

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

No 8

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THE EXECUTIVE
COMMITTEE
Representatives
of the member
Movements of
SYNDESMOS:

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GREECE



How
beautiful
are the
feet of
them that
preach,
the gospel
of peace
and bring
glad tidings
of good
things!

Ὁ ὁραῖοι οἱ πόδες τῶν εὐαγγελιζομένων
ἑστάντων. (Ρωμ. ι' 15)



WELCOME!

We are especially happy to greet the arrival of the first group of Orthodox young girls from Africa, Scholarship students of Her Majesty's Queen Frederica. The two of them (in the center) come from Uganda and the two others (at both corners) come from Kenya. They will be trained as hospital nurses and social workers. Fellow-country-men, Studying at the University of Athens, met the newcomers at the airport.



MISSION AS AN IDEAL FOR YOUTH



Loft and beautiful ideals have always been inspiring the souls of the young offsprings of the Church. For, the Church of Christ, during her magnificent advance through history, has not only nourished her children with the life giving juices of her teachings, but has also been offering them the opportunity of feeling the enchantment and the attraction of a certain concrete ideal.

During the first three centuries Christians of all ages but especially young Christians rejoiced in a single ideal: martyrdom for Christ. Young hearts beated with it, tender lips praised it and youthful bodies shed their pure blood for it. In the history of civilization, one could not perhaps come across a more awe-inspiring scene, than that of young people willingly sacrificing themselves for truth (1).

In the new era, which followed the persecutions, a new ideal pierced the young souls. That of the glory of the Church. Men like Saint Basil and Saint John Chrysostom were attracted by this ideal from their early youth (2). It was this ideal that produced holy clergymen, flaming monks and wonderful social workers, who all together created the golden age of our Church. Fruit of this age is the ideal which was being offered to youth during the Byzantine period: Mission. "The work of missionaries was one of the greatest glories of Byzantium" said Charles Diehl (3); and it is easy for anyone to measure the enthusiasm aroused by the missionary ideal among Orthodox youth, by the dispersion of Byzantine missionaries from the Slav North, to the African South, to the Asian Far East (4).

(1) The ancient historian Eusebius has preserved for us, in the seventh chapter of his Ecclesiastical History, this scene of classical magnificence. "You could see the young man, not yet twenty, standing free of any chains with hands spread in the form of a cross, but his fearless mind fixed in prayer, neither swaying nor moving away from the place where he stood; and though the bears and the leopards, bloodthirsty, almost touched his body, their mouth was being blocked by a divine and secret power and they stepped back".

(2) Both St. John Chrysostom and St. Basil abandoned a splendid lay career and devoted their lives to the glory of the Church, when they were about 30.

(3) C. DIEHL: Les grands problemes de l'histoire byzantine, Paris 1943, p.17.

(4) The two inspired missionaries of the Slavs, Cyril and Methodius, began their great campaign when they were about 30. CHRYS. PAPADOPOULOS: The Orthodox Eastern Church, Athens 1954, p.69.

The fall of Byzantium spelled a new ideal for Greek Orthodox youth, the only possible at the time - the maintenance of the Faith - (5). But among Russian Orthodox youth, the missionary ideal continued to exercise its unfailing appeal (6).

We thus arrive to our era, our own days, the beginnings of the second half of the 20th century. What is the ideal of the contemporary youth in the Church?

We might well start by stating blankly that, generally speaking, contemporary youth has no ideals. International or national causes, which in the past literally electrified youth, have long ago caused to be of any interest to them. Young men and women are entirely indifferent to anything really great. The materialistic mentality of our age and the continuously increasing lure of comforts strike at the root of every interest in any ideal.

And this lack of ideals leads directly to the spiritual decay and moral derailment of contemporary youth.

But the Orthodox young people who live and move and act within the bosom of the Church, cannot possibly remain without ideals. They are simply not allowed to, by the centuries of tradition which weigh heavily upon their shoulders and which consists of nothing else but a golden succession of ideals. Contemporary Orthodox youth, if they are to prove worthy of their tradition, must choose their ideal.

As far as Russian Orthodox youth are concerned, unpretentiously but heroically, they have chosen theirs. They labour unceasingly, they struggle, they study, they devote their whole being to the ideal. Sometime in

the future, when the present struggle of the two giants - Faith and Atheism - will have been decided in Russia, with the victory of the former, let the historians seek out the protagonists of the victory among unknown young souls, which had been kindled with the great ideal of Witnessing to Jesus Christ.

What is, however, the ideal of the free Orthodox youth which lives unfettered and unlimited outside the iron curtain? Is there an ideal for them? Well, there must be one. And the various signs and events point to the fact that this can be no other than MISSION. There is more than one reason convincing us that this is so, but we shall first deal with two which are immediately connected with contemporary international developments and which fully justify this thesis.

Firstly, it seems that mission meets the basic request of our times for peace. Peace is on everybody's tongue tip, but past and recent experience alike show that the only One who can secure peace for mankind is The Great Peacemaker, Jesus Christ. Now, the only people who can spread this truth "to the end of the earth" are missionaries. They have already been called by the Spirit of God "the

(5) This is the period of the "new martyrs" for the Orthodox Greek Church. Most of them were young. See GHYRS. PAPADOPOULOS: The new-martyrs, Athens 1922.

(6) The great Russian missionary of the Japanese, Nicolai Kazatkin, was still a student when he received the missionary vocation and began his missionary work, when he was 24.

courriers of Peace": "how beautiful are the feet of those who bring the news of Peace, the good tidings of goodwill" (Rom. 10,15).

The second reason is the religious thirst of Africa and Asia. Great, historic transformations take place these days on the two vast continents. We do not allude to the political fermentations and the popular risings for national independence, alone. We are mainly concerned with the religious thirst and the spiritual groping search of millions of souls. The whole question is immediately linked with a tragedy: the present crisis, through which Christian Mission passes in these continents, and which is not entirely unassociated with the fact, that missionary activities have often become a pawn in the hands of various interests and ambitions(?). Orthodoxy could not have chosen a better moment for entering the field of missionary work, provided as she is with her inherent advantage of being, in substance and form, much more congenial to Afro-Asian mentality. But Orthodoxy expects this holy work to be done by the new generation. To this she mainly turns and into the vigorous arms of her youth she delivers the candle of the Resurrection together with the earnest wish: "THE LIGHT OF CHRIST SHINES UPON ALL". Can such a glorious ideal fail to enchant Orthodox youth?

But there are two more important reasons, internal in their nature, which are a direct consequence of the contemporary renaissance of the Orthodox Church.

The return to the sources is one. These days Orthodoxy is being re-baptized in the clean waters of her sources. Orthodox theology is in process of purifying itself of every alien influence and of gaining in depth, while all sectors of Orthodox life are being enriched with a new spiritual content. This return to the sources, brings back into the foreground the question of missions which are, by far, the tradition of the Orthodox Church. In direct consequence, the re-organisation of Orthodox missionary work is the foremost task of the Church, during this new era of Her life. Thus, even from this point of view of continuing and re-kindling Orthodox missionary tradition, the responsibility of contemporary Orthodox youth appears really great.

The maturity of Orthodox youth is the second internal factor, in support of our original thesis. It is beyond doubt, that the Orthodox youth of today has reached an advanced stage of maturity in the direction of the right appreciation of the universality of the Church. The ecclesiastical horizons of youth widen continuously towards the direction of the "One, Holy, Catholic and Apostolic Church". And mission, which is nothing else than the spreading of the Church of Christ into the various non-Christian people of the earth, falls exactly within the scope of the Universality of Orthodoxy. The very stirring up of the whole subject of Orthodox missionary work, is exactly the outcome of Pan-Orthodox youth co-opera-

(7) The whole situation is very ingeniously summed up in the following phrase of the South Rhodesian Africans: "When the white man came here, he had the Bible and we had the land. Now he has got the land and we are left with the Bible".

tion within the framework of "Syn-desmos" (8).

It is this beginning, that all the young people of the Orthodox Church are called upon to help and strengthen. They are simply called upon to tune their heart's beating to the strong voice of Leader Jesus, which is heard again, through the stormy centuries, in our times, clearly, distinctly, commanding: "Go ye therefore and teach all nations".

And it is certain that Mission will constitute the Ideal of the contemporary generation. Youth above all, demands a fighting Ideal and missionary work is an ideal, which involves much fighting and struggle.

It is the greatest peaceful campaign that has ever been tried, the most noble ambition that was ever born in youth souls. It is a cause that fills the entire young being. It is a divine drunkness, which traces its first beginning back to the very dawn of Pentecost (Act, 2, 13). It is "the new wine" (Matth. 10, 17) which Jesus entrusts to the "new wineskins". That they may carry it to the edge of the earth, quenching the thirst of the people.

May the All-merciful Leader of our Church grant that Mission may become the ideal of contemporary youth, which will enable His Church to fulfill her redemptory mission in the pagan world of ours.

E. STYLIOS

===== Youth in search of ideals =====

Those of you who are responsible Leaders of youth movements, must daily, come across the fact that modern young people are not satisfied with good words or even a good atmosphere. Our young men and women are in need of a really great idea, a living ideal, which will inspire every single step of their life. If this is indeed your experience, what are the ideals which you offer to your young people? And among what is the place occupied by the missionary ideal?

This periodical would gladly publish your thoughts and opinions or even your experience on this subject. Just for the sake of making a start we put down few ways of work, which, we hope, will help towards a revival of the Ideal of Mission among youth.

1. Publication of missionary articles, information, stories, photographs in the youth magazines of your movement.
2. Lessons on missionary subjects in catechetical schools.
3. Collections among youth for the support of the missionary Churches of Uganda, Korea, and Japan.
4. The promotion of missionary vocations among young people who wish to work in Afro-Asian countries.

(8) See "Poreuthentes", No 1.

SOME THOUGHTS ON ORTHODOX MISSIONS

B.

This second part of our small study, will complete -we hope- the picture of problems and difficulties with which the beginning of a Pan-Orthodox foreign mission is faced.

One of the most serious matters, which should receive extremely careful consideration, is the present political situation in non Christianized countries. In our days, a fierce wind of national independence blows across the world. The observer stands in awe before the speed and force of this wind, seeing nations in Africa, this former stronghold of colonialism, gaining their political independence one after another. The "Nasser" phenomenon, which literally electrifies Afroasian people today, is of vital importance for the studies and plans of a pan-Orthodox mission. Its importance lies in the fact that it constitutes a factor extremely favourable to Orthodox missionary action, since the Orthodox Church maintains that the "Church administration should be on the pattern of the political one", fostering in this connection the establishment of autocephalous national Churches. The decline of colonialism, therefore, should be considered as an unprecedented opportunity for Orthodox mission. The fact that no Orthodox country has been a colonial power, is an all important point of psychological contact with the native people. On the contrary, missionaries from such countries as Great Britain, France, Holland etc., are at a serious handicap, since it would be extremely difficult for the formerly subject people to forget the time of slavery. It is not so easy for them to forget their brave struggles, their dead, their songs for freedom, the exploitation of the whites with whom the

white missionaries were in contact. To all this one must add the political orientation of Greece, which traditionally aims at a close friendship with the African and Arab world, recently reinforced through their support in the Cyprus affair. The present political situation, therefore, may be taken as "a call from God" to Orthodox missionaries.

b. The economic problem in missions.

This problem is equally important and calls for a very careful study. It should never be forgotten that money is value, especially when it becomes the servant and not the master of man. Let it be reminded that the Lord had a "treasurer" and a "purse", thus pointing out the need of the material factor in the life of the most spiritual of men.

Non-Orthodox missions face the problem mainly in two ways:

First, through the poverty of missionaries. Their ideal is embodied in the "lady poverty" as St. Francis -"that beggar of God"- called it. Their expenses are thus cut down to a minimum.

Then, when large projects are involved (hospitals, schools, churches, established in the missionary lands), they accept donations either from their fellow-believers in the colonies, or from those in their home country or anywhere else in the world. Such a course, however, often gave rise to suspicions on behalf of the natives, that the missionaries were associated with the colonists' financial interests. Precisely because of this, the Roman Catholic Church has recently started to establish in the missionary lands small co-operatives belonging to the natives themselves and staffed exclusively by them. Missions are supported

through the revenue of such co-operatives. In this way, the Western Church demonstrates that:

- a) she is interested in the economic development of the country in question,
- b) she is concerned with the solution of the social problem,
- c) she is interested in the advancement of the working classes, introducing them into the higher co-operative status,
- d) she is interested in the economic independence of the country from the colonists.

(It is really important for the natives to feel that the work and the activity of the missions depend on the labour of the Christians themselves. It is the best method for dispersing all doubts and suspicions).

Taking into consideration all this and in connection with an Orthodox mission, would it not be possible for all Orthodox dioceses in the world to participate in it?⁽¹⁾

c. The question of the unity of the Orthodox missionary activity.

But the most important question is that of cohesion and unity, in Orthodox missionary work. Of course, for us Orthodox it is not the common liturgical language that witnesses our unity, but the common doctrine, the content of our faith. We should, however, study the possibility of founding a pan-Orthodox missionary Order which would contain clergymen and laymen, married or celibate, and which might probably offer great services to the Church. Would it not be possible for such an Order to satisfy and utilize, at the same time, the existing inclination of many young men and women towards monastic life?

The Roman Catholic Church has settled the same question in the following way: Every monastic Order, every congregation has its Abbot General

at Rome, while at the same time each Order has been charged with the evangelization of one area. Unity is achieved through the missionaries link with Rome. For, although they co-operate very closely with the local bishop, they come under the jurisdiction of the Abbot General who discusses all matters directly with the Pope, serving in a way as liaison between the Order and the Administration of the Church. The Abbot General is elected by the members of the Order, once in six years, from among members who have worked for a long time in the missions and who have, therefore, a great experience of the problems of the missionary lands.

Those responsible for missionary work in the Orthodox Church, would do very well if they studied the ways in which, non-Orthodox missions, in spite of the great number of missionary Orders, achieved their unity. We could thereby profit from their successes and avoid their mistakes.

d) Relations of Orthodox to non-Orthodox missions.

It is well known of course, that within Christianity, in spite of its still being a minority among other religions, there goes on a fraternal struggle among the various Churches and denominations. And this war, or at least this antagonism, has been carried as far as Christianity's advanced trenches - the missions. There is no doubt about the chief cause of this war, which in turn is the main cause of the delay in evangelism: It is simply the lack of love. A young man should therefore never forget that he may have a missionary vacation when, and only when, he loves and is capable of loving more and more, for ever.

Of course, he should have the spirit of discipleship and obedience and of hiding his life in Christ,⁽²⁾ but what is absolutely vital and necessary for any missionary co-operation is charity. It is not surprising that Cronin's book "The Keys of the King-

FROM THE ACTIVITIES OF THE EXECUTIVE COMMITTEE

(Excerpts from an official Report submitted by the Committee to His All Holiness the Ecumenical Patriarch Athenagoras and His Beatitude the Archbishop of Athens and All Greece Theokletos). (1)

A. ACTIVITIES DURING THE TWO-YEAR PERIOD 1959-1960

During the period under consideration, through the grace of God, considerable progress was realized towards all three basic directions, set by the programme of action of the Committee. (2)

(a) Ever since February 1959, the missionary periodical "Poreuthentes" has been regularly coming out, in both a Greek and an English edition. This quarterly publication has subscribers all over the Orthodox world.

(b) The General Secretariat has come into contact and has discussed its programme with various ecclesiastical and academic personalities of the Ecumenical Patriarchate, the Patriarchate of Alexandria and the Church of Greece.

(c) A special group of young scientists and students has been formed with the aim of studying the problems of mission and of recruiting at the same time other people interested in mission.

(d) Repeated lectures and special "evenings" have been organized for students, professional men and working youths, with the aim of making them conscious of their missionary duty as Orthodox. As a result of these activities the circle of persons interested in missionary work has been constantly widening. Recently, the movement has spread to the provinces in Greece as well as to SYNDESMOS movements abroad.

(e) The visit of Father Spartas to Greece had been organized. During it, the attention of public opinion was drawn upon Uganda, as much as possible through articles in the press, special lectures, press conferences, receptions, contacts with officials etc. A complete report on the visit has been published in "Poreuthentes" No 5.

(f) Various Church articles, icons and vestments have been collected and sent to the Church in Uganda. Several consignments have been dispatched and the effort is being continued for covering the current needs.

(g) A weekly "missionary seminar" was organized (three hours per week). The last hour was devoted to Luganda lessons (Luganda being one of the main Uganda languages). The first two hours were occupied by talks on one of the following subjects: theology of missions; comparative religions; history of missions; contemporary conditions in the missionary fields (socio-political developments in Africa and Asia). There were also special lectures by members of the Church in

(1) The last paragraphs of sections A, B, and C, were not contained in the original report to the Ecumenical Patriarchate.

(2) In the actual report these directions are analysed in detail as they appeared in "POREUTHENTES" No 4 (October-December 1959) p.3

Korea, Uganda and Japan, on the cultural and religious situation in their countries. The seminar was attended regularly during the academic year 1959-60 by about 60 students.

(h) Several of the most important foreign missionary periodicals (Roman Catholic, Anglican and other Protestant) have been subscribed to and carefully studied. A special Missionary Library has also been set up.

(g) Following suggestions by the Committee, many Greek religious publications printed articles on foreign mission.

(The various financial requirements for the activities of the Committee were covered in part through voluntary work of members (printing and dispatch of "Poreuthentes"), through free use of duplicator and typewriters and finally through moving donations of many friends of the effort, who deprived themselves for this purpose. Up to the present time various expenditure has amounted to 50,000 drs., US \$ 1,670)

B. PROSPECTS.

1. Short term.

(a) The publication of "Poreuthentes" in print. Its demand rises continuously and it is not possible to meet it through the duplicated edition.

(b) The formation of a Missionary Society with a view to securing the basic expenditure of the whole Movement. More extensive expenditure will be financed through mobilizing the entire Orthodox congregation, as each need arises. Efforts are being made towards establishing an annual or twice a year collection in Churches (Pentecost and Christmas for the needs of the young missionary Churches.

(c) Sending members of the Missionary Circle for special studies to Missionary Institutes abroad.

(d) A better organisation of the Missionary Seminar with a two or three year course of studies.

(e) The publication of various booklets, and brief studies on Missionary subjects. Also translation and publication of selected non-Orthodox missionary publications.

2. Long term.

(a) The sending of the first missionary teams for the assistance and organization of the young Churches in Uganda and Korea. Zealous young men and women are preparing in various fields: priests and lay theologians, college and school teachers, doctors, nurses, agricultural specialists etc.

(b) Simultaneously another possibility is being explored, which offers itself and solves several problems (economic and technical) connected with the beginning of missionary work in the near future. We mean the Orthodox communities of Africa. Many of them are flourishing and could easily support a missionary priest, who would also cater for their own spiritual needs. Furthermore, in many communities there are people with missionary zeal who could help in missionary work in a more direct way.

(c) An effort for manning certain historical monasteries with men of zeal, so that in due course they may be transformed into missionary nucleus.

C. NEEDS.

- (a) The establishment of fellowships for studies in countries with Missionary Institutes.
- (b) The creation of possibilities for visiting and studying the system of work of various non-Orthodox missionary organisations.
- (c) The participation in special missionary conferences.
- (d) The enrichment of our elementary Library with basic scientific works and its keeping up to date.
- (e) Financial assistance for the maintenance, better organisation and extension of the "Centre of Orthodox Foreign Missions".

Due note should be taken of the fact that the whole effort bears always a preparatory character awaiting a fuller and more official extension of the work by the Church, in due course. The intention of the young people who work in this field is to serve the composite work of Foreign Mission, under the guidance of the Church. In the meanwhile they try with their meagre means to help in the creation of the necessary environment for a new missionary campaign of the Orthodox Church.

FOR THE COMMITTEE
The General Secretary

A.YANNOULATOS

dom" - the book of love as they call it over here - has become a classic in the field of missionary relations. Charity provides a wonderful basis for cooperation, on the social plane, in a common effort for the facing of the social problem of the native people.

These are some of the problems, which a well organized Orthodox foreign mission has to study and solve, if it is going to be "the light of the gentiles unto the end of the earth".

- From p. 8 -
Let us give glory to God, from the depths of our heart, for "Syndesmos", for "Poreuthentes", for the first workers that have already been conscripted into the personless army of love with only one ambition: the realization of our Lord's last commandment: "Go ye therefore and teach all nations.....".

NECTARIOS HADJIMICHALIS
Lille-France

I. It would not be so difficult to repeat the successful experiment of the Russian Orthodox Missionary Society of St. Petersburg in 1865. Namely, to establish in every Orthodox Diocese a committee for Orthodox foreign missions, which would support morally and financially missionary work. The success of these committees, at the time, was so great, that within few decades the Society had 20000 members and a budget exceeding 1.5 millions roubles. (see P. Evdokimov, L'Orthodoxie, p. 168).

2. "... our life is hidden with Christ in God" (Col. 3,3). This verse has always been observed by Orthodox foreign missions. They have avoided advertizing so much, that many of us do not know, for example, the immense missionary activity of the Russian Bishop Innocenti Veniaminoff (1797-1879) who evangelized the inhabitants of Alaska. It might be interesting to know that his diocese was five times as big as France and it took him at least 7 years to complete a pastoral tour. By 1862, his activities spread as far as the Manchurian borders. (P. Evdokimov, L'Orthodoxie, p. 168).



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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.

"POREUTHENTES", 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 (I).

"....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).