

# ΠΟΡΕΥΘΗΝΤΕΣ

μαρτυρεῖσατε πάντα τὰ ἔθνη. (Ματθ. κη.19)

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Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nations.

[Rev. 5,9]

By Apostolos Filippou

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## MISSION NEWS

The Theological School of Geneva has undertaken the establishment and maintenance of a Theological School at Yaounde in Cameroun for training Evangelist pastors. The expenses for the building are being paid together by the International Council of Churches, various missionary societies of Denmark, France, Great Britain, Norway, Sweden, Canada, United States, the Ivory Coast etc.

The Senate of Ceylon by 19 votes against 6 has approved the nationalization of 2,500 private schools in the country, despite the strong protests by the Hindu and Christian minorities of the country. Of the various Christian denominations the Catholic Church suffers the hardest blow losing by the nationalization 750 schools.

The news agency «Tak-Tak» of Hong-Kong reports the conviction to forced labor of three Chinese Jesuits, who had been arrested and locked into the Peking jails on March 3, 1954. The duration of their sentence will depend on their making the necessary confession, i.e. Their self-accusation or informing on other persons. At the time the new regime took over in China [1949] there were operating in the country 2676 priests, 632 Chinese monks, and 5112 Chinese nuns.

During the celebration of the Catholic Mission Week in Japan, 214 Buddhist representatives took part in a reception that was held in the newly built Great Interdiocesan Seminary of Tokyo. The participants in this reception had arrived at this time as representatives from all parts of Japan to the national Convention of the Rissoikosaiiki, one of the most significant new religions in this country. Friendly speeches were heard from both sides.

A small group of Indian dancers under the direction of a German missionary has been touring Western Europe since last year in an effort to demonstrate various folk and religious dances of the Indian people. This constitutes in effect a missionary experiment using the art of dancing to communicate Christian ideas. The effort of the German missionary has met with great success in Europe.

The Lutheran Church of the Zulu, numbering 25,000 members and the Lutheran Church of South Africa have been united in one Church. The new Church comprises about 100,000 members. The 100-year old effort of the various Lutheran Mission Societies, has thus led to the creation of a single Church.

In Ceylon the talks dating 20 years back among Anglicans, Baptists, Methodists Presbyterians and members of the Diocese of Javna (South Indian Church), on the Union of these Churches have reached a new stage. The pressure exerted by the political environment forces the small Churches to unite. For the time being the talks have not come to a definite conclusion.

The Evangelist mission among the blind of Hildesheim of Germany have recently founded in Hong-Kong a five-storey School for the blind. Through this school the blind students get the chance to continue their studies for a diploma.

In Moshi of North Tanganyika ground was broken for the Lutheran «Kilimandjaro Christian Medical Center» as well as for a hospital. The plans provide also for a School for Nurses. The Lutherans are maintaining to date in Tanganyika 17 Hospitals

with 1500 beds 2 schools for the training of nurses and a Mental Asylum.

The Lutheran Church of Bavaria has appointed a permanent committee whose duties are to bring the Church up to date on matter of the missionary and Ecumenical movement. At the same time the committee will look into the problem of finding missionaries and will undertake the financial support of the mission by raising funds from among the parishes.

On the 100th anniversary of the death of the founder of the «Committee for the propagation of faith» Pauline Jaricot (9.1.1802), an International missionary Convention was organized at Lyon from May 9 to 13 1902 under the presidency of Cardinal Gertier. The subject of the convention was: «New times, new mission».

In the State University of Jogjakarta (Indonesia) they have lectures on various religions. For the time being lectures are being delivered on Islam and on the Catholic and Protestant Churches.

The Vatican has inaugurated a new Radio Station beamed to Africa. The broadcasts are being made in French, English and Swahili.

The Coptic Church of Ethiopian is founding a Theological Seminary with the financial help of the Armenian Church.

The French Jesuits of the «Action Populaire» have founded in Abidjan (Ivory Coast) an «African Institute for Economic and Social Development». They will shortly found a library and publish a periodical.

# A LIGHT TO THE WHOLE WORLD

*«I will remove  
thy candlestick . . .» (Rev. 2,5)*

*Is there any point to lighting a candle, then dimming its glow so that it shines for no one and gives no light? For no man «covereth it with a vessels» but sets the candle on a candlestick so others may «see the Light».. (Luke 8,16.)*

*It is only when the light shines before men that the Father in heaven is glorified. (Matt. 5,16 )*

*Where stands our Orthodox Church? To look at the traditional apsidal icon of the Mother of God Her arms outstretched to receive all who prayerfully come to the church, (the church which represents heaven on earth), you gaze past the altar, upwards to the icon on what we in the Eastern Church call the «unbroken wall». That is to say, the wall that is a continuous, unbroken part of the heavenly kingdom, visible to all whose heart has been purified by prayer. The wall we look at is completely filled with the Theotokos. In that iconographic depiction she is called «Wider than the Heavens»—Shirsha Nebesa—; in the wide, prayerful sweep of her arms she embraces everyone.*

*Are we permitted to deny anyone that embrace? No. As one Metropolitan of the great Church wrote, «The walls dividing Christians do not actually go up to heaven . . .» They are manmade, mundane walls readily pierced by light—the light which is not to be placed under a bushel.*

*And so Orthodox Christians are to make their witness everywhere, to everyone. If the church in which our prayers rise is the heaven on earth that Orthodox people believe it is, then the Church must be made available to all peoples who inhabit the earth. Our prayers, as the constantly repeated phrases do sing, are for all.*

*Our Church is «eastern» in its traditions, and in the sources of truth. But it is Universal: the Vselensakaya Tserkov, the Church of the Apostles, one and Holy. The Apostles were sent not just to Americans, or Russians or Greeks—or to*

*those who knew only their languages, but to all nations».*

*As we hear the Liturgy in French, English, Japanese, Old Slavonic, Greek, Syrian, one of the A-laskan dialects—or in dozens of other languages—we must not, in the narrowness of national pride feel that the Light is limited to those who know one of «our» languages. For no one language is «universal». Every language conveying the Word of God is but a vessel of clay carrying the Truth. Just so is every believer impressed into God's work, and the treasure is preserved in earthen vessels, that the excellency of the power may be of Gods. (2 Cor. 4:7)*

*Is it not the whole world which is to be saved by the truths that are in Orthodoxy? And not just this part, limited by a modest education which speaks only Greek or Russian? Or are we to believe that the Truth is available only to those who are well dressed, or good looking, or well perfumed? Is it not precisely to those of us, too narrow in outlook that the warning is made that our candlesticks will be taken away?*

*Are we to condemn the use of Old Slavonic when English was foreign to our immigrant fathers? Or are we now to set aside Old Slavonic because it is foreign to those of us who know only English? If a Greek comes to our shores, are we to forbid him the use of his language just because it is not heard in the streets of our cities? No. Let each have the language suitable to his understanding.*

*But let each of us, apostles and saints in the eyes of the Lord, be unfettered. It is the whole wide world which is entitled to the grace of Orthodox doctrine, to Orthodox services.*

*Every language, classic or modern, is only «an earthen vessels» with which to glorify our Lord, everywhere and before everyone. Else He will remove the candlestick.*

*IVAN MICHAELSON CZAP  
Philadelphia, Pa (U.S.A.)*

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*«The Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith. There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust».*  
(Romans, 15:9-12)



## From our Movement

# A MISSION WEEK

● It is about the week April 1-9 which was dedicated to the Mission Work by the Students Christian Union (X. P. E.). The week started with a special Service on Sunday April 1, 1962.

● A second Service took place on Wednesday April 4 followed by an Evening Liturgy of the Pre-Sanctified at the University Chapel of Kapnicarea. In the place and in the atmosphere of such Services many urgent and inexorable aspects of the passion for Missionary work come to us alive.\*

● Vivid and revealing was the lecture on «Small Orthodox Islands» by Rev. Anastasios Yannoulatos on the following day April 5 in the series of the regular weekly lectures sponsored by the Students Christian Union. The subject matter of this lecture brought alive in the imagination the sowing and the ripening of Missionary constitutions in North America, East Asia, Central Africa in the countries where the newly founded Orthodox Churches of Alaska, Korea, Japan, Uganda, Kenya, Tanganyika have seen the light of days.

● Finally as part of the program of the Week a film was shown on Monday April 9 about Africa which, in a very successful way, led our imagination to the Black Continent and acquainted us with some aspects of its life.

One would say, however, that the main event of the week was the special Missionary Exhibition held in the Union's lounge in cooperation with the Missionary Center «Porethendes». The Exhibition's aim was to bring out some known or forgotten facts on the subject; to remind us and underline the word of love in the expression of Mission Work; to bring the visitor nearer to the peoples of Africa; and especially to stress the true face of the Missionary in the task of the Salvation of the world near Christ. To set the problems and make the visitor feel somewhat uneasy! From the comments recorded in the visitors book there are only a few not mentioning the stirring way in which this exhibition reminded them of the inexorable of duty.

## The exhibition

A world map and near to it some percentages. So many in so many Christians, so many in so many Orthodox... Numbers which we thought were big enough, appeared now slight, exasperatingly small and occasionally not even worth mentioning.—Near to them, the Holy Bible. Open in revealing passages which speak of «all the races of the world» and for «the whole world» for the «Gospel to all nation...» The world map and the Gospel-two exhibits that can't help but go together as long as there is life on this earth.

A host of photographs and books of peoples and races enriched the exhibition, all picturing dates aspects of life, to remind us that all the people of this earth are entitled to Christ's Redemption being like ourselves children of God [from the Exhibition's Guide].

In a corner, articles of African art spoke of «a people with heart, spirit, imagination, thoughtfulness and sensitiveness [from the Guide] of the African people.

In the opposite corner, photographs, books, periodicals acquainted us with modern missionary movements, from which sprung out towering figures which marked our times with their presence.

The Orthodox Missionary work was represented with facts, photographs and documents of work and life from Uganda, Japan and Korea. The Hour of Orthodoxy has come again. History calls but once. Then follows the recognition of the presence or the stigmatizing.

In the same corner there were shown all other things that had to do with the Missionary Center «Porethendes» and marked the presence of this good effort which is «the fruit of a vast love, pain and toil».

In this same part of the room there were placed two piggy banks and the Guide gave the following explanation: «These piggy came to being by the daily sacrifices of many young men. These men are not alone. At this very moment a host of others accept the five drachma piece, the drachma or the ten cents as a mean to aid the Missionary effort. The strength behind them is quite a story...» The «Logia», of the Exhibition was filled and emptied several times...

All these impressions were interwoven with the strange notes of the African and the Korean music which were especially taperecorded for the Exhibition and filled the hall and the soul.

(\* See «Porethendes» No 13 par. 45.

Leaving the Exhibition the visitor had an intense feeling about truth: The truth that some privileged people have been monopolizing the Christian message. There was also another truth, that the task of mission is not the hobby of some people, but the passion that has fed generations in history and that has produced saints and martyrs and filled the thoughts of people and formed the creation of culture...

It would be worth the trouble to speak a little of the impressions and comments that were recorded. All of them were praising, some were very full of anxiety, pleading, uneasy

The way has been opened with this Exhibition, Let's move», wrote one visitor.

«Lord, may we not stop at this Exhibition», writes a student of philosophy.

And a working girl confessed simply: I did not believe that there were so few Christians in the other countries and especially just a small percentage of Orthodox in the world. Now I was given the opportunity to pray so that God may produce workers for the harvest in the opportunity to pray so that God may produce workers for the harvest in the countries which are «already white».

Two foot notes:

1. The Exhibition was to have lasted one week. Finally it closed after.. 20 days. 2. The exhibition was addressed to Students—members of XFE. It was visited, however, by many other students, many working young people and a host of parents and professional men..

In these notes we should not hasten to see only the success of an otherwise simple and plain Exhibition; in addition, we should discern with frankness a subconscious passion, something more than a simple curiosity, a secret ripening of God's breath in the souls of men, like a martial song, like a reminder of a perpetuating guilt... D.S

## MISSIONARY COURSE

During the first six months of 1962 the «Missionary Course» again functioned weekly for the collaborators of «Porefthendes». The first quarter was dedicated to information and letters from the Orthodox missionary efforts. Two special lessons followed with subjects on Theology, History and on the present missionary conditions. The whole meeting ended with a special scriptural comment.

Here specifically is the programme of one month:

FEBRUARY 1962

### Friday 2.2.62.

- 1st hour: The modern Orthodox World I. [Mr. J. Constantinides D.D.]
- 2nd hour: Conditions of life and the needs of Orthodox Africans in East Africa. [From the report of Father Chr. Papasavandopoulos in Uganda].
- Battle of prayer: [A brief spiritual comment].

### Friday 9.2.62.

- 1st hour: The modern Orthodox World II [Mr. J. Constantinides D.D.]
- 2nd hour: Acute world problems:

Racial conflicts. The spreading of the population. Famine. (Mr. J. Papavasiliou. Assistant professor of the University Medical School).

- Everyday practice of charity. (Spiritual comment).

### Friday 16.2.62.

1st hour: Acute world problems II. World organizations. Activity of Christians. (Mr. J. Papavasiliou, Assistant Professor of the University Medical School).

- 2nd hour: Schweitzer in Africa [film]. Critic on his work.
- «Brother helped by brother». The danger of loneliness [Spiritual comment].

### Friday 23.2.62.

- 1st hour: The meaning of «Gathering together in one all things in Christ» Eph. 1, 19. [Deacon Anastasios Yannoulatos].
- 2nd hour: Cyril and Methodius [Preparatory work, M. Dramitinou].
- Profound knowledge of the Will of God [Spiritual comment].

Given below are even more of the themes which were expounded during the following months:

- Mathild Choi, Bouda: History of Korea.
- N. Fassoula: Christian missionaries in Central and East Africa.
- A. Pipitis: Charles de Foucault.
- A. Spourlakou: Women Missionaries.
- E. Stylios: The Missionary as an imitator of Christ:
- Anast. Yannoulatos: Contemplation and liturgical life as a presupposition and factor of mission.—The problem of the salvation of the Gentiles.—Easter and Mission.—Worship and mission: «Communism» and «Witness» and —Life and work of Innocent Veniaminof.

During the summer months the members of the Seminary who live in Athens, meet every first Sunday of the month after the special liturgy dedicated to the notion of Mission, which is celebrated in the University Church «Kapnikarea». During the meeting they have a similar programme.

## IN THE HOLY METROPOLIS OF EIRINOUPOLIS (EAST AFRICA)

B'.

## 2. The present situation of the Orthodox Church.

*[a] The African Orthodox:*

Even the founders of the African Greek Orthodox Church of Uganda and Kenya, Fr. Reuben Spartas and Fr. Obadiah Basajjakitalo, are not in a position to give an accurate number of the existing African Orthodox, in view of the fact that many of those who were initially converted left the Church later, so that in many places the Orthodox have decreased or have even been extinguished. On the contrary, in other places they have increased suddenly and so much so, that the Greek priest of Nairobi baptized on the first Sundays after the Easter 1961 over six hundred people of various ages and both sexes. We, therefore, estimate roughly that their number is between 25-30 thousand, scattered in various places in both countries usually at a great distance from each other.

We are hopeful, or rather certain, that many of those who left will return when they will see the Orthodox movement being revived and re-inforced by zealous Greek or other Orthodox missionaries. For, we have heard from many sides that the Roman Catholics and the Protestants converted part of them, by using shamelessly the following false argument: they said that Orthodoxy which was being preached by Fr. Spartas was simply non-existent. No white man has such a religion. It is his own invention, they said, for the purpose of creating a new heresy for his own personal ends.

However, the presence of the Greek Metropolitan and of a Greek Archimandrite proved the falsity of this argument and made a

deep impression, attracting fresh interest in Orthodoxy.

In any case, the new conversions are increasing steadily. These are observed especially among the intellectuals and the cultured people, the young men and women in particular.

*[b] The African clergy:*

Until the Most Reverend Metropolitan of Eirinoupolis Mgr. Nicolaos arrived, there were only three priests.

Fr. Obadiah Basajjakitalo, who is old now, worked together with Fr. Spartas heroically and beyond human endurance and is still working, in spite of his age.

The Most Reverend Metropolitan seeing the need, ordained several priests and deacons, so that now we have apart from Fr. Spartas seven married priests, one hieromonk (the well known Fr. Theodoros Nankyama, first African graduate of Theology) and one married deacon.

Nevertheless, this clergy are entirely insufficient. As we have already observed, the native Orthodox are scattered in places very distant from each other and consequently there should be one priest in each of the most important communities.

*[c] Churches and schools:*

In most places the native Orthodox have, or rather they are trying to have, their own church and schools. Apart, however, from the centre at Kampala all the other churches and schools are nothing else than huts or open sheds built with wood and mud and tin, even this being considered an excellent feat and luxury. The African priests assisted by the more fervent of their fold build with their own hands in most cases

these constructions, which after three or four years need repair and renewal. The floor of such buildings is made solid with a layer of cow dung.

The priests serve at the same time as school teachers, taking some young lay assistants according to the number of the pupils. The lack of teachers is generally very great. Those for the elementary education are simply young people who have gone through high school, without any further education. Anyone who has received any higher education, very rarely of a university level, can teach at secondary schools.

The pupils at Orthodox schools—as in all other schools here—come from all denominations and religions.

Disputes about salaries with the teaching staff are not infrequent. Sometimes the schools are not in a position to offer sufficient remuneration, while in other cases the teachers have unreasonable demands or ask for continuous increases.

*[d] The Greeks in East Africa:*

The main bulk of the Greek immigrants is to be found in Tanganyika where there is a number of communities. Some of these communities are flourishing despite the general trend of decline. Almost all these communities have a church. There is, however, only one elementary school in Arusha.

There is also an important Greek community at Nairobi, Kenya, with their own church.

In Uganda, there are no more than 30 Greek families.

Before the arrival of the Most Reverend Metropolitan, the Greeks were served by two priests, one residing at Dar-es-Salaam, Tanganyika, and the other at Arusha, Tanganyika. His Grace Mgr. Nicolaos appointed upon his coming a third one at Nairobi, Kenya. Later on,

arrived one more Archimandrite from Greece, whom the Metropolitan placed at Kampala, Uganda, for the needs of Mission.

The Greeks, here, very rarely go to church. It is only on the occasion of a funeral or a memorial service and, still more, of a baptism and a wedding, that the entire community turns up to mourn or rejoice. Nevertheless, they still maintain the flame of their faith and national conscience.

It is very difficult to make any statement about the relations between the natives and the Greeks. Is it that the natives, of all Europeans, they like the Greeks more, or that they hate them less? Perhaps both are true; for those of the natives who like the whites—and as we have said they are not few—it is the first that holds true, whereas

for those that hate them or anyway dislike them it is the second. This is not due to a better treatment of the natives by the Greeks, but to the familiarity which the Greeks display towards the Africans. A Greek is often to be seen in public sitting at the same table with the African walking with him, talking and sharing jokes.

*[e] Relations between the Greek and African Orthodox:*

Right from the beginning, the Greeks were sympathetic and showed an active interest in the movement of Fr. Spartas and helped him and assisted him in more than one ways.

The great majority of the present establishments at the Mission centre at Kampala were constructed with the donations of the Greek of

East Africa and of the neighbouring countries.

Here, at Kampala, the parish is mixed and so are church services, while a mixed committee is administering both church and schools. Both at Kampala and Nairobi the Greek and African Orthodox are ministered to by African and Greek priests, without any differentiation or discrimination.

In religion, therefore, and church there is no distinction of race or colour, among the Orthodox.

Finally, it is worth observing that the Greeks are fully prepared in their entirety to support the work of Mission, as much as possible and in any conceivable way.

I think the above is enough to give a picture of the conditions which prevail here, today, of the situation of the Orthodox Church and, in addition, of the Greek element.

*Archimandrite*

CHRYSOS. PAPASARANTOPOULOS

## PARISHES AND STATIONS OF AFRICAN ORTHODOX

1. KAMPALA - BUGANDA - UGANDA: Mixed Parish [Greek and African Orthodox]. St. Nicolaos Church Priests: Very Rev. Ch. Papasarantopoulos, Rev. Eivinaios Macimbi. Missionary schools for Africans only: Primary school: teachers 8, pupils 250, classes 6, Director: John Kindu — Chwa II Memorial College — classes 6, professors 20, students 800. General Director: Rev. Theodoros Nankyama, Subdirector: Prof. Daniel Sempebwa.

2. LWAYO - BUGANDA - UGANDA: Rev. O. Basajjakitalo. — Primary School - classes 6, teachers 2, pupils 40. Director: Joseph Mukasa. — Junior Section — classes 2, professors 4, pupils 70, Director: J. Mukasa.

3. DEGEYA - BUGANDA - UGANDA: Holy Church of St. John Chrysostom. Primary School — classes 6, teachers 2, pupils 50. Director: Rev. Nicolaos Sergazi, deacon.

4. KABONGE - BUGANDA - UGANDA: Church of the Holy Virgin Theotokos. Primary School — classes 6, teachers 3, pupils 90. Director Samuel Sall.

5. NGONGE - BUGANDA - UGANDA: Primary School — classes 6, teachers 3, pupils 70. Director: Musisi.

6. KATENTE - BUGANDA - UGANDA: Primary School — classes 3, pupils 16, teacher 1, Director: Jonathan Luganda.

7. NSINZE - (LOCATION BUSIKI) BUSOGA - UGANDA: Holy Church of St. Spyridon. Priest: Rev. Kyrillos Pasa. — Primary School — classes 6, teachers 2, pupils 21. Director: The Priest.

8. NAKABALE - (LOCATION LUUKA) - BUSOGA, UGANDA: Holy Church of St. George. Priest: Rev. J. Foala. — Primary School — classes 6, teachers 3, pupils 90. Director: L. Ntale.

9. LIRA - (LOCATION AMUCA): Holy Church of St. Athanasios. Priest: Athanasios Atim. Primary School — classes 6, teachers 3, pupils 40. Director: The Priest.

10. LIRA - (LOCATION ADUKU) - LANGO - UGANDA: Priest: Athanasios Atim.

11. BUNYORE - KENYA: Priest: Rev. Jacob Omwakwe.

12. MARAGOLI - KENYA: Priest: Rev. Mat. Mulamula.

13. BUTSIOTSIO - KENYA: » » »

14. NANDI - KENYA: Priest...

15. WAITHAKA KENYA: Priest: Rev. A. G. Gathunna.

N. B. There are also some other small centres of African Orthodox, which may be used as nucleus for starting missionary work.

The official names for Korea today are Han Kuk or Tae Han Min Kuk (= The Great Republic of Han's people). The name «Korea» comes from the old dynasty Koryo, while the name Choson (= the land of morning calm) is very old, used largely during the Japanese occupation.

The Korean people come from the Tungus being a part of the yellow race. They came into the Korean peninsula, probably from central Asia, through the land of the Manchus.

The Korean language, according to Japanese scholars, belongs to the Ural-altaic family of languages, being akin to Japanese, but without any kinship with Chinese.

Korea's total area is 220,800,000 sq. kil. South Korea covers an area of 96,929,21 sq. kil. with a population of 21,526,374 (1955). More recent statistics estimate the population at about 27,000,000.

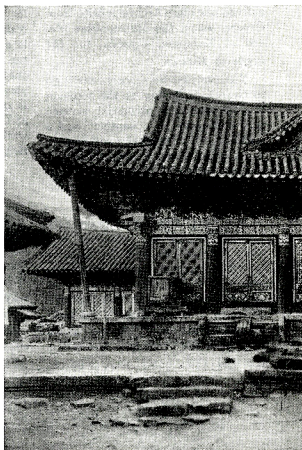
Historically Korea played a bridge role between China and Japan; in its territory both the two civilisations mingled and their opponent armies clashed.

#### THE DAWN OF KOREAN CIVILISATION

The beginnings of the country's history are hidden in the mists of prehistory; Mythology takes the place of history. According to this Tangeon, a son or grandson of God (Hananim) founded the nation, by the unification of many races, in 2333 B. C. Hence by Korean reckoning this year is 4295. Naturally this date is improbable and the historical role of this mythological person is unknown. At any rate monuments of the old stone age (stone axes etc.) and of the new stone age (dolmens, menhirs installations near the rivers) are abundant. The neolithic age begins about the third century B. C. when copper is introduced by the Chinese and the Hun invaders. Between the fifth and the third century B. C. the races scattered upon the Korean peninsula began to form some little states. The most important among them was Kojoson with an advanced civilisation, because of its permanent contact with China. But the Chinese invaders in 194 B. C. destroyed many of these states including Kojoson and established themselves on their territory. Thus began the Wiman Cho Son period, which is followed by the era of the four Chinese colonies (the most important among them was Nan - Nan or Lo - Lang 194 B. C. - 813 A.D.) The North Korean area remained free with its own culture.

The four hundred years of Chinese occupation served a useful purpose. The defeated races acquired national consciousness while at the same time the advanced Chinese Han civilisation infiltrated into Korea.

Scientific research has disclosed the religious beliefs of the men of that period. At one



*The Buddhist Temple*

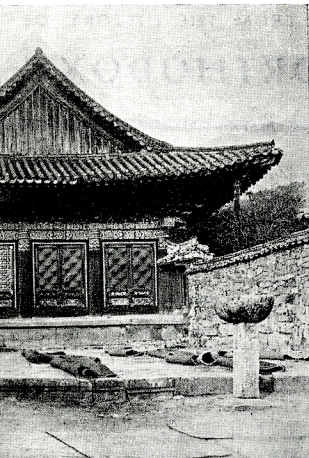
## THE HISTORY

and the same time, they worshipped a personal, transcendent, anonymous and imageless God (Hananim); the forces residing in the mountains, rivers, trees etc. and their ancestors which found expression in luxurious burials and offerings. A priesthood was set apart and offerings, sacrifices and invocations followed the agricultural phases. Besides this they practised augury.

#### THE THREE KINGDOMS PERIOD

During this period the free Korean races caused continual trouble to the Chinese colonies. Already in 57 B. C. some little states in South Korea had joined together and formed the Silla Kingdom (originally Sorabol). A few years later in 37 B. C. the Koguryo Kingdom was formed in north Korea while in 18 B. C. the Paikche Kingdom was established in central and south-west Korea. In this way the Three Kingdoms period was inaugurated as a formative period in Korean civilisation.

The Kingdom of Koguryo, because of its mountainous character and numerous enemies, adopted an aggressive attitude, ever conscious



To Sa - Dynasty Yi

## Y OF KOREA

### THE SILLA KINGDOM THE HEART OF THE KOREAN CIVILISATION

Silla was in the beginning the weakest state. Toward the end of the fourth century however it became powerful. Because of its isolation from China, it developed a special civilisation, representative of the Korean mind. One outstanding attainment of this Kingdom is the educational system Hwarang-do. It was an educational system for the young of noble birth, somewhat corresponding to Scouting. The youth were not taught up in educational institutes, but in picturesque rural areas and taught history philosophy, and military art. Religious faith, loyalty, filial respect, the dignity of man and virtue were instilled in these young boys. Famous scholars and politicians came from the young, who were educated in this way. Silla had a more democratic system than the two other Kingdoms both of which had a kind of absolute hereditary dynasty.

In the Kingdom of Silla the Kings were drawn from three royal families in turn and a council of nobles kept a check upon the royal power. In the Three Kingdoms period feudalism began to arise and was strengthened later. As regards religion, the old native beliefs continued to exist; but the founders of the three Kingdoms are now adored. The period is marked by the gradual prevalence of Buddhism. Buddhism, introduced into Koguryo in the year 372 A.D. was imposed only in 582 A.D. in the Kingdom of Silla, having been forbidden in the beginning, because of its special civilisation. Gradually now it gained the people and the nobles, while at the same time Taoism and Confucianism are objects of study. The fine arts flourished. After the mixing of native elements with the foreign influences of China, of India and still more so of Greece the fine arts flourished (of Gandhara's Greek-Indian art).

The Koguryo's tombs were noteworthy for their high artistic level with their famous frescos and the statues of this period of the Buddha's and Bodhisattva's. Finally a very important achievement of this period was the world's first astronomical observatory Cheom-seong-dae, established in Silla in 647 A.D.

Unfortunately Koguryo's attacks on Paikche brought the weakening of the latter. This decline was intensified by the corruption of its Kings and politicians. The result was that Silla, strengthened meanwhile, destroyed Paikche with the help of China 660 A.D. Koguryo while for a long time intimidating the other two Kingdoms and repulsing the successive attacks of the allied Chinese armies eventually yielded because of internal conflict. The allied forces of Silla and China defeated it in 668 A.D.

[To be continued]

of the danger from the North. Consequently it was in continual conflict with the Chinese, until 313 A.D. when it succeeded in defeating the Chinese colonies. From the point of view of culture this Kingdom flourished, because of its vicinity to China. From China Buddhism found entry into Koguryo in the year 372 A.D. The Chinese annals describe the interest of the Koguryo people in learning. In 372 A.D. the Taehag National University was founded and destined for men of noble birth. Some years later many private schools were established for the middle class. In these institutions the young were taught Chinese classics, history, medicine and the art of war.

Paikche relied on its fertile soil. Its desire for extension towards the North resulted in continual conflict with Koguryo, which weakened the Kingdom. Paikche played a very important historical role. It recalled Chinese scholars and artists and developed his culture and after this became the teacher of the Japanese people. It taught them dress-making, Chinese writing, medicine, calendar making, astronomy, geography, the art of fortification and the Chinese classics.

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As we have seen in a previous study<sup>(1)</sup>, the first seeds of Christian truth were brought into the depths of China by Byzantine merchants. Because the Nestorians preached the Gospel very systematically in the 7th century, in the 8th and 9th century remarkable flourishing of Christianity was observed in the Movement of the T'ang dynasty. However the persecution of Vou Tsoung (854), incited by the Taoists, led to the decline, which continued for three centuries. In the 13th cen. during the Mongolian rule there appeared a new prosperity in the Christian communities<sup>(2)</sup>, which was to be uprooted permanently after the dynasty of Mings (1368-1644) came into power. In the centuries that followed many missionaries of the western Churches<sup>(3)</sup> worked with moving self-denial in the «Empire of the Centre», as the country was called in Chinese. We shall limit this present study to the missionary effort of the Orthodox, since this aspect has not been extensively studied and therefore remains unknown.

## I. THE FIRST PENETRATIONS

During the 17th cen., Russia started to expand east of the Urals and soon reached the coasts of E. Asia. The Russian population of Siberia increased rapidly during the 17th and 18th cen. In 1662 there were just 70,000 Russians but in 1783 they had increased to about one million<sup>(4)</sup>. The Chinese Empire, however, at about the end of the 17th cen. and the beginning of the 18th, under the leadership of K'ang Hsi, one of the greatest sovereigns of the Manchus dynasty (1644-1911), checked

# FROM THE HISTORY OF ORTHODOXY

the Russian expansion in the southeast of Siberia, along the river Amur. In 1667 the Tungusen prince Khan Tilmur with 14 of his relatives fled from the service of the Chinese Emperor to Russian territory. In 1684 he was baptized, in

order to show his full acceptance of the Russian sovereignty. K'ang Hsi, irritated by this affair, sent an army to the Amur River to punish the kozaks. In 1685 his forces seized Albazin, the main Russian fortress in the area of Amur, and captured a considerable number of prisoners. Forty five of them, declared that they would like to be in the service of K'ang Hsi. They were taken to Pekin and quartered in the N. Eastern part of the town. The Chinese Emperor treated the Albazin soldiers very favorably. He granted them a Buddhist temple—which they consecrated in the name of St. Nicolas—gave them good salary and chinese wives. Among this group there was also the priest Maxim Leontiev († 1712) who continued to serve his flock<sup>(5)</sup>. A little later, in 1695, the furor of the war had abated with the Treaty of Nerchinsk (1689), the Metropolitan of Tobolsk Ignatii sent a priest, Gregory No-

1. Anastasios Yannoulatos: *The missionary action of the Churches of the East in Central and Eastern Asia*, «Poreftiches» 1961 pp. 26-31,

2. *Ibid.* p. 30. Apart from the bibliography mentioned there see also: E. Benz, *Geist und Leben der Ostkirche*, Hamburg 1957, pp. 112, 115, and N. Zernov, *Eastern Christendom*, London 1961, p. 121.

3. Respective bibliography is exceptionally rich. Volumes V and VII of the standard series «*Bibliotheca Missionum*» by R. Streit and G. Dindiger, *Asiatische Mission Literatur, 1600-1699*, Aix-la-Chapelle, 1929 and *Chinesische Mission Literatur 1700-1909*, Aix-la-Chapelle, 1931, give numerous texts on the missions in China. Invaluable bibliographical data are also offered by T. K. Fairbank's and Kwang-Chi-Liu's *Bibliographical Guide to Modern China*, Harvard, 1940. As classical on the subject, however, still remains the work by K. S. Latourette, *A History of Christian Mission in China*, New York [The Macmillan Co] 1929. For an accurate summary description of Catholic Missions see the articles of H. Bernard-Maitre, E. Jarry, S. Delacroix, A. Retif, in «*Histoire Universelle des Missions Catholiques*» Paris [Grund] vol. II 1957 and vol. III 1958. For bibliography see vol. II pp. 400-402,

410-411 and vol. III pp. 421-422, 426-428.

4. K. S. Latourette, *History of the expansion of Christianity*, New York and London [Eyre and Spottiswoode] 1939-45. Vol. III, [Three centuries of advance, 1500-1800] London 1939, p. 367.

5. J. Glazik, *Die russisch-orthodoxe Heidenmission seit Peter dem Grossen*, Münster 1954, pp. 51-52; Nadejda Gorodetzky, *The missionary expansion of the Russian Orthodox Church*, in «*The International Review of Missions*», London, Oct. 1942 p. 404; Both use many Russian sources; K. S. Latourette, *op. cit.* p. 359; J. Meyendorff, *L'Eglise Orthodoxe hier et aujourd'hui*, Paris, 1960, p. 158.

J. Glazik, invoked a work of Pavlovsky [Chinese-Russian Relations, N. York, 1949], does not accept entirely the exactness of above relation, with the Russian sources give us. According to him from 1648 few Russian soldiers have deserted to the bordering forces of K'ang Hsi. After the fall of Albazin their number increased and they constituted a special «Russian company» in the service of Chinese Emperor. After the Treaty of Nerchinsk the company lost its national substance. Their chiefs were not Russians but Manchus. Later the Russian Embassy exploited their existence «as a pretext for the establishment of a constant Missions». [op.cit. pp. 53-54].

# ORTHODOX MISSIONS IN CHINA

visky, and a deacon Lawrence Ivanov to help father Maxim. He also sent an antimension for the celebration of the holy Liturgy and the necessary holy utensils. In a letter to Maxim, the Metropolitan urged him to stay faithful in Orthodoxy and to take advantage of this scourge of captivity in order to convert the Chinese people. For this purpose Maxim, after the Czar family, would mention in his prayers in the holy Liturgy, the Chinese emperor, in spite of the fact that he was not in the Christian faith, «in order that he might join the holy catholic and apostolic Church and thus participate in the Kingdom of Heaven»<sup>(40)</sup>. In the years that followed a very strange penetration of the Orthodox took place among the Chinese. The Russian prisoners joined the Imperial Guard, their Chinese wives accepted the Christian belief. The descendants of the Albazinians with the continuous intermarriages lost their Russian features, but still remained a special group within the bodyguard of the Imperial Palace and kept steadfastly to their Orthodoxy. It is mentioned that the Russian Embassy which was established in Peking in 1698 was housed in a «Russian House» reserved by the Chinese Government for Russian travellers and missionaries<sup>(41)</sup>. The Russian merchants relate, in 1692 that a Chinese businessman baptised with his family as well as a Man-

darin of 7th degree, whose example followed his servant and some of his relatives<sup>(42)</sup>.

The famous Metropolitan of Tobolsk Philotheos Leszczynski (who was mainly responsible for the christianization of the pagan tribes of the Irtysh Valley and the Lake of Baikal), showed a very keen interest in the Russian Mission of China. In 1714 he sent a group of Russian clergymen and laymen under the archimandrite Ilarion Let-

zaskii, whom K'ang-Hsi received most cordially<sup>(43)</sup>.

But in times which the Orthodox missionaries appeared in the limelight things were extremely difficult for the christian activity. K'ang Hsi was at first very favorable to Christianity. In March 1692 he issued a decree, allowing Christian worship and affording protection to the existing Church buildings. He was also in good relations with the Jesuits, whom he esteemed for their knowledge of mathematics and astronomy. But the great controversy over the acceptance and assimilation by the Church of certain customs and usages of the Chinese people, became the reason for a definite cooling in his attitude. This controversy, known as «Rites Controversy» during the first two decades of the 18th century reached its most dramatic phase when in 1704 the Vatican condemned the more liberal view of the Jesuits on the subject, with which the Chinese Emperor had associated himself in 1700<sup>(44)</sup>. The mission of the Papal representatives Tournon (1705-1706) and Mazzaroba (1720-1722), made K'ang Hsi realize the spiritual dependence of the Jesuits and generally, all Roman Catholics, upon Rome — a fact which the missionaries of the court had been very careful to conceal — and he began behaving more coldly. He wanted to use the science of the western people but he could not tolerate the fact that some of his subjects would be dependent on a foreign spiritual leader<sup>(45)</sup>.

5a. J. Glazik, *op. cit.* p. 52.

6. Nadejda Gorodetzky, *ibid.*

7. J. Glazik, *op. cit.* p. 58.

8. K. S. Latourette, *op. cit.* p. 359, J. Glazik, *op. cit.* p. 52.

9. *The substance of this controversy, which split dangerously Roman Catholic missionaries for about one century, was the following: Was the line of policy adopted by Ricci (1550-1610) of «christianizing» terms of the Chinese philosophy and of traditional customs and beliefs of the Chinese people the right one? and more specifically, (a) which terms should be used to denote the God of the Christians? Were the old terms of the Chinese philosophy T'ien (Heaven) and Shang Ti (Lord of the high) suitable? (b) should Christians be allowed to participate in traditional social or family rites, in honour of Confucius and the ancestors? could a new interpretation of their meaning be given to them? (c) should the missionaries in performing certain sacraments take into consideration Chinese mentality, which disliked certain things, and, therefore, modify the rite of the baptism or matrimony? were it not possible that similar adaptations to Chinese mentality might finally develop into fateful*

*compromises and acquiescences on basic Christian doctrines? With few exceptions, the Jesuits had followed Ricci's policies. Their main opponents were the Dominicans and the Franciscans. The controversy even extended to Europe. Even Leibnitz wrote on the matter (in favour of the Jesuits). See K. S. Latourette *op. cit.*, vol. III, pp. 349-355; E. Jarry, *La Querelle des Rites*, in *Hist. Miss. Un. Cath.*, *op. cit.* vol. II, pp. 337-350; H. Bernard-Maitre, *Le Père Ricci et les Missions de Chine*, *op. cit.* vol. II, pp. 28-35; J. Brucker, *Chinois rites*, in *Vacant Mangenot, Dictionnaire de Theologie Catholique*, Paris, 1923, vol. II, 2364-2391*

10. Regarding the religion of the West which praises T'ien Tshu [= Lord of Heaven - was the name preferred by Ricci's opponents], he counselled his son, bear well in mind that it is against the right faith [of our sacred books] and it is only because of the missionaries deep knowledge of mathematics that the State uses them. Keep this well. And he did not forget it, [see further], (H. Bernard - Maitre and E. Jarry, *Les Missions de Chine après 1644*, in *Hist. Un. Miss. Cath.* vol. II, p. 176).

Can it be that the Chinese Emperor hoped, even momentarily, that the presence of the Russian clergymen would create a new movement which would help him to create an autonomous Chinese Church independent of the Vatican? (11) The optimistic foresights for an impending conversion to Orthodox Church of K'ang Hsi that the deacon Filimon circulated in Russia after the death (1718) of Hilarion (12) (who was the leader of Mission in Pekin), should permit such an opinion. In any case the few Russian missionaries were not in a position to achieve such a difficult turn (as the Byzantines did in the 9th century in eastern Europe) faced, as they were, by the most capable and organized Jesuits and within an atmosphere of ambiguity and confusion. The Emperor, who had given rise to certain hopes that he would become the Constantine of China (13), this period changed his attitude when he discovered the administrative superiority of western mission. To the Legate Mezzabarba who arrived in 1720 and explained that he came to ask from the Christians to submit to the Roman decision, he answered that in this case he himself and the missionaries should prepare their luggage in order to return to Europe (14). To the domineering K'ang Hsi, the fact that the western missionaries obeyed faithfully to the orders of a European leader was of basic importance. It was only natural for him to start seeing in the persons whom only yesterday he considered as simple bearers of foreign religious ideas, agents of foreign powers. The fact that after so many years he was only newly informed, and this accidentally about the exact situation, intensified his distrust towards any Christian effort. If the Roman Catholics, whom he had known and esteemed, had so carefully concealed from him the truth, how could he be sure that the missionaries of Russia — until recently hostile — would be more sincere? Once more, the lack of clarity in intention and the intermingling of imperialistic tendencies and expeditious had cost the expansion of Christianity quite a lot.

Meanwhile the Russian interest for the mission in China — the ecclesiastical as well as the political interest — was becoming very keen. The Filimon's information influenced not only many Russian Bishops but also Peter the Great and a plan was soon laid out. In March 1721 Innokentii Kulchicki was ordained bishop, in order to be sent as leader of the Mission in Pekin, but he was ordered «during his stay in China not to reveal that he

is a bishop, lest their enemies, and in particular the Jesuits» should learn and frustrate the Russian projects. Innocent departed with two priests two deacons, five church singers two sextons and a cook, for his long travel and after 11 months, in March 1722, reached the Chinese frontiers. (15) But they forbade them the entrance. The Orthodox were very late. The political relations between Russia and China had been interrupted (1722-1727) and the Chinese Emperor was definitely turned against Christianity. The successor of K'ang-Hsi, Yung-Ch'eng (1723-1736) declared in 1724 a general persecution against Christians, which was to last with varying severity for 120 years. (16)

These conditions naturally precluded any planned Orthodox Mission. However the missionary effort was not abandoned. The Treaty of Kiakhta between Russia and China in 1727 contains certain provisions regarding the ecclesiastical mission in Pekin. The Chinese court undertakes to feed and shelter this, consisting of four permanent clergymen and six students; whose basic mission was the scientific study leading to a better understanding of the culture of the two people. The building of a Church was also provided in the courtyard of the Russian Embassy in which the Orthodox faith is free (article 5). These agreements were of a particular importance considering that at that time the persecution against the Catholic mission was raging.

In the Treaty of Kiakhta there is no mention of the church of the Albazians. Perhaps this was an indirect way merely to restrict within their Embassy, perhaps the Russian wanted to alienate from the Albazians who were not highly esteemed. Following the above developments after 1727 there were in Pekin two Orthodox missionary contingents—the official in Na—Kouan and the Albazians in Pei—Kouan—but their relations were not very good at the beginning. (17)

15. J. Glazik, *op. cit.* p. 55.

16. During the long reign of Ch'eng Lung (1736-1796) persecutions were frequent although the Emperor himself did not seem to have particular enmity against the Christians. He continued to occupy in his court scientists and artists from the classes of the western missionaries. (K. S. Latourette *op. cit.* p. 357). In 1805, Emperor Kia - King (1796 - 1820) who in 1802 published a favourable decree for the Christians, proclaimed again a violent persecution which he intensified, even more in 1811. He destroyed most of the churches and condemned to death all the (catholic) missionaries except four (the bishop of Pekin and another 3 Frenchmen of the court). The 2/3 of the Christians became apostates. Although the successor of Kia - King, Tao - Quang was rather tolerant the persecution did not cease. From 1801 - 1829 not one (catholic) missionary entered into China (Mgr. S. Delacroix, *L'aggravation de la crise in Hist. Un. Mis. Cath. vol. III, p. 36*). During the first forty years of the 19th cen. persecutions went on. Their vigour varied according to the attitude of the mandarins at various places. (A. Retif, *Les Missions de Chine et de Corée in Hist. Un. Mis. Cath. Vol. III pp. 257*).

17. The leader of the mission, Antonii Platkovskii tried to disperse the community of the Albazians, but he did not succeed because of the resistance of the old monk

11. His dislike against Roman Catholics was increasing continuously. In 1706 he ordered the Legate of Pope Le Tournon to quit Pekin, while he banished Maigrot the apostolic Vicar (at Fukien), as well as a number of missionaries and Chinese Christians. The missionaries would stay in China only if they had imperial permission (piao) apparently in order to be checked whether they agreed with the interpretation of the terms and the «divine rites» of the Chinese Emperor. The stressing of the Papal decision with the seal of Clement XI, in 1715 infuriated him. (V. Jarry. *La querelle de Rites, in Hist. Un. Mis. Cath. vol. II p. 345-348*).

12. J. Glazik, *op. cit.* pp. 54-55.

13. H. Brucker, *Chinois rites op. cit. col. 2383*.

14. E. Jarry. *op. cit.* p. 349.

Generally the missionary activity of the Russians was limited. Platkovskii reports in 1732 to the Holy Synod that from March 1731 25 Chinese were baptised. Later under Ambrosii Jumalov's leadership there was a revival. The Albazinians community which had began to be assimilated to the idolatrous environment, was organized and strengthened spiritually, and a lot of Chinese and Manchus were baptised. (1\*)

Generally the Russian missionaries, being very careful not to excite the religious fanaticism of the Chinese avoided any open proselytizing activities. They endeavored to maintain an Orthodox center from which to radiate quietly within the administrative heart of China. Many Orthodox clergymen were raised to the rank of Mandarin and were supported by both the Russian and the Chinese government. (1\*)

The persecutions which were declared against the Roman Catholics never affected them. On the contrary the Chinese government tried to use the Orthodox for the displacement of the Jesuits and proposed to the members of the Russian mission to undertake their scientific work in astronomy, medicine, natural science, music. The Russians did not show any interest in, or rather turned down these proposals, without estimating the possibilities that were offered, leaving the Lazarists to take the place of the Jesuits after the dissolution of their order (1773). (2\*)

It is to be noted that the relations between Orthodox and Roman Catholic missionaries were rather friendly, so that the Russian Church had to recommend to its missionaries more attention as to their contact with Jesuits. During the period of the persecutions of the 19th century, as Roman Catholics acknowledge, the Orthodox in Peking offered considerable services to the western mission. (2\*)

The Russian mission in Peking is mainly notable «in its scholarship, in its interpretation of China to Russia». (2\*) Already during the 18th century, it offered to Russian Science many orientalist such as L. K. Razsohin, A. G. Vodykin and A. L. Leontiev. Particularly in the 19th century it prided itself in a great product of scholars in Sinology, such as Iakhin Bichurin (1777—1853), later mem-

## A spiritual

### Bridgehead

*Lavrentii, who was there since the days of the first mission. Lavrentii refused to go in Russian Embassy and stay with Albazinians and rebuilt their old temple which had been destroyed by an earthquake in 1730. (J. Glazik op. cit. pp. 57-58).*

18. J. Glazik op. cit. pp. 59.

19. Nad. Gorodetzky, op. cit. p. 404.

20. J. Glazik, op. cit. p. 61.

21. J. Glazik op. cit. p. 61. When the last catholic missionary, the Lazarist bishop Pirés, died in 1838, he «bequeathed» all the property of the Roman Catholic mission to the Russian Archimandrite. At first the Chinese Government seized the property, but the Russian missionary succeeded in regaining it, after persistent efforts. In 1860 he magnanimously returned it to the new Catholic mission. (A. Favier, Peking, Histoire et description, Peking 1897, p. 239).

22. K. S. Latourette, A. history of Christian Missions in China, p. 825.

ber of the Russian Academy of Science and of the «Asiatic Society» in Paris, P. Kamenskii (1775—1845) successor of Bichurin in the leadership of the mission, I. I. Zacharov (1814—1885) V. P. Vasiliev (1818—1900) and the most famous of all P. I. Kafarov (1817—1878) «who had an enormous literary output». (2\*)

During this first period the Russian missionaries came as official friends to study the morals, the mentality, the social and the cultural conditions of the Chinese people. Their moderation, education and politeness afforded them great freedom of movement. They thus came into contact with many distinguished citizens, an opportunity which they used discreetly for the conversion of several officials at a time when Christianity was a forbidden religion. (2\*) Their close relations with the Russian embassy and with Russian politics was both a great advantage and disadvantage. (2\*)

We do not exactly know what hopes the faithful Russian clergymen entertained for the future. Perhaps the remembrance of the christianization of whole people and nations through the conversion of their Princes sustained their hidden expectations throughout their long awaiting. In reality, the Russians proved to be very hesitant in their effort to evangelize the Chinese. Thus in the practical field we have no worthwhile missionary activity, apart from the maintenance of a small Orthodox nucleus consisting essentially of the descendants of the Albazinians. The contribution of the Orthodox missionaries of Peking was limited, for two centuries, to scientific research and production.

23. K. S. Latourette, *History of the expansion of Christianity* vol. VI, p. 294. Many works of Bichurin have been translated into German, French and English. His «excellent work» «About the nations of Central Asia» reprinted in 1950. (J. Glazik op. cit. p. 62—64.)

24. A text of 1857 notes that «they had [as members of the diplomatic mission of Russia] complete freedom of movements and connections with distinguished inhabitants. The persecution, which was observed against the Catholic mission, never reached them and just before the merchants station there is still an honorary Chinese guard. They never appeared as missionaries» (C. Abell) F. A. Meckleburg, *Arbeiten der Kaiserlichen Russischen Gesandtschaft zu Peking über China, sein Volk, seine Religion, seine Institutionen* 2Bde, Berlin 1858, Vorwort—see J. Glazik, op. cit. p. 169, J. Gl. takes the heat off this last phrase.

25. K. S. Latourette characteristically notes that the Orthodox Church «entered China first in the closest alliance with and indeed as an organ of the Russian Government» [A History of Christian Missions in China, p. 34]. There is information that the Russian Government, for political reasons «discouraged and at a time forbade any effort to make converts among non Christian Chinese (K. S. Latourette, *History of the expansion of Christianity*, vol. VI p. 294). He quotes from Bishop Innocent, «The Chinese Recorder» [published at Foochow], vol. XLVII p. 678, 679. It should, of course, be understood that the Western Missions also were not at all independent politically. Very often perhaps only a little more skilfully they became organs of the great European powers in China. But also they were served and sometimes saved by political interventions.

## CONCLUSIONS

### LESSONS FOR EVERY NEW ORTHODOX MISSION

The study of the history of the various missionary efforts is valuable not only for the knowledge of the past, but also enables us to have a clearer understanding of what we face today and will face in future. The thoughts that follow, therefore, spring from the events of Orthodox mission in China, but also extend into the contemporary missionary problems since they offer a wealth of material for Orthodox. The account of the events which has just been given leads to the following conclusions, which should, in my opinion, be of considerable and direct interest for our planned new Orthodox missionary effort.

1) Often the most unexpected and unhappy events contribute to the spreading of Christianity. The adventure of the Albanians illustrates this point. The present continuous emigration of Orthodox populace, an unfavourable development, often described as a hemorrhage of Orthodox nations, might well prove to be a spiritual blood transfusion to many territories of Africa, South America and Asia, if an effort were made towards strengthening the Orthodox, ecumenical and missionary consciousness of the immigrants. The initial transplanting, however, is not enough. If the spiritual life of these people is weak and is not being constantly reinforced, it will very easily degenerate and become a liability for the missionary work of the Church<sup>(\*)</sup>.

2) The close relations or, more precisely the subordination of the mission to the Russian diplomatic legation during the first two centuries, ensured, of course, free contacts with the official circles but it exercised an unfavourable influence in more than one way. Not only did it give rise to confusion about the role and the meaning of Orthodoxy, which now appeared as a «Russian product» and then as the political organ of a state, but it also prevented in a direct way the missionary action of the Orthodox clergymen.

The spreading of the «Kingdom of God» must not be connected with temporal authorities, and still less, should not become means to serving political ends. The labourers of the Gospel, however much they may love their country, must act independently of state plans. Only genuine sincere love can transmit to people the «new life in Christ».<sup>(26)</sup> Any other, even latent, worldly ten-

dences for economic, national or cultural domination contaminates and fills with guile the word of God, estranges the Holy Spirit, Who obviously cannot bear to become the object of any exploitation by the «flesh». And without the Spirit of God, mission becomes a sinful, silly, wild fancy.

The close relation between state and Church, which exists as a rule among Orthodox nations - let us have the courage to face it - creates similar dangers of which we must be conscious right from the very beginning, so that we may face them in the genuine Christian spirit. Any conventionality or adulteration - visible or latent - is bound to lead to failure.

3) The establishment of a permanent staff of intellectual clergymen for the carrying out of research in folklore, literature and science, was a wonderful idea that led to the formation of a spiritual bridgehead on the unassailable

environment of Chinese aristocracy. Good examples and a silent radiation are certainly the basic elements of every Christian mission. It appears, however, that this opportunity was not properly exploited to bear the expected fruits. Bridgeheads are good for preparing a battle but when they become a cause for constantly postponing the systematic spiritual warfare they developed into treacherous traps. From what we can gather from the events, the Orthodox clergymen who passed from Peking until the middle of the 19th century fell without realizing it, into the trap of postponement. Absorbed in scientific research they did very little for evangelizing the people. It is because of this that in 1860, after 150 years of activity, the Orthodox community numbered about 200 souls, despite the fact that 155 missionaries had passed from Peking.<sup>(27)</sup>

Purely scientific efforts with no corresponding pastoral action, lead nowhere. Of course it would be unjust to overlook the terrible difficulties which the Chinese Empire brought against any Christian effort. And, undoubtedly, spiritual action with caution is a token of wisdom, but prolonged inaction, because of caution, does not deserve the same title.

(to be continued)

Deacon ANASTASIOS YANNOULATOS

(\*) In the beginning the conclusion, were put at the end of the article, of this reason are based on the whole experience in China [see later the Russian emigration after 1917].

26. In the face of the great Russian missionary of Japan Nicolai Kasatkin we see a wonderful example of complete redemption from nationalism. During the Rus-

sian-Japanese war of 1904, not only he did not abandon his see, but through a pastoral letter invited his congregation to fulfill their national duties. «We Christians, he wrote, have another country... which is the Church... This is why I do not leave you brothers and sisters, and I remain in your family as though in my own» [N. Struve, *The Orthodox Church and Mission in «The Student World», Geneva No 1-2, 1960 — see and «Porefthendes» 1961, p. 23].*

27. K. S. Latourette, *A history of Christian Mission in China*, N. York, 1929 p. 486.

# MISSION AND FATHERS

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Although mission is relatively a new branch of the theological science recognised by the Protestants in the end of the last century and by the Catholics just in the beginning of this century, the relative literature is very great. The circulation of 400 magazines, dedicated exclusively to Mission, shows the publishing activity concerning this topic. The monumental effort undertaken by the Catholics for the collection of the written missionary monuments, dispersed all over the world, with the «*Bibliotheca Missionum*», which has already more than 20 volumes and the publication of a quarterly missionary bibliographical bulletin, under the title «*Bibliographia Missionaria*» prove the lively interest which is displayed for the systematic study of Mission.

In spite of such extensive literature and the exhaustive study of plenty missionary subjects, the space of the literature of the Fathers remained comparatively uncultivated. We cannot attribute this omission to the indifference, at least on behalf of the Catholics, towards tradition, but to the inability to face all the multitude of the every day problems of every kind, which spring up in the world extended Missionary effort, of both Denominations.

The interest in the voice of tradition is especially seen in the missionary manuals, in most of which at least a small paragraph is dedicated to the poor projection of the ideas of the Fathers on the topic of Mission.

In view of the fact that for us Orthodox Mission has not become yet an object of scientific research and since every orthodox theological effort, which is being undertaken, has to be founded on tradition, we thought it useful to collect all the relative bibliography of the West, concerning the topic «Mission and Fathers», hoping that this collection will help those who want to work in an Orthodox elaboration of any aspect of that enormous subject.

E. V.

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Seoul 4.5.1962

... The Korean orthodox Church is in the most difficult position of her history. We are so much moved, because they are men in the world, be it so few, who pray for us and consider our own problem as their own.

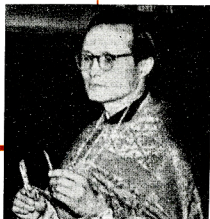
About the church's property a trial took place but we missed it. The court has decided that it is hostile property and hostile territory. I have submitted the petition for the return of the property which is the only resource of the single Korean orthodox church. We wait with fear for the answer. If we fail this time it shall be very difficult for our community to survive. The believers here make every possible effort. Our single hope is the assistance of the orthodox communities abroad... The Korean orthodox church has been rebuilt as a monument to the Greek soldiers who fell in Korea. Their comrades collected among them 10.000 dollars and with that money rebuilt and extended the church and the school of our community. This sacred spirit of friendship must not be put out, it must be strengthened even more. Because of the acuteness of the problem I wrote to the Archbishop of America the whole truth But in general we are desperately alone. I have no idea what you think about our church. I try and I shall try to force you to remember the existence of the Korean orthodox Church. Could not the Inter orthodox Missionary Centers in Greece, remind to the other orthodox Churches of the existence and the needs of our Church?

When our community was established by the Russian missionaries

in the beginning of the 20th century much money was sent from Russia. So our Church flourished and founded six churches into the capital Seoul and over the province around it. The flourishing lasted until the Russian revolution when this financial help was stopped. Sometimes the Anglican Church helped us and so we were able to hold until the Korean war. When this war began the Korean priest Fr. Alexis Kim was kidnapped by the Communists and I was ordained during the year 1954. At that time the Greek military mission was stationed in Seoul and by their help I maintained our Church. When the Greek soldiers were gone, the school of our community gave us monthly, by the students' contribution, 50.000 hwan (about 100 \$). With this money the church, was maintained. Unfortunately an unexpected fire damaged the school. Now, we haven't any resources. Sometimes from the different parts of the world they send me two or three dollars, perhaps all together 50 \$ a year. The believers, who have a great need of help, assist the church with their candles, giving 20.000 hwan (about 20 \$ because of the reduction of price of the hwan to-day). With this money it is absolutely impossible to maintain the church and its work. Therefore, I am obliged to cry to all the world, though my face is purple from shame... The more urgent problem is our property. With this property our church is able to exist without knocking always at the doors of the others at the strange doors. It is very afflicting that we can't dispose of our own property in the right way. They ask for 150.000.000

hwan (about 120.000 \$) as a compensation for the property of the church.

Another problem equally important is the need of pastors and mis-



sionaries and the problem of their future maintenance. Orthodoxy has an extraordinary splendor over the world to-day. Let us show pity for our small church. If the great centers of Orthodoxy, Constantinople, Greece, America, Australia, helped us just a little there would not be any problem for the small Church of Seoul. I can do nothing else but at present I haven't anything else to do, pray and ask for your help.

Please forgive me for asking you to share in our cross, but it is for the Church of Christ. That is why I don't hesitate to do it.

I am waiting for the results of your efforts. God bless you and be always with you. God be unto you.

Ber Boris Moon  
St. Nikolas - Korean Greek Orthodox Church, No 22 Chung Dong  
SeoDaemun Ku, Seoul — Korea

## ΠΟΡΕΥΘΗΝΕΣ

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