

# Πορευθέντες

μαρτυρεῖτε πάντα τὰ ἔθνη (Ματθ. κη. 19)

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# ORTHODOX MISSION AND HOLY COMMUNION\*

*"Because there is one bread, we who are many are one body, for we all partake of the one bread".*

*(1 Cor. 10, 17)*

The eucharistic conception of the Orthodox Church constitutes the power for overcoming the national frontiers; because the bond of blood which the "blood of Christ" creates, is stronger than any other bond. But from another aspect the same eucharistic structure of Orthodoxy is a crucial obstacle for overcoming denominational boundaries. The holy Eucharist (Εὐχαριστία = thanks) constitutes for an Orthodox the core of the whole conception about Church and Mission.

*At this point it was reminded the orthodox faith about the Holy Eucharist; the special shades of our approach to the mystery of God, the living orthodox experience of the mystery of the salvation.*

From an orthodox point of view, the more crucial problem of Mission is not the proclamation of the Gospel but the living witness of Jesus Christ always and everywhere; how we shall be "in Jesus Christ". In this point we believe that "to be in Christ" is not only to think about Him, discuss Him, use His name; it is not merely an intellectual matter, it is a deep relation of the whole man with Christ, a personal contact which transforms our entire being. *It is a real life in Christ.*

How is this newness of life, the "new creation" (Gal. 6, 15), possible? Our Lord said: "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you;... He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me" (St. John 6, 53, 56-57). This internal relation of "eating" with "sending" must be stressed. Christ is not a prophet or a theory. He is life, the life! The transmission of this life is not realized so much

by words, or by thoughts. It reaches its fulfilment in Holy Communion. Every part of our being — our human being, that is body and soul — must be holy. It is for this reason that we receive His blood and His body: so that everything in our body may be transformed, so that we may "become partakers of the divine nature" (II Pet. 1, 4).

The purpose of this, is that He who said, "Take, eat, this is my body", observing us in our common life, can say to the world: "See the life of this man, he is a real member of my body. Hear him speak, it is from my mouth that his words come forth. His whole life reflects my life. He abides in me and I in him".

★

All this does not mean a mystical escape from the world. On the contrary: this kind of spirituality is directly orientated towards the world. It is a deep missionary spirituality. *It is impossible to participate in Christian worship without reference to the world mission, and it is impossible to engage in real Orthodox mission without a living participation in Holy Communion.* For what is "mission"? Our Lord said to His disciples after His Resurrection: "As my Father has sent me, even so send I you" (St. John 20, 21); and in His prayer before His Passion He said to His Father: "As thou didst send me into the world, so I have sent them into the world." (St. John 17, 18). Thus our mission is the continuation of the living presence of Christ in the world. It is a participation in the life of our Lord who "gave us the ministry of reconciliation". (II Cor. 5, 18). This truth illuminates two

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*(\*) Transcript from a draft of a contribution presented during the discussion in the Section IV (The witness of the Christian Church across National and Confessional Boundaries) of the Commission of World Mission and Evangelism of the W.C.C. in Mexico.*

vital aspects of our subject and reveals the relationship between missionary work and the Holy Eucharist.

a) We cannot live a genuine spiritual life "in Christ" and worship Him truly if the desire for the salvation of "the entire world" "to unite all things in him", the gathering together in one of "all things in Christ" (Ephes. 1, 10), is not burning constantly within us and if this desire is not daily activated in an effort to spread the Kingdom of God upon earth.

It is highly doubtful whether we can participate and really live the Divine Liturgy, if we do not realize within our innermost soul that the Sacrifice of our Lord and His Redemptory Work-mystically reenacted every time the sacrament of the Holy Eucharist is performed — was not accomplished for the exclusive benefit of a few millions of people, but for all mankind. It is even questionable whether we have the right to take part in the Feast of Love, if we are simply uninterested in the fact that so many unknown brothers of ours are being born, live and die without the Truth. We cannot live in Christ, if we do not try to have the "mind of the Lord" (I Cor. 2, 16); if we do not try to think, to see, to will what He wills.

b) But the reverse is also true... We shall be talking in vain about Mission if we do not try to be in constant "communion" with Jesus. The missionary is an "emissary" "an apostle of Christ Jesus by the will of God" (Ephes. 1, 1). *What matters is not what he himself is going to say and do, but what the Lord will say and do through him.* Let us contemplate the profound relationship of unity and love between the Son and the Father, so that we may understand *what kind of "communion"* is required between sender and

emissary. "The Father is in me, and I am in the Father" (John 10, 38) was often repeated by our Lord. It is precisely on account of this "communion" that in the Last Supper with His apostles He said to them so insistently: "Abide in me, and I in you... for apart from me you can do nothing" (John 15, 4-5). Thus He delivered to them the great sacrament of the Holy Eucharist, which would be indispensable in their future "witness" and "service": "He who eats my flesh and drinks my blood abides in me and I in him". (St. John 6, 56).

Precisely because of this, the sacrament of the Holy Eucharist, of Holy Communion, should lie at the heart of our missionary activity. In every Divine Liturgy, every one of us should "offer" his whole self and his entire work — what he is, what he has, what he does — to Christ. With all the earnestness of his soul he should beseech the Lord to fill his spirit with His Truth, his whole heart with His Love, and his will with His Power; he should seek to receive his Lord in "Holy Communion" so that his very being becomes liberated from the narrow bonds of his own egoism. Only then, with a sincere and manifest love for all mankind, will he be able to embrace the life of Divine Love, the blissful life of the Holy Trinity. Through such a union we can truly "live" our Holy Communion in solidarity with the world, and pursue our life in it as a continuous *communion* with the Head of the Church, Jesus Christ.

Again we repeat and insist that our supreme concern must be this: not what we should do and say, but mainly how we can be living witnesses to the presence of the Lord in the world.

Archim. ANASTASE YANNOYLATOS



# A CONSULTATION ON CHURCH AND MISSION

Last August, a series of meetings and consultations were held at Aarhus, Denmark, under the auspices of the World Council of Churches.

Firstly, on the occasion of the presence of the delegates of the Orthodox Church and of the other Eastern Churches to the meeting of "Faith and Order", an unofficial meeting between Non-Chalcedonian and Orthodox theologians took place from the 11th to 15th August. There followed the official meeting of the Division of Faith and Order. Both meetings were held at the premises of the Theological School which is part of the newly constructed University of the town.

After the above two meetings were over, two consultations were held from 27th to 31st August. Both were held at a High School of Social Education, which is located at the beautiful suburb of Skade. The first of these conferences studied a patristic text, while the second with which we deal presently examined the topic "Church and Mission".

The aim of these consultations was the co-operation and exchange of views between Orthodox and Protestants on the theoretical and practical aspects of a common subject. In order that this aim might be achieved, considerable care was taken, so that both the representation and the papers were distributed as equitably as possible between the two parts.

The programme was rather pressed. It started with a common morning prayer. After breakfast, the actual consultations started which continued until noon. Following an hour's rest, work was resumed and continued until the evening with only a break for dinner. The day closed in evening prayer.

In all, thirteen persons participated in the missionary conference, of whom eight were Protestant and five Orthodox. Two more Orthodox who had been invited did not finally manage to come. Besides the above mentioned,

one should add the three representatives of the Division of World Mission and Evangelism which was organising the conference, namely: its Director, Bishop Lesslie Newbigin, the Secretary of the Committee of Studies in Evangelism Dr. H. Y. Margull and Mr. Christopher King, in charge of inter-church relations with the Orthodox Churches.

The informal missionary consultations, had the following topics on its agenda: 1. Purpose and motives of mission. 2. The theological relation between mission and unity. 3. The relationship between Churches and Missionary Societies, from a theological stand point.

Each of these subjects was assigned to both a Protestant and an Orthodox theologian, so that the theological views of both sides could be amply expounded and the material supplied for the discussions, which followed each paper.

The first paper was contributed by Professor Johannes Blauw and Archimandrite Anastase Yannoulatos; the second by Mr. Elias Voulgarakis and Professor Wilhelm Andersen and the third by the Bishop of Meloe Mgr. Aimilianos Timiadis and Bishop Stephen Neill.

Apart from the above subjects, two more papers were read, both by Orthodox clergymen. The first, with which the consultations were inaugurated, was by Prof. Meyendorff, who spoke in general terms about the Orthodox view of mission, while the second was developed by Proto-priest Susemihl. A third Orthodox, Prof. Chitescu from Rumania, took an active part in the conference.

Every morning, after the common prayer, Brother George Every, an Anglican monk and professor of Ecclesiastical History, conducted the bible study.

During the discussion which followed the reading of various papers, comments and



views were exchanged, so that the point of view of either side was clearly stated and the opportunity was given for further deeper thought.

During the last session, the discussions were summarized and it was proposed that such consultations should be repeated in the future. It was decided that no official minutes and resolutions should be drawn up and submitted, but the Division of World Mission and Evangelism was kindly asked to print the papers, which were presented. Permission was also given to the authors of the papers to reprint them in various missionary periodicals. The papers presented to the consultations by the Orthodox members will appear in "Porefthen-des".

During the little free time left and especially during the common meals, members found the

opportunity to talk freely on various subjects, such as the exchange of scientific information and views, of other information on the missionary activity of the various countries, etc. Even stories of the past were remembered and told. This, together with the small number of the participants speeded up their mutual acquaintance and contributed to the creation of the warm atmosphere, which helped so much during the discussions.

One should note the great impression made by the celebration of two Orthodox Liturgies, especially the second one celebrate by Fr. John Meyendorf in English with the Bishop of Meloe and Bishop Hazim of Lebanon chanting the hymns alternately in Greek and Arabic.

ELIAS VOULGARAKIS



*EVERY ORTHODOX WHO WISHES TO HELP IN EXTERNAL mission to a greater or a lesser extent as associate or full member,*

**"POREFTHENDES.."**

## INTER-ORTHODOX MISSIONARY CENTRE

*may participate in the activities of the Centre.*

*The associate members participate in the whole effort as follows:*

*a) They have a duty to pray for external Mission. In order that they may know at any given time the particular problems which are being faced, a special prayer bulletin will be sent to them three times a year.*

*b) They contribute three times a year, on the Sunday of Orthodoxy, Pentecost and on the feast of the Elevation of the Holy Cross their subscription which it is entirely up to them to fix in advance.*

*c) They receive "Porefthentes" and they look after its spreading and in general for the propagation of its ideas in the widest possible circles.*

THE AIM of the Inter — Orthodox Missionary Centre "POREFTHENDES" ("GO YE") is to make the Orthodox people more conscious of their duty to External Mission and subsequently to promote missionary action among non-Christian people. To this end it works for:

*a) the revival of the missionary ideal within the Orthodox Church,*

*b) the study of the theoretical and practical problems confronting a Missionary Movement,*

*c) the preparation of the first missionary teams,*

*d) the assistance of Orthodox in Uganda, Kenya, Korea, Alaska.*

*Full members of the Centre are all those who wish to work in a more direct way in the field of mission, either in the vanguard or at*

*the headquarters behind the lines. Full members participate in the activities of the Centre in the same ways as the associate members and in addition:*

*d) They attend the special scientific and spiritual meeting organized by the Centre.*

*c) Those in Athens offer their services in the various sections of the Centre, while those in other towns are in close contact with it by correspondence trying to convey to their towns its slogans through the press, radio, evening meetings etc.*

*f) They participate in the editing of "Porefthentes" and they receive the special studies which it issues.*

*g) These at the front, apply to the Centre for any possible service.*

# ORTHODOX MARTYRS IN NORTH AMERICA

Four martyrs appear in the early history of the Russian Orthodox Church on the American Continent. It is significant (and in keeping with the close-knit unity of the members of the Orthodox Church) that these martyrs should come from different ranks of clergy and laity: one was a Bishop, another a monastic priest, another a Deacon, and one a layman.

The first of these came to Alaska in 1794 with the original group of 10 missionaries from the Monastery of Valaam in northern Russia. His name was Joasaph, then an Archimandrite; he had been placed in charge of the historic mission by his superior, the Metropolitan Seraphim of St. Petersburg.

The group of missionaries was composed of seven monks\*, the Archimandrite, and two servitors, i.e., laymen dedicated to church work. The now exalted and autonomous Russian Orthodox Catholic Church of North America, headed by its esteemed Primate Metropolitan LEONTY, has grown from the initial efforts of that small band of missionaries.

In 1799, while returning from Irkutsk (in Siberia), where he had gone to receive consecration as the first Bishop of Alaska and America, Bishop Joasaph\*\* was lost by ship-wreck

in the treacherous waters near the Alaskan mainland.

## II

In the same catastrophe, a storm which wrecked the ship *Phoenix* on which they were sailing, Deacon Stefan was also lost. Thus, within a few years of the "founding" of the Church, two churchmen lost their lives in the cause of the beginnings of the Orthodox Church in America.

## III

The layman martyr was a native Alaskan, an Aleut baptised with the name Peter. He had been given a good Christian education by the energetic Valaam missionary monks. He was the first Orthodox to be martyred in the continental United States, for his death occurred in what is now the State of California.

He had come with Russian colonizers to the new settlement at Fort Ross\*\*\*, established in

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*appointment, Bishop Joasaph should not be included in the rolls because his consecration, attended by only one hierarch, was not consistent with Canon Law, and since death intervened, his elevation was never regularized.*

*Later in the history of the American Church there was another Bishop whose life was lost in the waters around Alaska: it was Bishop Nestor, who was, strangely, lost from ship-board in 1881.*

*\*\*\* Now, with its ancient Orthodox Chapel, Fort Ross is a Historic American Monument.*

*Each year, on July 4th, assisted by the clergy of the area and with the Choir from the Cathedral in San Francisco, Metropolitan Leonty celebrates services in commemoration of the establishment of the first Orthodox chapel on American soil.*

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\* One of these was the Monk Germanos, a kindly man whose work amongst the natives has received universal acclaim. Because of his unselfish devotion and good works in Alaska, many feel he should be the first saint canonized by the Orthodox Church in North America.

\*\* Joasaph, however, is not generally acknowledged as the first American Bishop. Church scholars and canonists hold that even though the Holy Synod had approved his

1812 on the Pacific Coast just above what is now the City of San Francisco.

At that time the Russians were building up Fort Ross and trapping in the area. There was considerable tension with the Spaniards, who captured the Aleut Peter. He was put to torture. Before Kuskov, the Commandant of the settlement could obtain his freedom, Aleut Peter died of his wounds. He remained firm in his Orthodox faith, unto his death. This happened in 1815 just 16 years after the death of Bishop Joasaph.

#### IV

The martyr first in point of time came from the ranks of the monastic clergyman, one of the Hieromonks among the missionaries. His name, Juvenaly, must be inscribed first in the ranks of martyrs on this continent.

He met his death at Ilyamna in Alaska, at the hands of the savages whom he was earnestly seeking to convert. The date was September 29, 1796.

On the preceding day, he had served the Divine Liturgy and had baptized into the Christian Orthodox faith not only the entire family of the brother of the local chieftain and an aged couple, but also the three wives of the Alaskan Chief Shakmut. It is said that the earliest rumblings against the missionary came from the Chief himself, who did not like it when the Hieromonk disapproved openly of the "custom" of many wives.

Juvenaly's teachings amongst the Kenai, Chekituk, and Ilyamnas was productive to a surprisingly high degree. The Chief's children, exposed day after day to the lessons in the school established by Juvenaly, were accepting Christian teachings and Christian morality to the chagrin of the father. The Chief opposed Hieromonk Juvenaly not only because he preached against polygamy, but because he insisted that every Chief forthwith give up *all but one wife*. So, although Juvenaly's teachings brought many converts from

the people, it had also made him some very powerful enemies from amongst the Chieftains.

When the priest persisted in demanding that all converts put aside their wives beyond the first, the Chief and his coterie plotted to bring about Juvenaly's downfall. A great dissension was started amongst the men of the tribe; the stirred-up tribesmen came to the Chapel, derided the priest and destroyed the icons, etc... One of them seized the liturgical vestments and carried them off; others rained blows upon Juvenaly. The priest was finally left for dead. But with the assistance of one of the young converts, the boy Nikita, Juvenaly was revived and he even continued to write the account of the attack in his diary. This diary was finally delivered by Nikita, some years afterwards, to Father John Veniaminoff. The original is now in the Library of Congress, Washington, where it may be examined by all.

The writing in the diary breaks abruptly. Apparently the tribesmen, who had returned to finish the attack, came upon Juvenaly while he was still bent over his journal; they caused his death by stab wounds to the heart.

There were accounts that Hieromonk Juvenaly did not think of self-defense, but sought to protect the converts who were with him from harm. The natives, according to legend, say that after he was stabbed to the heart, he rose and followed his killers, asking quietly, "Why do you do this?"

The savages fell upon him again and again; but each time, his apparition arose and reproached them. Finally they cut his body into small pieces.

It is said that from the place where his remains lay, a long column of smoke arose, reaching to the heavens. This column, or apparition, lasted for a long time, throwing fear into the attackers.

So ended the earthly life of Father Juvenaly, the first Orthodox martyr on this continent.

IVAN MICHAELSON CZAP



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# THE RESPONSIBILITY OF THE ORTHODOX YOUTH

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The Vesper Service, for which we are gathered, reminds us of the ending of our life. It reminds the Church in its entirety of parousia. the ending of the world and the day of the Lord.

But the focus of the life of the Church is not in what is to be, but in what has already been.

Our Lord has come, He is risen from the dead and His messianic kingdom has already dawned.

The task of the Church is to make real the kingdom of God to its members and to proclaim to the world "the Lord's death till He comes" (I. Cor. 11, 26).

This task requires the whole activity of the Church.

It is obvious, that also the themes, which the Assembly of Syndesmos, gathered here, has dealt, are connected with the fundamental questions: "Is the Kingdom of God truly real to the members of the Church today?" "Does the Orthodox Church proclaim clearly and strongly enough the Lord's death and resurrection?"

In the closing festival this evening we shall hear what kind of views Syndesmos has in its worldwide field of work.

Here we take the liberty of expressing what we think of the tasks of Syndesmos, the Orthodox youth of today and the future generations of the Church.

The Orthodox Apostolic Church is also Catholic, universal. It is not any more only a Church of the East in fact, but also of the West. For example the Orthodox Church of Finland works with the Western culture. The great task of Syndesmos is to unite the Orthodox youth of the whole world. The Ocean, which separates the Old continent from the New, must not divide the Church of Christ and its youth organizations. Prayer creates true unity where other kind of unity between the youth of the Church is impossible.

The Orthodox youth of today cannot afford to continue with the mutual dispersal of the

Orthodox Churches inherited from past times. The tasks awaiting the future generations in the Orthodox Church are so great that the co-operation of all strength is needed: the guidance of the Holy Ghost and pure human hearts, scientific research and creative thought, the depth of the thoughts of our holy fathers and the knowledge of modern man, the rich tradition of the old churches and the practicality of the young churches.

What are the tasks, which are awaiting the young generation of tomorrow?

The task of the Church remains the same "till He comes".

But so that the Kingdom of God should be to us truly real and so that when voicing our proclamation we should gain the voice and strength of the apostles, we have before us a task, which can be defined as follows: *The fundamental characteristics of the Orthodoxy must be dug from under the deposits of centuries.*

We know that this work has been started. It is being done in the chambers of the investigators as well in the preparations of the pan-Orthodox Synod. Through this work the Apostolic Church meets the world of today.

Should we not do everything possible to promote this work, the work which promises new Apostolic inspiration to our Church? With this inspiration would disappear of themselves all the present day problems of dispersal, which so fatally silence the pure Apostolic proclamation of the Orthodox Church. And before all else it would show to the rest of Christendom more clearly than ever the way to the original home of all Christians.

The responsibility of the Orthodox youth in the future is great, but God has blessed the souls of the youth with the ability to receive the inspiration of the Spirit of God simple-mindedly and with confidence. The message of the Gospel and also the Orthodoxy are great in their simplicity.

Archbishop of Finland PAAVALI

# THE KING AND THE PEOPLE

*Bengt Sundkler is professor of Mission in the Uppsala University. He is now serving as a missionary-bishop in Africa. From his last book "The World of Mission" (Missionens värld-Stockholm 1963) and more specifically, from the first chapter, we convey here some of his basic thoughts, under the same title as the present article, which constitute a biblical-theological development of the Missionary subject.*

## A. All men — one people The Old Testament

It is Abraham, the father of the believers, who introduces us to the history of mission.

"Now the Lord said to Abraham, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth will bless themselves" (Gen. 12, 1-3).

But the testament that God had concluded with Abraham goes back to the one that He had concluded with Noah. It can, therefore, be concluded that the foundation mission goes as far back as Noah.

That testament was followed by the confusion of Babel, which was the consequence of the egotistic self sufficiency of men. Men could no longer understand each other. Ever since the problem of mission was created.

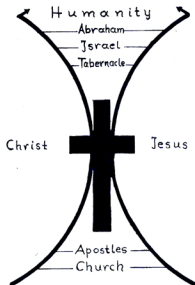
Mission, in the broader sense of the term, means the interpretation in new cultural forms and a new form of thought. But in mission interpretation has also the meaning of translation. The interpretation of the message of salvation in over a thousand languages. The multiplicity of languages from the Biblical point of view is not only richness and beauty but also a curse. It is the work of mission to remove this curse and to bring in its place understanding and unity. The first step towards this direction was taken by Abraham. From the point of view of the history of redemption the meaning of the Old Testament is broader and more extensive than the history of Ruth and Jonas.

The redemptory and theological aspect unites and imbues all the Holy Bible from the Genesis to the Apocalypse. In the Bible the line of salvation continues with a double movement and two principles: *choise-representation*. A minority is being elected in such a way, that it will be the representative bearer and herald of blessing to the much larger majority. The blessing to humanity which was, of course, created by God but fell into sin, is being transmitted through Abraham to only one people. And out of that people it is limited to only one tribe: the tribe of Juda. And because the people and especially the chosen tribe does not live up to this call, the representation is being transmitted to the "holy tabernacle". Finally, though, the "tabernacle" is being limited to only one man who undertakes the task of the representation of Israel.



Isaiah calls him the "suffering servant" of Jahve. Daniel sees him as the "son of man". This Solitary One is chosen in order that, on the Cross, He may free all; the people, the peoples, "all". Here everything becomes new. The great transformation is being realized. The line of salvation takes a completely new direction and movement. In the place of the regressive movement along a diminishing scale towards the tabernacle and the One, there comes a progressively expanding extension towards the Apostles and, from them, to the new Israel of Grace, the Church. And through the Church to the whole of mankind that is called to the kingdom of God.

Graphically this movement could be presented as follows:



This redemptory scheme shows how the missionary thought of the Old Testament is fused organically with the missionary conception of the Bible in general. The call of the Patriarch Abraham and the election of the chosen people had as a consequence a separation, an isolation and the exclusivity of Israel in the heart of humanity. But at the same time, in Genesis, it is being attested that among the chosen people and the gentiles there is a living and blessed link: "And by you all the families of the earth will bless themselves". (Gen. 12, 3).

In these words we discover two elements opposing each other in the biblical history of mission. We can call them *partiality* and uni-

versalism. But the passage which has just been quoted (Gen. 12, 3) means that the tension between these two elements can be overcome.

In the so-called "second Isaiah" this same line is being continued within a universal perspective. This universalism, however, is not cosmopolitan, but it has as centre the chosen people. The perspectives of catholicity in the "second Isaiah" do not aim either at a proselytisation of the Judean type nor at mission in its contemporary form. The presence of Israel, which reveals that Jahve is the God and the King of the chosen people, is also a declaration that He is God and King of all the world. The fortunes of the world depend on the role and the testimony of Israel to the world. Living for the Lord, the selected people live also for the whole humanity.

The Psalms 95-100 and 109 illumine this subject of the Old Testament: "The Lord reigns; let the earth rejoice; let the many coastland be glad!" (Ps. 97, 1).

Israel declares his faith in a way of protest against the pagan deities of the east. In Babylon the people cried: "Murdoch became king", and in this way the cosmopolitan pride of Babel was being raised again. The people of God with indignation turned away their faces from this impious behaviour and replied with all the impulse of their godly zeal: "Murdoch is not a king! only Jahve has the right to be called 'Great Lord and King' (Ps. 95, 3): "For thou, O Lord, art most high over all the earth; thou art exalted far above all gods". (97, 9).

The "second-Isaiah" declares the same: How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion, "Your God reigns". (Is. 52, 7).

In the centre of the world rises the Temple of Jerusalem and this makes possible the connection of the two opposite tendencies: *Patriality* - *universality*. We can see universality in two ways: the centrifugal and the centripetal. The *centrifugal* universalism is realised by the herald of the message who leaves the narrow boundaries of Israel and goes afar. The *centripetal* universalism, on the contrary, stresses the attraction of those who are distant towards a person or place in the centre. The Old Testament has tuned its attention to the Temple with the perspective of centripetal universalism. The gentiles came towards Zion, the holy mount, the centre of the world. This is made clear in Isaiah with the following

words: "Lo, these shall come from afar, and lo, these from the north and from the west, and these from the land of Syene". (Is. 49, 12). But this does not simply mean a coming to Zion. In the first part of the book of Isaiah it is explained how the centripetal universalism has as its goal "the mystical supper in the end of times". "On this mountain the Lord of hosts will make for all peoples a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined". (Is. 25, 6).

The Messiah is the central figure of this eschatological prophetic vision. He appears as the suffering "servant son" of Jahve or the "son of man". But the Messiah is not pictured here as the missionary who comes out to conquer the peoples. The stress is all on the initiative of God and to the new creation which will spring forth with the restitution of Zion in the end of times. Even the prophet Zacharias, whose universalism is equally centripetal, sees in his prophetic visions the last times and underlines the role of Israel, the people of God. "Thus says the Lord of hosts; in those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, 'Let us go with you, for we have heard that God is with you' (Zach. 8, 23). The content of this perspective is the hypothesis of other peoples, who worship foreign gods and are, consequently, enemies of God and Israel. But nevertheless they are also included in the plan of salvation.

Next to the line of the choice of God, which starts from Abraham and ends with the Cross, there is another line. It is the line that starts from Noah and includes, according to the testament that God made with him, all people. The gentiles are also subject to the judgment of God of Israel because He is God of the whole world. He is also their God and creator. That is why He traces the line of their salvation: "All the nations thou hast made shall come and bow down before thee, O Lord, and shall glorify thy name". (Ps. 86, 9).

We can, therefore, distinguish two lines in the universalism of the Old Testament. One is that of the choice and blessing from Abraham to the Messiah. The other one is that of the gentiles. According to the Christian interpretation they meet on the Cross.

## B. One King — All peoples

The missionary views of the New Testament must be examined and interpreted on

the basis of the Old Testament which, together with the New Testament, constitutes an integral and organic whole. In this subject also, which is being presupposed, the New Testament is the continuation of the Old.

As a start, we can use a saying of the Lord, which is scarcely mentioned in this context: "A city set on a hill cannot be hid" (Matth. 5, 14). The Old Testament scholar, Gerhard von Rad, has proved that these words do not refer to any town or any mountain but to the city of God and to the mountain, in the centre of the world, Zion. These words constitute a characteristic expression of the Judeo-israelitic view which we meet in similar expressions of Jesus: "I tell you, many will come from east and west, and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth" (Matth. 8, 11-12).

In Isaiah we read: "It shall come to pass 'Come, let us go up to the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above the hills, and all the nations shall flow to it, and many peoples shall come, and say: 'come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths'. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem". (Is. 2, 2-3). Here we see clearly the centripetal tendency. It refers to the eschatological pilgrimage of the peoples to Mount Zion. This pilgrimage, in the vision of Matthew, leads to the mystical "supper in the Kingdom of God" in the end of times.

In the symbolic act of Jesus, who turned away from the courtyard of the gentiles of the Temple everything and everybody that made it unclean, we have a reflection and a correspondence with the action of God in the Old Testament where He renovates humanity outside the Temple. Jesus, with His action, prepares a place for a new humanity. It is characteristic, though, that what He does, He does it in the centre, in the Temple. Jesus, the Saviour of the world, stands at the centre and calls all the people and all the nations to come to Him. This is the centripetal direction of the movement. His contemporary Jews wondered whether Jesus thought of going out of the holy land and of preaching to the nations. But they made a mistake in their thought. Jesus position was already fixed: Jerusalem. There He would

be crucified. "And when I am lifted up from the earth, will draw all men to myself" (John. 12, 32).

In Jerusalem Christ unites the line of the choice of Abraham with the line of Noah, which includes all the nations. The crucified Christ-king, risen from the dead, gives the order for ecumenical mission: "Go ye and teach all nations" (Matth. 28, 19). We shall understand better and more deeply this order of Jesus if we connect it with the most famous text of the Old Testament: "I saw in the night visions, and behold, with the clouds of heaven there come one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given domination and glory and kingdom, that all peoples, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed". (Dan. 7, 13-14).

When Jesus declared that "all power is given unto me in heaven and in earth" the world had no king. In Rome they had Caesar and the people of God for centuries now had no king. (Herod was not a genuine Jew and he was not a real king but a satellite ruler). Before Pilate, Jesus declared that He is a king, though, not of this world. Jesus the king applies to Himself Daniel's representation of "the Son of God" and Jahve's "suffering son" that Isaiah mentions. But with the Cross and the Resurrection a fresh start is being made in the evolution of the history of the world's salvation.

The history of the Old Testament has as its characteristic the "progressive diminution": Humanity — Israel — the Tabernacle — the One, the Messiah and king. The history of salvation in the New Testament begins with a "progressive extension" from the One to the many, from the Cross to the Apostles, to the Church, to humanity. The time of the Holy Spirit has come. Before the Comforter came to earth, the resurrected Christ "commanded (the Apostles) that they should not depart from Jerusalem" but to wait in Jerusalem until He told them: "But ye shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem and in all Judea, and in Samaria, and to the end of the earth" (Act 1, 8).

In modern theology the question was asked whether Jesus was a provincialist, like all the Jews, or an internationalist. Many things have been said for either views. This matter, how-

ever, is foreign to the Gospel because it does not take into consideration the biblical image of the world. We have already observed the tendency that unites partiality with universality, the holy Land with the Universe. Whoever sees the world as a circumference cannot ignore its centre. The ecumenical and universal message of the salvation of men has its roots in the history of the salvation of Israel. Jesus, like a genuine Jew, looks at everything ecumenically, and, we can add, that precisely He who offered himself on the Cross at the centre of the world history, seals, with His death, the universality of His royal power. The commandment of the Resurrected is also accompanied by a promise of an uninterrupted communion with His apostles "unto the end of the days". With the descent of the Holy Spirit we advance from Easter to Pentecost. The fact that the miracle of Pentecost took place at Jerusalem, at the centre of the world, is in agreement with the entire line of the history of salvation. Here opens the new perspective for all the people as indicated by the various languages. In the form of the history of salvation language unavoidably plays a special role. The diaspora of Babel finds its answer in Pentecost. The diaspora of the people and the confusion of languages are being overcome by means of the new unity which the Spirit created within the Church. The same thing is ascertained from the Gospel of St. John: "Jesus said to them again... as my Father has sent me, even so I send you. And when he had said this, he breathed on them, and said to them, Receive the Holy Spirit". (John 20, 21-22). This eschatological perspective is also obvious in the last book of the New Testament — the Apocalypse. "And beyond, a great multitude... from all tribes and people and tongues" (7.9). Here we have a fusion of mission and martyrdom. We also reach the climax of development of the line that starts from the first book of the Bible. From the variety of languages of the tower of Babel, through Pentecost, we reach the throne of God. This very certainty gave the Church strength and courage in performing her missionary work: "to carry my name before the Gentiles and Kings and the sons of Israel" (Acts 9, 15).

The acts of the Apostles is the first history of Christian mission. There, for the first time, the subject of crossing the borders of Israel to the nations, is being discussed. First, apostle Philip passed the borders of the Judean community and went to Samaria to preach. And

then he made another step forward. Ordered by the Holy Spirit he catechised and baptised the Ethiopian official. Later, the Apostle Peter, after seeing a strange vision, did the same thing. The great and decisive step was made afterwards in Antioch, and then in Cyprus and Cyrene. The barriers of the Law fell. For the gentiles mission was by now a fact. The Synod of the Apostles in Jerusalem in 49 A.D. confirmed this extension. Of course, the matter did not reach this point without difficulties and opposition. Even in the churches of converts from the gentiles there were "Judaizing" converts, who were not satisfied with the ecumenical preaching of St. Paul. They wanted a strict devotion to the Law and to the customs of Israel. But the apostolic Synod did not agree with this line. "For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols and from blood". From now onwards the proof that one is a member of the Church will not be the keeping of the Law and of circumcision but the faith and baptism.

Peter became the apostle of the Jewish diaspora while Paul of the gentiles. He remained though, faithful to Jerusalem and to the Jewish spiritual inheritance. He also remained closely connected with the first Church of Jerusalem. He looks after "the needs of the saints" of the mother Church of Jerusalem. The Gentile Christians who had received the spiritual gifts that derived from the first Church, ought to assist her in her material needs (II. Cor. 8-9). When the Apostle was travelling with the presents of love from the various Churches to Jerusalem, he was accompanied by many companions who represented the Christians from the gentiles. And when he was writing to the Romans, he was saying that he started his missionary activity from Jerusalem and not from Antioch, a fact which proves what has been said above.

Paul wrote to the Romans in the blood of his heart that he wished he "were accursed from Christ for his brethren" of Israel. He solves the problem of the disapproval of Israel through the view that the gentiles did not believe in order to save only themselves, but so that the people of God would also be saved. In his epistle to the Ephesians he stresses the point that Christ "is our peace who has made us both one, and has broken down the dividing wall of hostility" (2, 14). He feels himself "allocated" to the preaching of the Gospel. He himself saw Christ and His preaching is

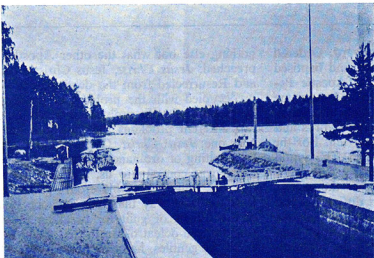
nothing else but what the other Apostles also preached: *Jesus Christ*. Jesus Christ Crucified and Resurrected from the dead. The Jews are preoccupied with the problem of justification; the gentiles with the problem of death. To these two different problems the answer is one and only one: *Jesus Christ*. Christ "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2, 14). It is the only way that they may be relieved of the weight of guilt for breaking the Law. And for the defeat of death that frightened so much the gentiles, he cries: "Death is swallowed up in victory. O death where is thy sting? O death, where is thy victory?" (I. Cor. 15, 54-55).

Apostle Paul sealed his missionary activity with martyrdom. For Paul and the other apostles it is self-evident that in God's strategy, mission and martyrdom come next to each other. St. Paul considers himself victim of a willing self-offer for the conciliation of the world and he wants to fulfill the shortfall of the sufferings of Christ for His body, which is the Church. And it is beyond doubt that his death as well as the death of apostle Peter, a martyr's death for both of them, had a fundamental significance for the fruition of mission within the new Christian Church, that made the first big steps for the conquest of the world.

St. Paul's missionary activity and thought is characterised by the line: Christ Crucified - Christ King. A grand expression of this is found in Phil. 2, 5-11, where St. Paul places and interprets the link between the death on the cross and the royal glory of Christ. Here as well as in all his sermon in general, the eschatological tone is obvious. The eschatological view explains also the tireless activity and hurry of the burning apostle, for he was expecting the end of times to be near. The missionary horizons of St. Paul are permeated by the ecumenism of his Christo-centric theology. "So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God" (II. Cor. 5, 20).

Reconciliation is his message to all men. Christ who sends his ambassadors, the apostles, Christ the king of all people, constitutes at the same time the content and the guarantee of the missionary message. And if we look carefully enough we shall see that He is also the bearer of the message. He is himself the eternal and only MISSIONARY.

STERGIOS VITTIS



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The 6th General Assembly of "Syndesmos", the International Organization of Orthodox Youth Movements, took place in the "country of the thousand lakes", the picturesque and hospitable Finland, from 28th July - 5th August, 1964. The meeting was actually realised in Punkaharju, a very nice place between two lakes by the town Savonlinna of the province of Karelia, which constitutes the main Orthodox area of Finland.

For the first time in the history of "Syndesmos", all the 15 movements-members were represented in the General Assembly. These movements work in 10 different countries: Finland, Greece, Syria, Lebanon, France, England, Argentina, Uganda, Japan, Korea. The Russian, Serbian, Armenian and Coptic Churches also sent representatives as well as the G.O. Y.A. and F.R.O.C. of U.S.A. The Old Catholics of Holland, the Lutherans of Finland, the Ecumenical Roman - Catholic Institute of Netherlands were asked to attend the discussions and these also sent observers.

The Most Reverend Archbishop of Finland, Mgr. Paavali, deigned to honour with His presence not only the first session but quite a number of these. The Meeting commenced with His blessings and the blessings of the Ecumenical Patriarch.

Prayer — and especially liturgical prayer — was the heart of the Meeting. Due to the presence of priests of different language and nationality — among the representatives and observers — these prayers took the ecumenical character of Orthodoxy, united round the local Bishop.

Our discussions were concerned with the problems of contemporary orthodox youth. Three subjects were mainly studied and discussed: The pressure of the present times on orthodox youth; orthodox youth and the unity of the Church; orthodox youth and spiritual life. The study of these subjects showed the many problems with which the orthodox youth



After the vespers :





THOUSAND LAKES"

# IL ASSEMBLY ISMOS,,



small town in Finland



is faced today. It was also shown that these problems cannot be solved but with a deeper delving into the living tradition of the Church and a closer "communion" with Jesus, the Bible and the Eucharist.

On the other hand, "Syndesmos" having realised ever since 1958 that the unity of the Church is connected with Mission, established the Inter - Orthodox Centre "Porefthendes" with the purpose of spreading the missionary spirit among the Orthodox youth and of encouraging the Missionary Churches. The 6th General Assembly devoted much of its time in listening to reports concerning the history of Orthodox Mission, and also the present situation of Orthodoxy in Uganda, China, Japan and Korea. It was decided that the Movements of missionary countries should be represented by one member in the Executive Committee.

Within the framework of "Syndesmos" with an appropriate alteration of the Constitution, corresponding members can participate in the life of "Syndesmos" without having the right of voting, and together with the full members can advance to a community of life and faith. The Orthodox youth of the Non-Chalcedonian Churches as well as the Orthodox Academies and Schools can find their place in the common march of "Syndesmos" towards the Unity of Spirit in the Bond of peace.

The Orthodox Church of Finland, which, with the help of her two selected youth movements, that of students and of the working people, organised so warmly the 6th General Assembly, is a living, united and vigorous Church. She lives with one heart clustered in love round her spiritual Father, Archbishop Paavali, who with his love, affection and bright example, guides her within the contemporary world.

All Finns showed much love and hospitality to those who participated in the Meeting. They frankly deserve the most sincere thanks for all they did.