

Πορευθέντες

μαθητεύσατε πάντα τὰ ἔθνη (Ματθ. κη. 19)

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

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THE EXECUTIVE
COMMITTEE
Representatives
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SYNDESMOS:

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«Hasten and proclaim to the world that the Lord is risen,
having put death to death, for He is the Son of God, the
Saviour of mankind».

(Hypakoe of Resurrection Matins)

LORD'S DAY

AND MISSION



As the late Father Lambert Beauduin - who was one of the leaders of the contemporary liturgical movement and a deep student of Orthodoxy - wrote some years ago, Sunday has always been in the Orthodox East, what it was in Christian antiquity: A weekly Easter, a weekly celebration of the mystery of Resurrection, a weekly doxology to Saviour Christ, who through His Cross and Resurrection, on the third day, "transported us from death to life and from earth to heaven".

It would not be entirely aimless, therefore, to contemplate during this Eastertide on the theological and spiritual treasures of Sunday, or, in order to be more precise, to make a brief review of the tradition of the Church and the Fathers, so that we might see what light can this "Lord-named" day throw upon our life as Christians and, in particular, as Christians interested in missionary work.

We all know of course that Sunday is the "day of the Lord", a day devoted to God, the day of the third commandment: "Remember the day of the Sabbath to keep it holy. In six days thou mayest labour and do all thy work, but on the seventh day it is Sabbath to Lord, thy God" (Exodus, 20, 8-10).

When, however, we come to examine the tradition of the Church and of our Fathers in the Faith, we see that Sunday is sometimes called "the first day", some others "the seventh" and quite often "the eighth day". In the Second Century, the philosopher and martyr Justine wrote in one of his dialogues: "the eighth day held some mystery" (Dialogue 24). The same view is supported by many other famous Fathers, such as St. Ambrosius, St. Augustine, St. Chrysostom, St. Cyril of Alexandria, St. Cyril of Jerusalem. What is, therefore, the meaning of these three terms?

A. Sunday as the first day.

Sunday is called first day because it is the "first after Sabbath", the first day of the Jewish week.

On this day, the evangelists inform us, (Matth. 28,1; Mark 16,2 Luke 24,1; John 20,1) Christ rose from the tomb. This event was the reason why Christians, right from the very first beginnings, began to celebrate on the "first day". This was the day of the resurrected Saviour, the day on which omnipotent Lordly raising His crucified Christ from the dead crushed the powers of evil, which until then, through death and corruption, held man in the chains of sin, incapable of do-

ing the will of his Father in heaven. For the Jewish Christians of Jerusalem the celebration of the "first after Sabbath" constituted a completion of the worship of Sabbath. This celebration consisted in an all-night vigil, the "pannychida", which began on Saturday evening and ended next dawn, when the Eucharist was celebrated and those present partook of the Body and Blood of resurrected Christ. Genuflections and fasting were forbidden on that day. A remnant of this holy "Pannychida" is the liturgy of Holy Saturday, which down to this day is celebrated after Vespers, even if Vespers for purely non-liturgical reasons are sung in the morning and quite often very early.

At an early stage, however, Christians discovered in the celebration of the "first day" a deep and apocalyptic symbolism. As it is known, Jews saw in the "week" a reminder of the seven days of creation and the first day of the week, "the first after Sabbath" was consecrated to the creation of light. It was too natural for the first Christians, who had grown up in Judaism, to combine the old meaning of the day with its new significance and content. God, who on the first day had dissolved darkness and chaos through the creation of natural light, had now dispelled the night of error and sin and was lighting those who sat in the land and shadow of death, with the resurrection of Christ, the light of the world, the eternal and never-setting light of His Kingdom. "Come, receive light of the light that never sets" would the Church of Jerusalem sing, later on.

But even for Christians coming from the gentiles, the first day was no less symbolic. Under the influence of Mithraism, the first day of the solar week which was formerly devoted to Kronus, in the times of Christ, had been consecrated to Mithras, the sun-god; it had become "the day of the Sun". It would be almost impossible not to utilize such happy coincidence from a catechetical and missionary point of view. The Fathers, therefore, taught that the cult of Mithras and the other occult religions were at best mere "types" and "shadows", while full truth, reality and life had only been revealed in Christ. On the first day of the week, the day of the Sun, Christ the very Sun of Righteousness about whom Malachias (4,2) and the other prophets had spoken, had risen; the night of sin and death was over and the true light had flooded heaven, earth and the underworld. "That is why we gather together on this so called day of the sun, explains Justine in his first apology, not in order to wor-

ship the created sun, or, indeed, any creature, but in order to adore true God, who raised Jesus Christ from the dead. And the ancient Church of Rome sang: "Hail Mary, full of grace. From thou hath the Sun of Righteousness, Christ our God, risen, illuminating those that dwelt in darkness", while the great Cyril Patriarch of Alexandria, explained to his flock that "the woman clothed the sun" of the Revelation (12,1 and 9,5) is no other than the Church dressed in Christ.

In this connection, it might be worth mentioning that, down to our days, Sunday is called "first" in Arabic and "first day" in the Syrian Church.

B. Sunday as the seventh day.

Sunday is also called the seventh day because in the Testament of Grace it occupies the position held by Sabbath, the seventh day of the week, in the Testament of the Law, i.e. in the Old Testament.

After the "good news" had been preached, Sabbath did not immediately lose its character as the day of the Lord, by far the most suitable day for the worship of God. For many Jewish Christians it was destined to remain for a considerable time, what it had always been for other Jews: a day of rest and prayer, in memory of God's rest after the six-day creation, a proof that life is a priceless good, since it is the grace and gift of God, a guarantee that world and man, despite the temporary rule of sin and death, remain basically "good", "very good", since they have come out of the hands of the Creator Himself.

As, however, Christianity was spreading, the Jewish Sabbath was gradually losing its place and meaning, which were being taken over by Christian Sunday. The Lord had asked of His people to keep one day of the week holy, not two. Could a better day be found for adoring

thanking and praising the only living and true God, than the day of His victory and triumph, the world-saving and world-gladdening day of the resurrection of crucified Christ ?

In any case, Christ was the most valid proof that God was not only the Creator who in the beginning created all things but also the Saviour, who reformed and renewed all things in Christ. The Week of Passion and Resurrection, the holy and great Week, had given birth to a new creation, incomparably more beautiful and precious than the old, in which sin had no place and over which death and corruption had no power. "And the gates of hell shall not prevail upon it". The "week" could no longer, therefore, remain a mere memory of creation; for the believers it had now become a reminder of the new creation of world and man, in Christ.

Of course, in this new perspective Sabbath had lost none of its significance and importance; on the contrary, it acquired a new content having now become "the blessed Sabbath", the day "on which the only begotten Son of God having completed all His work, rested in flesh, through death, by divine economy". (Troparion of Holy Saturday Mattins and Vespers). Whereas, however, the rest of God after the work of creation was in a sense an end in itself, the rest of Christ after the work of the new creation was not an end but a means, through which "the future century" might dawn upon earth, the "Kingdom of God" be restored, and man might enter the rest of God. The Fathers never grow tired of making clear that the death and entombment of Christ, were not an aim, nor the end, but the inauguration of the new creation, the beginning of life ever-lasting, the dawn of divine reign of which there is no end. Just as the death of the old "carnal" and "psychic" man is not an end or purpose, but the beginning of "spiritual life", the entry into the life of Resurrection, the start

of love and communion with the Holy Trinity.

But all these could not have taken place, unless the Lord had risen from the rest of Sabbath and entered the eternal peace of Sunday. He had to rise from the tomb and, clad "in the blood-stained attire of vengeance" accompanied by "Adam and all his gender" return to "what He was" and occupy the throne on the right. Only then could Jesus, "the God of salvation, the God who redeems", truly rest.

For us Christians, therefore, as St. John Chrysostom explains (fourth sermon on the epistle to Hebrews) Sabbath could no longer be "the seventh day", the day of prayer and rest, the day on which we celebrate the final rest of the Lord from the work of the re-creation of world and man, in the bosom of the Father. All this now belongs to Sunday, the day on which, even we on earth, taste some of the ineffable and indescribable joy of divine rest. That is why, adds St. Cyril of Alexandria, (sermon on the Holy Easter, P.G. LXXVII, 528-529) the keeping of the "spiritual Sabbath", that is of Sunday, does not call so much for rest from manual labour, as the keeping of the "carnal Sabbath", the Sabbath of the Jews did, but for a cessation of the works of flesh and sin and the foretaste of that divine freedom, which will be enjoyed in the eternity of heaven by all those who in this ephemeral life look to God for their joy and rest. For, according to him, Sunday is nothing else than the beginning of the realization of the psalmic verse: "rest and know that I am God".

D. COUTROUBIS

(to be continued)

From our Movement

This periodical has completed its first year of publication. The warm reception accorded to it, both in Greece and abroad, is very moving, indeed, but at the same time it is very revealing of a widespread expectation for an Orthodox missionary movement. The few lines that follow are a brief review of the manifold response to the publication of "Poreuthentes".

As it is most probably known, "Poreuthentes" comes out in two issues, one of them Greek and the other English. Its circulation extends to all parts of the world, from Alaska to South America, from Japan to Gt. Britain, and from Finland to South Africa. It reaches official ecclesiastical circles, Orthodox youth movements, as well as many other organisations and persons.

Here are some highlights from the response to the circulation of "Poreuthentes", which numbers just five issues.

Favourable or simply informational articles on the missionary initiative of SYNDESMOS and the publication of "Poreuthentes" appeared in many periodicals and journals, both Greek and foreign. As far as we know, such articles were published by the following periodicals:

"Ekklesia", "Orthodoxos Skepsis", "Information bulletin of the Ecumenical Patriarchate delegation to the W.C.C.", "Enoria", "Anaplasia", "The Word", "Le Messenger Orthodox", "St. Vladimir's Seminary Quarterly", "Unitas", "Informations Catholiques", "Oekumenischer Pressendienst", "La Tribune de Geneve", "Herder-Korrespondenz", "De Oud - Katholiek" and others.

A keen interest in the movement of "Poreuthentes" has also been displayed by many professors of the Schools of Theology of the Universities of Athens and Thessaloniki, by some professors of German and American Universities, as well as by many personalities of the Ecumenical Movement. Special interest has also been shown by various non-Orthodox missionary societies, theological schools and seminaries.

Letters full of expressions of appreciation are continuously being received by the General Secretariat of the Executive Committee on Ortho-

dox Missions.

For example, an Orthodox Metropolitan from Africa writes among other things: "The harvest is rich but the labourers are few. Nevertheless, this lack of labourers is remedied in a wondrous way by God's all-wise and all-powerful Providence, whose fruit is your esteemed periodical "Poreuthentes". We congratulate and bless the workers of this periodical, wishing them rich divine help, assistance and guidance, for a full fruition and success of their great work".

Another Metropolitan writes: "I was particularly glad to receive the copies of the wonderful missionary periodical "Poreuthentes". I hasten, therefore, to express my grateful thanks, wishing you that He, who gave us the holy commandment "Go ye into all the world and preach the gospel to all creation", may give you holiness and spiritual fortitude, so that your desires for the propagation of the Gospel to peoples and nations "sitting in the land and shadow of death" may meet with their fulfillment".

Especially touching and hopeful are the contents of letters from Orthodox young people, who in an entirely spontaneous way express their desires and visions.

"As soon as "Poreuthentes" made its appearance in our School, writes a student, it met with a most warm reception. Most students read it in enthusiasm. Last-year students, who preach sermons, made it their subject Foreign missions were the talk of the day. Everybody was asking questions about "Poreuthentes", which had been advertised by the preacher from the pulpit...."

Another letter, this time from a teacher, read: "I am in a hurry to let you know that I am ready to go anywhere ... I am eager to offer any kind of service to the brothers and sisters of our Lord, either as a nurse or teacher ... This decision springs from my heart and from a firm conviction that one cannot discover his humanity, except in the love of God and man".

"From an early age, adds a second student, I have been burning with the desire to take part in such a noble fight By this, I do not mean that I feel equal to so high and great destiny, and yet being strengthened by the great desire of mission and firmly putting my hope in God's omnipotence, "Who strengthens the infirm and completes these

that are lacking", I dare to let you know that I am prepared to interrupt my studies, any time, for the purpose of taking part in such a Christian fight".

In Athens, the centre of the Committee on Orthodox Missions, there was more youth activity. Fifty young men and women regularly attend special missionary courses, organised by the General Secretariat of the Committee. No less remarkable is the activity of Russian students in Paris.

This response to the publication of "Poreuthentes" is of course a great gift of God, but at the same time it is a great responsibility for us, who belong to the present Orthodox generation. Let us all pray that Orthodox youth will rise up to this responsibility, advancing with faith towards the realisation of God's will "that His Kingdom may come upon earth".

E. S.

"Let nations and peoples praise Christ
our God, Who willingly suffered for
us on the Cross and descended for
three days in Hades and let them adore
His resurrection from the dead,
through which the world has been li-
ghted, right to its very ends"

(From the Lauds of the
Sunday of the "Perfume-bearers")

For Uganda

26th March 1960. Girl students of the School of Theology pack things for the Church of Uganda. This is the end of a long effort, which had started before Christmas. At that time, the visit of Father Spartas to Greece and the opportunities of personal contact with him, had lit a sacred flame in our souls. And that enthusiasm was transformed into a simple decision: Let us help our new African brothers and sisters in any way we can, even if it is going to be just symbolic.

It was a simple beginning, but with God's help it grew so wonderfully that today we simply cannot understand, how so many things were collected with so trifling means.

It seems that the "business" had been well organised. The collection boxes which appeared in the University, received rich donations that had been saved the hard way. More than once, were they emptied and filled again. At the same time, there was much zeal for work and many inspirations in the air. Friends and relatives could very well share in our effort and joy. Letters were sent to every corner of Greece, and, before long, touching replies were received. A sister sent her donation from an island, and a mother from a provincial town, the simple village priest, a friend, and even someone unknown, who was just awaiting an opportunity to help.

- "These are for buying those things, for which you had no money" (referring to some "six-winged cherubs") wrote an anonymous note enclosed in an envelope with 1000 drachmas (\$ 33).


- and another containing an unknown's donation "...for the well-known purpose".

Some more, quietly slipped their charity's offer into a collection box.

There is no end to what one should mention. Can we omit that undergraduate, who with her savings bought a crucifix; or that one who brought precious hand-woven silk material from her village, that they might be used as sacred covers. The outcome of all this - a large wooden case with various ecclesiastical objects - is now ready for shipment.

Six-winged processional cherubs, chalices and pattens, artophoria and candle-stands, a censor, a blessing cross, twelve oil-lamps, four seals for offertory bread, an altar crucifix, four altar covers, several vestments and covers of sacred articles. And many sacred pictures, pencils and notebooks for our little brethren.

The joy that swells up in our hearts is beyond description. But the only thing that comes up to our lips, are words of praise to the Father and a fervent prayer: "May this effort be the beginning of our missionary work and may none of us forget, wherever she may happen to be, that for us women too, missionary work is both a duty and honour".



LAND OF THE

MORNING CALM

The Korean name for Korea is Cho Son, which means "land of the morning calm". Korea is a peninsula, bordering on the north with Manchuria and Siberia, while on all other three sides it is bound by the sea. It is a mountainous country, covered with forests and valleys, through which flow rivers or streams. It has an area of 221,000 square kilometres and many picturesque islands gild its coast. Divided by the 38th parallel, it has all four seasons. It is rich in ores. It also has substantial livestock farming, as well as an important fishing industry, but its main produce is rice and cereals.

The Koreans are a very old people. From a racial point of view they belong to the Mongol race, they are somewhat similar to Chinese and Japanese, but essentially they have a type of their own. The language is purely Korean, entirely different from both Chinese and Japanese. It has twenty four letters.

1. Religion

Buddhism was introduced in the country in 382 B.C. From that time onwards it became, in a way, the official religion of the country.

Buddhism's influence on the life of the Korean people spreads over a period of many centuries (about 2000 years). Christianity was introduced for the first time in 1835 by Roman Catholic missionaries, followed, later on, by Protestant.

The first one to introduce Christianity in Korea was Li Soun Houn, a Korean himself, of noble ancestry. He visited Peking, the Chinese capital, where he met the famous Portuguese missionary Gouvea, by whom he was baptised receiving the name of Pierre.

He was then ordained and returned to Korea with many ecclesiastical books and sacred articles and vessels. Through his actions, teaching, and worship in general, he made a deep impression, because, until then, Christianity was not known in Korea

as a religion, but simply as literature of the West, more or less as a remarkable literary movement.

Father Pierre's preaching made an appeal to the people, who abandoned the Old Buddhist religion and no longer participated in the common Buddhist worship. This caused the State to intervene against the first Christians, who were considered as introducers of foreign gods and as anarchical elements. Persecutions followed and many met with a martyr's death for their new faith in Man-God Jesus and in universal redemption. Korea, therefore, proved no exception. Christianity was established, and its roots spread through the blood of heroes and martyrs.

The short history of Christianity in Korea can display wonderful and marvelous pages, during the period of persecution, blood and sacrifice. Christians were cruelly hunted out, becoming willing victims for their crucified Saviour. They were accused of fighting the established morals, of changing the way of life and, finally, of betraying the religion of the ancestors. Out of many cases,

I shall mention just one: the characteristic sacrifice of Yun Chi Chun of a great and illustrious family, who, upon his mother's death, refused to pay homage and bury the dead woman in the old traditional ways, prescribed by the old religion, burying her in a Christian manner. He was prosecuted by the state, accused of "causing a slackening of the traditions of the social order" and was finally put to death. In the same manner 300 more, were martyred. They have become the first cloud of martyrs of the Church of Korea.

I shall not mention many other cases, such as the death of the co-operators of the Chinese missionary Tsun-Mun-Mo, who listened to this teacher of the religion of love, in secret, nor shall I mention eighty more, who were martyred together with three French missionaries in 1839, or so many others who died as martyrs of the Christian faith.

The first priest of the Korean Church was Kim-Te-Kon. During his time, in the 1850's, about 1500 people were converted to Christianity. From that time, onwards, the Church, having spread deep roots through her martyrs' blood, steadily advancing on her difficult, ascending march, continuously grew and bore fruit.

2. The appearance of Orthodoxy

The Russian Church radiated the light of faith and the warmth of love, without as well as within Russia. Russian missionaries worked, tirelessly, in Siberia, Kazan, China, Japan and of course in Korea too. Up to the communist revolution of 1917, they sent missionaries to these six countries. Priests, and teachers, translated books, founded schools and orphanages, trained local priests and teachers.

The first seeds of Orthodoxy in Korea were sown by the representati-

ves of the Russian state, the consuls Shuilsky and Boryasky, who took the appropriate measures for the organisation of the first mission of the Orthodox Church of Russia, for the propagation of the Orthodox faith.

The Russian state representatives showed their Christian love. The zeal which inspired them for the propagation of the Gospel, met with a thirsty and ready earth.

For centuries now, the thirsty land of Korea was expecting the flood of "the living water". For centuries, sunk in darkness and groping its way, was awaiting for the clouds of idolatry to vanish and for "the light of Christ", "the Sun of Righteousness", to shine and enlighten its heart. For centuries now, Korea was awaiting its resurrection by the risen Christ and Redeemer.

Among the first to be converted to Orthodoxy, were thirty palace men, belonging to the closer environment of the Emperor. In a short time, there were more Orthodox converts, among them several officers and many soldiers of the palace guard. This event had an influence upon the Emperor, who became favourably disposed towards the Christians' effort. On the 30th January 1903, he offered a site for the building of an Orthodox Church. The Russian fervent missionary, archimandrite Chrysanthus Sketkovsky, together with other zealous Christians, laid the foundations of the Church in Seoul, the capital of Korea. The Church was consecrated to St. Nicolas, in the same year. The first Orthodox Church of Korea was called "Russian Orthodox Church", since it was founded by Russians, or "Greek Orthodox Church" because of the Greek Church being the mother of Orthodoxy.

In 1906, the first Orthodox missionary, archimandrite Chrysanthus, after fruitful work, returned home. His successor, archimandrite Paul I-

vanovsky, was an equally zealous missionary and an energetic theologian, who developed a remarkable missionary activity. Chrysanthus, meanwhile, had taken care of training native priests. The first Orthodox Korean priest was Father John Kang.

Through the activity of Father Paul, in a short space of time, six parish Churches had been built in various parts of the country. To them, he appointed preachers for a faster propagation of the Gospel. At the same time, with his restless efforts, he acquired a building for philanthropic purposes and founded a college.

In 1913, the Russian Orthodox Church, rewarding Fr. Paul for his zeal and tireless efforts for the propagation of the Gospel, promoted him to Episcopal dignity.

During 1913-14, Fr. Paul was replaced by Archimandrite Ireneus, who continued the divine work with the same zeal. In 1914, the Russian Church replaced archimandrite Ireneus with archimandrite Vladimir. In 1917, Fr. Vladimir was succeeded by archimandrite Theodosius, who was a very active missionary and achieved within few months spectacular results. He was assisted by the second Korean priest, Father Luke Kim. Then, in 1917, the communist revolution put an end to the missionary line of

Russia-Korea. This spelled the beginning of the ruin of the young Orthodox Church of Korea. The young flock remained without a shepherd. Her strength weakened and Her development ceased.

Father Theodosius, worked with faith during this difficult period, until 1931 when he fell ill. His illness was a great blow and misfortune. In 1932, he went to Japan, where he died. Our Orthodox Church was left without shepherd, scattered and deserted. When Fr. Theodosius died, Fr. Polycarpus was sent from Japan, since from 1910 to 1945 we were under Japanese occupation. In 1945, after the Yalta agreement, Korea was divided into North and South, the frontier being fixed at the 38th parallel. North Korea came under communist regime, while South Korea was proclaimed a republic. Fr. Polycarpus being in South Korea was apparently working for Orthodoxy, but in reality he worked in secret for the communist spying net. After being discovered, he went away to North Korea.

(to be continued)

ALEXANDER CHANG

Student of Theology from Korea



Doctors and Missions



As an idea the Medical Science in Missions is as old as Christianity itself.

The Divine Master always completed His beneficial work of soul evangelism with the healing of corporal ailments. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people". (St. Matthew, 4, 23).

Even those who were to continue His work after He had fulfilled His duty on earth, "were sent forth to preach the kingdom of God and heal the sick". One of the earlier preachers of true religion was Luke the Evangelist, a physician, the first physician-missionary of the golden chain whose links have interwoven the two thousand years that have elapsed since then.

The model of the good Samaritan, and that of Him who has created it, has found numerous imitations. Together with the offer of the message of deliverance is also offered the balm to the bodily aches which along with sin and death entered man's life after his collapse. The Lord's phrase "he saw them and took pity of them" has ever since warmed up every missionary heart.

A few such abodes of perfect affection are epigrammatically cited here: "Basiliad" of St. Basil the Great, the forerunner of the later notable philanthropic hospitals of the East and the West, the leper-hou-

ses such as the "poorhouse for the crippled" of St. Makaris Sr., at Alexandria, the hospitals founded by St. Theodosius where patients were treated suffering from all kinds of disease, St. Sabbas' Hospital at Jerusalem, St. Samson's Hospital at Constantinople and a host of others. Both the scientific and the auxiliary personnel of these therapeutic establishments were chiefly monks and nuns for whom instructions and advice have been written by St. Basil the Great, St. John Chrysostom, Theodore Studites and others. The remaining Orthodox Churches, on the other hand, did not fall behind in producing such brilliant examples. Roman Catholics and Protestants have promoted the work of health welfare in missions ever more on a systematic basis.

During the early years of Missions, medical services were afforded by the same person who provided for the preaching of the gospel and the Holy Sacraments for the sake of the new Christians. In other words something that is more often experienced nowadays by the protestant missions, namely two qualities in one person: the physician-missionary. With the development of the Medical science, however, medical knowledge and practice as compared with the corresponding increase in the religious needs of the new churches, has necessarily entailed the division of tasks into specializations.

To-day, the "Mission Physician" cooperates with the priests-mission-

aries, and is more effectively assisting together with nurses in the healing of the body, while the soul is taken care of by other more efficient persons.

Thus highly scientific results and a better organization of sanitary stations and establishments can be obtained while, furthermore, the priest can devote more time for the preparation of the principal part of his missionary work.

The scientific implements of the physician in Missions are almost identical with those of the ordinary practitioner; the former, however, should possess further knowledge concerning local medicine, pastoral hygiene, epidemiology, ophthalmology, venereology and obstetrics. Rudimentary knowledge of surgery for urgent cases and some technical knowledge of dentistry have often proved utterly beneficial.

In parallel to this technical knowledge of the mission physician, however, arises the problem of inclination to this office, an inclination that does not resemble at all the selection of any other medical specialisation. Apart from the physical qualifications and tendencies it is necessary that there should exist a super-natural calling corresponding to the one that is felt by those who enter the clerical order. It is exactly for this reason, therefore, that, in one of the modern missionary groups, candidates for physicians' posts, retreat and live in seclusion for a period of thirty days prior to signing a ten-year employment contract.

At this point let us examine in brief the difficulties and obstacles encountered by the physician in missionary countries. The most serious difficulty consists in his contacts with the native population owing to the large number of dialects of the local languages. The taking of the history of a case, i.e., the information that will lead the doctor to the diagnosis and the application of

the appropriate treatment, necessitates at least a comparative possession of the local language.

The problem of obtaining recognition of his degree, with ease or difficulty, adaptation to environmental conditions, which are usually difficult, especially for the wife and children, if any, the psychological impediments met when dealing with patients mentally differing from Europeans, add to the number of hindrances experienced in the carrying out of missionary medicine.

This latter question, namely that of the proper behaviour towards bodily and/or psychologically suffering patients of another race, persons of a different reaction to the various incentives, calls for acute attention, patience and broadness of understanding. In the Far-Eastern countries, as well as in other countries on a lesser scale, however, there is a large number of native physicians, non-scientists, who, in turn, render medical work more difficult.

Finally, there is a further difficulty met with in the spiritual sector where the mission physician shares the struggle of all the missionaries and Christians in general. Nevertheless, the metaphysical orientation, prayer and the worship of God through the holy sacraments open the way and level the obstacles which stand out in the course of those whose goal lies in the execution of Lord's last order, who sent them to preach the kingdom of God and heal the afflicted.

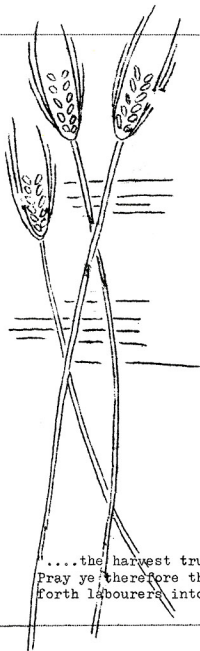
And this splendid file is continuously advancing, a mosaic of races and colours, through "the open door that nobody can ever shut".

GEORGE PIPERAKIS

Harvesting

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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.
- "PORTEUTHENTES", 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).