

# Πορεψέντες

Μαθητεύσατε πάντα τὰ ἔθνη (Ματθ. κη. 19)

A PUBLICATION OF THE INTER-ORTHODOX MISSIONARY CENTRE «POREFTHENDES»



«How shall they believe in him of whom they have not heard?»  
(Romans 10, 14)

By Apostolos Filippou

“GO YE therefore, and  
teach all nations,,  
(St. Matthew 28, 19)

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## THE FIFTH GENERAL ASSEMBLY OF «SYNDESMOS»

In the village of Souk-el-Gharb near Beirut, Lebanon, took place the fifth General Assembly of the International Organization of Orthodox youth «Syndesmos», from the 30th August to 3rd September 1961.

Delegates from the fifteen member-movements of «Syndesmos» took part of the Assembly representing about 20.000 Orthodox youth. The Assembly was also attended by various observers of other youth movements and guests, representing Orthodox Theological Schools and the youth of the Eastern Churches (Armenian and Coptic Church). Representatives came from 14 different countries, i.e. from Lebanon, Syria, Finland, France, Great Britain, United States, Argentine, Uganda, Kenya, Egypt, Korea, Russia, Yugoslavia, and Greece.

His All Holiness the Ecumenical Patriarch Mgr. Athenagoras bestowed upon the Assembly His Pastoral blessings, while the Patriarch of Antioch apart from His blessings and wishes sent the Metropolitan of Aleppo Mgr. Elias to officiate at the solemn opening of the work of the Assembly. A delegation from the Assembly was gladly received by the President of the Republic of Lebanon and by the Prime Minister. The Lebanese press wrote repeatedly in connection with the Assembly.

Before the official business of the Assembly, a theological meeting took place between theologians of the Orthodox Church and the Eastern Churches (Armenian and Coptic), who were present at the Assembly. During this Meeting views were exchanged on the Christological question. The results of this Meeting were most satisfactory.

The main subject of the General Assembly was: «Church and Mission». Father George Khodre, Secretary General of the M.J.O. of Lebanon addressed the Assembly on this subject. The following subjects were also introduced: «Orthodoxy in the Western World», by the Chairman Reverend John Meyendorff. «Problems and Possibilities in Africa and Asia», by the African students Messrs. Peter Mukasa and Charles Kibue and Mr. San-Rio-Sang, a theologian, from Korea. «The Orthodox youth of America» by the American lawyer and leader of the GOYA and CEOYLA Organizations Mr. Andrew Vance. Also the Secretary General of «Syndesmos» Mr. E. Stylios and the Secretary General of the Committee for Orthodox Foreign Missions Rev. Anastasios Yannoulatos submitted reports on activities during the three year period 1959-1961. Various working groups discussed these subjects: «Christian action in Universities», «Spiritual development of the members of

the Movements, and education of young persons within the Movements». This Assembly which has been achieved through much work and many sacrifices provided an opportunity for Orthodox youth from four continents to live for few days within an atmosphere of real fraternity and love. Its full success added one further stone to the edifice of unity and co-operation of Orthodox youth in the world.

E. STYLIOS



## A CONFERENCE OF AFRICAN STUDENTS IN ATHENS

Last July, the first Conference of Uganda and Kenya Orthodox Students in Greece was held in the great Hall of the «Apostolike Diakonia» of the Church of Greece. The Conference was attended by 23 African students and Greek representatives of the Committee for Foreign Missions.

Discussions revolved mainly around the two basic points: a) Our co-operation during our studies here and after our return to Africa.

b) Our interest and care for those students, who are going to arrive in the future; help in their learning the language, in the difficulties of their studies and their life in general.

The responsibility which weighs upon all for the future of their countries and for the future of Orthodoxy in Africa was stressed and it was underlined that they ought to be exemplary students, both as regards behaviour and progress in their studies.

It was decided that the next Conference would take place in the summer of 1962. The following Council was elected for representing African students in Greece: Mr. Dimitrios Mumbalis (final year student of the Medical School) Chairman, Mr. Charles Kibue (undergraduate in Theology) Vice-Chairman, Mr. Peter Mukasa (undergraduate in Law) Gen. Secretary, Mr. Elias Katuba (final year student of the Medical School) Treasurer, Messrs. Paul Mukasa (undergraduate in Law) and Anestis Katumbula (undergraduate in Agriculture) members.

Princess Gertrude Kambege of Toro (student nurse) served as Secretary to the Conference, while Mr. Martin Kiza (undergraduate in Theology) was Interpreter and Information officer. Apart from those mentioned above, Mr. Solomon Mpagi (undergraduate in Dentistry) was elected as «Second Secretary» for Thessalonike with Mr. John Mukasa (undergraduate in Mathematics) as treasurer, while Mr. Elias Buzinde (teacher) was elected as treasurer for Patmos.

The continuous increase of African students in Greece is not only a pleasant but also a most significant development. And this joy for all of us becomes deeper and the importance of the event more substantial, when we watch these students being maturely conscious of their duty and role.





## "ΠΟΡΕΥΘΗΝΕΣ", AN INTER-ORTHODOX MISSIONARY CENTRE

When three years ago a group of young people<sup>1</sup> embarked upon some preparatory work, towards a revival of the missionary conscience within our Church, many looked at it with scepticism. They underlined the «unsurmountable difficulties» and, in spite of their praise to our enthusiasm, they let it be understood that they considered it youthful and utopian.

Nevertheless, the small flame of missionary zeal which God kindled in some young souls defeated the mist of hesitation and the showers of objections and, with the help of the Holy Spirit, it continuously grows and spreads. It is interesting to observe that, whereas before the autumn of 1958 any publication on Orthodox missionary activity was a rare phenomenon, during the last two years numerous texts (studies, articles, comments, news) on that subject appeared in many Greek and foreign Orthodox periodicals<sup>2</sup>.

1. The General Secretariat of the Committee for the Orthodox External Mission of the International Organization of Orthodox Youth «Syndesmos» which was created in order to study and prepare the ground for the organization of Orthodox External Mission. See «Porefthendes» No I, February 1959.

2. «St. Andrews» of the Ecumenical Patriarchate, «Pantenos» of the Patriarchate of Alexandria, «Ekklesia» of the Church of Greece (Athens), «Zoe» (Athens), «Orthodox Thought» (Athens), «Aktines» (Athens), «Enoria» (Athens), «Soter» (Athens), «Anaplasia» (Athens), «Ecclesiastical Life» (Cyprus), «Orthodox» Observer» of the Archdiocese of America (N. York), «Messenger Orthodox» (Paris), «Syndesmos» (London), «St. Vladimir Quarterly» (Russian — N. York), «The Word» (Syrian — N. York), «The Russian Orthodox Journal» (London) etc.

Besides the ecclesiastical press, the daily one also, published articles and information on Mission: «Kathimerini» about the Church of Korea, «Vema», «Eleftheria» about Uganda, «Ellenicos Vorras» Salonica, «Peloponesos» Patras, «Fos» Alexandria, etc.

With God's blessing, an interest is already shown officially within the Church: Decision for establishing an institute of Afro-Asian studies, branch of the Theological School of Salonica University. Scholarships to African and Arab students by the Greek Government. Proposal for establishing special department for External Mission in the Apostoliki Diaconia of the Church of Greece (See «Porefthendes» No. 10, p. 32). Also, in the Theological School of «Timios Stavros» in Boston, Ame-

A considerable amount of preparatory work has indeed been accomplished within an atmosphere of prayer and silence<sup>3</sup> but now we are faced with the need of a more systematic preparation for future missionary action. There are many and multifarious problems — theoretical, organisational, financial — which must be studied exhaustively and faced, if we are to avoid any panicky movements and half-measures.

A considerable step towards a better organization of the missionary work was made during the last General Assembly of the Organization of Orthodox Youth «Syndesmos» in Beyrouth (30th August - 3rd September 1961). Following a report by the General Secretary of the Committee for Orthodox External Missions and an introduction on possibilities and perspectives, the Assembly decided the establishment of an Inter-Orthodox Missionary Centre under the title of «Porefthendes»<sup>4</sup>, «for a more systematic development of the

rica, where the students for years now collect some money and send it to Missionary Churches.

The special element for the present effort is its inter-Orthodox character which, we believe, is necessary for a really Orthodox and effective missionary action.

3. See: reports of the General Secretariat of the Committee for Orthodox External Mission in «Porefthendes» No. 2 (April 1959), No. 8 (December 1960), No. 10 (June 1961) p. 32. Proceedings of the 5th Assembly of the International Organization of Orthodox Youth «Syndesmos», Beyrouth, Lebanon, 28th August to 3rd September, 1961 (under publication).

And for the whole development of the Movement, in the 10 issues of «Porefthendes».

4. The general decision has as follows: «I. The General Assembly approves of the establishment of an Inter-Orthodox Missionary Centre under the title «Porefthendes» with the purposes proposed by the Executive Committee (See further note No. 6). 2. The Assembly appoints the Rev. Father Anastasios Yannoulatos as General Director of the Centre. 3. The General Assembly asks from the Movements - Members to appoint, as soon as possible, a responsible person for External Mission, who will have to be in constant contact with the General Director for the organization of the activity of the Centre. (Minutes of the V General Assembly of «Syndesmos» (under publication).

effort for External Missions and for the mobilization of the greatest possible number of persons».

### SCOPE OF THE CENTRE'S WORK

1. *Study and research on the theoretical and practical problems of Orthodox External Mission.* To this end the following are provided:

a) The quarterly publication in Greek and English (and later in other languages) of «Porefthendes» as official organ of the Centre.

b) The preparation of missionary studies and the organization of special missionary groups for research in the special sectors of Mission. (Theory of Orthodox Mission, Comparative Religions, History of Mission, Ethnology, Political, Development, translations into native languages etc.).

2. *Fostering of a missionary and ecumenical conscience within the orthodox Church throughout the world.* More specifically a mobilization of interested young people for a more direct co-operation. The following are planned for the purpose of achieving this:

a) Circulation of biographies of missionaries.  
b) Publication of special pamphlets on missionary subjects.

c) Publication of missionary stories in youth and children's magazines.

d) More frequent contributions to the press on the subject of external missions.

e) The establishment of a special «Missions Days» in Orthodox Churches, during which special effort would take place through sermons in all churches, special little leaflets, radio broadcasts, press communiques etc. for the publicity of the missionary movement.

f) Organizing special lectures and meeting in the various Orthodox towns.

3. *Assistance for the spiritual and scientific education of prospective missionaries.* To this end:

a) A missionary course will be given for a more general introduction into the relevant problems.

b) An effort will be made for further studies in special missionary institutes.

c) Opportunities for joint worship, special groups of Bible study, etc. will be organized on a regular basis.

d) A special staff of suitable men will exist for providing spiritual help in the facing of individual problems.

4. *Contact with the missionary Churches and help in the solution of theoretical or organizational problems which might spring up.* More specifically the following are planned:

a) Help to the young missionaries (correspondence, keeping them informed of missionary and spiritual developments in general, at a later stage of opportunities for refresher courses and retreats).

b) Mobilization of various other factors (e.g. organizations, enterprises) for the purpose of facing a specific immediate need, such as the establishment of a school or a church.)

c) Brotherly help to the native students who study in the various countries\* (help in the learning of the local language, in their studies and their various needs spiritual and material.)

### ORGANIZATION

1. Every Orthodox who wishes to help in external mission to a greater or a lesser extent as associate or full member, 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 «Porefthendes» and they look after its spreading and in general for the propagation of its ideas in the widest possible circles.

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. It is worth reminding that, without a complete organization of these behind the lines, fruitful action of those who will be actually working in the field of harvest is highly doubtful. 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 meetings organised by the Centre.

d) 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 «Poref-

5. There are already students from Uganda and Kenya in Constantinople, Athens, Salonica, Patmos, Trikala, Paris (St. Sergious Seminary).



thendes» and they receive the special studies which it issues.

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

2. *The Centre is in association with the International Organization of Orthodox Youth, «Syn-desmos».*

In every Movement which participates in «Syn-desmos», a person specially responsible for external mission will see to the propagation of the missionary activity of the Centre within his country.

The Assembly of the representatives of the full members of the Centre in each country, takes place immediately after the General Assembly of «Syn-desmos».

3. *The whole spiritual activity of the Centre is directed by the General Director, who is elected every six years by the full members*<sup>1</sup>. According to the extension of activities, special sections will be organized. Initially, the following are anticipated: a) section of the magazine and other publications b) section of the missionary seminar c) section of spiritual opportunities, d) publicity section (article writing, organization of meeting and lectures), e) section of contact with foreign students, f) section of contact with the Missionary Churches, g) section of contact with members in other towns at home or abroad.

4. *An Advisory Committee will be established for the scientific guidance of the Centre consisting of professors of the relevant branches of the Orthodox Theological Schools of Universities or, in cases where such do not exist (Japan, Finland, Lebanon), of the Directors of Theological Seminaries.*

5. *Finances.* For the development of the above activity the Centre has the following financial resources.

6. The proposal of the Executive Committee which was confirmed by the General Assembly of «Syn-desmos», (See note 4) mentions also the following:

«We wish all the members of the Movements to become, if possible, associate members of the Centre.

The third week of the Holy Lent that of the Adoration of the Cross will be devoted by all Movements to the work of External Mission. («Week of External Mission») During that week, every Movement should, by a special effort, try to revive the missionary flame in its members' souls.

For a more effective help of Missions, it is decided that all material help of the Movements to groups or Missionary Churches should be given through the Centre or after its approval of it.»

<sup>1</sup>Minutes of the V Gen Assembly of «Syn-desmos».

7. As regards the first period see note 4.

a) The contributions of associate and full members. b) Donations of friends. c) Support of official organizations (Monasteries, Dioceses, Religious Associations, Companies, etc.).

The work of finding and managing these financial resources will be undertaken by a *Financial Committee*, which is elected by the Assembly of full members.

The Financial Committee will also be responsible for meeting the urgent needs of the Missionary Churches, drawing up a concrete plan of action.

\* \* \*

The Inter-Orthodox Missionary Centre «Porefthendes» studies, publishes, incites the missionary flame within Orthodox souls, trains, helps, guides, but does not itself carry out any missionary activity, in the strict sense of the word, as an autonomous authority. It simply places the fruits of its work (publications, studies, persons) at the disposal of the competent Ecclesiastical Authorities for a subsequent canonical missionary action.

\* \* \*

*Our ardent desire is to serve with faith and humble decisiveness in the development of the work of External Mission, which we do not at all consider to be a «luxury good» (as many allude) for any period of our Ecclesiastical History, let alone the present one; and which we believe to be an expression of the life and substance of the one, holy, catholic and apostolic Church».*

*Our effort does not represent an escape from the so called «immediate internal problems» of our Church. We are convinced that External Mission will contribute in a new and effective way to the spiritual revival which we seek through Internal Mission. It will bring us into touch with the anguish of the world, with world reality, which we cannot any longer ignore at a time when its repercussions are so direct upon us. It will relieve us from our exclusiveness and pro-*

vincialism, which limit us within a narrow space, where so many forces are wasted in fruitless personal fights. It will attract the grace since we shall no longer be committing that grave injustice against non-christian people, of keeping the treasure of faith (all five talents, not only one) buried deep in the marshy ground of scepticism and egoism, ignoring that most clear command of God «Go ye to all the world and teach the Gospel to all the creation» (Mark 16, 15)\*.

Still more, in this way we shall come closer to the tradition of our Church. Because, for the right facing of so many problems that are raised by External Mission, we shall be obliged to think and take decisions with the exclusive criterion of the will of God, without losing the substantial in the multitude of insubstantials, inherited by us from passive imitation of the past. And also, because External Mission links us with a basic tradition of the Orthodox Church, having constituted an integral characteristic of both the Byzantine and the Russian Church\*.

We do not preserve Orthodoxy by simply

admiring her life of worship and her doctrine. The consciousness of the fact that «God hath made all men of one blood» (Acts 17,26) and «He wants all men to be saved and come to the knowledge of truth» (1st Timothy 2,4) forms an inseparable element of Orthodoxy. The salvation of «all the world» is a doctrine of the Church. And we must accept the consequences. A Church which shows no missionary activity, which does not participate in Christ's agony on the Cross for the salvation of the entire world, for the growth of the Body of the Church into its final dimensions, for the accomplishment of the divine plan of Redemption (see Math. 24,24), is really an alive Body of Christ, truly Orthodox, a «guard of the spirit of the» «one, holy, catholic and apostolic Church» to which Our Lord entrusted the continuation of His redemptory work?

Deacon ANASTASIOS YANNOULATOS  
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8. For the groundless objections to External Missions see «The forgotten Commandment», «Porefthendes», Nos 1 and 2. (1959).

9. Barnabas Tzortzatos (now Metropolitan of Citros) «John Chrysostom» Athens 1952. — «Byzantine Missions» in magazine «Zoe», Athens 1954, (a series of articles). — Anastasios Yannoulatos, «The Missionary Activity of the Churches of the East in Central and East Asia», «Porefthendes» No. 10. — N. Struve, «The Missionary Activity of the Russian Church», «Porefthendes» 1961 p. 7-9, No. 9 p. 22-25, No. 10. French translation «Eglise Orthodoxe et Mis-



# FROM THE HISTORY OF THE ORTHODOX MISSION IN ALASKA

Alaska was discovered in 1741 by the members of the Russian Imperial Navy, Bering and Chirikov. Soon after its discovery the new land was visited by many Russian merchants interested in its abundance of fur-bearing seals. Some of these merchants, conscientious of the intrinsic missionary character of their Orthodox Christian faith, began to provide for the Christian education of the native population. We know, for example, that a certain Gregory Shelehov arrived to Kodiak in 1784 and though officially engaged in the fur-seal business, he built an Orthodox Church, founded a school and personally baptized many Aleuts. It was this same Shelehov, who with his partner Ivan Golikov, petitioned the Empress Catherine II and the Holy Synod of the Russian Orthodox Church to send a formal party of missionaries to Alaska. On September 24, 1794 this mission arrived, comprised of eight monks of the Walaam Monastery (in modern Finland) under the leadership of Archimandrite Joasaph Bolotov. In this number was the famous Fr. Germanos, considered by many as worthy of canonization as the first Orthodox Saint on American soil.

July 29, 1824 can in many ways be considered as the most important date in the history of the Alaska Mission. It was on this day that the young Fr. John Veniaminov arrived to Unalaska Island.

The «parish» of Fr. John consisted of all of the Aleutian islands, stretching for a distance of several thousand miles. During the ten years which he spent on the islands, travelling extensively from place to place under the very dangerous conditions of the far north, Fr. John is said to have converted all of the native peoples. He created for them the Aleutian alphabet and translated the Divine Services, the Gospel, and the catechism. In all of this work he never failed to retain his principle never to baptize until the instructed himself sought the sacraments and the life

in the Church of Christ, and he did his best so that his successors follow the same practice, using no other force than the force of the Word of God.

The success of his work was amazing, giving a lead for every orthodox missionary effort\*).

In 1867 Alaska was sold to the United States. Three years later the Church in America became a separate diocese of the Russian Orthodox Church. And in 1872 the center of this diocese was moved from Sitka to San Francisco. These events began the decline of interest in Alaska, which was to reach the very point of disaster in the Russian Revolution of 1917. It is well known what great havoc the Bolshevik Revolution caused not only for the Russian Church, but for the whole Orthodox world in general, and Alaska was one of the areas which suffered most greatly. Almost no help was given to the Christians of Alaska after the revolution and so we can find in the listings of the Alaskan diocese in 1959 about seventy-five parishes listed as officially operating with a clergy numbering not more than twelve faithful, but old, servants. Thus was the result, in some sense almost unavoidable, in some sense clearly sinful, of the great work of the earlier missionaries!

However in recent times, thanks to the Lord, the missionary spirit has come to life in the Orthodox Church through out the world. This new flame also has come into the hearts of some young Americans, and the past year has seen four young students of St. Vladimir's Seminary in New York give themselves to the Alaskan mission. The pioneer was the young Hieromonk Vladimir (Nagosky) who left to assist the Most Rev. Ambrosios, Bishop of

Sitka and all Alaska. In Sitka. Soon after Fr. Michael Radyk replaced Fr. Vladimir in Sitka giving him the possibility to take up work in Unalaska and the Aleutian Islands. Fr. Macarios Targonsky has taken the parish in Kodiak, and Hieromonk Peter (Bankerovich) of Serbia delays his return to his native country to serve on St. Paul Island. In the near future it is expected that two young candidates for ordination will also go to assist Fr. Vladimir in the establishment of a monastic missionary center in Unalaska.

It is only with the help of the Lord and the active support of the whole Orthodox Church that any success will be made to recover in Alaska the Orthodox Christian spirit and life which once was the Light of the North. Now more and more non-Orthodox missionaries are going to Alaska in order to «convert» the natives who are already Christian Orthodox. In the greatest part, they are failing because the truth of Orthodoxy is still preserved among the faithful even with the absence of priests and teachers. But it is certain that unless a new Orthodox ministry is created in Alaska, these heterodox will not continue to fail! The faithful natives cannot continue without new food for their souls. The older members of the Church who remember the more glorious days are becoming less and less. The younger members cannot be expected to live in the peace and joy of the Lord about whom they know very little or nothing—expect now perhaps from the lips of non-Orthodox preachers. Alaska is an Orthodox Christian land. It has heard no other gospel but the Orthodox gospel of Christ. It has had no other fathers in the Faith but Orthodox fathers. And it must have no other future, but an Orthodox future—to be a Bright Light shining across the strait, in the face of the huge Godless East.

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(\*) For an outline of the life and work of this great missionary who in 1868 became Metropolitan of Moscow see «Повесть» (Go ye) No 10 (April-June 1951) p. 22.

The theme of our talks during this Lebanese meeting will be the Church in its missionary aspect. We will meditate together on the theological basis of mission, its aim, its spirit and method.

The problem of mission springs out of the dogmatic notion of the people of God. Yahweh establishes his covenant with Israel. Israel is the chosen people of God not because of its ethnical or cultural character nor because of its ethnical superiority or any other quality recognised by the Scripture, but simply and exclusively because of the promises given to the Fathers by God and the gratuity of the divine Love.

Israel is chosen in order to carry out Yahweh's design for the world in order to be Yahweh's servant in the messianic action of saving the world through suffering and expiation.

A popular understanding of this truth has led Israel to the religious nationalism which was and remains to the present day its greatest temptation.

Against this religious exclusivism arose the religion of Prophets.

Jeremiah condemned this attitude with great violence and pronounced words of Justice against the people. According to him, the justice of God is going to strike not only the nations, but Israel too; for its election by God does not confer on it any special rights, since it is pure grace.

The people can be punished by the way God uses the nations. After the dispersion a messianic remnant will be gathered again in Jerusalem and the nations themselves will come together in Zion to worship the Eternal. We have here already the beginning of a universalism which will become truly explicit only with the second book of Isaiah, by the end of the exile. After speaking about the radical separation of the Jews from the Gentiles, the uncircumcised, the Bible goes on to proclaim God the God of all, the God of every people and nation. This fact does not abolish by any means the doctrine of election. The particular and real character of Israel must not be necessarily denied in favour of universalism. The biblical universalism is neither anonymous nor levelling. It is a vertical dimension, a gathering of actual people. Israel will therefore be the instrument for the salvation of nations and the renewal of the entire creation.

The reconciliation of the nations had been contemplated in the book of Ruth and above all in that of Jonah who went to the nations and converted them. After the return after the end of the exile Jewish universalism affirms itself at the same time as the particularism. The psalms include the idea of the gathering of nations before the

Lord (Ps 86, 9-102, 22-) the king of all. But the last prophets announce that this gathering will take place in Jerusalem in the context of Jewish worship and the observance of the Law.

If the true nature of universalism is not yet clear, we are however presented with this extraordinary affirmation that the salvation of nations will be accomplished by their integration in Israel.

When the new Israel is revealed in the person of Jesus, it is greeted by Simeon as the salvation of nations and the glory of Israel. It is in His name—that is in His very being—that salvation is given. «All nations of the earth shall be blessed in thee» (Gal. 3: 8-14; Rom. 4: 16-25). In His Name, repentance from sins which is the definition of salvation, is preached among the nations (Luke 24: 47). Jesus is the place of the saving action of God. The Gospel that presents Him is «the power of God into salvation to every one that believeth». Thus salvation is really and truly accomplished in the very being of the believer, if he accepts in faith the Gospel preached to him.

## CHURCH AND

It is true that man is completely saved only in the Kingdom, after the final consummation; salvation is the crowning in man, in the universal man, of our redemption. Salvation is the deification of man, his participation in the Glory of God! At that moment, Israel and all nations will be saved. But if salvation is a work inaugurated in the blood of the Lamb and accomplished in His wedding with the Bride, then it is true that Christ is the only instrument for the salvation of the nations—the Christ experienced and communicated in and through the Twelve.

Jesus who died and has risen for us and for our salvation, has outburst the boundaries of Israel. It is by Him, in His Body and no more in Jerusalem or on mount Garizim that the meeting of humanity with the Father will be realized «in spirit and truth». The wall of partition between Jesus and Gentiles is abolished (Eph. 2: 11-22; 3: 4-6; Rom. 3: 28). This new nation, this holy nation will be the witness of Jesus in the world, the new people of God. The integration to the covenant having been made in the Body and the Blood of the Son. The proclamation of the new covenant, its new economy, its perpetuation, its fertility will be insured by the coming of the Spirit poured out upon all flesh. Once they are filled by Him, the Apostles could realize the Master's command: «go



ye therefore and teach all...» the Gospel should henceforth be preached to all creature in Jerusalem, and in all Judea and in Samaria, and to the uttermost part of the earth. The Lord should come again in glory. Though this coming should certainly be hastened through prayers it should also be done through evangelisation of the nations. Glory, the true goal of the created universe, the end of all evils in the cosmical deliverance is conditioned by the propagation of the Gospel.

That is to say the time of the Church—which extends between the two events is the time of mission, and that the mission is the radiation itself of the nature of the church. There is no question of considering the mission as a church institution, because we have just seen that the mission is the Church itself in action. Thus we could not speak of Church and mission since everything in the Church: Theology, liturgy, pastoralia, Youth movements should be conceived in terms of universal love. Everything is truth propagated and apprehended. The social aspects of dogma have been masterfully shown. And everybody admits that wor-

temple according to the dignity which it has acquired in this earthly life. The whole world is called to the building up of this body. Every one has to pay his tribute to the wealth of all. From this point of view the Church is not only our mother that convokes us, it is also convoked: it is the assembly resulting from the meeting of people. The miserable being that the Word came to free from his prostitution, is now the Bride of the Lamb, the refuge of sinners and the mother of saints born from the open sides of Jesus. The church is this body where the world is mixed in, received, assumed through baptism and destined in faith and in the sacraments of faith, to the service and witness, in the unity of the spirit, to take glory of the kingdom to come. If the church is presented in the Scripture as the unique place of salvation to which we are called in Jesus Christ, we have all embarked on the great missionary adventure.

The obligation to bring the Gospel to all nations is confirmed by the traditional doctrine of Chrysostom who taught that grace is spread everywhere.

Origen wrote: «Christ has such a power that although invisible in His divinity yet He is present to every man and stretches to all the Universe» To him as to the blessed Jerome, and St. Cyril, nobody is born outside Christ.

The grace of conversion to God is not lacking to anyone, not even to those who are outside the historical limits of the Church. But then, if it is possible for every man to save himself, why does the Church exist? Why do we try to convert pagans or monotheists to Christianity? It is naturally sufficient to reply that the church in the divine design is the only normal way to salvation. We do not have to know about the particular plan that God may have for one person or the other about the spiritual potentiality of the different religions. Outside Christ everything has a degree of error. And the best teaching of Hinduism and Buddhism lacks something to reach the summit of spiritual perfection. Everything is definitely lost if it is not part of a body of truths, and if it does not take place in the revelation of the organic truth. Clement of Alexandria said: «If the Greeks on whom some sparks of the divine logos had fallen—have proclaimed a small part of the truth, they hereby attest that it contains a force which is impossible to compress. But at the same time they testify their own weakness, since they have missed the aim». If the truths that are scattered in the various religions are not organically tied up in Christ, who is the fullness, the pleroma, they can be divided against themselves and revolt against Christ. Every separated truth should pass through the paschal

## D MISSION

ship has an external garment that makes it a didactic instrument. Nothing in our church life is foreign to communication, to contamination—a fact that makes it impossible for anyone to say that the Church in any period of its life was exclusively turned to the contemplation of its inner existence.

The sending whose object is every man and every people aims to gather the Church from all the corners of the earth so that the scattered children of God might be united again into One. Thus they are integrated into the people of God. It is in this gathering that the salvation of people will be accomplished at the end of the world. This is the true meaning of the Catholicity of the Church. The whole world is called to become one in Christ. Nobody is left to his solitude. The partition of humanity in men, women, races, nations, social classes is overcome by the divine shape given to every man which creates him anew. He is henceforth member of a Body which is the Body of the Saviour. His dignity is beyond all measure. He is not sacrificed to an oppressive totality. «We have learned from Peter, said Origen, that the Church is the household of God built in living stones, a spiritual house in view of a holy priesthood. Each one of these living stones who are the Saints will have its place in the above

Mystery to become a living stone in the household of God. Then we can understand that salvation of one person or another is possible outside the visible church because it is a salvation operated by the invisible Christ in the Spirit and that the church is the normal way of salvation for every man who came unto the world.

The Fathers have seen in the life of the holy men of paganism as in that of the justs of the old Testament, prefigurations of Christ. According to Clement of Alexandria: «In the same way that God has sent prophets to the Jews, He raised up in the heart of Greece the most virtuous of its children to make them prophets in the midst of their nation». That is the case today within certain groups formerly christian and who gave birth, for instance, to saints without any religious belief. The Christian should rejoice at these «crazy» truths and at this hidden holiness, in all human societies. He will fight self-sufficiency so much spread in the christian milieu Pharisaism, and Presumptuousness. He knows that he will be judged because he has not been attentive to the voice of the Spirit which blows where it wills, and because he has not recognized the traces of God in unfaithful lands. He knows that all the treasures of Egypt must be pillaged by Israel in its move towards the promised land and that Moses was learned «in all the wisdom of the Egyptians» St. Methodius of Olympus says: «The church is in travail until all people come into its womb».

Arch. GEORGES KHODRE  
Gen. Secretary of the M.J.O. (Lebanon)

## EXTRACTS FROM A LETTER

Kampala Uganda, 7th August 1961

As you see, I am home. I have been here for two weeks now. I know nothing. Everything has changed. A worthwhile improvement can be noticed, so people appear to be quite well. I give thanks to my God Who, at first, gave me the opportunity of travelling around and, finally, brought me back to my country safely. I thank you, too, who constantly asked God in your prayers to keep me always in His path as now. Thank you very much...

... I am here and my head goes round and round... not from the change of climate, but because of the condition of our Church... the problems are many. Too difficult to be solved. If we had the possibility of bringing here as many young Greek literature teachers, mathematicians, theologians, etc. it would be terribly useful. Why? Because our schools, which are the means for our little income, are in danger... But in order to bring here a Greek person, we must first send him an invitation paying £ 150 sterling as guarantee and giving him a salary of £ 70-80 monthly for three years. And we need many young people here in order to start a systematic job.

... As I see things, we must first try and build many small churches replacing the huts in various parts, and later attempt St. Sophia. The small huts which we have in various places do not attract the people's curiosity so that they will be interested in Orthodoxy. What do you, personally, think? Last week I sent you a few newspapers in various languages in order to see our press here.

... How do you get on with the heat? Here it is sometimes raining but we have some beautiful days too. Blue sky, though, like that of Attica, I have not seen here. The temperature fluctuates between 20-29 degrees C. And it changes very often. Now that I am writing to you the time is 12.35 p.m. and the room temperature is 25° C. while at 10.30 a.m. it was 24° C. One minute you need a pullover and the next you can see children playing in their sports.

... Brother, ... we must start a systematic missionary work. It does not matter if the Government (The Greek one) will not help. We shall work alone and if there will be any one to help us in finding some money, it will be enough to start our work.

We shall try to send you some books of Swahili because this is the language one should learn first and not Luganda. We still need a piano... or organ. Not for the Church, of course, but for our choir. In the books you send us, please include some such on music.

With love in Christ,  
THEODOROS NANKYAMAS



«Πορθθενδες..  
In association with  
of the International  
Organization of Orthodox  
Youth Movements:  
«SYNDEMOS».

Action  
Chretienne  
des Etudiants  
Russes  
FRANCE

Mouvement  
de Jeunesse  
Orthodoxe  
LIBAN-SYRIE

Orthodox  
Student  
Association  
FINLAND

Christian  
Union  
of Working  
Youth  
GREECE

Orthodox  
Youth  
Association  
FINLAND

Orthodox  
Student  
Association  
GREECE

Greek  
Orthodox  
Youth  
of Korea  
KOREA

Orthodox  
Youth  
Association  
GR. BRITAIN

Orthodox  
Christian  
Unions  
GREECE

Union  
of Graduates  
of Apostoliki  
Diakonia  
GREECE

Orthodox  
Youth  
Union  
ARGENTINA

Student  
Christian  
Union  
GREECE

Tokyo  
Orthodox  
Young  
Believers  
Association  
JAPAN

Syndesmos of  
Greek women  
Theologians  
GREECE

Orthodox  
Youth Group  
UGANDA.  
KENYA

# ON THE ORTHODOX CHURCH IN UGANDA — AND KENYA —



*Parliament of the Kingdom of Buganda  
(Kampala—Uganda)*

## A. MY FIRST IMPRESSIONS

Great is the will of the Lord. Inexplicable are His ways and His mercy unfathomable. From 1933 to 1956 only the Patriarchate of Alexandria had a relatively clear picture of our Church in Uganda and Kenya. But the close co-operation of some students from Uganda in Athens, with the Apostolike Diakonia of the Church of Greece—which could not of course have happened in Alexandria where they were still school-boys and thereby incapable of speaking about their Church to those to whom they should—this co-operation therefore was the herald which spread the information about our Orthodox Church to the four points of the earth, so that the whole world heard of the undoubted and unexpected existence of the Orthodox Church in the heart of Africa.

The Orthodox world started showing its brotherly and mutual support. During 1959, the Orthodox press as well as the non-Orthodox was full of various relevant publications. The latter feeling uneasy about this resumption of missionary activity were again surprised, while the Orthodox, conquering, joyfully and courageously marched towards the Citadel of Orthodoxy, to hoist the flag of victory in the name of Christ. It is an accomplished fact that during 1960-61 all Orthodox groups appear advancing, each one of them bearing the banner of help for the solution of the great problems of the Orthodox African Church.

This is proved by the countless and enthusiastic letters, the remittances, the cheques, the parcels and packets, which daily arrive at our Orthodox Centre in Kampala and to our Priests in particular. Greeks, Russians, Serbians, Finns, Germans, English, French, Americans, Syrians, Lebanese, Armenians, etc. send something to our newly established Church, to show us that we are not any longer alone in the battlefield in spreading Christianity to our fellow-coloured men. And all these move us so deeply

and so strongly that we kneel down in tears praising the Lord.

The Ecumenical Patriarch Himself, is not lagging behind in all this. As soon as he heard about us, He invited one of us so that His All Holiness might know of the feats of Orthodox Faith in the «Black Continent».

During my lectures about our Orthodox Church, not only in Greece but also in England, Belgium, Germany and France, I observed that the news of the existence of Orthodoxy in the depths of Africa, was greeted with feeling and brought forth a kind of relief in the souls of my Orthodox audiences. To the non-Orthodox it caused a surprise and made them wonder: who is he and where is that Orthodox Missionary of Africa, who at last broke through the eternal chains of the slowness and hesitation of the Orthodox as regards missionary action.

All that has made such an impression upon me, that I have sunk into deep thought and reflection upon the fortunes of Africa. And I say to myself, is it perhaps that the time has come for Africa to be liberated not only materially and politically, but also spiritually? May the Lord strengthen always all those who work and toil raising the black race within the framework of true Christian teaching.

## B. ARE ORTHODOX MISSIONARIES NEEDED? WHAT LINE SHOULD THEY FOLLOW?

Many Orthodox in Europe, usually of an advanced age, see the present Orthodox revival as work in vain. And some of them do not even hesitate to talk about it discouragingly to the young, who are ready for action. Nevertheless, the truth remains that there is urgent need for a missionary nucleus. A quiet haven is needed somewhere, far from the crowded cities, where those who wish to prepare themselves for that sacred and godly task

may gather together. And if they will not themselves go to non-Christian countries, to establish new Centres of activity, let them at least work in that haven and send reinforcements to the newly established Orthodox Churches.

We Africans are not the only ones in need of support. There are some other countries as well. There are even Orthodox communities of refugees in various European countries, which also need help.

There is, therefore, great need for setting up as quickly as possible a headquarters or rather a Missionary Centre. In such Centres, when with God's help they will be established, all things which are necessary and required for the work of the Church may be collected and then dispatched there, where they are needed.

These Centres may be national — i.e. Greek, Russian, etc.—or international — i.e. Greek-Russian or French-Greek or Syrian-American Orthodox Missionary Centre provided that there are good contacts among the various candidates for such work, as well as with the Ecclesiastical Authorities within whose jurisdiction lies the object of their missionary activities, i.e. with the Patriarchate of Alexandria, if the help is going to be sent to Africa, or with the Ecumenical Patriarchate if it will go to Asia or Europe.

Those who are opposed to the Missionary idea doubt if there is any chance and ask what would be the position of the new Orthodox missionaries in Africa, in view of the fact that all Africans chase away any white man (see «*Forêt-thendes*» No 9, 1961, p. 12).

And of course it is more than certain that many African nations, as soon as they get their freedom and assume full control of their countries, they will see to it that all whites go away. Because they believe that, in this way, they make a fine display of their patriotism and that they raise their prestige; they believe that only that way they may show their superiority, their devotion to their

country, their authority and that, only in this manner, they can be sure that Africa is truly in their hands. When, however, calm reason prevails it cannot be denied that Africa needs white hands to help, provided that no strings are attached to them. If the Europeans limit their voracious appetite for money, if the whites learn by heart that passage of St. Paul, i.e. that there is no Judean or Greek, slave or free, male or female, for you are all one in Christ Jesus (Gal. 3, 28), then there can be eternal co-operation with the Africans. I have a live example in mind: Few months ago the Anglican Bishop of Uganda visited my village and my father was exceedingly happy, that the Bishop stayed with him for a long time talking very friendly.

On the contrary, in those parts of Africa where white-black relations have taken a dramatic turn, the whites do not want to see the blacks, while the black not only do not want to see the white people but not even scent them from afar. You white people, may start from helping the African ecclesiastical and cultural institutions, where there is great need for theologians or teachers of other branches, or doctors. You must close your Gospels and mouths and open your heart first, your hands then, not in order to take but to give; and you better open your eyes as well. Then, by the end of a hard, intensive and tiring work, the Africans themselves will ask you: 'What do you believe in, so that we might believe in the same?' They will ask you this question, because they are not entirely unprincipled from a religious point of view.

Do you still like to make distinctions between these and those, that they are Parthians or Medes while those are Elamites and that these are the dwellers of Mesopotamia and those of Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and in the parts of Libya towards Cyrene etc. Then hatred will prevail and reign high for eternity. We hate you to death, because, whereas you first come to us with beautiful teachings and holy promises, then you develop into conquerors, murderers and barbarians. You divide us and spread among us feuds and dissidence. During the 18 years that I have lived in my own country, I have had enough events to show to myself clearly how inhuman and rude the behaviour of some Europeans can be. You give to the simple Africans the impression that you make them Christians, so that you may blind them and pass more easily the reins through their mouth making them slaves.

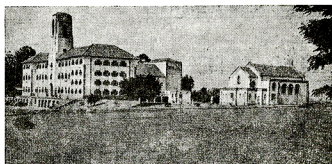
I can say in all truth and before all, that we are conscientious enough. Other-

wise there would not be a single white Missionary or African Christian left today in Africa. They keep waiting for the blessed hour of true Christian Mission. There is still a field of action for white Missionaries. Come and do not let fear prevent you.

### C. THE STAND THAT THE PATRIARCHATE OF ALEXANDRIA SHOULD TAKE.

It is a very delicate matter, a very delicate matter for me to make a suggestion to the Patriarchate. Yet, this is where we want our Patriarchate of Alexandria to show its skill for the success of our task. For, when the Patriarchate of Alexandria sees the primitive condition of our Church will hasten, as it is evident, to send there a Greek bishop who will take up the job of bringing together all the Greeks living there and safeguard the national interests. You may note that only for the first time, during our Patriarchate's many years of work in Africa (as Rt. Rev. Bishop of Carthage Parthenos mentions in excerpts of this years publication of the Institute, pp 154-158 issue No 10) care was taken to send a Metropolitan to East Africa to take charge not only of the Greek omogeneia but of the local people as well.

As the first white missionaries in East Africa mention in their diaries, when the Africans first saw the white missionaries, who were also wearing their white clerical frocks, they began to consider them as gods. For this reason, many left the Arabs who had been there first and followed the white gods. Their white beard also gave the missionaries an exceptional appearance. Today, however, the terms have been entirely reversed. And as the venerable father Ovidiu—a real second Paul, Apostle of Kenya—wrote to me once in 1958, when he was in one of his innumerable missionary journeys in Kenya: 'A married couple, he wrote, travelled 80 miles to meet me. When they found me, they begged me with tears in their eyes to catechise them in Orthodoxy and baptize them... because they did not want to follow the Anglican missionaries. In other words, in Kenya people prefer missionaries of the same colour as they, to the white ones.'



*Makerere College (Kampala—Uganda)*

Other white missionaries are glad to ordinate African Assistant Bishops, in order to draw them near easier. Does our Patriarchate want to follow this system? It has, of course, the prerogative to choose as it wishes. However, must not forget that because of the fact that the Orthodox Africans of East Africa have always been independent of white domination, for this reason they were able to establish a firm position among the people of the same colour as they.

Does the Patriarchate wish to either take away from them or strengthen the authority of this ecclesiastical stand of theirs? It has again the right to do it.

When our leader met the Patriarch in 1946, the Anglicans thought that he might ordinate him bishop of the Orthodox of Uganda and they hastened to ordinate an African bishop of their own in Uganda, in spite of the fact that he was illiterate. This year, this Anglican bishop obtained the title of Archbishop. The reasons are obvious. It is well wished that the Patriarch of Alexandria considers in advance the consequences of His action in the matters of our church at Uganda.

The African loves and can work together gladly with the white, as long as he is sure that he will take charge of this position, or again, when he is equal with the white in that position or rank. This is a universal phenomenon and every man ought to nourish this kind of aspirations, unless, of course, he suffers of inferiority complex or he has not the proper ability.

### D. THE FUTURE OF THE ORTHODOX CHURCH IN EAST AFRICA.

I should not be very optimistic on this point, for it is early for such optimism, and I do not wish to take over the duties of Pythia to foretell the future of our newly established Church. Besides, my 16 years of life away from my country, perhaps do not allow me to investigate from a psychological point of view, the future position of my Orthodox compatriots. However, from what I recall



about the behaviour and psychological condition and stage of the people having the same colour as I, and from what I read originating in Europe, I may state a few thoughts, not as absolute convictions, of course, but with certain reservations.

As we all know, when among two people, a married couple, or a society, equality and mutual respect are preserved then and only then can they live in peace, with understanding, with trust and mutual protection; then can they be united, loving each other, happy, and will they solve their petty differences with understanding.

Wherever equality is missing, however, relations slacken and especially in cases where the dominating person rules rather arbitrarily, then the breaking up is quick and complete.

When I read and study the Orthodox Ecclesiastical History, I see with pity that certain countries revolted within the bosom of the Mother Church and some of them even went as far as the Schism. At this, many questions pop up in my mind. But it is still very early to express or give my conclusions to these questions. Because if these people who were and still are sufficiently developed and assimilated the Orthodox teachings so easily, were reduced to such a state, what can I say about my people? However, I obey to the directions of my national conscience, which plays a great role in such matters. And that somewhat consoles me.

Africans can believe in the correct Christian faith and they can produce saints. Provided they are enlightened with care and above all with true mutuality and trust.

I want to believe that this indirect statement of my thoughts affords a proper ground for each to reflect even better on the future of the young Orthodox Church in Central Africa.

I wrote in this tone not because I have been blinded by the good treatment and the love offered to me by the Greeks, who might perhaps want to stay in Africa and aid us, but because I believe that only through the Orthodox Church and through the Christian civilization shall we be able to create a new Africa. Because only then every sensible man can find in abundance the free thought, the truthful way of believing and above all the concurrence of Religion and everyday life.

Rev. THEODOROS NANKYAMAS  
(Kampala, Uganda)

The Lord has assured us that the 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?



## 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 Inter-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.



Before any other co-operation and concentration of forces, we must 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».

# NECESSITY FOR AND PRO

1

At the present time Christian Mission is urgently needed and required for the survival of Christianity. Our attention and thoughts are persistently concentrated on the possibilities of evangelization of peoples, who never heard about Christ or accept the truth of Christianity with doubt, fear or hesitation, because it has so happened that the knowledge of such truth has followed the expansion and colonialism of white men in their Countries.

Today, while several ideologies are running around the world with a tremendous speed and power, the salvation of our individual souls may be the primary, but not the sole concern of Christians. Christianity needs again the youthfulness of its first centuries; stagnation means retreat, and we have the responsibility not only to hold the light firmly, but also to give it to others in witness of our faith.

2

I mentioned above and I would like to explain the meaning of the expression «survival of Christianity». Some ideologies contrary to Christianity have during the last decades developed considerably. Among them the most important are communism, atheism, nationalism and the religions of eastern countries. Eastern religions are remarkably flourishing in our days and many conversions of Americans or Europeans to Asian religions are now known. Last, but not least, the modern practical philosophy replaced other ideals by a system of personal pleasant life unavoidably leading to egoism and nihilism.

The growth of human populations, in relation to the necessity of mission, has been until now neglected as a possible serious danger for the expansions of christianity. Taking into consideration only one point of the whole problem, I would like to mention here that the trends of growth of human population are not favourable for the future of Christianity. The par excellence christian populations of Europe and America, are increasing slowly, while Asian and African populations are increasing at a higher rate... Hundred millions of people will be 125 millions after 50 years, if it is increasing at an average rate of 0,5% per year for 50 years. The same population increasing with an

average rate of 2% per year will be 200 millions at the end of the same period. From the publications of the United Nations we know that the percentage increase of Christian Populations of South America is still 2-2,5%, but this percentage for Europe or North America is only 1% or less. This serious danger cannot be eliminated through an increase of births in Christian countries for several biological, social and economical reasons. Only missionary action can face the future decrease of the percentage of christians in the world.

3

One of the primary problems of a mission is the choice of the country of mission. Orthodox missionaries have not the intention to work in christian countries and to be involved in the work of local churches. It is painful that still today missionaries and money are spent for conversions in Greece, while they are urgently needed in non christian countries.

Many of the non christian countries are already inaccessible to missionaries (China), while others resist steadily Christianity (South Asia, Muslims of North Africa). Missions are now more promising in Central and South Africa, but extreme difficulties should not stop attempts of evangelization in other countries, where still missionaries are admitted.

The Greek Orthodox mission is already invited by the Orthodox Church of Uganda. Native «clergymen» seeded and irrigated the soil, we are only invited to help them for consolidation and cultivation.

4

Until now missions have been combined with cultural programs, specially with education, medical care and social work. Foreign missions created, in the most remote parts of the world, schools and universities, medical stations or hospitals.

I suspect however that sooner or later the missionaries will not be able to work in underdeveloped countries as carriers of a higher civilization, of a civilization foreign to the local conditions of life. International Organizations as UNESCO for Education and W.H.O (World Health Organization) for medical Care and Public Health, will certainly replace some activities of missions, be-

# TEMS OF FOREIGN MISSION

cause they have a very qualified personnel for some types of work. After some years the only balance for missionaries will be the social work.

For these reasons I foresee a radical change of the structure of missionary work. Missionaries, as carriers of the great message, will not behave also as carriers of a message from a higher civilization, but as brothers and teachers, as well as disciples and students of the local cultures. Teaching the truth, education and medical care will be some of the aspects of living among and together with the catechoumens. Missionaries will be a living witness of faith and love, a witness of christian life among their brothers. Consequently, missions will need university graduates (theologians, teachers and doctors), but also technicians or even manual workers: the only qualifications required are a burning vocation and a special education in mission.

The missionary shall be the teacher of christian spirituality and morality, but also a student of the local civilization, because all noble elements of the local civilization may be useful to him, the use of these elements will enable him to get closer to the natives. The missionary will teach the fact of the incarnation of Christ, and afterwards he will sit near his coloured brother, as a disciple, and then will together engrave on the wood the Nativity.

5

Missionary work need a perfect organization in our country. The economic possibilities of Greece are very limited for the realization of extensive missions. However, as interest and vocations are permanently increasing, it is possible to start working very soon. For the time being it seems necessary to concentrate our efforts to the special education of persons interested in mission. Young persons presumably devoted to missionary work or mature men, still hesitating and thinking that it is late to live as missionaries in a foreign country, can work for Orthodox Mission, following their vocation, because workers are needed outside Greece, but also within our country.

A good organization in Greece requires permanent work and many years of preparation, because Greek people get easily enthusiastic and easily disappointed, and they cannot face obstacles with patience and perseverance.

Foreign missions cannot be based on volunta-

ry work, as internal missions. The mission in a foreign country is not a hobby, but requires a few, but exclusively working and completely devoted men. All these few completely devoted men are not all expected to work in a foreign country, because some will stay here and will serve as a backbone of the whole organization. They may offer to the mission their spiritual, intellectual and material resources to sustain missionaries in foreign countries. For this reason it seems necessary to create, here or in the foreing countries fraternities of men and women.

6

The purpose of mission is not to maintain permanently missionaries in the country of mission. A mission attains its purpose, when a flourishing local Church joins the respective patriarchate. When several native priests are ordained in the country of evangelization, the missionary work is finished.

7

The role of laymen is of great importance. Theologians and other scientists, specialized or not specialized, illuminated by the vocation of missionary work, may live and work as christians among their non-christian brothers, and offer them the message of truth and love. All professions and specialties are useful in underdeveloped countries, but in the first place technicians or specialists for productive branches, for instance agliculturists, animal breeders and farmers, could help the natives to increase the home income or to improve their standard of life. Married missionaries can serve as examples to the native christian families, specially in countries where polygamy is a custom.

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This article is a summary of thoughts, which must be considered as personal and therefore exposed to mistakes or serious omissions; they are not intended to answer a number of important questions or to put them for further discussion. My only purpose was to remind some aspects of missionary work, which possibly will be considered in detail in the future.

J. PAPAVASSILIOU  
Assistant Professor of Microbiology  
University of Athens

«A sower went out to sow his seed» (St. Luke 8, 5)

## A DIFFERENCE OF OPINIONS

Lord, I see You again entering Your boundless field to sow Your word, in all the world of men. I see you going down crowded streets or through forgotten paths, in towns and in little villages lost in the jungles and in the wilderness. You care for all, for all are Yours. Black and yellow and red skins and whites are all Your brethren. Your heart beats for every other heart, since «You want all men to be saved, and to come into the knowledge of the truth».

Am I rightly seeing though, oh Lord, that Your eyes are moist? Why Great Sower?... As it perhaps that You do not see, near You, as many labourers as You should?

Forgive us, Lord. You see it is «a difference of opinions». This difference perhaps explains our inexplicable indifference. Of course we care for the world. Only that this «world» of ours is too concrete. It is as small as our town, our province, at most our country. If we were more sincere, we should admit that basically it is as small as our ego, which our imagination turns into something amply great. But we are not that sincere; and so we don't admit it... even to ourselves.

You also, Great Sower, «come out»; You come out and go forth, ignoring the difficulties, the scorching sun, the rain, the winds. But we are sons of an era that looks for security. How can we expose ourselves to adventure, how can we risk the insecurity of the world beyond? How can we go out of our well ordered habits and our jobs, to be sowed in the fresh furrows that await the Seed. Such are our times, Lord. Don't take any notice of us.

After all there is the uncertainty of success. Great Sower, You are not disappointed if a seed is covered by thistles, eaten by birds, or trampled by men. But the same thing scares us; it plucks our wings; we cannot bear the thought of an effort that might be threatened with disappointment or failure. We are sons of a «positive» era that craves for safety. We would rather keep the Seed...

...How is that? But surely that way it will rot away, it will be lost entirely, while otherwise a lot of the seed would land upon the «fertile earth» and might grow fifty times, a hundred times. Perhaps...

Lord, You drop a tear? But are You not understanding? Don't You understand the difference of opinions?

Yes. You are right, Great Sower. I can now realize why You shed tears. I have just realized that I must cry myself; for our generation, for our christian «orthodox» generation, for myself. It is not so much a difference of opinions, as it is our conviction, that our narrow conception of things can be wonderfully combined (!) with Yours, rather that it is not at all different from Yours (!!) and so we cannot hear Your voice «I know you not». (Perhaps because it has become a whisper through crying, or because, though strong, it cannot be heard over the noise of our mechanised life).

Now I too feel an urge to cry bitterly, oh Lord...

Grant, at least, that these tears are tears of contrition, that will wash our eyes and make them see clearly. As You see the world and the sowing of the Seed.

A. YANNOULATOS



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