

Πορευθέντες

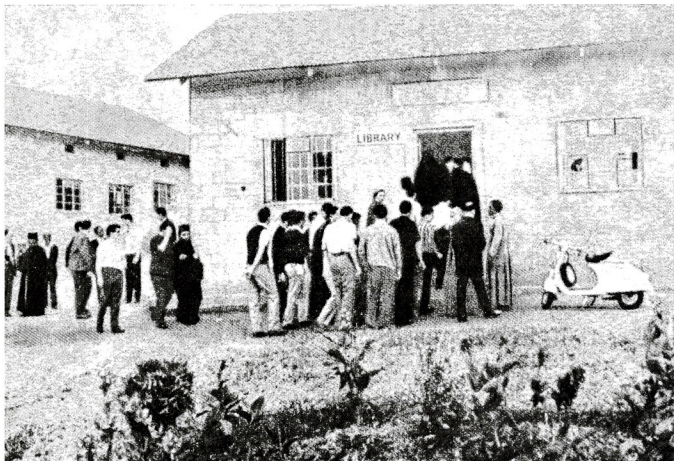
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THE PROBLEM OF SACRAMENTAL INTERCOMMUNION WITH THE NON-ORTHODOX —FROM AN ORTHODOX POINT OF VIEW—

A Biblical and Ecclesiological Study.¹

A

It is not without cause that our era has been called "the ecumenical age". It is an age characterised by ecumenical tendencies, an ecumenical wind is blowing across the world, the ecumenical movement is spreading and striking ever deeper roots in the soil of the Church; the churches are seeking a mutual approach.

But ecumenism is accompanied by a number of problems. One of the most important is that of "Intercommunio" whose heart is Communion in the Sacrament of the Eucharist.² This problem assumes a most acute form at ecumenical meetings. The people in charge find themselves at a loss as to what to do, and try to circumvent their embarrassment either in a superficial way, or by ignoring historical or theological realities, or even by having recourse to sophistry. The Norwegian Lutheran bishop Eivind Berggrav tells this story:³ "A few years ago, a convention for young Christian businessmen⁴ was organised by the World Council of Churches. After a few days had passed, the participants began asking whether the Eucharist would not be celebrated. The answer was no, that was unfortunately not possible, because several church communities of different denominations were represented. The participants, practically-minded young people, accepted this information for a day or so. After that they went to the conference board and

declared that they demanded the Eucharist. The board however was unable to find a solution that would not offend one or more of the confessional churches to which the business people belonged. Thereupon those realists declared: "In that case we shall resort to mutiny. We are not leaving this place until you allow us a communion service in the chapel", and added: "we feel that we are denying Christ if we cannot proceed together to His table." The solution was not easy but in the end it was found. There was a Swedish pastor attached to one of the ecumenical services at Geneva. He of course had the "apostolic succession". Consequently, the "Catholic" type of churches were allowed to receive the Eucharist from him, while "Protestant" churches would not be scandalised by the fact that he had the "apostolic succession". So all were able to receive Communion without trespassing on the order of their churches.

And Eivind Berggrav concludes: "It was a great and happy day for them. Moreover they had broken through one of the severest trials of the soul in the ecumenical movement of today."

No one will quarrel with the first statement, that they had a great and happy day; deep regard is due to their demand for the Chalice of the Lord. As to the second statement, however, that they had broken through etc., there is room for much reservation. If the problem and its solution were as simple as that, sacramental communion would have been achieved long ago. But precisely because the question is so many-sided and so complex, much caution and prudence is required in any attempt at a solution. Finally, it should be taken into account that the issue does not belong to the realm of sentiment, or of reason, or of church policy, but is a purely ecclesiological one. Seen in this light, the solution referred to above must be considered as one curing the symptoms only and not the disease itself, since it is aimed only at the external and the need of the moment; it fails to go deeper and get to

1. Opening address at the 4th European Ecumenical Meeting of May 27-30, 1966, in the Evangelical Academy of Arnoldshain/Taunus. The English version is based on the Greek translation made by the author himself from his German original, and published in PORETHENDES 8 (1966), 2 ff.

2. "Intercommunio" and "eucharistic-sacramental communion" are used here without distinction in meaning. The German "Abendmahl" is rendered by "eucharist, communion, or liturgy," according to the context.

3. E. Berggrav, *Es sehn sich die Kirchen*, Göttingen, 1953, p. 59 (from the Norwegian; title of the original: *Kirkene lenges*, 1952). Cf. also J. Kalogiru, *Erziehung zu ökumenischem Ethos*, in INTERN. KIRCHL. ZEITSCHRIFT, 1948, pp. 30 f.

4. and passim: Spacing as in the original.

the roots, i.e. to the foundation and the essence of the problem.

Let no one argue that Holy Scripture alone would offer a solution. The Holy Bible is, of course, a common possession of all the churches and precisely on that account it should provide a basis for unity. However, while all churches revere and study it, their interpretations of it differ. As a source it is common to all, but a uniform interpretation of what it teaches in this case concerning the Church is lacking.⁵ Thus the problem is transposed to the doctrine concerning the Church, i.e. to ecclesiology.⁶ And the attitude of each church in regard to sacramental communion is determined by its ecclesiology.

After this brief introduction we come to our actual subject. We shall look at it naturally from the Orthodox point of view, and it should be stated at the very start that, as will be seen later, the problem of sacramental communion does not exist for the Orthodox,⁷ but is mainly an internal problem of the Protestants. It is of interest to the Orthodox, but only as a problem concerning the Christian world in general. That is why the opinion of the various Reformed Churches is more or less known, while the Orthodox aspect is very little heard of; or rather, is prevailed over in the midst of the numerous non-Orthodox voices. The Orthodox believe nevertheless, that they have a contribution to offer to the ecumenical dialogue by making known the position of the Orthodox church in respect of this problem. In the following pages we shall examine our subject in accordance with the following outline:

- 1) Terminology.
- 2) Scriptural grounding.
- 3) Praxis until now.
- 4) Present standing.
- 5) A look at the future – the position of Orthodoxy.

5. Sacred Tradition as understood by the Orthodox offers indispensable aid in this connection. It is precisely the breaking away from tradition that has caused divergences in interpreting Scripture.

6. Concerning the canonical aspect of intercommunion see Jer. J. Kotsonis, *The Canonical Aspect of Intercommunio*, Athens, 1957 (in Greek). See further W. Elert, *Abendmahl und Kirchengemeinschaft in der alten Kirche, hauptsächlich des Ostens*, Berlin, 1954, pp. 71 ff., where fuller bibliography is cited.

7. Cf. *Kirche, Gottesdienst, Abendmahls-gemeinschaft* (Lund, DRITTE WELTKONFERENZ DER KIRCHEN FÜR GLAUBEN UND KIRCHEN-VERFASSUNG), Witten/Ruhr, 1954, p. 49.

I

We begin with the terminology: [Intercommunio is a term for sacramental communion, but used here in the restricted sense of Eucharistic Communion. It presupposes Communion in general. In ecclesiastical language, communion (Lat. communio)⁸ in a broader sense signifies the communion in principle between the members of the Church and Christ, its Head; hence communion among the members themselves also. Therefore it is the bond of union in the Body of Christ, namely the Church.] The Body of Christ, like all bodies, contains flesh and blood. And as in every body there is communion of flesh and blood, so also in the Church, i.e. in the Body of Christ, there is the mystic communion of flesh and blood between the head and the limbs. Christians make the

8. See H. Seesemann, *Der Begriff Koinonia im N. Testament*, 1933, esp. pp. 31-86; his "comments on the meaning of communion in the New Testament as 'sharing in, partaking of' coincide exactly with the view held by the early Church," observes Elert, *o. c.*, p. 17, n. 1; cf. also the related commentaries. See further in general: T. Schmidt, *Der Leib Christi*, 1919; H. Lietzmann, *Messe und Herrenmahl*, 1926; E. Käsemann, *Leib, und Leib Christi*, 1933; O. Cullmann, *La signification de la Sainte-Cène dans le Christianisme primitif*, 1936; E. Lohmeyer, *Vom urchristlichen Abendmahl*, in THEOL. RUND-SCHAU, 1937, pp. 168 ff., 195 ff.; 1938, pp. 81 ff.; E. Percy, *Der Leib Christi* (LUND UNIV. ARSSKR. 1, 38, 1), 1942; E. Gaugler, *Das Abendmahl im N. Testament*, 1943; R. Hählin, *Die neutestamentliche Lehre vom heiligen Abendmahl*, in EV. LUTH. KIRCHENZEIT, 1948, pp. 59 ff.; J. Jeremias, *Die Abendmahls-worte Jesu*, 1942; H. Asmussen, *Abendmahl und Messe*, 1949; J. A. T. Robinson, *The Body: A Study in Pauline Theology*, 1952; E. A. Mascal, *Corpus Christi: Studies in the Church and the Eucharist*, 1953; P. Brunner, *Leiturgia I*, 1952, pp. 84 ff., where bibliography too is given. W. Elert, *o. c.*, pp. 17 ff. and further bibliography. Cf. also *ibid.* pp. 23 ff., 31 ff.

9. Concerning the Orthodox view on the Church as the Body of Christ, cf. the 2nd part of our study, *Die Vergebung als Brücke zwischen den Kirchen*, in KERYGMA UND DOGMA 12 (1966), Heft 4. The Church certainly has superterrestrial dimensions as a divine-human organism, in which the human members (living and dead) are found united with the Divine Head, together with the celestial world. The divine-invisible element of the Church cannot be separated from the human-visible one. The two are inseparably united, just as the divine and the human nature of Christ are inseparably (and unconsciously) united. Cf. J. Karmiris, art. *Ecclesia*, in ENCYCL. of REL. and MOR., V, Athens, 1964 (in Greek), lines 467 ff., 479. By the same author, *Synopsis of the Dogmatic Teaching of the Eastern Orthodox Church*, Athens, 1960 (in Greek), pp. 78 ff.; G. I. Konidaris, *The State and Its Life in the Worship of Orthodox Christ-*

flesh of Christ their own, His blood courses through their veins and so they become one body with God and with one another.¹⁰ Thus to commune means to partake of the Body and Blood of Christ, through which one is united with God, is deified, in accordance with the scripture passage in 2 Pet 1:4, "that... you may become partakers of the divine nature," so often mentioned by the eastern Fathers.¹¹

But how does one become a member of the Body of Christ? Naturally by baptism, the condition for which is faith. But that is not enough. It may well happen in a living organism that a limb belongs to it and yet is dead, because the blood does not circulate through it. Blood circulation is necessary if a limb is to stay alive. Without blood circulation there may be communion with the body in a loose, broad sense, but there is no such communion in a stricter sense. The same is true of the Sacramental

Body of Christ. Only through the Eucharist does communion with the Body and the Head, i.e. life itself, become a reality: "Unless you eat the flesh of the Son of man and drink his blood, you have no life in you."¹² Thus the act whereby one comes into communion with Christ and with His Body, which is the Church, or maintains such communion, is rendered (according to 1 Cor 10:16, Acts 2:4; cf. 1 John 1:7) by the term *Koinonia* (Lat. *communio*). More fully, this sacramental act (Greek: *mysterion*, Lat. *sacramentum*) is designated as Holy or Divine Communion (Lat. *sacra communio*).¹³ It may be said that Holy Communion is the very purpose of Baptism, i.e. of the Sacrament whereby the faithful are admitted into the Church; for one is baptised in order that one may come into communion with Christ through the Eucharist.¹⁴

At the Last Supper Christ said: "This is my body".¹⁵ This body is offered to the faithful for partaking of at the Eucharist. That communion, that partaking of the Body of Christ, makes us according to Paul one body,¹⁶ the Body of Christ. And this Body

endom, in ANNIVERSARY OF THE FACULTY OF THEOLOGY (ΕΠΙΕΤΗΜΟΝΙΚΗ ΕΠΕΤΗΡΙΣ ΕΘΝΟΛΟΓΙΚΗΣ ΣΧΟΛΗΣ), 14 (1958-1960), Athens, 1963 (in Greek), pp. 431-432; B. Exarchos, *Die gegenwärtige wissenschaftliche und kirchliche Verantwortung der Theologie vom orthodoxen Standpunkt aus*, in KYRIOS 6 (1964), p. 263-264; H. Weissgerber, *Die Frage nach der wahren Kirche* (KOINONIA: Beiträge zur ökumenischen Spiritualität und Theologie, 2), Essen, 1963, p. 122 ff. See further G. Galitis, *o. c.*, n. 17.

10. Cf. 1 Jn 1:7; John Chrysostom, in Migne P.G. 61,200; Cyril Alexandr. P.G. 74,560; 75,697. John Damascene, 94,1153. See also M. Siotis, *The Divine Eucharist*, Thessaloniki, 1957 (in Greek), pp. 55-69. W. Elert, *o. c.*, pp. 23 ff., 31 ff.

11. Cf. Iren. *Adv. Haer.*, III, 10, 2 = P.G., 7,783; Hippol., 16, 34-54; Athan., 25,192; 26,296, 397; Cyril of Jerus., 33,1100 (= by communion one becomes "syssomos" (united in body), and "synaemos" (united in blood) with Christ, i.e. a Christ-bearer); Greg. Naz., 35,785; Greg. Nys., 45,120, 1153; John Chrys., 61,200-201; cf. 45,345; 49,380, 391 and elsewhere; Cyril Alex., 74,528, 560, 784; 75,697 (syssomoi, synaemoi); Isid. Pelus., 78,325; John Damasc., l.c. (syssomoi with Christ); Theophylact., 123,1072. See also J. Karmiris, *Abriß der dogmatischen Lehre der orthodoxen katholischen Kirche*, in *Die orthodoxe Kirche in griechischer Sicht*, ed. P. Bratsiotis (DIE KIRCHEN DER WELT, Vol. I), part I, Stuttgart, 1959, p. 106 (the same in Greek, Athens 1960, pp. 99-100). Cf. by the same author, art. *Eucharist*, *Div.*, in ENCYCL. of REL. and MOR. V, Athens, 1964 (in Greek), 1119 f.; M. Siotis, *o. c.*, 66 ff. and his *Das Abendmahl nach der griechisch-orthodoxen Exegese*, in *EINE HEILIGE KIRCHE*, Munich, 27 (1953) and reprint, pp. 10-11; W. Elert, *o. c.*, pp. 17 ff., 23 ff., 31 ff.; A. Theodorou, *Die Mystik in der orthodoxen Ostkirche*, in *Die orthodoxe Kirche in griech. Sicht*, ed. P. Bratsiotis, (Die K.D.W.), Part I, pp. 188 ff.

12. Jn 6:53.

13. Cf. other terms used in the New Testament, such as the Lord's cup, (1 Cor 10:21); the Lord's table, *ibid.*; the Lord's Supper (1 Cor 11:20); the cup of blessing (1 Cor 10:16); finally "eucharist" (thanksgiving), from the verb "eucharistein" (to give thanks), Mt 26:27; Mk 14:23; Lk 22:19; 1 Cor 11:24). It was this last term (eucharist) that prevailed together with that of "communion." Cf. Ign. *Eph.* 13.1; *Philad.* 4.1; *Smyrn.* 7.1; *Did.* 9.5; *Just.* in *Apol.* 1,65-66; *Dial.* 41.1; Iren. *Adv. Haer.* IV, 18,5; V, 2,3. See M. Siotis, *o. c.*, pp. 11 f. J. Karmiris, *l.c.*, 1120 f. Cf. also the very early term "metalepsis" already in *Just.* in *Apol.*, 1, 67,5. Further references in W. Elert, *o. c.*, pp. 19 ff.; cf. *ibid.* pp. 17-22: *Koinonia als Metalepsis*.

14. M. Siotis, *o. c.*, p. 14. The Eucharist is the centre and the purpose of all Sacraments of the Church. Cf. F. Heiler, *Urkirche und Ostkirche*, Munich, 1937, p. 250: "Without baptism, no one can be a member of the Body of Christ, and consequently cannot participate in the Eucharist. Communion in the Church is communion in the Eucharist as much as it is communion in the Baptism." W. Elert, *o. c.*, pp. 67-68. See also M. Siotis, *Div. Eucharist*, pp. 29, 56, 68.

15. Mt 26:26 and related passages.

16. 1 Cor 10:17. "This sentence leads to the stream of Pauline thought regarding the Body of Christ, whose members are the Christians. It may even be the fountain head of the whole stream." W. Elert, *o. c.* p. 31. The relationship between becoming "syssomos", through partaking in one bread on the one hand, and in the Body of Christ = the Church on the other (see following n.), was accepted already by Cyril of Alexandria, cf. P.G. 74,560; also W. Elert, *o. c.*, pp. 30, 31 f., n. 4.

of Christ, according to the same Apostle, is the Church.¹⁷ Consequently, participating in the Body of Christ, that is in the Church, and partaking of (communing with) the Body of Christ through the Eucharist are two ways of saying the same thing; or, to put it in still another way, partaking of the Body of Christ = Eucharist, is consummated in the Church, and partaking of the Body of Christ = Church, is consummated through the Eucharist. Without Holy Communion, one's belonging to the Church is incomplete and inactive. Outside the Church there is no Eucharist; therefore there is no life, in accordance with John's words. Thus the Eucharist is the Sacrament of the Church itself. It is through this Sacrament that the Church realizes itself, that the Body of Christ is built¹⁸ and held together. Communion in this sense is communion with the Church (Head + members) and this communion is full filled through the Eucharist.¹⁹

Having now defined the meaning of communion, we can grasp the meaning of Intercommunion. The latter is conceivable only if the existence of more than one church is admitted. For intercommunion is communion among churches — not particular or local churches, which are conscious of being manifestations in time and space of the One Holy Catholic Church, and which together make up a larger church community, but strictly speaking among separated church communities belonging to various confessions. Thus intercommunion recognizes a division of the Christian world into several churches. This of course implies a contradiction in terms: Christ has only one body. Therefore there can be only one Church. This is what we acknowledge when we recite in the Creed: "I believe... in one... Church." And since Christ established only one Church, how can we speak of communion among churches? Thus a contradiction arises between

the historical fact that several churches are already in existence, and the theological truth that there can be only one Body of Christ. It is the elimination of this contradiction and perhaps the justification of each church's existence that its own ecclesiology strives after.²⁰ But we are not at ecclesiology yet, so we shall set this aside for the time being and return to intercommunion. This in a broader sense is communion among the churches in general, mainly in the Sacraments (sacramental or worship communion); while in a narrower sense it is communion in the Eucharist, which is the highest point of sacramental Communion. It is this latter that concerns us here.

II

What does the New Testament say on this?

On "intercommunion", of course, it says nothing. The New Testament does not assume more than one church. For "is Christ divided?"²¹ Christ by His blood²² established only one Church, having one Lord, just as there is only one Faith and only one Baptism.²³ Thus, there can be sacramental communion of man with man = member of the Body of Christ, of local church with local church = local congregations of the same church,²⁴ but not among local churches that are severed from one another.²⁵ The New Testament knows only Communion and Non-communication (excommunication, commonly "unchurching").²⁶ Let us briefly turn our attention to these two terms used in the New Testament, in the hope that they help us to define sacramental communion more fully, and communion in the Eucharist more specifically. In the words by which Christ established the Sacrament of the Eucharist,²⁷ He invited all to Communion: "Drink of it, all of you." It is self-understood that "all" referred only to the

17. Rom 12:4-5; 1 Cor 12:27; Eph 4:22 f.; 5:30; Col 1:18, 24; 2:19. Cf. 1 Cor 6:15; Eph 4:4; 16:5, 23; Col 3:15. See also E. Schweizer, in G. Kittel, *THEOL. WÖRTERBUCH ZUM N. TEST.*, VII, pp. 1064 ff.; J. Karmiris, *Synopsis of the Dogmatic Teaching of the Orthodox Catholic Church*, pp. 77 ff. Cf. previous n.

18. Eph 2:20-22. Cf. John Chrys., *P.G.*, 59, 260-262. See further G. Bornkamm, *Die Erbauung der Gemeinde als Leib Christi*, in *Das Ende des Gesetzes*, 1952, p. 113 ff.

19. Cf. G. Galitis, *o.c.*; H. Weissgerber, *o.c.*, p. 276.

20. For further particulars see G. Galitis, *o.c.*

21. 1 Cor 1:13.

22. Acts 20:28.

23. Eph 4:5.

24. Cf. W. Elert, *o.c.*, pp. 113 ff., 122 ff., 131 ff., 142 ff., with further bibliography.

25. Cf. also G. Galitis, *o.c.*; H. Weissgerber, *l.c.*

26. On this see F. Hyland, *Excommunication: Its Nature, Historical Development and Effects*, Washington, 1928.

27. Mt 26:27.

circle of Christ's disciples and did not extend to those outside that circle or to non-believers. After this circle had been widened by baptising new members, Baptism became the criterion on the basis of which solely admission to the Eucharist was granted.²⁸ The early Christian book of the *Didache*²⁹ bears witness to this stand, namely admitting to the Eucharist baptised persons only; it was based on the Lord's saying: "Do not give to dogs what is holy."³⁰ Thus non-baptised persons are excluded. But among the baptised too, according to Paul, no one is allowed to "eat the bread or drink the cup of the Lord in an unworthy manner"; for whoever does so, "will be guilty of profaning the body and blood of the Lord... For any one who eats and drinks without discerning the body eats and drinks judgement upon himself."³¹ Likewise the *Didache*³² excludes from Holy Communion him that indulges in strife and does not hasten to reconciliation, according to the words of the Lord in St. Matthew 5:23-24. These passages, which are of fundamental importance in what concerns Holy Communion and the act of receiving it, determine who may and who may not be admitted thereto. That is expressed in the Greek, i.e. the Orthodox liturgies in the proclamation: "The holy gifts to the holy,"³³ a tradition handed down since the 4th century.³⁴

But also communion in a broad sense, as well as excommunication are defined by the New Testament. There we find the beginning of a ruling on relations between believers and persons who stubbornly oppose faith or morality.³⁵ Thus, in connection with the sinner who repeatedly disregards admonition by his brethren and by the church, Christ says that he should be considered "as a Gentile and a tax collector."³⁶ Paul demands of the Corinthians not to mix with persons who act against the rules of morality. He also commands: "Drive out the wicked person from among you."³⁷ Also in the *Epistle to Titus*: "As for a man who is factious, after admonishing him once or twice, have nothing more to do with him."³⁸ Again in John's 2nd *Epistle*: "If any one comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting; for he who greets him shares his wicked work."³⁹ We find a kind of excommunication in the case of Diotrephes.⁴⁰ The same must also be meant in the passage of *Revelation*: "Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and every one who loves and practises falsehood."⁴¹ Ignatius,⁴² Polycarp⁴³ and the *Constitutions of the Holy Apostles*,⁴⁴ who all express the spirit of the earliest Church, speak in a similar way. (Cont'd)

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28. Cf. Heb 13:10. Also O. Michel, *Der Brief an die Hebräer*; (H. A. W. Meyer, KRITISCH-EXEGETISCHER KOMMENTAR ÜBER DAS N. TEST. 13), Göttingen 1960¹¹, pp. 342 f.; E. Wolf, *Abendmahl VI*, in DIE RELIGION IN GESCHICHTE UND GEGENWART (RG3)³, Vol. I, line 49.

29. *Did.* 9:5.

30. Mt 7:6.

31. 1 Cor 11:27, 29.

32. *Did.* 14:2.

33. "The holy" ones, not (or not solely) in a moral sense. The sentence in *Did.* 10:6, cf. 9:5

with same meaning. Cf. also W. Elert, *o.c.* pp. 66 f., 180 f.; also *ibid.*, pp. 78 ff., 170 ff.

34. For references on this see F. Schulz, *Communio Sanctorum*, in KERYGMA UND DOGMA 12 (1966), p. 159, n. 15.

35. See Jer. J. Kotsionis, *o.c.* p. 7. 36. Mt 18:17. 37. 1 Cor 5:9-13. 38. Tit 3:10. 39. 2 Jn 10-11. 40. 3 Jn 10. 41. Rev. 22:45. 42. Eph. 7. 43. Euseb. *Ecl. Hist.* IV, 14, 7. 44. VI, 18, 1; X, 26, 1.



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THE CONCEPT OF MISSION

AND THE NEOMARTYRS OF OTTOMAN STOCK

A

By his wilful estrangement from God, man was reduced to a desperate situation and from a master of nature he became a slave in the realm of satanic darkness. But God's essence is love and it was out of love that He created man. So God never ceased loving him, even though man "deserved death," but has wanted to redeem the sinful creature; that is, to deliver him from the bonds of satanic power.

This beneficent will of God for the redemption of man, which is expressed by soteriological divine activity, becomes manifest through mission. The aim of missionary work is the salvation of man; that is, his return to God. The subject of mission therefore is God, while its object is unenlightened man, living apart from the true God.

For the return of man to the divine light, God conceived before all ages the plan of divine economy. As instruments of His own missionary action for the realisation of this plan, He uses natural revelation and the moral law, which courses in ever repeated cycles within us.

This divine missionary activity through natural revelation and moral law was but a preliminary stage for the creation of a chosen people. The work of salvation was completed when the time set by the Father came round. Then "the Word became flesh" and mankind received the fulfilment of divinity in bodily form. Divine missionary action as the expression of the will of God now appears as activity by the Father and Son and the Holy Spirit.

The heavenly Father who is the source of all, after becoming Himself the cause of our salvation in Christ, the plan for which was conceived in His holy will ages before, completes the design through the Son.

The Holy Spirit coexisting in essence in the Trinity, the creator of life, participates in the miracle of man's redemption as a sanctifying agent and completes all action of both Father and Son by the sanctification of the faithful and the guidance of the Church in all that is truth. But in the course of this work of salvation the human race rises to meet the divine condescension and imparts its own mortal nature to the descended immortal Word, for the realisation of the God-

man union in perfect God and perfect man. The Father lets His Son appear as God and as man at the same time on the Cross, so that He may suffer as man and save man as God. The sinless one was tortured for the sinful might be made righteous. This adoption of man by God renders every person baptised in Christ a member of the body of the Church, whose head is Christ. To the divine factor of mission is added the human element, besides the liturgical spirits, i.e. the angels, of whom we shall not speak here. The divine commandment "Go ye and teach all nations..." established the first handful of missionaries, which constituted the most essential element in the existence of the Church. The work of the Apostles was missionary work. But not only apostles were the chosen instruments for this divine task, for by the Word's becoming man, man is called upon to serve by love and self-negation for his own salvation as well as that of his fellow-human beings.

The history of the Church is a story of unceasing missionary struggle. It is a struggle of no definite form or specific order. The apostle wandering across the earth preaching, admonishing, setting an example by his life, becomes a pole that attracts believers to the Church, that all may submit to the Father, i.e. that man may return to the will of God. He that waits upon others at the tables of love, he that catechises the catechumen, he who visits the prisoner, he who evangelises by word of mouth or by letter, he that is imprisoned in the name of Christ, he that suffers a martyr's death while fearlessly preaching the gospel of salvation, is fighting the same missionary battle.

That is why Prof. Hans von Campenhausen states that in the ancient Church the concept of martyrdom was so closely interwoven with the concept of mission, that one does not know when martyrdom is mission and when mission is martyrdom.

That is true of the whole historical course of mission within the Church.

Were not the dogmatic battles of the Church in fact a martyrdom for the Church itself and were not those battles a mission campaign for the stabilisation of unity in

(cont'd on page 16)



At St. Paul's Seminary

When one returns from a long trip, one feels a compulsion to talk, to relate, to describe what one has seen and heard in the foreign lands one has visited. One wants as it were to make others see and hear the new things one has experienced.

But if this is true of every ordinary trip, it is a duty for those who were fortunate enough to take part in the visit to far-off Uganda organised last June by the Theological Faculty of the University of Thessaloniki under the leadership of its dean, the Archimandrite Ieronymos Kotsonis. It is for us a sacred duty not merely to tell, but to proclaim far and wide what we have learned from that excursion - no, not a simple excursion but rather a mission.

It was fulfilling a duty of the Greek Orthodox toward our Orthodox brothers of Uganda and toward those who for years have been labouring there to extend Orthodoxy in Africa.

Let me begin by saying a few words about the purpose of our visit. What was it we went to Uganda for? Why, to get acquainted with our Uganda brothers at close quarters, to share their life for a few days, to acquaint ourselves with their problems and their difficulties — but above all we went to help them feel our love and to give them some tokens of that love.

When on June 16th, 1965 we arrived in their beautiful country which is like a paradise with its cool climate the year round and its profusion of multicolored flowers, when we first saw the throng waiting for us at Ennebba Airport - eagerly, with unsur-

"If a brother or sister

FROM THE VISIT OF THE OF THE UNIVERSITY OF TH

passed civility, like old friends - when they welcomed us with smiles and visible signs of emotion, we felt that these people were really our brothers and we thanked God for granting that our contact with them become a reality.

But when on the following day and on the days after that we visited the Orthodox Mission Centre, when we had a close look at their facilities and a glimpse into their lives, we began painfully asking ourselves if we had the right to call ourselves their brothers. A burning question started then stirring in our hearts and has been troubling us ever since: What have we done for them so far? How have we shown them our love?

At the Mission Centre there is a lovely stone church dedicated to St. Nicholas. It is a fairly spacious, well-cared for, clean house of God. But the liturgical books used by its priests and church singers are only some hand-scribbled sheets. They themselves do not have the means of printing the necessary liturgical books in their language. And we in Greece, the people they consider their brothers, have not thought of printing those books for them.

Our liturgical books, at least the most essential ones, should be translated into the local language. To be sure, that heroic archimandrite Chrysostomos Papasarantopoulos, who has taken upon him all responsibilities, is doing what he can in that field too. But how could a man do everything single-handed? If he had a hundred hands, he would still fall short of the tasks. This most valuable and important work requires a whole team of experts, who would work on nothing but that for several years. First of all a selection should be made of what is to be translated; then, translators having command of both languages would share the actual translating job; finally the translated texts should be printed and distributed. This means employment of many people and a need for correspondingly ample funds.

On All-Saints' Sunday we attended a touching service at St. Nicholas' and were

is... in lack of...,

FACULTY OF THEOLOGY SALONIKI TO UGANDA

impressed by the pious devotion of the Ugandan priests, the children of the choir and of the Ugandan men and women who made up the congregation. Outside, the flags of Uganda, Greece and the Mission, were streaming in unison in the breeze and as much in unison were the hearts of the native and the Greek Orthodox in the church as, now in Swahili, now in the Greek language, they sang hymns to their common Father, the God of Love.

Near the church is the small monastery of the Mission. It is a little building at ground level, that serves as a home to the clergymen of the Mission Centre. It is bright with cleanliness, simply furnished, hospitable. But comparing it to some monasteries in Greece, we were painfully impressed by its poverty, though its occupants went out of their way to conceal that from us. It should be noted furthermore, that now the Metropolitan Bishop of Eirinoupolis, whose jurisdiction includes Uganda, has established himself there, so the small building also serves as seat of the Diocese. Just as an example of the inadequate facilities of our people there, I will mention that this little house which serves the Mission, its schools as well as the Diocese, has no telephone connexion.

We visited the Mission Centre schools - a grammar school and a high-school - at a small distance from St. Nicholas'. It was the children themselves that led us, literally took us by the hand and guided us there. They are so fond of their schools, they simply could not wait to show them to us. Poor dear boys and girls of Uganda! How we loved you in those moments! How we admired your eagerness, your love of learning, your nice manners! You spoke your Greek words, you sang your Greek songs to us; you told us of your dream to come and study in Greece; and all this while we were put to shame by the bare walls of your schools, by your poor benches, by your tin roofs. You have almost no teaching materials. You have not enough books and copybooks.

If you knew how easy it would be for us



One of the children with the smiling face

to send you some from Greece, if only we were not plagued so by sloth and negligence — if you knew, would you then still have held our hands so tight, would you still have looked so lovingly at us?

The little girls wanted to show us their Household School. There is an Indian teacher there who teaches them what she knows herself. The sewing machines that have been given them are put away in closets waiting for the Greek teacher who will teach them sewing and housekeeping and all the rest that a woman must know to become an efficient housewife. The position of that teacher has remained vacant so far and who knows how long it will remain empty in the future.

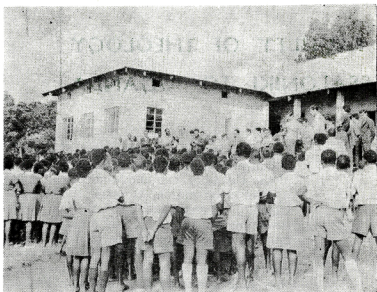
The Library of the Mission Centre — the "Dispensary for the Soul" as it is heralded by a plate above its door — is a bare, small building set amid a profusion of gorgeous flowers. Inside the building, however, there are only a few tables and some shelves on the walls. There are a few books in a corner, too — far too few to justify the name of "library." And to think that there are libraries in Athens that are never opened by their owners, were it only to be dusted! For how many years will this library remain one in name only? Should we not some day, if we are real Christians and if we honestly believe that those people are our brothers, give them the means to make it a real library? But speaking of libraries and books, that library of course is supposed

to be primarily an Orthodox Library. This means Orthodox books. And Orthodox books for an Orthodox Mission Centre means Orthodox books in the local language. How these can be obtained has been stated above in connexion with liturgical books; with the difference that here the extent of the work is far wider. A selection should be made from the Fathers, then translated and published. Selection, translation and publication is also necessary for some basic theological works: dogmatic texts, liturgical books, catechisms etc. All this would involve work by numerous teams, a great deal of money, that is a great number of donations.

At the Mission Hospital too we found the utmost cleanliness and neatness. The Ugandan doctor who heads the hospital and the smiling Ugandan nurse employed there are working with their whole heart. But their hospital is no hospital. At best it is a dispensary for outpatients, a mere first-aid station with nothing but a few, elementary medicines. They do not have the means to anything more of it. But how much more could be made of it, if we Greeks decided to make it a real hospital, one fit to meet the needs there!

At a site that is historic for the Orthodox Church of Uganda, because it was there that Orthodoxy was born for them, at Teguéa which is situated about 35 miles from Kabala, they have built the Apostle Paul Seminary. The "Seminary" is a large mud hut with a tin roof. Its windows are openings without window-panes or shutters. The only furniture consists of some benches and a small table for the teacher. And do not let the word "benches" remind you of anything like regular class desks. The benches there are rough planks fastened to short or long posts. The planks on the longer posts are for writing on, while those on the shorter posts are for the students to sit upon.

But the term "school" too should not evoke a picture resembling even remotely what we designate as such. The climate in Uganda allows a very simple construction of buildings. Just a few stakes here and there joined by means of a rough wall stuffed with grass and mud. Doors and windows are simple openings without frames. Notwithstanding that simplicity, their school buildings which cost approximately 15,000 drachmas each, are far from adequate. Compared with the existing needs, they only cover about 10% of the requirements. Therefore the people urgently appeal for schools and their Government accepts every contribu-



At the Mission's Secondary School (1000 pupils)

tion. As far as teachers are concerned, the shortage is still more tragic. Every scholarship is therefore of great value to them.

Such then is their "Seminary" and every Sunday it is transformed into a Church. Its Ugandan priest chants the liturgy in the morning and then gets on his bicycle - they have not been able to acquire a motorcar yet - and rides to another Orthodox parish, our Lady of the Annunciation (Evangelistria), lying at a distance of several miles, in order to do the same there too.

"Evangelistria" again is both a Church and a school. Only it does not have benches of different heights but only benches to sit on. It does not even have walls. A thatch roof fastened upon wooden poles, that is all there is to Evangelistria. But the people we met at Evangelistria, as indeed all the Ugandan people, men and women members of the Orthodox parishes, are a noble people, full of a natural kindness and a spirit of hospitality. What we admired most was their faith. They believe implicitly that Orthodoxy is the only right faith. They never compare the poverty of the Orthodox Mission Centre with the Missions of other denominations that have been active there for years, with abundant material means and more than adequate facilities. Since Orthodoxy was the faith of the First Christians, they say, that is the only right faith, and that is all that matters.

And that, in fact, is all that matters to them. Wherever we have been, all the people we talked to, again and again repeated one thing: We want your help so that we can live our Orthodoxy and expand it

RUSSIAN MISSIONS

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

CHAPTER IV

Transition to the learned movement in Kazan—Falling away en masse of the baptised Tartars—Failure of the first attempts to enlighten the Tartars—N. T. Ilminski as a linguist and theologian—Establishment of the Translating Committee in 1847—Ilminski's adoption of the popular Tartar language (1858)—Justification of the new views—New system of translation—Its three requirements and reciprocal action of two sorts of forces for its realisation—Difficulty of accomplishment and community of system for all the East of Russia—Ilminski as a translator—Vassili Timoféïeff—First labours in the new direction—Formation of a fresh Translating Committee in 1868—Support of the brotherhood of St. Gurius and of the Orthodox Missionary Society, and encourage-

ment by the authorities—Ilminski as universal leader and guiding spirit in the work of translation—Magnitude of the work and astonishment of Pastor Matthieu.

The town Kazan has greatly contributed to the full expansion of the Siberian missions. In the fifties of the last century a movement arose there which was destined to regenerate all the missionary work of the Russian Church. With the timely support in material and moral respects of the Missionary Society and its president the Metropolitan of Moscow, Innocent, and in learned and administrative respects of the two Chief-Procurators of the Most Holy Synod, the late Count D.A. Tolstoi and the present Mr. C.P. Pobedonostzeff, this movement reproduced a learned centre for the spread of Christian and Russian culture amongst the natives, not only of the Kazan region, but of all Rus-

throughout our country. We want to build beautiful churches. We want no more of these mud huts which do not seem proper for our faith. We want modern, well equipped schools, so our children can be educated. But above all we want you, we want your presence here. We are still infants in Orthodoxy. We have hardships, weaknesses. We need your help. Do not deny it to us.

Is it really so difficult for Orthodox peoples to respond to that appeal? I do not mean what the State or the official Church could do. I mean what we, simple Orthodox Christians can do. Can we not help them? We certainly can. With a little effort, it should not be very hard to come by the necessary material means. But what about that other matter? What about people? In this respect I will quote Father Ieronymos Kotsonis, our excursion leader.

We had gone out into the jungle, to watch the wild animals at home. When evening came, a little before supper time, we sat on the

ground outside our tents and there, in the wilderness of the African jungle, a moving vesper was held. At the end of it, Father Ieronymos read aloud the religious passage of the day, by the gleam of an electric flashlight. It was about the miracle of feeding the five thousand. Using as a starting point the two fishes and five loaves given by the disciples to the Lord, which after being blessed by Him sufficed to feed more than five thousand persons, here is what Father Ieronymos said in essence to his students: "We too are now in a country whose people are hungry; they hunger after Orthodoxy. We of course cannot feed them. But if we only gave the Lord two fishes or five loaves, that is if we each gave Him two or five years of our lives to work here as teachers of the Faith or at any other task, the Lord's blessing would multiply our gift and our Ugandan brothers, who are hungering after Orthodox truth, would be fed."

THEANO KONSTANTOPOULOU

sia, including Siberia. Re-establishing the missionary principle in the spirit of St. Stephen of Perm, step by step it proceeded to work out a new order of things in missionary matters, so that, in conclusion, according to the words of that competent authority, Mr. C.P. Pobedonostzeff, 'a new epoch in missionary work was opened in Kazan for the whole Russian East.'

Extremely painful circumstances had served as the outward cause of starting the learned movement in Kazan. The isolated cases of falling-away of the baptized Tartars of the Kazan region, which had commenced from the end of the eighteenth century, were repeated *en masse* in the middle of the nineteenth. The circumstance is thus explained by a great authority in such matters, Mr. C.P. Pobedonostzeff: "The conversion of Tartars and natives to the Orthodox faith *en masse* having been only outward and ceremonial, did not at first present any great difficulties, because at that time Mahometanism had not as yet consciously asserted itself in the Kazan region, and the popular beliefs were confused and of a double nature, inclining more to Shamanism than to Islamism. Since then the population of the old-baptized natives had remained in the stagnation of ignorance, not knowing any faith, although incorporated in the Orthodox Church, not understanding her language, not finding a teacher in her, and not meeting with any instruction. The efforts of the Government for the confirmation of the faith was limited to outward measures of precepts, rewards, and punishments. Meanwhile, in course of time Mahometanism grew stronger in the Tartar settlements, with a fully developed system of dogmatic teaching, and with a complete organisation of clergy and schools near the mosques; the spirit of fanatical propaganda increased under the influence of intercourse and contact with the Central-Asian centres of Islam. A falling-off *en masse* of the old-baptized Tartars commenced, they having nothing in common either in spirit or custom with the Orthodox Church, but, on the contrary, being connected in both with the ordinary conditions of the Mussulman population. After the Tartars the Mahometan propaganda transferred its action to the other natives—the Tchuvashes, the Tcheremises, and Mordvas. This general falling-away, indeed, threatened to engulf the whole population of the region in Mussulman culture and Tartar nationality."

The position seemed all the more hopeless

because all the former attempts of the ecclesiastical authorities and clergy to strengthen Christianity amongst the baptized Tartars had led to nothing. As early as the beginning of the last century the Holy Scriptures had been translated into the Tartar language by the Bible Society. But this translation, in spite of the fact universally acknowledged, that it had been made in the best literary Tartar language, that is, in the language of the Koran and of the mosques, had remained quite inapplicable for missionary work, for the simple reason that the baptized Tartars did not understand it. The strangest thing of all was the fact that no one could explain why they did not understand it. On their side, the Orthodox clergy of the old-baptized Tartar parishes had long since tried to translate the more necessary prayers, in order at least to satisfy the most elementary requirements of their flocks, but their efforts, for want of philological knowledge of the language, did not attain their object. Finally the ecclesiastical authorities introduced the Tartar language into the course of instruction in the Ecclesiastical Seminaries of the Kazan district, in order that the future pastors of the baptized Tartars should be acquainted with it; but neither did this measure lead to the expected results. Throughout the land the urgent necessity was felt of a change in the mode of intercourse with the local natives, which must first of all be in relation to their language; but of what exactly that change ought to consist no one as yet knew.

The question was solved by Nicholas Ivanovitch Ilminski, who had completed his course of studies in the Ecclesiastical Academy of Kazan in the year 1846, and had remained there as lecturer in the Tartar and Arabic languages. He had studied these languages in this same Academy, which had been founded in 1842 with special missionary objects, for which reason two lectureships had been founded for the study of languages: one Tartar, in connection with Arabic, the other Mongolian, in connection with Kal-muck. He gradually developed into a deeply learned theologian with a profound knowledge of the Bible and of the Orthodox Church services, and also into a remarkable linguist. Amongst ancient languages he had a perfect mastery of Hebrew, Greek, and Latin; amongst eastern, of the Arabic, Persian, and in part of the Turkish languages; and amongst those of the natives, of Tartar, Tcheremis, Tchuvash, Kirgis, Mordva, Altaï, Yakut, and many others. The thorough

preparation he had gone through brought him forward as the initiator of the entire learned movement in Kazan. He was never a missionary in the strict sense of the term; but all his life was devoted to missionary work, and by degrees he stood at the head of it, first in the Kazan region, and afterwards almost throughout all the confines of Russia, appearing everywhere as the leader and guiding spirit of the closest workers in the Russian mission field.

In the year 1847, by Imperial command, a committee was opened at the Ecclesiastical Academy of Kazan for the translation of the sacred and liturgical books into the Tartar language. The chief rôle of translator and corrector fell to Ilminski. The translations were made by the members of the committee in what was generally acknowledged to be the best Tartar language, *i.e.* the language of the Koran and of the mosques, while for the written language they also made use of the Tartar or, more exactly speaking, of the Arabic alphabetical characters, the Tartars having no written language of their own. Ilminski laboured for eleven years over the work of translation, and spent two years of that time in the East in order to perfect himself in the Arabic language, in the very centre of Islamism - Cairo - where the complete dependence of literary Tartar language on the Mussulman Arabic became clear to him. On his return from his learned expedition, he entered into direct communication with the baptized Tartars and other natives, and this intercourse completely changed his views on the work of translation. The falling away *en masse* of baptized Tartars which began at that time definitely convinced him of the pressing need of introducing a radical reform into the work of translation.

The essence of this reform was, first of all, in regard to the language, that most important and most essential instrument of every missionary. Ilminski, from his many years' study, was entirely convinced that the Tartar language was divided into two independent languages: the learned language of books and the popular or conversational language. The first, 'on account of the special esteem of the Tartars for the Persian, and particularly of the Arabic languages, is full of Arabic and Persian words and turns of phrases, the use of which is not reduced to any exact and permanent bounds; it is therefore only accessible to the mullahs, that is, to the educated Tartars; and besides this, it is a language common to all Tartars, and therefore loses its local individual col-

ouring.' The second, 'the Tartars themselves do not consider it worthy to express the highest truths of knowledge and faith, and it is used only in their everyday life, and therefore it does not possess sufficient richness, finish, or flexibility to allow of the expression of the multiform shades of abstract ideas which are out of the course of everyday requirements; besides which, it is cut up into dialects, differing amongst themselves not only in pronunciation, but frequently having lexicographical and grammatical peculiarities.' The first was the language of the Koran, the mosques, and in general of Islamism. The second was exclusively the language of the common people who did not understand the language of the mosques, with which they were only acquainted through the help of the schools. The whole of the Mahometan propaganda was carried on in the former language, and therefore the Mussulman clergy were astonishingly zealous in establishing their schools in the Tartar villages, and by these means they strengthened the people in Islamism. It was also through the schools that the perversion to Mahometanism of the baptized Tartars was carried on. In fact, the learned Tartar language and the Tartar schools showed themselves in Russia to be the nurseries and bulwarks of Islamism. From these fundamental conditions the practical deduction logically ensued in favour of the recognition of the popular Tartar language as the only one answering to the objects of Christian missionary work, and it was to this conclusion that Ilminski arrived. In 1858 he wrote as follows: 'In order to serve effectually for the Christian enlightenment of the baptized Tartars, the translations ought to be made in a language entirely comprehensible to them, that is in a conversational language, because they have no written language... In order to sever completely the tie between the Christianised Tartars and Mahometanism, the alphabet itself employed in the translations in question should be the Russian, adapting it to Tartar sounds.'

When he came to the practical verification of his views, Ilminski was at once convinced that he had rightly solved the question of language. The Tartar boys understood his translation of the Gospel narrative of the Pool of Bethesda, and even corrected some of his expressions. A white-haired old man amongst the baptized Tartars, hearing the prayers in his native tongue, fell on his knees before the icon, and with tears in his eyes thanked God for having vouchsafed to

him at least once in his life to pray as he should. In a word, Ilminski's mind became so firmly established as to the adoption of the popular Tartar language, that from the year 1858 he regarded the learned Tartar language as totally unfitted for the work of translation, and therefore resigned his position on the Committee, which after this fell to pieces of itself.

Continuing to advance in the development of his views, Ilminski gradually, step by step created his own special system of translation into the popular language, and since that time regarded every other kind of translation as entirely useless. His system is perfectly simple and natural; it consists of three fundamental requirements, and necessitates the reciprocal action of two sorts of powers. 'In the translation of the sacred and liturgical books', he wrote, 'the most difficult matter is the right understanding of the Slavonic texts, which are often most difficult and obscure, and their rendering into the native languages. The first part of the work requires a sound theological education and a knowledge of the Greek and Hebrew languages; the second, on account of the great difference of construction between the Church Slavonic and the native languages, requires a considerable working out of the periods and expressions in order that the meaning of the original should be adhered to, and the exposition be clear and easy of comprehension. Moreover, it is essential that the final touches should be put to the translations, with the assistance of natives by birth, because a Russian, as I know by my own experience, having occupied myself with Tartar translations for about thirty years, cannot possibly know all the subtleties, shades, and psychological depths of a foreign tongue.' A translation of this kind, necessitating an enormous tension of the mental powers and a scrupulous attention to the minutest details, cannot be accomplished rapidly. In it every word, every expression has to be carefully verified in accordance with the original Hebrew or Greek text, and afterwards worked out with the same careful circumspection into the native language. But once the whole process of the system is gone through, the translation obtained is one of irreproachable merit.

But this was not nearly all. How great an importance Ilminski's views were to acquire is evident from the fact that he himself, as an expert in the native languages of the Eastern zone of Russia and Siberia, came to the conclusion that his system of

translation into all these multifarious languages, on account of their inner affinity, might and should be the same for all the native tribes. 'If,' wrote he, 'this difficult work should be accomplished for one of any of these languages, that is, if a given portion should be translated from the Church Slavonic into any of the native languages, then in translating into any other of these languages you can confine yourself to a literal transposition (of the translation already made, without further reference to the Slavonic original). Such a course, considerably shortening and facilitating the difficulty of the translations into the various native languages, may moreover be of value in this respect, that it gives a uniformity in the understanding and tendency of translations for the natives, which is of particular importance for those living in vicinity to one another.'

As to Ilminski himself, in his work of translation he constantly and without deviation followed out the requirements which we have just indicated. As a theologian and also an expert in the Hebrew and Greek languages, he first of all established the original meaning of the passages which were to be translated; then in his character of an expert in the native languages he worked out every expression which it contained in its application to the grammatical and syntactic requirements of the language; finally he most carefully verified the translation in lexicographical respects, and also from the point of view of style, with the assistance of natives by birth: Tartars, Tchuvashs, Tcheremises, Altai, Yakuts, etc. For this reason all his translations may be regarded as models in the full sense of the term.

Beginning first of all with translations into the Tartar language, Ilminski from the very commencement had the good fortune to acquire a fellow-worker in the person of a young man, Vassili Timoféïeff, who had been baptized, and was one of the old-baptized Tartars; he had only received instruction in the village school, but was irresistibly attracted towards the pursuit of learning. Having come to know Timoféïeff by chance, Ilminski brought him out of the village to Kazan and, for want of another place, placed him in a convent as a bell-ringer and water-carrier. Soon, however, Timoféïeff was appointed instructor of the Tartar conversational language at the Ecclesiastical Academy, and from that time he became Ilminski's constant assistant in all his Tartar translations. He had the great advantage of

knowing nothing of the literary Tartar language and was thus quite outside any influence of Musulman Arabicisms.

The first book printed in the popular Tartar language in Russian characters was a Primer, published in Kazan in the year 1862. It was followed by the Book of Genesis, the Book of Jesus the Son of Sirach, 'Elementary Lessons in the Russian language for Tartars,' the Gospel according to St. Matthew, etc. They were published almost entirely at Ilminski's expense, and a considerable part of them were distributed free.

In the year 1868 a new committee was organised in Kazan, but this time with the special task of translating and publishing the Holy Scriptures, the liturgical books, and educational works, in accordance with Ilminski's system. Amongst the members of this committee, besides Ilminski himself, who continued his translations chiefly in the Tartar language, were Professor Mirotvortzeff, of the Kazan Ecclesiastical Academy, for Mongolian translations; the Director of the Simbrisk Native Schools, M. Jakovleff, for the Tchuvasch translations, etc. Here also Ilminski was the leader and guiding spirit in everything. His system of translation, which after some opposition had acquired its full rights of citizenship, found support in the persons of the Brotherhood of St. Gurius, founded in Kazan in 1867, and what was still more important from a material point of view, in 1876, on the part of the Orthodox Missionary Society. The influence of Ilminski soon extended itself beyond the limits of the Kazan region. As years passed by, and the scope of his work of translation extended, he came to be regarded as the only authoritative expert of his kind in the knowledge of the native languages and dialects. Encouraged at first by the support of Count D. A. Tolstoi and afterwards by that of Mr. C. P. Pobedonostzeff, he unceasingly continued to direct the work of translation undertaken in connection with missionary labours throughout the confines of Russia. Wherever it went on, the inspiring influence of Ilminski was at once felt. Without his directions, instructions, and advice no one ventured to undertake either the study of the languages, or the compilation of grammars and dictionaries, or the direction of the work of translation. He was a sort of universal expert in all mis-

sionary questions, and a general guide for all those labouring in the mission field and amongst the native races. Bishop Dionysius, the eminent scholar and compiler of the Yakut grammar, kept up a learned correspondence with him for twenty years, and highly valued his wonderful linguistical knowledge. The missionary workers of Altai, Bishop Vladimir and Macarius, constantly had recourse to him for the explanation of the grammatical and syntactic subtleties of the Altai dialects. Of the specialists in the Tartar, Tchuvasch, Tcheremis, Mordva, and other languages we will not even speak, for without directions and explanations of the minutest kind on his part they did not undertake anything of importance within the sphere of their speciality. From amongst them, even during Ilminski's lifetime, a whole school of talented translators was formed.

The work of the Committee, directed into the right channel, developed with unusual rapidity. Through its labours a whole library was soon formed, consisting of the Holy Scriptures, educational works and textbooks in the Tartar, Yakut, Buriat-Tungus, Gold, Votiak, Mordva, Tcheremis, Ostiak-Samoyede, and Kirgis languages. The work went on continuously, and new publications were yearly added to the library. In 1891 Ilminski died. In the interesting pamphlet written on the occasion of his death, the following fact is communicated by that great patron of his work, Mr. C. P. Pobedonostzeff, Chief Procurator of the Most Holy Synod: 'Some years ago in Alsace, in the town Mülhausen, the respected Pastor of the Reformed Church Matthieu founded an establishment under the name of Biblical Museum, and began to collect there editions of the Holy Scriptures from throughout the whole world in every possible language and dialect. Having heard from some one that there existed in Russia some sort of translations into native languages, he addressed himself to me for information, and was utterly amazed at receiving from me an enormous box of native translations of the Holy Scriptures, published in Kazan:—having an entirely erroneous idea of our Church life, the Lutheran Pastor had never expected anything of the kind from us.'

(Cont'd)

Archim. EUGENE SMIRNOFF

THE CONCEPT OF MISSION AND THE NEOMARTYRS OF OTTOMAN STOCK

(Cont'd from p. 7).

faith within the Church? Are not the liturgical forms and the acts of worship, the hymn cadences, church poetry, church music, ritual, services, the priests' festal vestments material symbols of the spirit that moved missionary thought? Are not monastic life and the high mountain peaks where the sacred sanctuaries of monasteries have lasted on, perched - like eagle's nests - and sonorous bells calling to piety?

The struggling will of man has been strengthened through the years by the will of God, so that men are enabled to achieve their own redemption.

Like an ark of salvation, the Church since its establishment has never ceased enlightening, protecting and guiding, admonishing and leading believers and unbelievers alike, to salvation. All the ages of Christianity, the last no less than the first, bear the seal of God's hand laid on them, for He wants the salvation of man. That ordaining extends as a divine award, like a wreath of glory, to the preachers now resting in peace and to those martyred for the name of the Lord.

The period of Ottoman rule in the region of the Orthodox East has produced a multitude of unknown and unidentified martyrs, among whom 150 are known by name. They met a martyr's death after being cruelly tortured because they refused to deny Christ. These martyrs are recognised as local saints by the Orthodox Church. Their courageous words before their judges, their enthusiasm, their hurry to meet martyrdom, their joy because through martyrdom they would join God and would come near Christ, the greatest martyr, bear witness to the power of the Church to redeem its children even under the most difficult circumstances and to transmit the faith and salvation which it contains, among non-believers.

An irrefutable proof of this as regards the unceasing missionary activity of our Church also during the period of Turkish rule is the presence among Orthodox saints of a number of neomartyrs who were Ottomans, were converted to Christianity and became martyrs for their love of Christ and for true faith's sake.

Ahmed Calfas was hanged at Kiaat-Hané Baghtshé, up the Golden Horn of Constantinople, on May 3rd, 1682. This martyr was

formerly a Moslem by religion and worked in the capital as scribe to a head accountant, a "defterdar" as they were called. He had a woman servant at home who came from Russia. She was a devout Christian and Ahmed allowed her to go to church and perform her religious duties freely. Once, when this Christian woman returned from church service, Ahmed noticed that a fragrance was coming out of her mouth and asked what caused it. The woman answered that it came from the holy bread the priest gave the faithful after the liturgy. This incident proved to be Ahmed's call to the Christian faith.

Who was the missionary in this case? Perhaps it was the old, illiterate woman servant, with the fragrance of the holy bread; or better, the Church that gives the holy bread for sanctification; above all, the will and the love of God that calls us to salvation. The result of the divine call in this case was that Ahmed was secretly baptised and became a Christian.

Some time later, during a formal discussion among learned Mohammedans, Ahmed maintained with faith that Christianity was the only true religion and admitted that he was a Christian himself. He was then denounced to the authorities and arrested. He was imprisoned and tortured in order to deny Christ, but his faith was steadfast and unshakable. The fruit of his faith was love, self-denying love, extending to self-sacrifice. Ahmed chose to carry his cross, to offer himself and follow Christ, the first martyr, in the missionary call of redeeming sinful man. Thus by his example and martyrdom he added yet another gem to the crown of martyrs in our Church, which celebrates his memory on May 3rd. "The greatest faith of all is due to Christ," Ahmed cried, and received the greatest prize.

The martyrdom of St. Ahmed Calfas is described in the writings of I. Karyofilis. Life story data are contained in a manuscript at the monastery of Demiova at Kalamata (Peloponnesus), in the works on Neomartyrs by Delehaye and Salaville, in a treatise by Eugene Voulgaris, in the "*Synaxaristes*" (Lives of Saints) by Nicodemus of Mt. Athos.

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