

Πορευθέντες

μαθητεύσατε πάντα τὰ ἔθνη (Ματθ. κη. 19)

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

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

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July — September 1960

FROM FR. SPARTAS'



«Moses struck the
Red Sea with his
staff and opened a
way for the Jew-
ish People to pass.

You possess the
staff of true faith.
Strike the sea of
ignorance, that the
African People
may pass through
to salvation befo-
re they drift away
in the curiaent of
evil».

VISIT TO GREECE

The Most Reverend Metropolitan of Eastern Africa Mgr. Nicolaos, during his visit to Uganda, where he ordained 6 more native clergymen and laid the foundation stone of an Orthodox Church.



A PRAYER FOR AFRICA

Lord,

Africa is now on fire... Cosmogonical formations are being carried through that vast Continent. No one knows where these upset and perplexed people are led.

But Though, Lord, «Who hath led Thy people as sheep through the hand of Moses and Aaron» (Psalm 75, 21) be again the Leader of these people, who so fervently search for a brighter future.

Bring forth inspired leaders who will strike with the staff of faith the sea of perplexity and ignorance that the African People may pass to salvation, to the light of Thy gospel.

We beseech Though Almighty, protect the flame of the Orthodox Faith, which has been kindled in the heart of our brothers of Uganda and may, oh Lord, the fierce winds that blow now across the seething Continent carry it through and through to the millions of Africans that seek Thou.

Send, please, Thy Holy Spirit to create out of this chaos a new world; «a generation seeking the Lord»; a living part of Thy Church.

Lord, hasten... «Thy Kingdom come» in Africa.

Amen.



Members of the Christian Union of Working Youth, preparing cassocks for the newly ordained clergymen of Uganda.

SOME THOUGHTS ON ORTHODOX MISSION

I remember when I was still a youth in Athens and the first talks confessions and dreams started in a "friendly circle" about planning an Orthodox mission; all trouble and difficulties appeared to be the lack of knowledge of the native's language. There we stopped. How were we to know that their languages are of a very limited vocabulary - they scarcely reach a thousand words - and that six months' time was enough for thorough learning and that there are grammar, syntax and rules(1). How could we imagine that there were other more serious problems for our brothers in Africa and that it was those problems which we should study and discuss if we really wanted to talk to them of the messianic gift, of adoption and love. Some time has passed since then and God has blessed those dreams, and now with our eyes turned to Heaven we have come to consider and study these problems. Here are some thoughts about them:

THE KNOWLEDGE OF CHRISTIAN SOCIOLOGY

Missionaries must know all the sides of the social problems and all about life in general of those people whom they are going to christianize. Those who will be ignorant of the solutions that Christianity gives to the social problems and who will not master the materialistic and marxist dialectics and who will be unable to give a satisfactory answer to the tragic questions of African people, are bound to fail. The only point to which the Muslim element of Africa pays any attention - and the only thing that helps the missions - is the social teaching of the missionaries. In spite of that, though, the missionaries should not evangelize them by civilizing them, but should civilize them by evangelizing them. That is, evangelism will be put before social and civilizing work. More emphasis should be laid on their redemption from sin - the source of every social evil - rather

than on the improvement of their living conditions (though it has been proved that an immediate result of deliverance from sin is the improvement of life).

The missionaries, though they will be such, will not go as social revolutionists but as heralds of the redeeming message of Resurrection and salvation. In this point too, they will imitate their Leader, Jesus Christ. One should not think that because one will find ignorant people without high education. It will be easy to escape answering their questions fully. This used to happen in older times, but now with the new "wind" that blew recently throughout Africa, things have changed. An unquenchable thirst for knowledge has possessed all the African continent. Some times children walk more than 15 kilometers a day under terrible conditions in order to go to school so that they will "surpass the whites" in edu-

(1). Louis de Vincennes et J. Dallet "Initiation a la langue berbère" Grande - Kabylie 1960.

cation and standards of life. It is worth noticing that 1/4 from the students of the Law School of Lilly is "coloured"; and their cleverness and vigour forces the Europeans to admit: "We are the last free generation of whites; our children will be slaves to the coloured." All that means that the audiences of missionaries are not such an easy prey.

2. LOVE - THE ONLY JUSTIFICATION OF MISSION

One day an African said to a friend of mine "You are preparing us for Heaven as if there Africa." This is of great importance. The natives must understand that we love them and their country their souls and their worldly problems and that it is only because of love that we are among them. On this point things are rather pleasant for Orthodoxy because Orthodoxy has a "white register" and has never had any political or financial motives in christianizing a country. The whole tradition of Orthodoxy could well be summarized in the words that the Metropolitan of Moscow Macarios said to the Archbishop of Kajan Gouri in 1555 in connection with the subject of christianizing the Tartars: "Win the confidence of Tartars' heart and do not guide them to baptism out of any other motive than love alone!" (2) This must be the motto of the new Orthodox missionary movement too. The Russian writer Leskov in his book "aux confins du monde" expresses this idea very adroitly by writing the following: "An Orthodox ambassador visited once an Orthodox missionary and to his great surprise he sees that the missionary - Father Kiriak - takes no notice of the

ambassador's recommendations and his theories about statistics. In the end, the ambassador persuaded himself for the wisdom of that brilliant clergyman that made the natives seek in their little jobs the love of Christ. And he concludes: "Then, they must have started touching the hem of Christ's robe, then, they feel the immenseness of His love and then Christ Himself starts to fascinate them." This is more true than truth itself and even all the dust of earth cannot cover it. Namely, the Orthodox missions never paid any attention to figures and statistics, but tried only for the internal rebirth and quality of those who were evangelized. The basis of Orthodox mission has always been a deep friendship for the pagans, (3) which is the fruit and the result of patristic anthropology. And in this connection the catholic Orthodox conscience has never stopped feeling this friendship and, therefore, ever being the missionary Church.

3. KNOWLEDGE OF PEOPLE'S PSYCHOLOGY

The missionaries must know the psychology of the people that they are going to evangelize. This is very essential. The missionary must know that his work must start with charity. The missionary must know for example, that -owing to the long centuries of slavery and oppression- the native people have a kind of inferiority complex towards the white people. So, they will never obey the whites or listen to them, unless the person in charge of the mission, the ecclesiastical leader of the place, is a native. If, therefore, the clergymen who will join the mission have the ambition of be-

(2). Paule Evdokimov "l' Orthodoxie" p. 166.

(3). Above, p. 167.

coming Bishops in the newly established Churches, the mission is condemned to failure. This thought has been very well expressed by the new native Catholic Bishop, a few days ago. The Vatican, which has gone through such experience, since 1939⁽⁴⁾ ordains native Bishops. The new Pope has already ordained the first coloured Cardinal⁽⁵⁾. It is a little surprising to be informed that the Archbishop of the "White Fathers" is a native.

This is exactly what is needed for the spreading of Christianity and the activity of the Church. It is, therefore, God's wish that all missionaries should be natives and that the whites should offer their services to them, unknown.

The Roman Catholic Church, which for various reasons has lost the confidence of the natives, is at present engaged in a large-scale effort of recruiting young natives, whom She brings to Her various seminaries in Europe and after giving them a thorough training sends them back to their lands, so that She may regain the lost ground. So, if the Patriarchate of Alexandria, to whose jurisdiction the African countries belong, wants to see again glorious days for Orthodoxy, it must seriously study the subject of the theological education of the natives, with a view to manning with them responsible posts in the various Churches.

But apart from the solution of this problem, apart from the staffing of missions with natives, apart from translating all the liturgical and

religious books into their language (this is another great advantage of Orthodoxy), a great amount of effort should be expended towards understanding their psychology and adapting ourselves to their mentality.

In the Missionary School of Lilley a professor once related a real story: A missionary, after hard labour and toil had succeeded in christianizing an entire village. One day, however, he wanted to talk to them about the devil and, in order to make himself thoroughly understood, he showed them a little picture of a black devil. Then the natives asked: "Why is he black?" to which he could naturally not answer with the result that he could no longer remain in that village. After some time the mission sent another missionary to that village, who this time had a picture on which the devil appeared to be white. The natives were pleased with his colour and even more pleased with the new missionary's teaching: "Listen my children. The devil can be of any colour; he is not at all ugly, on the contrary imagine him as a man, young, handsome and sad. Young because spirit never gets old; handsome because as spirit he may be more beautiful than material man; and sad because he is the only creature that has lost hope."

4. SPIRITUAL TRAINING

The most important problem, however, with which we shall conclude this article, is not the problem of training, but of missionaries' sanctification. This is a point to

(4) On October 29th, 1939, Rome ordained the first coloured Bishop, but as far back as October 1926 six Chinese Bishops had been ordained and the graduation of native clergymen to the episcopal rank had been instituted.

(5) The date of 8th May 1960, on which the new Pope consecrated 13 native missionary bishops, will surely remain historical for Roman Catholic mission. (see Informations Catholiques Internationales, No 120, 15th May 1960)

which the orthodox mission should pay considerate attention since it has not the means of considering other points more thoroughly.

Although it is personal we may mention here a few thoughts. First of all mission itself is a dialogue between God and man within grace. Purpose of this dialogue is the glory of the Father, the Son and the Holy Ghost and the establishment and expansion of His kingdom. The example of all missionaries should always be St. Paul. The way of His life is the way of life of all missionaries through the centuries. The missionary, therefore, should be "above this world" "an ardent lover of

Christ" "a heart burning with godly desire"

The missionaries will not, therefore, land into the "white countries" as Christ's ambassadors but as specimens of Christ. This is the very basis. The whole will be judged from the specimen from the specimen will be judged the work and personality of a God who was born in a stable and who died on a cross.

These are some thoughts that must pester our mind and our heart.

NECTARIOS HADJINICHALIS
Lilly-France

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News From

THE FIRST SMALL HOSPITAL OF THE ORTHODOX CHURCH

Uganda

It was a great pleasure, indeed, to learn from our Uganda brethren that the building of the Orthodox Hospital, which had been under construction, has already been completed and that they are only waiting for the necessary equipment, so that it may start functioning. Everybody is anxiously waiting that moment, because they all have a great confidence in it.

This hospital belongs to the Church in Uganda, and we hope that it will play an important role in Her life. For, it will gladly accept patients of every class, even if they belong to different denominations. It will try to put into practice the real spirit of Orthodoxy, a spirit of respect and sincere love and affection towards all men alike.

The completion of the building was made possible through the help of pious Greeks of Uganda, Kenya and Sudan and of the students of the Theological School of the Holy Cross in Boston. But before it can start operating, it needs quite a lot of things. Medical tools, beds, medicines, in one word everything that is needed in a hospital. If we do not come to its help, this hospital will remain half-finished and will not fulfill its holy purpose. Let it be noted, in this connection, that the missions of other denominations in Uganda operate magnificent hospitals.

We are all called to help with enthusiasm in equipping this hospital, which at present consists of bare rooms, so that it may be put into operation. It is worth organizing a campaign for that.

DEMETRIOS MUMBALIS
Undergraduate in Medicine,
from Uganda.

Note: Those interested in the effort should apply to the Uganda Undergraduates, Apostoliki Diakonia, 1 Iassiou Street, Athens (1), or to the editor of Poreuthentes.

LORD'S DAY AND MISSION

C. SUNDAY - THE EIGHTH DAY

Sunday is called "the first day", because it is "the first after Sabbath" and it is also called the seventh day, since it occupies in our times the place occupied by Sabbath, before the coming of our Lord. Neither term, however, conveys fully and truly its unique and supernatural character.

For - Sunday being one day of the week - we often think of it as just one more weekday, a usual 24-hours period. And yet Sunday belongs to a new and entirely different order of things. It is the "picture" and the "type" (Chrysostom), the "mystery" (St. Gregory the Dialogue) of the life of Resurrection, of the future century, of the Kingdom of Heaven. Just as any Christian is "in this world" without being "of this world", so Sunday is "with time" without being "of time", it is simply a picture of eternity in time. (Saint Ambrose, St. Basil the Great).

Christ having risen from the dead and ascended into heaven, lives and will live for ever. "For death cannot take hold of Him any longer". Obviously enough, we still do not see Him, or at least we do not recognize Him. But we believe that, in spite of our unworthiness He sees us, watches over us and is interested in every detail of our life. We believe and hope that He loves us and that He takes advantage of every single opportunity, even if this is one of our mistakes or most awful sins, to the end of saving us, bringing us closer to Him, introducing us into the peace of the Father. We further believe that every time that two or three are gathered in His Name He is in their midst, granting His peace and

extending His mercy, transmitting His Spirit of Love, which enables us to live not our own life, but the life of Christ, the life of God, the eternal Life of Love which unites the Persons of the triune Deity. And, the more we die to the world, the more we rise in Christ; the more we die in flesh the more we live in the Spirit; the more we get rid of the old man, the more we are clad in the new Adam, in Christ. Our life is hidden in Christ, in God. For, Christ, risen from the dead, has become the beginning of our own resurrection too; He is the foundation stone of the new creation, the "head", that is the beginning of a new world and a new time, entirely different from the world and the time we know. Into this world, we entered through baptism, we remain through the Sacraments and we are acclimatized through continuous training. Some day, when this evil century will come to an end, Christ, our life, will appear and we shall also appear with Him - not as we appear at present in the eyes of the wise and the strong of this world, humiliated, contempt, defeated, dead - but glorious, radiant, victors, living eternally and undying as Christ Himself.

Sunday is, therefore, the day on which, still living upon earth, we pre-taste the joy of this glorious life in Heaven, with Christ and the Saints. On this very day, obviously anticipating His second and glorious Coming, did the risen Lord appear to His gathered disciples. (John 20, 19-23, Luke 24, 33-43, John 20, 26-29).

On this day He sent His All-Holy Spirit upon the holy Apostles;

On this day the first Christians expected the return of the Saviour; On this day the Church calls us especially to come together for the breaking of the Bread and the blessing of the Chalice. This holy gathering takes place in remembrance of the redeeming commandment of the Lord and, more specifically, "in the remembrance of His salutary Passion, of the life-giving Cross, the three day Entombment, the Resurrection from the dead, the Ascension into heaven, the seating on the right of God the Father, of His glorious and terrible second Presence" (Liturgy of St. Basil the Great).

Sunday, however, is not meant only as a means of protecting us from the danger of forgetting the work of salvation that the Anointed of God carried out in the times of Pontius Pilate; it is also meant to give us the opportunity of feasting together with our brethren upon the Bread of Life "who out of mercy has descended from above, giving a new life to the world", so that we may thus foretaste the "eternal rest" in the bosom of the Father, until the Lord returns, until He comes.

Sundays are stops in our worldly life, during which we replenish our energies and resume new strength drawn out of the fountains of heavenly Jerusalem. But during these stops we do not merely receive supplies for our long march from

death to Life, to God; we also foretaste something of its terminal, we understand something of its goal, we partake of some of the blessed rest that is kept in store for us. Sunday is the day during which, we Christians, who have "newly become natives" though still on earth, live as if we already were in Heaven.

In order to express and describe the theological content of this "spiritual" Sabbath, the Fathers called Sunday the eighth day, - a day which takes us beyond the usual time, beyond the life of the rest of the week, beyond the life of the "world" and "flesh" and introduces us, even from this time, together with the Risen Christ, into the life of triune God. (Tertullian : Contra Judaeos chap. 6, Barnabas Epistle, chapter 15).

On this subject of the eighth day the Holy Fathers have devoted numerous commentaries and have combined it with various biblical events and passages - the eight survivors of the Deluge, symbols of the new mankind in Christ, the eight beatitudes, the eight - verse stanzas of the 118th Psalm etc -. But all these are at best only "symbols" and "signs", "pictures" and "mysteries", for, above all there is the concrete reality: Christ Risen from the dead, our true God, living in heaven with Mary, His Mother and Mother of all the Saints.

It is this new creation and this time of the Resurrection, that the Church reveals every Sunday when she gathers together; it is from it that she draws her strength and energy, it is its life that she lives and it is its peace that she rests in, in the middle of the struggles and sorrows of this world.

And it is this Sunday - the eighth day - that she is called upon to witness, not only in the environment that God's will has placed her, but - at least through certain chosen children of hers, the missionaries - to the end of the earth". Every Sunday ought, therefore, to give a fresh impetus to our missionary interests and re-ignite our zeal, making us live up to our missionary duty, in a fuller measure.

KOREA: LAND OF THE MORNING CALM

Though up to 1949 the Orthodox Church of Korea was governed by the Russian Church through its representative, since that year its administration has been taken by the Korean priest Father Alexios Kim. He was working vigorously and creatively; but unfortunately a sad event brought to us great grief. Our priest was captured by communists in 1950 and was sent to exile in N. Korea with only accusation the love for his flock. "I cannot", he said, "abandon the Church, the Body of Christ", and he preferred to suffer together with the Church of Christ, while he could have possibly avoided it. Some time passed and we all thought that the atheists had killed him; but God did not abandon His good worker. Some time ago we heard the good news that he is alive. His captivity does not prevent him from working with courage and self denial for the spreading of the Gospel. Though captive, his soul is free to talk boldly about Christ Whom he so much loves.

In Athens there is the son of the captive priest Mr. Constantinos Kim with whom we are studying together the holy science of Orthodox Theology at Athens University.

After the capture of Father Kim, however, for four whole years namely from 1950-54, we were left without a priest. The Orthodox Liturgy and Sacraments were not being celebrated in the thirsty land of Korea and this meant a great spiritual loss to the small flock, which - scattered and entirely orphaned - seemed to advance towards complete extinction.

The only Orthodox Church had been largely destroyed, during the recent dramatic events in Korea. The situation was desperate. But God never forsakes those who are hungry and thirsty for spiritual food. A new spiritual leader was not late in appearing. Through the Greek Expeditionary Force, its various chaplains and in particular Archimandrite Andreas Chalkiopoulos, seem to have been sent by divine Providence at the most critical and difficult moment. As a real worker of the Gospel, with great zeal, he started shepherding the deserted congregation of our Church; he celebrated the Liturgy almost continuously, he preached the word of Christ, he fortified the faith and morale of the faithful, he worked the works of love and baptized those coming to the Orthodox Faith. He gathered the scattered flock and with the generous help of the Expeditionary Force, the destroyed church was rebuilt.

Today, the Orthodox Church of Korea has two Korean priests and a church with about two thousand faithful. Future prospects are more than hopeful and optimistic.

There is a large Catechetical School with 150 pupils and a youth organisation.

Father Boris Mun, one of the two priests, is an old Orthodox, but the other one - Father Athanasius Yu - has gone through a very moving conversion from Protestantism to the Faith. He had gone to Boston as doctor and there he made the acquaintance of the Orthodox

theologians of the Theological School of Boston. Being always in search of truth and of pure faith, he entered the holy bosom of the Orthodox Church, placing himself as a humble worker in the service of the Church, in Korea.

We have come to Greece, in order to be well educated in the Orthodox Faith and carry it back to our country, so that she may be reborn and find the right way, through the so many fallacies of Buddhism and the various heresies.

Roman Catholics and Protestants, with their ample and modern means and with a really wonderful organisation and strong propaganda have managed to convert to Christianity many of our countrymen. Today there are about 2,500 Protestant and 500 Roman Catholic Churches with 8 native bishops.

The Orthodox Church, however, lags very much behind. The many troubles and adventures, she has recently gone through, owing to the communist invasion, account for this.

The Church of Korea, therefore, which has been recently rebuilt by Greeks, awaits for the continuation of the love and succour of Orthodoxy, with the pure fragrance of the Spirit of Christ. We have many difficulties and obstacles to overcome.

Things have recently taken a different turn, however. All are nostalgic of Orthodoxy. Well educated Protestants have been baptised and added to the Orthodox camp. Quite a few Protestant students and undergraduates visit our church and enquire with earnestness about Orthodoxy, expressing their desire to become Orthodox too. It is we, therefore, that should point out to them the "right teaching" that they may return to the

true way.

Just because of this, now, more than ever, we need your fervent love. The Christian love that unites people and forges unbreakable links, even if vast distance separates them.

And now, I shall come to my own personal story. I have not always been Orthodox. From very young I started off with great zeal as Protestant. In those years of Japanese occupation many Christians were martyred. Every Christian was in continuous danger and readiness for persecution.

There were tremendous obstacles. In order to go to Church, I had to walk two and three hours, through gullies and mountains and Japanese military stations. The Japanese forbid every gathering of Koreans, whether religious or not. Many times I used to get up in the middle of the night and walk to the distant church. Sometimes the moon kept me company on these dangerous trips, but quite often I had to walk in darkness. Every slip might have costed me my life.

I remember so many times the rain drenching me and the icy wind beating me mercilessly. And yet, who could stop me? I knew that at the other end Christ was waiting for me. And His love gave me courage and strength and hope. But even after reaching the church, how many times I came up against our atheist conquerors who had arrested all those that had taken refuge in the Church!

But arrest was not the only thing. The godless oppressors, whether Japanese in the beginning or Communist later on, forced Christians to deny Christ the source and light of life and to sacrifice to the idols and images

of their false gods.

In front of all other Christians, they set them the awful dilemma: sacrifice to the idols and freedom or death. But they, faithful to their eternal redeemer, preferred immortality to corruption, truth to lie, heavenly joy to earthly sorrow, eternal life near Christ to the temporal slavery to infidelity. And, many a time, the blood of those martyrs was shed in front of us, a humble sacrifice to the throne of God.

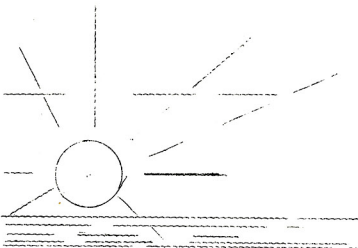
This lasted until 1945. But after few years, in 1950, the communist invasion spelled a new period of persecution.

But that time Protestantism was already not satisfying me. And God lighted my way and let me to the knowledge of the right Faith. He sent His labourer who led me out of despair. Father Andreas was my first helper. The first time I saw him I admit I was scared. In my country we are not used to black cassocks and long beards. But on his breast I saw the cross and that gave me courage I realized he was a worker of God. I drew close and I told him I was a Christian. He did not know my lan-

guage, but the language of love was good enough. One day he took me with him. Whenever he wished to tell me something, he pulled out the Bible and pointed out a chapter I read it in my language and understood what he meant to tell me.

From that time I tried to learn Greek. In a short time I picked up some. I could understand more than I could talk. One day he took me in his car to the Orthodox church in Seoul, which I did not know. When I entered the Church, the holy icons and the whole atmosphere deeply impressed and touched me. I felt that I was in front of God. Thus, the desire to come to know Orthodoxy was born and kindled within me. In fact, as this moment I became Orthodox to all intents and purposes. With the few Greek that I spoke, Father Andreas used me as interpreter in his sermons to the Orthodox. We then visited universities, high schools, orphanages and spoke to them of Christ. After a while, I was baptised and became an Orthodox Christian and, with the help of God, I was able to come to Greece, the mother of Orthodoxy.

ALEXANDER CHANG
Student of theology.



THE HOLY METROPOLIS OF CENTRAL AFRICA

Our Byzantine ancestors called Central Africa the whole vast African expanse, which in our days comprises the States of Cameroun, Angola, Congo, Ruanda-Urundi, Uganda, Kenya, Tanganyika Rhodesia and Nyasaland.

This province has been divided ecclesiastically, by the Patriarchate of Alexandria, into three Metropolitan Dioceses. First, the Holy Metropolis of Central Africa and Exarchate of all Equador under the Metropolitan Kyprianos Papadopoulos; secondly, the Holy Metropolis of Eirinoupolis and Exarchate of all Eastern Africa under the Metropolitan Nicolaos Varelopoulos and, thirdly, the Holy Metropolis of Accra and Exarchate of all Western Africa under the Metropolitan Eustathios Eustathiou.

These ecclesiastical jurisdictions have rather been re-established, since at the time of the Emperor Justinian the Wise (6th century A.D.) Greek Orthodox missionaries, starting from the holy citadel of Byzantium, had already brought the everlasting light of the grace of Jesus Christ "into the south of Ethiopia, towards the equador, into the unlightened country" as contemporary chroniclers mention.

G. Skalieris - a Greek historian - in his work "The Patriarchate of Alexandria, jurisdiction etc" Athens, 1926, very vividly describes the toil and labour of the orthodox missionaries in the African jungles, and about the establishment of dioceses.

Today the Metropolis of Central Africa includes the states of Congo and Ruanda-Urundi, where 7000 Greek-Orthodox having as their leader the indefatigable Metropolitan Ky-

prianos, are continuing the holy heritage of our ancestors keeping churches, schools and charitable establishments. While on the other hand, the spiritual arsenal of the Church is not lacking in any respect. Eight selected and zealous priests help the mission of the hierarch of Central Africa three of whom are theologicians while the rest of them come from various schools of general education. Five churches and four chapels are in operation while two communities are soon going to have their own churches. Two of the communities, those of Bunia and Elizabetville have secondary and primary schools with boarding houses. There are two professors and five teachers who look after the education of 250 Greek children of that area. Several charity and art institutions help as much as possible the national work of the Greek communities.

The recent expansion of Hellenism into the vast areas of Central Africa is worth while mentioning. The doctor P. Potagos reached the east part of the big river of Congo five years before the great explorer H. Stamley (1875) and in Leopoldville there is the oldest tomb of a white immigrant that of John Papazoglou. Since 1892 Greeks from Egypt and Sudan (Kapatsi, Metaxas and Makris) reached Congo and helped tremendously in the progress of that place.

Today 25 Greek scientists are offering precious services for the reorganization of the country.

The Greek Hierarch Mgs. Kyprianos prepares the issue of a historical book in two languages, French and Swahili (African dialect) on the subject of:

(a) The infiltration of the Greek-Christian light in the Black Continent (from the 6th century B. C. till the 6th century A.D.)

(b) The Holy Liturgy of St. John Chrysostom with historical introduction to Orthodoxy.

This work will help considerably in introducing Orthodoxy to the natives who literally besiege the Greek Metropolis, daily in or-

der is common for Uganda as well as for the inhabitants of vast Congo. The Rev. Metropolitan Kyprianos is thinking of inviting quite soon Father Reuben Spartas the leader of the Orthodox African movement so that the burning thirst of the natives may be satisfied.

And, so with the help of our Father of Lights and with the brotherly co-operation of the Greek Metro-



der to know the spiritual treasures of Orthodoxy.

Today many eminent natives apply for admission into our Holy Church.

Luckily the language of Swahili

politans of the vast country which is inhabited by nearly 50,000,000 unlightened souls, no doubt, the fruit of this work will be the establishment of a strong Orthodox African Church.

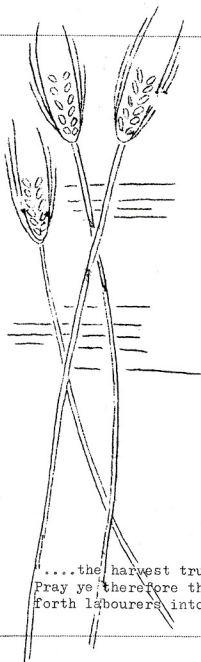
GEORGE ZERVOS

Congo

ΕΠΕΡΩΤΗΡΙΟΝ

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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.
- "ΠΟΡΕΥΤΗΝΤΕΣ", 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).