

Πορευθέντες

μαθητεύσατε πάντα τὰ ἔθνη (Ματθ. κη. 19)

ΕΠΙΛΟΓΗ "ΕΥΑΓΓΕΛΙΟΝ" therefore, and hence all nations" (S. Mat. 28, 19)

General Secretariat of the Executive Committee on Orthodox Missions 45 Academiou St, Athens, Greece

THE EXECUTIVE
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IS HE BORN THERE?

We have again celebrated Christmas in an atmosphere of happiness. We have listened to sermons, hymns, festive broadcasts. We have read - or ourselves written- articles. We have all sung songs and exchanged wishes. "Christ is Born!" The thoughts and sentiments of the entire Christian world have been revolving around this basic theme in their most devotional and rich notes.

But amidst these joyful Christmas harmonies, we usually forget and lose hold of a terribly dramatic reality which produces harsh, painful, pitiful notes. This reality centres around the basic fact, that Christ has not yet been born in many a place upon earth. Millions of souls have not even heard that the Saviour is come, let alone believe in Him. A mere glance at the statistics which follow is enough to help us realize this painful reality. Two thirds of our globe's population are non-Christian. There are many areas upon our earth, which have not yet been reached by the message that was delivered by the angels at Bethlehem twenty centuries ago. It has not been heard at all, or it has been announced, but so feebly and timidly that it was lost as a whisper in the middle of a gale.

Of course, historically, from an objective point of view, our Saviour's birth has taken place. The gates of Heaven are open. Redemption lies within our reach. We know all this and we give glory to God for it. We know

it. But do they? . They, lost in jungle and steppe, enfolded in the mist of idolatry, have not yet known it. In their countries, in their souls, Christ has not been born.

It is estimated that there are about 1000 tribes, which have not yet heard anything about Christ. 350 of them are in Africa, 300 in South America (mainly Indian), 100 live in India, 75 in the expanses of Siberia. And then in China, Indonesia, the Philippines, they estimate 170 more or perhaps even more than that. (1)

This is the bitter truth.

What is even worse, there is a second reality that lends more tragic colour to the first. And this is, that most Christians are not bothered in the least by the situation described in the previous page. It does not break their hearts, it does not even touch them. They do not care to think about it. They simply ignore it. We keep repeating "Thy Kingdom come" as a matter of formality, but we never realize that our own co-operation is asked for that; that in our hands has the Lord entrusted this mission (Matth 28,19 and Mark, 16,15).

But, are we capable of Christianizing the entire world? would someone object - Who said that this is what is expected of us. He did not ask even Paul to convert all his contemporaries. He simply wants us to take up the torch and spread the flame of our Faith to other places upon this earth "Unto the uttermost part of the earth" (Acts 1.8). The crux of the matter is not to let His command lie forgotten in the

PRINCIPAL RELIGIONS IN THE WORLD

Total world population estimated at 2655 mn.

Christians	910,000,000
of which: Roman Catholics	460,000,000
Protestants	250,000,000
Orthodox	200,000,000
Muslims	400,000,000
Jews	12,000,000
Buddhists	250,000,000
Hinduists	300,000,000
Confucianists	400,000,000
(Confucianism is not exactly a religion)	
Taoists	50,000,000
Sintoists	50,000,000
Of Ancient Religions	120,000,000
Various without religion	163,000,000

For various reasons there are no accurate figures. Those above, are only approximate given in "Elements de Doctrine Missionnaire, Fiche 2. - Propagation de la Foi, Paris, 1958.

Another such estimate was given in "LIFE" April 1957, but there are some differences.

last chapters of the first two Gospels and in the first chapter of the Acts, but to make it the first chapter of our acts, the flame of our heart, our prayer, our desire. our struggle.

He has always been asking this of us. He repeats it in thousands of ways. But His voice assumes a special tone these days, that we celebrate His birth. And as we celebrate His coming, His reminder comes to us, something of a complaint, of an appeal, of a command: "There, they have not yet been told of My coming".

ANASTASIOS YAPPOULATOS

(1) vide: Dr. O. Smith: "La passion des ames" edition des groupes missionnaires, Vevey, Suisse, 1956. page 59. In Brazil alone they estimate 1.5 mn of Indians divided into 100 separate tribes. Bolivia has 1 mn, Peru 2.5 mn, Colombia 100,000, all of them living under primitive conditions. In mountainous areas 500,000 of Indians are in a semi-savage condition.

TIME FOR MISSION

According to the Holy Bible and the great Fathers of the Church, the history of the world and man is essentially a "sacred story". In other words the history of man and the world is nothing else than a history of the magnificence of the Powerful, of the great works of God the Creator and Saviour, of the ways in which man-loving God, in spite of the objections and reaction of His stiff-necked creature, builds in time through the power of His Spirit, an eternal city, the true humanity, the Kingdom of His love and life.

This Christian view of history - the Holy Fathers assure us - is not an invention of flesh and blood, a device of man, but fruit and outcome of divine enlightenment, a gift of the Holy Spirit. This view is absolutely vital for our salvation, because without it we cannot, either comprehend God's will for man and the world, or know the nature of Living and True God; in other words attain life everlasting. We shall try, therefore, to examine in brief the subject of Mission, in the light of this Christian view of history. We hope that in this way we shall be able to gain a clearer perception of the mystery of missionary work and fully appreciate the beauty and magnificence of the missionary ideal.

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As it is well known, the Bible begins with an account of a historical event; the account of the creation of heaven, earth and man - made reasonable and free - and continues with an account of the ceaseless action of God within the world. It describes how God chose Abraham, promising him that he will be father to a nation, through which divine grace will come to all nations; how He constantly in-

tervened in the life of this nation, saving it from its enemies and guiding it to the fulfillment of its destiny. But, simultaneously with this story of divine philanthropy the Bible relates another story - that of human disobedience and rebellion. It narrates how man deceived, in his freedom, by the Devil - that father of every lie and error - refused to conform with the will of his Creator and live according to his reasonable nature; and how, just because of this his life turned into a story of egoism, injustice, greed, hate, murder, jealousy, destruction and death.

The Holy Scriptures, therefore, relate two stories or, rather, two opposite movements within one and the same story: the story of rebellion and iniquity of man led astray and the story of God's patience and mercy. The bloody story of injustice and antagonism, of wars and persecutions and of all kinds of conquests, i.e. history as we all know it, and the mystical history of divine love, patience and forgiveness: The story of the gradual fulfillment of the will of God and the salvation of man, which is made known to the souls of the just and humble, by the Spirit of God.

A typical example of these two opposite histories - or opposite movements, within the same history - is to be found in these pages of the Old Testament which relate the clash between the Prophets of God and the strong of the world. That is, between those to whom the Spirit had revealed God's will for man and the world, charging them with bringing back to the straight path the others, and those who obstinately stuck to their craftiness and the desires of their hearts, trying to kill and exterminate the apostles of God.

But in this struggle between divine love and human folly, there can be no other winner except God. And the Bible tells us of the wonderful and entirely baffling for the human intellect plan of salvation: "the mystery which had been kept in silence for eternal ages" as St Paul puts it, which was revealed and put into practice by God omniscient and omnipotent. It describes to us how God, after sending to the world prophets, fathers and other great men in order to teach and prepare His people, finally sent His Only Begotten Son, through Whom He had created everything, so that He might reform and renew everything. And how the Word of God through His seedless conception by the Immaculate Virgin assumed human form and, uniting it with His human nature, treated it and renewed it with His precious Blood, redeemed it from the tyranny of death and corruption through His crucifixion and resurrection, and by His ascension introduced it once and for all into the Kingdom of the Father, into the bosom of the Holy Trinity.

This event is central and decisive in world history. Through this, God triumphed and realized fully and permanently His philanthropic plan, which He had in mind from the beginning of the ages, when He created heaven and earth. For, in Christ, not only universal order which had been disturbed by Adam's transgression was re-established; not only the consequences of human rebellion were put right; but, what is more important, our heavenly Father's will was realized fully and permanently. Man, the king of the universe, the summary of all creation, the mind and conscience of every thing created, was introduced as son into the home of his Creator and began to participate by grace in the life and love of the Persons of the Holy Trinity.

With this event, history attains its "end", realizes its destiny, ceases to have any reason of existence

Indeed, with this victory of God in Christ began the last day, the great day, for the sake of which God laid the foundations of heaven and earth. The world, at least as we conceive it, lost its meaning. Ordinarily, it ought to have passed and history ought to have stopped its course. But the world has not passed. It still goes on because, as the Scripture and the Fathers explain, God in His forbearance wishes that all the elect, all those predestined from the beginning, participate in the final triumph, glory and perfection of His incarnate Son.

God, therefore, postpones the end of the ages and allows the continuation of history so that all those, whose names are inscribed in the Book of Life, may be united in the Body of His risen and glorious Christ. And it is here that the magnificence and sacredness of Mission lies. For, the time interval between the Ascension of Christ and His second and glorious coming, in other words the time in which we live, is a time for Mission. It is a credit of time granted by God so that the "good news", the joyful tidings of God's victory and man's salvation may be heard all over the earth and the elect may enter into the divine kingdom, the Church.

"God's redemptory work in Christ", writes a distinguished Orthodox theologian "potentially, was completed when our King and Lord, having slept in flesh as mortal man, rose from the dead on the third day; but in actual fact it still goes on and it will be going on until it contains all time and all history. During this time interval, the victorious and risen Christ chooses men who were formerly weak and sinful and sends them "to all the world" to announce His triumph, invite all men to His messianic banquet and incorporate them, through His sacraments, in His glorious Body, His Church.

As the Father hath sent me, so I send you"
Essentially the work and life of a missionary is an extension, in time and space, of the work which Christ, the great Apostle of God, the Angel of His great will, did in the time of Pontius Pilate. For, just as Christ was sent by God to the world in order to seek out and save the lost sheep, so the missionary is sent by Christ to the various places - sometimes the most improbable ones - in order to seek and save all those that the love of God wants to save. Just as the Son of the Father "thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant" in order to introduce us into God's communion, so a missionary sacrifices everything and identifies his life mentality and fortunes with those of entirely alien people, in order to introduce them into the communion of the Father and the Son and the Holy Ghost. Finally, just as the Word of God "dwelt among us", pitched His tent among us, so the missionary strives to pitch among the various people upon earth the Tent of the Word, the Church of God, the Ark of the Spirit, so that no one may be lost involuntarily in the deluge of sin and death.

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There is still one more sense, in which a missionary continues the mission of the Son of God.

The Son of God is the Word of the Father, Who expresses eternally His heart, His mind and His will. Who, through His incarnation revealed the Father to the world. But does not a missionary too, reveal to his fellow men the nature of living and true God? Does he not reveal to his brethren the infinite goodness and mercy of our heavenly Father? does he not teach them His saving and philanthropic will?

The Son of God is also the Word of God, Who executes and fully practices His will. For, the Word of God is not as the word of man who usually says one thing and does another or, who is not always able to put into practice what he wills and what he says. The word of God is simultaneously word and act, will and practice. "He spake and they were born, he ordered and they were built". In Christ, therefore, "God speaks to us in the Son". He speaks and acts, He pronounces the word of renovation and renews everything. He orders and a new world is created instantly. But, is not the missionary he, through whom the divine word is heard, who, through the sacraments and baptism (this bath of rebirth) gives second birth to the descendants of old Adam and unites them with the new creation, the human nature of Christ, His Church? Through the Christ he transforms formerly mortal men into priests, kings and prophets of the Lord. Through the Eucharist he gathers all nations around glorious Christ, ever present truly and effectively in the Church and offers them, through His hands to the Father.

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We must not however conclude, without considering one more aspect of missionary work.

A missionary is certainly one who takes advantage of God's credit of time in order to bring the "good news of salvation" to all nations, thus introducing them into the house of the Father. But, he is also "the one who has loved the appearance of our Lord Jesus Christ", that is, the one who works for the soonest possible return of the Lord "in glory and power."

The Lord has told us that, before He returns, His gospel must be proclaimed "unto all creation" and the Holy Fathers explain, that His return is being delayed for so long, just because this commandment of

His has not yet been put into practice. This delay may prove to work salvation for many souls, since it offers them a chance of knowing Christ, or repenting for their sins, but it is very dangerous for some others, who, tired of this waiting, lose their hope and return to the slavery of Egypt from which the grace of God had delivered them.

"Christ had said that He would return" observed a distinguished author quite recently "but His return has delayed hopelessly. Because of this, Christians - tired of waiting - began to turn to new leaders and to seek strength and comfort in other messias".

It is not only fear, therefore, lest an elect might remain outside the Kingdom, that drives a missionary to abandon his country and relations and roach unto the uttermost of the earth. He is also moved by a "care" for the weak brethren whose faith, hope, and love are in danger of freezing or of disappearing altogether, just because the day of the Lord's glorious coming is being delayed.

We usually think that generals, statesmen, great inventors and scientists, the creators of our industrial power and economic strength are the only benefactors and saviours of humanity. But, after the coming of Christ, real heroes of human history are the missionaries alone; who, out of fear lest anyone might be excluded from the divine Kingdom; out of care for their weak brothers whose faith is in danger of being frozen because of waiting for so long; and above all, out of love for the appearance of the Lord, sacrifice everything and obey the angel's message to the women: "Run and preach to the world that Christ is risen".

They are the true saviours and benefactors of humanity, after Christ. For, it is through them that the eternal city, true humanity, the communion of divine Love, is being built during this time of Mission - this time interval that God's forbearance has allowed to intervene between the victory of His Christ and the nightless day of His Kingdom.

D. G. COUTROUBIS

Great God, harken to the prayers of Your Church, fulfill in our days Your eternal plans and, out of all people, form one nation of brothers, united before Your Altar.

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Lord, give us Your grace that we may be Your apostles and serve as many of our fellow men as possible.

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Lord, we pray to You for the million and a half of human beings throughout the world, who must learn that, just 1960 years ago, You were born, lived, and died for every one of them.

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God the Father, guide us and strengthen us that we may look upon all people as brothers, for, we all are Your children.

A m e n



ANNUAL COUNCIL OF THE JAPANESE ORTHODOX CHURCH



Sixty seven Japanese priests and lay delegates from forty parishes attended the Annual Council of the Japanese Orthodox Church from July 12-15, 1959, at the Holy Resurrection Cathedral (Nikolai-Do), No 1-3, Surugadai, Kanda, Tokyo, under the leadership of His Grace Ireney, Archbishop of Tokyo and Japan.

Delegates travelled from as far north as the city of Kushiro on the northern island of Hokkaido, near the Kurile islands overlooking Siberia; and from as far south as the city of Kagashima on the island of Kyushu.

Constructive plans for the propagation of Orthodoxy in the Far East were made during three days of sessions.

Some of the highlights of the Annual Conference included the following.

1. JAPANESE THEOLOGICAL SEMINARY

On the Sunday of SS. Peter and Paul, 12 July, the third graduation of the Japanese Theological Seminary took place. Four young men, one a graduate of Tokyo University and another a graduate of Sendai University, received their diplomas. One of the outstanding graduates is being sent to St. Vladimir's Orthodox Theological Seminary in New York city for further study. Father Peter Sayama, a recent graduate of St. Vladimir's Seminary and Columbia University is due in Japan shortly and will be given an assignment on the staff of the local Seminary faculty. Kiril Arihara who also studied at St. Vladimir's and Columbia returned to Japan in 1958. He has been officially assigned to the office of the Consistory, works as catechist attached to the Cathedral, and is Assistant Editor of the official Church publication.

Archbishop Ireney reopened the Seminary in 1954; it had been closed since 1919. Thus far, the Seminary has graduated a total of seventeen (17) men. Four have been ordained into the Holy Priesthood and are serving parishes, two are taking graduate theological work in New York City, and eleven are attached to parishes as choir directors, catechists, and Sunday School teachers. At the present time, there are a total of nineteen students at the Se-

minary. Students qualify on a competitive basis from each parish and their complete tuition, room and board are provided free of charge for the three-year course.

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2. PUBLICATIONS

The monthly religious publication, "Orthodox Messenger" has been increased from six to twelve pages. It consists of pertinent news of the Archdiocese, a monthly message from the Archbishop, sermons, and a planned course of adult religious instruction. Present monthly subscribers total 1,450.

During the past year 2000 service books have been printed for the use of priests. They contain all the necessary Divine Services.

The Tokyo Cathedral Youth Organisation published its first bi-monthly journal in May. It is an attempt to co-ordinate the activities of the youth in all parishes and eventually organise a national youth organisation.

The Eastern Orthodox Missionary Society of Japan (consisting of Americans serving in the armed forces) is now in the process of printing in modern colloquial Japanese an eighty (80) page book on a short history of the Orthodox Church, symbol-

lism, and complete explanation with illustrations of the Divine Liturgy Service.

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3. NEW CHURCH CONSTRUCTION.

During 1958, three new Churches were completed; Wakuya, a Church at a cost of 1,300,000 yen(1); Bato, a new church and rectory at a cost of 1,400,000 yen; and Sendai, a church at a cost of 10,000,000 yen. For the fiscal year of 1960, new churches are already in the process of construction in Shizuoka and Yamada, while construction will start shortly on a new church in Osaka.

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4. CHURCH CONSISTORY

The Consistory is the main administrative body of the Japanese Orthodox Church and consists of an equal number of priests and laity under the chairmanship of the Archbishop. The Annual Council increased the membership of the Consistory to sixteen (16) members. The Very Rev. Nikita Kondo was elected president of the Consistory.

5. PROPAGATION OF THE FAITH

The Committee on the propagation of the Faith reported 317 conversions. The majority of these were teenagers but included were three University Professors.

A unified Religious Education Program was adopted for all parishes. The plan is based on the Orthodox Catholic Christian Education lessons of the Metropolitan Council Sunday Committee in the United States. A tremendous task is involved because the material must be translated from English into the modern colloquial Japanese. Present available material consists of old textbooks utilizing the ancient Japanese language which is extremely difficult for the young people to understand.

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(1) 360 yen equals 1 U.S. dollar

6. CELEBRATION OF CHRISTMAS BY THE GREGORIAN CALENDAR.

A great deal of discussion took place concerning the celebration of Christmas according to the Gregorian Calendar. The Annual Council requested the Church Consistory to immediately beseech permission from the Bishops' Sobor of the Russian Orthodox Church of North America to permit the celebration of Christmas according to the Gregorian Calendar, December 25th. The customs, traditions, and life of the Japanese necessitate a change in the celebration of Christmas from the Julian Calendar to the Gregorian Calendar.

The National Japanese New Year celebration begins on January 1 and lasts for a full week. In every village, town, and city social celebrations take place on a large scale. The majority of business concerns close down and only a skeleton crew remains on duty.

During the week of the Japanese New Year, Japanese Orthodox Christians find it almost impossible to adhere to the rule of fasting and proper spiritual preparation for the Feast of the Nativity according to the Julian Calendar.

In 1930 Metropolitan Sergius, then the ruling Bishop of the Church in Japan, received permission from the Moscow Patriarchate to celebrate Christmas according to the Gregorian Calendar. This was the practice for all Japanese parishes. The few Russian communities were permitted to celebrate by the Julian Calendar. This was the policy of the Church until the end of World War II.

The Orthodox Church in Japan dates back to 1861, when a Russian priest, Father Nicholas Kostakin, later Archbishop Nicholas, brought the teachings of Orthodoxy to Japan. He built the famous Cathedral of the Holy Resurrection on one of the highest points in Tokyo. This outstanding Byzantine structure which can hold two thousand (2,000) communicants, is fondly called Nicolai-Do, the Temple of Nicholas, in memory of the first great Orthodox missionary.

Father NICHOLAS T. KIRYLUI
Chaplain, Captain USAF, Tokyo.



FATHER SPARTAS VISITS GREECE



In our first faltering steps towards the creation of an Orthodox missionary movement, taken just about a year ago, someone had painted a picture for us, which just conveyed our message and gave the tone to our effort. Printed on special information leaflets, reproduced on larger posters, painted on huge canvas tableaux for our meetings, it depicted two hands raised in imploration between an oriental pagoda and an African palm tree: "Come over and help us" (Acts 18,19).

No more than ten months later, what some few young people had seen as a distant vision, just outlined in the weak glow of an oil-lamp, stood all alive and real before the whole Greek nation. A man came from the very heart of the scorched African continent, with a soul burning with the spirit of God, to make an appeal in live speech. He was simply repeating "come over. and help us", pouring some oil on the flame of missionary zeal that was being born in many souls in spite of the frost of hesitation and the wind of scepticism.

HIS CONTACTS

Father Spartas stayed in Greece for forty five days. (20th Oct. -4th Dec.) During this time through his activity and with the care of the Gen.Secretariats of SYNDESMOS and of the Executive Committee for Orthodox Missions, he came into contact with a great number of people. He travelled to Thessaloniki (25 Oct - 6 Nov.), to Mount Athos (29th Oct.) and to Sparta (25 -28 Oct.). He discussed his problems in official ecclesiastical and government circles, but he also talked them with simple labourers. He met His Beatitude the Archbishop of Athens (21 Oct. and 11 Nov.), he appeared before the Holy Synod of the Church of Greece (12 Nov.), and met various other Metropolitans. He was received in audience by their Majesties the King and Queen of Greece (15 Nov. and 2 Dec.), and by the Vice-President of the Ministerial Council. He visited the Ministries of Foreign Affairs (12 Nov.) and Education (22 Oct.) as well as the President of the Greek Red Cross (2 Dec.). The Theological Schools of the Univer-

sities of Athens and Thessaloniki gave him official receptions.

He was invited to formal dinners by the student hostels of Apostoliki Diakonia on Nov. 23rd (100 students), and of St. Paul on Nov.12th (250 students), as well as by private families. Accompanied by groups of students, he visited the various Byzantine monuments of Athens. On many occasions he celebrated the Liturgy. He spoke to various audiences: Christian Students Union of Thessaloniki (300 audience); Christian Union of Working Youth (8 Nov.-500 audience); Church High School for Social Workers (11 Nov.); Theological students of the Univ of Athens (19 Nov.- 400 audience); Christian Students Group (21 Nov.-80 audience); Student Christian Union of Athens (22 Nov.-800); Christian Unions of Professional Men and of Educational Workers (28 Nov.-500); Christian Movement of Piraeus (29 Nov.-300); Police Officers School (1 Dec.-200);

Everywhere, he was accepted with enthusiasm, but he also transmitted enthusiasm from his burning heart.

THE WAY WE SAW HIM

Most of the days that he stayed here, we had an opportunity to be with him, listening to his addresses, following his ways, discussing in a friendly atmosphere and getting to know closely his personality. This was truly a blessing of God to us.

I. When you are in the company of Father Spartas you somehow feel what "taught of God" means. This man has not studied in University Schools. All his thoughts and actions are the outflow of a deep personal empiricism acquired in the study of the Holy Bible and in the midst of his toils for the evangelisation of his people. The Bible is constantly on his tongue in a most natural and graceful manner.

"Do you remember what God told Moses when, in front of the Red Sea, he was worrying as to what will become of the people? God replied: Why do you cry out to me? You are holding a staff in your hands; strike the sea with it so that a way may be cut and the people may pass through it. Well, you too hold the staff of true faith; strike the sea of ignorance so that the African People may pass to salvation, before they are washed away in the flood of evil."

"We got very little money Father. These working youths are so poor!" - "And so what. These are far more valuable. What did our Lord say when that widow put her two pennies in the collection box?"

You are even more aware of this "taught of God" when you listen to him relating his long search that finally led him to Orthodoxy. For seven years, he struggled alone in order to discover truth. In 1928, he withdrew for a whole year into the jungle. He built himself a tiny chapel and there, isolated, he

studied the Bible, fasted, prayed, searching for the Will of God. (I)

2. From this close personal relationship with the Lord, flows a rich and unshakable faith, which is a permanent feature with him, providing him with inexhaustible optimism and an unbreakable fighting spirit. It is not entirely insignificant that he started alone. Only 5 years later, in 1928, did he find a companion. Our Orthodox Church was almost non-existent down there, entirely unknown. He did not receive any support or systematic guidance from anyone. It was as late as 1932 that he managed to come into some kind of contact with Mgr. Meletios, then Patriarch of Alexandria. During all this time local reaction increased. He was accused of preaching a "black God". He wanted to start a school but there was no money. The first lesson was given in a school which was housed under a tree's shade and which had just two pupils and a penniless teacher - Fr. Spartas - his last shillings already gone to the boys which carried his belongings to a hut nearby. In spite of all difficulties this ardent apostle went on. "Who believes in money does not believe in God" he said after years to an Athenian who remarked that Roman Catholics and Protestants have ample means where as we do not.

Thanks to this faith, he is no longer alone. 20,000 souls follow him. The small, humble brook that sprang up between 1928 and 1930 in Central Africa has now become a mighty river, which is still growing and quenching the thirst of the dry country. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." said the Lord.

3. Another characteristic of Father Spartas, not entirely inde-

(I) From his address to the students of the Church High School for Social Workers. (II Nov.)

pendent of the previous one, is his multi-aspect dynamism. Active, tireless, ready to exploit to the full the opportunities that come along, he can cut a highway where all the others see nothing else than blind alleys and thorny bush. His way of talking has an enthusiastic fervency and persuasiveness. You feel that this comes out of a throbbing heart not a cold mind that has thought or learned something. It touches the soul in a burning way, just as the scorching sun touches the African earth. At the same time there is a wonderful freshness about his behaviour. Accessible, joyful, simple, he felt at ease with the highest official and the simplest man alike, being loved spontaneously by all.

His readiness is also characteristic. While he was here, three children lost their lives in a fire which burned their ramshackle cottage, in suburb of Athens, caused by their parents negligence. "Do you think that the children were responsible for the fire?" he concluded after mentioning the accident, "of course not! The parents are the guilty ones. If you too fail to exercise some providence for us and some calamity befalls us, then you will be to blame not us. For, you are our parents. "If I had not come and spoken unto them, about our problems, they had not had sin: but now they have no cloak for their sin". That is what I shall say to God if He asks me what have I done".(2)

Apart from the establishment

of the Orthodox Church in Uganda his successes in the social life of his country are very telling in connection with this dynamism of his. He was one of the leaders in his country's effort to attain certain autonomies. At present he is personal Counselor to His Majesty the Kabaka (King) of Buganda and His representative in the Assembly.(3)

4. Finally, we were very much impressed by his clear conception of the general problems of our times and of the Christians' duty to adapt their action. "St. Paul", he said, "travelled for whole months in order to come to Greece. I came from the very heart of Africa within 11 hours. Our world moves at an astonishing speed. It is the duty of the Gospel's preachers to follow this rhythm. We must not fall behind". - "Communists," he said during his first visit to H.M. King Paul, "are ready to land on the moon. Christians must follow upon their heels. As soon as men reach

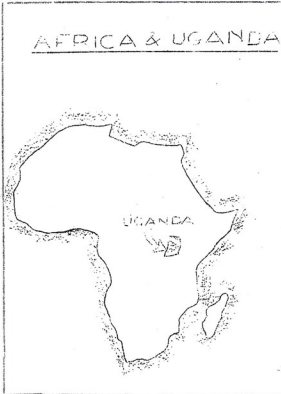
the moon, the message of the Gospel must reach it as well.

THE RESPONSE

Official and unofficial circles in our country took a keen interest in the Orthodox Church of Uganda.

1. Almost all newspapers wrote on the subject, some of them repeatedly. The religious press devoted whole pages to the rebirth of missionary zeal.

2. Christians were called by the Holy Synod to contribute on Christ-



(2) From a talk given to the Christian Union of Professional Men
(3) Vid. "Hellenic Horizons" Aug. 1959.

mas day to a special collection for the Church in Uganda. One of the Sundays of the year will be set aside for this purpose. The organisation of aid from the Church of Greece to missionary Churches was entrusted to a committee consisting of the Metropolitans of Thessalonike, Demetrias and Sparta.

3. Several scholarships were secured for youths from Uganda. Four were established by Her Majesty queen Frederike, another one for nurses' higher studies by the Greek Red Cross and eight more came from the University of Thessalonike, the Mayor of the same city, the Governing Synod of Mount Athos and a private person.

4. Substantial sums were contributed for the cause of building an Orthodox Cathedral in Kampala. The Theological School of the University of Athens took upon itself the duty of advancing this cause.

5. The response was moving indeed during certain meetings to which Fr. Spartas made appeals for immediate help. On the evening of 29th October, 1959, after his talk to the Christian Union of Professional Men, 22,500 drachmas equivalent to \$750 were collected. Another 6,500 drchs. were collected after an address to the Christian Union of Working Youth, who earn their living in a very difficult way indeed. It must be noted that these talks and addresses were usually followed by private visits and offers of money, sacred vessels, vestments, holy icons and all sorts of other objects needed for the Missionary Stations of the Church in Uganda.

6. Even more significant, however, was the spirit in which these contributions were made. Out of many we quote just two characteristic examples, which we have personally witnessed.

On the day after Father Spartas' address to the Christian Union of Professional Men we received an anonymous letter containing one

gold "sovereign" and the following note: "I had been given this gold coin for a success I have had in my life. I should have liked to have bought a book with it. But something always held me back. I think it has found its true purpose in being offered for the aims of Father Spartas. I accompany it with the wish with which it had been given to me." - a member of the Christian Union of Prof. Men.

Another evening, upon returning from a visit to the ancient monastery of Kaisariani, we were approached just outside the hotel by a poorly dressed young man. "We have got something for Fr. Spartas" he said, pointing to an invalid's wheelchair. We drew near. On the wheelchair a young man paralysed in the lower part of his body held in his hands a wonderful icon. He was a well known icon painter. "Father, he said, this for you! for your Church." His face was beaming. Fr. Spartas, touched, bent and kissed him. - "My people love beautiful things. This will teach many of them." - "Father, come home, I have three more to give you" he answered with radiant face. "You know, whispered his attendant, all afternoon we have been trying to find Fr. Spartas. We started from Hymettus, we went to the University, we came here, we went to the Archbishop's Palace. We have been out four hours with this wheelchair."

7. Most encouraging of all, tens of young people, after this visit, offered to help more with work in this field of Missions.

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The tiny little flame of missionary zeal, which just a little time ago leapt into being in the hearts of some men and women, in an atmosphere of prayer and silence, is growing fast. Fr. Spartas' visit was an enlivening breeze which blew it up so that the barriers of hesitation and fear may be burnt down.

Few months ago when we started this effort, being faced with diffused scepticism we had said: "We do not see things in an air of romanticism. We start with enough of realism. Only that our realism is based upon Jesus Christ. As Christians we believe in miracles."

Hardly a year has elapsed from that time and God has already allowed those who belong to the school of St. Thomas to touch a mi-

racle with their own fingers. This is the miracle of the Orthodox Church of Uganda. For nineteen centuries they had been waiting for us to go to them and we did not. So God Himself did and revealed His truth to them. Now, He has visited us by sending His man to remind us of our grave duty which had lain forgotten for centuries.

ANASTASIOS YANNOULATOS

AID TO THE CHURCH OF UGANDA

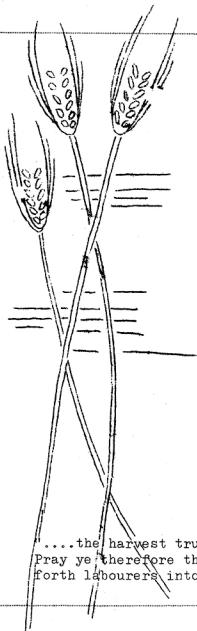
In common with all other Orthodox, throughout the world, the Orthodox of the diaspora in Western Europe were deeply moved when they read in the "Messager Orthodoxe" (of the Action Chretienne des Etudiants Russes, Paris) an article, which referred to the spontaneous birth of an authentic Orthodox Church in the heart of Africa. That article was accompanied by an appeal to the readers to come to the aid of the Church of Uganda. This did not fail to meet with response, but it drew forth touching expressions of unity. Generally speaking, donations came from people who are not rich in any way. Over 60,000 Fr. were collected. A sculptor offered a wonderful sculptured Crucifix; an icon painter painted especially for Uganda an icon of the Annunciation. The most touching response, however, came from geographically remote readers. A Russian Orthodox from Canada offered an entire iconostasis for the Church of Uganda, while a parish undertook the expenses of transporting it. A German lady, convert to Orthodoxy, was not satisfied to make a single personal present. She asked her friends not to give her any presents, for two consecutive years, except in the form of money presents to the Church of Uganda. These manifestations of charity, notwithstanding the relatively difficult living conditions of the Orthodox of the diaspora, prove in a most striking manner that the unity of the Orthodox Church is a living reality.

N. STRUVE (Paris).

Ποσειδών

A QUARTERLY PUBLICATION OF THE GEN. SECRETARIAT OF THE EXECUTIVE COMMITTEE FOR ORTHODOX MISSIONS.

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- THE EXECUTIVE COMMITTEE FOR ORTHODOX MISSIONS was elected during the 4th General Assembly of the International Organisation of Orthodox Youth "SYNDESMOS" in Sep. 1958 with the object of preparing the ground for the creation of a Pan-Orthodox Missionary Movement.
- THE GEN. SECRETARIAT of the above Committee based on Athens, conducts the whole work, which at present includes the following :
a) Study of the problems of a contemporary Orthodox Mission. b) Mobilisation of all interested. c) Aid to the young Churches of Uganda and Korea. d) Preparation of the first team of missionaries.
- "ΠΟΡΕΥΘΗΤΕΣ", as an organ of this effort which belongs to all Orthodox, would be very glad to print articles on missions.
- Thoughts, suggestions or criticisms on the whole effort are invaluable to us. Please write to: Mr. Anastasios Yannoulatos, Gen. Secretary of the Executive Committee for Orthodox Missions, Akademias 45, Athens (1).

"....the harvest truly is plenteous, but the labourers are few; Pray ye, therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matth. 9, 37-38).