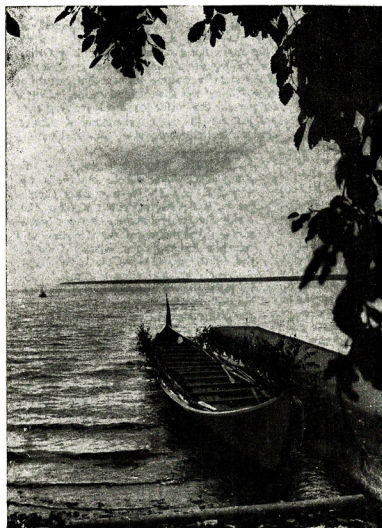


# Πορρεφθέντες

μεθυσθε πάντα τὰ ἔθνη (Ματθ. κη. 19)

A PUBLICATION OF THE INTER-ORTHODOX MISSIONARY CENTRE "POREFTHENDES,"



In readiness for a new start: Rättvik, SWEDEN — at the lake shore.  
Seventh General Assembly of «Syndesmos», 21-27 July, 1968.

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# INITIAL THOUGHTS TOWARD AN ORTHODOX FOREIGN MISSION

By Archim. ANASTASIOS G. YANNOULATOS

## II

### VI

All the above may be easily accepted theoretically, yet they bring up many a query when it comes to missionary action. What exactly should an Orthodox community draw from its background? What should it reject? Which customs, which symbolisms are inseparably identified with the old cult, and which are simply a manner of expressing experience (a) or (b), for example, the start of a new era in a people's life? *The need for systematic study in the field of Ethnology and Comparative Religion* is apparent, if we are to fathom the other civilizations aright.

In general, serious inquiry into non-Christian peoples' religious life is a sine qua non for our understanding them and our realistic approach to human beings, who for ages have evolved in their cult. This is not only valid in the case of Asia's great religions, but applies even to the simplest cults of races living close to nature. How deep and strong the roots of their "primitive" piety are, let the endurance, the amazing adjustability and vitality shown in Africa bear witness, after so many decades of Christian mission efforts<sup>20</sup>.

Research in Comparative Religion will do more to deepen our knowledge and yield a preciser definition of the differences making for a distinction between the Old and the New in Christ. The limits of this article do not admit

touching on the "Theology of Religions", an issue that has so harassed the western Churches<sup>21</sup>, but as a rule is ignored by Orthodox theological thinking with few exceptions<sup>22</sup>. We should like to stress however that the subject in itself is no less than a fundamental problem for present day Orthodox theology. And that, not just for the right orientation of mission abroad; more broadly also, for the Church's

20. V. E. W. HAYWARD (ed.), *African Independent Church Movements* (London 1963). E. BENZ (Hrsg.), *Messianische Kirchen, Sekten und Bewegungen im heutigen Afrika* (Leiden 1965). G. G. SUNDKLER, *Bantu Prophets in South Africa* (London 1961). D. B. BARETT, *Schism and Renewal in Africa. An Analysis of six thousand Contemporary Religious Movements*. (Nairobi 1968).

21. K. BARTH, "Das Christentum und die Religionen", *Junge Kirche* 24 (1963), pp. 436 ff. E. BENZ, "Ideen zu einer Theologie der Religionsgeschichte", *Mainzer Akademie der Wissenschaften und der Literatur — Abhandlungen der Geistes- und sozialwissenschaftlichen Klasse*. (Wiesbaden 1960), pp. 421-496. A. J. GÜTTAT, *La rencontre des religions* (Paris 1953). F. HEILER, "Christentum und die Religionen", Sonderdruck aus *Einheit des Geistes* (Jahrbuch der Evangelischen Akademie der Pfalz 1964). J. DANIELOU, "Le problème théologique des religions non-chrétiennes", *Archivio di Filosofia. Metafisica ed esperienza religiosa* (Roma 1956). K. GOLDAMMER, "Die Bibel und die Religionen", *Fuldaer Hefte* 16 (1966), pp. 55-135. H. R. SCHLETTE, *Die Religionen als Thema der Theologie* (Freiburg — Basel — Wien 1963).

22. L. PHILIPPIDES, *Πρωτογονών θρησκευτική ζωή* (Religious Life of Primitive Peoples) (Athens 1964), pp. 117-140, particularly pp. 127-128. Also his *Ιστορία της εποχής της Καινής Διαθήκης ἐξ ἐποψείας παγκοσμίου καὶ πανθρησκειακής* (History of New Testament Times from a Worldwide and All-Religions Point of View) (Athens 1958), pp. 882 ff. 956 ff. N. ARSENIIEV, *Revelation of Life Eternal. An Introduction to the Christian Message*. (New York 1965).

stand in various spheres of life today. The proposition basically consists in comprehending mankind's course and World History theologically. That is of focal moment also in facing contemporary currents of theories, ways of thinking about the Cosmos which move close about us.

The above observations betoken once again that good intentions and vague enthusiasm alone will not do; formation in the matters already before us, persons fit and means enough, methodical exertion and faith are called for, if we would avoid starting on abortive undertakings and comfort ourselves with generalities or illusions of ephemeral success.

## VII

In the latest accounts of revived interest in Mission there is no lack of simplification and embellishment. Indeed, making an impression and arousing "enthusiasm" for Mission is oft pursued by inflating the facts. *It is high time for us to learn how to look at the data as realists*, mark the concrete stage in each case, and call the A an A and the B a B.

With God's grace and the hard work of a few dedicated people some noteworthy steps have been made these last years; that is certain. But those exaggerated reports about "triumphs of Orthodoxy" in Uganda, for instance, or "a conversion of Africans from idolatry to Christ by the thousands" via the Orthodox Mission, a.s.f., a.s.o., the releases set in circulation off-hand at times profit us nothing. Worse than that, they prove untoward in more ways than one. It is not solely a matter of risking to become an international laughing-stock by such Orthodox self-praise resting on tales which others can easily check, nor even of the disappointment felt by sincerely interested people at the confusion of reality with pious wishing; but mainly of this: that the God of truth, Whom Mission aims to serve, is not pleased with "enthusiastic" inaccuracies, even if these are used with good intent, and for His glory! Regard for truth in any form is worship of God, therefore a "must" in mission. To transform an actuality into life in Christ, we need to know it first as it is, become deeply conscious of it, "take it to ourselves"; if we insist on ignoring it, we shall incur its revenge.

This does not at all imply a mood of pessimism, but plain soberness toward life and the Church.

Optimism for success and securing new calls to Christ cannot rely on everything being

rosy, "a little work and all have turned Orthodox"; rather on the single inward assurance that He who said, "Go therefore and make disciples of all nations", added, "and lo, I am with you always, to the close of the age" (Mt 28:20). The desire to follow Jesus, the Lord's reassurance, "He who abides in me, and I in him, he it is that bears forth much fruit" (Jn 15:5), are the safest source of enthusiasm — the sole, and perfectly sufficient guarantee!

## VIII

In conclusion, there is need to stress without let-up that the most decisive criterion in the whole cause will ever be *the spiritual life of all who are to serve in the work of mission; everything ultimately depends on live persons, not on theoretical studies*. God has sent people, men and women, rather than mere plans, for the world's transformation. We are most certainly duty-bound to employ modern ways and means, experience and all other resources available, in the best possible manner for extending God's Kingdom ("all things are yours" I Cor 3:21-23); without however being drawn into the temptation of an administrative-economic mentality and a shallow activism. Our loftiest concern must continue to be how we may *abide a living witness* to the presence of the Lord within this concrete, evolving world.

Inasmuch as the missionary's task is to continue the Lord's mission, only by proceeding in the steps of Him who "came not to be served unto, but to serve" (Mk 10:45), and "emptied himself, taking the form of a servant" (Phil 2:7), can it be made a reality. "*Kenosis*" in love and hope, the humble, patient service in a spirit of unstinted self-sacrifice, these shall remain as irreplaceable surety for missionary success. As the Lord "dwelt among us" (Jn 1:14) and bore witness to God's glory, in the same way is the missionary called to bear witness to the mystery of the Incarnation, to the glory of the Lord.

*Constant personal touch with the One Sent First* into the Church is a sine qua non for a life of such quality to endure. The truth of "apart from me you can do nothing" (Jn 15:5) holds here more than elsewhere. Before defining His disciples' apostolic work as the direct continuance of His own (Jn 20:21), the Lord laid special emphasis on His relationship with His Father. His work, His Gospel preaching are most directly bound up with the Father and depend on Him: "I do nothing on my own authority but speak thus as the Father taught me" (Jn 8:28). His mission is no other than

what He has "heard" and "seen" (Jn 8:26, 8:38; cf. 12:49, 10:25); His "will" is the Father's will (Jn 5:30; cf. 6:36). The Apostles share in the relations of Father to Son: "he who receives any one whom I send, receives me; and he who receives me receives him who sent me" (Jn 13:20).

Since in the last analysis Mission means the continuation of Christ's work on earth, participation in life, love of the Holy Trinity, the most vital bond in the missionary's lifework is preserving the living communion with the Trinity in the life of the Church, which is the Body of Christ; the continual transfiguration of his whole being in Christ by the Holy Spirit; for through that is the glory of God veritably revealed in the sameness of daily existence. Beyond all preoccupation with training, be it technical or scientific, and all co-ordination with the pace of modern living, there must throb in the deeper recesses of his heart the yearning of those who love the Lord: the soul's cry of the Saints, "Thou knowest that I love Thee and seek Thee with the whole of my being; reveal Thyself and appear to me" (St Symeon, the new Theologian). Thus, wherever he may find himself in the African jungle, or the jungle of concrete, glass, and passion, of the West's huge cities, his presence there shall be a mystic Revelation of his beloved Lord's Epiphany.

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Our Church's inner problems are admittedly perplexing, most so at present and we cannot afford to pass them by. *Yet, the revived issue of mission abroad is neither untimely, nor to be regarded as an "item of luxury".* Nay,

*it may prove to be redeeming for her inner life.* Widening our horizon by realizing our ecumenical responsibility is in principle of vital import to ourselves, for a rebirth of our spiritual being; and parallelwise for those "outside", to whom our missionary ministry shall be directed. The movements of a physical body in an open area enhance its respiratory and circulatory capacities. Prolonged lying down in a closed, stifling space aggravates the lack of zest and the deterioration. The crucial "internal" challenge always facing us is whether we are ready "to observe all that I have commanded you" (Mt 28:20) with consistency; or are we to interpret the Gospel in our own fashion now and then, adding or cancelling commandments according to our personal views on the needs of our times? The summons asks whether we believe or not that Christ is "the Way, the Truth and the Life" for the whole world, which is drawing ever closer to its own self all the time, and is living as *one world*.

Any so-called Christian country may be a large field for mission today; true enough. But that is not an excuse for our staying snugly withdrawn in our town or parish, doing nothing worthwhile even there; this fact, on the contrary, emphasizes the new dimensions of our missionary duty in all directions: "and you shall be my witnesses in Jerusalem and in all Judea, and in Samaria, and unto the end of the earth" (Acts 1:8). Staff plans of missionary action must simply be freed of old tactics for trench warfare on a single front, and be readjusted with resolution, realism and vision to new demands forming in the spiritual conflict of the present day — a worldwide contest.





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# THE CROSS AND MISSION

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By Archim. ANTONIOS ROMAIOS

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A part of the truth in the Gospel, I think is this: The Cross is not only the way for man's salvation, but also the "way of life" for the faithful. Acceptance of this truth has awesome and stirring sequels for man's existence. It brings to realization the deepest and most existential revolution within him. It creates unique conditions of living for a renewal — a rebirth — and leads to a constant "transfiguration", as the divine Apostle Paul proclaims it, sealing it with his sacrificial offering at the "slain Lamb's" altar of Love.

We all know that, starting with the fall of firstcreated man, the root of evil is selfishness — the egotistic view and living of life's values. The preaching of self-denial, which is the most perfect application possible of "shun evil" for man, and of taking up the Cross which is the best discharge of "do good", brings with it demand for a direct change in man's basis of existence.

From the first moments of life on, the human being seeks to become the center of interest and affection from the mother who brought that child into the world. Later on, using our well-known, instinctive ways, we strive to win the hearts of our close family circle and of the larger social environment. The pursuit of our happiness always has an ego-centered substratum usually subconscious, but often conscious too. By contrast, a crushing working out marks our experiences every time "life" or "life's circumstances" fail to gratify our selfish pursuits. Then we lose spirit, without stopping to think that the deadly herb of gloom grows only in the soil of self-worship and self-seeking.

Sad to say, this phenomenon is not absent from our Christian life. With infant-baptism we have unconsciously, in theory given our will to Christ in advance. We thus grow into the self-contradictory, oxymoron type of a "self-centered Christian", which is the most pathetic *contradictio in terminis* that a realistic Christian's reasoning may arrive at.

None of us have heretofore escaped this weakness, at least in the first years of conscious Christian exertion, to understand what "living

in Christ" means. The redemptive joy springing out of experiencing forgiveness for the guilt of our sins is mostly "egocentric".

A moralistic view of Christ's teaching is the most blasphemous depreciation of the power in the mystery of life by the Cross, and allows us to live Christian purity somewhat under cover, in the conscious or subconscious pharisaism of "I am not like the rest of men or even like this tax-gatherer" (Lk 18:11).

Thus after many years' partaking of the Holy Sacraments and of instruction in God's Word, we find it hard to interpret the Lord's fundamental words for our existence: "For whoever would save his life, will lose it; and whoever loses his life for my sake and the gospel's will save it" (Mk 8:35). They teach so clearly and imperatively, that the root of self seeking must be cast out in the pursuit of salvation too. Here lies the point of contact with our theme: namely, that missionary action ("for my sake and the *gospel's*") is a first requirement toward full salvation.

Whoever accepts that "he bent the heavens and descended", I know not how he can look on -alas if he preaches it too- a Christianity confined within the geographic bounds of his preference. But he who grasps what it means to "lose your life for Christ and the Gospel", can he fail to become a missionary? When salvation comes to be "my salvation", it ceases being salvation. In other words, the right understanding of the term "salvation" carries with it the duty of missionary action by the faithful.

Indeed, only in a missionary activation of life, regardless of the form it may take for different people, is it possible to make a reality of a life in imitation of Christ, a life centered in Christ. Then shall the Cross be not only the holy means of our salvation, but our life's surest pathway also. Then and then alone shall the Lord's cross take on its true dimensions, both in our souls and in society.

Whichever way we regard the Cross, even as a symbol, it speaks of mission. The downward beam tells us of a descent, that of God's eternal Word and His incarnation on earth for

mankind's salvation; while the beam across points to the boundless ends, to which this salvation must extend, both as message and realization. Even more: the Cross, again looked upon as an emblem, can signal the comprehensible crossroads where two personalities accost each other, the catechist's and the catechumen's,

who meet at the heart of both the Cross and the Crucified.

Isn't the Cross also the point at which every missionary's life commences to take on its heavenly and eternal dimensions? It is so. For no the Cross ascended He, the One sent to bring Heaven to earth.

### **A School Children's Response to the Archbishop's Appeal in behalf of Foreign Mission**

Your Beatitude:

The Sixth Grade pupils of Scotane Public School at Calavryta, on hearing the Church's call for our aid to Sacred Mission, gladly send the balance of our Class treasury. This little amount of 100 drachmas, donated by a friend of the village children to buy caramels, is offered by us for the Christian youngsters of Africa.

We wish them a good life in the love of our dear Christ.  
With Your Beatitude's blessing,

we kiss Your hand,  
the pupils of the 6th Grade:

Athanasia Golfinopoulou  
Trisevyenie Mougolia  
Chrysafo Dhafalia  
Alexandra Zicou  
Panayotis A. Zicos  
George Chronopoulos  
Athanasios Lappas

## The Greek Orthodox Missionary

# PHILOTHEOS

(A first modern Greek mission novel)

By ELIAS VOULGARAKIS

### III

#### d. Mission's Objective:

Ambrazis adheres fully to the position of the New Testament towards non-Christians, which is also held by the Church: the non-Christian is committed unto death, from which he is saved through his conversion to Christ (201). The author recognizes though, as our Church does, that natural virtues can exist outside her, even to a degree not found in christianized, civilized and educated people. On this point he recalls the well-known verse in St. Paul's Epistle to the Romans (2:14-15), for "when gentiles who have not the law...". But how does this perception of Ambrazis about non-Christians apply more particularly to natives, coloured people who have not tasted the better things of western civilization? He was not to be an exception and have a variant view from the one prevailing in his day about Africans: they were said to be savages and infidels (24). That is the sort of picture he gives us of the Nianiaoumi; a typical expression is, "I have seen many creatures looking like humans" (39). He reserves a similar one for the black giant chieftain of the Gouanahi (the tribe which attacked the Nianiaoumi), in the excuse of Philotheos made to himself for his decision to kill the chief with his fire-arm: "I am not slaying a human being; I am taking the life of a raging beast come to tear us in pieces..." (119). Despite all this, we would be unfair to Ambrazis, if we did not mention at the same time that he felt a strong affection for the aborigines whom he depicts thus. We discern it not only in the words of Philotheos "those ill-starred savages" (48), but also in his joy that he was chosen by God to convert them unto Christ.

In the conversation at the start of the story, when Philotheos reveals to Benedictus his desire of going to lands of savages and un-

believers, Ambrazis has his hero declaring: "I wish to proclaim Christ where no one else has done so... I desire to work for the Lord and for my brothers..." (24). It is evident that by "brothers" the non-Christians are meant here, in particular the "savages" just mentioned in the paragraph before (see 138 also). The term "brothers" testifies to the real feeling of Ambrazis toward the "savages"; it shows that despite the worldly bias of his times, at heart he judged matters not as the world did then, but according to the Christian faith alive in him, and to the teaching of his Church.

#### e. Mission and the Other Confessions:

Our novel gives us the occasion to touch on a phase in the relations between Orthodox mission and other creeds, namely the possibility of co-operation between the former's and the latter's missionaries in a concerted evangelization of non-Christians. The writer faces this issue using the presence of Gabriel and Archibald, already known to us. The economy of the narrative brings the foreign missionaries into the area of the Orthodox missionary's exclusive and successful action; that is most effective in simplifying the whole problem. Philotheos is the first to propose that the two collaborate with him in christianizing the natives. The author did not at all imply that each one was to proclaim his own dogma to the Nianiaoumi and instruct them in it; on the contrary, it is decided in common that both the preaching and the teaching offered to the catechumens shall be in the Orthodox Church's doctrine and tradition (151). But even that was not sufficient for Philotheos: he went into a long parley with his fellow-workers to verify whether and to what extent they knew Orthodox dogma. After

ascertaining at length that they did have "Orthodox concepts" (157), he resolved to have them work with him, although he did not conceal his wish that they were "perfectly Orthodox" (153). That was more manifest as the time for the Nianiaoumi's baptism was drawing near; he found himself confronted by the dilemma: Who was to baptize the natives? On one hand there was himself, an Orthodox but... a layman! On the other, his collaborators who were clergymen, but of other creeds. The solution is given in the plot of the story, with the Greek bishop's entrance on the scene. One can however deduce clearly enough from the way the narrative is handled, that Philotheos would have preferred to do the baptizing himself! (174).

## 2. Missionary tactics.

### a. Equipment and Supplies

The author had Philotheos provided with the following: a New Testament; five phials of the best quinine, against the emergency of fever; a bottle of good quality brandy; a small revolver and a good supply of bullets for wild beasts; a looking-glass, a camera, a comb, a brush, a drinking-cup and a few items of secondary use, which come under "etc." (27), e.g. matches (69) and such. All these he wants placed in a waterproof bag. Had Philotheos been a priest, the author would have added a complete set of vestments, with all the sacred vessels needed for performing the Divine Liturgy, as he later did for the bishop (190).

Whence this notion of the author regarding missionary equipment? According to the New Testament, supplies like those mentioned above are too many, if we note that missionaries of New Testament times were forbidden to use even a sack or a staff (Mt. 10:10). As for western missionaries of the time of Philotheos, such equipment was already meagre. Apparently the list of articles for Philotheos was made up by Ambrazis to meet needs in the story (quinine, brandy, camera, revolver); a New Testament for the missionary's religious use; and the bare essentials for civilized living (comb, brush, looking-glass and drinking-cup).

### b. Studying the People to Whom the Message is Addressed

Ambrazis deemed it the missionaries' basic duty to study the habits and customs of a people, before bringing the Gospel message to them. The preparation should begin with learning

their language; that is the starting-point for all contacts, first and foremost being a translation of the New Testament and offering God's Word in the local idiom (52). Mastering the vernacular renders study of the customs easier (79, 171), above all a knowledge of the cult (80 f.). Acquaintance with that is most advantageous to the missionary for adjusting his course in line with it, and for the preaching to follow.

## c. Mission's Procedure

### I. The Case of the Myth

In this section we shall look into events of the story known to have helped to give the impression that Philotheos was a divine person, so that we may see how the author used this "myth" to bring about the Nianiaoumi's conversion.

Two particulars worked mainly toward creating the belief in the divinity of Philotheos: first, the dark birthmark on his cheek; second, his use of a fire-arm against the natives' chieftain.

Referring back to the report of the first, we observe that Ambrazis has Philotheos recalling (even amid his desperate situation) a similar occurrence in St. Paul's life, i.e. the incident among the Lycaonians, and seeking to disprove the impression created. Following that, the author brings in the difficulty of communication due to ignorance of the language. He compels Philotheos not only to accept the situation, but also to consider it as an act of Divine Providence for the natives' salvation (51, 136). The resignation of Philotheos to circumstances had as a result his being regarded by the natives as a god (78, 55, 138). Soon after that he used the opportunity "granted him by God" and with signs ordered them to do his bidding.

With this development he now readily accepted the assurance and enhancement of the impression formed by the natives about him from the newly intervening event of his using the fire-arm against Birbirou. His entire conduct towards the Nianiaoumi from then on is dictated by expediency. We illustrate it by two characteristic instances:

1. When Philotheos finally learnt the natives' vernacular and could converse with them freely in it, he avoided to dissolve the myth formed about himself; he only explained to them he was not God, but God's envoy. Even on the "thunderbolt" he shunned giving the clarification needed; indeed he did not hesitate to assert that God Himself had entrusted it to him for his own use (75).

(Continued on p. 59)

# VII

## GENERAL ASSEMBLY OF "SYNDESMOS,"

RÄTTVIK, SWEDEN, 21-27 JULY, 1968

From July 21st to 27th, 1968, the Seventh General Assembly of "Syndesmos", the World Organization of Orthodox Youth Movements, met at Rättvik, Sweden. Delegates participating came from Finland, France, Great Britain, Greece, Lebanon, Argentina, Uganda, America, and observers from India, Australia, Yugoslavia, Russia, Bulgaria, Belgium, Italy and Sweden; the following bodies also sent observers: the Concilium de Laicis of the Roman Catholic Church, the North Alliance of the Y.M.C.A., the World Christian Student Federation, and the World Council of Churches. Represented by their delegates were the following bodies of Greece: the Society of Christian Students, the Christian Student Union, the Orthodox Christian Associations, the Christian Union of Working Youth, the "Pantocrator" Brotherhood, and the Theological School of Athens University.

The Assembly's sessions were opened with messages of greeting from Patriarch Athenagoras of Constantinople, Patriarch Nicolaos of Alexandria, Patriarch Theodosios of Antioch, Patriarch Kyrillos of Bulgaria, Patriarch Germanos of Serbia, Archbishop Ieronymos of Athens, Archbishop Paul of Finland and Lutheran Bishop Sven Syllen of Vastevass Diocese, Sweden.

The general theme of the Assembly was, "Jesus Christ, the same yesterday, today and for ever".

Bible study was conducted every morning under Archim. Lev Gillet's direction. The Assembly dealt with problems of organization as well; several committees were at work and submitted reports on a goodly number of assignments to them. After the report on Transactions and Proceedings read by Mr. Gabriel Habib, the General Secretary, each member-movement submitted its record of work done

and activities pursued. Subjects were introduced as follows: "The Changing World" by C. I. Itty of India; "Orthodoxy in a Changing World" by Archim. G. Khodre of Lebanon; "Jesus Christ, the same yesterday, today and for ever" by Russian Metropolitan Bishop Antony Bloom of England. In these introductory discourses and at the group discussions ensuing, it was emphasized that the Orthodox Christian Faith abides as the unique Light, which can help us face in a positive manner the radical changes in today's world, and give an answer to the acute problems besetting men in our time. Some of the queries debated were: How shall we be enabled to enter the unknown region of our days? How does the Church help in our finding the way? How can we see the hand of God working in this changing world?

The Assembly admitted as new members to "Syndesmos": from America, the Orthodox Campus Commission, the Federated Russian Orthodox Clubs, the Syrian Orthodox Youth Organization, and St. Vladimir's Theological Institute of New York; the St. Sergius Institute of Paris; and from Greece, the "Pantocrator" Movement. Subsequently the Committees convened. The first considered the topic: "Syndesmos" in the Church. In its report adopted by the Assembly, the Committee stresses every young person's own responsibility within the Church. Each Youth Movement must become a campaign for renewal inside the Church. "Syndesmos" shall strive for closer unity among the Orthodox. We must seek, it was emphasized, to apply in all spheres of human activity the living principles of Orthodox tradition, so that it may not remain a dead letter or a museum, but be equal to the questions asked by present times, and respond to them. Lastly the Committee proposed that "Syndesmos" organize periodic seminars for the study of contemporary

urgent issues in the light of the Gospel and of Orthodox ecclesiastical tradition.

The second Committee treated the theme, "Orthodox Unity amid Diaspora". The need to take measures for positive action was ascertained; "Syndesmos" must make use of every possibility to bring groups and movements of the Orthodox "diaspora" into reciprocal contact and mutual co-operation.

The third Committee's subject was, "Christian Education and the Training of Staffs". A proposal was submitted to open a department of instruction in "Syndesmos", which would also serve as a centre for exchanging subject-matter among the several movements, as well as arrange conferences of specialists in Christian education. The urgency was signaled that centres be founded for educating staffs to train Orthodox youth leaders, and strengthen those already in service.

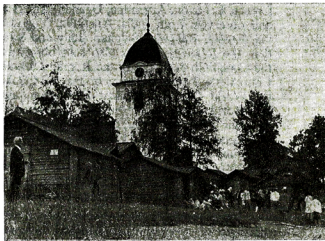
The fourth Committee discussed the issue, "Mission today". Its report focussed on the Church's mission to bring life eternal to all people, and fill all Creation with divine light, Christian love, peace and joy, blessings that come into the world from God our Father, in the Holy Spirit, through our Lord Jesus Christ. Mission is not a form of selling certain religious commodities; nor does it aim simply to add members to the Church's rosters; but first and foremost it is a witness to the New Life — more by living example and less in persuasive words — a Life which has entered the world by Christ's coming. The task of Mission is threefold:

1. Foreign mission to non-Christians in non-Christian lands.
2. Home mission to Christians in name, or formerly such, who have no living faith in Christ.
3. Orthodoxy's special mission to the non-Orthodox, in the ecumenical movement. Stress was laid on the point that, for instituting a sincere dialogue in exterior mission, we are duty-bound to become interested, to comprehend, and to help solve the problems of mankind, whatever they be: matters of justice, equality, education, health, et al. Divisions among Christians are a grave obstacle to missionary endeavour. The Church's mission ministry needs constant self-criticism and continual seeking for the most effective ways to bear its witness in this changing world. The deduction drawn was that the Church's inner

life calls for purification and revitalizing by worship, united Christian living, and ministering to others; so that it may form a realm of genuine Christian spiritual experience, enabling us to say, "Come and behold". On this point the Assembly appealed for a convocation of a world meeting among Orthodox theologians, clergymen and laymen, to deliberate on Mission.

Another committee studied the subject of ecumenical relations. It was resolved:

1. To create the post of a special secretary in "Syndesmos" for its ecumenical concerns.
2. Every Movement within "Syndesmos" shall appoint one of its own members for the



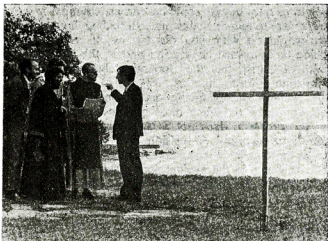
specific duty of co-ordinating ecumenical activities at a local level, in co-operation within the total ecumenical effort of "Syndesmos".

3. A directory of addresses shall be printed for travelling members of Christian movements to find hospitality as guests.

In order to heighten interest in ecumenism and for a better knowledge of other Churches, it was proposed: 1. to establish chairs in ecumenical studies at Orthodox theological schools; 2. to found institutes for the same, especially in countries of the diaspora. "Syndesmos" further respectfully appeals to the competent Church authorities, that they make every effort possible toward a successful outcome of the



dialogue with the non-Chalcedonian Churches. The Committee on Information, Communication and Publications introduced a recommendation for opening a radio bureau, which shall collect and assist in exchanging Orthodox broadcasts among the world's stations; it shall also keep in contact with the worldwide Christian Radio System. This central bureau is to aid in lending and borrowing films, records and radio scripts among the member-bodies of "Syndesmos". A request was submitted too for securing fuller contact and co-operation with the "Fondation Orthodoxe du Patriarcat Oecuménique" at Chambésy, Switzerland.



From a study made by a special committee consisting of Greek delegates, a demand for closer collaboration was brought forward, both among the Christian movements in Greece and with other such brotherhoods abroad. In view of that need it was deemed advisable to continue maintaining the office of "Syndesmos" at Athens, and place it under the supervision of a long-standing committee, composed of representatives from member-societies. The hope was expressed that in this way the task of Athens' Archdiocese in co-ordinating the endeavours of its Christian youth movements would be assisted as well. The Committee added emphasis on the urgent necessity to prepare

staffs in Greece, so as to make ourselves capable of coping with present day strides in change, and bearing genuine witness for the Orthodox Faith on the ecumenical level.

The Committee on Finances in its report, which was accepted by the General Assembly, requested the member-bodies to remit their contributions regularly, and proposed measures for meeting the budget of the next three-year period.

This Assembly has been a valuable occasion for considering problems and programmes in common, for acquaintanceship, exchange of views and experiences with the brethren in other Orthodox Churches, and a strong stimulus toward realizing the magnitude of our duty as Orthodox Christians, in the prospect of our era and in the perspective of History.

PAUL KYMISSIS

(Continued from p. 56)

2. When Philotheos attempted to obtain information from Birbirou about the natives, he gave the latter the impression that being sent by God and possessing the thunderbolt, he knew everything, and was inquiring not to be informed, but to test the loyalty of the Nianiaoumi chieftain toward himself and his sincerity.

By means of the above fiction, constantly reasserted through the presence of the thunderbolt, Philotheos succeeded in applying a broad civilizing plan (68, 91, 102, 124, 140, 158), as well as in converting the Nianiaoumi. There can be no doubt on that, considering the whole design of the narrative and the definite recognition which the author subsequently has Birbirou utter: "Glory, honour and peace to him, who by the might of the thunderbolt brought us the light of the Christian faith!" (213). Besides that, the writer does not stop at the natives' being made Christians through such a scheme, but lets it be inferred that he did not exclude the use of the same method anew in other instances (216).

On the deontological worth of the author's view at issue gravest reservations arise. True, the use of fear and in particular the fear of damnation was not at all unusual in the missionary action of the ancient Church herself.

A few times Ecclesiastical History has preserved for us cases in which the conversion of a people was effected through force and fear. That way however was not vested with the sanction of legitimacy, nor was it approved as a permissible and rightful procedure of Orthodox missionary activity. No instance has come down to us of a missionary's pretending to represent the deities worshipped by the members of a race or tribe, in order to draw them to the Christian religion a posteriori. The missionary can and ought to adjust his message to needs and circumstances as they emerge, but he is never allowed to base his entire endeavour on deception. Such a premise cannot have permanent results, because with the deceit coming to light, the victim feels not only betrayed in his most sacred sensibilities, but hardens so much more in a reversion to his former plight.

How does Ambrasis face matters at this point? By a kind of progressive guidance. While the Nianiaoumi were being catechized in Christ, had already built their church, introduced the Sunday rest and were devoting themselves with aptness to Byzantine chanting, their fear of Philotheos was not only evident, but he took equal care to have it continue (173). There came a day when, all unexpectedly as much for Birbirou as for the reader, Philotheos advised the Nianiaoumi chief to stop henceforth responding to his summons with the customary expression "Mercy on your dog", and answer with "Father" instead, because, as he explained to him, Birbirou and the rest of the Nianiaoumi were brothers in Christ now (182). At another time toward the completion of the catechism there is given as we are told afterwards a true explanation of the revolver; namely, that it was not a thunderbolt, but a "product of human invention and skill", and that Philotheos was not a "god of thunder, but a plain man, apostle of the true God", sent to lead them to "the truth of the Gospel and to the blessings of civilization" (195). That clarification was offered from a sense of duty, as the Nianiaoumi were entitled to be taught the truth on all matters.

Now what was the Nianiaoumi's reaction in this regard? The author feels the need to note it and by doing so defend in a way the course followed by Philotheos. We quote him verbatim: "They justify the means used by me at first out of sheer necessity for my own safety. —'Assuredly', they say, 'all was done by divine consent; otherwise, in our abject ignorance and stupidity, and in our unbridled instinct and practice of cannibalism, we would have devoured you and remained forever in our savage brutality, without the benefits of civili-

zation and the most precious blessings of the Christian religion..." (195). The same holds true of Birbirou, their tribal chieftain. We have already seen the benediction which he addressed to the white men, who under the threat of using the thunderbolt transmitted the light of Christ to the natives. Later on Bitbirou, a priest by then, says in converse with Philotheos: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways"... (1 Cor 13:11). "At that time, in my ignorance and foolishness I really believed that you were a supernatural being, and that your revolver was the sky's thunder!... But now, thank God, I am not thinking as I did then... You are my brother in Christ and an apostle of the Lord; you have led us to the Gospel of God's grace. Now I have a mightier thunder, the life-giving power of the Gospel, which acts more mightily and more savingly in the heart of man than all the thunderbolts combined! Your revolver would be of use to us only in case some barbarous, cannibal tribe were to march against us... In such an hour we would do what you did for us, so as to guide them toward civilization and to the holy faith of Christ, that they too might become a Christian Church like us" (215-216).

Such a way of facing matters on the part of Ambrasis, though a most painless solution of the problem, does not escape being a very questionable brand of mission, non-admissible to be more exact. It was adopted by the author, but as shown in the explanations given by him, not without his being aware of the risks incurred.

## II. Attitude towards idols

The missionary need not at the very first turn against the idols revered by the natives as gods. Ambrasis recommends, though he did not adhere to it further on (124), that they should be destroyed by the natives themselves, as a result of their enlightenment through the teaching of the Gospel. Actually, the Nianiaoumis' idol was kept intact, despite their having advanced in civilization and the fact that the first part of the New Testament had been already translated into their tongue (106). Its destruction is finally effected by Philotheos himself at a critical moment, not in any other way save through using the thunderbolt (124).

Just as the missionary tolerates the idols, in the same manner he may employ the natives' own vocabulary to render the name of God. If the name is not divergent in sense, as happens in our instance where it meant "Great Spirit",

it can be retained even after the catechism, as the formal designation of the Christian God.

### III. *Civilizing the natives*

In outlining the aim of mission we have said enough on the importance attached by Ambrázis to civilizing the natives. Here we limit ourselves to the manner in which it must be conducted.

Before making any mention of Christianity the author deems it needful to make an effort of introducing the elementary requirements of civilization into the natives' living, and certain basic moral principles of Christian deontology soon after. In that way he feels the groundwork is laid better for the Christian message to follow. The civilizing preparations decided on by Philotheos in the order of their application were these:

Cleaning the premises (58), bathing for the natives (68), cooking the meat (69), setting up huts (72), assigning duties to natives (90), drying and storing seeds (90), making pots out of clay (91), introducing monogamy (91), common meals (91), working hemp over and fashioning apparel (91), teaching songs (91), making a sundial (93), devising a script for the Nianiaoumi language and instruction in it (94).

#### d. *Catechism and Baptism:*

After completion of the civilizing programme and assuring oneself of the natives' receptivity, the task of catechism may commence (141). In Ambrázis' judgment, the catechism should be started after the entire New Testament is translated into the natives' idiom (198). But the final criterion is not even completing the work of translating; it is the degree of receptivity in the people (99). The beginning of catechism for the Nianiaoumis was made with an evening fast both of the people and of the missionaries as well; moreover, the latter went on praying till midnight (160). The explanation of the bidding to fast given to the natives was that on the morrow they were to hear the commandments of the Great Spirit from the lips of the missionaries. His representatives (159).

At first, the catechism deals with countering the practice of idolatry and demonstrating its lack of any basis. The arguments against idol worship follow the line of proof established since the early Christian era, namely that the idols revered were not living beings, much less could they be gods; they were mere works of man (164). Subsequently the endeavour is made to render the natives aware of the sin in idolatry

and of the other sins attached to it, such as human sacrifices and cannibalism. After awakening the conscience and stressing the significance of repentance for the forgiveness of sins, there follows the telling of the facts about Christ (165-167). Thus ends the first part of catechism.

At once the next two parts are presented: a) demonstration of all the prophecies having come true in Christ and the history of the early Church; b) the victory of Christianity and its spread throughout the world (169).

After offering a general picture of Christianity, deeper study and confirmation are daily practised in what has been taught; this is now done on the basis of Holy Scripture (170). Parallel with catechism is initiation of the natives into the life of godliness; they prepare themselves for the day of their baptism: they are taught the prayer set for morning devotions, grace at meals and evening prayer (170); they begin to observe the Sunday rest (172); lastly, at the missionaries' suggestion they proceed to erect a church building (172).

The crowning of their catechism comes with the examination of all men, women and children as well, in the knowledge of the New Testament (174).

According to Ambrázis baptism is not to be administered in haste (171), but only after making certain that the natives have come into the spirit of Christ's teaching and are living by His commandments.

As the day of baptism draws near the examinations are repeated. The test for administering the Sacrament is: knowledge of Scripture by the candidate, of the plan for man's salvation, of the requisites for one's becoming eligible to join the Christian Church, and of the Christian way to live and conduct oneself (200). When all these conditions are met, baptism follows; it is held at some spring.

#### e. *The sequels to Baptism.*

The union of all those baptized into a brotherhood is reflected in the common meal after baptism, attended by all the natives and the missionaries (203, 205). During it stress is laid on the significance of mission, and assumption of initiative is recommended toward christianizing the tribes around them (205). Then comes the work of organizing the neophyte Church. To that end the ritual for the three Sacraments — Baptism, Chrismation and Marriage — is translated into the native tongue, along with the Liturgies of St. John Chrysostom and St. Basil, various prayers and a few other

texts (207). Next the Marriage Service is held for all couples without exception (205). There follows the ordination of a native as priest, to whom the new Christian community is entrusted and at the same time useful admonitions are given to the faithful of the young Church on the respect they are called to show for their pastor (218). In conclusion, the community is affiliated with the presiding ecclesiastical authority directly above it, thus completing the mission's task.

Before closing the present report, it seems fit to spend some moments on the question whether and how far our novel exercised an influence on the Greek people. First we note that, in contrast to Ambrazis' work *Rabbi Isaak N.*, it went through no other edition, although its author lived twenty years longer. But if we reflect that the reading public at that time was limited, and that as a rule literary works in that day were rarely republished, no worthwhile inference can be drawn from its not re-appearing in print. We must turn our attention rather to the list of subscribers found at the end of the book.

After the practice then prevalent, the author of a book under publication or the house publishing it notified the wider public by letter or through the press, inviting all interested to pre-subscribe for copies in advance. Those pre-purchasing the volume in this way were called contributors and were listed *honoris causa* by name at its close, in a supplement compiled for the purpose.

The number of subscribers for our novel in its catalogue is a little over a thousand, but lags considerably behind that of the corresponding list in Ambrazis' aforementioned work *Rabbi Isaak N.*, which enjoyed wide circulation not only in its first edition, but in the second too. This simple numerical comparison is indicative of the hesitation with which the reading public received a narrative bearing on mission. It is typical in this regard that early Modern Greece, not excepting the city of Athens in which the work was issued, was more reserved in subscribing to it, than the Greeks abroad, particularly those of Constantinople and of Kydoniai (Aivali) in Asia Minor.

Scanning the catalogue of subscribers closer, we find some Metropolitan Bishops among them, more numerous Archimandrites and a goodly number of priests and deacons. Also quite a few students of Seminaries are listed, some monks and monastics in Holy Orders, as well as a large roll of other bibliophiles in the professions, especially that of

medicine. Among the clergy are names of persons in the homeland and abroad as well, who distinguished themselves as preachers and, generally speaking, figures exercising a spiritual influence of note on widespread sections of the godly and Christ-loving flock in that period.

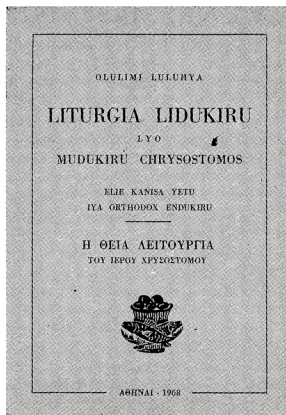
It is safe to conclude that those who read the story had moments of elation, and in the souls of many younger readers the book must have instilled a zeal for mission; perhaps it led some of them to the decision of following a missionary career. But carrying out such tasks presupposes — unless the Lord enjoins otherwise — more normal conditions of life both in the State and in the Church, than those existing at the time. For that reason it seems, no apparent fruit came forth either in action or in theory from the thought cultivated with such love and care by Ambrazis. That is also attested by the behaviour of the author himself, who later wrote a new novel of missionary content, but did not publish it; to this day it remains unpublished.

At all events the seed planted by Ambrazis did not die, but was kept alive in the hearts of many people, who continued in the hope that the day would come, when the fictitious work begun by Philotheos was to be advanced, not by imaginary heroes of new novels perhaps, but by active members of the Church who, stirred with a zeal equal to that of Philotheos, would set themselves to this great task as its servants and ministers. The absence of any copies of the book at rare edition stores bespeaks the existence of such a hope and bears witness to the esteem and affection in which this little volume is held by its fortunate owners.

The fact that this little work of Ambrazis on Mission has not been forgotten as yet by the older generation of godly people, notwithstanding our many national vicissitudes since its first publication, is indicated by its having had two later editions: the first came after the Second World War, in the magazine "Youth's Joy", as a serial for young readers; the second appeared last year from the press of Soter. N. Schoinas Publishing House at Volos, Greece, a firm specializing in religious editions.

The novel by Ambrazis, which for years seemed relegated to oblivion, has proved to be alive by its new editions. It can very well be placed parallel to the history of the missionary idea in our country. Though Mission has remained latent and inert for years in the consciousness of the Church of Greece, it did not vanish, but existed silently, until it again rose to life as a self-evident and essential church activity, bound up with the very soul of the Church.

## THE DIVINE LITURGY IN AN AFRICAN LANGUAGE\*



We are happy to announce the first edition of Saint John Chrysostom's *Divine Liturgy* translated into a language of Africa, the *Luluhya*, a dialect used by a big tribe of West Kenya. The version has been prepared by Anestis Aderi, an African graduate of the Athens University Theological School, and was published by *Porefthendes* in September, 1968, in a two-colour artistic printing (8°, 54 pages).

Parallel with the prayers, petitions and canticles are printed the initial words of the original Greek text, so that "concelebration" may be facilitated, among other benefits.

Several copies of this rendering are already in the hands of our African brethren the *Baluhya*, who dwell on the highlands of West Kenya, a little north of the Equator. (For further details see the chronicle by Archim. A. Yannoulatos, "Among the Orthodox of West Kenya", in *Porefthendes*, 7<sup>26</sup>(1965), 24-28 and 7<sup>27-28</sup>(1965), 48-51).

\* On previous editions see *Porefthendes* 10<sup>38-39</sup>(1968), p. 48.

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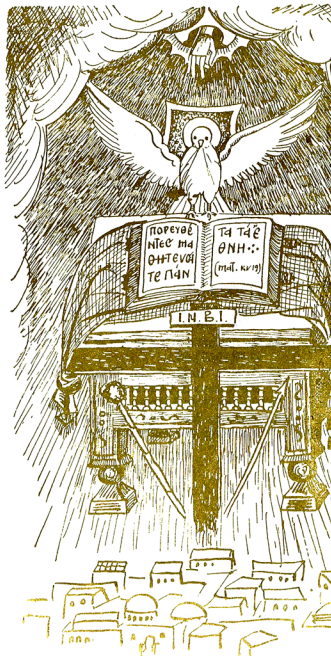
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(For the program of the Centre «Porefthendes» see No 11 (1961), p. 37).

## "GO YE, ΠΟΡΕΥΘΕΤΕ"

μικροτέρας τάξεως ἢ τῆς ἐκείνης (Mat. ix 12)

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