

Πορευθέντες

μαθητεύσατε πάντα τὰ ἔθνη (Ματθ. ΚΗ.19)

BULLETIN: "GO YE therefore, and teach all nations" (S. Mat. 28, 19).

General Secretariat of the Executive Committee on Orthodox Missions—45 Academias st, Athens Greece

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THE EXECUTIVE
COMMITTEE
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A PRAYER CAMPAIGN

Theoretically we all know what prayer for a spiritual work is. If, however, we wish to be frank, we must confess that in spite of the great amount of "literature" on prayer currently in circulation, the act of our prayer remains pale, vigourless, superficial. We are absorbed by action, councils, discussions, technique in general, and a "little prayer" comes second. Something like an appendix or a footnote. But our work cannot spread roots in the fertile earth of the "life in Christ", in this way, and remains bloodless.

It is exactly on this point that we must be extremely careful. For, if those words "without me ye can do nothing" constitute the foundation of every spiritual effort, they should be all the more so of a work that entails a head-on clash with idolatry, where the forces of darkness have reigned for centuries.

Precisely because of this reason, we must see to it that prayer is placed before every activity of ours, or—in order to be more precise—into every effort of ours. Not just as some spices are mixed in a cake to give it some flavour and taste, but as the yeast is mixed with the dough in order to ferment it. There can only be hope for something to be done, if and when prayer becomes for our work, what the heart is for our body; feeding, renewing and vivifying with vital blood the whole organism down to the last cell.

It will take a fervent, persistent, corporate prayer to push the gate of our missionary tradition wide open, rusty through long extended immobility and the drizzle of doubt and tumble down so many obstacles that have piled up behind it blocking our way.

The Lord has assured us though, that such a prayer is omnipotent.

"Verily I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matth. 18, 19). If this is true of anything how much more so of the spreading of His Truth? and if the common prayer of two faithful for a certain thing is so effective, what of the common prayer of two hundred or two thousand people?

Before any other co-operation and concentration of forces, we must, therefore, declare a prayer campaign for the cause of missions. Every one of us must clearly realize that he must daily be "present" in this battle of prayer for missions. And he must further mobilise more people for this "call up". We prefer to use military terms in order to make it perfectly clear that in this case we do not refer to that casual prayer which is said once, by chance, but to a prayer which has grown into a daily "task" and "struggle".

The members of a future Orthodox missionary effort before being joined by a common promise of a

certain contribution must be united even now by a daily contribution of a "fighting" prayer.

It must be a strong, fervent, vigorous prayer reaching even "importunity" (Lukell, 8). This word, full of meaning, is used by the Lord Himself in the characteristic parable, which St. Luke relates in the eleventh chapter of his gospel and

Ask in prayer,.....

- that God may light our heart, so that we may feel our responsibility as Orthodox to the world of today.
- that He may forgive us for our failure, up to now, to create an Orthodox mission.
- that He may bless the effort which has just been started, by Orthodox youth, in this field.
- that He may enlighten and guide the correct foundation - theoretically and practically - of a Pan - Orthodox missionary effort.
- that He may kindle a sacred zeal in the souls of young faithful and move them to brave acts.
- that He may prepare the ground in the countries of proposed missionary activity, so that our effort may bring forth fruit.

which ends in the twin assertion: "And I say unto you ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (vs. 9, 10) These are chosen and meaningful words. "to him that knocketh" not simply "to him that draweth near the door". "He who asketh receiveth"

not simply "he who desireth". We can realise better this meaning of "asketh" when we recall him, who has lost something important which must be found. How he is absorbed in his search using eyes, hands, thought, his whole self. The Holy Scriptures are full of most characteristic passages underlining the importance and power of a persistent prayer. We should do more than well, if we make them an object of study and contemplation, so that we may feel still better the truth of that saying of the Lord: "Verily, verily, I say unto you whatsoever ye shall ask the Father in my name he will give you. Hitherto have ye asked nothing in my name: ask and ye shall receive that your joy may be full." (John 16, 24).

These thoughts have led a number of 40 or 50 young people in Athens to the following decision:

- (a) Every evening at 10.30 they stop any work, wherever they happen to be, and say a short prayer for the cause of external missions.
- (b) Every one of them tries to recruit at least one or two more,

who in their turn undertake to do the same.

The creation of such "prayer groups" within the various local Christian movements is badly needed if we wish this idea of common prayer for the cause of missions to become reality and spread roots.

The slogan "campaign of prayer" must not remain simply "a nice idea" which will vanish together with the first enthusiasm. It must be transformed into an act of fighting spirit, which will strengthen, purify and fire this enthusiasm.

Anastasios Yannoulatos,

Gen. Secretary,

Executive Committee for Orthodox External Missions.

MISSIONARY ECONOMICS

Economics have always been an important factor in every human activity. In most facets of it they are the factor and this is particularly true of contemporary human life. The role of economics is indeed one that grows in parallel with the complexity and specialisation of human activity and production.

In this article, however, we are particularly concerned with missionary economics. Perhaps the term is used here for the first time but

that does not mean that economics are not important in the spiritual activity of Mission. Given the tremendous part they play in contemporary missionary work, it is a little surprising that they have not yet been developed as a branch of, either the science of mission, or of the science of economics.

A small historical review of the subject would perhaps help to put the discussion into perspective. It seems that missionary economics was a subject that attracted the

attention of missionaries right from the very first steps of Mission. It is first mentioned by Saint Paul in his address to the presbyters of Ephesus: "These hands have ministered unto my necessities and to them that were with me (Acts, 20, 34)". We may perhaps put down this as the God-inspired first principle of missionary economics. It is the principle of disassociating missionary work from even the slightest suggestion of economic exploitation.

Although, however, this is a most wise principle, which has more or less been kept by all missionaries, during the centuries of Christian Mission, it does not provide an answer to the vital problem of the financial support and maintenance of missions. Perhaps in the early period of Christianity the solution of the problem was relatively easy. Missionaries worked themselves, just as St. Paul did, and were supported in this way. Nothing more was needed.

As, however, the Christian Church was progressively organising herself along more permanent and systematic lines, Church life and worship became a much more complex and -in many cases- expensive thing than it used to be in the days of St. Paul. Missionaries had to build Churches, establish schools, teach backward people the elements of civilisation, and all this involved money. Various solutions were tried with varying success. Some of them were more important than others at different periods, but that does not mean that no more than one were tried each time. Various methods were followed, at the same time, at different places all over the world.

Sometimes the help of rulers was enlisted. Local Kings and chiefs who were favourably disposed towards the conversion of their people to Christianity, made donations of land, money, etc. This seems to have been particularly fashionable during the spectacular missionary expansion

of the Middle Ages.

Later on, as the means of transport were improving, it became possible to supply missions from long distance sources. Money and goods were supplied to them from the home country. In the home country money came from the Church, from special funds or even from the State Treasury. During the great missionary activity of the 17th and 18th centuries, Roman Catholic countries in particular, vigorously supported missionaries in their newly discovered overseas possessions, since in them they saw a ready means of assimilating native populations without much trouble or expense. Church and State worked very closely together. Of course, it is well known that such an association proved, ultimately, more to the advantage of the State than the Church.

Whatever the case may be, with the progressive secularisation of modern European states this fortunate or unfortunate association was discontinued. From the beginning of the 19th century missionary economics, progressively, fall into the familiar pattern of absolute dependence on home Church support. Various missionary societies are established, whose exclusive task is the collection of funds for missions. The Church, far from exploiting her neophytes by asking money of them, actually spends tremendous amounts on them, building hospitals, schools, churches, colleges, universities, medical stations, and all other establishments that have become part and parcel of modern missionary work.

With the appearance of modern nationalism, things change radically once more. Native people begin to grow in national maturity and this is accompanied by a general aversion towards everything foreign. Missions try, therefore, to disassociate themselves from every colonial connection and state support and even try to diminish their dependence, at least in material and

administrative matters, on the home Church. The emphasis is on independence. Independence, in modern Mission becomes a value per se. And perhaps so it should. Let us not forget that Christianity is primarily an international, revolutionary religion of freedom. Freedom from sin, which is not infrequently manifested as domination and exploitation of man by man and nation by another nation.

Following this pattern of thought modern missions have grown into self-supporting units, with native clergy, native bishops and native funds.

The case of the article that follows represents, we may say, one step (or to be exact many steps) forward in the long story of the economics of missions. Economics and production somehow cease to be clearly a secondary means towards

the primary end of Mission. The two things are apparently fused into one. The colonies of Mr. Le Tourneau aim at raising the standard of living of the body, as well as that of the soul. He is as much concerned with business as with mission. It is perhaps the most modern and most revolutionary development in missionary economics, which may produce in the future spectacular results. At present it provides, especially us Orthodox, with much food for thought.

John Paleocrassas, M.Sc. (Econ)

Member, Executive Committee
for Orthodox External Missions.

== INDUSTRIALIST - MISSIONARY ==

R.G. Le Tourneau manufactures heavy equipment, runs Le Tourneau Technical Institute, and supports enterprises in several so-called "under-developed" countries. These enterprises aim at 1. enabling the natives there to capitalize, own and operate industries there, and 2. to spread the Baptist religion there. Why do we bring this to your attention? Read and see.

First, from an article by Mr. LeTourneau (Aug. '56 -- we have condensed and paraphrased): "...One day I was asked to speak to a world trade association. I said that as long as Uncle Sam sends the money over there, they over there will come and buy our products; but that is only a stop gap. Nor is it much better to go over and get their raw materials, and then to trade

back to them some of the finished products. For this will never really establish a vigorous economy over there, because the raw materials cost only about one percent of the finished machine. So they must make their own machinery. But those nations cannot make their own machinery because machinery is prohibitive in cost unless mass-produced. And they do not have enough consumption to be able to launch mass-production. Solution: Firms that have a world trade like ours and General Motors (you see how I am trying to class myself) could go to a backward nation and set up enough machinery to make a component of our product -- an axle, a wheel, a gear or some part we use by the thousands -- then bring the parts to the U.S. and incorporate

them into our product and send them back a comparable value in finished assembled products. Ocean freight is cheap for them compared to the savings of mass-production. No one in the U.S. would be put out of a job because we would be exporting as much as we import.

"Not long after, I was asked to come to Washington and repeat what I had said. The Point Four men listened and said, "That's for us; when do we start?"

"Some Liberian officials were there and said, 'Come on over to Liberia.' So I went over and arranged with the Liberian government to lease a half million acres for eighty years.

"Then I went to Peru at the invitation of President Odría and contracted with the Peruvian government to deed me one million acres of land in payment for building thirty-one miles of road. I am building the road, and they are deeding me the land in pieces as the road progresses. I think it as rich as any land anywhere in the world, and I propose to colonize it with a lot of Christian farmers who will be an influence for my Lord and Saviour Jesus Christ among the natives. We have already had many conversions both in Liberia and in Peru. We have been developing special machinery for clearing the jungle. In a little over two years in Peru we already have oranges and bananas hanging on trees that we planted. If I tell people this is a mission, they understand. If I tell them it is a business and we'll make it pay they understand. But when I tell them it's both, they don't believe it".

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The foregoing story is adapted from NOW, Vol. X, No 16, Aug. 15, 1956. NOW is the bi-weekly publication of LeTourneau Tech. and is sent

free upon request (Postoffice Box 2307, Longview, Texas). LeTourneau Tech. is "an officially recognised degree-granting college, specializing in teaching Christian service industrial leadership and mechanical science". Since writing the above story, LeTourneau has started a ball-bearing plant in Liberia. He ships steel to them from the U.S. they fabricate it into ball-bearings which they ship back to him, he incorporates the ball bearings in machinery, and ships machinery back to them. They can absorb the cost of all these ocean shipments and still become owners of machinery, under this system.

Le Tourneau's privately launched colonies are basically not very different from many other privately launched colonies of recent centuries. For example, several which eventually became States of the U.S. - like the Jamestown colony, which started with several dozens of colonists and eventually became the State of Virginia. From the surplus population of Greece could come sturdy and resourceful colonists. The great Greek merchant fleet could easily put Greek colonies like LeTourneau's on the map, could transport oil to them, could build harbor facilities where no natural harbor exists, and could maybe set up a local oil refinery or fisheries to be their maiden industry like LeTourneau's plantations and ball bearing plant. These colonists on any seacoast of the world would not be as far from Greece as the dozens of Greek colonies all around the Mediterranean were in centuries gone by. And from Orthodox non-Greek refugees could come other colonies through contracts with Greek maritime entrepreneurs, perhaps under the sponsorship of the Greek Crown, or the Greek Church, or the Church in America. The traditional sea-faring prowess of the Greeks could succor homeless Orthodox people, start new

centers of Greek and Orthodox life, and bring fair profit to Greek shippers.

Fantastic? crazy? these words could have been applied twenty years ago to the proposition that certain Greek shippers would be where they are today. No doubt

they have been applied to LeTourneau too.

John Johnstone
editor

the G.O.Y.A Missionary

ORTHODOXY ALL OVER THE WORLD

2. PATRIARCHATE OF ALEXANDRIA.

His All Holiness the Patriarch Mgr. Christoforos has under his jurisdiction 140,000 Orthodox in Egypt and the rest of Africa. Recently there were three consecrations of the new Metropolitans of Eastern, Central and Western Africa. Publications: the magazine "Pantainos". In Cairo there is the Orthodox Christian Brotherhood of Youth which is in contact with SYNDESMOS.

3. PATRIARCHATE OF ANTIOCH.

His Beatitude the Patriarch Mgr. Theodosios has under his jurisdiction about one million Orthodox in 16 dioceses. Six in Syria with 250,000 Orthodox; six in Lebanon with 160,000; 1 in Persia and Iraq with 3000; three in America with 500,000 and, finally, 50000 Orthodox in Australia. There are three magazines and quite an important youth movement. In Syria and Lebanon there is the "Mouvement de Jeunesse Orthodoxe" which is a member of SYNDESMOS. There is one Theological Seminar with 30 students as well as 15 colleges.

4. PATRIARCHATE OF JERUSALEM.

His Beatitude the Patriarch Mgr.

(Continued)

Benedictos has under his jurisdiction 10,000 Orthodox in Jordan and 40000 in Israel (perhaps 75000) Three dioceses; ten Archpriests—all of them titular Archbishops in the Patriarchate. There are 22 convents and monasteries. The lower clergy consists of married Arab priests. 40 schools are maintained in various towns and villages. Publications: the magazine "Nea Sion".

. CHURCH OF RUSSIA

In spite of 40 years of continuous persecution the Orthodox Church in Russia continues to be a living Church and the greatest of all Orthodox Churches in numbers. The number of Orthodox among the population is 250 million. Out of these about 30-40 maintain a close contact with the Church. About 90 million believe and the remaining 120 million are simply baptized. There are three Christians, however, for every member of the Communist Party. The clergy includes 70 bishops and 30,000 priests (20,000 parishes). The two Theological Academies of Moscow and Leningrad and eight Seminaries provide the Church with 500 prospective priests, each year. The Seminars are attended by 1600 priests and 600 lay students.

Out of the applications for admission about $\frac{3}{4}$ have to be turned down because of lack of vacancies. This mass movement of youth, offering themselves for service in the Church, is perhaps an indication that the flame of the faith has not been extinguished in the hearts of young Russians, in spite of all the atheistic propaganda of the Communists. There are about 80 monasteries with 5,000 monks and nuns. In Moscow itself, however, there are only 55 Churches left as compared with the 1000 of them that existed in pre-revolutionary days. There is only one periodical publication of the Patriarchate in Russian and a second one in Ukrainian. Publications are limited to few liturgical texts and several books of a political rather than religious content. There are about 900,000 Russians of the diaspora in America, belonging to various independent Churches.

6. CHURCH OF CYPRUS.

His Beatitude the Archbishop Mgr. Macarios, only recently allowed to return to his flock (40,000) has embarked upon a reorganisation of the Holy Archdiocese of the Church of Cyprus. The four dioceses comprise 600 parishes and 37 monasteries. Magazine: "Apostolos Andreas" There is also a quite substantial youth movement called O.X.E.N.

7. CHURCH OF GREECE.

She is the only big Orthodox Church on this side of the Iron Curtain. The entire population of 7,500,000 belongs to the Orthodox Church. The Convocation of Archpriests headed by His Beatitude the Archbishop of Athens and All Greece Mgr. Theoklitos, consists of 66 Metropolitans. Parish priests, 6967. Churches, 6947. 244 Holy Monasteries with 2292 monks and nuns. Two Theological Schools in the Universities of Athens and Thessaloniki.

The Apostoliki Diakonia of the Church of Greece maintains a students' hostel, a seminar for priests, a School for deaconesses, a Home for girl students and other foundations. It publishes the series "Library of the Greek Fathers" many books and eight magazines among which "i Ekklessia" (the Church) is the official organ of the Church. A remarkable religious work is accomplished in all sections and social strata, by various associations and societies. The association of "Saint Paul Co-operating Christian Unions" includes 15 Christian Unions and Societies, with thousands of members. The same thing happens with the "Orthodox Christian Unions" and many other Christian associations, which publish various periodicals and books. The youth movements of the more important Christian Associations belong to SYNDESMOS.

8. CHURCH OF SERBIA.

A Church which has many times been in trial from secular and Roman Catholic persecution alike. Eight million Orthodox are guided by 16 bishops and 2300 priests. There are twelve Churches in Beograd and two seminars with 200 students. Four magazines are published.

9. CHURCH OF RUMANIA.

In spite of ten years of communist domination the Church of Rumania is one of the most lively Orthodox Churches. There are fourteen million Orthodox and 10,000 churches, out of which 300 are in Bucharest. 10,700 priests. A renaissance of monastic life is now in full bloom. There are 200 monasteries with 7,500 monks and nuns. There are two Theological Academies in Bucharest and eight Seminars out of which two are for nuns. 8 magazines are published. Remarkable theological output.

10. CHURCH OF BULGARIA.

Six million Orthodox. 2,855 churches, 609 chapels and 2,263 priests. 117 monasteries, monks and nuns 521.39 churches are in Sofia. There is also a High Theological Academy with 120 students. Three periodical publications.

11. CHURCH OF GEORGIA.

Unfortunately, there is no accurate information. The number of Orthodox may perhaps be two million. There are 15 ecclesiastical administrations with five bishops and 100 parishes. No youth is forthcoming for the priesthood. There is no theological training whatsoever. The only publication is a calendar in Russian.

12. CHURCH OF HUNGARY.

Under the jurisdiction of the Patriarchate of Moscow. About 35,000 to 50,000 Orthodox. Publication: "Annals of the Church" in Hungarian. The faithful are governed by Archbishop Ferenc

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Berky, recognised by the Patriarchate of Moscow. He is a graduate of the Theological Faculty of the University of Athens.

13. CHURCH OF CZECHOSLOVAKIA

There are 300,000 Orthodox. Four bishops (2 Russians, 2 Czechoslovaks). A Theological School works at Priatsevo. There were 30 graduates in 1953. There is a trilingual magazine "The voice of the Church". Numerous liturgical publications.

14. CHURCH OF POLAND.

There are 450,000 Orthodox under four bishops in 450 parishes. There is one Theological Seminary in Warsaw. There were 14 graduates in 1954. Two monasteries, a monthly magazine.

15. CHURCH OF ALBANIA.

There are 210,000 Orthodox in 450 parishes. Archbishop Paisius is not recognised by the Ecumenical Patriarchate. There is no Church movement whatsoever. The Church is controlled by the communist State.

II. CHURCHES OF THE DIASPORA.

NORTH AMERICA.

(U.S.A., Canada, Mexico.)

1. Greek Orthodox.

They belong to the Archdiocese of North and South America, which comes under the Ecumenical Patriarchate of Constantinople. The Most Reverend Archbishop of America Mgr. Iakovos (James), assisted by seven Assistant Bishops, has under his jurisdiction 1,150,000 Greek Orthodox. There are 378 community churches and 380 parish priests. Spiritual centres of the Archdiocese are: The Theological School of the Holy Cross (Boston). It publishes the "Greek Orthodox Theolo-

gical Review". It has also founded a Missionary Society called "The Holy Cross". This organisation has sent large sums for the building of an Orthodox hospital in Uganda, as well as to the Church of Korea. There is also "St. Basil's Academy" with a teachers' college and an orphanage. The youth organisation GREEK ORTHODOX YOUTH OF AMERICA, includes almost all young Greeks. The official organ of the Archdiocese is the "Orthodox Observer", while G.O.Y.A. publishes the "GOYA NEWS" and the "GOYA MISSIONARY" devoted exclusively to missionary subjects.

2. Russian Orthodox,
are divided into three jurisdictions.

(a) Under Metropolitan Leontius (Metropolitan of North America) 8 bishops; 289 parishes out of which 58 are in Canada; 2 Seminaries; 2 monasteries. Out of the Seminaries St.Vladimir's Seminary directed by Fr.Alexander Schmemann and Professor Sergei Verkhovsky, is worth mentioning. 40 students of various nationalities are registered each year. Among the teaching staff there is a Bulgarian, two Serbians and a Syrian. The Institute has a library with 12,000 volumes and publishes two magazines: St.Vladimir's Seminary Quarterly and St. Vladimir's News Letter. In the newly established parish of Wood-said L.I. liturgies are celebrated exclusively in English.

(b) Under Metropolitan Anastasius. 11 bishops in 105 parishes. The monastery in Jordanville includes a Seminary and a Publishing House, publishing books in Russian.

(c) Under the Patriarchate of Moscow. One bishop, 39 parishes.

3. From the Russian Church, comes a number of Carpatho-Russians who have separated and placed themselves under the jurisdiction of the Ecumenical Patriarchate. One bishop, 52 parishes.

4. Syrian and Lebanese Orthodox,
are under the jurisdiction of the Patriarchate of Antioch. 81 parishes. In most of them the liturgy is celebrated in English. Magazine: "the Word".

5. Serbian Orthodox,
belong to the Patriarchate of Serbia. 60 parishes under bishop Dionysius.

6. Bulgarian Orthodox,
under Metropolitan Andrew who is also professor of Homiletics.

in St.Vladimir's Seminary. 40 parishes, many of which are vacant.

7. Rumanian Orthodox
are under two jurisdictions. Under Bishop Valerian Trifa (37 parishes) and under Archbishop Andrew Moldovan (28 parishes).

8. Albanian Orthodox,
under Archbishop Fan Noli (12 parishes) and Bishop Mark Lipa (4 parishes).

9. Estonian Orthodox.
6 parishes, out of which 2 are in Canada.

10. Ukrainian Orthodox,
come under three jurisdictions, with a total of 146 parishes. Ecumenical Patriarchate (45 parishes) Estonian Church of the diaspora (9 parishes) and under the Church of the Ukrainians of America (92 parishes). Unfortunately the validity of the Holy Orders of this important section of the Ukrainian Church is disputed.

S O U T H A M E R I C A .

There is no accurate information. Orthodox are estimated to about 500,000 divided in 200 parishes. The most important group are the Russians with 200,000 approximately. The Syrians follow with 100,000 and then come the Greeks and Rumanians.

Russians, under Metropolitan Anastasius have 15 parishes in Argentine, 7 in Chile and Peru, 14 in Brazil, 6 in Venezuela. Syrians are mainly in Brazil

E. Stylios

Gen. Secretary SYNDESMOS
(to be concluded)

A PASTORAL TOUR OF KENYA

A pastoral journey of Fr. Obdiou, Orthodox priest of Uganda, Africa.

It is extremely difficult and daring, of one who is in his sixties, to attempt long journeys in the lands of Africa using a bicycle as his main means of transport. Such a decision calls for a man armed with divine courage and strength "who sacrifices his soul for the sheep". But it was exactly the zeal of such a sacrifice that made Fr. Obdiou -a close fellow-worker of Fr. Spartas- to take the heroic decision to make a tour and visit the nearby Orthodox communities of Kenya for their spiritual needs.

They started on December the 1st from Kasoubi -the centre of the Orthodox Church of Sentral and Eastern Africa- which is 4 miles out of Kampala, the capital of Uganda. They covered most of the road to Kampala on foot, since one of their tyres burst on a pointed stone. Luckily old Fr. Obdiou was accompanied by young Deacon Pasa. And he was indeed invaluable helper and co-operator in this endless march of hundreds of kilometers, under a scorching sun or torrential rains, through the dense and wild forest.

From Kampala they made their way by car (in which they carried their bicycles as well) to GINGA and INKAGA and then to NINGE. From here they continued -on their repaired bicycles now- to Bousia, which is the starting point for buses to Kenya. Unfortunately they were late and all buses had gone. They did not lose their time, though, because they had an opportunity to teach the Orthodox Christian Truth for about three hours. They passed the night in the house of a prote-

stant, who offered them hospitality very willingly and spontaneously. Next day they arrived by bus at Keangi of Kenya, after covering 239 miles at a cost of 70 shilling and 85 cents thanks to their bicycles. Using as base the house of Mr. Matthew Moulamoula, an Orthodox Christian, and after mending their shoes they started their "sorties" in the surrounding country.

This area belongs to the district of Tiriki and there are many Orthodox and still more who are thirsty for Orthodox Truth. At Civydaywa for example, where they arrived on St. Nicolas day and stayed on till the next, which was a Sunday, 350 people attended the Holy Liturgy without any previous notice. 7 of them who had been properly prepared by the responsible catechists received Holy Baptism. Many went to confession and quite a lot more, either non-Orthodox or even non-Christian wished to be informed of the religion of their compatriot priests. In this area the Orthodox Church is well spoken of and precisely because of this several non-Orthodox, appearing as Orthodox, tried to lead the faithful astray. This was something serious and grieved the two good Shepherds.

On the 8th of December they left the province of Tiriki and went on to that of Nanti. Here they were received by several Orthodox Christians who showed them with delight the piece of land that the English district governor gave them, in order to build their Church. Next day they were visited by 300 persons for their spiritual

needs. They celebrated the Holy Liturgy and they preached a long sermon with many Muslim and non-Orthodox Christian listeners. They baptised 28 persons who had been catechised long ago. They realised that the Orthodox Christian Truth is spread very easily in this area. They were very sorry to leave the Christians there, in order to go to Khassingilo and Igonyi quite late, because of a breakdown of their bicycles. Here again they celebrated the Holy Liturgy, they preached and baptised. On the 13th they set off for Chanjuki where they baptised six. During the same day they visited an old acquaintance and friend in whose house they rested for a while, because Fr. Obdiou was ill from the journey and especially from lack of sleep.

On December 15th they left for Emugaya of the district of Butsoo. They preached and said Holy Liturgy which was attended by 90. 11 were baptised. From there and on their way to Busakami they just managed to escape a torrential rain sheltering at the farm of an Orthodox Christian. But the road was washed away and the journey on bicycle became very tiring.

On the 20th of December, after a long journey by bus or on bicycle under sun and rain, stopping wherever there were Orthodox nuclei, they managed to arrive at last at Kanyanukago, dead tired. At the

sight of the newly built Church, however, and of the crowd of the faithful who had assembled to receive them, every trace of fatigue had gone, and they started at once their sacred work. Holy Liturgy, Baptism, preaching, confession. They were indeed deeply sorry to leave Kanyanukago after taking due notice of the desire of the faithful there, who wish the establishment of an Ecclesiastical School in their town for the education of Orthodox native priests.

This was the terminus of their pastoral tour. They start on the return road to Uganda, where they arrived on the evening of December the 23rd, dead tired as far as the body is concerned, but re-born in soul. During the 23 days of their tour they said numerous Liturgies, they preached lots of sermons they baptised several people, they heard the confessions of crowds, they comforted those in tribulation, they supported those who were shaken, they fortified all, but they were fortified too. They ascertained the thirst of those people for truth, for a sincere Christianity free from all self-interest, but they also observed the urgent need of workers for the Divine Vineyard.

This is a summary of the report of Fr. Obdiou, translated by Mr. Theo. Nankyamas, B.D., from Uganda.

- o The Executive Committee on Orthodox External Mission was established by the 4th General Assembly of SYNDESMOS in September 1958, in order to prepare the ground for the creation of a Pan-Orthodox Missionary Movement.
- o The Gen. Secretariat of this Committee, in Athens, has as its aim
 - (a) The study of the problems of a contemporary Orthodox Mission.
 - (b) The mobilisation of those interested in missions.
 - (c) Help to the young Churches of Uganda and Korea.
 - (d) The preparation of the first group of missionaries.
- o "POREUTHENTES" as an organ of this effort would be very delighted to publish articles on external missions.
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