc.; and at the same time he learned to recognise himself as a Russian and a member of the Russian State. In other words, the colonist-monks, by converting the Finnish tribes to Christianity, ingrafted Russian culture into them by peaceful means, and gradually transformed them into the flesh and blood of the Russian people. Under their influence, these tribes in the course of time completely lost their separate existence, mingled with the Russian Slavonians, and constituted together with them one mighty Great-Russian Nationality.

At the commencement of the eleventh century, while St. Vladimir, the enlightener of Russia, was still reigning, it was from Novgorod, from whence previously all the territorial colonisation of Russia in the direction of the east and north had proceeded, that this religious colonisation advanced step by step in its footprints — affording it, indiscriminating in character as it was, a moral counterpoise, and

with each successive century pushing its way further and further towards the east and the north. Throughout the entire north of Russia at that time the slow, but uninterrupted, assimilation of the following Finnish races proceeded: the Ijor, Korel, Vod, Tchud, Tchermis, Votiak, Mer, and even the Mordva, on the middle course of the Volga.

This type of ancient Russian missionary took its final form under the influence of the Tartar yoke. The best men that escaped from the devastation of Southern Russia and her capital Kieff, with the Petcherski monastery, directed their steps towards the north, and sought to find consolation in religious exercises. A period of unusually rapid growth of monasteries set in Russia. At that time, near the new centre of the national life of Russia — Moscow — the Troitskaia (Trinity) Lavra arose and flourished. This famous monastery adopted the ideal of the colonist-monk from Novgorod, and fully realising their constructive nature of the work, sent forth whole legions of ascetics, both into the interior and into the borders of Russia. In the interior they drew the forces of Russia together for the casting off of the Tartar yoke, and co-operated in the development of the monarchy; whilst on the out-lying borders of the country they strenuously continued the process of the assimilation of the Finnish races. Carefully avoiding the regions occupied by the Tartars, the monks of the Troitsky monastery directed their steps toward the north and north-east of Russia, and there implanted the seeds of Russian culture. The former foundations there laid soon became important monasteries, which in their turn began to establish new affiliated foundations. In the fourteenth and fifteenth centuries the monks of the Troitskaia Lavra covered all the northern part of Russia with a complete network of monasteries, which, by Christianising the Tchud, Korel, Lopar, and other Finnish tribes, had an enormous religious and civilising significance in the work of assimilating them to the Russian nation.

During the period of this same Tartar yoke, God's Providence indicated to the Russian Church another type of missionary in the person of St. Stephen, the enlightener of Perm. Being acquainted from childhood with the language and life of the wild Zinares of Perm, in his youth he entered into one of the Rostoff monasteries, famous for its store of books, studied the Greek language during thirteen years for the better understanding of the original text of the sacred and liturgical books, composed a Zinare alphabet, and translated

ORTHODOX MISSION

AMONG THE ALANS OF THE CAUCASUS

MISSIONARY EFFORTS BY THE PATRIARCH OF CONSTANTINOPLE

NICHOLAS I, THE MYSTIC (A.D. 901-907, 912-925)

a) General Remarks.

The Alans were a nomad people probably of Slav origin, but speaking an Iranian idiom. In the first century after Christ they lived north of the Caucasus. The main mass always stayed between the Caspian and the sea of Azof¹, on the high plateaus of central Caucasus². They remained idolaters, while various sections of them merged with the Suevi and the Vandals³, and perhaps were converted to Arrianism, like the Goths. The Alans established

1. "That country which extends from the Caucasus as far as the Caspian gates, is held by the Alans" — (Procopius, *De bello gothico* IV, ed. Bonn, p. 469, 16-18).

2. "North of the mountains (the Caucasian range) is the land of Alania (Constantine Porphyrogenitus, *De administrando imperio*, ch. 42, ed. Bonn, p. 181, 18-19).

3. See *Sozomenos*, *Church History*, ed. J. Bidez - G. Hansen, Berlin 1960.

many contacts with the Byzantines and during the time of Constantine VII Porphyrogenitus they were numbered among the Empire's allies⁴. In that period the Byzantines used them to check the Khazars from attacking Cherson or the Crimea⁵. The Ossetians of today are descendants of theirs. Thanks to the effort initiated under Nicholas I, the Mystic, Patriarch of Constantinople (A. D. 901-907, 912-925) the Alans accepted Christianity in the tenth century after Christ.

b) Missionary activity in Alania under Patriarch Nicholas I.

From the letters of Patriarch Nicholas I we have considerable information about the mis-

4. *Constantine Porphyrogenitus*, *De ceremoniis*, II 48, p. 688, 2-6.

5. *Idem*, *De administrando imperio*, ch. 10 and 11, ed. Bonn, v. III, p. 80; ed. Moravcsik, p. 62. Cf. also ch. 37, ed. Bonn, p. 164; ed. Moravchik, p. 181.

most of the more necessary biblical and liturgical books into the Zinare language. Ordained priest (in 1378), he settled amongst the Zinares, built a small church, and journeyed throughout all their land preaching. Celebrating divine service in their native language, and continuing to translate the Church books, he, with the help of his alphabet, began to teach the Zinares reading and writing. In 1383 he was consecrated bishop, and from that time his preaching became still more successful, inasmuch as he established schools at the churches in his diocese for the Zinares, and ordained the best students as priests. In the course of the eighteen years of his apostleship he converted the whole of Lesser Perm to Christianity.

This second type of Russian missionary, combining all the essential features of the orthodox enlightener of the native races, which, in the person of St. Stephen, had illuminated the mission field of Russia with particular brightness in the fourteenth century, did not, it is grievous to say, meet with further expression. Forgotten, as it were, during the course of many centuries, it was not until the nineteenth century that it came to life again, and received its final development in Russia. St. Stephen of Perm now serves as the highest ideal for Russian missionaries labouring amongst natives, and one to which they strive to approach in their work.

(Continued)

Archim. EUGENE SMIRNOFF

sion to this people and the leading share he had in winning them over to Christianity⁶.

The first missionary to serve in Alania was *Euthymios* "a man loved of God and a worker of virtue"⁷, abbot of the monks on Mt. Olympus in Bithynia. Later he was the bearer of this Patriarch's 9th letter to Symeon, ruler of Bulgaria. "In the power of the Holy Spirit he planted the word of the faith, and was chosen by God to serve His people equally well with the divine Apostles"⁸.

The mission was greatly assisted⁹ by Bagrat the Christian governor ("exousiastes") of the Abasgians, a people also Christian ever since the reign of Justinian¹⁰. By his zeal he persuaded the ruler of the Alans to accept baptism along with many of his subjects¹¹.

For the neophyte nation's spiritual government and guidance archbishop *Peter* was sent¹², who was ordained by Patriarch Nicholas himself¹³. He had been "nurtured in the teachings of Scripture since childhood"¹⁴ and was the

first to bear the title Archbishop of Alania. Grumel¹⁵, relying on data recorded in the Arab Ibn-Rosteh's work "Kitab-e-Aluk-al-Nafisa", composed about 903, according to which "the king of the Alans himself is a Christian, but the mass of his subjects are unbelievers, worshipping the idols", places the baptism of the Alans' prince and the sending of archbishop Peter to them around 903 too, that is, about the beginning of Nicholas' first term as patriarch. Elsewhere¹⁶ he fixes the creation of the archdiocese in Alania more exactly in 901 or 902. Bréhier¹⁷ also accepts 902¹⁸.

Despite the aid given him by the ruler of Abasgia, who "was seen to offer hospitality, care and other comfort as far as was possible to provide, with all the good will and wholeheartedly"¹⁹, Peter met no end of difficulties in performing his task and sent a long series of letters to Nicholas, complaining that he was forgotten by the latter²⁰. It seems that the Alans, accustomed as they were to living as pagans, did not readily conform to the instructions of the new religion: on marriage, for instance, they had a very different attitude²¹.

Peter battled against all obstacles. He often felt himself utterly frustrated. Patriarch Nicho-

6. Cf. *Nicholas*, Letter 133, where mention is made of the "nation newly called to piety and the care attached to it" (353 B). References to Nicholas' letters in Migne P.G. v. 111. We mention only the columns of this volume. Cf. also 353 C.

7. *Nicholas*, Letter 135, 360A.

8. *Idem*, Letter 9, 80C. Cf. also Letter 135, 360B: "and himself planted the seed of the teaching".

9. He showed "zeal" and "much foresight" (*Nicholas*, Letter 51, 241C).

10. E. Kurtz in "Byzantinische Zeitschrift" 7 (1898), p. 641. On the Abasgians see *Gennadios* (Arabatzoglou), Metropolitan of Heliopolis and Theira, History of the Ecumenical Patriarchate, v. I, Athens, 1953, pp. 120-121; also the articles by G. I. Conidaris in "Encyclopaedia of Religion and Christianity", Athens, v. I. (1936), col. 9-10, and by *Anast. Yannooulatos*, in "Encyclopaedia of Religion and Morals" Athens, v. I (1962), col. 16-17.

11. *Nicholas*, Letter 51, 241C.

12. "To whom (the people) you were sent as guide and deliverer, after our first Redeemer and Lord" (*Nicholas*, Letter 133, 352) "Endure, imbued in your whole self with the holiest gladness imparted to you by the Holy Spirit" (*Nicholas*, Letter 118, 336B).

13. "Before the laying on of our humble hand" (*Nicholas*, Letter 135, 356C ff) and "Thus did we lay our sinful hand on you" (*ibid*).

14. *Nicholas*, Letter 135, 357A.

15. V. Grumel, La date de la conversion des Alains et l'archevêché d'Alanie, "Echos d'Orient" 33 (1934), p. 58.

16. V. Grumel, Les registres des actes du Patriarcat de Constantinople, v. I: Les actes des Patriarches, Fasc II: Les registres de 715 à 1043, Socii Assumptionistae Chalcedonenses 1963, p. 134.

17. Bréhier, Vie et mort de Byzance, Paris, 1948, p. 153.

18. Kulakovskij, Christianity in Alania (Russ.), "Vizantiskij Vremennik" Petersburg, 5 (1898), p. 1-18, formerly placed the christianization of the Alans within Nicholas I's second term as patriarch. More recent scholars are undoubtedly nearer the truth.

19. *Nicholas*, Letter 51, 241D.

20. See *Nicholas*, Letter 133, 352C.

21. *Idem*, Letter 52, 245D. Cf. also Letter 133, 353C: "As concerns unlawful marriage: if it is possible to dissolve the union by exhortation and instruction, all thanks be to God; but, (if the strength of the matter be against us) if the case be too hard to change, let the evil not advance, nor from now on will such marriages be permitted to infest the race. You shall do this humanely, laying it before the ruler of the nation and the men to whom cohabitation is conceded on account of the union having already been made".

las comforts, encourages and counsels mission²³. He realizes that "the mass transfer from pagan living to the preciseness of the Gospel has nothing easy about it"²⁴. At the same time he urges him to persist in his service and instructs him on the most effective way to carry it out: Missionary action must vary according to the characters towards whom it is directed and must always be carried on with a father's forbearance²⁵. He further admonishes Peter that he ought to rejoice in suffering for Christ²⁶, and to bear in mind the rewards of the life to come, which are in store for him²⁷.

Likewise he bids the rulers of Abasgia to assist and comfort him²⁸. He urges Bagrat's successor Constantine to "go to his aid and take a hand in his toil; and if Peter be lacking anything of first need and making for some ease of life amid such a nation and in a foreign country, to provide it willingly; for God had given Constantine the means to do so"²⁹. He further expresses the wish that the latter may succor even more, if he can, those who are in need³⁰.

To help Peter in his struggle against so many

22. *To Peter are addressed the Letters 52, 118, 133, 134, 135.*

23. *"To whom (the people) you were sent as a guide and deliverer" (Nicholas, Letter 133, 352D).*

24. *Nicholas, Letter 52, 245D.*

25. *Nicholas, Letter 52, 245/248.*

26. *"To suffer for Christ is a grace and an honour which is granted from above" (Nicholas, Letter 135, 357A).*

27. *"Reflect too I beg you on things beyond this life, where unalloyed rejoicing instead of the present grief shall be with you, in place of nakedness, in lieu of the other privations, riches not expressible in words... May you abide with the beacons of the world, yourself replete with divine light, and since you have been identified with them in suffering, may you appear radiant in celestial glory" (Nicholas, Letter 135, 357CD).*

28. *"And if the most blessed archbishop shall, when you are still able to accord it, receive any comfort from your kindness, dear son, that too you shall certainly have counted with your previous good deeds" (Nicholas, Letter 51, 241/244).*

29. *Nicholas, Letter 46, 236C, from the year 906 or 907.*

odds, Euthymios was sent out once more, who had been the first to act as a missionary in Alania³¹. He is warmly recommended by the patriarch in letter No 135 to Peter. Knowing human feebleness, he gently suggests that Peter must rejoice over his mission, and not be annoyed, nor feel anything unworthy, above all, of the love of the Holy Spirit, and not to let the evil one bring in tares in the relations between them³². Whether Euthymios was sent as a fellow-worker only or as bishop—so S. Vailhé holds³³ — or as auxiliary bishop, or even as a second bishop, if the archdiocese was parted in two, we do not know.

S. Vailhé also gives us the following information about the fate of Alania's archdiocese: According to the Arab historian Maqoudi, cited by Rambaud³⁴, this attempt to christianize the Alans failed. They drove the bishops out and renounced all contact with Byzantium³⁵. At any rate the archdiocese of Alania is not mentioned in the *Notitia Episcopatum* of Constantine VII Porphyrogenitus, which is dated about 940. At all events the mission must have been renewed³⁶. In fact toward the close of the tenth century, the archbishopric of Alania was elevated to a metropolitan archdiocese³⁷.

IOAN. C. CONSTANTINIDES

30. *"May you be even more prospered in such ability to assist those needing aid".*

30. *"May you be even more prospered in ability to assist those needing aid", (Ibid).*

31. *This is more likely: i.e. he is the same person as Euthymios in Letter 148.*

32. *Nicholas, Letter 135, 360A.*

33. S. Vailhé, *Alania, in "Dictionnaire d'histoire et géographie ecclésiastique" I, (Paris 1942), col. 1335.*

34. A. Rambaud, *L'empire grec au dixième siècle: Constantin Porphyrogénète, Paris, 1870, p. 525.*

35. *This occurred in 932. V. Grumel, La date de la conversion... p. 58; K. S. Latourette, A History of the Expansion of Christianity, v. II: The thousand Years of Uncertainty, A. D. 500-A.D. 1500, New York and London, 1938, p. 249.*

36. S. Vailhé, *op. cit.*, col. 1336.

37. H.-G. Beck, *Kirche und theologische Literatur im byzantinischen Reich, München, 1959, p. 170.*