

Πορευθέντες

μαθητεύσατε πάντα τὰ ἔθνη (Ματθ. κη. 19)

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

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

THE EXECUTIVE
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== TEACH ALL NATIONS ==

The Christian Church was established when universal salvation was solemnly manifested. For, when the Spirit like tongues of fire came upon the Apostles, they acquired a new power: the power of being understood by all the nations of the earth. The witnesses of this extraordinary event said: "And how hear we every man in our own tongue, wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. (Acts, II, 8-12)

That was not a passing miracle, but a sign that manifested the very nature of the Christian community: The good news of salvation, the truth of the Resurrection, were addressed to all; the first faithful could not therefore keep them for themselves.

Founded on the day of Pentecost, the Church, from the first centuries of Her existence, extended Her preaching from Spain to China and, whether schisms splitted Her or not, whether important communities were separated or not, She continued to preach the Gospel to all nations, translating the Holy Scripture into their languages and teaching them to pray in Greek, in Latin, in Syriac, in Coptic, in Ethiopian.

The Orthodox Church always possesses the gift of the Spirit, which was received on the day of Pentecost.

Byzantine missionaries, during the Middle Ages, established new Churches across the whole Balkan peninsula, in Caucasus, and as far as the great Russian plain. Always, they translated into the local language the rite of their Great Church of Constantinople. It happened that they had to fight those, who wished to impose upon newly converted people to pray in a foreign language. St Cyril and St Methodius, disciples and friends of the great Photius, had also to fight against German missionaries in Bohemia. The latter, according to the "Life of Cyril", professed the "three languages heresy", according to which there were but three languages chosen by God - Hebrew, Greek and Latin - and these three languages alone could be used for the Christian liturgy!

The immense missionary radiation of the Church of Byzantium enabled Orthodoxy to survive the great catastrophe of the Turkish invasion. While, therefore, the Mother Church of Constantinople together with the Christian people of the Balkans and of the Near East, saw Her schools being closed and the means of Her expansion reduced, the Church of Russia continued Her missionary work in Eastern Europe and in Asia. In the XIVth century, St Stephen of Perm had already translated the Scriptures and the Liturgy in the Zyrian language, for the people who lived in the forests of the north. From the XVth to the XVIIIth centuries the Liturgy was translated into many scores of Asian languages. By the end of the XVIIIth century monks of the Valamo monastery began to evangelize the Eskimoos of Alaska

(always with a liturgy in the local language) and, in the XIXth century, Orthodox missionaries penetrated into China, Korea and Japan. Today a new field of mission is opened in Africa, where the Greek Church has a special responsibility.

Such is the heritage that our Fathers have left us. But it is not sufficient for us to continue their work by mere tradition. We must realize that the Spirit of Pentecost rests upon the Church of our days too, entrusting to us the responsibility that He had entrusted to the Apostles. It is not, therefore, for us a matter of creating a new organisation or of throwing ourselves into adventure, but simply of obeying the call of God.

The era in which we live appears as extremely favourable for the Orthodox mission. The peoples of Asia and Africa in attaining political independence, often regard with suspicion the mighty Western missions whose expansion has coincided with the progress of "colonialism". The past of the Orthodox Church, if only She were really present in the mission field, would guarantee Her against all suspicion of this kind.

Perhaps this is the "hour of the Lord" at which the Christian gospel will be heard in its Orthodox fulness by all the nations of the earth.

Father Jean Meyendorff,
President of SYNDESMOS.
Associate Professor in
St. Vladimir's Seminary
New York

"A great door and effectual is opened unto me" (Cor. I - 16,9)

PROGRAMME OF WORK AND PERSPECTIVES

Many people have recently asked for information about the programme and perspectives of the "Committee for Orthodox External Missions". We should like, therefore, to give in the present article the basic outlines of work and describe future perspectives, at least as we can see them at present.

- A -

As it is known, the problem of external missions not only has not been carefully studied by our Church, during our time, but hardly interests the great numbers of Orthodox people, at all (1). It was therefore considered necessary to aim initially at the following:

1. A more general study of the subject of external missions. Such a study will include:

- (a) The history of past missionary efforts of the Orthodox Church (Byzantine, Russian Church).
- (b) An acquaintance with non-Orthodox efforts. (Missionaries, missionary schools, finances, forms of work, successes, setbacks, general tactics and mentality). Such a study is necessary, so that we may utilise the missionary experience of other Churches, accumulated through centuries of work in missions.
- (c) A review of contemporary conditions of missionary work, in various parts of the world. (Political conditions, reactions, needs of non-Christian countries, ascendancy or decadence of the old religions).
- (d) Problems of organisation of a Pan-Orthodox Missionary Movement. (provision of financial resources, training of missionaries, form and spirit of Or-

thodox mission).

2. The development of a missionary interest among Orthodox.

- (a) Fostering of a missionary spirit within Orthodox Christian movements. Development of enthusiasm in youth circles.
- (b) Publication, in the religious press, of articles and studies on the subjects of paragraph.
- (c) Talks; special "evenings"; advertisement of the effort in wider circles.
- (d) The organisation of a Missionary Exhibition.

3. Creation of stronger links with the young Churches of Uganda, Korea and Japan.

- (a) Collection and sending of various ecclesiastical objects (vestments, sacred vessels, covers, icons, crosses etc.) for their liturgical needs.
- (b) Sunday School boys and girls may, on the occasion of the great feasts, send various pictures, albums with local landscapes and photos from their life, books and souvenirs with the object of creating friendly relations with the children of the above Churches.
- (c) A fuller help to native students in Europe.
- (d) Translation of some basic Orthodox texts (Catechism, Liturgics) into the language of the mentioned Churches.
- (e) A briefing of those who wish to do missionary work among these people (as priests, doctors, nurses, teachers, farmers, etc.) Organisation of lectures and courses on the general conditions - religious, climatic, political - in these countries.

(1) The Greek Church, owing to the many trials that she went through, has not done anything in this field, since the 15th century. The Russian Church, however, during the same period and up to the Revolution

- B -

With Gods grace,during the time that has passed, several steps(2) have been made in these three directions in spite of so many difficulties. We hope that such steps will become quicker and more methodical in the future. In order to be more concrete:

1. With the opening of the new academic year,we hope to establish a "Missionary Centre" in Athens, with the following sections in its initial stages:

- (a) A specialised Seminar with courses in:(i) The Theological - scriptural and pastoral-foundation of missionary work;(ii) Comparative Religions;(iii) History of Missions;(iv) Present developments and conditions; and (v) more specifically, the general situation (political, religious, social) of Africa and the Far East.
- (b) A missionary library which, among other things,will have a special collection of foreign missionary periodicals thus enabling its readers to keep up to date with the various subjects that interest at present the science of missions(3).
- (c) A section responsible for the issue and mailing of "Poreuthentes" and for the the transaction of the whole work

of the Gen.Secretariat of the Executive Committee for Orthodox Missions. (organising "evenings",exhibitions, etc. for schoolboys and girls as well as students).

2. We hope to push ahead with the preparation of prospective missionaries.

- (a) Special care will be taken so that several young men who have completed their studies here and are determined to devote themselves to missionary work abroad may continue specialised studies in this field.
- (b) We hope that several scholarships for study in Orthodox Universities, Colleges and Institutes may be made available to young people from Africa and the Far East, who may at the same time receive a special missionary training.

3. We are going to study more thoroughly and specifically the organisation of the first missionary operation in Africa.The plans are:

- (a) To organise a missionary station (with Church, hospital, special schools,etc.) in Uganda or Kenya, so that we may achieve a better organisation and foundation of the local Churches(4) and, eventually, attempt a wider evangelisation of the other areas of the African continent(5).
- (b) In parallel,we are considering

had developed a great missionary activity. See Prof.Florovsky's "Russian Missions" in "The Christian East" Vol.XIV(1933); I.Bolschakoff "The foreign mission of the Russian Orthodox Church"; J.Glazik "Die Russisch Orthodoxe Heidenmission seit Peter dem Grossen", Munster im West., 1954.

- (2) See "Poreuthentes" No 2, "News Items".
- (3) It should be noted that there is a complete lack of such books in Greece.
- (4) See Mr.Th.Wankyama's article in "Poreuthentes" No 1 and 2.
- (5) The Orthodox Church in Uganda, according to accurate information, has a considerable amount of land which can be usefully utilised. We therefore

another great possibility which presents itself to us. It solves several problems - financial and technical - in connection with an early commencement of missionary activity in the immediate future. We have in mind the Greek communities in Africa. Many of them are flourishing and could easily support a missionary priest who would care, of course, for their own spiritual needs, as well. What is more, in many such communities there are people with religious zeal, who are in a position to help with missionary work in a more direct way (6).

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Our missionary effort in its first stage must undoubtedly start in areas, where already existing Orthodox nuclei are in need of reinforcement and further radiation, eventually advancing to virgin fields (e.g. the interior of Australia) where not even a weak glow of the Gospel has pierced through, so far. This first phase will surely provide rich experience for the first workers of Orthodox missions, who may thus make place

for younger ones they themselves advancing to more difficult mission fields.

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As it is obvious, the realisation of all these plans, which have just been outlined, calls for the contribution and co-operation of many people. They are needed in the theoretical side (scientific research in missionary problems - see par. A, 1-) as well as in the technical one (provision of books, magazines, procurement of funds for exhibitions and for the publication of relevant literature, etc.)

We are sure, however, that God will grant that the numbers of His workers may multiply in this wide field of missionary work, where He so persistently calls us through the voice of events.

Anastasios Yannoulatos
Gen. Secretary
Executive Committee for
Orthodox Missions.

study the problem in a more general context, in order to ascertain the possibilities that exist for the first group of missionaries to become self-supporting. They could then, in a few years' time, co-operate and help the native Orthodox who are now studying in Europe and who would have returned home by that time. There are already 6 students from Uganda in Athens.

(6) We expect to give, in the immediate future, a more detailed analysis of the plan, after the collection of the necessary statistical data.

AUSTRALIA

Orthodox are estimated at half a million. Most numerous are the Greeks (100,000) who belong to the Holy Metropolis of Australia and New Zealand, (7 communities, 16 churches). Furthermore, there are some Russians (2 bishops, 19 parishes, 2 monasteries), Ukrainians and Serbians (3 parishes).

WESTERN EUROPE.

According to estimates, Orthodox are about 300,000, most of them in France.

The Russians in France come under three jurisdictions.

a) Under the Patriarchate of Constantinople. Metropolitan Vladimir (4 Bishops, 50 parishes, one monastery at Bussy-en-Othe). They maintain the Orthodox Seminary of St Sergius. Remarkable youth and student movements. The "Action Chretienne des Etudiants Russes" (member of SYNDESMOS) extends its activities to all fields. 4 magazines published.

b) Under Metropolitan Anastasi mainly in Germany, Switzerland and at the English industrial centres. (3 Bishops). They publish the "Nouvelles du Monde Orthodoxe" edited by P.A. Troubnikoff.

c) Under the Patriarchate of Moscow. (2 Bishops, about 10 parishes in France, one in London and one at Oxford. Publication: "Le Messager de l'Exarchat".

The Greek Orthodox are quite numerous. There are parishes in Great Britain, France, Germany, Austria, Belgium, and in almost all European countries. There are three Assistant Bishops, of Regium, Thermai, and Apameia, in Paris, Vienna and London, respectively. London is the see of the Archdiocese of Thyateira. The Most Rev. Archbishop Athanasios, Exarch of the Ecumenical

Patriarchate has under his jurisdiction all Greek Orthodox communities in Europe.

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III. THE MISSIONARY CHURCHES.

Most unfortunately, the foreign missions of the Orthodox Church, to which we owe the spreading of Christianity all over the world, do not exist any longer. Today we only have few Churches established by Russian missions and some others, in the case of which Orthodoxy was not transplanted but grew up in a wondrous way as a self-planted tree. Such is the case of Uganda in East Africa, where Orthodoxy is flourishing

1. The Church in Uganda. (1)

God has here chosen and set in the main role as pioneer of Orthodoxy a really burning man of a strong personality. This is no other than Fr. Reuben Sebanya Mukasa, who from the time that he came to know Greece and through her Orthodoxy added one more name to himself - Spartas. (out of his admiration for ancient Sparta, of course). A young man when he became Orthodox, he is now well advanced in years. But as a result of his struggles there are now some 20,000 Orthodox in Uganda. There is also a missionary station in Kenya, through which 1,500 natives have been converted to Orthodoxy. Six Orthodox young men from Uganda are at present studying in Athens University. (2)

2. The Church in Korea.

This Church was founded by a Russian mission, at the end of last century. The presence, however, of a Greek expeditionary force with its chaplain, during the recent

(1) About the Orthodox Church in Uganda see: "Ecclesia", March 1957; "Syn-desmos", No 5 (1957); "Poreuthentes" Nos 1 and 2.

(2) The Church in Uganda is in urgent need of financial help. Remittances or parcels should be sent to: "The Uganda Orthodox Church, P.O.B. 508, Kampala, Uganda, Africa.

Korean war, was of tremendous importance for the rejuvenation of this Church. The Orthodox who are about 400 at present, increase daily. Leader of the community is a Korean priest, the Rev. Boris Moon. The community comes under the jurisdiction of the Greek Archdiocese of North and South America. It worships in the Church of St Nicolas, which was built by the Greek expeditionary force and it has an Orthodox college. Two young Koreans study theology at the University of Athens. (3)

3. The Church in Alaska and in the Aleutians has been founded by a Russian mission in the 18th century. Here, the famous Ivan Veniaminoff, later Bishop Innocenti and eventually Metropolitan of Moscow, was active in propagating the Orthodox faith among the Aleutians, Colochians and native Indians. At present the Church numbers 30,000 faithful. Father Constantin Ghest is the first Eskimo priest, serving about ten parishes. He goes on his missionary rounds, by cayak in summer and dog drawn sledge in winter. Whenever possible, he moves by postal aircraft. (4)

4. The Church in Japan.

This Church has been founded by a famous and great missionary, Archimandrite Nicolai, later Archbishop Kasatkine. When he died in 1912, the Church had already 33000 members and 35 Japanese priests. After 1917, however, the Church met with great difficulties entering into a new period of prosperity, only as late as 1952, after the arrival of Fr. Bekiche, a Russian priest. Nowadays, the Church numbers 35,000 Orthodox, 140 churches, 39 priests and 19 missionaries. Two

periodicals are published. Her youth movement is a member of SYN-DESMOS. There is also an Orthodox Seminary. Two Japanese are at present studying at St Vladimir's Seminary, New York. 800 students attend the School of Russian and English Languages. (5)

5. The Church in China.

Russian missionaries reached China during the 18th century. After the communists came into power, the existing mission was recalled and the Church in China has been (recently) recognised as autonomous by the Patriarchate of Moscow.

She numbers between 10,000 and 20,000 members with two native Bishops. Basil at Pekin and Symeon Du at Shanghai. Publications: One magazine in Chinese.

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Let us close this brief review of the Orthodox Catholic Church with a confession, which is at the same time a message. It was made by Mr. John Thatcher, Director of the Institute of Byzantine Studies at Dumbarton Oaks, while he was talking to a gathering of Orthodox youth.

"The Ecumenical Orthodox Church is a living Organism and it has a great potential for good that the world needs..... Orthodoxy must go forward on its historical destiny, which is one with ecumenicity. There must be one Ecumenical Church as it has been before... You are called to be the instruments of a power greater than that of the atom; You have the marvellous opportunity to envision the future more ably

(3) Address of the Church: "The Korean Orthodox Church, No 22 Chung Dong, Seoul, Korea.

(4) About the activities of Fr. Ghest see: "Syndesmos", No 7 (1958) p. 13. Remittances should be sent C/o "The Orthodox Herald", Box 21, Rantoul, Ill. U.S.A.

(5) About the Church in Japan see: "Syndesmos" No 6 (1958), p. 15.

and to co-operate in the establishment of an Ecumenical Religion, to which Orthodoxy will be called upon to give the tone and color" (6)

Efthymios Stylios,
Gen. Secretary,
SYNDESMOS.

ORTHODOXY ALL OVER THE WORLD

(a summary table)

1. Patriarchate of Constantinople (Turkey, Dodecanese)	273,000
2. Patriarchate of Alexandria	160,000
3. Patriarchate of Antioch	440,000
4. Patriarchate of Jerusalem	50,000
5. Patriarchate of Moscow (incl. Georgia)	100,000,000
6. Church of Cyprus	400,000
7. Church of Greece	7,000,000
8. Church of Serbia	8,000,000
9. Church of Rumania	14,000,000
10. Church of Bulgaria	6,000,000
11. Church of Hungary	35,000
12. Church of Czechoslovakia	300,000
13. Church of Poland	450,000
14. Church of Albania	210,000
15. Church of Finland	80,000
16. North America	5,000,000
17. South America	500,000
18. Australia	500,000
19. Western Europe	300,000
20. Japan - Alaska	65,000
21. China	20,000
T o t a l	143,783,000

Note: There are 11,000,000 Monophysites and 60,000 Nestorians belonging to various schismatic Churches of the East.

A REVIEW OF THE HISTORY OF MISSIONS

When the Church tries to spread all over the world, she simply tries to fulfill a law that is inherent in her own nature and constitution of the Mystical Body of the one true Redeemer.

This spreading of the Church is carried out through the work of men. It is therefore very often

conditioned and helped by the historical realities of this world; but it is never identified with them or determined by them.

1. The Graeco-Roman Era.

Stemming from the body of the Hebrew tradition, the Church was favoured in her first expansion by

(6) See "Nostalgia for Orthodoxy" pp.177-79.

the fact of the Jewish diaspora. Very soon, however, the Church was distinguished from Judaism, especially after the events in Antioch and the Apostolic Council of Jerusalem (48-49 A.D.).

She took roots very rapidly at the important crossroads of the Graeco-Roman world. Rome, the imperial capital, became very early the main and vital centre of the Church. And with the Edict of Milan (313 A.D.) the Christian infiltration in the body of the Roman Empire was recognised and officially accepted.

The Church, however, did not identify herself with the Empire. Almost from the beginning she can be found outside the imperial frontiers. She had penetrated into Persia and reached as far as India. In Armenia, where the Gospel had been preached by St Gregory the Illuminator, Christianity was recognized as the official state religion in 295 A.D. In the IVth century the "good news" was preached in Omerite Arabia, while two Syrian missionaries, Frumentius and Edessius, implanted it in the Kingdom of Axoum (Ethiopia).

2. The Middle Ages

In the Vth century, the christianised Roman world is threatened with destruction by the barbarian invaders. Will the Church perish together with that world? No, because, as St Augustine had shown, the City of God is not identical with any particular nation or any particular culture. The Church converted the new comers and helped them to build Western Christendom.

a) Within the old Roman Empire. The first to be converted to Christianity were the German people, established within the old Roman Empire. They found the Church already there. The baptism of

Clovis (496) the most important of their conqueror Kings proved a decisive event for the religious future of Europe.

b) In the rest of Europe. The Church spreads beyond the frontiers of the old Empire. As far back as 432 St Patrick had converted Ireland. In 596, Gregory the Great sent a mission of Benedictine monks, under Augustine of Canterbury, to England.

Around the end of the 7th century the Gospel was preached by St Willibrord in Friesland and Denmark and during the first half of the 8th century in Holland and Germany by St Boniface. The Scandinavian countries were reached in the 9th century.

The Slavs were the field of the Eastern Churches. In 863, St Cyril and St Methodius were sent from Constantinople to Moravia. This missionary work continued until the 16th century.

c) Outside Europe. The width of this effort and its successes did not at all limit Christianity within Europe. From the year 635 A.D. Nestorians began to work in China. The Eastern Church sent missionaries to Arabia, Ethiopia, Nubia, North Africa, until Islam flooded her during the 7th and 8th centuries.

By the end of the Middle Ages a new type of mission appeared. Two new Religious Orders, the Dominicans and Franciscans did missionary work without any political backing among the Mongols and as far as Pekin, between 1294 and 1328.

The extreme difficulties of travel and the presence of Moslems all round Europe prevented these experiments from producing sufficient and stable results. At any rate, the Church in the West was now passing through a time of crisis, which temporarily withdrew

her attention from the remote missions.

3. The Age of Discoveries

Two Catholic countries, Spain and Portugal, developed maritime connections with the most distant countries. In some areas they succeeded in establishing their authority, while in others they established trading posts.

A new period of growth began for missionary work, mainly because of the "facilities" given to it by various interested parties. But the missionaries had to exercise great circumspection lest they be subjected to interests foreign to their main task, i.e. the spreading of the Christian Gospel.

a) Under the Spanish-Portuguese Protection.

In 1493, Pope Alexander VI conceded to the Kings of Spain and Portugal the right of patronage over the missions in the respective zones of jurisdiction which had been recognised by him. During the next two centuries, the Antilles, Central and South America, the Philippines, became Catholic countries together with the Portuguese areas of Goa in India (1534) and Macao in China (1576). In Africa, all the coastal areas accepted the Gospel.

The Jesuit Order, founded in 1534, played an important role in furthering this missionary work. During the whole period the personality of St Francis Xavier was dominant in India (1542) and Japan (1549).

The adoption of Christianity seems to be followed by the adoption of Spanish-Portuguese habits. The attempts at adaptation by Roberto de Nobili in India (1640) and Matteo Ricci in China (1582-1610) show, however, a different orientation.

The missionary work extended much beyond the areas where state support was effective. It touched Japan, China, South East Asia as well as North America (18th century).

In spite of the services, which this royal patronage rendered, it proved more and more inadequate. The Popes had gradually to free the missions from that protection.

b) Under the direction of the "Propaganda Fidei".

In 1622, Pope Gregory XVth established the Congregation for the Propagation of the Faith, "Congregatio de Propaganda Fidei", which gradually relieved missions from political support, gave them a strictly ecclesiastical organisation, unified their methods and orientated them towards the creation of local Churches.

In 1627, the College of the Propaganda was founded in Rome in order to educate priests for the missionary lands.

In 1657, the Propaganda appointed its first Apostolic Vicar in India, Matthew de Castro, an Indian brahmin. This new appointment was the first step towards providing the local Churches with Bishops independent of any extraecclesiastical connection and patronage.

In 1658, the Society for Foreign Missions, "Societe des Missions Etrangeres", was established in Paris. Its aim was to provide the Propaganda with missionaries which would take orders only from it. Very soon, Rome began to choose among them the Apostolic Vicars for South East Asia and China.

These measures were accompanied by exact instructions. Missions were to be free from any political influence, ought to respect the customs and habits of the people and should aim at the quick formation of native Bishops and clergy.

4. The Era of Western Hegemony

All the other Western Powers were now added to Spain and Portugal, securing their dominion over the entire world (including the interior of the African continent explored during the second half of the 19th century).

Because of their presence and their prestige, missions gained certain direct benefits, but appeared in the eyes of certain people as inseparably connected with the expansion of the Colonial Powers.

The directives and actions of the Vatican, however, underlined more and more clearly the super-national character of the Church and her Mission.

a) The Missions Generalized.

The 18th century and the beginnings of the 19th were a period of crisis for missions. This crisis was caused by the petty jealousies between the clergy of the Propaganda and that one under the Portuguese patronage, the "quarrel of the rites" (1742-1744), the suppression of the Jesuits (1773), the French Revolution (1789), the Napoleonic period (1809-1814) and by various strands of thought which in Europe undermined the basis of the missionary effort.

During the 19th century missionary activity showed an increased vitality. Its cadres were greatly reinforced by the contribution of all the old Religious Orders and by the foundation of numerous missionary organisations.

The missions of Protestant denominations appeared on the scene. Anglicans established in 1701 the "Society for the Propagation of the Gospel in Foreign Parts". In 1706, two Lutherans, called Ziegenbalg and Plütsehau, established in Tranquebar the first Protestant

mission in India. Numerous Protestant missionary societies were established during the second half of the 18th century. In China Protestant missions appeared for the first time in 1807, with Morrison. From now onwards, everywhere, one came across Catholic, Anglican and Protestant missions all close to each other. With the exception of certain cases the missionary effort extends today to all countries. (1)

b) From Mission to Local Church.

Through the establishment of the Western people all over the world, the transitory character of the missions, which should gradually be replaced by a local Church, was likely to be forgotten. The Propaganda did not stop reminding this aim. The Encyclicals "Maximum Illud" (Benedict XV, 1919) and "Rerum Ecclesiae" (Pius XI, 1926) insisted on the urgency of these directives and condemned the errors or omissions, which delayed their execution.

In 1923, Mgr. Roche, an Indian, was appointed Bishop of the Diocese of Tuticorin, which was handed over to the secular clergy. In 1926 Pius XI consecrated the first six Chinese Bishops in Rome. The repercussions of this event marked the beginning of a new era.

Anglicans had in the meantime appointed the first Indian Bishop, V.Z. Azariah, in 1912. Protestant missions felt progressively the bad effects of the pluralism of their confessions (Confessionalism).

In 1910, the International Missionary Council of Edinburgh created the Ecumenical Movement. 1921 saw the foundation of the "International Missionary Council", an organisation which aimed at the co-ordination of missions.

In all missions there is a

(1) At this point the author omits the missionary efforts of the Russian Orthodox Church, which from Peter the Great onwards sent missions to the interior of north Asia as far as Alaska and the Far East. For more details see the work of the Roman Catholic Glazik O.M.I.: "Die Russische-Orthodoxe Heidenmission seit Peter den Grossen", Münster 1954.

strong progressive tendency towards the creation of local Churches with native administration.

Editor's Note: The present article has been published in the Roman Catholic encyclopaedia "Bilan du Monde" (1958) Eglise Vivante, ed. Casterman-Paris, Vol 1, pp.203-205. We reprint it because of its characteristic concentrated style, by the kind permission of the author.

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E r r a t a :

In our issue No 3 of July-September, 1959, and in the article "Orthodoxy all over the world", Chapter II, Churches of the Diaspora, 10. Ukrainian Orthodox we stated that "unfortunately the validity of the Holy Orders of this important section of the Ukrainian Church is disputed".

According to later information the above statement, much to our pleasure, is not correct. Particulars supplied to us by the authorities of this Church show that their Hierarchy consists of refugee Ukrainian Bishops, who canonically belong to the Orthodox Church of Poland, the latter Church having been recognised as autocephalous by the Patriarchal Tome of 13 Nov., 1924.

We also wish to apologize to our readers for any other inaccuracies, which are possibly contained in this article, owing to the great sparsity of information on the subject. We shall be grateful for any other corrections.

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