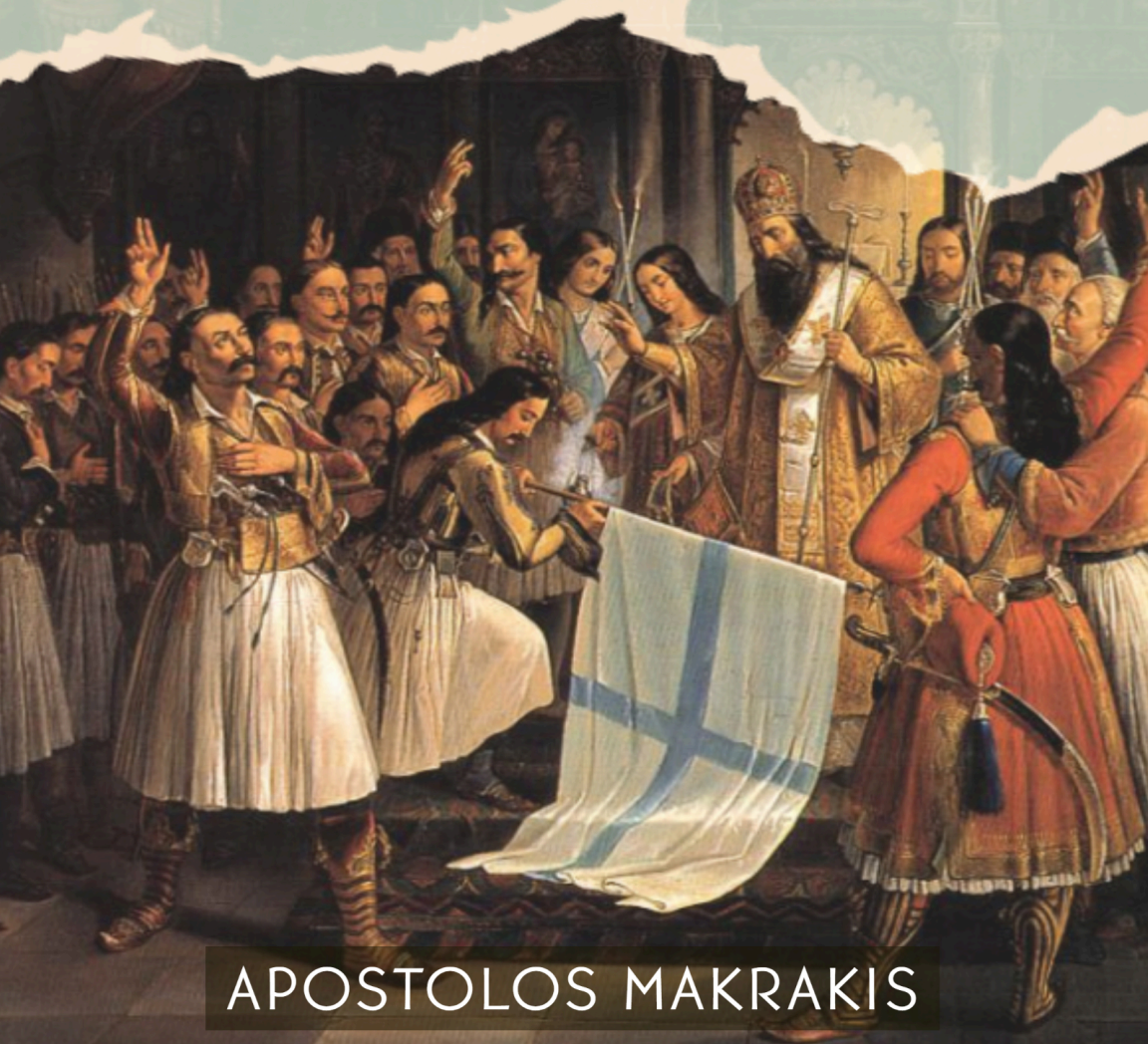


Hellenism and the Unfinished Revolution



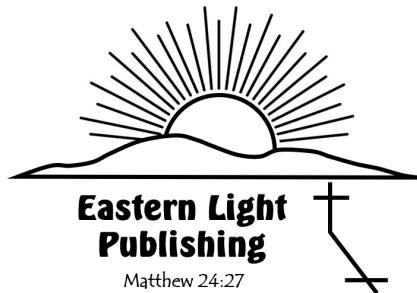
APOSTOLOS MAKRAKIS

Twenty Addresses Delivered in Concord Square
Athens, Greece in 1866

HELLENISM AND THE UNFINISHED REVOLUTION

Twenty Addresses Delivered in Concord Square
Athens, Greece in 1866

By Apostolos Makrakis
(1830-1906)



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Sheridan, WY

By: **Apostolos Makrakis**

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“The Revolution of 1821 indeed remains unfinished! It is a beginning not an end. It is a call to the re-awakening of the universality and catholicity of Orthodoxy. It summons all Orthodox to vigilance against all outward and inner forces that threaten the integrity and purity of the Orthodox Faith. The Revolution of 1821 is essentially a spiritual revolution. It aims at the recovery of an Orthodox Civilization and its perfection. It looks to continuing where Byzantium left off.”

– The Very Reverend Archimandrite Eusebius Stephanou, Th.D.



Father Eusebius A. Stephanou (1924-2016)

“No man or woman born, coward or brave, can shun his destiny.”

– Homer, The Iliad, IV



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APOSTOLOS MAKRAKIS (1830 – 1906)

FORWARD OF AUTHOR

I could foresee the impending fall and disintegration of the Turkish Ottoman Empire since 1866. This accounts for my decision to come to Athens. I came to awaken those who were asleep and to proclaim how our country, by preparing and consolidating itself, could best and most quickly bring to completion the unfinished and imperfect accomplishment of the Greek Revolution of 1821. Twenty addresses on this subject were delivered in Concord Square of Athens, Greece. These addresses attracted the attention of large crowds of citizens who listened and applauded with delight and enthusiasm.

It was at this time that the periodical *Dikaiosyne* (Justice) first came out with the purpose of putting into print the message of these public speeches. Other discourses and articles related to the same subject were later included in this publication. I consider the republication and distribution of these orations both timely and beneficial today, because they can help us understand the pre-suppositions under which we will be enabled to complete the revolutionary work of our fathers, and thus avoid failure that would result from thinking and acting irrationally and foolishly.

My work of twenty years, which produced the *New Philosophical and Educational System* for the enlightenment and education (*paedeia*) of our nation, was designed to attain this objective, and, to this day, it remains geared to the fulfillment of this end. Unfortunately, however, Turkism employs a large number of our own people who consciously or unconsciously labor for its preservation. The most notable inadvertent allies of Turkism are the political leaders who are ignorant of our national politics and tradition, and who conduct the affairs of our country badly, especially in the area of education and religion. Would that both they and the people sober up and become sensible, as a result of their unhappy experiences! If only they would understand the consolidation and preparation of our country in accordance with Right Reason (Logos) and thus bring to completion – in the quickest and best manner possible – the unfinished and imperfect work of the Greek Revolution of 1821! Amen!

*Apostolos Makrakis,
Athens, Greece, 1898.*

INTRODUCTION

BY: THE VERY REVEREND ARCHIMANDRITE
EUSEBIUS STEPHANOU, TH.D.

The year 1821 saw a handful of valiant Greeks rise up in revolt against a mighty Ottoman Empire. Their only resources were faith in Christ and love of freedom. Twelve years of heroic fighting and bloody battles ended in the independence of a small part of Greece in 1833. It was only the beginning – not the end. The Revolution of 1821 remained unfinished. This exactly was the message of Apostolos Makrakis, modern Greece's most illustrious prophet and thinker. This man of dauntless courage and literary genius devoted his entire life to the work of emancipating the Greek spirit from the slumber that lingered on after four-hundred years of Islamic Turkish oppression.

Makrakis, however, was aware that internal strife and western secular influence were threatening to prevent the completion of the revolution. In his prolific writing and eloquent and forceful public speaking he exhorted his fellow countrymen to press on in the struggle to liberate their Greek brothers who still remained under Turkish rule in northern Greece, Asia Minor, and the islands.

These twenty eloquent speeches on the theme of the unfinished revolution of 1821 were delivered by Makrakis on Concord Square in the heart of Athens. He chose to begin them on May 29, 1866, because it marked the anniversary of the fateful capture of Constantinople by the Turks. These famous speeches appeared originally in the Greek under the title: "Twenty addresses on the Task of 1821: How It Can Best and Most Quickly Come to Completion."

A second edition was published in Athens in 1965. This present English translation comes as a new addition to the virtually completed publication of all the writings of Makrakis in English translation. By request of the publishers I have added the footnotes as helpful references or commentaries on the text.

In the following addresses to the Greek public Makrakis attempts to re-ignite the aspiration for the recovery of Constantinople and for a return to the universalistic ideals and principles of Byzantium. He speaks with inspiration about continuing the revolution for the liberation of Epirus, Macedonia, Thrace, Crete, Cyprus, Asia Minor, and especially the once glorious center of Orthodox Christendom, Constantinople.

Conquest for Makrakis was not so much military gain, as it was spiritual and cultural expansion. He put little trust in the power of weapons and urged the Greeks to rely more on the power of faith in Christ. He was of the unshakable conviction that the God of Israel would answer their prayers and intervene if they would return to Him in repentance and in the re-consecration of their lives to His Gospel. As much as he was a realist and fighter, his faith was almost child-like in this regard. He was even accused of admonishing his fellow-countrymen to lay down their arms. The political leaders of the time misunderstood him.

Such remarkable faith as that which fired the soul and heart of Makrakis is typically expressed in the following statement which sums up very aptly the message of the whole book:

“If we follow Christ and become Christians in fact, as well as in name, God is bound to annihilate or humble our enemies and turn His mighty hand against them.”

As was always customary with Makrakis, he turns to Scripture to substantiate his conviction and quotes: “Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies and turned my hand against their adversaries (Psalm 81:13).

These expressions are not mere rhetorical embellishments or emotional outbursts. As much as they may appear to be an oversimplification of brute facts, they, nevertheless, proclaim genuine personal faith in the promises of God. Makrakis never used eloquence simply to be ostentatious and as an end in itself, but rather to more effectively voice his heartfelt convictions and impart them to his listeners.

Since the Greeks possessed the unadulterated apostolic Faith, Makrakis believed that it was their calling to overcome the forces of Islam on the East (the “anti-Christ Mohammed”) and heresy on the West (the “pseudo-Christ Pope”) and finally establish Orthodox Christianity throughout the entire world. Orthodox Greeks, like St. Paul, were called by God to go into all the world as “a chosen instrument to

carry His name before the Gentiles and kings and the sons of Israel" (Acts 9:15).

The message of Makrakis speaks not only to those of Greek descent, but to all Orthodox Christians who are Greeks by adoption. Hellenism does not denote simply one of the several ethnic groups included in the Orthodox Church. It is not a nationality. If Hellenism represented a way of thinking and living in antiquity, it does especially with Christian Greece. In the words of Will Durant, Greece is "the bright morning of that Western Civilization which, with all its kindred faults, is our nourishment and our life."

But if Hellenism is "nourishment and life" to secular western society, how much more is it a sustaining ingredient to Orthodox Christians whether Russian, Ukrainian, Bulgarian, Romanian, Yugoslavian, Syrian, or Albanian. Byzantium shared the Christian Hellenism of Orthodoxy with the Slav peoples of the north and made them members of the Graeco-Roman Christian Civilization. The fall of Constantinople in 1453 marked the beginning of an intellectual and spiritual stillness in Orthodoxy. But in 1821 Orthodox Greece continued where Byzantium left off.

It might seem odd to think that the Greek Revolution of 1821 could have any importance for our present day. Yet, the fact remains that it is not simply a historical event that belongs to the past. Indeed it is relevant to the Greeks who immigrated to this country, to their Greek-American offspring, and to all Orthodox in the United States irrespective of ethnic origin.

What significance could that seemingly political and military insurrection have with us who are far removed from it in time and place? If Hellenism is to continue having a legitimate place in the framework of Orthodox thought, then the year 1821 must have some meaning even to us who live in the western hemisphere. It must have something to say to present day Orthodoxy. The special solemnity with which we observe such holy days as the feast of the Three Hierarchs (January 29) along with the "Week of Greek Letters" that follows and the feast of the Annunciation of the Blessed Virgin (March 25) demonstrates the importance we attach to Hellenism in the Church. Yet, we have really not understood the timeliness of these celebrations for Orthodoxy in America. We have not grasped their relevance for the modern day. Too many priests become stereotyped in their sermons and festive addresses on these days. They speak of Hellenism in purely historical terms and appeal only to sentimental feelings.

We have really failed to find a message to proclaim for the modern Orthodox on these feast days. We speak of the synthesis of Hellenism and the Gospel which the Three Hierarchs and other Church Fathers achieved in the fourth century without relating this to the twentieth century Orthodox Christian. We celebrate the anniversary of Greek Independence on March 25 without making it relevant to these who are Americans by birth and education. It usually turns into a mere sentimental recollection of the stirring events connected with the valor which the Greeks displayed with the insurrection of 1821. Both of these holy days, however, can be excellent occasions for proclaiming the unity of life and thought, science and religion, faith and reason, as embodied in Christian Hellenism which has been forgotten by the western world.

We live in a confused world. Modern man is disillusioned with both Protestantism and Roman Catholicism: The sense of certainty has been lost. Western man feels there is nothing left to rely on. Western history no longer provides the source of assurance for religious belief. There is no organic evolution in man's apprehension of Truth. Something has gone wrong some place at some time in the course of Western Civilization.

If Christ is the unchanging Truth, then the medium of its continuity is historical Hellenism. The Logos was made manifest during pre-Christian times in the philosophy of ancient Greece. Greece was the precursor to the Gospel, as Judaea was the tutor to Christ in the religious sphere. Greece is not only the cradle of western civilization, but she represents the continuum beginning from antiquity and passing through Christ to our modern day. Greece is proof that there is purpose to history. Hellenism, centered in Constantinople, safeguards the reality of the continuity of authentic western Civilization from ancient times through the Christian Era to the modern day. The Orthodox theology of the Logos affirms that God was working in history and preparing from antiquity to disclose the fulness of the Logos to man. Greece is the only remaining assurance that there is progress both in the revelation of Truth and in the comprehension of that Truth: that history has direction; that human effort in the search for Truth is not futile.

The Revolution of 1821 indeed remains unfinished! It is a beginning – not an end. It is a call to the re-awakening of the universality and catholicity of Orthodoxy. It summons all Orthodox to vigilance against all outward and inner forces that threaten the integrity and purity of the Orthodox Faith. The Revolution of 1821 is essentially a spiritual

revolution. It aims at the recovery of an Orthodox Civilization and its perfection. It looks to continuing where Byzantium left off.

During these critical days when western secular civilization finds itself almost at the brink of a nuclear holocaust, the words of Apostolos Makrakis speak to every Orthodox Christian whether here or abroad. Were the Greeks to have heeded his prophetic message while he was still alive, they would have been spared the humiliating defeats, failures, and tribulations that followed after 1833 and which have continued to this day. Constantinople and all of Asia Minor would have been recovered from the Turks and the western powers would have failed in their plan to restrict the re-birth of Orthodox Greece. Istanbul, presently almost totally de-Hellenized and bereft of all Orthodox populace, points tragically to the failure of the Greeks to respond to their historical destiny. "No prophet is received in his own country!" Had the Greeks listened to Makrakis, not only would Orthodoxy have been stronger within the boundaries of Greece, but it would have flourished in the Middle East. We would not have witnessed to the present decline of the ancient patriarchates. Orthodoxy would not have suffered the severe reversals in that corner of the world which remain without parallel in her history.

The words of Makrakis are words of wisdom. They are rooted in Christ as the all-embracing Truth and to violate them is to invite disaster. Modern Greek history has proved this most tragically. Modern Greeks might profit from the mistakes of their fathers. It may not be too late. It is not fortuitous that Greece remains politically the only Orthodox nation which enjoys freedom from Communist rule and is free to work out her own destiny.

All Orthodox, whether Russian, Ukrainian, Bulgarian, Romanian, Serbian, Syrian, or Albanian must love Greece, as children love their mother despite what shortcomings a mother might have. To slight Greece is to slight themselves. To disrespect Hellenism is to disrespect their own culture and heritage. And if the Greeks have not always proved themselves worthy of their own history, other Orthodox should regard it as their privilege to champion the cause of Hellenism when and where the Greeks might have failed. Hellenism belongs to all Orthodox.

But those of Greek origin in America have a weightier task to accomplish, since they are closer to Hellenism. These inspiring discourses of Makrakis can help us make Hellenism more relevant to the Faith and to the needs of our critical times. Makrakis teaches us that Hellenism should be preserved because it belongs to all the world

1. THE CONCEPT OF AN ORTHODOX CHRISTIAN COMMONWEALTH

¹ Today the spoken word comes to strike the ears of the descendents of 1821, and, like the sound of a blasting trumpet, to awaken those heroes' offspring who are sleeping (as should not be the case) the dishonorable sleep of apathy. Today the spoken word comes to remind us of our responsibility toward our beloved motherland and to infuse into our souls an indomitable eagerness to discharge that responsibility. Today the spoken word comes to clarify the vitally important problem that faces our nation so that we may come to understand its most simple and practical solution and then fulfill that solution to the joy and glory of our race which has suffered so much.

But what is the issue and what is the course which will lead using the quickest and best manner possible – to its desired solution? The question can be stated briefly as follows: what is the quickest and best way to complete the Greek Revolution of 1821? To demonstrate the direction which will lead us in the most fitting manner toward the desired goal requires further elaboration. We can now proceed to consider the elucidation of the problem by first craving the earnest attention deserving of the subject.

The desired solution of the question already set before us is subject to two conditions: first, we must not rush to embark on the task before understanding its nature with exactness. Secondly, once we understand what needs to be done, let us not put off for a moment its realization. A flawless prudence and a dynamic judgment – the one commanding, the other executing – these are the two means which alone can complete, as quickly and as well as possible, the task which the valiant fighters of 1821 began, and the glorious completion of which was handed down to us their descendents to accomplish.

The principle of knowing before acting is based upon the very nature of man. If we violate human nature, we regress to the order of irrational animals and plants. Every animal and every plant naturally does what it must without previously receiving knowledge of it. It is a

¹ Delivered on May 29, 1866 (anniversary of the fall of Constantinople to the Turks)

different case with man, however. Knowledge of a deed is necessary for its practice, and no man can do anything unless he first receives and retains knowledge of it in his mind. The apple tree, e.g. produces apples, and a builder constructs a house. The apple tree neither was taught, nor did it learn anything, nor does it have any knowledge of the production of apples. The builder, however, was taught; he learned, and is knowledgeable in construction; he carries out his own work according to the knowledge he possesses. Every apple tree produces apples. Not every man is a builder, however, but only he who has been trained in that skill. The honeybee makes honey and the sugar-maker, sugar, i. e. artificial honey. But while the honeybee does its work without thinking about it, the sugar-maker produces sugar by first coming to understand what he is doing. The sheep grows fleece, while the weaver makes cloth. The sheep, however, grows fleece naturally, while the weaver makes cloth by having been taught his trade. The acts of plants and animals are stable and always the same, but those of men are progressive and variable. The reason for this is that while man acts knowingly, animals and plants function unknowingly. Persons apply themselves to the accomplishment of acts to the degree that they progress in knowledge. Good learning and comprehension is followed by successful performance and happiness.

Why is it that from the very introduction I dwell upon the comparison of the law of man's functioning with that of plants and irrational animals? Because it is necessary to understand that we must first learn and then proceed to act; that we must enter the battle as rational men, and not dash into it as irrational animals or beasts.

But there is also another reason. I am fearful of slander and calumny which covetousness and ill-will contrive for the purpose of misconstruing and distorting the truth of the matters. Today I took up the feat of 1821 as the subject of my speech while proposing to indicate how it might be perfected as quickly and as well as possible. It is not strange, therefore, that this subject should perturb the embassies and the ministries. I may well be slandered as a self-seeking demagogue who is jeopardizing the peace and the welfare of the nation by stirring up the people to an untimely and injurious struggle, and by thus usurping another's rights, namely that of the king and of his government to whom the law has granted the right to keep the peace and to declare war.

I would give an account to such a possible charge in the following manner: the knowledge and understanding of a deed is one thing, while the undertaking of it is quite another. The opportune time for

teaching and learning is one thing, while the time for action and practice is quite another. The former naturally precedes the latter. He who fails to recognize this necessary order of things reaps only the bitter fruits of failure. Since I am a teacher and not a demagogue, I propose to convey the knowledge of the task of 1821 to the descendents of the heroes of 1821. But look to others for the study of weapons, strife, and warfare. I well know that no citizen has the right to undertake deeds appropriate only for the king or his government. No Greek government, however, has the right to stop a Greek in free Greece from intending to speak about the distinction and the happiness of the Greek race. If anyone sees me providing arms and weapons and arming people to set into disturbance and confusion neighboring provinces, let him deliver me up where he should in order that I may receive due punishment for my foolishness. But, as long as I live, I will never cease to think and to teach the descendents of 1821 what is the nature of the undertaking of 1821, and how it might be perfected as well and as quickly as possible. No power, however great and formidable, can ever deprive me of this sacred privilege.

It would be inconceivable that the Greek government should ever dare prohibit in Athens that which the Turkish government permits freely in Constantinople. There I spoke, published, and announced in the newspapers three orations concerning what task can glorify the Greeks today above all the nations of the earth. This task consists of the abolition of the anti-Christ authority of Mohammed and the propagation of the Christian Civilization both in the East and the West. And yet I was neither harrassed nor persecuted. It seems to me quite impossible that I should be condemned to silence in opposition to the existing laws by Greek ministers of state. I cannot believe that Greek ministers provide for and are concerned for the Turks more than the Turks are for themselves.

After this preliminary clarification, therefore, let us fearlessly seek out what is the nature of the work of 1821. Once this is done, we shall consider how it should be carried through. The work of 1821 is a political undertaking of men desiring to live in an independent and sovereign state or *polis*, in no way tolerating the rule of a tyrannical and inhuman will over our country. In order that we may well understand this objective, we must above all know what a *polis* is. For in not knowing the nature of the *polis*, we could never know the nature of a political goal such as that of 1821. For this reason we seek out what constitutes a *polis*.

2. THE IDEALS FOR WHICH THE ORTHODOX GREEKS OF 1821 STRUGGLED

⁸We began speaking last Sunday by clarifying the nature of the undertaking of 1821 and we considered it necessary first to explain the nature and objective of the *polis* (state). Since the task of 1821 is political in nature, it cannot be understood by those who are unaware of what a *polis* is. The nature and purpose of the *polis* must be explained by means of rational analysis and the need for each and every constituent part of the *polis* must be demonstrated. In this way we will be able to understand the political virtue in which every Greek must share who desires to contribute to the glorious completion of the glorious task.

As you will remember, the virtue of the good citizen consists in loving and saving the whole *polis*, and not simply a part of it. It means to care for the part as one cares for the whole, and to detest and shun foolish partisanship which sacrifices the whole supposedly to save the part, while not realizing that a person thus falls victim to his own folly. Judge for yourselves. Can we expect to complete a feat such as that of 1821 which calls for the maximum of harmony and political prudence while we create factions and wrong ourselves and the whole *polis*? Can we ever destroy that barbarous power which has wronged and insulted our beloved fatherland for so many centuries by beginning with our own destruction? Can we ever liberate our brethren who are in captivity and affliction⁹, while we ourselves are enslaved by dishonorable passions? "There is need especially for money," the Athenian orator of old once exclaimed, "and without it none of the necessary things can be done." But I say to you: there is a need especially for prudence and virtue, for without these, though we have abundance of money, none of the necessary things can be done. It is painful and heart-rending to discover that after coming in contact with the wicked *polis* and its evil offspring, we have become so diseased, that today we have been

⁸ Delivered June 5, 1866.

⁹ Epirus. Macedonia, Thrace, Crete, Cyprus and the Greeks of Asia Minor were still awaiting Independence.

rendered incapable of under taking a valiant and glorious endeavor. I am comforted, however, by thinking that the illness is weaker than the virtue inherent in the Greek and that it will never overcome this congenital quality.

Now rationality is the Greek's natural virtue. Rationality consists of comprehending readily rational truths and obeying eagerly the voice of the *Orthos Logos* (Right Reason). The Greek is as grateful and submissive to reason, which gently and without force advises the best things, as he is unsubdued and disobedient to a tyrannical and arbitrary will. The Greek, on the one hand, rebels against tyranny, but on the other hand, bows before the truth. I rejoice today as I behold the ancestral virtue blossoming forth again in all of you. I rejoice because you did not belie my judgment of you, but rather confirmed my word through your deeds. As you recall, in the previous address I stated that you resemble a healthy and beautiful body whose natural beauty has been effaced because of a dreadful disease which has infected it. When the illness is overcome with a curative, however, the natural beauty is immediately restored. The general response to my previous address, the increase in the number of my listeners, and the willingness to listen to an instructive and not a demagogical address – to what do these all attest, but that the illness of partisanship is failing by the power of the spoken word which is rekindling and nourishing our innate rationality. Is not our natural and praiseworthy comeliness which momentarily left us returning to us? These things bear witness to the fact that I am truly praising you, and not flattering you. For praise differs from flattery, just as teaching differs from demagoguery. Praise lauds real virtue while envisioning a greater record of virtue. Flattery on the contrary, extols existing evil as virtue in order to destroy the more quickly the one being flattered by making him worse than he is. Just as physicians themselves strengthen the sick by giving them medical tonics, so do I today bestow upon you rightful praise for the strengthening of your soul. Become worthy of greater praise by displaying greater virtue, in order that the mouths of the philo-Turks may be shut up, that those of the phil-Hellenes be opened, and our affairs fare more favorably.

Let us all say with all our soul and with all our mind let us say¹⁰: in preference to the ideals in the name of which the glorious and sacred struggle of 1821 was begun, let every faction and party go to the devil, and let every dissension be altogether obliterated from Greece. Yes,

¹⁰ Taken verbatim from the text of the Orthodox Liturgy

brethren! Thus must it be done in order that the under taking of 1821 be consummated as quickly and as well as possible. Judge for yourselves. How can we complete the glorious feat of 1821, unless we all align ourselves under the banner of the principles for which the Greek of 1821 died fighting? We must understand these ideals and principles well. For one fights well when one understands well that for which he is fighting. Since we even pride ourselves upon the fact that rationality is a natural virtue with us, it is in no way becoming to the rational Greek to be ignorant of the cause for which he is struggling. Let us, therefore, ask who Christ is and what a fatherland is, what faith in Christ is and what the freedom of the fatherland is, because according to our patriotic anthem our struggle is for these two ideals.

All these questions are adequately explained and clarified on the force of the very concept and definition of the *polis*. As you recall, we made a distinction between the visible and the noumenous *polis*. We also indicated that the *polis* is comprised of these four constituent parts: the house and the citizens; the temple of worship and religion; the palace and the government; the school and philosophy. Consider the three constituent parts of the *polis*, i.e., the temple of worship and religion; the palace and the government; the school and philosophy; and comprehend them not only as three, but also, as one. Now we call the three one because the three originate from one source; they aim at one and the same objective; and they have an indivisible unity. If you take away one of the three, the other two are lost immediately. This triad and monad of the *polis* has such a logos relationship to the citizens, as a mother has to her children; For every citizen is born, nourished, and educated by the laws and the principles of the *polis*, by the established religion, government, and philosophy without which neither the *polis* can exist, nor can citizens be born. Justly then should the cause of birth, nourishment, and education be called “motherland” and “fatherland,” while they who are born, nourished, and educated by the fatherland should be called its children. Thus, here is the answer to the question: what is the fatherland?

The religion, government, and philosophy established in Christ, being a triad and a monad, by which citizens are born, nourished, and educated, and thus made noble and good, saintly, just, prudent, and partakers of the divine nature – this is our motherland and fatherland.

This scientific definition essentially is identical to the simple answer of the Greek villager who, when asked by an English tourist what is his country, pointed to a Church with his cane. The *Ecclesia* (Church) of God is our motherland and fatherland, and this conviction is deeply

rooted in the heart of every Greek. This feeling of the people differs from the given definition as a seed differs from a tree or a plant which exists potentially in the seed. The scientific definition is the development of the national sentiment; it is the tree which lies potentially within the seed. Hence it is inferred that there can be no discord and divisiveness between the Greek masses and the Greek intelligentsia. The national *paideia* (culture) does nothing else but develop the seeds of the truths that are inherent in the conscience of our nation, and lead them to scientific activity for the enlightenment of the masses. National *paideia* (culture) advances and benefits our nation, and is loved and honored by our nation. On the contrary, the anti-national *paideia* does not develop but rather distorts and corrupts the seeds of the truth by replacing them with the tares of the foe, and murders our country. Such a culture, therefore, is to be despised, dishonored, and rejected. It has nothing in common with science and with truth; but bears within itself only a deadly Poison, and consequently the destruction of our nation.

Our scientific definition seals the mouths of those who with sophistry slander the dogma of the Holy Trinity. How, say the sophists and they who conceitedly think they are wise, how are three one and one three? How can there be one God and three Gods? And how are the three Gods one God? To those saying such things, we also have the following to say: "Oh most excellent gentlemen, your eye is small, or rather dull, and it cannot see heavenly things. Gaze rather at earthly things, and look at our *polis* and fatherland. Behold the temple of worship, the palace, and the school of our *polis*, and understand the noumena through them, viz. religion; government, and philosophy. Are not these three institutions distinct? But are they not also one? For the three are from one; they seek to attain one end; and they are united and indivisible in such a way that no single one of the three can exist without the others. If then, most wise gentlemen, you are unable to understand and believe earthly things, how will you be able to understand and believe heavenly things? God who said, "Let us create man in our image and likeness," also said, "Let us create the *Ecclesia* of men in our image and likeness" in order that by means of the images, the creator and absolute sovereign of all may be understood and worshipped. Thus just as the *Ecclesia* (Church) is one and triune, so too God who created her is one and triune. Allow yourselves to be led then from the contemplation of the image to the *noesis* of the prototype, and understand your creator and the giver of our *polis*. Love God for He is

morally most beautiful and most good. Do not quarrel sophistically about truth which is so plain to those who are not blunt in vision.

We have spoken these things in order to silence the sophists. Let us now consider the political implications of the Trinitarian dogma. This dogma is not an empty and fruitless theory serving simply the delight of certain scholastic minds, as they say; it is rather a source of action and energy, and the cause of a happy life. The Heavenly Trinity, being full of vital power and energy, naturally loves our Trinitarian fatherland which it created in its own image and likeness. The divine Trinity, therefore, cares for our country, provides for it, and delivers it from all kinds of dangers and afflictions. Wrongly then do some say that the three earthly powers, England, France, and Russia, saved our country from danger, and that they care for and protect us. In truth, the three heavenly powers, that of the Father and of the Son and of the Holy Spirit, ruling over all heavenly and earthly Powers, delivered us from all perils. It is they that care for and provide the best things for us. The earthly powers, however, do not protect us; rather they enchain us. Since they are divided among themselves, they divide us too and create factions and parties among us which are the cause of our ills and difficulties today. The Heavenly Trinity does not divide us, nor does it foster insurrections among us; rather it provides us with the perfect model of unity, equality, concord, order, and harmony. If we conduct ourselves according to its political science, repudiating the perverse and worldly one, we shall be the most glorious of all the nations upon the face of the earth. The Greek nation comes under the three heavenly powers. It thinks and acts in a way which is neither Russian, nor English, nor French; it deliberates and acts in a purely Greek manner that is to say, the Greek nation follows the path which was indicated for it by Him said; "Let us create the *Ecclesia* in our image and likeness, and let it subdue the whole earth." The political science of Greece is heavenly and a prototype. All the other nations must act in accordance to this science casting off their own political science as a perverse one and the cause of wicked things. So much then as regards our practical obligations stemming from the Trinitarian dogma from which every beautiful and good thing flows abundantly as from a plentiful source.¹¹ Now let us respond also to the question: who is Christ?

Christ is the Head, Bridegroom, and Spouse of our motherland. Christ has such a *logos* relationship with our motherland as the head

¹¹ Indicative of how Makrakis interpreted ancient dogmas in a dynamic manner, transforming the dead letter into a quickening Spirit.

5. THE ENEMY THAT CONFRONTS US

⁴¹The previous oration on the calling and mission of the Greek people demonstrated that the Greek nation is a chosen vessel, destined by God to carry the truth before Gentiles and kings and the sons of Israel; that it is the colt of Palm Sunday upon which sat the King of kings and Lord of lords in order that he may be recognized as such by both the Jews and the other nations of earth. We finally reached the following conclusion: the aim of the foreign policy of Greece consists in destroying the anti-Christ authority of Mohammed, and the establishment of Christian law and Christian Civilization throughout both the East and the West. Here we encounter the enemy that we must battle. You will recall that, according to what we stated in the first address, those who fight must know well four facts: 1) that for which he is battling; 2) the enemies against whom he is battling; 3) the power with which he fights; 4) the techniques of warfare and of overcoming the enemy.

You will recall that we promised to present this four-fold knowledge of our battle, and thus far we have, with God's help, fulfilled the first part of the promise. We did this by demonstrating both logically and scientifically what the principles are for which the glorious people of Greece have been fighting for nineteen centuries, and for which we would fight, continuing the history and the undertaking of our illustrious Fathers. We now come to fulfill also the second part of the promise by pointing out who the enemy is against whom we are warring, and whom we must annihilate as soon as possible.

Before we can understand the nature of our enemy, we must first discuss what it means to be familiar with the enemy. The individual who can best answer such a question is one who is experienced in the military art. Ask a commander experienced in warfare what knowledge he must have of the enemy with whom he is about to engage in battle. Is it sufficient for him to know simply that he has such an enemy and a battle against a certain hostile power; or must he know well who this foe is with regard to his power, intelligence, and capability; i.e. how many and which forces he has, what use he plans to make of these forces, when and where he moves against him? A military

⁴¹ Delivered June 26, 1966.

commander admittedly must possess such knowledge of the adversary whom he plans to battle. Otherwise, if he were ignorant of such facts, he would not know how to act and would inevitably suffer defeat.

Therefore, we too ought to come to know beforehand as profoundly and extensively as possible the adversary whom we would destroy. We should learn everything about his strength and his weakness. Such knowledge alone assures us of victory; so let us speak about it. But on what basis can we discuss this subject? On the basis of the Holy Scriptures of God, this truly reliable oracle of our dear fatherland. God's Holy Scriptures teach us adequately concerning everything we are interested in knowing; and in the light of Scripture, we shall see who our enemy is and how we can bring about his desired destruction.

The advent and the criminal acts of the anti-Christ Mohammed, as well as the time of his rule, were vividly prophesied first by the prophet Daniel, then by St. John the Divine in the sacred Book of Revelation, and third by St. Paul in his second Epistle to the Thessalonians. The exegesis of these three prophecies will provide us with the necessary knowledge of the enemy. Let us, therefore, begin with the interpretation of the prophecy of Daniel.

In the first year of the reign of Belshazzar, king of the Chaldeans, Daniel saw the following dream:⁴² he beheld in a vision, he relates, that the four winds of heaven from the four directions of the horizon were beating upon the great sea which we call the Mediterranean. He saw four great beasts come up from the disturbed sea, one diverse from another. The first beast was a lioness. It had the wings of an eagle, which after a while were plucked and fell; the beast was lifted up from the earth and stood upon its feet as a man, while it received a human heart. The second beast which came up was a bear; it had in its mouth three ribs. As it stood in a certain place, it was told: "Arise and devour much flesh!" The third beast to emerge was a leopard. It had four wings of a fowl and four heads, and dominion was given to this beast. The fourth beast which came out of the sea was formidable and terrible, and extremely powerful.

Nature has no beast similar to the fourth one, and it remained unnamed. It had teeth of iron; it tore things asunder, stamped upon the other beasts with its feet, and devoured them. While exceeding by far the three other beasts in strength and beastiality, it also had ten horns. Among the ten horns, there was seen growing a small horn which first extracted three horns found in front of it, and then surpassed all the

⁴² see Daniel 7:3.

other horns in height. This horn had human eyes and a mouth uttering great and blasphemous words against God. This beast, moreover, even fights the saints and overcomes them. Afterwards Daniel saw that thrones of judges were set up, and that the "Ancient of days" presided over the tribunal. His raiment was as white as snow; the hair of his head was as pure fleece; his throne was aflame; and his wheels were a flaming fire. A rivet of fire flowed before him. Thousands upon thousands were ministering to him, and myriads upon myriads stood at his side.

The dreadful beast is tried together with the blasphemous and arrogant horn and is condemned to the consuming fire. Besides this, the rule of the other beasts is abolished. Then Daniel saw someone like the Son of man coming upon the clouds of heaven and approaching before the throne of the "Ancient of days." To him there was given sovereignty, honor, and the kingdom; and all nations, races, and tongues shall be subjected to him. His authority is an eternal one which shall not pass away, and his kingdom will not suffer decay.

This vision brought horror and disturbance to Daniel. He drew near to one of the by-standers and asked of him the significance of the vision. The angel answered: These four beasts depict four kingdoms which will come and will pass away. After these things, the saints of the Most High assume the reign and will retain it forever. Following this general interpretation of the vision, Daniel sought more particular explanations concerning the fourth beast and the horn which had extracted the three horns – the horn which had eyes and a mouth speaking great and blasphemous things, and overpowering the saints until the time of the judgment, when the Ancient of days gave the kingdom to the saints of the Most High.

Then the angel said: "The fourth beast depicts the fourth kingdom upon earth which would surpass all the others, and tear asunder, trample upon, and devour the whole earth. Its ten horns represent ten kings. That one horn depicts a king who would surpass in wickedness all the others. He would humble three other kings and speak out against the Most High, and set at naught the saints of the Most High. This king would undertake to change the times and the law, and would prevail as long as he could. When this age passes away, however, the authority of the beasts shall be abolished with judgment and justice, and the saints of the Most High shall take over the kingdom. This kingdom is an eternal one, and all rulers shall be subdued and shall obey the Son of man." No more is said about the vision. That is Daniel's dream, and its exegesis. Now let us forthwith take the record of history

in our hands and see how much of this dream was actualized in time and how much remains yet unfulfilled.

The prophecy states that the four beasts are four kingdoms which will rise up on earth and then will be taken away. Since the time of the prophecy to this day, history records four kingdoms. The first is that of the Assyrians and the Babylonians, depicted by the lioness which has two wings of an eagle. The second is that of the Medes and the Persians, depicted by the bear which has three ribs in its mouth. For the Persians devoured, so to speak, the Medes, the Assyrians, and the Babylonians, and subjected many nations on the three continents. This is why this bear was addressed with the words, "Rise and devour much flesh." The third kingdom is that of Alexander the Great, depicted by the leopard. This beast had four wings and four heads because immediately after the death of Alexander, the one kingdom was divided into four powers, that of Egypt, that of Syria, that of Asia Minor, and that of Macedonia.

The fourth kingdom is that of the Romans, depicted by the fourth beast which was frightening and exceedingly powerful. This kingdom surpassed all the others, and just as the prophecy foretold, it tore asunder, trampled upon, and devoured the whole earth. The fourth beast had ten horns which signify many kingdoms situated, as if were, on the fourth beast and fourth kingdom. History relates that from within the great Roman Empire there sprang up many kingdoms, naturally independent, but bound to one another by means of treaties and governed according to the law of checks and balances. The prophecy foretells that from among the ten kingdoms there is to emerge a kingdom surpassing all the others in evil. This kingdom initially grows as a small horn; but it uproots three horns found in front of it, and grows larger than all the others. This horn speaks blasphemous words against God; it wages war against the saints, conquers them, sets them at naught, and seeks to change the times and the law.

History relates that when the world-wide rule of Rome fell and there sprang up from within the Roman Empire many kingdoms, then also there emerged the anti-Christ Mohammed as a king and prophet in Arabia. Although this man enjoyed little power at the outset, he nevertheless overcame three kingdoms founded before him, viz. that of the Persians, that of the Crusaders which had been established in Jerusalem; and that of the Visigoths in Spain. Having gained control over Asia, Africa, and Europe as far as the Pyrenees, his dominion expanded beyond that of all other kingdoms, and he began to fight the saints of the Most High, i.e. the Greek Orthodox people. Mohammed

continued this war until he prevailed against the Greeks and set them at naught by capturing Constantinople. He tried with all his might to replace the Gospel with the Koran, and spoke blasphemies against God the Father and God the Son.

The prophecy foretells that the blasphemous horn depicting the anti-Christ Mohammed will reign for a period of time and periods of time and still half a period. By a period of time is meant three-hundred-sixty years, for approximately that many days make up one year. By periods of time is meant twice three-hundred-sixty years, and by half a period, one-hundred-eighty years. Now the sum of the three periods of time and the half period totals one-thousand two-hundred sixty years. And in the Book of Revelation the period of time and periods of time and the half period totals one-thousand two-hundred sixty days, understood in lieu of years. Thus, according to the prophecy, the Mohammedan authority and deception will last one-thousand two-hundred sixty years, after which it will cease to exist, and the saints of the Most High will take over the kingdom. History dates the appearance of Mohammed between 612-622 A.D. Now from 612 to 1866 A.D. there are one-thousand two-hundred fifty-four years. In the light of this fact, our enemy has six years left to live, or sixteen years the most, if the era of Mohammed is dated from 622 A.D.

But I know this also, that God has time at his own command; that He extends and shortens it according to the disposition of those who call upon Him. God is able to change the six or sixteen years into as many months, if we ask this of Him with faith. And again, if we do not turn to Him for mercy and judgment, the time will be extended according to the measure of our wickedness. Holy Scripture confirms this statement with many parables: in the second year of their exodus from Egypt, the sons of Israel were ordered to go into the promised land and to occupy it. However, because they were fearful and disobeyed the voice of the Lord, they were condemned to wander in the wilderness for forty years. It was because of their unbelief that the time for the occupation was extended to such a degree.

After this, Joshua, while fighting the Canaanites, requested the prolongation of the day, saying: "Let the sun stand still." And the sun did stand still, and the day was extended just as the chosen one of God requested. The prophet Elijah announces to the king Ezekias that the day of his death is approaching, and that he should set in order his household affairs before dying. The king Ezekias prays and his life-span is extended another fifteen years.

7. OUR ENEMY AS FORETOLD IN THE PROPHECY OF ST. PAUL

⁵³When someone sues a man and takes him to court, the law and the jury require of the plaintiff that he prove his charges with witnesses and irrefutable testimony in order that the just claims against the defendant may be properly carried out. The number of witnesses is set at three, for every word is confirmed by the evidence of two or three witnesses.⁵⁴ Our enemies and opponents are the disciples of the anti-Christ Mohammed who laid waste our cities and lands, who desecrated our holy churches, who disgraced our fatherland and paternal heritage, and who are even now holding in subjugation our brethren⁵⁵ with the consent of the ten horns of the beast but whose end is at hand. We must judge and condemn this enemy before the whole world by means of witnesses and irrefutable testimonies in order that he may receive deserving punishment for his wickedness and that truth and justice may be satisfied. In our two previous speeches we pointed out the nature of his crime by means of two witnesses who are reliable references of the first order. These included Daniel, that extraordinary man of the spirit, and the “*son of thunder*,” St. John the Divine. Today we come to confirm the testimonies of these two men with a third witness, who while still living on earth was lifted to the third heaven⁵⁶ and who won distinction and immortality in the firmament of the Church of Christ.

In his second epistle to the Thessalonians, the Apostle Paul writes as follows:

⁵³ Delivered July 10, 1866.

⁵⁴ Cf. “*That every word may be confirmed by the evidence of two or three witnesses*” – Matthew 18:16.

⁵⁵ The Greeks remaining under Turkish rule in Macedonia, Epirus, Thrace, Asia Minor, Crete and Cyprus.

⁵⁶ “*I know a man in Christ who fourteen years ago was caught up to the third heaven . . . and he heard things that cannot be told, which man may not utter.*” – II Corinthians 12:2

“Now concerning the coming of our Lord Jesus Christ and our assembling to meet him, we beg you, brethren, not be quickly shaken in mind or excited, either by spirit or by word, or by letter purporting to be from us, to the effect that the day of the Lord has come. Let no one deceive you in any way; for that day will not come, unless the *apostasía* (rebellion) comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. Do you not remember that when I was still with you I told you this? And you know what is restraining him now so that he may be revealed in his time. For the mystery of iniquity is already at work; only he who now restrains it will do so until he is out of the way. And then the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming. The coming of the *iniquitous* one by the activity of Satan will be with all power and with pretended signs and wonders, and with all wicked deception for those who are to perish, because they refused to love the truth and so be saved. Therefore God sends upon them a strong delusion, to make them believe what is false, so that all may be condemned who did not believe the truth but had pleasure in unrighteousness.”⁵⁷

The Apostle writes these things to the Thessalonians in order that they may not await the coming of Christ before the rebellion or apostasy occurs and the man of sin, the “son of perdition,” is revealed. If the *apostasía* (rebellion) does not come first, He says, and the man of sin is not revealed – the ‘son of perdition’ – Christ shall not come, and beware O Thessalonians, lest anyone deceive you in any way saying that the day of Christ has arrived. When a provincial lord, or a commander, or a governor is insubordinate to the king of the capital city, and proclaims himself as absolute and autocephalous, his act is one of *apostasía* (rebellion) and he is called an *apostates* (rebel). Such an act did the Bishop of Rome perpetrate by denying submission to the Head of the Church, Jesus Christ, and by declaring himself the absolute sovereign and head of the Church.

This, then, is the apostasy or rebellion which according to St. Paul had to come to pass before the second coming of the Lord. The rebellion has in fact taken place and indeed we have it right before us. The man of sin and “son of perdition” is the anti-Christ Mohammed, as shall be very clearly explained. St. Paul calls him the man of sin with

⁵⁷ II Thessalonians 2:1-12.

the purpose of revealing the cause of the rise and the spread of this evil one, and to indicate that God permitted his birth and rise in wickedness on account of the sins of men. He also calls Mohammed the “son of perdition” in order to show what his end will be and that of all his followers.

By speaking of this man St. Paul teaches us these three things : 1) the time of his appearance, 2) his nature, deeds, and progressive obliteration, and 3) the manner in which he can be obliterated. Now he teaches these things not prophetically; i.e. with imagery and allegory, but rather, simply by means of natural and instructive language which does not conceal realities beneath the veil of metaphor and allegory. Whatever St. Paul states in a simple manner concerning our adversary is in complete agreement with that which was said allegorically by Daniel and St. John, and we shall see the comparison.

Let us first consider the time element. When is the man of sin, “the son of perdition,” revealed according to St. Paul? After the fall of Roman rule, for he says: “And you know what is restraining him now so that he may be revealed in his time. For the mystery of iniquity is already at work; only he who now restrains it will do so until he is out of the way. And then the iniquitous one will be revealed . . .” Who held sway and reigned supreme over the whole civilized earth at the time St. Paul wrote these things to the Thessalonians? The Romans, obviously. He says then that since he who is doing the restraining is now out of the way, once the rule of pagan Rome falls, the iniquitous one will be revealed.

History confirmed the prophecy of the Apostle. At the time Mohammed appeared, the dominion of Rome had fallen and was out of the way according to the Apostle’s expression. The blasphemous horn which Daniel envisioned also grows on the fourth beast during the same period of time. It is then also that there emerged from the sea the terrible and destructive beast which St. John had foreseen. Thus, all three prophecies refer to one and the same thing; each one, however, depicts it from a different perspective. The prophecy of Daniel points in particular to the blasphemous worship of the minaret which, being built high like a horn, has in its middle a round structure and an opening from which the caller to worship speaks great blasphemies against God. The prophecy of St. John depicts by means of the beast specifically the lands and the nations of which the extensive kingdom of the anti-Christ was formed, and especially the hostility and bestiality of his followers. St. Paul’s prophecy is particularly focused upon the prince and son of perdition himself.

The three prophecies taken together provide us with complete knowledge of the enemy, that, is, from the three perspectives we have cited. We have already seen the nature and the deeds and the rise of the man of sin. His presence, says St. Paul, is due to the activity of Satan in full power and in the signs and wonders of falsehood, and in every deception of unrighteousness warranting perdition. History relates that the means by which Mohammed gathered around himself the barbarous peoples of Asia and extended his rule, are first false signs and wonders which the Arabs and the Turks and as many nations which followed him still believe and relate. The second means employed is the formidable power of weapons to which barbarians easily succumb. The third means is deceit, i.e., the lure of carnal pleasures, the only reward on earth for which those who fight for the propagation of the blasphemous Koran. The paradise of Mohammed, as is commonly known, is filled with women and all kinds of food for the satiation of the belly and the pleasures of the flesh, and for the fulfillment of every other barbaric and hedonistic desire.

Falsehood, coercion, arid debauchery – these are the means by which the son of perdition prevailed. These means are all the power of Satan, who, having become incarnated in his own son, worked through him deeds of perdition. God permitted this because the people did not accept the love of the Truth that they may be saved. St. Paul preached the Gospel of Christ in Arabia, just as he did in Greece. The Arabs, however, did not accept the love of the truth as we did. The Gospel was preached not only in Arabia, but also in Persia, India, and China, but was met with little or no response there.

The blasphemous Koran, on the other hand, was widely received in those lands. The reason for this is that while the Paradise of the Gospel, full of grace and truth as it is, opens its gate only to those souls which love truth and righteousness, it excludes everyone who loves the pleasures of the flesh. Fornicators and adulterers and greedy persons and drunkards and insolent persons shall not inherit the Kingdom of God,⁵⁸ but rather, those who are chaste and righteous and beneficent. The paradise of the Koran, however, being void of truth and full of everything unclean, opens its gate to the herd of the mire-loving swine, whom entering, the demons push over the cliff and plunge into the abyss.⁵⁹ Thus since the barbarians rejected the love of the Truth for their salvation, God sent the man of sin and son of perdition to them,

⁵⁸ Cf. Galatians 5:21.

⁵⁹ Cf. Luke 8:33.

in order that they may suffer perdition together with him. "Therefore," affirms St. Paul, "God sends upon them a strong delusion; to make them believe what is false, so that all may be condemned who did not believe the truth but had pleasure in unrighteousness."

Now these words of St. Paul agree with those of St. John the Divine. St. Paul says that the presence of the man of sin is due to the workings of Satan in every power and signs and wonders of falsehood, and in every deceit of perdition. St. John states that the dragon, i.e., Satan, gave the beast its power and its throne and great authority, and that all they whose names are not written in the book of life of the Lamb shall worship the dragon and the beast. History relates that Mohammed was possessed by a devil, and that he attributed this malady to the appearances of the angel Gabriel from whom, he said, he received the oracular responses and the revelations. But the angel of Mohammed was an angel of darkness and not of light. It was, according to St. Paul, a strong delusion of perdition, since men did not accept the love of the Truth so that they may be saved.

St. Paul, moreover, characterizes the man of sin as opposed to and exalted above every deity or object of worship. It is evident that Mohammed is opposed to God and to Christ, for as Daniel states, he attempted to change the times and the law; he tried to overthrow the New Testament of God and to replace the Gospel with the Koran. Because of all these things, he is called "the adversary,"⁶⁰ which is equal to the "anti-Christ." He also exalts himself above every deity or object of worship. By deities in this sense, according to Holy Scripture, are meant all the prophets. Christ himself bears witness to this, saying: ". . . He called them gods to whom the word of God came and scripture cannot be broken . . ." ⁶¹

Mohammed exalts himself above every deity or object of worship, for he claims to be the greatest of all prophets, and teaches that men should revere but one God in one person, and one Mohammed, the Prophet and His Apostle! The Imams⁶² shout out these blasphemous words which Daniel approximately one-thousand two-hundred years ago heard proceeding from the horn which has the mouth of the minaret and speaks blasphemies unceasingly. The marvel is that St. Paul

⁶⁰ Cf. 1 Peter 5:8.

⁶¹ John 10:35.

⁶² Mohammedan priests who call their faithful to worship from the top of the minaret.

9. THE SOLUTION TO THE EASTERN QUESTION AS FORESEEN BY THE PROPHET HABAKKUK

⁷³The last speech based upon the words of St. Paul, God's chosen vessel, and David, the forefather of our Lord, taught us aptly how our ungodly enemy who was exalted as the cedars of Lebanon shall be slain and totally destroyed. As to the time, however, when the abomination of desolation is slain and devastates the holy Temple of God, as stated by the prophet Daniel, or, to speak within a political context, as to the time of the solution of the Eastern Question, this will be revealed to us in today's discourse based upon the words of the prophet Habakkuk, as we promised. Now this prophecy states as follows: "*Lord, thou shalt be known in the midst of two animals; as the years draw nigh, thou shalt be known thoroughly; as time passeth, thou shalt be shown forth.*"⁷⁴

We explained in the third oration just what the two animals are and how Christ is known in their midst. It was in the same speech that we proved scientifically the divinity of Christ. But now we come to ask: what difference is there between *gnosis* (knowledge) and *epignosis* (thorough knowledge)? And what does the prophecy mean by saying, "as the years draw nigh, thou shalt be known thoroughly"?

An object is simply known when it is apprehended by the intellectual powers of the soul, i.e., by conscious and sense perception. But an object is known thoroughly when through analysis and scientific reasoning its nature is clearly proven and defined as to what it is and what it is not. For example, an animal or a plant comes under my mental apprehension, and I come to know it. But if through analysis I come to know the nature of the animal or of the plant, and I define what it is and what it is not, then I not only know it, but I also know it thoroughly. Everyone can have a simple knowledge of things; But only scientists can acquire thorough knowledge. All people receive knowledge of whatever object, once the object is apprehended. Not all people, however, have thorough knowledge of those things which they

⁷³ Delivered July 20, 1866.

⁷⁴ Habakkuk 3:2.

perceive every day, but only those people who examine and study things scientifically. Everyone by nature knows himself, that is, he is conscious of his own existence. Not everyone knows himself thoroughly, however, but only he who is scientifically versed in psychology and philosophy. "Know thyself," which the ancients said is the most difficult thing to do, means to attain to thorough knowledge of oneself and not simple knowledge; it means to know what is the nature of man, and what it is not.

Such being the difference between knowledge and thorough knowledge, let us now ask: is Christ known and known thoroughly, or is He not? That He is known by all men, and that He is the object of knowledge no one will deny. For Christ came in the midst of two peoples, the Jews and the Greeks. On the one hand, He was crucified by the Jews as a liar and a fraud; on the other hand, He was glorified by the Greeks as "very God of very God." Christ, therefore, was and is an object of knowledge as one suffering contrary things in the midst of two peoples.

Is this object of knowledge, however, known thoroughly? That is to say, has the nature of Christ been scientifically defined as to what it is and what is not? The academies and the universities of sage Europe, and the disciples of Voltaire, Strauss, and Renan respond to this question as follows: the Divinity of Christ was proved to be a superstition and a chimera: It was confirmed by science that the Son of Mary is, like every other man, a child of nature ("enfant de la nature"). This opinion of those who think themselves wise is employed as a ready criterion to distinguish the unlearned from the wise man, the enlightened from the superstitious man. Does anyone call upon the name of Christ, while hoping to gain eternal life from Him? Such a person is one of limited intelligence, unlearned, superstitious, a man of the Middle Ages, and not of the nineteenth century.

Does anyone, to the contrary, consider the Son of Mary as another Socrates, or Confucius, or Mohammed, and does he reject the religious truths as myths? Such a person is a great intellect, a wise man, a scientist, free from prejudice and superstition; in a word, he is a man of his age, worthy of the era in which he was born. Now as to what degree people who say such things know what they are saying, and as to what degree they who slander the nature of Christ in the name of science are versed in science, this shall become very obvious, if we seek to learn what it means to speak scientifically, forensically, and sophistically.

To speak scientifically consists in setting forth all the reasons for which a certain judgment is held to be true, and for which the contrary

position is said to be false. In the third speech we followed this rule precisely, and proceeding scientifically, we listed the reasons why the judgment of the Council of Nicaea⁷⁵ is truthful, and why the judgment of those around Annas and Caiaphas is necessarily false. As you recall, we accepted the decision of the Greeks as truthful, and rejected that of the Jews as false, not out of chauvinism or to save face, but rather, on scientific bases, with no regard for our personal feelings, *pro* or *con*.

To speak forensically consists in stating before judges things of benefit to the client, but not necessarily truthful things. The motto of lawyers is altogether different from that of judges. The motto of judges is: "Do not judge before you hear both sides of the story," while that of lawyers is: "I shall not cast out him who comes to me." If you state your case before a judge thinking he should justify you, you hear from him: "I must hear also your opponent in order for me to determine whether or not you are justified." If, however, you present your case before a lawyer, you immediately hear that you are in the tight, without any need for the opponent's account to determine who is really justified. This is precisely why the law ratifies only the decisions of the judges, and in no way those of the lawyers; the law rather only submits the lawyers' statements for the sanction of the judges. Now to speak sophistically consists in reasoning falsely rather than authentically, and presenting falsehood as the truth.

Let us now ask: do they who deny the divinity of Christ do this scientifically or only sophistically and forensically? Their writings testify that they who slander the Divinity of Christ in the name of science have nothing in common with science; rather, being the sophists and skillful lawyers that they are, they exploit the august name of science in order that they may deceive those who, while respecting the name science, do not even know what science is, nor what the task of the scientist is. Rather than taking Christ as an object of knowledge and through a precise analysis arriving at a thorough knowledge of Him, defining scientifically who He is and who He is not; rather than weighing the reasons *pro* and *con*, and as unbiased judges rendering a verdict befitting rational thought; in the manner of lawyers they assume the defense of Annas, Caiaphas, and Judas Iscariot stating nothing truthful, but only those things demanded by their clients' and their own self-interest.

⁷⁵ Reference to the First Ecumenical Council of 325 AD, which formulated the dogma of the Divinity of Christ.

I was sojourning in Paris when the notorious work of the academician Renan against the Divinity of Christ was published. Even before this infernal work came to light, the bribed press advertised that there was to be published a book worthy of the enlightenment and the science of the nineteenth century. For this book supposedly reveals the things hitherto unknown; and a mortal blow this is dealt the superstition of the Middle Ages. The cartoon of the newspaper depicted Christ having a deadly arrow through His heart to show that while He was crucified by the Jews and died bodily, He was wounded by the Judaizing academicians and died ethically.

However, just as the glorious Resurrection followed Christ's physical death, so too shall the thrice-glorious ethical resurrection follow His ethical death. The death and the resurrection of Christ from both perspectives become for us a mirror of injustice and justice, of falsehood and truth. The power of injustice killed Christ bodily, but the power of righteousness resurrected Him and did away with the unrighteous act. This means that the power of justice reigns supreme, not that of injustice; and that they who give credence to injustice and reject justice are censured as senseless and fools. The power of sophistry killed Christ ethically anew; but the power of science resurrects Him, and does away with the result of the power of falsehood. The power of the truth thus reigns supreme in the hearts of men forever; the force of falsehood only temporarily deceives those who are mentally infants; and they who have faith in falsehood resemble those who base themselves upon a puff of smoke.

The joy of those who crucified Christ ethically is like the joy which they who crucified Him bodily experienced. Those around Caiaphas shouted in joy, seeing the One whom they hated dead without cause upon the Cross and forsaken by all. Today they who espouse the thinking of Renan also cry out in glee, seeing the truth forsaken and slain, as it were, by the pointed arrow of sophistry. However, just as the joy of the Scribes and the Pharisees turned to bitter disappointment at the report of the Resurrection, the same and an even greater disappointment shall the pharisaizing sophists experience at the report of the ethical resurrection, brought about by the power of true science by which they are also censured as sons of falsehood and foolishness. The arrows of sophistry are crushed and set at naught by the words and the proofs of science; and around the forsaken truth is arrayed the Church which shall cover the whole earth. Let us confirm our statements with deeds, asking, what are the arrows of the sophist Renan, and how valid are they before science?