

Πορευθέντες

μαθητεύσατε πάντα τὰ ἔθνη (Ματθ κ' 19)

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

NUMBER 32

VOLUME VIII 1966 (IV)

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ACTIVITY REPORT

1961 - 1966

I.

THE BEGINNINGS

Until autumn 1958 external mission was hardly ever mentioned within the Orthodox Church. The missionary activity of the Russian Church had been stopped by the Revolution in 1917, the Balkan Churches were absorbed in their own multiple internal problems. A proposal presented to the Orthodox Pre-Synod at the Holy Mountain in 1931 and a further proposal made to the First Conference of Orthodox Theologians at Athens in 1937 with regard to Orthodox missionary work were never acted upon. The feeling for the urgent missionary duty of the Orthodox again appeared among the younger generation during the 4th Assembly of the International Orthodox Youth Organisation *Syndesmos*, which was held at Thessaloniki in the autumn of 1958.

In order that the subject might be studied better, a small committee was set up, whose proposed task was: a) to collect information concerning Orthodox missionary tradition; also data from the experience of Western Churches, b) to create an interest in missionary work within Christian Youth Movements, and c) to consider what might be done in the future toward developing a new Orthodox Mission in our day. This small Committee of young

workers proceeded along the lines of its proposed task and started stirring up the missionary idea by means of contacts, lectures, evening meetings, seminars on religious and missionary problems, reports etc. As an instrument for its activity, it decided in 1959 to publish a quarterly mimeographed pamphlet titled *Porefthendes* («Go ye») — a reminder of that long-forgotten command, «Go ye and teach all nations...»

Following this preparatory work and based on study done and the experience acquired during the three preceding years, the person in charge of the Committee in co-operation with the Secretary General of *Syndesmos*, proposed the creation of a centre for missionary work, which would make possible a more systematic continuation of the effort started. The name of the magazine was also to be the name — and the motto — of the new centre. The plan was enthusiastically approved by the Assembly and thus the Inter-Orthodox Missionary Centre *Porefthendes* was established in the autumn of 1961. The centre has its offices in Athens, maintains a close contact with *Syndesmos* and pursues the following aims:

1. Investigation and solution of the theoretical

and practical problems connected with Orthodox external mission.

2. Cultivation of a missionary and ecumenical conscience within the Orthodox Church throughout the world.
 3. Contacts with missionary Churches and contribution to the solution of problems.
 4. Contribution to the spiritual and professional education of future missionaries.
- As was its proclaimed aim at the moment of its establishment, the Centre studies, publishes, fans up the missionary flame in the souls of the Orthodox; it trains, helps, guides, but does not itself practise mission in the strict sense of the term, as an autonomous authority. It simply places the fruits of its activity — publications, studies, persons — at the disposal of the appropriate Church authorities for further regular missionary use.

Our fervent desire is to serve with faith and humble resoluteness for the development of external mission, which in our opinion is no «article of luxury» as seems to be implied by many, but is at all times in the history of our Church and more so today, the expression of the life and essence of the «one, holy, catholic and apostolic Church».

As time went on, *Porefthendes* was faced with problems of financial administration and therefore, in May 1963, it applied for, and obtained legal status from the Greek Government. This enabled it to legally receive and handle money for missionary purposes.

II. ACTIVITY REPORT

During this period, and in spite of many difficulties partly due to the general situation of the Church, *Porefthendes* with God's help made quite satisfactory progress in the four sectors of its aims :

1. Investigation and solution of the theoretical and practical problems involved in Orthodox external mission :

- a. *Publication of studies* : Issuance of missionary studies by Orthodox authors in Orthodox and other magazines in various languages.
- b. *Publication of a magazine* : Issuance of the present magazine in Greek and English. The magazine is sent to various agencies concerned with missionary work, and more particularly to the competent authorities of the Orthodox Church.
- c. *Missionary library* : A special missionary library was organised, made up mainly of contemporary relevant literature. Special care was taken for this library to be provided with the publications of the periodical press in the missionary field.
- d. *Collection of missionary literature* : Efforts have been extended to collect all Orthodox

missionary theological literature, as well as publications of other Christian scientific research work dealing with Orthodox mission.

- e. *Missionary research* : Groups of theologians and other scholars were formed to study missionary problems concerning theoretical and practical aspects of mission.
- f. *Scholarships* : The Centre obtained or granted scholarships for missionary students at various European and American missionary institutes.
- g. *Investigations in countries where mission is being carried out* : Members of *Porefthendes* visited Africa to observe the missionary activity of the Orthodox Church on the spot.
- h. *Participation in international conferences* : Members of the Centre participated in international congresses and conventions of a missionary character, organised under the auspices of the World Council of Churches. Such conventions were held in Mexico, 1963, at Bossey in 1964, at Aarhus, Denmark in 1964, in Switzerland, 1965.
- i. *Missionary courses* : Missionary courses were organised to impart information on missionary subjects.

2. Cultivation of a missionary and ecumenical conscience within the Orthodox Church throughout the world.

- a. *General information* : Talks and lectures held before various audiences — students, scholars, working youth, parishioners — in many parts of Greece, Cyprus, the United States of America, to stress the necessity of mission and to acquaint the public with the purposes of *Porefthendes*. Evening meetings, festive occasions, concerts etc. were organised. Special efforts were made to introduce the missionary idea into the various Christian youth movements of the country.
- b. *Contacts with the ecclesiastical leadership* : Contacts were established with personalities of the Orthodox Church. Sustained efforts were extended to point out to ecclesiastical circles, both in Greece and abroad, the theological and practical importance of missionary work for the Church as a whole. Some examples of the fruits of such efforts are the repeatedly expressed moral assistance of the Ecumenical Patriarch, the Committee of Metropolitans set up for missionary purposes by decision of the Synod under the late Archbishop Theocletos of Athens, the financial assistance extended to the work of *Porefthendes* by many Church officials and finally the grant by the same officials or others, of scholarships to African students for studies in Greece.
- c. *Informing the parish clergy* : Similar efforts

- in Greece and abroad contributed to awakening an interest in missionary work among the members of the parish clergy. Many of them have included some missionary activity in their general working plans, have propagated the idea of mission by preaching and lecturing, have taught the subject in their Sunday schools, have offered financial assistance etc. A characteristic and original example of interest in missionary work was given by a group established in the Orthodox parish of Lancaster, USA. The members of this group abstain from food on the seven Fridays of Lent to save money for missionary purposes.
- d. *Various publications* : Issuance of various information pamphlets, of a missionary information bulletin titled «The Chronicle», printing of articles and reports on missionary activity in the periodical and daily press.
 - e. *Material for Sunday school books* : An effort has been made to include missionary stories and slogans in the new books for Intermediate Level Sunday Schools of the Apostolic Ministry of the Church of Greece, to cultivate a missionary conscience among the young.
 - f. *Exhibitions* : Special missionary exhibits including display of photographs, printed matter, statistical data etc. were organised. The most recent one was at the Institution of Our Lady of the Annunciation on the Island of Tinos, on the occasion of the August 15th festivities. More are planned to take place in other Metropolitan sees.

By the work outlined above, the missionary idea is gradually maturing and taking hold within the Church. Already in many parts of Greece small centres have been created for the purpose of helping missionary churches. Private individuals and christian Societies organise collections and send the proceeds in money or holy objects to Africa. A similar activity is taking place abroad, especially among the Greek communities of North America. Help is also forthcoming from Orthodox African communities and from German, Dutch and French friends of *Porefthendes*.

3. Contacts with missionary Churches and contribution to the solution of problems :

- a. *Contacts with missionary churches* : Contacts have been established and are maintained with the small missionary churches of Africa, Corea and Japan. Publications in this magazine help to acquaint the public with their work and their problems.
- b. *Contributions in kind or money* : Liturgical equipment and sacerdotal vestments have been sent to these various churches. Also

contributions in money to help finish a church building and a school, and meet various other needs. The Centre has further taken care of the remittance of funds collected by individuals or Christian Societies.

- c. *Special activities* : During the court proceedings between the Orthodox Church of Seoul and the Korean Government concerning the real estate property of the former, *Porefthendes* contributed to the satisfactory solution of the dispute by contacts with the Korean diplomatic authorities etc.
- d. *Care of African and Asian students* : Brotherly assistance has been extended to African and Asian boys and girls studying in Greece. This included efforts to obtain scholarships for them and help them solve their problems, providing friendly company, etc. In the last three years a small hostel has been in operation to help newly arriving male students adjust to the new environment and learn the Greek language.
- e. *Introduction and propagation of the idea of the missionary savings box* : The slogan «two lepta a day» has been adopted to make the missionary idea a continuous one. Special savings boxes have been made and distributed
- f. *Translations of liturgical texts* : Translations of liturgical texts, prayer books and small catechisms into African dialects have been attempted. The first prayer book in the Kisumbwa language of Western Tanzania has already been printed and sent to Africa, while a translation of the Divine Liturgy into Kiswahili — the intertribal language of Eastern Africa — and into Baluhia — the language of Western Kenya — is now in preparation.

4. Contribution to the spiritual and professional education of future missionaries :

The education and spiritual preparation of the persons who intend to dedicate their lives to serving the Gospel cannot be included in an activity report, because this is a task pursued in silence before the Lord, at times and in ways that differ entirely from other forms of activity. Nevertheless, it can be said here, that there is a small group of persons who are firmly resolved, and are preparing themselves, to serve the ecumenical and missionary task of Orthodoxy in a more wholly dedicated and responsible manner.

To achieve the work outlined above two things were necessary: a) the personal contribution of a number of people, b) the necessary financial means.

- a. *Workers* : As already stated, *Porefthendes* never intended — nor does it intend now — to be a Christian movement or a missionary

society; so the number of its basic workers has necessarily been limited. It is they who usually take upon themselves the execution of the Centre's programmes. They work as volunteers and even carry part of the Centre's current expenses.

- b. *Financial means* : The funds appropriated during the last five-year-period for the realisation of the aims of *Porefthendes* amount to approximately 1,000,000 Drachmas. This rather considerable sum, considering the newness of the Centre and the novelty of its aims, has been contributed by persons and organisations, who are aware of the importance of the work and appreciate the effort. If we add the sums saved by non-remuneration of the Centre's workers, some of whom put in many hours of work, the financial resources used by the Centre are much increased. The workers include faithful Orthodox Christians from all walks of life, more particularly many high officials of our Church. Among contributing organisations one deserves special mention: It is the Holy Institution of Our Lady of the Annunciation of Tinos; without its generous financial contribution many of the activities mentioned above would have been impracticable.

III. DIFFICULTIES AND EXPECTATIONS

The work achieved by *Porefthendes*, with the grace of God, in the first five years of its existence was rendered difficult due to numerous obstacles, the most important of which were :

1. *Difficulties from within the Church* : Continuous difficulties within the Church, especially in the Patriarchate of Alexandria due to the illness of the Patriarch, and in the Church of Greece, due to internal problems, have prevented missionary proposals and plans discussed from materialising.
2. *Indifference* : There has been reservation as to the prospects of *Porefthendes*, there has been suspiciousness which saw alien motives behind the lofty professed aims of the Centre, there has even been enmity and polemics; but none of these was as painful as indifference. Facing the curt or even the courteous indifference of responsible authorities, the workers of *Porefthendes* often had to fight back disappointment and frustration. In fairness, however, we have to state here that if *Porefthendes* faced indifference from certain quarters, from others — and the number of the latter is steadily increasing — it met with understanding, encouragement and help.
3. *Haste* : Haste on the part of *Porefthendes* friends, who were impatient for actual missionary work to be started right away, was

another difficulty. The time-consuming studies of African and Asian conditions by the very few methods corresponding to present-day realities, the prolonged period spent in waiting for the situation in the Church of Greece and in the Patriarchate of Alexandria to improve, our hesitancy towards well-meaning but unprepared volunteer missionaries, our tendency to wait until a genuine call had become certain, all these things were often interpreted as negligence or inertia, and cost us the enthusiasm or even the co-operation of some friends.

4. *Insufficient number of responsible workers* : By stirring up the subject of external mission, a subject fraught with many and serious problems, *Porefthendes* has taken upon itself a heavy burden of responsibility toward missionary churches, toward the people who will dedicate their lives to missionary work, toward the members of the Church, whose enthusiasm it has kindled, toward the givers of money, and above all toward God Himself. To meet these responsibilities, the Centre needs a large number of qualified workers, capable of responsibly planning and handling this serious task. The lack of a sufficient number of such workers has been a great drawback in the past and still makes difficult the operation of the Centre and especially the development of its programmes.
5. *Inadequate financial means* : Notwithstanding the rather large amount of money used by the Centre in the past five-year-period, there is an inadequacy of funds. The needs are many and urgent. The annual amount placed at the disposal of the Centre hardly suffices to meet the important scholarship expenses, the expenditure for the magazine, the financial help afforded to missionary churches and the current office expenses. Much more is required to carry out a programme including:
 - Supply of information, involving expenses for printing, exhibits, travel etc.
 - Establishment of modern religious study centres in Africa and Korea.
 - Large-scale translation work of liturgical texts, catechisms and edifying writings into African and Asian dialects.
 - Circulation of dailies or weeklies for the use of converts in mission countries.
 - Creation of a special group for the study of Islam.
 - Study of African dialects.
 Such projects have to be postponed; but unfortunately the Centre is even unable to meet expenses of a much lower order, such as these :

- Salary for one paid employee.
- Money to buy vehicles for the missions of Uganda and Kenya.
- Funds to repair, equip or complete some church buildings in mission countries etc.

The above was an attempt to give a very concise outline of the work done so far by *Porefthendes* and to hint at the difficulties with which we were faced. We are grateful to God not only for His blessings, but also for the difficulties. He sometimes allowed to bar our way; for this made us realize more fully «not that we are sufficient of ourselves to claim anything as coming from us» (2 Cor 3:5) and say to ourselves: «...let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith» (Heb. 12:1, 2).

With much greater certainty would we today dare repeat what was written on the occasion of the creation of the Inter-Orthodox Missionary Centre *Porefthendes* (POREF. No. 11, 1961, pp. 37-38) :

Our effort does not represent an escape from the so called «immediate internal problems» of our Church. We are convinced that External Mission will contribute in a new and effective way to the spiritual revival which we seek through Internal Mission. It will bring us into touch with the anguish of the world, with world reality, which

we cannot any longer ignore at a time when its repercussions are so direct upon us. It will relieve us from our exclusiveness and provincialism, which limit us within a narrow space, where so many forces are wasted in fruitless personal fights. It will attract the grace since we shall no longer be committing that grave injustice against no-christian people, of keeping the treasure of faith (all five talents, not only one) buried deep in the marshy ground of scepticism and egoism, ignoring that most clear command of God «Go ye to all the world and teach the Gospel to all the creation» (Mk 16: 15).

Still more, in this way we shall come closer to the tradition of our Church: We do not preserve Orthodoxy by simply admiring her life of worship and her doctrine. The consciousness of the fact «God hath made all men of one blood» (Acts 17:26) and «He wants all men to be saved and come to the knowledge of truth» (1 Tim 2:4) forms an inseparable element of Orthodoxy. The salvation of «all the world» is a doctrine of church. And we must accept the consequences. A Church which shows no missionary activity, which does not participate in Christ's agony on the Cross for the salvation of the entire world, for the growth of the Body of the Church into its final dimensions, for the accomplishment of the divine plan of Redemption (see Mt 24:24) is really an alive Body of Christ, truly Orthodox, a guard of the spirit of the One. Holy, Catholic and Apostolic Church» to which Our Lord entrusted the continuation of His redemptory work?

This soul-searching question has been the starting point and is lending fire to the resolve of
POREFTHENDES

News from East Africa

Early in May 1966, Father Chrysostomos Pappasopoulos, together with Deacon Christophoros Karamanidis and Father Epiphanius Kariz, a native priest of the Kikuyu tribe visited various orthodox persons of the same tribe around Arussa. During a meeting held on Mt. Meru and attended by several orthodox natives, it was decided to establish an orthodox parish with a small church and a school. Father Epiphanius was appointed priest of the region. September last, the number of orthodox natives there reached 400. Intensive work has begun on building the church, and work on the school is rapidly progressing toward completion.

To assist in the task of the orthodox priests of the Kikuyu tribe, a new motorcycle and ten bicycles were purchased. The priests of Western Kenya received another six bicycles.

In Nairobi, a Diocese and Mission Office was established and equipped with the indispensable instruments of work. The equipment consists mainly of a typewriter and a mimeograph which will serve above all for printing liturgical and other religious texts in the various languages of the natives. This is now the second Centre of the missionary effort in Africa. Most of the orthodox natives of East Africa are concentrated in this area of Central Kenya.

On August 6, 1966, an Orthodox Christian Youth organisation was established in Kenya.

By initiative of a Greek landowner in the Kabi-Yamato region of Kenya, an orthodox church was erected and a priest was sponsored to take care of the needs of Orthodox natives employed on the estate. This church has now become a beacon of orthodoxy and the number of orthodox converts is increasing rapidly.

There are now more than 30 orthodox parishes in the Kakamanga provinces. They are served at present by 6 priests. Most churches are made of hay and only a few have the luxury of a tin roof. One of these churches was destroyed by arson: the fire was set by fanatical protestants of the region. Some of the churches of Africa have Greek orthodox church names, such as St. Athanasios, St. Catherine's, St. Gerassimos, St. Nikitaros, etc.

On the feast day of the Exaltation of the Holy Cross, a huge congregation attended the liturgy at the Agioi Anargyroi Church of Nairobi. Both the church itself and the celebration greatly impressed the natives, most of whom had never seen an orthodox church or orthodox worship before.

Two new members were added to the Nairobi mission by the arrival of Mr. Constant. Vassilopoulos, an agricultural expert, and Miss Thomais Tsotsou, a nurse. Both have successfully started work in their respective fields.

St. Panteleimon's parish of Keratsini, Piraeus, has adopted a parish of African natives. The purpose of the adoption is to build a church of the same name. The site chosen for the new church is about eighteen miles from Nairobi and is called Kerua. This African parish will number about 800. At an open-air liturgy celebrated on the site, approximately one thousand or-

MONKS AND MISSION IN THE EASTERN CHURCH DURING THE 4th CENTURY

The contribution of Egypt's monks to the spread and stabilization of Christianity was weighty and manifold, as we have seen in the previous article. Even more energetic appears the participation of Palestine's Syria's and Mesopotamia's monks in the missionary work of the Church.

Monks of Palestine, Syria and Mesopotamia.

Besides the activistic preconceptions, which as already has been stressed we must pass by, for appreciating the missionary role of the eastern monks rightly, we need to bear in mind that the basic character of the monastic ideal has always been the "secluded life in Christ." Precisely due to this absorption in conscious silence and effacement, many pages—perhaps the most essential—have been concealed from the historians' field of observation. Luckily however, "windows" are not lacking in the historical sources, allowing us to perceive the many-sided contribution of the East's monks to the presentation and the fruit-bearing of the Gospel.

Among the most outstanding monastic personalities of Palestine, St. Hilarion of Gaza (291-371) distinguished himself as the preëminent missionary of Christianity to the pagans of Palestine. After studies in his native city, he went to Alexandria for more schooling. He became attached to the Christians there and to Anthony the Great soon afterwards. Profoundly affected by the great ascetic's spirit, he followed him into the desert, but returned to Palestine later to continue his own ascetic life. Hilarion probed deeply into Holy Writ and conveyed God's word in living form to all who went to him. Among them were many pagans, who under the impact of his holy and fervent character accepted the light of the Gospel. He proceeded to Gaza later, where he founded his first monastic communities, mainly as centres of missionary action. His aspiration was to place the monks who followed him - to the

number of two thousand - in touch with mankind for its spiritual regeneration. The influence of his monastery was most significant. In the regions of idolatry all around him many embraced the Christian faith. Among them was the family of Sozomen, the church historian, and that of Alaphion, out of which issued outstanding missionaries to the heathen. It is worth noting also that entire settlements in the open country, as well as nomad Arabs of the Kadesh desert, came into the Church through Hilarion's activity.⁴⁹ His precedent was followed by numerous monks of Palestine, like Sts. Silvanus and Chariton (+390).⁵⁰

In Syria and Palestine ordination of monks was done primarily for their devoting themselves to the apostolic task.⁵¹ As is true of other areas, although Christianity had very early advanced into the provinces of Syria, idolatry continued showing great vitality. The city of Harran and its surrounding district were almost entirely pagan.⁵² Julian stopped there on his march to Edessa; a famous temple of the Moon was there, and he sacrificed to the idols.⁵³

To the propagation of the Gospel among the heathen populace many monks contributed their share, labouring amid dreadful reaction and persecutions. The historian So-

49. ΣΩΖΟΜΕΝΟΥ, 'Εκκλησιαστικὴ Ἱστορία, 3, 14, P.G. 67, 1076-1077; HIERONYMUS, *Vita S. Hilarionis Eremitae* 14, P.L. 23, 29-54; ΧΡΥΣΟΣΤΟΜΟΥ ΠΑΠΑΔΟΠΟΥΛΟΥ, Ἱστορία τῆς Ἐκκλησίας τῶν Ἰεροσολύμων, (place of publ. lacking, 1910), pp. 81-92; E. COLEIRO, "St. Jerome's, Lives of the Hermits", *Vigilia Christiana*, 2 (1957), pp. 161-178; S. SCHIEWIETZ, Das morgenländische Mönchtum, vol. II (Mainz, 1913), p.p. 95-126.

50. *Vita S. Chariton* 2, 9, in *Acta SS. Sept.* 7, 617; cf. S. SCHIEWIETZ, *o.c.*, vol. II (Mainz, 1913), pp. 131-143.

51. OI. HENDRIKS, "L'activité apostolique des premiers moines syriens", in *Proche Orient Chrétien*, 8 (1958), p. 19.

52. ETHERIE, *Journal de Voyage*, Texte latin, introduction et traduction de Hélène Pêtre, (Paris, 1948), p. 175, 177.

53. R. JANIN, "Carrae", *Dictionnaire d'Histoire et Géographie Ecclésiastique*, vol. XI, (Paris, 1949), pp. 1123-1124; ΘΕΟΔΩΡΗΤΟΥ, Ἱστορία, P.G. 82, 1421-1422; G. RICCIOTTI, *Julian the Apostate*, transl. by J. Costelloe, (Milwaukee, 1960), p. 237.

zomen (+480) puts the fact concretely: "Both so-called Coele Syria and the section north of it, save Antioch, were slow to accept Christianity. Yet even this territory did not lack church-"philosophers",^{53a} but here they were braver and showed their mettle, to the extent they were hated and designed against by the land's dwellers. They endured gallantly, not defending themselves, nor taking retribution; but suffering willingly the abuse and injuries inflicted on them by the Greeks. Such I was informed were Valentinus, ...and his namesake, and Theodore..., Marosas..., Bassus, Bassones and Paul."⁵⁴

Out of the throng of unknown missionary monks a few names are met with in the various historical texts. Agapetus (about 400) practised in the desert for years near the hermit Marcianus. Then he "transplanted the angelic rule of life to the region of the Apameans," was elected a bishop and worked for the promotion of the faith with great zeal.⁵⁵

Distinctive illustrations of the spiritual radiance and power of attraction exerted by the hermits are two instances told by Theodoret: Thalelaous the ascetic (+ around 400) set up his hut next to the city of Gabala,⁵⁶ on a hill on which was a pagan temple.⁵⁷ His life and prayers, to which many miracles were due, had such an effect that, the whole nation there, beset with heathenism since long, renounced its ancestral delusion and accepted the brilliance of the divine light."⁵⁸

Another anchorite, Symeonis the Elder, after long practice and prayer in the desert, was vested by God with "the rich grace from above"; and "that divine man becoming prominent by his miracles won over many of the neighbouring barbarians (that desert is inhabited by those who revere Ishmael as their ancestor)." Then desiring tranquility he had to leave his cave and after journeying

a long way he reached the mountain called Amanus, the range separating Syria from Asia Minor. But even there the hermit planted the faith among the pagan folk by his holy life.⁵⁹

Besides the ascetics' particular contribution to the expansion of Christianity, there are in sufficient historical texts both Greek and Syriac, most detailed accounts of monastic mission undertakings, which quite distinctly come closer to the recognized apostolic model.

For resourcefulness and daring the action of the Syrian Abraamius of Harran stands out. He abandoned his hermitage and with other monks proceeded to a bastion of idolatry, namely Lebanon (II Phoenicia). To avoid stirring up opposition by the natives from the very start, his party showed up as traders; they "brought sacks along as if to purchase nuts (the town produced these in ample quantity). Renting a house they stayed in quietness for three or four days. Then they began little by little to celebrate the divine liturgy in a low tone of voice."⁶⁰ The chanting gave them away; the pagan natives came up with menacing intent and ordered them to leave the town at once. But on the same day collectors came to take the taxes and the townspeople found themselves in dire straits. The civility of Abraamius' manner and the concern he showed to help them out of that critical situation changed their attitude.

Without further ado the ascetic went ahead with his missionary plans; first he sought to build a church. "Because they did not wish any other priest," he agreed to receive the grace of the priesthood. He stayed with them for three years, guided their steps toward the things of God, prepared one of his monks to replace him, and regained his monastic refuge."⁶¹ But before long he was called to head the diocese of Harran, the afore-mentioned pagan city. "Thanks to his husbandry, she was freed of the former thorns and now offered ripe fruits to God."⁶² That admirable apostolic task was accomplished amid ascetic exercise and many toils, which Theodoret recounts most vividly. Such was the saint's repute that emperor Theodosius II invited him to Constantinople, "embraced him on his arrival and esteemed that rustic cloak of his as more worthy of honor than the imperial purple. The chorus of court ladies

53a. See note 20a

54. ΣΩΖΟΜΕΝΟΙ; 'Εκκλησιαστική 'Ιστορία, 6, 34, P.G. 67, 1396 B.C.

55. ΘΕΟΔΩΡΗΤΟΥ, Φιλόθεος 'Ιστορία, 28, P.G. 82, 1488. More analytically on Theodoret's work, A.J. FESTUGIERE, *Antioche païenne et chrétienne: Libanius, Chrysostome et les moines de Syrie*, (Paris, 1959), Part II, pp. 245-403.

56. Today Djebel, small port 30 km. south of Lattaquie, (FESTUGIERE, *op. cit.*, p. 292).

57. ΘΕΟΔΩΡΗΤΟΥ, Φιλόθεος 'Ιστορία, 28, P.G. 82, 1488 A. On the monks' practice of consecrating shrines of idolatry to God, see ΘΕΟΔΩΡΗΤΟΥ, *l.c.*, P.G. 82, 1417. Also Pachomius started his ascetic life in an old temple of Serapion. *De vitis Patris* 5, 5, 24, P.L. 73, 879-880.

58. ΘΕΟΔΩΡΗΤΟΥ, Φιλόθεος 'Ιστορία, 28, P.G. 82, 1489 AB.

59. ΘΕΟΔΩΡΗΤΟΥ, *ibid.* 6, P.G. 82, 1360 B.

60. ΘΕΟΔΩΡΗΤΟΥ, *ibid.* 17, P.G. 82, 420 B.

61. ΘΕΟΔΩΡΗΤΟΥ, *ibid.* 17, P.G. 82, 1421 CD.

62. ΘΕΟΔΩΡΗΤΟΥ, *ibid.*, P.G. 82, 1421 C.

touched his hands and knees as suppliants to the man who did not even know the Hellenic tongue. Thus both to kings and to all men the love of wisdom is worthy of respect".⁶³

The most systematic example in aligning monasticism and missionary activity at that time was set by archimandrite Alexander, organizer of the Vigilants. His assiduous study of the Gospel and his desire to co-ordinate his life with its commandments led him to leave Constantinople in 380 and withdraw to a monastery in Syria, where he spent four years. Then he departed for the desert to stay seven years there. Immediately after that he devoted himself to missionary work, crossing Mesopotamia without surcease and proclaiming Christ.

In due time many gathered around him, and Alexander founded a monastery on the right bank of the Euphrates; it reached the number of four hundred monks. Out of them he chose seventy, who were the ablest and most resolute, then increased them to one hundred fifty, left the rest in the monastery under the supervision of Trophimus his disciple, formed a travelling coenobium, and resumed his journeys through Mesopotamia, particularly in regions along its frontiers, to disseminate the Christian message. The entire endeavour was advancing in an atmosphere of enthusiasm with an aspiration to glorify God. When Alexander wished to give the signal for the march on an apostolic campaign, he used to hold the Gospel high and say: "Glory to God in the highest, and on earth peace, good will to men." The coenobium was a wayfaring and battling team. On their course those monks busied themselves with social tasks also; during their stay at Antioch they opened a hostel.⁶⁴

The tactics of the monks toward paganism present considerable variety, according to conditions and the temperament of each one. Their determination to strive unstintedly against all machinations of the adversary became at times an incentive for quite aggressive action, such as the destruction of seats of idolatry and the effort to erect Christian churches in their place.⁶⁵ Often-

times these intrepid attempts reached a climax in martyrdom.⁶⁶

Characteristic in its originality as an instance of calm pugnacity and conquering meekness, apostolic action and love of solitude, is the figure presented by Abraham of Kaydun. While leading a hermit's life he received a call from the bishop of Edessa in 356; after being ordained a priest he was sent on missionary service to Kaydun, a town utterly heathen. He began his mission by building a beautiful church. That was a procedure used by many monks and continued with diligence by Byzantine and Russian missionaries later. He did not wait long to launch a frontal charge upon idolatry. Gaining entry into the pagan temple of the district, he destroyed the idols. His act brought on a storm of hostility; in a series of brutalities the heathen attempted reprisals. But his patience in persecution and the whole radiance of the saint's life had an extraordinary effect on the pagans; they saw his action in a better light and finally asked to become Christians themselves. He baptized them and for an entire year instructed them in Christian truth. When he judged that the mission enjoined upon him was completed, he left in secret and resumed his hermit's life.⁶⁷

ANTITHESIS BETWEEN MONASTICISM AND MISSION

Not all hermits agreed on combining monasticism and apostolic enterprise; it would be an error for us to rectify the partiality of claiming outright incongruity as is upheld at times, and overemphasize the blending of the two pursuits. Yet, it is of interest that even amid differing views among the monks, there appears to have been concerted action by them, that "the word of the Lord may have free course and be glorified" (2 Thess. 3:1).

Another case in point is that of friars Eulogius (+ about 387) and Protopogenes (+ about 390), both of Edessa. Under the Arian emperor Valentinian they were banned

63. ΘΕΟΔΩΡΗΤΟΥ, *ibid.*, P.G. 82, 1424 C.

64. J. PARGOIRE, "Acémètes", *Dictionnaire d'Archéologie Chrétienne et de Liturgie*, vol. I, (Paris, 1924), p. 310; *Vie d'Alexandre l'Acémète*, *Patrol. Orient.*, ed. R. GRAFFIN - F. NAU (Paris, 1911), p. 654 ff.

65. ΘΕΟΔΩΡΗΤΟΥ, *Φιλόθεος Ἱστορία*, 16, P.G. 82, 1417 BC and 28, P.G. 1488 A. On the hermit Ammianus cf. 4, P.G. 82, 1340 CD; *Verba Seniorum* 5, 12, 3, P.L. 73, 941 C.

66. H. DELEHAYE, "Saints et reliquaires d'Antiochie", *Analecta Bollandiana*, 53 (1935), p. 226 ff.; ΘΕΟΔΩΡΗΤΟΥ 'Εκκλ. Ἱστ.', 5, 21, P.G. 82, 1244-1245; ΣΩΖΟΜΕΝΟΥ, 'Εκκλ. Ἱστ.' 7, 15, P.G. 67, 1457.

67. ROUZIES, "Abraham Kidunai", *Dictionnaire d'Histoire et de Géographie Ecclésiastique*, vol. I, pp. 175-177, with analytical bibliography; Th. J. LAMY, *Sancti Ephraemi Syri Hymni et Sermones* (Mallines, 1902), vol. III, pp. 750-836, vol. IV, pp. 1-84; EPHRAEM, *Vita Sancti Abrahamae eremitae*, 4-9, P.L. 73, 285-288.

to Egypt, and there "they learned that the city's dwellers were pagans. They were pained and deplored that godlessness." But they did not remain passively lamenting it; "they used all their powers to cure the people of it. Eulogius, "confined to a small house, all day and night besought the God of all." Protopogenes opened a school to win the pagans' children. "Versed in reading law and trained to write fast, he found suitable premises, turned them into a place for instruction and upbringing, became a teacher of the young and educated them in the divine word, exercising them in speedy writing as well."⁶⁸ When he succeeded in drawing someone to the Christian faith, he would lead the convert to his brother-missioner for baptism. "As Eulogius objected, because that interfered with his praying, Protopogenes protested that salvation of the erring ones was more urgent."⁶⁹

On this antithesis, the sway between "quietism" and "mission" St. Anthony's disciple Ammonas writes very expressively: "Those sent by God do not wish to forsake quietude, knowing that they acquired di-

vine power through it; not to disobey the Creator however, they come forth to edify men."⁷⁰ Commenting previously on the prophet Elijah's mission and on the apostolic work of John the Baptist as the forerunner, he observes: "After having practised tranquility for long, they had the divine power dwelling in them; and then God sent them out among men. They had the qualities to become upbuilders of men and heal their ills; for they were healers of the soul and could cure men's diseases. To meet this need they were taken away from their retreat and sent forth to mankind." Ascetic exercise to overcome moral feebleness, "to be perfected," is to Ammonas the basic requisite for prophetic and apostolic service. All approaching it without such preparation "come of their own will, not of God's. For God says about such men: 'I did not send them; they sped of themselves; hence they are unable to preserve their very selves, much less to build up another's soul.'"⁷¹

The deep realization that moral character is first and foremost in the missionary calling, "the living" of the faith, not the "speaking", permeates monastic tradition: "A life without speech is wont to avail more than speech without the life," declares St. Nilus (+430); "the first does good, even by its silence; the second annoys, even though shouted." It is evident that the ideal course does not lie in choosing, i.e. preferring one to the other, but in blending them: "Now if speech and life concur, they become the crowning glory of philosophy."⁷²

second Elijah, the great John, who embraced life in the desert, was sent by Him to the banks of the Jordan, enjoining upon him to preach and baptize there. Since therefore you too are a fervent worshipper of God who has created and saved you, fashion many others into fellow-worshippers. That is most pleasing to your common Lord. That is why he named Ezekiel a watchman, and commanded him to bear witness to sinners; and called on Jonah to speed to Nineveh, and for his reluctance sent him as a prisoner there." These and more like these he spoke, thus winning the godly man over; and breaking open that voluntary dungeon, he led him out and away, to lay upon him the care over his monastic troupe". ΘΕΟΔΩΡΗΤΟΥ, *Φιλόθ.* 'Ιστ., 4, P.G. 82, 1341, 1344 A.

70. AMMONA, "Επιστολή 1. Περὶ ἡσυχίας, *Patrol. Orient.* 11, 433; cf. St. HILPISCHS, "Bonifatius als Mönch und Missionar", *St. Bonifatius Gedenkgabe zum zwölfhundertsten Todestag*, (Fulda, 1954), p. 12.

71. AMMONA, l.c., *Patrol. Orient.* 11, 433.

72. ΝΕΙΑΟΥ, *Επιστ.* 3, 242, P.G. 79, 496 D; cf. *Επιστ.* 2, 103, P.G. 79, 245 BC: Βίος ἀνευ λόγου μάλλον ὠφελεῖν πέφυκε, ἢ λόγος ἀνευ βίου. "Οὐ μὲν γὰρ καὶ σιγὴν ὠφελεῖ, ὃ δὲ καὶ βῶν ἐνοχλεῖ. Εἰ δὲ καὶ λόγος καὶ βίος συνδράμουν, φιλοσοφίας πάσης ἀποτελούσιν ἀγάλμα. (For the meaning of the word philosophy see note 20a).

68. ΘΕΟΔΩΡΗΤΟΥ, 'Εκκλησιαστική 'Ιστορία, 4, 15, P.G. 82, 1157 BC.

69. ΘΕΟΔΩΡΗΤΟΥ, *ibid.*, 4, 15, P.G. 82, 1157 C/1160 A. Οὗτος ἐλεγεν ἀναγκασιωτέρην εἶναι—τῆς προσευχῆς—τῶν πλανημένων τὴν σωτηρίαν. Protopogenes later "was ordered to cultivate Harra, a city become barren, choked in pagan thistles and needing much diligence," P.G. 82, 1160 B.

What the ascete Ammian says to hermit Eusebius in persuading him to take charge of the former's monastery, shows most expressively the sense of duty to edify one's fellowman, which many monks felt, though the argument does not bear directly on evangelizing the pagans:—"Tell me", said he, "my excellent friend, whom did you think to please, when you entered this toilsome and austere life." As he responded, "God of course, the law-giver and instructor in good," Ammian went on to say:—"Now, since it is Him you love, I shall show you a way by which you will both enhance your devotion and serve the One beloved to you. For, to center all one's diligence around oneself, would not escape the charge of selfishness, methinks (Τὸ μὲν γὰρ πᾶσαν εἰς ἑαυτὸν τινὰ περιστήγει τὴν ἐπιμέλειαν, οὐκ ἔν, ὡς οἶμαι, φιλαντίας διαβόγι γραφῆν). The divine law speaks of loving one's neighbour as oneself; and to draw many into sharing such treasure is the intrinsic feat of love. That is what god-inspired Paul called the fulfilment of the law. Again the voice of God is loud in saying, "the law and the prophets are summed up in this command: thou shalt love thy neighbour as thyself". And the Lord in the sacred Gospels, when Peter declared he loved Him above the others, directed him to tend His sheep. And censuring those who had not done that, He calls out by the prophet:—"Oh you pastors, do shepherds tend their own selves? Do they not tend the sheep?" On this account He even charged that great Elijah who led this life, to mingle among the ungodly. And that

Consciousness of apostolic duty is at its prime among the monks of that early period. The same motives leading them to the choice of "ascetic" and quietism, the urge toward perfection, the fight against the devil, the will to follow Christ at any sacrifice, were the very ones that prompted them on to spread the faith.⁷³ The monastic longing for freedom from the world meant, above all, readiness for work to free fellowmen from the force of sin.⁷⁴ That intense experience of the power and value of prayer in winning spiritual freedom, which the saints had lived in such soul-stirring wise - and which on no grounds need we attempt to evaluate by our own slim part in prayerful living as a criterion - enabled the monks to hold prayer as the most effective weapon in the fight for the world's spiritual freedom: "the monk has saved souls from the tyranny of demons by his prayers," writes St. John Chrysostom.⁷⁵ At the same time, as already noted, they did not neglect the preaching, or setting an example in Christian love, or attending to a manifold apostolic calling.⁷⁶

As one studies monastic life, one ascertains an astounding differentiation in the

missionary activation of their desire for the coming of God's Kingdom, viz. from Alexander's embattled form of action, to the dynamic immobility of the Stylites, who by their presence alone and their mind all enwrapped in the life of prayer, availed to attract numerous nomad Arabs to the faith.

To sum up: the role of monks and monasteries in bringing Christianity to idolatrous populations of the East cannot be overestimated, although most of its pages remain unknown at several points of value. There are differences among the monks, it is true, in their conception of spiritual radiance and activity. The fact beyond dispute is, that, from the very beginning of monasticism, the most daring and most efficient missionaries were the monks, who lived the Gospel without compromise, their hearts beating at the cry in the Apocalypse: "COME, LORD JESUS."

Archim. Anastasios YANNOULATOS

Bonner Zeitschrift für Theologie und Seelsorge, 7, (1930), p. 117 ff. S. SCHIEWIETZ, o.c., vol. 1, p. 294 ff. For a fuller treatment of the monks' missionary work, besides the books already cited, see: U. BERLIERE, *L'ordre monastique des origines au XII^e siècle*, (Maredsous, 1921); H.I. DALMAS, "Sacerdoce et monachisme dans l'Orient chrétien", *La vie spirituelle*, 80 (1949), 37-49; J. GRIBOMONT, "Le monachisme au IV^e siècle en Asie Mineure: de Gangres au Messalianisme", *Studia Patristica* 2; *Texte und Untersuchungen*, 64 (1957), pp. 400-415; AD. HARNACK, *Das Mönchtum, seine Ideale und seine Geschichte*, ed. 7 (Giessen, 1907); S. JARGY, "Les premiers instituts monastiques et les principaux représentants du monachisme syrien au IV^e siècle", in *Proche Orient Chrétien*, 4 (1954), pp. 109-117; A. MARIN, *Les moines de Constantinople depuis la fondation de la ville jusqu'à la mort de Photius (330-898)*, (Paris, 1897); G. MORIN, *Mönchtum und Urkirche*, (St. Ottilien, 1949).

* The work of certain monks associated with St. Basil and St. Chrysostom will be considered in a subsequent study on them.

73. I. AUF DER MAUR, *Mönchtum und Glaubensverkündigung in den Schriften des hl. Johannes Chrysostomus*, (Freiburg, 1959), p. 114.

74. UTA RANKE-HEINEMANN, *Das frühe Mönchtum - Seine Motive nach den Selbstzeugnissen*, (Essen, 1964), p. 124. On pp. 127-143, bibliography on monasticism.

75. ΙΩΑΝΝΟΥ ΧΡΥΣΟΣΤΟΜΟΥ, *Σύγχροισις βασιλικῆς διαστάσεως καὶ πλοῦτου καὶ ὑπεροχῆς, πρὸς μοναχὸν συζῶντα τῇ ἀληθεστάτῃ καὶ κατὰ Χριστὸν φιλοσοφίᾳ*, 4, P.G. 47, 390.

76. CH. BAUR, "Der weltflüchtige und welttätige Gedanke in der Entwicklung des Mönchtums",



A QUARTERLY MAGAZINE

ORGAN OF THE INTER-ORTHODOX MISSIONARY CENTRE «POREFTHENDES»

Registered Office: 30 Sina St. Athens 135. Tel. 628.192.

Editor: Archim. Anastasios 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 «EKDOTIKI ATHINON», 15, Fokidos St., Athens (609). Tel. 778.609.

RUSSIAN MISSIONS

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

CHAPTER VII

Further characteristics of the present positions of Russian missions—Statistical table of Siberian missions—Statistical table of missions founded on the model of the Siberian missions—Statistical table of natives baptized during the thirty years' existence of the Orthodox Missionary Society—Difficulties now experienced by Russian missionaries: (1) enormous extent of the missionary regions, insufficiency of settlements nomad existence of the natives, and difficulties in their study; (2) fanatical propaganda of Mahometanism and Lamaism combined with the enmity of the local native authorities; (3) insufficient quantity of stations, churches, and missionary workers; (4) insufficient quantity of schools, and impossibility of combining school-teaching with a nomad existence; and (5) comparative scantiness of means—Table of expenditure for the support of missions for the year 1899—The future of missions a great problem—Distribution of the population of the Empire according to the principal creeds on the basis of the information by the first general census of 1897—Facilitation of the task—Committee for the building of churches and schools through the work of the Siberian railway.

For the further education of the present position of Russian missions we have, in consideration of the shortness of this account, grouped all the statistical data in the following three tables*.

The first relates to the eight Siberian missions: the Altai, the Kirgis, the Yeniseisk, the Tobolsk, the Yakutsk, the Irkutsk, the Transbaikal, and the Kamtchatka, of which in consequence of the vastness of the region, the diversity of the native races, and the difference in their languages, the Yeniseisk has fallen into two divisions, the Manusinsk and the Turughansk; the Yakutsk also has been divided into two, the Yakutsk properly speaking and the Tchukotsk; while the Kamtchatka into so many as three, the Gold, the Ghiliak, and the Korean.

The second relates to six missions, which, although existing in European Russia, are based on the model of the Siberian missions, and have for aim the conversion to Christianity of the nomad and half-settled natives, such as the Calmucks, the Kirgises, the Tcheremises, the Voguls, the Bashkirs, the Trughmians, and partly of the Tartars. They are named according to the dioceses in which they have been established: the Archangel, the Stavropol, the Perm, the Orenburg, the Ekaterinburg, and the Riasan, and one of them, namely that of Stavropol, in consequence of the racial and religious diversity

of the natives, is also beginning to be divided into three parts, of which one works amongst the Calmuck-Lamaists, the second amongst the Mahometan-Trughmians, and the third amongst the Mahometan-Mountaineers.

The third table shows the number of natives who have been baptized during the last thirty years of which accounts are to be had, that is, during the entire period of the existence of the Orthodox Missionary Society, from 1870 to 1899. All the statistical dates of the two first tables relate to this last year. All three tables have been drawn up in accordance with the official reports (1) of the Chief Procurator of the Most Holy Synod, and (2) of the Orthodox Missionary Society.

It may be judged by these tables how successfully and fruitfully the workers in the Russian mission field are now labouring. Nevertheless, for a just appreciation of the statistical data therein given there should be constantly borne in view, on the one hand the comparative recent origin of Russian Missions, of which the oldest, the Altai, has existed but seventy years, and the youngest, that of Riasan, only since the year 1897—the majority have sprung up during the last thirty years; and, on the other hand, the persistent difficulties with which the Russian missionaries have to contend. These difficulties are the same as those against which the missionaries have had to struggle since the time of the subjection of Kazan, Astrakhan, and Siberia, and are as follows:

Firstly, the enormous extent of the missionary regions, the paucity of their population, the nomad existence of the natives, and the severity of the climate. The Kirgis mission, for instance, with its 9 stations and 28 ministrants, comprises two vast regions, the Semipalatinsk and the Akmolinsk, with a population of 831,150 Kirgis Mahometans; in the two together there are only 2,853 Orthodox persons, of which 2,503 are Russian and 350 natives. The other missions, as for instance the Yakutsk, Yeniseisk, Tobolsk, and others comprise territories equal in extent, some to Germany, some to France, and so on. It is therefore not surprising that the sphere of activity of separate missionaries should extend over whole thousands of versts, and that it should take them some months to travel over it. In the diocese of Yeniseisk, which is divided in all into 14 missionary parishes, in each of which

* Regarding the two first, see No 30–31, p. p. 47–48.

are 65 nomad villages, which are scattered over an extent of 3,000 square versts, the missionaries cannot make the round of their parishes in less than three months. From the reports it is evident that in the space of a single year one of the missionaries had to traverse 1,000 versts, another 3,000, a third 5,000, and a fourth so many as 6,000 versts. In the diocese of Tobolsk the work of the missionaries for the enlightenment of the Samoyedes and Ostiaks in the northern marshy plains and swamps (tundras) on the shores of the Frozen Ocean is carried on almost entirely by means of journeys down the river Obi from camp to camp of the nomad tribes. The Tchukotsk mission has four special travelling priests for the enlightenment of the Tungus, Lamut, Ukaghir, and other natives. In 1897 one of them traversed 2,465 versts, and another 2,148, spending 18 nights in the open air in a temperature of 40° and 50° of frost, Réaumur. In the year 1898 one of them, having travelled about 1,000 versts, administered Holy Communion to 225 Tungus, christened 87 infants, celebrated 15 marriages and performed 24 funerals; another, travelling for altogether 1,200 versts, accomplished journeys over unpopulated expanses of from 60 to 100 versts, and was obliged to spend the nights in the open air during the sharpest frosts; a third journeyed 1270 versts, and a fourth 3,500 versts, and during his journey administered Holy Communion to 652 persons (of which 30 were lepers), christened 60 infants, celebrated 13 marriages, and performed 28 funerals (of which 2 were lepers). In the report of the Orthodox Missionary Society for the year 1899 there is a detailed narrative of how 2 missionaries with 3 guides, having with them 38 dogs and provisions for 25 days, got lost and wandered over the boundless expanse of the Tchukotsk country from the 28th October 1898 to the 7th January 1899, and almost perished from hunger and cold. Of the 38 dogs 32 died by degrees and served as food for the living ones; as to the missionaries and their guides, they fed themselves with scrapings of the inside rind of the larch-tree, from which the outside bark had been taken, and of which, mixed with used tea-leaves, they made a kind of porridge; or else they ate the straps from the narts¹ cut up into mince and softened in water with the leavings of the teapot; or else the dried filaments of reindeer sinews which were among their stores, being an indispensable article in every Siberian travelling equipment. For the last four days they literally ate nothing. They were saved by a veritable

miracle, by discovering on the 5th January the traces of a pathway that was almost imperceptible in the snow and along which after two days and nights they dragged themselves to the quarters of some Lamut. The unusual extent of Siberia added to the nomad existence of a considerable part of its inhabitants sometimes obliges the missionary literally to hunt the natives, to follow the traces left by them in the snow, and to endure the most terrible cold and hunger, and this often merely for the purpose of administering to the religious requirements of those who have already adopted Christianity.

Secondly, in the diversity of races and languages amongst the natives, and also in the extraordinary difficulty of learning the language. In the land of Yeniseisk, for instance, the Tartars are divided into such a multitude of races, that in nearly each parish there are two, three, or even more separate tribes, distinguished from each other in language and in their manner of life. In the Yakutsk region, on account of the languages of the two chief nationalities, one mission has been subdivided into two divisions, the Yakutsk proper and the Tchukotsk. The Kamtchatka mission is by way of separating itself into three divisions, depending on the three chief nationalities, the Gold, the Ghiliak, and the Korean. The Stavropol mission, although it was only started in 1894, is already beginning to be cut up likewise into three divisions, in view of the three nationalities with which it has to deal: the Calmuck, the Trughmian, and the Mountaineers. It can therefore be easily understood that with such a diversity of races and languages it is difficult for the missionaries of these places to become acquainted with the local dialects, and it is thus not surprising that, for instance, in the Irkutsk mission only six of the sixty-four persons ministering there now know the Buriat language. To become acquainted with the native languages is often a matter of incredible difficulty for the new-comer. It is all very well if the languages have already been studied, and acquaintance can be made with them with the assistance of the usual grammar and dictionary. But, as a matter of fact, very far from all of them have been studied. Many are still under investigation and have as yet no text-books, while the study of others has not even been begun; and these latter have not only no written language, but not even any alphabetical characters. It is therefore all the more consolatory to read in the reports, that at the present time some of our missionaries are bringing the necessary light to this dark sphere. Thus in the Tobolsk mission, an alphabet of the Samoyede language has lately been composed by one of the priests and also a translation made of the most necessary prayers, while another priest has not only

1. Nart is the local Siberian name for a sledge driven by dogs.

NUMBER OF BAPTISMS IN THE LAST 30 YEARS OF THE 19TH CENTURY (NO DATA EXTENT FOR PREVIOUS YEARS)

YEAR	MISSIONS	Altai	Kirghiz	Irkuisk	Transbaikal	Yeniseisk	Yakutsk	Tobolsk	Kamchatka	Japan	Astrakhan	Samara	Kazan	Ufa	Viatska	Perm	Orenburg	Ryazan	Stavropol	TOTAL
1870	179	—	—	439	348	—	—	100	490	—	—	—	—	—	—	—	—	—	—	1,556
1871	244	—	—	894	336	22	—	67	650	—	—	—	—	—	—	—	8	—	—	2,221
1872	266	—	—	991	372	—	22	64	1,550	—	—	—	—	—	—	—	2	—	—	3,267
1873	331	—	—	1,158	296	—	—	71	1,249	—	58	—	—	—	—	—	—	—	—	3,465
1874	497	—	—	1,035	278	—	—	53	471	—	—	18	—	—	20	—	—	—	—	2,072
1875	—	—	—	1,844	444	—	—	—	606	—	8	—	—	—	—	—	—	—	—	2,902
1876	400	—	—	1,714	356	3,135	10	90	509	—	—	14	—	—	17	5	—	—	—	6,250
1877	301	—	—	2,631	322	1,522	180	113	342	—	315	31	—	—	—	9	—	—	—	5,789
1878	461	—	—	1,748	221	—	—	126	369	96	42	81	—	—	—	12	—	—	—	5,103
1879	332	—	—	1,782	289	53	138	70	1,338	—	19	18	—	—	—	—	—	—	—	4,031
1880	322	—	—	1,939	308	128	—	97	2,031	825	185	45	—	—	—	13	—	—	—	5,863
1881	1891	—	—	1,827	513	25	69	63	1,170	1,087	113	92	5	—	—	6	—	—	—	5,639
1882	427	—	—	1,686	225	55	—	45	1,315	1,255	22	20	—	—	—	—	—	—	—	5,054
1883	515	—	—	1,766	433	70	—	23	437	1,391	19	23	—	—	—	2	—	—	—	4,743
1884	1,043	—	—	1,664	315	90	4	69	456	1,118	35	29	—	—	—	1	—	—	—	4,794
1885	728	—	—	1,444	361	—	23	—	1,042	1,467	—	—	76	—	—	—	—	—	—	5,146
1886	622	—	—	1,731	354	63	—	485	231	1,470	—	—	—	32	—	—	—	—	—	5,008
1887	635	—	—	1,908	350	71	—	166	388	1,442	28	43	24	49	—	5	—	—	—	5,107
1888	620	—	—	1,798	344	112	67	154	397	2,430	26	43	33	37	—	—	—	—	—	6,552
1889	533	—	—	1,665	440	71	—	304	656	1,659	—	19	47	44	91	7	—	—	—	5,236
1890	595	—	—	2,381	379	47	28	455	35	1,041	—	43	22	—	10	5	—	—	—	4,671
1891	440	—	—	3,029	385	83	2	150	—	912	—	57	49	31	—	12	—	—	—	5,184
1892	539	—	—	1,871	385	83	—	441	—	952	—	438	49	51	—	25	14	—	—	3,863
1893	439	—	—	—	265	214	—	412	—	1,482	—	37	9	94	—	7	36	—	—	2,345
1894	289	—	—	1,637	119	17	—	245	—	982	77	37	27	42	—	19	—	—	—	3,491
1895	290	58	—	—	—	90	8	215	412	826	81	—	41	93	35	—	57	—	14	2,220
1896	310	64	—	1,400	152	—	48	102	251	937	32	48	48	49	—	6	48	—	—	3,447
1897	287	46	—	1,582	302	43	113	122	262	992	141	57	50	44	47	—	7	5	37	4,077
1898	449	59	—	1,199	311	—	—	28	178	970	170	46	—	—	37	13	66	97	16	3,559
1899	338	66	—	1,153	388	—	—	21	626	989	140	60	—	—	—	47	69	2	—	3,899
TOTAL	12,859	293	—	45,936	9,403	5,968	717	3,481	17,481	23,953	1,380	747	480	566	257	199	313	102	69	124,204

translated the principal prayers into the Samoyede and Ostiak languages, but also five chapters of the Gospel according to St. Matthew. That the languages of some of the natives on Russian territory are rude and undeveloped is of course well known to every scholar, but it is hardly conceivable to many educated persons of the West how primitive and poor in lexicographical respects these languages are. The poverty of the surrounding nature and of all the requisites of life has placed its indelible imprint on the mental horizon of the native. He has no words to express many not only moral, but also material notions, by reason of not possessing the objects themselves. For instance the word *bread* did not exist until the Russians taught him to eat bread, and with the notion of bread gave him the word itself. There is no word *fruit*, because beneath his skies no fruit grows, not even the wild apple, and there was nothing to call by that name. He has mountain-ash berries, bilberries, wild raspberries, cloudberry — but these are berries and not fruit. There are no such words as *serpent* and *dove*, because neither the former nor the latter ever existed in his country. The substantive *love* and the verb itself *to love* do not exist, the nearest approach to it being the word *to pity*. There is no verb *to have mercy*, but only *to pity*. The words *body*, *judgment*, *punishment*, and an endless number of others also do not exist. Therefore, “*our daily bread*” in the Lord’s Prayer is changed in the native’s language into “*our necessary food*”, “*Lord have mercy*” into “*Lord pity us*”, “*God loves man*” into “*God pities man*”, “*love one another*” into “*pity one another*”, “*be ye wise as serpents and simple as doves*”, into “*be wise as ermines and simple as seal cubs*”, and so on. The late Bishop of Yakutsk and Viluisk, Dionysius, who was a great expert in the Yakut language, told one of my friends, an Englishman, that he tried for a long time to find the word *body* in this language in order to translate the Eucharistic expression: *Take, eat, this is my Body*. All his efforts were vain. Except the word *meat*, the Yakut has no other expression in his native tongue that could render our words *body* and *flesh*. Nothing could be done but to introduce into the Yakut Church language the Russian word *telo* (body). Added to all this there is also the difficulty of pronunciation, which the Russian writer Gontcharoff has thus picturesquely described: “What can be compared to these sounds (especially in the Yakut language), in the pronunciation of which not only the throat, the tongue, the teeth, the cheeks take part, but also the eyebrows and the lines in the forehead, and even, it would seem, the hair! And what a grammar!” exclaims he further on; “here we have the case inflections put before the nouns,

there, the possessive pronoun joined to the noun, and so on!”

Thirdly, in the fanatical propaganda of Mahometanism, carried on throughout the whole of the east of European Russia and in the western confines of Siberia, and of Lamaism, which is in action in the eastern districts of Siberia. Mention has already been made of the former, and in order to give an idea of the latter it is sufficient to say that nearly all Siberia, beginning from Baikal, and reaching to the lower part of the Amur, is filled to overflowing with an enormous quantity of official and unofficial lamas. In one region of the Transbaikalian mission they number over 18,000, and in religious respects all the dark mass of the local heathen population is subject to them. But this is not all. Joined together by a unity of organisation and assimilated by a spirit of incorporation, in this and all other respects they hold in their hands, not only all the native lamaists, but also their chiefs, who are also natives and heathens, and by whom they are governed. Instigated and directed by the lamas, these ignorant organs of authority continually work to the injury of Christianity, and it is from them that every sort of vexation and oppression of the Christians, often assuming the character of a veritable persecution, has its origin.

Fourthly, in the insufficient quantity of stations churches, and missionary workers, of which it is easy to be convinced by a rapid glance at the two first tables. The insufficiency of stations is everywhere felt, even in that best organised of missions, the Altai, where it is now urgently required that eight entirely new stations should be opened, in order that the whole region may be subject to regular missionary influences; if this requirement remains unsatisfied, it is only in the majority of cases for want of material resources. The insufficiency of churches in Siberia, and in consequence of the extraordinary geographical expanse of the country and the nomad existence of the natives, it has resulted that some of the baptized natives of those parts have never in their life been able to assist at the celebration of the Divine Liturgy. They have been obliged to make their communions only and exclusively by means of the reserved Holy Sacrament. In the northern confines of Siberia the want of churches is so great and so difficult to cope with that it is absolutely impossible to foresee how and when it will be satisfied. As to the insufficiency of workers, it is such that in some missions even the official missionary posts sometimes remain unoccupied for a long while; thus, in the Kamtchatka missions alone, there are at the present time seven vacant posts. Perhaps the Siberian missions suffer more than any in this respect. In Siberia, as history testifies,

on account of the unusual distances, and the scantiness of the Russian colonisation on the one hand, and the insufficiency of clerical workers on the other, missionary and pastoral parish work have been constantly mixed up together, and this is also now the case. In Transbaikalia there is a complaint that, on account of the insufficiency of missionaries, the parish priests have to do missionary work; and in Altai, that on account of the insufficiency of priests among the recently rapidly increasing Russian colonists the pastoral duties have to be fulfilled by missionaries. Siberia, as a comparatively young and as yet but little organised country, is full of contradictions. It is only in the future that these will be smoothed over, and that only to a certain degree.

Fifthly, the insufficient quantity of schools. This is perhaps the most important point of all, and for the following reason. The entire history of Russian missions is in reality nothing else but the history of the Christian instruction of the natives in Russia. Such is the view taken by a great Russian statesman, and the best authority on Russian history, the Russian Church, Russian education and missionary work, Mr. C. P. Pobedonostzeff, and this is the reason that during the twenty years that he has occupied the post of Chief Procurator of the Most Holy Synod, he has directed all his efforts towards the maintenance and development of the Kazan movement. The history of the Christian instruction of the natives on Russian territory has not yet been written. But when it is written, then, in the words of Mr. C. P. Pobedonostzeff, "it will be shown with what simplicity and what love towards the natives, and with what wisdom these great men" (in reference to Stephen of Perm, Tryphon of Petchensk, Gurius, and Varsonophius of Kazan, and also Innocent of Kamchatka, Macarius of Altai, Dionysius of Yakutsk, and N. T. Il'minski) "accomplished the work of instruction, beginning with the invention of the alphabet, by means of which they strove to introduce the light of faith and the Word of God, in the mother tongue of the natives, into their hearts and minds". Much, very much has already been done in Russia for the enlightenment of the natives, but yet more remains to be done. In the Yeniseisk country, for a native population of 300,000 persons there are but twelve missionary schools; in the Kirgis country for a population of 831,000 souls there are in all nine schools; whilst in the entire Tobolsk mission there is only one. Such a state of things certainly cannot be regarded as normal. But it should not be forgotten that educational matters in the eastern zone of European Russia and in the greater part of Siberia often come in contact with an almost unsolvable problem. In order

for the children to learn to read and write they have to be taken from their nomad parents and placed in schools where they can be boarded, and in which they can live and be provided with all the necessities of life. This is what is done, but it is only possible where material means allow of it and the consent of the parents can be obtained. But the nomad parents in most cases do not like schools, and cannot like them, because in them the children become disaccustomed to the wandering life of their fathers and grandfathers. In the future the special type of school best fitted to the nomads of Siberia will perhaps be found, but at present it does not exist. In other words, the present kind of school is only possible for natives who have already passed on to a settled form of life, although on the other hand it is the best means of installing into them the principles of a settled form of life.

And *sixthly*, in the scantiness of material means. Although the Orthodox Missionary Society does everything in its power for seeking, increasing, and securing funds, as well as their proportionate distribution in accordance with the requirements of these or other missions, nevertheless in nearly all the missions an insufficiency of them is felt in order to meet sometimes even the most pressing necessities. In order to give an idea of the comparatively limited means on which the Russian missions subsist, a table is here given to show the sums forwarded to them during the year 1899.

TABLE OF FUNDS, DESPATCHED TO MISSIONS
DURING THE YEAR 1899

Missions in which the fundamental problem relates to schools.	Siberian Missions.	Missions organised on the Siberian model.
Kazan £ 2218	Altai £ 3216	Asyrakhan £ 2699
Vialka " 1250	Kirgis " 1912	Stavropol " 60
Archangel " 158	Yeniseisk " 716	Perm " 80
Simbirsk " 411	Tobolsk " 748	Orenburg " 1371
Samara " 821	Yakutsk " 127	Katmerinburg " 348
Saratoff " 538	Irkutsk " 2804	Riasan " 1036
Ufa " 744	Transbaikal " 2915	
	Kamchatka " 2378	
Total £ 6140	Total £ 14,862	Total £ 4993

Thus, in all three groups of missions in the year 1899 £25,995 were despatched. If the £2584 forwarded that same year to the Orthodox mission in Japan are added to this, a general total of £28,579 is obtained. Such is the sum which the Orthodox Missionary Society now yearly expends for all the Russian missions. Notwithstanding the comparative cheapness of life in Russia, it is impossible not to acknowledge that this is too little to satisfy the daily requirements of Russian missions.

In spite of all the difficulties enumerated, Russian missions have laboured greatly and seriously for the enlightenment of the natives.

Separate tribes are gradually becoming assimilated in religious and civil respects, and the progress of assimilation, under the influence of regularly organised missions, promises to advance in the future more rapidly and fruitfully than hitherto. However this may be, the Russian missionaries have yet to convert to Christ thousands of heathen and whole millions of Mahometans and Jews. There has recently been published in St. Petersburg by the Central Statistical Committee "A distribution of the population of the Empire, according to the principal creeds on the basis of the information provided by the first general census of 1897", which shows that the entire population of Russia in the given year numbered 128,188,627 persons, and amongst them were counted:

	persons	%
Orthodox,	89,606,106	69.90 »
Mahometans,	13,889,421	10.83 »
Roman Catholics,	11,420,227	8.91 »
Protestants,	6,213,237	4.85 »
Jews,	5,189,401	4.05 »
Other Christians (almost exclusive of Armenian-Georgians),	1,224,032	0.96 »
Other non-Christians,	645,503	0.50 »
Total,	128,188,627	100. »

These figures testify better than anything how great is the extent of the labour that yet lies before Russian missions in the future.

During the last ten years two powerful factors have come to their help: the Siberian railway, and the colonisation of Siberia by the tens and even hundreds of thousands of Russians who are now yearly passing over to the new country.

These promise to rouse all Siberia to a new and wider civil and public life. The fruits of their religious and civilising influence are already asserting themselves. In St. Petersburg, under the patronage of His Majesty the Emperor, a special committee has been started under the name of "Committee for Church and School building in the region of the Siberian Railway, III." by means of the fund of the Emperor Alexander Through the co-operation of this committee, in less than ten years' time 162 new churches and 105 new schools have been erected. It is true that both have sprung up along the new line of route, which frequently runs through quite desert places, where Russian colonists from European Russia are now settling. Nevertheless, the very fact of their construction cannot but reflect beneficially on the natives of Siberia, and give a fresh impetus to the religious efforts of the Siberian missionaries. For the former the means of assimilating Russian culture are facilitated and strengthened, and for the latter, the means of religious action on the natives.

Archim. EYQENE SMIRNOFF

The last chapter, which deals with Russian Orthodox missions beyond the bounds of Russia, has been omitted from this reprinting. Full studies have already been published: On Orthodoxy in China, POREFTHENDES 4 (1962), 26-30, 36-39, 52-55; in Alaska, *ibid.* 5 (1963), 14-22, 44-51. A study on Japan will appear later.

For the documentary accuracy of the data in Smirnov's account and the intent of its republication, see *ibid.* 7 (1965), 12.

NEWS FROM EAST AFRICA

(Con't d from p. 53)

thodox natives from surrounding regions attended. They all promised to contribute by personal work to the building of the church. The foundation-stone was laid on November 23, 1966. This will be the first stone church of the natives, so they are thrilled and eager to finish it as soon as possible.

At Kabugu, 30 miles from Nairobi, 34 natives were baptised at one baptism.

An improvised seminary has been set up and put in operation at Waitihaka Kenya. It is now attended by 20 Students and its purpose is to meet the urgent need for priests, as the number of the orthodox there

has considerably increased lately.

Late in October, 1966 mimeographing of the Holy Liturgy in the Kikuyu language has completed.

Native orthodox priests baptised natives in large groups, often reaching 50 or even 100 at a time during 1966. Thus several thousand new members have been added to the orthodox church of Africa.

On December 4, 1966, a new wooden orthodox church was consecrated. The new church replaces the old one which was burnt during Mao-Mao warfare. The church is at Lironi, 20 miles from Nairobi. Over 2000 people, orthodox and non-orthodox, attended the liturgy following the consecration. After church service, the throng was treated to an open air meal at which speeches were made and enthusiasm ran high.

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