

# ΠΟΡΕΥΘΕΝΤΕΣ

μαθητεύσατε πάντα τὰ ἔθνη (Ματθ. κη. 19)

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



"Go ye therefore, and teach all nations"

(St. Matthew, 28, 19)

By Apostolos Filippou

WINTER 1962-63

VOLUME IV

NUMBER 16

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# ORTHODOX MISSIONARY NEWS

## FROM JAPAN

●The Orthodox Russian archdiocese of America and Canada decided in the conference of 9th October 1962 the definite filling of the empty seat of the leading bishop of Japanese Orthodox Church since the Most Rev. Bishop of Alaska and Sitka Ambrosius, who was replacing temporarily. Most Rev. Nikon retired because of illness, was obliged to return to his diocese. In this conference it was decided, that Archbishop Irinei, former Archbishop of the Japanese Church (1953-1960), shall undertake the guidance of Japanese Christendom.

●The decision of the conference for placing the Most Rev. Vladimir Nagosky as assistant Bishop to the Archbishop in Kyoto was very important. The Most Rev. Irinei and Vladimir arrived in Tokyo on the 1st November, 1962. The representatives of Japanese Orthodoxy accepted in an official meeting the decision of the Archdiocese of America and saluted the arrival of the two bishops. The Japanese Orthodox attributed great value to the fact that the Most Rev. Vladimir is the first Russian Orthodox bishop who is born and has studied in America. Equally important are the facts that he is young—he is only 40 years old—, that he did excellent studies—he studied German lan-

guage and literature, Russian, and took B.A. in Theology in Saint Vladimir's Orthodox Seminary, that he has a great experience—he was for two years employed in the United States' Embassy in Moscow and after his ordination in priesthood he stayed for two years in Alaska as pastor of the Orthodox there—but above all in the fact that he declared his wish to die in Japan and that he tries to learn the so difficult Japanese language from the day of his arrival in the land.

●The "Sei Kyo Ji Ho" (Orthodox Review) of December states analytically the number of baptisms according to communities from July to November of 1962. The total number of those baptized is 46 persons, among them 25 adults. The official organ of Japanese Orthodoxy recognizes the poor number, but it is consoled in the fact that all the orthodox communities in Japan contributed to this number. This shows that in all of them the missionary spirit is vigilant.

●The vivid interest of Japanese Christians for the ecumenical movement is noteworthy. It is most encouraging that Japanese Orthodoxy seems to be aware of the role which it is called to play towards the common effort

"in order that all men become one".

●The ecumenical interest is concentrated around two points: First, representatives of Orthodox and Protestants meet once a month in Tokyo and study different subjects related to the ecumenical effort. Their fourth meeting, in which they were occupied with the possibility of the existence of a Japanese liturgy, adapted to the needs of the Japanese believers, was of special importance. Secondly, once a month the Ecumenical Discussion Group meets in Tokyo; this Group consists of foreign missionaries of the following Churches: Orthodox, Roman-Catholic, Anglican, Lutheran, United Church and Baptist. The discussions are carried out in English, and their purpose is "Sinko itsi" (One faith).

●The orthodox theological seminary of Tokyo, which forms theologically the future pastors of the Japanese Orthodoxy, appealed to all those, who wish its progress, to help by donations for the enrichment of its library. This seminary is established in order to fulfil the most basic spiritual needs of the Japanese Orthodox spirituality in the Far-East. Its appeal for the enrichment of its library concerns directly all Orthodox.

M. Choi Bounta



"Proresthendes...  
is in association  
with the International  
Organization of Orthodox  
Youth Movements:  
"SYNDESMOS",

Action  
Chretienne  
des Etudiants  
Russes  
FRANCE

Mouvement  
de Jeunesse  
Orthodoxe  
LIBAN-SYRIE

Orthodox  
Student  
Association  
FINLAND

Christian  
Union  
of Working  
Youth  
GREECE

Orthodox  
Youth  
Association  
FINLAND

Orthodox  
Student  
Association  
GREECE

Greek  
Orthodox  
Youth  
of Korea  
KOREA

Orthodox  
Youth  
Association  
GR, BRITAIN

Orthodox  
Christian  
Unions  
GREECE

Union  
of Graduates  
of Apostoliki  
Diskonia  
GREECE

Orthodox  
Youth  
Union  
ARGENTINA

Student  
Christian  
Union  
GREECE

Tokyo  
Orthodox  
Young  
Believers  
Association

Syndesmos of  
Greek women  
Theologians  
GREECE

Orthodox  
Youth Group  
UGANDA-  
KENYA

# MONEY IS TIME

If for the most of us the words of the heading are more comprehensible in a reverse order, for St. Paul reality is better rendered by this phrase. The time that he devoted for money was time that he took off from mission. For him money was waste of time. But he preferred this waste than burden the communities with the expenses of his subsistence. The reason which made him take this decision was purely missionary, he mentions it in I Cor. 9, 12 "...lest we should hinder the gospel of Christ", and further down in passage 18: "when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel". It is worthwhile to pause, some time, and consider carefully this view of his. Today, though, we shall look at something simpler, more external. We shall look at St. Paul's daily life in order to analyze his programme on the relation between money and time.

It is considered obvious for us today that when St. Paul left Antioch for his voyage, he should have taken with him a considerable amount of money for keeping himself and his companions for some months. It seems, however, that it was not so. Carrying a considerable amount of money, at that time, and travelling alone or with two or three companions, and not with a caravan, was not a safe thing. The highways were full of robbers. But even if we do not take this into consideration, we must not forget that the Christian communities of that time had not the means to undertake such great expenses. In the case of St. Paul, however, we are faced by a theory, a principle. St. Paul did not want to burden anyone with his subsistence. Under such circumstances, of course, there is only one solution — work. And this solution St. Paul followed consistently and perhaps with a "hidden pride" "ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me" and "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you" (The Acts 20, 34 II Thes. 3, 8).

Such an attitude towards these things meant, of course full-time work which, at that time, did not last for eight hours only, but it started at day-break and after a long pause at noon, it went on until sunset. Even if we accept that he was frugal, and we have evidence on this subject from himself, (The Acts 20, 33. Philip. 4, 12. I Timothy 6, 8.) we are obliged to accept that his work lasted for the whole day. The above quotations lead us clearly to this conclusion. But even if these texts did not speak so clearly, we would have arrived at the same conclusion taking into consideration that St. Paul had not only the problem of his subsistence but also the problem of financing the various voyages, his own as well as those of his collaborators. Certain contemporary writers lessen the meaning of the work of St. Paul when they maintain that it was not carried out at the expense of mission, since during those hours all people were at work and, therefore, St. Paul would not have the opportunity of using that time in preaching anyway. Although this reasoning seems apparently right, it does not face the question of St. Paul's work from the right angle. St. Paul did not choose this way of keeping himself out of

fear of inaction or boredom but with the specific purpose of edifying the Church. Otherwise neither the praise he wrote to the Philippians when they relieved him by sending some money (4, 14) nor his view that the leaders of the Church should be supported by Her members, would have any meaning. (Rom. 4, 4, 15, 27. I Cor. 9, 7. Gal. 6, 6. II Thes. 3, 9. I Tim. 5, 17. II Tim. 2, 6). On the other hand, when his finance allowed, he devoted himself wholly to preaching (18, 5).

All we have said up to now, help us to see the usual Saturday sermon in the Synagogue, in a special light. Saturday, when Jews stopped all work and together with those gentiles that feared God, gathered in the Synagogue for St. Paul was the beginning of the main work of mission. But even when the new believers were separated from the Synagogue and created their own community, things would not be different. For many years to come Saturday remained a day devoted to the worship of God. It seems, however, that St. Paul did not stay idle on the rest of the days too. The Acts give us the information that in Berea discussions on the Scriptures took place daily (17, 11), he also preached daily at the school of Tyrannus in Ephesus, when he left the Synagogue with the new believers (19, 9); finally, St. Paul himself makes mention of day and night work in his speech to the presbyters of Ephesus during that moving meeting in Miletus (20, 31). When did all these take place? The code of Veza gives us a precious piece of information. In the narration of the Acts on St. Paul's preaching at the school of Tyrannus adds: "from the fifth hour until the tenth hour" that is to say from 11 in the morning until 4 in the afternoon. That is during the hours that the work ceased, during the hottest hours of the day, St. Paul was preaching and catechising!

In order to form even a rough picture of St. Paul, we must add this daily labour and toil to so many other difficulties and continuous dangers under which he lived and fought. In this way we can better appreciate the attainments of this great Missionary and face rightly that personality, which being selected by Christ and enlightened by the Holy Ghost, accomplished this super-human work. Our acquaintance with the dullness of St. Paul's every day life does not only awake our admiration for his spiritual endurance, but it also cures and brings us down to earth from false and romantic views about the life of Missionaries. I would dare say that the heroism of the Missionaries is not mainly to be found in hard work and in the great struggle, but in their overcoming of the dull daily routine, when everything is silent and quiet and action gives its place to monotony. But even for these hard moments, St. Paul comes once again our teacher and guide. Giving himself totally and without any ulterior motive to the will of God, he saw even these annoying details of human life as part of the plan of the service of the word. To the hard and dirty manual work he gave a missionary meaning, he subjected it to the plan of the fight for the salvation of men. The faithful who finds the greatness of St. Paul especially in this point, is definitely a true worker at the service of the word, a Missionary.



Christianity was first brought to China in 638 by Persian missionaries (Nestorians). After two centuries of expansion in 854 it began to decline due to the persecutions of Taoists. In the 13th century, under the Mongolian dynasty, it flourished again, but a new decline set in after the ascension of the Mings dynasty (1368). During the following centuries the epic struggle was renewed for the pe-

C'

#### IV. AFTER THE 1st WORLD WAR

In 1917 it seemed for a moment that the Bolshevik revolution would yield a fatal blow to the Orthodox mission in China. Indeed, many missionary centres—including that of Pekin—were forced temporarily to close down (1). But the Orthodox Church of China had already begun to free herself from the dangerous embrace of the Russian State and, after the first commotion was over, she managed to re-organise her forces, adapting herself to the new circumstances.

The wave of white Russians who fled to China reinforced the Orthodox element. The great majority settled in Manchuria, where the Diocese of Harbin (Pingkiang) was organised in 1922. Apart from Pekin, at that time there were parishes in Tien-tsin, Tsin-dao, Shanghai, Hsin-kiang (Chinese Turkestan) where 1,500 Russian refugees had settled, Urumchi and elsewhere.

The Metropolis of Harbin remained throughout this period the most important Orthodox diocese in the Far East, despite the Japanese occupation of Manchuria and the creation of "Mantzu-kuo" in 1931-32. It may even be said that the Japanese treated the Russian refugees favourably on the whole, owing to their anti-communist attitude (2). Under the Metropolitan of Harbin there were two assistant bishops; in 1934 the first Orthodox University was opened in Manchuria, while a theological seminary had been in operation for some years already(3).

(1) Y. Y. T. *Su*, in *The China Christian Year book*, Shanghai, 1926, pp. 92-93.

(2) K. S. *Latourette*, *A History of the expansion of Christianity*. N. York and London (Eyre and Spottiswood), vol. VII (Advance through Storm). London 1945, p. 345.

(3) The «University of St. Vladimir» was inaugurated in Harbin on the 23rd of September 1934, with four faculties, (theology, oriental studies and economics, politics, electrology) and the faculty of medicine in preparation. The President of Council was bishop Dimitri and the Rector was professor Golovashchev. The Prime Minister of the Manchurian State was self-appointed patron of the University and the Japanese Government was represented by an orthodox Ja-

## FROM THE HISTORY ORTHODOXY

In 1941, the Archdiocese of Harbin had 3 Bishops, 217 priests, 60 churches and 3 monasteries (4) which were centres of spiritual radiation. The most important of these monasteries was Our Lady of Kazan in Harbin. It published a Review, the "Hleb Nebesnyi" (heavenly bread), had a printing-press, a dispensary, a hospital, workshops for book-binding, shoemaking, dressmaking, joinery, lock-smith's and a studio of iconography. In 1934, ten years after its beginning, it had 7 hieromonks 4 hierodeacons, 8 monks and 40 novices and workers(5).

South of the Great Wall, the Orthodox came under the jurisdiction of the Archbishop of Pekin. Later on, Shanghai also became the see of the assistant Bishop Ivan Maximovitch, whose jurisdiction extended over the Orthodox communities of Hong-Kong, Canton, Makao, Manila, Thin-dao and Hankow. The number of Orthodox on Chinese ground, between the first and second world wars, is estimated at 200,000 faithful (7). The spiritual head of all these was, until 1931, Innokenti Figurovsky, his successor Simeon Vinogradov, who died in February 1933, and then Archbishop Victor who was consecrated at first as bishop of Shanghai in Belgrade in November 1932 by the leader of the Carlovtsi Synod, Antoni Chrapovitsky(26) During this period, the Chinese Orthodox came under the jurisdiction of this Synod of Russian Bishops in the diaspora(9).

panese and promised donations. (*D. C. Lianine*, *Chronique religieuse russe, «Irenikon»*—Prieuré d'Amay-sur-Meuse, Belgique—1935, XII, p. 391 Cf. and S. *Bolshakoff*, *The Foreign Missions of the Russian Orthodox Church*, London, 1943 p. 81—83.

(4) *Bilan du monde*, (*Encyclopédie Catholique du monde chrétien*) Louvain, (éd. Casterman) 1960, p. 195.

(5) *D. C. Lianine*, *Chronique religieuse russe, «Irenikon»*, 1934, XI, p. 224-225.

(6) *D. C. Lianine*, *Chronique religieuse russe, «Irenikon»*, 1935, XII, pp. 392-393.

(8) *D. C. Lianine*, *Chronique religieuse russe, «Irenikon»*, 1933, X, p. 195.

(9) In 1934 the ecclesiastical authorities in Moscow tried to bring the Orthodox who were in China back again and appointed the Chinese Protopresbyter of Tien-Tsin Sergius Chen general episcopal Vicar of the Orthodox parishes of China. But the ecclesiastical authorities of Pekin, in reaction, relieved him of his duties and substituted in his place as Protopres-



# OF ORTHODOX MISSIONS IN CHINA

AFTER THE 2ND WORLD WAR, in December 1945, the Archbishop of Peking recognized the Patriarch of Moscow. The assistant bishop, Ivan Maximovitch, opposed this action of his superior and remained under the exarchate of the west, while he gave orders to arrest Victor when he visited the area of Shanghai (10). In 1946 the Orthodox Church of China was placed under the jurisdiction of the Archbishop of Kamtschaka.

After the coming into power of Mao-Tse-Tung in China in 1949, the Orthodox Russians were forced to leave China. Following this, the archdiocese of Harbin, which had 70 parishes, 200 priests and 100,000 believers before the establishment of the new regime, in 1945 was left with only 30 priests and an unknown number of believers. Many clergymen who did not want to return to the Soviet Union, went to Japan. It is estimated that there are 80,000 Orthodox in the Chinese Turkestan. The diocese of Shanghai before 1949 had 76,000 but there are no accurate data for today. Bishop Ivan Maximovitch took refuge in the Philippines while Archbishop Victor went to Australia (11) with all the Russian clergy.

To face the situation which had been created, the Patriarch of Moscow consecrated on the 30th July 1950,

**The Orthodox Church of China becomes autonomous.** the first Orthodox Chinese bishop, Symeon Dou. He was first intended for Tien-Tsin but finally he undertook the diocese of Shanghai (12).

After seven years a decisive step was taken for the

by the Chinese priest Elias Ven. Later on Sergius returned to the jurisdiction of the Carlovtschi Synod. (*D. C. Lianine*, *Chronique religieuse russe, Irénikon*, 1935, XII, p. 392).

(10) *J. Glazik*, op. cit. p. 177.

(11) *Bilan du Monde*, op. cit. p. 195.

(12) *Jean Meyendorff*, *L'Église Orthodoxe hier et aujourd'hui* Paris, 1960, p. 157.

(13) In *Journy Moscovskoi Patriarchy* («Newspaper of the Patriarchate of Moscow») 1962, March, pp. 16-18. Vassili was born in December 1888. After finishing his studies in the seminary of the Russian Mission, he was ordained deacon in 1915. In 1948 he was ordained by Archbishop Victor hieromonk, in 1950 he became archimandrite, Director of the Catechism School and member of Administration of the Eastern Asian Exarchates of the Russian Church, and finally,

netration of the gospel in the immense empire. Orthodox missionaries began to work in Peking towards the end of the 17th century, but the Orthodox Church of China was only organised in the beginning of the 20th century. For details of these see «Go ye» 1961 pp. 26-31 (No 10) and 1962 pp. 26-30 (No 14) 36-39 (No 15).

autonomy of the Orthodox Chinese Church. When in May 1957 the Chinese archimandrite and director of the Catechetical School of Peking, Basil Yo-Fou-An, visited Moscow as head of a committee of the Church of China, the Holy Synod of the Russian Church declared the Orthodox Chinese Church independent, and promoted Basil to Archbishop of Peking. The Chinese archimandrite who, because of modesty, in 1951 had declined the episcopal see of Tien-Tsin, accepted it now and on Ascension day, 30th May 1957, he was consecrated in the Church of the Transfiguration in Moscow. But after five years of pastoral activity he died on the 3rd January 1962 at the age of 74 (3).

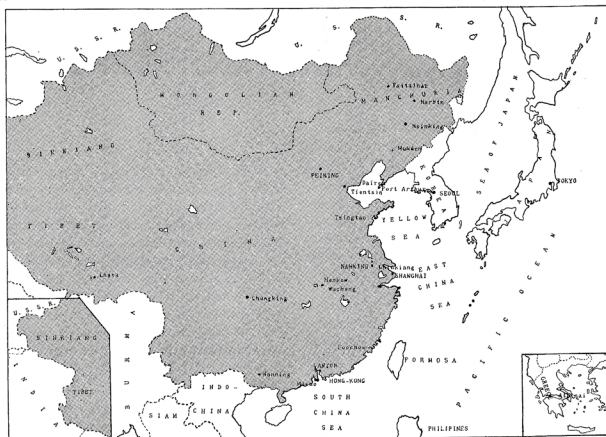
Today, the Orthodox Chinese Church consists of 20,000 believers (14). In Peking there are two Orthodox Convents and a Catechism School (15). Having acquired her independence after so many adventures for three centuries, the Church of China does not depend any more on the political connections between Russia and China, although she is under the spiritual guardianship of the Moscow Patriarchate. She could play a vital part in the history of contemporary Christianity in China would she exploit properly the boundary position which she occupies between Catholics and Protestants, the wise literary work which has been contributed by so many preceding missionaries, and also her democratic constitution which is so easily adaptable to the spiritual conditions of contemporary Chinese society. It is well known that one of the most serious obstacles with which the Catholics of China are faced, is their immediate dependence on Rome (16), a

Episcopal Vicar of Peking. At his consecration in Moscow there participated Archbishop Victor and the then Director of external affairs of the Patriarchate of Moscow Metropolitan Nicolai, who in handing him the episcopal staff exhorted the Chinese bishop to see to it that the Chinese Orthodox Church should remain always a conscious daughter of the Russian Church. (In «Herder - Korrespondenz», Freiburg in Breisgau, March 1958, p. 273).

(14) *N. Zernov*, *Easter Christendom*, London, 1961, p. 226. In the report of «Herder - Korrespondenz» op. cit. it is mentioned that there are 30-40,000 of whom at least half are of Chinese origin.

(15) *J. Meyendorff*, op. cit. p. 157.

(16) Indicative of the present tendencies among



fact which helps the communist propaganda to show Christianity as an organ of the spiritual influence of the West (Roman Catholics). The conditions, of course, are still too vague to make any forecasts for the future. We hope, though, that the Orthodox of China, duly helped by the rest of the Orthodox world, could, in spite of their small number, become real guiding lights for the Chinese people who are at such a decisive turn of their history today.

## CONCLUSIONS

### LESSONS FOR EVERY NEW ORTHODOX MISSION (\*)

1. The role of the holy monasteries in Missions should be well noticed and studied. As a rule they were its starting place, the heart of the spiritual life of the new Orthodox communities, from which the lively pulse of prayer and brotherly life were transmitted. Without men

#### Monasticism and Mission.

the Chinese Catholics is the conference, which took place during the summer 1957 in Peking, for the establishment of a patriotic Catholic Union, with the participation of 12 bishops, 70 priests and 159 laymen; also the first two consecrations of bishops without the permission of the Vatican which took place in the Cathedral of Hankow on 13.4.58. (Bulletin of the Catholic Agency «Fides», Rome, 27.9.58).

(\*) For the conclusions which were reached by the

“who have given their souls to the name of our Lord Jesus Christ”, free from other obligations, without permanent spiritual refuges for prayer and contemplation, the missionary effort will remain languid and still-born. Certainly, the offer of laymen or married priests is of tremendous importance, but in order to co-ordinate it and make it valuable a more steady basis is needed than a general decision of certain “competent” authorities as regards mission. The languor which is noticeable at present in the monastic life of our Church, at first sight, constitutes a considerable disadvantage also for the mission. But, why should we rule out the possibility that the longing for the “testimony of Jesus Christ to the nations” will lead to the discovery of the meaning of the monastic and totally dedicated life to “follow the Lamb whithersoever He goeth” (Rev. 14,4). This last thing is already becoming a reality.

2. Unfortunately, we have no cross-checked information as to the repercussions of the wave of Russian refugees upon the Orthodox Mission of China. It seems most probable that it created rather a suspension of missionary activity. Is this due, one wonders, only to the

#### Importance of emigrants.

study of the first period of the history of Orthodoxy in China, see the previous numbers of «Porefthendes» [«Go ye»].

hesitant attitude of the Orthodox communities to develop proselytizing activities in a nation in which they were hospitably treated? Or should we mainly ascribe it to the absorption of Russian clergymen in the effort of strengthening and spiritual edification of their fellow countrymen? Or perhaps because of a lack of a strong ecumenical and therefore missionary conscience the Orthodox finally were shut in themselves and were interested only in "self-edification" putting "the lamp under the bushel"? The question concerns rather the present and the future than the past. It is of immediate importance because Orthodox continuously immigrate to various parts of the earth. In Africa there are already thousands of Greeks. If we try to strengthen the conscience of every faithful for his ecumenical missionary duty the potentialities of Orthodox Mission will surely increase tremendously. Is it not true that the consciousness of the idea "Christian means missionary", which was so developed among Christians of the first centuries, brought the Christian message to the ends of the then known world?(17).

On the contrary, the lack of such education leads to a narrow conception of isolation and finally our emigrants are afraid of becoming "yeast" capable of creating beneficial fermentations in the place where they are, they remind one of Jewish ghettos from the religious point of view. In this way Orthodoxy is turned into "a national good" of nostalgic recollections and ceases to be living, ecumenical.

3. The recognition of the autonomy of the Orthodox Chinese Church, no doubt, constitutes a milestone in

#### The only right "policy".

Orthodox Mission, which disproves the fears that had been expressed a while ago that the Church of China by her attachment to the Patriarchate of Moscow, "made a fatal step backwards and ran the risk of falling again in the state that she was at the beginning of her history, when she served political ends under the pretext of religious ones"(18).

The passion of peoples for independence is so strong that the continuation of any chauvinist tactics constitutes an unforgivable mistake, even from a purely political point of view. Such policies may perhaps serve the interests of groups or whole nations but it is eventually proved foolish and leads to the ruin of any spiritual work. For, in the last analysis, it constitutes a mockery for God, Who "is no respecter of person"(Acts, 10, 34). It is time that we all become conscious of the fact that only a policy of sincere respect for the personality of individuals and nations, of selfless love and humble service, a "policy" which is based exclusively upon the spirit and laws of the kingdom of God, can form the basis of Orthodox Mission.

Deacon ANASTASIOS YANNOYLATOS

(17) See A. Harnack, *Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten*, 1924.

(18) J. Glasik, op. cit. p. 177.

## GENERAL INFORMATION ABOUT CHINA

AREA : Communist (continental) China

3,746,920 Sq. Mi.

Nationalist China (Formosa) 13,890 Sq. Mi.

POPULATION : Communist China 670,000,000

Nationalist China 10,600,000

### DEMOGRAPHIC EVOLUTIONS :

Population in 1872	330,000,000	1943	429,999,539
1916	409,000,000	1947	463,198,000
1936	420,803,578	1953	582,603,000 (a)
1937	452,460,000	1956	621,255,000 (a)
1940	458,313,000	1957	640,000,000 (a)

(a) except Formosa.

Apart from the Chinese who are the great majority, there are also other people within the Chinese State, with a history and civilization of their own. (Mongols in the north, Turks and Khazaks in the west, Tibetians in the southwest, Mantzurians in the northeast.) Also there are numerous tribes of a lower cultural standard in the islands and the mountainous areas of the South. In total, minorities constitute 7% of the population and maintain their own languages.

### LARGE CITIES :

Peiping	2,768,149 (a)
Shanghai	6,204,407 (a)
Tien Tsin	2,693,831 (a)
Shenyang (Moukden)	1,551,317 (b)
Canton	1,495,694 (b)
Lü-ta (Dairen and Port Arthur)	1,054,465 (b)
Chung-king	1,038,683 (b)
Nanking	1,020,000 (b)
Wuchan (Hankow, Wuchan and Hanyang)	1,008,205 (b)

(a) 1953, (b) 1950.

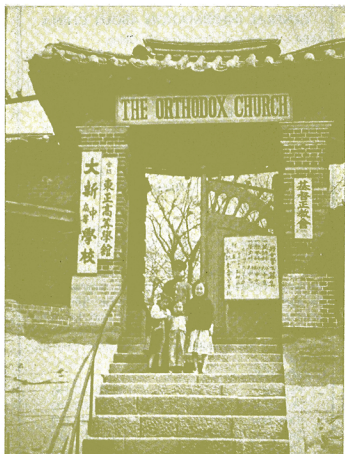
### RELIGIOUS STATISTICS :

It is difficult to give even approximate data today. Before the Communist rule the majority of the Chinese people remained faithful to the ancestral religious convictions of Taoism, Confucianism, Buddhism or more often to a syncretic mixture of all three. There were also a considerable number of Muslims among the minorities, their approximate number being between 10 and 30 million. Christians were estimated at 4-5 millions only, but their contribution to the fields of education or social welfare was most remarkable. (For example Protestant Missions maintained 13 Universities and over 320 hospitals some of which were famous). According to non-verified information Christians in Communist China, today, number about 6 million (of whom 200,000 Orthodox, 3,200,000 Roman Catholics and 2,500,000 Protestants).

(World Atlas, Encyclopaedia Britannica, (Geogr. edit. G. D. Hudson) Chicago, 1947, *World Geography*, ed. Eleftheroudakis, Athens 1934, and *Bilan du Monde* (Encyclopédie Catholique du Monde Chrétien), Louvain (Castelman), 1960, vol. II, p. 192.)

## A STRUGGLE AGAINST

The news arrived while this number was in the quiet effort, which lasted for months.



### LINKS FROM THE CHAIN OF LOVE

26th May 1962.

Dear Father A.,

...There is only one Greek Orthodox Church in Korea; our believers have supported for about sixty years, but we did not expand and now we have great difficulties which cannot easily be solved by us. We need much help; someone must look after us or we cannot help but fall down.

26th June 1962.

Your efforts encourage us immensely. Even if your efforts do not succeed we will still be touched by your help.

30th August 1962.

...I, your humble brother, thank you again and I praise God for your help... It is impossible for me to express the "warmth" I felt reading your letter. The only possible repayment shall be my effort to do my best according to your expectations...

Your cordiality is a beacon of light for our Church.

You are a pastor. The sheep all around the world are the same. The sheep are the same in Greece and in Korea. Please, come and resuscitate our Church...

18th September 1962.

...Please, help us in order to continue to exist until the problem of our property is solved. And above all, come, come quickly. My forces are not enough. Because you love us and we know it, we tell you the whole truth. I know, that your missionary centre makes heroic efforts fighting against so many needs but you are our only hope. I, your very humble brother, always pray that God may add to your work love for all the churches...

BORIS MOON

On Lazarus Saturday (21-4-62) we got the terrible news. The last appeal of the Orthodox Church of Korea for the church grounds, which had been expropriated after the war, had been rejected by the Court (3-4-62) and its auction was expected any time.

After the first shock and pain a strange hope and decisiveness was born by the following thought: "At first sight the blow seems final and we are too weak to influence such a complex case, so many miles away. Nevertheless, this is a unique chance for us to struggle against the "IMPOSSIBLE" in a spirit of faith. Let us win earth and heaven. Heaven with fervent prayer, earth with persistent activity.

A new "expeditionary force"—of prayer this time—was recruited from all over Greece and we began knocking every door that could give help. From the most official to the most humble. We came into contact with those who had fought in Korea. They shared our agony. Petitions were submitted, appeals, to the Greek and Korean governments (see the appeal on the right), articles in the press, the stirring of public opinion, the mobilization of "responsible persons". All showed understanding and keen interest. The most important newspapers in Athens and Salonica published the news, photographs, comments. Some wrote repeatedly (see underneath). One can easily imagine what exhaustive movements, writing and sleepless nights lay behind all this. Everything should be done quickly and correctly. The first small spark with the grace of God quickly spread a whole fire of action.

Shortly a new opportunity showed itself. On the oc-

## THE K

casion of Princess Sophia's wedding, H.E. the Ambassador of Korea Tsang Tsung Li ex Chief of the Korean General Staff came to Athens. He was visited by representatives of the "Association of Greek soldiers who had fought in Korea" and the "Association of disabled of the Korean war", who handed him a special memorandum to the Korean government and a file with the relevant cuttings from the Greek press. Following that, photocopies of the same material and translations into English and Korean were sent to the daily press in Seoul. Finally, official diplomatic contacts were effected and special journeys were made for this purpose.

## THE "IMPOSSIBLE,"

A. A blessed answer to a multiform, hard and  
facts in main outline are as follows:

The atmosphere of resurrection within which this little struggle had started lent to it a special tone of hope. We tried to convey it through letters to our brothers in Seoul, who were still walking to Golgotha.

In all the months that passed since, the development of the case was followed very closely and some small financial support was being offered for immediate needs. Very recently we received this letter.

*My dear father A...*

*Christ, who came for all men with so much humility, surely came also for the Orthodox of Korea.*

*...On the 27th December the Court of appeal pronounced a decision on our behalf. As you know in the Court of the first instance we had lost. This event made us very humble and increased our prayer. God helped us and we gained our case. We thank you very much...*

*But the affair is not still finished. Some papers must be arranged... I beg you do not stop to pray and help. Independently of the victory, I hope that you will continue to guide and encourage us.*

*Let the blessing of God be always in your Centre.*

BORIS MOON

N. B. Please tell those who helped us of our success.

*(translation from Korean).*

**In the struggle against «the impossible» Faith and Charity have won, once more.**

A. Y.

## AN APPEAL OF THE MEMBERS OF THE GREEK ARMED FORCES WHO HAVE FOUGHT IN KOREA

We have bonds of friendship with many countries. However, we Greeks feel a special deep bond that unites us with Korea. The reason for this bond is to be found in the Korean war, which led Greek fighters for freedom to this distant land. The Greek-Korean friendship has been founded on the blood of many sons of Greece, who fought and died for the freedom of Korea.

The Greek soldiers however, did not stop at their military contribution only. ...Officers and soldiers willingly and through their personal labour, their own means and technical supervision and spending more than \$ 10.000 which they collected among themselves out of their monthly pay, working intensively and enthusiastically, managed to completely restore the destroyed church of the Korean Orthodox Community of Seoul and furnish it with icons, chandeliers and other requisites.

The solemn and official inauguration of the church took place on the 29th of November 1953, with the attendance of the Korean authorities and members of the society of Seoul. During the inauguration the Minister for Religious Affairs Mr. Tsung-Sou-Huk made a speech expressing his admiration for the work done and his thanks to the Greek Expeditionary Force.

.....  
We have no doubt that the claim of the Korean Government upon the land of the Orthodox church is well founded. But we warmly appeal to the Government, not to erase from the land of Korea this piece of work of the Greek soldiers. And we further request our own Government to make every possible effort, in order that the above piece of land might remain in the ownership of the Orthodox Church Community of Seoul. And we are sure that this Community, being an indigenous Church, will be in a position to contribute to the spiritual progress of the noble Korean People, especially after the return of the Korean students who are at present studying in Athens.

.....  
Athens, 3 May 1962.

### THE GREEK FIGHTERS OF KOREA

The Disabled of the Korean war sent a similar appeal to the Government.

It must be noted that 1000 Greek officers and soldiers were wounded — many of whom were disabled life — and 120 fell heroically during the struggle for the freedom of South Korea.

# KOREAN STORY

## SOME OF THE COMMENTS OF THE PRESS

...We think that the Ministry of Foreign Affairs should draw the attention of Seoul on the unfavourable impression which this action would make upon all Orthodox and, especially, to those Greeks who have fought for Korea. ("Kathimerini" 8.5.1962)

...The Ministry of Foreign Affairs must inform the Korean Government of the unfavourable impression which such action would cause and of the need to find a solution. ("Eleftheria" 10.5.1962)

...Yesterday at 11 a.m. representatives of the "Association of Fighters for Korea" and of the "Association of victims and disabled of the Korean war" visited the Korean ambassador Mr. Tsan Tsun Li... His Excellency the Ambassador promised that he would make every

effort towards the satisfaction of this just request.

("Acropolis" 13.5.1962)

...The question is serious, Orthodox Missionary Organizations and some excellent clergymen are deeply concerned and follow it vigilantly. A spiritual oasis cannot be blotted out without protests and spiritual reactions. And we have the hope that the Korean Government, upon being informed of the subject and with a suitable introduction, will do its best so that a spiritual bastion would not be allowed to fall to ruins. (C. Bastias "Vradyni" 30.5.1962)

Long reports and photographs were also published by the following newspapers: "Nea", "Apogemati", "Athinaiki", "Mesimvri", "Macedonia", "Ethnikos Keryx", "Peloponnisos" [Patras], "Anagennisis", "Elefthera Gnovi" [Trikala], "Ellinikos Vorras", "Estia", "Stratitika Nea", "Tachydromos" and others.



It is one hundred and twenty-two years ago that the first acting\* Bishop for America was consecrated. On Dec. 15, 1840, the V. Reverend John Veniaminoff\*\*, pioneer Alaskan clergyman was elevated, under the name of Innocent, at services in the Kazan Cathedral at Moscow, to be the Bishop of the American churches. His diocesan seat was at Sitka; from the New World he was to guide the destinies of Orthodoxy not only on this new continent, but also of churches in the old world, in the areas of Kamchatka and Irkutsk in far off Siberia.

I have written and spoken of the great missionary "Apostle of Alaska" so often, that it appears best, on occasion to refer to the writings of his contemporaries. Their impressions, formed at the time of Innocent's activities as Bishop of Alaska, can be the basis of present day appreciation.

Let us take the opinions of three persons who knew him: First, an American sea captain who visited Fr. Veniaminoff in Sitka just a few years before his elevation. Second, the testimony of a non-Christian, a Jew with a facility for languages, who met Bishop Innocent in the 20th year of his activities as the sole Orthodox hierarch of a far flung diocese. Third, the appreciation of a famed Russian author who had made a study of the learned writings of our first American Bishop.

## I

Captain Belcher, commanding the sailing ship "Sulphur", came to Sitka harbor in 1837. Some of his nautical instruments had become damaged in the long sea voyage from New England, and he needed an expert to repair them. He found such an expert in the local Russian Orthodox priest, Fr. John Veniaminoff. His account follows:

"...I visited the local church (Sitka) and was present there during the services. The interior of the church is magnificent, which could not be expected in a place like this. The priest is a manly, athletic man of about 45 years of age, six feet and three inches in height, and highly intelligent. He made a very favorable impression on me.

"Having received permission to examine his workshop, I saw there quite a good organ, a barometer and many

[\*] The first Bishop to be consecrated was Ioasaph in 1798, but he met death in shipwreck before his installation.

[\*\*] For an outline of his life see "Go ye" No 10, 1961 p. 22.

other articles of his own construction. He was so kind as to offer his services to repair our two barometers, and repaired them very satisfactorily.

"In spite of the fact that he spoke with me in Russian only, we became very good friends".

## II

Moishe Zilberberg, a Jew with a keen interest in languages, travelled from California to Sitka in 1859, on the ship AUROPA. On board, he heard many fine stories of the great Bishop Innocent, who then headed all the Orthodox Churches in North America. When Zilberberg met him in Sitka, he agreed, after some discussion, to

# FROM THE LIFE OF OR IMPRESSIONS AMERICAN

be the Bishop's travelling companion on an extended journey of the Aleutian Islands which the hierarch was about to begin. So, for nine months he was taken into all those parts of Alaska which Bishop Innocent was visiting. He wrote of his experiences as follows: (Translation from the original Russian is my own).

"It is impossible fully to describe the exploits of that great ascetic. The travel with reindeer, the frequent insufficiency of food, the severity of the climate, hostility of the savages and the abuses at their hands on occasion,—all these the "staretz" endured patiently and kindly. Often, on my remarks at these impossible tasks, he would speak to me of patience and of those rewards in heaven which await all who do good for the sake of God and to his neighbors.

"Indefatigably, in the course of nine months, this great staretz preached the True God before hundreds of savages, speaking with inspiration and fervour, and often with tears of sincerity in his eyes. He taught the



natives the great truths of the Gospels. His efforts were not without fruit. In that time there were baptized 1800 souls from these savages, of both sexes.

"But for me, such a life of privation was more than could be managed. Exhausted and enfeebled by the torturing expedition, as well as the scanty food, and grieving for my homeland, I finally asked Archbishop Innocent to free me from any duties as interpreter, and to discharge me to my aged mother".

"Go", he said, "console your mother. A pleasant journey to you, my son. Believe, that for your efforts, God will reward you. I am convinced that the Lord Jesus Christ will summon you to the ranks of His followers, and you will become a true Christian".

"With tears in my eyes, I kissed the hands of this

of the Bishop who accomplished so much for the subject tribes and peoples of North America, converting them to the Christian faith. He is well known to all.

"He is known particularly as the author of the three volume work "Notes on the Unalaska District of the Aleutian Islands". The author, in his preface, modestly calls his observations "materials" for a future history of our American colonies. But having read his materials, one cannot need a further history of this young and little-known country.

"There is nothing lacking, either in the scope or in the precision of his studies in all the fields of learning he covers: ethnography, geography, topography and natural history. But most of all one's attention is centered on the conditions of the church amongst the converts, to the successful progress of which he had contributed so much and for which he had labored so and zealously.

"His books are remarkable also in that they are beautifully written in an easy and lively style. Besides those works, Father Veniaminoff translated the Gospels into the Aleutian language and published Aleutian and Kodiak grammars and dictionaries. These appeared with appendices, in the several languages, which gave the Ten Commandments, the Credo, the Lords Prayer, a group of daily prayers and, finally, the numerals and the multiplication tables.

"Similar materials were translated and published by him for the Kolosh tribes in their language. These were all printed by the Imperial Academy".

## IV

Thus we have three contemporary impressions: from an Orthodox, a Protestant, and a Jew, the last apparently converted by the luminous example of this great Bishop.

Our own conclusions as to the genius of the great missionary appear to be well founded, and we thought it right that, on this anniversary of his consecration we should refer to some of the source materials studied.

N. B. —Materials referred to can be found in The Russian Orthodox Church Archives at the Library of Congress, Washington; 4 Alaska Magazine, 1927; and Barsukoff's "Life of Metropolitan Innocent".

IVAN MICHAELSON CZAP  
PHILADELPHIA, Pa. (U.S.A.)

# ORTHODOX MISSIONARIES OF THE FIRST BISHOP

esteemed staretz, and made my way to Nikolayevsk.

"So it was that fate had brought me together with one of those people whom it is rare indeed to find. It is that period of nine months of association, and of travelling together with such a saintly person that let fall in me the first sparks of faith in Christ the Saviour".

## III

Finally we turn to the remarks of the distinguished Russian author, I. A. Goncharoff. In 1879 he wrote the following encomium on the published works of Innocent then the Metropolitan of Moscow. (Translation from the Russian is my own):

"It is not necessary to remind anyone of the name

# ORTHODOX ECUMENISM

AND

## EXTERNAL MISSION

In this series of articles an attempt be made to study ecumenism as one of the main characteristics of the external mission of the Orthodox Catholic Church. These lines assume particular importance at this moment when, despite the breeze of the Holy Spirit at Rhodes, the ecumenical and supranational character of the Orthodox Church is attacked and views are aired about her racialism and nationalism, tendencies which have been condemned (1) by the Church, or about the cold war among Orthodox Churches.

These thoughts will also be useful to those who oppose the creation of a Pan-Orthodox external mission or speak about "Greek or Russian Orthodoxy"... or they divide the seamless robe of the Orthodox diaspora with the result of nullifying the missionary witness of Orthodoxy (2).

Such a topic, of course, should have as basis the Bible and the Fathers of the Church because Orthodox mission cannot found its Theology but on the divine will which was expressed in the Biblical Revelation, was developed in the writings of the Fathers and was crystallized in the decisions of the Ecumenical Councils. On this subject the theologians usually consult the New Testament and some of them, as the famous Harnack, maintain that the redemptory work of Jesus was exclusive to the Jews, while others as M. Kähler and G. Warneck support its universality. B. Sundkler maintains that there is no such problem because as he says: "the Son of Man working for the salvation of His people, works simultaneously also for all the nations" (3).

We shall start our study from the Old Testament although it is obvious that external mission in Israel had neither the extent nor the meaning that it would take

later on in the New Testament and within the first Christian Church (4). For, the Old Testament "having foreseen" according to St. Paul, "that God justifies the gentiles by faith" pre-evangelized Abraham that "all nations" would be blessed through him (5). The ancient Church as a whole believed that the conversion of the pagans and preaching to them was in accordance with the tradition of the Old Testament. This is clearly shown from the passage of Amos (6), which James the Brother of God, the Pillar of the Church of Jerusalem invokes for the support of the ex-gentile Christians (7).

We shall try, therefore, to present all the relevant texts and delve into them, as far as the limits of the article allow, so as to be able to draw, at the end, the necessary conclusions as to the correct missionary tactics on the subject which is being studied.

We shall insist more on the Old Testament because views have often been supported about the racialism of the Israelites and the absence of any principle of ecumenism from the texts of the Old Testament.

### THE PRINCIPLE OF ECUMENISM IN THE OLD TESTAMENT

It is well-known that many people think that the teaching of the Old Testament serves only the plans of Zionism and that its redemptory teachings lack ecumenical character and universality of mission.

And it is, of course, true that Israel had been the chosen people and the "tutor in Christ" (Gal 3, 24) of humanity but this mission was not of a geographic or a political nature as they often believed but absolutely spiritual. When, for example, Jacob blesses Judah and tells him that a "leader" will come "out of his thighs" who will be "the expectation of the gentiles" (8) he does not mean a universal victory of Hebrew nationalism but its Messianic radiation in the person of Jesus Christ. The same meaning is contained in the superb phrases of Isaiah when he speaks of the march of Kings and nations to the light and brightness of Jerusalem (9).

Admittedly there are also passages which (10) show

(1) By the Synod of Constantinople of 1872.

(2) See article by J. Meyendorff *The tradition of the Church...* in *«Theology, truth and life»* p. 151, Athens (ed. «Zoe») 1962.

(3) B. Sundkler, *«Jésus et les païens», Revue d'histoire et de philosophie religieuses*, 16, Strasbourg 1936, p. 462. Cf. J. Jeremias, *Jésus et les païens*, Cahier théologique, 39, Neuchâtel—Paris, 1966.

(4) J. Jeremias, op cit. p. 12.

(5) Gal. 3, 8.

(6) Amos 9, 11.

(7) Acts. 15, 16 cf. also the following relative passages Isaiah 49<sup>a</sup>, 57<sup>19</sup>, Acts 26<sup>25</sup>, 2<sup>29</sup>, 22<sup>21</sup>, Ephes. 2<sup>19</sup>.

(8) Gen. 49<sup>10</sup>.

(9) Isaiah 60<sup>3</sup>.

(10) Lev. 26<sup>12</sup>, Psalm 2 1-7-9, Isaiah 60<sup>12</sup>.

the privileged position of Israel within the history of humanity but these testimonies do not preclude and do not clash with the universality of the message of monotheism(11) the beginnings and the basis of which is to be found in the first chapters of Genesis, where God blesses the Father Ancestor saying to him: "and all the races of the earth will be blessed in you"(12).

But the choice of the Chosen People which comes as a result of the patriarchal blessing does not entail a contempt and a withdrawal of the blessing from the other people, but that the Chosen One will be "among the nations" as "dew falling from the Lord" and "as a young lion among the flocks of sheep"(13). Thus this People will give refreshment and will be an oasis among many others and not impose a political and economic domination upon them. Israel will be the light of nations "for the salvation unto the end of the earth"(14). This is the wonderful definition on the ecumenical mission of the people of Israel.

We see, therefore, that the other nations are not forgotten but are united through the blessing given to the Patriarchs with the Chosen People by the divine providence(15). This blessing, which later on will be renewed in the person of Noah, does not refer to the personal glory of Abraham nor did it take place for the success of his descendants nor for the unhappiness of his enemies. On the contrary, it took place so that a new chapter in the history of the fallen humanity would be opened, in which Abraham would be the instrument of salvation so that humanity would be saved from the "confusion" and dispersion which the tower of Babel had brought. It is not of little importance that the blessing to the Patriarch follows immediately after the destruction of the tower of discord and selfish division. But the content of this spiritual selection is often forgotten and replaced by the expectancy of an earthly Messiah for the redemption of the Jewish people from the power of their dominators and for the establishment of an earthly kingdom(16). It is often forgotten that the Israelites dominate over "Nations" as "God's servants"

and "Lord's priests"(17) as "holy nation" and as "Kingdom of priests"(18); it is forgotten, therefore that the supremacy of Israel is due to the supremacy of its God because "nations will hope in Him"(19) and its dominion to the universal domination of the same God, because "he will defeat the earth by the word of His mouth".

The "inheritance to the nations" is, therefore, spiritual and the "dominion to the end of the earth". This is the meaning of the ecumenical blessing which is repeated by God to the other Patriarchs too, and is particularly heralded by the Prophets(20).

Jeremiah, for example, is called to become a prophet "to nations and kingdoms" and announces the final conversion of the nations and their co-existence "amidst the people of Yahve". Yet the most ecumenical prophet, of course, is the strong-voiced Isaiah. It is Isaiah who hears in the hymn of victory the whole earth offering glory to the Three-times-holy Sabaoth. It is Isaiah who proclaims that "shall be known the Lord to the Egyptians"(21). It is Isaiah who invites those that have been saved from the gentiles to gather and turn to the true religion(22). On another point, the same prophet puts into the mouth of the Lord the famous words that define the ecumenical character of the mission of the Israelites to the nations "says the Lord; it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tārshish, Pul, and Lud, that draw the bow, to Tufal, and Javan, to the isles afar off, that have not heard my name, neither have seen my glory; and they shall declare my glory among the Gentiles"(23).

From all the above we can say that ecumenism was expressed in the best way by Isaiah, for whom it constitutes his favourite subject especially in his last chapters. This of course, does not mean that the other prophets were not the fervent heralds of the universality of the message of the salvation. Amos(24), for instance, declares that Yahve is interested in whatever happens in

(11) This sermon of monotheism leads to ecumenism because, since Yahve is the only God, He must be the Lord of all Nations, therefore, all should know Him, in order, however, that all the pagan nations should know Him, monotheism and ecumenism necessarily lead to the missionary ideology. This is clearly seen in the last chapters of Isaiah (40-55) where the responsible mission of the chosen People is vividly described, namely to reveal the majesty of true God to the gentiles. Cf. A. Lods, *Les prophètes d'Israël et le début du Judaïsme*, Paris 1935. Wellhausen expressed with a wonderful phrase this high message of the Prophets: "There is no other God but Yahve and Israel is His prophet..." (In A. Bertholet, *Die Stellung*, p. 119).

(12) Gen. 12 1-2.

(13) Micah 5 5-6.

(14) Isaiah 49 6.

(15) Gal. 3 4.

(16) This era is mainly the one following the exile when the Judean people expect to be glorified for an example to the nations. The book of Esther is an eloquent witness of Judean racialism and nationalism.

(17) Isaiah 61 6.

(18) Exod. 19 6.

(19) Isaiah 11 10.

(20) We write episcopally by the prophets because it is a characteristic of the entire Old Testament, even from the Pentateuch down to the full of ecumenic notions, Hebrew Hymnology. According to E. Sellin for example the God of Moses is not the God of one race but on the contrary He has all the attributes of a universal God. (E. Sellin, *Der Missionsgedanke in Alten Testament*, Neue Allgemeine Missions Zeitschrift, 1925, p. 83-45 and 66-72). H. H. Rowley hails in the person of Moses the first missionary of history. H. H. Rowley, *The Missionary Message of the Old Testament*, London 1945, in E. Zaccob, *Théologie de l'Ancien Testament*, Neuchâtel-Paris 1955, p. 177).

(21) Isaiah 19 21.

(22) Isaiah 45 20.

(23) Isaiah 60 18-19.

(24) See A. Feuillet *L'universalisme dans la religion d'Amos*, *Bible et vie chrétienne*, 17, Paris, 1957.

the nations of Moab, Edom and the Philistines(25) or even that he displays the same care for the Ethiopians (26) or the Syrians as for the Israelites(27).

Zephaniah(28) says that Yahve will give to the nations clean lips in order to be able to call upon the "name of the Lord" and to be able to work in Him "under one yoke". Malachi talks about the universality of worship because "For from the rising of the sun even to the going down of the same my name shall be great among the Gentiles"(29). Zachariah on the other hand, sees all the nations going up to Jerusalem to celebrate together with Israel the feast of Tabernacles(30).

But, there is also the prophet whose steps are directed "towards the great town"(31) the pagan nation, and who is Jonah. Jonah is the first missionary sent by God, who breaks the geographical limits of religion, comes out of his people and preaches to the pagans of Nineveh about the return to the one God and repentance. He knows that God's mercy knows no limits, that God is "a gracious God, and merciful, slow to anger, and of great kindness, and repentant of the evil"(32). For this reason he forgives the masses of pagans that are not able to distinguish "their right from their left"(33). God, therefore, according to Jonah, makes no distinctions and He is not biased in favour of the Israelites, as they thought Him to be after the captivity, but He considers all men as children before Him, whose main characteristic is, that they are not able to recognize their right from their left, that is to say, they have not the essential common sense and conception(34). Chanoine P. Gelin in one of his articles in the magazine "Union Missionnaire du clergé de France"(35) admits that Jonah's book is the first missionary manual. According to W. Bousset, Jonah's book supports the legitimacy of mission among the gentiles(36).

Finally, A. Lods draws the following conclusion: "Jonah declares the equality of nations before the divine love. He accepts that the non-Israelites can worship the true God and thank Him even when they are not embodied in the Jewish community. He teaches that an Israelite, in certain cases, has duty to do mission. Israel should not only expect the nations to come to him, but ought to go to them as well. Jonah's book, therefore, in preaching the missionary duty towards the nations is within the line of the Jewish tradition(37).

This ecumenism of the missionary responsibility of Jewish people is also found in the Psalms. In the 66th Psalm we see that mission of Israel consists in "let the people praise thee, O God; let all the people praise thee" (67, 3).

And, after knowing Him, to confess to Him "all nations and to pay homage to Him all the ends of the

earth". In another Psalm(38) the crowned poet calls "all nations" to rejoice, to clap their hands, because the salvation has an ecumenical character since "the Lord in the highest and great king" rules over the whole earth to Whom it belongs. "The earth is the Lord's, and the fulness thereof"(39). And the one after the next Psalm starts with this characteristic of ecumenism. The psalmist addresses himself to "all nations" to "those who live in the ecumene" and he implores them to listen carefully to what he has to announce. Wonderful is the 117 psalm "O praise the Lord, all ye nations praise him, all ye people". We see here the Israelitic hymnology embracing the entire humanity in the Lauds and the praises to Yahve, the God of Israel. A. Causse, in this invitation to the pagans to give glory to the God of Israel sees a propagandistic interest of the Israelites who use the psalms as "the best missionary sermon"(40). St. Paul saw in this text the prophecy of the union of Jewish and Gentiles in a common worship of God(41). In other psalms too, we meet similar expressions, "declare among the people his doings"(42). "O bless our God, ye people, and make the voice of his praise to be heard"(43). "Let the people praise thee, O God(43); let all the people praise thee"(44) etc.

All these passages show clearly the ecumenical character of the Old Testament. One could add that neither the mysterious person of Melchisedek that blesses Abraham, nor prophet Balaam, nor the queen of Sheba, belong to the Israelitic race. But despite this, Abraham considers Melchisedek as his superior while God also speaks

(28) Zephaniah 3 9.

(29) Malachi 1 11.

(30) Zachariah chapter 14.

(31) Jonah 1 2.

(32) Jonah, 4 2.

(33) Jonah, 4 11.

(34) Cf. A. Feuillet, *Les sources du livre de Jonas*, Rev. Biblique 54, Paris 1947, pp. 161-186 and A. Feuillet, *Le sens du livre de Jonas*, Revue Biblique, Rome 54, 1957, pp. 340-361.

(35) April. 1956, p. 9.

(36) W. Bousset - H. Gressmann, *Die religion des Judentums*, Tübingen 1926, p. 82.

(37) A. Lods, *Histoire de la Littérature*, p 586.

(38) Psalm 46 2-3.

(39) Psalm 23 1.

(40) See A. Causse, *Israël et la vision de l'humanité*, Strasbourg-Paris 1924, p. 75, cf. also R. Kittel, *Kommentar zum A. T.*, Leipzig, 1922. H. Gunkel, *Handkommentar zum A. T.*, Göttingen, 1926. H. Schmidt, *Handbuch zum A. T.*, Tübingen, 1934. A. Weiser, *Dans l'Alte Testament Deutsch*, Göttingen, 1950. S. Mowinkel, *Psalm criticism between 1900 and 1935*, *Vetus Testamentum*, 5, 1955, pp. 13-33. Abbé J. Schmidt, *L'idée missionnaire dans le psautier*, in *Union missionnaire du clergé Juillet 1954*. A. Schöbel, *La conversion des Gentils dans les Psalms*, Paris 1960, Smal, *Die Universalisme in die Psalms*, 1966 cf.

(41) Romans 15 7 cf. R. Martin - A. Chard, *Israël et les nations*, 42, p. 49, Neuchâtel-Paris, 1959.

(42) Psalm 9 12.

(43) Psalm 65 8.

(25) Ibid.

(26) Cf. also Zephaniah 3 10 where mention is made of the conversion of the Ethiopians.

(27) Amos 9 7.

through the non-Israelitic prophet. We see, therefore, that the prophets by words or often by deeds, as prophet Elisha who raised from the dead the son of Shoulamite woman and healed Naaman the Syrian, oppose the racial convictions of the people about a national kingdom and declare the universality of the message of salvation.

We could also say that the phenomenon of the Jewish diaspora had not been given by the divine Providence, any other expediency but the missionary projection of the monotheistic ideal and of the great truths of the Old Testament(45). And this missionary projection was that

(44) Psalm 66 6.

(45) Prof. B. Stephani<sup>46</sup> mentions that «through the diaspora the Judaic religion started to spread among those of the gentiles, who felt the need of monotheism more seriously. For a considerable time an internationalism had prevailed among the Judeans, namely a conviction that the Judaic religion is destined for all nations. Because of that a great proselytizing activity was developed by the Judeans» (Ecclesiastical History p. 23).

which created the thousands of "proselytes"(46) of Pentecoste(47).

Even in the Old Testament, therefore, ecumenism(48) is a very characteristic point, without, of course, reaching the great declaration of the Resurrected Lord,(49) which established the so-called christian ecumenism. Presently, we shall study this principle in the New Testament and afterwards in the Fathers of the Church in order to be able to draw the necessary conclusions on the subject contributing in this way, to the right start of a Pan-Orthodox external mission.

Archim. NEKTARIOS HATZIMICHALIS

<sup>46</sup> Of course the majority of them came from the Greek speaking Judean diaspora, without this implying that we can rule out the existence of proper proselytes «proselytes of justice» people «fearing God» or «respecting God».

(47) Acts 2<sup>10</sup>.

(48) Cf. also Matthew 23<sup>15</sup>, which shows the great missionary activity of the Scribes and the Pharisees who «wander through the sea and land» in order to make «one proselyte».

(49) Matthew 28<sup>19</sup>.



EVERY ORTHODOX WHO WISHES TO HELP IN EXTERNAL MISSION to a greater or a lesser extent as associate or full member, may participate in the activities of the Centre.

The associate members participate in the whole effort as follow :

a) They have a duty to pray for external Mission. In order that they may know at any given time the particular problems which are being faced, a special prayer bulletin will be sent to them three times a year.

b) They contribute three times a year, on the Sunday of Orthodoxy, Pentecost and on the feast of the Elevation of the Holy Cross their subscription which it is entirely up to them to fix in advance.

c) They receive «Porefthenides» and they look after its spreading and in general for the propagation of its ideas in the widest possible circles.

The Centre is in association with the International Organization of Orthodox Youth Movements «SYNDESMOS»

Those interested in becoming members (full or associate) please apply to the Director of the Centre :

Deacon Anastasios Yannoulatos, 41 Academias st., Athens, Greece.

“POREFTHENDES,,

## INTER - ORTHODOX MISSIONARY CENTRE

THE AIM of the Inter - Orthodox Missionary Centre «POREFTHENDES» («GO YE») is to make the Orthodox people more conscious of their duty to External Mission and subsequently to promote missionary action among non-Christian people. To this end it works for :

a) the revival of the missionary ideal within the Orthodox Church,

b) the study of the theoretical and practical problems confronting a Missionary Movement,

c) the preparation of the first missionary teams,

d) the assistance of Orthodox in Uganda, Kenya, Korea, Alaska.

Full members of the Centre are all those who wish to work in a more direct way in the field of mission, either in the vanguard or at the headquarters behind the lines. Full members participate in the activities of the Centre in the same ways as the associate members and in addition :

d) They attend the special scientific and spiritual meetings organised by the Centre.

e) Those in Athens offer their services in the various sections of the Centre, while those in other towns are in close contact with it by correspondence trying to convey to their towns its slogans through the press, radio, evening meetings etc.

f) They participate in the editing of «Porefthenides» and they receive the special studies which it issues.

g) These at the front, apply to the Centre for any possible service.

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## COMPOSITIONS

(of Apost. Filippou)

"Behold, I have set before thee an open door, and no man can shut it" (Revel. 3, 4), p. 1 (No 13).

"Thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation" (Revel. 5, 9), p. 17 (No 14).

"They shall walk, O Lord, in the light on thy countenance" (Psalms 89, 15), p. 33 (No 15).

"Go ye therefore, and teach all nations" (St. Matt. 28, 19), p. 49 (No 16).

# Πορευθίνεις

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A QUARTERLY MAGAZINE

ORGAN OF THE INTER-ORTHODOX MISSIONARY CENTRE «POREFTHEDES»

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