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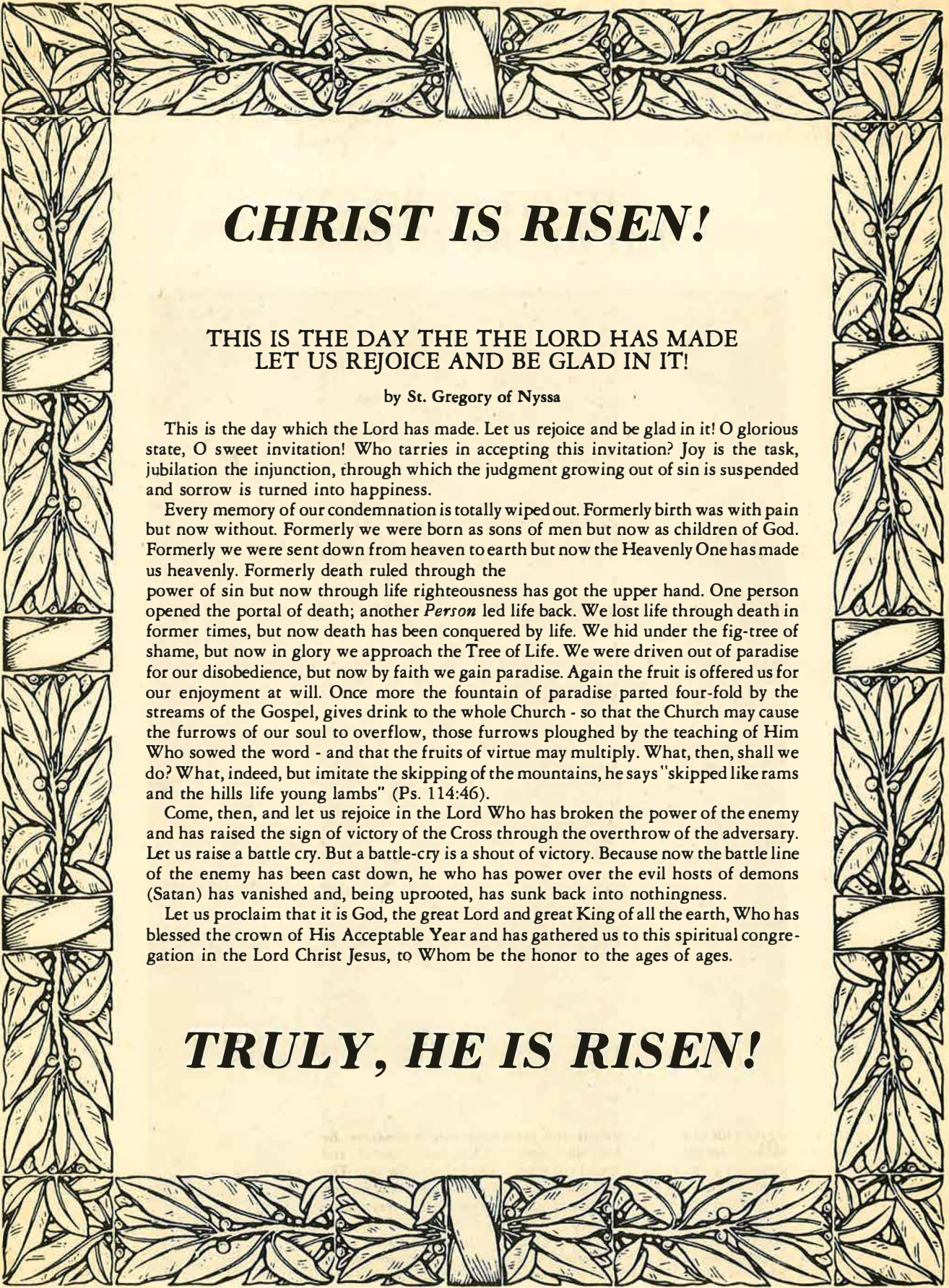
The Journal of the Canadian Orthodox Church



**CHRIST IS RISEN!
TRULY, HE IS RISEN!**



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CHRIST IS RISEN!

**THIS IS THE DAY THE THE LORD HAS MADE
LET US REJOICE AND BE GLAD IN IT!**

by St. Gregory of Nyssa

This is the day which the Lord has made. Let us rejoice and be glad in it! O glorious state, O sweet invitation! Who tarries in accepting this invitation? Joy is the task, jubilation the injunction, through which the judgment growing out of sin is suspended and sorrow is turned into happiness.

Every memory of our condemnation is totally wiped out. Formerly birth was with pain but now without. Formerly we were born as sons of men but now as children of God. Formerly we were sent down from heaven to earth but now the Heavenly One has made us heavenly. Formerly death ruled through the power of sin but now through life righteousness has got the upper hand. One person opened the portal of death; another *Perron* led life back. We lost life through death in former times, but now death has been conquered by life. We hid under the fig-tree of shame, but now in glory we approach the Tree of Life. We were driven out of paradise for our disobedience, but now by faith we gain paradise. Again the fruit is offered us for our enjoyment at will. Once more the fountain of paradise parted four-fold by the streams of the Gospel, gives drink to the whole Church - so that the Church may cause the furrows of our soul to overflow, those furrows ploughed by the teaching of Him Who sowed the word - and that the fruits of virtue may multiply. What, then, shall we do? What, indeed, but imitate the skipping of the mountains, he says "skipped like rams and the hills like young lambs" (Ps. 114:46).

Come, then, and let us rejoice in the Lord Who has broken the power of the enemy and has raised the sign of victory of the Cross through the overthrow of the adversary. Let us raise a battle cry. But a battle-cry is a shout of victory. Because now the battle line of the enemy has been cast down, he who has power over the evil hosts of demons (Satan) has vanished and, being uprooted, has sunk back into nothingness.

Let us proclaim that it is God, the great Lord and great King of all the earth, Who has blessed the crown of His Acceptable Year and has gathered us to this spiritual congregation in the Lord Christ Jesus, to Whom be the honor to the ages of ages.

TRULY, HE IS RISEN!

EDITORIAL:

Freedom of Speech— But Don't Mention God

Young Matthew Fraser, a student at Bethel High in Washington state made a slightly vulgar speech during a school election - some called it "pornographic". When school officials disciplined him for it, he did what any natural teenager in the late 1980's could do: he took it to court. "The school has no right to infringe on the students right to free speech" the courts ruled, and the matter has ended up in the Supreme Court of the United States.

My American readers may think that this stodgie, monarchist Canadian has gone to far in suggesting that the limits of democracy have been exceeded in this case.

In the first place, young Mr Fraser was campaigning for a student named Jeff. Had school authorities forbidden him to speak out in favor of this fellow student and campaign for him, then indeed Mr Fraser's right of free speech may have been infringed. This was not the case, however. The school only disciplined him for using unacceptable vulgarity in a public address to a group of secondary school students. Had Mr Fraser been a teacher, he would have been fired. One wonders if, in that case, the courts would have ordered Bethel High to reinstate a teacher who was a verbal "flasher" (sexual exhibitionist).

Apart from the burning and very serious question of a school's rights to maintain rules and discipline, and the obviously ludicrous and ignorant interpretation of the intent of the "free speech" provisions of the American "Bill of Rights" by a cowardly court, there is another more serious question.

Let me paraphrase Matthew Fraser's speech. I will make it *unacceptable* to the Superior Court simply by replacing the sexually vulgar words with references to God, morality and Christianity. Suppose Mr Fraser's brief remarks had been:

"I know a man who is firm in his belief in God, firm in his faith in Christ and his morals - of firm Christian character, and in his belief in you the students of Bethel. Jeff is a man who will serve you with the principles of the Holy Scripture, to the best of his ability."

Do you suppose the American courts would have upheld his rights of free speech if he had said this? Of course not. Had Bethel High been disciplining a young man for this kind of speech, the courts would have upheld the school's authority to "maintain order and discipline" and the American Civil Liberties Union would have praised the school no end.

There is freedom of speech for coarse, crude vulgarity in American public schools, there is no freedom of speech for the things of God, for purity, chastity and the morality of Christian love.

There is another point, brought up by part of Mr Fraser's defence of his right to have used sexually explicit *double entendre* in a secondary school public address. He asserts that the right to use vulgarity and profanity in such a manner is essential to the students' educational development. "The 'mindset of challenging' is stunted if school administrators can punish double entendres. For not only are students chilled from making their most powerful attacks against questionable school policies, but the opportunity for viewpoint discrimination becomes immense."

Apart from the fact that Mr Fraser has become lost in his own rhetoric, I would submit that student protests against unreasonable policies are far more powerful and effective when stated in civilized, mature terms with a use of discretion and good taste, something they are supposed to be learning in school.

At the heart of the Matthew Fraser matter is really the question of whether school administrators actually do have the authority to administer the schools in accordance with fundamental standards, or must they yield and crawl into a corner before every often immature and irresponsible demand of a student pressure group? Dress codes and no-smoking rules really were sound, reasonable and just, and in the best interest of students, but they have virtually disappeared before the demand of students to be allowed to costume themselves like favourite rock performers and begin the process of lung cancer in the public schools.

For years an insidious force has been working in our society and our schools to undermine the basis of stability and fundamental human decency. Gradually, young people have been deprived of any firm direction or system of ethics and morals which can give meaning and direction to life. Schools have a duty to impart a sound system of values, set standards and enforce them for the betterment of society, but through the overzealous efforts of extremists in civil liberties movements, or of outright subversives, both schools and local communities are hindered or even forbidden from maintaining their standards and values. It is always the lower levels of ethics and moral standards which are defended. With this, a breakdown of reliable, secure values occurs, life is destabilized and young people turn to drugs and licentious sex in an effort to "find something".

At the heart of our specific concern is this: would the courts have defended Matthew Fraser's rights of free speech if, instead of vulgar and profane *double entendres*, he had used strong Christian allusions and moral concepts? Almost certainly not. The Supreme Court has yet to rule on the matter, but one would hope that parents everywhere would support the Bethel School administration in this case. Parents *are* responsible for the standards maintained in public schools, but the central governments and courts are removing this responsibility in much the same way it is removed in the

Soviet Union. This was my objection to school "busing," though I absolutely agreed with integration and firmly believe that racism is one of mankind's greatest perversions.

Surely this process must be resisted by rational, concerned parents. It seems incredible that parents should so easily and so completely abrogate their rights and authority in the raising of their children, and surrender this to bureaucrats and technocrats almost without resistance. Perhaps this parental surrender of basic responsibilities may explain the large number of cases of sexual child abuse by school teachers and employees, and why such abusers feel somewhat safe in doing it.

Mr. Lazar.

LOST YOUTH

Millions of young people face a new kind of adversity

By Susan B. Garland



WASHINGTON: The traditional American concept of childhood - a period of innocence, when one could expect to be nurtured and kept from harm's way - is fast approaching obsolescence for many of the nation's 62 million youngsters.

The designer clothes they wear, the highly competitive sports they play, the sophisticated and often rough language they use, and the knowledge of sex, drugs and violence they possess are symbols of the eroding boundary between children and their elders.

As parents wrestle with divorce, dual careers and an uncertain economy, they are looking to their children to carry part of the load, thrusting them into the hard world of adulthood before they are ready, according to child development experts.

Child psychologists point to the evidence of a growing problem: declining academic achievement, crime in the schools, and the rising number of cases of depression, suicide, runaways, drug and alcohol abuse and psychosomatic illnesses.

Endangered species

"Children are becoming an endangered species," says psychologist Carl M. Rogers of Children's Hospital National Medical Center in Washington. "I think clearly the trends are all moving in the wrong direction."

More than 1 million children a year are involved in divorce cases, and nearly half of today's children can be expected to spend part or all of their childhood with only one parent. During the 1970's, the number of children living in single-parent households rose from 8.4 million to 12.2 million at the same

time the total number of children in the United States declined.

Operators of a California preschool recently were arrested on 115 counts of sexual molestation in the latest reminder of the growing national phenomenon of child abuse. In 1982, 1.5 million children were reported maltreated, hundreds dying and thousands receiving severe injuries.

As the number of mothers in the workforce increases, millions of children are being cared for by outsiders - sitters, centres, neighbors and before and after-school programs. High-quality day care is scarce, and many preschoolers are shuffled to as many as four settings a day. More than 5 million children under 13 spend a large amount of time unsupervised.

One-fifth of all children in the United States live in poverty, an increase of 3.1 million children since 1979. These children are more likely to receive inadequate health care, live in substandard housing, be malnourished, do poorly in school and suffer from emotional stress.

Erotic objects

The use of youngsters as erotic objects in advertisements, television commercials and films has become common, and juvenile prostitution and child pornography thrive. The percentage of unmarried female teenagers who have had sexual intercourse increased from 28 per cent in 1971 to 46 per cent in 1979, and the proportion of births that are out of wedlock increased to 18.4 per cent from 10.7 per cent during the 1970s.

Sociologist Vance Packard contends that for many children today

being young means wondering if your parents are going to split, being lonely a lot of the time, living in a crime-ridden neighborhood, moving often, adjusting to newcomers in your house and always eating in front of a television set.

These things add up to "a new kind of adversity for millions of children," Packard writes in *Our Endangered Children: Growing Up in a Changing World*. "They promote a sense of insecurity that may lie behind a seemingly cheerful countenance. They often add up to a poor foundation for adult life."

Wayne Holder, director of child protection for the American Humane Association, says many of today's parents are too willing to put self-fulfilment before duty to their children.

Don't have the time

"Parents either don't have the time for their children or don't know how to deal with them," Holder says in an interview. "Children have no sense of right and wrong because parents are not spending the time teaching it."

One study found that mothers spend less than 90 minutes each weekday with their children in "quality time" activities - recreation, reading, child care and meals - and fathers spend 47 minutes.

Some child psychologists say that many time-pressed parents are pushing too much freedom and responsibility on their children. Living in a competitive society, those parents believe children also must have adult knowledge to survive, and are encouraging their youngsters to achieve too much too soon academically and socially.

Dr. David Elkind, a professor of child study at Tufts University in Medford, Mass., calls these "the hurried children," and they suffer, he says, from great anxiety and stress.

"We dress our children in miniature adult costumes..., we expose them to gratuitous sex and violence, and we expect them to cope with an increasingly bewildering social environment - divorce, single parenthood, homosexuality," writes Elkind in *The Hurried Child: Growing Up Too Fast Too Soon*.

"Through all of these pressures,

the child senses that it is important for him or her to cope without admitting the confusion and pain that accompany such changes," Elkind says.

For example, he says, children of working parents often work on stressful schedules, learn early how to fend for themselves, and often are overburdened with responsibilities, such as taking care of younger siblings and cooking dinner.

Single parents often turn to their children as confidants, discussing with them their concerns about job problems and family finances. And as such parents enter the romantic phase of a courtship, their children witness firsthand the overt sexuality that earlier generations of adults could more successfully conceal.

Though many children act like and look like adults, Elkind says, they "lack the mental abilities to think, reason, judge and make decisions the way adults do." Young children may not resent the hurrying at the time, but in adolescence, "they pay parents back for all the real and imagined slights parents committed during childhoods that were suppressed or repressed."

Divorce is one of the greatest forces changing the nature of childhood for this generation. Though most researchers agree that chances for normal emotional development improve if a child maintains a good relationship with both parents after divorce, only one child in five is able to achieve that.

One study of children in elementary school found that children of divorce scored lower on academic tests and were more withdrawn, inattentive and antagonistic toward peers than children from intact families. The problems for girls improved as time went by, but they worsened for boys.

Dr. Armand M. Nicholi jr. of Harvard Medical School says it is no coincidence that the high divorce rate has closely paralleled the rise in drug use, suicides, poor academic performance, out-of-wedlock births and rebelliousness among youngsters.

More mental illness

"The evidence seems to point clearly to the negative impact of the absence of parents on growing children," Nicholi says in an

interview.

If the divorce rate continues to soar, he predicts an unprecedented incidence of mental illness. Crimes of violence will increase, including assassinations of people in authority, as will child abuse and suicides, he says.

Professor Neil Postman of New York University says television has thrown the emotional and social growth of children into disorder.

In *The Disappearance of Childhood*, Postman writes that one of the main differences between adult and child - and the source of the adult's authority - is the information he possesses.

But by depicting or discussing such "adult secrets" as homosexuality, infidelity, incest and violence, television teaches children to mimic adult behavior before they have the emotional wherewithal to understand the information, he says.

For example, Postman says, children develop self-esteem and self-discipline by believing that adults know right from wrong and can control their own impulses. Violence on television, he says, undermines a child's belief in adult rationality and in the possibility of a hopeful world.

"It's quite possible these children will become crippled adults," Postman says in an interview. "Children need to have confidence in the adult world as they grow up."

'Cultural decay'

Nicholas Zill, executive director of Child Trends Inc., says his surveys of attitudes of teen-agers indicate the onset of "cultural decay."

"There is evidence of more materialism and personal gratification, and less concern with making things better for everybody," Zill says.

Family experts warn divorced parents that they must put aside some of their own differences and maintain good relationships with their children. And they warn all parents to make it a point to talk with their children each day.

"Children have to be given a much higher priority in the lives of adults," Nicholi says. "They have become a kind of peripheral

consideration."

PRESCRIPTION FOR FAMILY LIVING

The continual increase the divorce rate is one evidence that many enter marriage without really being prepared to learn together what it takes to make for a happy, secure and contented home life.

Marriage is one of the most demanding of human relationships! Partners share bodies, money, time hopes, everything and sharing is not easy.

In our society it is taken for granted that a marriage leads to the beginning of a new family unit which may increase in size as children are born into the circle. If marriage is demanding between two partners, especially in the field of human relationship, then this demand on expertise, energy, emotional control and effort to keep a happy, contented home for the security of every member is greatly increased during the years of childhood and adolescence of the younger members of the family unit.

What can be done to avoid family friction and conflict? It seems that, even in the best of regulated families, this problem shows its ugly head from time to time. And where there are no restraints or inhibitions the problem arises very often. One young girl from a supposedly Christian home one day heard the comment that her home was surely one where friction was minimal. Her response, "You don't know my parents!" in quite a forthright tone, indicated that her ears had heard argument, conflict or friction more often than was reasonable. Away from home her parents were socially mature people, but at home the example was far from it.

Could it be that young people contemplating marriage could help to make family life more pleasant and secure for their future potential family by making sure that they take time to come to grips with the realities of sharing their lives? Do they ENJOY one another's interests? Do they like to LISTEN to one another's problems and welcome suggestions for solving them? Does each SHARE similar views on values, religion, child care and training?

If there are wide differences, and these differences cannot be shared freely, and minimized readily prior to marriage - it will be quite too late to expect to do much about them when the first child is already eight to ten months old or more, and the mother wants to handle discipline and character-framing with God's ideals in mind, while the father has other ideas. Inevitably, conflict arises and neither is prepared

to give or take at this stage, because they have not made it a habit to share their problems early and solve them together. Hence the marriage is already on the road to disaster - and life can become very lonely because differences of opinion in vital issues have not been discussed until a crisis arises.

The marriage for which no preparation has been made makes harmonious family living extremely difficult. If such a marriage is to succeed, many hurdles must be surmounted. This is by no means impossible, provided both partners are prepared to communicate openly, endeavour to see each other's point of view, and accept the other partner's view point with empathy and understanding. This means regular give-and-take on both sides.

To assist parents-to-be, as well as those already in the family situation, to create a home environment conducive to happy human relationships, it is well worth taking Paul's directions and applying them to every aspect of home-life.

Paul says, "Finally, brethren, whatsoever things are true... honest... righteous... pure... lovely... of good report; if there be any virtue and if there be anything worthy of praise, think on these things". (Phil.4:8).

How often are you tempted to tell a half-truth to your wife or husband just to cover up something you don't really want to share? If this happens a few times, it won't be very long before the habit will grow larger and "white lies" become black lies. Then, sooner or later your partner will find out the truth, and confidence will be lost. Once lost it is so hard to regain. If it is ever regained, it is like the broken vase that was mended - the chips or cracks remain as scars.

We cannot afford to treat any member of our family with anything other than truth. And this goes for mother or father, too, in their dealings with little junior or sis. Telling baby Olga or Peter that the stork brought them home, only to have the growing child learn the truth later, is teaching it to trifle with the truth. To tell him that he can't have any more to eat until he finishes his little plate of vegetables, then after ten minutes or so of coaxing, interspersed with intervals of playing with the food, to have mother give up, take the bowl away and promptly hand him a glass of milk, a sweet, a biscuit or something else to make sure he doesn't go hungry, is to undermine his confidence in her word. He can only learn from such examples that what mother says, she doesn't really mean.

Furthermore, when does an incorrect statement become an untruth? Example is a strong and influential teacher: Paul's advice to think on these things is more than reading to the children true stories with high concepts, important as these are; it also challenges us to think

through our own behaviour and to evaluate what we do and say in front of our children.

Paul's directives to think on those things which are true and honest, challenge us all to begin evaluating what we say or do within the context of the family unit. We are responsible not only to ourselves and one another, but also to our children.

Truth, honesty and justice are basic to what we as Orthodox Christians desire and cherish within our society. Unfortunately, in many quarters this is being lost sight of. Changing values and the concept that each person can establish his own ideas and values in life makes this world even more open to conflict and controversy than ever. But if we hold on to the guidelines expressed in that short verse to the Philippians, how much happier and more secure would our family life be! And what a clear-cut pattern would our children have to follow as they become used to the habits and way of life prompted by these guidelines!

PURITY AND A GOOD REPORT

The last three directives of the text emphasize purity, loveliness and things of good report. How much of today's news is contaminated by the pollution of crime, criticism, tearing down ideals and the like! True, there is a proportion of the good, sharing and considering the just rights of others as well as what man is doing to reduce the complication of disease and sickness. But there does seem to be a disproportionate imbalance of mental pollution in the world.

And what about within the home itself? Are the habits of unfair criticism, teasing and taking advantage of others a common feature? What is pure, lovely and of good report is not going to be empty, shallow, and transitory so that its effect has a slippery-dip consequence into the mud-hole at the bottom. Fun does not have to be fun at the cost of somebody else's prestige, honour, love, or feelings. Healthy fun will avoid such potential danger and share truthful, honest and just experiences with contented happiness.

Does "virtue" call for an evaluation of the simple day-to-day elements of life in your home? What about those guidelines Paul speaks of? They really are a challenge and worth thinking about.

Paul was a highly educated man of his day, and people in the 1980's still react with one another in human friendship, communication and play in much the same way as Paul was familiar with almost 2,000 years ago.

Yet not many really take the time to look at themselves, to see themselves as others see them, and to re-orient their patterns and habits of life according to these simple precepts. Perhaps they find life so demanding that they cannot

find the energy or take time at the right moment. Perhaps it is time for you to check up and evaluate what is really happening. Remember: "Whatsoever things are true... righteous... honest... of good report; if there be any virtue, and if there be any thing praiseworthy, think on these things". This one text can be the basis of good, happy healthy family relationships.

M.N.P.

(Reprinted from "The Herald", of the St. Stefan of Decani Parish, Chicago, Ill., Nativity edition)

CHILLIWACK PILGRIMAGE

On August 8, 9 and 10, there will be an "Akathist pilgrimage" at the Monastery of All Saints of North America near Chilliwack, B.C., Canada.

The retreat will be co-hosted by the Monastery, and by the St. Tikhon and St. Nicholas Canadian Orthodox parishes. During the retreat, the Divine Liturgy will be served at the Monastery and at both parishes. The Akathist to the Chilliwack Ikona of the Theotokos (the "Theotokos of Canada") will be served each evening with complines. In addition to the Divine Services, a series of short spiritual talks will be given.

Each day of the retreat, a picnic lunch will be served, and all those in attendance will be requested to donate to the cost of meals. As accommodation is extremely limited, please contact the Monastery as early as possible if you plan to attend. Write to *Fr Moses, P.O. Box 404, Chilliwack, B.C. V2P-6J7, Canada.*

LETTERS TO THE EDITOR

Having read the "Personal from the Editor" in *Orthodox Missionary*, vol. 13, Issue 1, Jan-Feb. 1986, it touched my conscience.

I believe your views are clear, Godly and I pray that God gives you the strength to continue with such courage and steadfastness.

Br. Euthemios,
Novato, CA.

I could not disagree with you more concerning Mandela.

M.R., Los Angeles, CA.
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Teaching about the Holy Mysteries as Sacraments in Latin. (Roman Catholic) and Kievan Theology

by V. Rev. Taras Kurgansky

The efforts of Western theologians to arrive at complete definitions caused them to examine all the sacred acts of Christianity unevenly in an attempt to categorize them and separate some from others on the basis of relative importance. Such a phenomenon was unavoidable in a milieu where religious life is based on the principle of juridical legality, where all inner quickening is replaced with a reign of strict discipline and there is no place for the triumph of the regenerate spirit. In complete harmony with this principle (apart from the tendency of scholastic theology to define everything with an exact number) is the Roman Catholic teaching about seven Church sacraments, as exclusive sources of Divine Grace.

Such a teaching excessively exalts the hierarchy, since those who can serve these sacraments are exclusively the representative of the hierarchy. All the inner life of the Church is thus easily and conveniently reduced to the performing of sacraments, and this places the whole matter of salvation in the hands of the Roman Catholic Hierarchy, relegating the people to a passive, subjugated place in the general structure of Church life, denying them any living, active participation. In addition to this practical significance in the life of the Roman confession, the teaching of seven sacraments naturally follows the teaching about the "three offices" of the Lord, the satisfaction of Divine justice and "juridical truth" which is manifested in the life of the Lord of life Himself. The Latins state the matter thus in one of their catechisms:

"'Sacrament' is the name given to physical sacred forms established by Jesus Christ for the bestowal of grace. The Old Testament had a multitude of rituals, but not a single sacrament which communicated grace. These sacraments belong only to the New Testament. Jesus Christ Himself established them so that His blood and infinite grace, which are abundant and sufficient to encompass all people, might be assimilated by all his followers."

While importing the Latin system of theology and the scholastic manner of reasoning, into the Russian ecclesiastical school in the 17th century, Kievan theologians first introduced the teaching of *Seven Sacraments* into Orthodox Christianity. This teaching, a Roman one, both in origin (Peter of Lombardy) and in juridical content, did not encounter a protest on the part of the

naive Russian people, who did not realize how contrary it is to pious tradition. It is evident, however, from a survey of the works of St Joseph and Zinoviy, that in the 16th century, the Orthodox Church in Russia knew *nothing* about a sevenfold number of Holy Mysteries [let alone a teaching of "seven sacraments"]. The very definition of the mysteries as sacraments is taken wholly from the Latin catechism: "A sacrament is a visible sign of God's invisible grace, given for our sanctification," says Lavrenty Zizany. "A sacrament is a sacred action which, under the guise of any form, communicates God's invisible grace to the soul of a believer..." teaches Peter Mohyla. It is not difficult to grasp the arbitrariness and artificiality of these definitions and understandings. All theologically educated people know that in the language of Sacred Scripture and of the Orthodox patristic works, the word "Mystery" *does not have a sacramental sense*, attributed to it by the scholastics. Not only in the poetical and rhetorical works, but also in the theological patristic systems, the term "Mysteries" designates all the manifestations of Divine Grace, independent of any formal conditions of their accomplishment. Incidents in the life of the Lord are also referred to as "Mysteries", and the Christian teaching itself is called a "Mystery". St Gregory the Theologian calls the feasts of the Nativity and Theophany "Mysteries", other phenomena of the Divine life and monastic tonsure are called Holy Mysteries in sacred hymns. The Russian fathers of the 16th century adhered to the broad Orthodox sense of this understanding, and only in the 17th century did Russian theological science begin to assimilate the novel [sacramental] concept of the word "Mysteries" or "Mystery".

Following the Latins, Lavrenty Zizany and Peter Mohyla consider a demonstrable Divine establishment to be the distinguishing sign of the Mysteries [understood by them as "sacraments"]. If we wished to define this sign exactly and clearly, then we should have to search along these lines for a very long time and very carefully in the Holy Bible. If we accept the word of the scholastics, then we must come to the conclusion that so far as their "sacraments" are concerned, they gave greater significance to ranking them than to demonstrating a direct and exact indication of Divine will. In other cases, they considered as sufficient proof of Divine establishment, a single hint in the Gospel or a casual presence of Jesus Christ at the occurrence of some well known event of life, although this is remote from its spiritual significance; in other cases, there is not even an example in the life of the Lord to speak of. Moreover, the principle of the provable Divine establishment of seven

sacraments, [for seven holy mysteries] degrades other Divine services which are no less important and which also are Divinely established. There is, however, a firm testimony of St Basil the Great which establishes the equally Divine origins of rites, acts and manifestations of Church life which have not been included in the "seven sacraments":

"Of the teachings and practices preserved in the Church, some we have from written instruction; others we have received 'in a mystery' by the Apostolic tradition. Both of these have the same authority in relation to true religion. And no one will contradict these - no one, at least, who is even moderately knowledgeable in the institutions of the Church. For if we were to attempt to reject such customs as have no written authority on the grounds that they are of little importance, we would inadvertently injure the Gospel in its very vitals; or rather, we would make our public preaching a mere phrase and nothing more" *On the Holy Spirit*, 27:66).

Critics will not tolerate other signs of the "seven sacraments" [for, Mysteries], than the "external form of inner grace" categorization, nevertheless in the practices of the Church there are other Divine services which fully satisfy these conditions, but which, for some reason, the scholastics do not consider worthy of the name "Mysteries" [for, "sacraments" in Latin legal terminology]. There is even a Divine service which has the greatest importance for the whole life of the one receiving it, and always regarded, along with baptism, the Eucharist and ordination to be a great manifestation of Divine Grace, but nevertheless, regarded by scholastics as lower than simple confession or unction. This Divine service is the monastic tonsure, which is called a Holy Mystery in the works of St Dennis (Dionysios) the Areopagite, St Theodore the Studite and even in the work of the monk Job, a 13th century writer who accepted the sevenfold number of the Holy Mysteries. Thus we cannot be resolved to the external/inner signs by which we are supposedly obliged to distinguish a "Holy Mystery" from other Divine services. In passing over to this concept of "sacrament", one is struck by the division of character and significance which has created a strange division into "sacramental Mysteries *absolutely* necessary for salvation and ones only 'necessary' for salvation" [i.e., those "absolutely" necessary and those "relatively" necessary]. Such a division is possible only when salvation is viewed as a formalism. We read in the *Great Catechism*:

"Those which are *absolutely* necessary for salvation are three: baptism, communion and repentance. Those necessary for salvation are two: confirmation and last unction. Marriage is *PASCHA* (Mar-Apr) 1986, Page 6

necessary for those who use it to help preserve them from fornication, and absolutely necessary in bearing children for the sake of fulfilling the Church. The priesthood is similar. It is, necessary for those ordained to direct the Church and perform the holy mysteries of God" (para. 301).

By their very name, the Holy Mysteries must have equal significance, yet the incomprehensibility and confusion engendered by such a legalistic division of the Holy Mysteries [into "Seven Sacraments"] is evident even to the author of the "Great Catechism" himself. For, later he adds still more Latin scholasticism, writing:

"It is beneficial for you to know of yet another division. All seven sacraments are necessary, but not for every person, nor are they equal. Marriage and priesthood are absolutely necessary for the Church, nevertheless, one who is not married and not ordained can be saved. The other five sacraments are necessary for salvation, but not equally so. Baptism, Communion and Repentance are absolutely necessary for everyone for salvation, and will save... without them, not a single person can be saved. Holy oil and last-anointing are necessary for salvation in this degree: they give us more assurance of our salvation, for holy oil prepares us to suffer with more assurance, while last-anointing [i.e. the Latin "Last rites"] releases one from all remains of sins. For this reason, one who is neglectful of them has no certainty of his salvation, unless he desired them but was unable to obtain them" (ibid).

Though he did not attribute varied significance of the Mysteries Lavrenty Zizany nevertheless asserts the sevenfold number of them.

Regardless of the convincing tone of these writers, every unbiased reader who is acquainted with the spirit of patristic writings remains convinced that the very idea of a Holy Mystery as a sacramental act special and different in comparison with other sacred services and acts, belongs exclusively to Latin [Roman Catholic] Theology. He will also understand that the number of such sacred actions [classed as "seven sacraments"] is asserted by the scholastics arbitrarily and artificially, that deliberation about a greater or lesser necessity for salvation of one or another Holy Mystery is foolish. For, salvation is accomplished not by separate sacred-actions, even the most important ones, but by union with the life of the Church¹, in which *nothing* of little importance. Some divine services, for example, the great blessing of water, monastic tonsure and the funeral service, are of no less significance and importance than others. We find it onerous to make comparisons of the relative importance of divine services or sacred actions. Upon what does the importance of a divine service or sacred

act depend? Could it really be the quantity or degree of Grace? But if one is to deliberate on such grounds and not consider the higher spiritual sense of the divine services and sacred acts, then the serving of various services is incomprehensible.

There is neither need nor basis to apply a vain point of view of human understandings to Christian divine services, which must be understood purely spiritually. In addition to what we have already said, the attachment of Kievan Theologians to the sacramental formula is quite obvious. The influence of Latin juridicalism is also present in this.

As we saw in our review of the ecumenical systems, the holy fathers, when discussing divine services and sacred acts, say nothing of a formula of sacred actions, and no such references occur in the dogmatic teaching of the Church. The difficulty in sacramental formula and definitions of formula and "moment of accomplishment" became evident in the teaching about the Eucharist. In this teaching, we see a contradiction in the system of Lavrenty Zizany and Peter Mohyla. Zizany, together with the Latins, considers the pronouncing of the Lord's Words [take eat...," "all of you drink of it..."] to be the visible accomplishment of the Mystery, while Peter Mohyla, coming closer to the sense of the liturgy, considers the blessing of the bread and wine to be the formula. One must declare that the lofty, spiritual sense of the Divine Liturgy, composed by the apostles and transmitted by two of the greatest pillars of the Christian Church, is not open to such course sensual philosophizing. Striking in this regard is Lavrenty Zizany's deliberations on the point where, after the consecration of the Holy Gifts, the deacon says, "Break, master, the Holy Bread." His Great Catechism is especially penetrated with a worldly spirit reminiscent of the medieval scholastic doctrines from which it is borrowed. Also striking is his coarse literalism. First of all, one is shocked at the teaching of the Eucharist as a sacrifice satisfying God. We have already spoken of the insolvency of the very idea of "satisfaction", but even for those who would accept this idea, it seems strange why God once infinitely satisfied, continues to receive satisfaction with each new offering of the blood and body of His Son. As if this was not enough, he has the bloody sufferings of Christ in the Eucharist exceed the limits of Golgotha. The scholastics did not want to omit even that insignificant easing of His suffering wherein the Roman soldiers did not break His bones. They assert:

"On the Cross, it is said that 'His bones will not be broken', but in order that that which was not suffered on the cross, be suffered somehow, it is suffered in

the prosphora. That is to say, in the [breaking of the prosphora], we behold this broken thing that this may be fulfilled" (Great Catechism, para.33).

These words demonstrate what a course, sensual character distinguished the view of the Eucharist held by the Kievan theologians.

We have already had occasion to mention the concept of "satisfaction" which was introduced into the realm of repentance from the general world-view of Latin theologians. Now we will limit ourselves to observing that their teaching of "repentance" is distinguished by the idea that confession is a juridical cleansing of sins. No doubt the custom of confessing ones sins to a spiritual father is ancient in the Church, but the holy instructors of the faith, in expounding the laws of repentance, turned their attention to the soul of the repentant and not to the external circumstances of the repentance. Of course, confession is one of the most important acts and it is undoubtedly a "mystery" in the broadest sense. Nevertheless, if, when setting forth the teaching about repentance, one limits oneself to a discussion of the conditions of confession, and introduces juridical elements into it, this is to depart from the teaching of the God-bearing fathers and to approach Latin scholasticism. In the East, they understood repentance more clearly and did not limit it by confession. The monk Job even identifies anointing (unction) with repentance, and one must agree that there is much in the inner content of both mysteries which allows such an identification.

The "Great Catechism" and "Orthodox Confession" [of the two Latinized Kievan theologians] introduce marriage as a "sacrament," though marriage is something which exists outside of religion, even in societies which are not religious. Of course, Christ did not omit to mention such an important phenomenon in human life and, as the Evangelist relates (Mt. 19:12), showed a preference for virginity. The Apostle expounds the same thing in more detail (1Cor. 7). In the dogmatics of St Gregory, St John and Blessed Zinoviy, nothing at all is said of marriage, only Blessed Theodoritos mentions it, but not at all as a Christian Holy Mystery, only as something which is possible within the Church.

Lavrenty Zizany waives concerning his "absolute necessity" and "relative necessity" of marriage and is inclined to consider marriage "absolutely necessary" for the Church. Let us note only that the concept that marriage is indispensable for the Church somewhat contradicts the Apostle who desired to see all Christians virgin (1Cor. 7:7). It is true that the Apostle referred to marriage as a "mystery" (Eph. 5:32), but not specifically a Christian marriage, rather all marriages, and here, one must

understand, by "mystery," a mystical, transcendent law of life. Indeed, the very content of the words of the Apostle has in mind not a sacred action (sacred ritual) about which nothing is mentioned, but a psychological and even a physiological act of marital love. What is to be considered as a mystery of marriage - the rite of crowning or the marital cohabitation? This is not evident in the "Great Catechism". It is true that at first it is said that in the mystery of marriage "the groom and bride are joined in matrimony in a common and undivided life, as were Adam and Eve before the fall without the mingling of flesh" (p.342), but in defining the "essence" of the mystery, the author considers the spouses themselves to be it. We will not make any further comment since the given meanings are in themselves so eventually strained. The instructions for those entering marriage are very significant, but are related more to the realm of pastoral instructions than to dogmatic theology. Of course the same must be said for the rituals of betrothal and crowning.

Moreover, concerning the teaching about seven sacraments, a teaching which has its source in the works of heretics cannot be real or vital. The practice of the Orthodox Church never followed the narrow tendencies of scholastic theology, and it always acknowledges great power in all the prayers, sacred actions and rites.

(The above article is part of a series of comparisons between the Latinized theology of the south Russian and Ukrainian Scholastics who were extremely influenced by Roman Catholic theology and who helped corrupt text books and catechisms in the Orthodox world for nearly three centuries. V. Rev. Taras Kurgansky was a noted dogmatics scholar and a leading light in the Orthodox patristic revival in Russia. He was part of the movement for the correction of the school theology texts and catechisms in Russia. The movement was interrupted by the Communist revolution. Fr. Taras' works, very highly praised by the late Metropolitan Antony Khrapovitsky, were found in the American Library of Congress and translated by Fr. Varlaam Novakshonoff. His major work was recently republished in Russian by Archbishop (now Metropolitan) Vitaly of the Free Russian Orthodox Church.)

ATTENDING EXPO IN VANCOUVER?

You are cordially invited to participate in the Divine Services of the Canadian Orthodox parishes in Langely (South Suburban Vancouver) and Chilliwack, and you are welcome to come as pilgrims to the Monastery of All Saints of North America.

For directions and schedules of Services, write to *Fr Moses, P.O. Box 404, Chilliwack, B.C. V2P-6J7, Canada, or telephone (604) 858-7750.*

Canadian Orthodox Wedding

Milorad Jahura and Cecelia Mayer became the first couple to be married in the Canadian Orthodox Mission.

"Micha" and Cecelia, both members of St Tikhon's Canadian Orthodox Parish were married in the St Nicholas Canadian Orthodox Church at Langely, B.C. on 2 March. Following the more ancient Orthodox tradition, the wedding crowns were made of laurel and fragrant blossoms.

In addition to the traditional presentation of ikons of Christ and

the Theotokos, to begin the ikon corner in the new home, the couple were presented with a beautiful *Slava* ikon of St Nicholas, to continue the Jahura family *Slava*.

Among the guests and participants at both the wedding and reception were members of all three parishes of the Free Serbian Orthodox Diocese, in B.C. Kum and kuma were Lars Loojen and Carmen Mahood.

"Stary Svat" Novak Pesic governed the wedding feast with expertise. Many of the non Serbian guests saw kolo dancing for the first time, and enjoyed giving the beautiful Serbian national dance a try.



The betrothal in the narthex. Kum Lars Loojen exchanges the rings.

The crowning of the marriage. The ancient traditional victory crowns of Laurel and blossoms were used.



Presentation of the ikons of Christ and the Theotokos, and the slava ikon of St. Nicholas.

HOW WE SET THE DATE FOR PASCHA

The main concern which the holy fathers had when they set the rules for the date of Pascha was spiritual and Scriptural.

Pascha means "passover", and the "Pascha of Christ", the Christian feast of Redemption, is related to the Old Testament Passover. The Old Testament Passover is a type and prophecy of the salvation of mankind by Jesus Christ. Pascha - the feast of Christ's Resurrection is the fulfilment of the Old Testament prophetic Passover. For this reason, at the Ecumenical Council of Nicea in 325, the holy fathers established that the Christian Pascha must always be celebrated *after* the date of the Jewish Passover - 14 Nisan of the Hebrew calendar.

In order to preserve the spiritual and prophetic connection, the Council of Nicea established a set of rules for determining the date of Pascha, because the Jewish passover date is different each year. The Jews calculate their festival calendar by the phases of the moon and the spring (vernal) equinox, and so the Christian Pascha is calculated the same way. This set of rules is called "the Paschalion".

The "Paschalion" is not bound to the calendar, but depends on natural phenomena of the universe which have no real connection to the calendar. This better reflects the prophetic and cosmic meaning of the death and Resurrection of Christ.

The rules for fixing the feast of Pascha are:

- 1.) Pascha must always fall on Sunday;
- 2.) Pascha must always follow the *true* spring (vernal) equinox;
- 3.) Pascha must be served on the Sunday immediately following the full moon after the Spring equinox.
- 4.) Since the Liturgical day begins at vespers, the date is further clarified by the rule that Pascha must always fall on the Sunday *after* the Jewish Passover.

The reason for the fourth rule is to account for the Jewish method of determining the day of their passover. Occasionally, there was confusion over this, and some

people celebrated Pascha on the same day as Passover. The Ecumenical Council wished to maintain the Scriptural and prophetic order, so it added this fourth rule.

The reason there is a difference between the date Orthodox Christians celebrate the Christian Pascha and the date Roman Catholics and Protestants celebrate their Easter is that in 1582, Pope Gregory XIII decided that the Spring equinox would always fall on 21 March. However, his power was not really great enough to make the sun, moon, stars and earth rotate as he wanted them to. The difference is this: the Orthodox accept the universe as God created it, and strive to be in harmony with God's creation, struggling not only for individual salvation, but for the salvation of the whole world and the whole universe. Orthodoxy always strives to lift man upward toward God and the Divine mysteries of His creation and redemption. In the West, there was always an effort to reshape God into the image of man and bind the eternal mysteries of life and redemption to the systems of the fallen human nature. The Orthodox Church maintains that clear separation of the spiritual life of the faithful from the spirit of the fallen world.

CHRIST IS RISEN

Homily On The Holy Pascha By
Our Father Among the Saints
Gregory The Theologian

It is the Day of the Resurrection, and my beginning has good auspices. Let us then keep the Festival with splendour, and let us embrace one another. Let us say "Brethren", even to those who hate us; much more to those who have done or suffered anything out of love for us. Let us forgive all offences for the Resurrection's sake: let us give one another pardon...

Yesterday the Lamb was slain and the door-posts were anointed, and Egypt bewailed her Firstborn, and the Destroyer passed us over, and the Seal was dreadful and reverend, and we were walled in with the Precious Blood. Today we have completely escaped from Egypt and from Pharaoh; and there is none to hinder us from keeping a Feast to

the Lord our God - the Feast of our Departure; or from celebrating the Feast, not in the old leaven of malice and wickedness, but in the unleavened bread of sincerity and truth, carrying with us nothing of ungodly and Egyptian leaven.

Yesterday I was crucified with Him, today I am glorified with Him; yesterday, I died with Him, today I am quickened with Him; yesterday I was buried with Him; today I rise with Him. But let us offer a sacrifice to Him Who suffered and rose again for us - you will think perhaps that I am going to say to offer gold, or silver, or woven work or transparent and costly stones, the mere passing material of earth, that remains here below, and is for the most part always possessed by bad men, slaves of the world and of the Prince of the world. No, rather, let us offer ourselves, the possession most precious to God, and most fitting; let us give back to the Image what is made after the Image. Let us recognize our Dignity; let us honour our Archetype let us know the power of the Mystery, and for what Christ died.

Let us become like Christ, since Christ became like us. Let us become God's men for His sake, since He became Man for our's. He assumed the worse that He might give us the better: He became poor that we through His poverty might be rich; He took upon Him the form of a servant that we might receive back our liberty; He came down that we might be exalted; He was tempted that we might conquer; He was dishonored that He might glorify us; He died that He might save us; He ascended that He might draw to Himself us, who were lying low in the Fall of sin. Let us give all, offer all, to Him Who gave Himself a Ransom and a Reconciliation for us. But one can give nothing like oneself, understanding the Mystery, and becoming for His sake all that He became for ours.





A History of the African Orthodox Church

by Fr. Moses Muxaura

5

THE ORTHODOX CHURCH STRUGGLE 1937-1960

The twenty three years between 1937 and 1960 saw the Orthodox Church grow to become the largest church in our country. Through the years, the Church influenced the thinking of Christians with regard to their customs and their own environment. First and second generation Christians became more zealous about the socio-religious culture from which they were partially alienated. Yet it is clear that the Orthodox Christians in this land were influenced by the interrelated components of a highly complex culture pattern, and that these components cannot be considered in isolation.

Political Autonomy

By 1945 the old colonialism was rapidly disappearing. To a very large extent, for seventy five years Christian schools had assumed the responsibility of education in the English language. By the end of the Second World War this had helped unify people across tribal lines into the larger concept of nationhood. All this had helped solidify their resentment of alien government, as it has been resented by all people throughout history.

The Desire for Political and Religious Independence

By 1952, this desire had burst into a flame which spread everywhere throughout Gikuyuland. People were so preoccupied with it that they avowedly preferred even a bad government of their own to good government (as it was referred to by some) by outsiders. By June 1950, the hands of the clock would not be turned back; the days of European domination in Kenya were rapidly passing. The emergent spirit of nationalism started to express itself violently, not discriminating between missionaries and other foreigners who were more reasonably identified with the old grievances. In order to work creatively in this situation, the African Orthodox leadership was obliged to see the secular and political environment in a new dimension - not as something they could manipulate, but in the midst of which they had to seek relevance for Christian faith and practice.

Revival of Old Hatred

Among the national religions, Orthodoxy was showing vigorous signs of life. This was partly in consequence of the political revolution, because nationalism often seeks traditional religious bulwarks for its own purpose. Thus it is safe to assume that not all the new vitality was authentically spiritual. Nevertheless, the fact remains that a strengthened opposition Orthodox Church confronted both the colonial government and the expansion of the Protestant Societies. Now, missionaries were faced with vast multitudes in every part of the country who were either alienated from Protestant faiths or who gave perfunctory allegiance to whatever religious system failed to enjoy political favor. In this

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kind of vacuum, about the only common denominator was the universal need of human beings to venerate something higher than themselves. The nationwide issues of political change are far beyond the scope of these few pages, but I shall briefly elaborate in a useful way. For the remainder of this narration, I shall confine my attention to the secret society that became known throughout the world.

The Mau-Mau

The secret society called Mau-Mau was known to be functioning in Kenya among the Gikuyu people as an exclusive organization since 1942, and from 1942 to 1952, the authorities saw no reason to worry about it. Relatively little was known about the Mau-Mau organization beyond the fact that it was confined to the Gikuyu people during the time Philip Mitchel was governor of Kenya.

To this date, the inner purpose of Mau-Mau has remained almost unknown, but what is known is that the organization's intent was to drive all Europeans from the country (Kenya) through terror and other activities that could make life in Kenya unbearable. The African Orthodox Church was quickly identified with this organization, and the government moved to do everything possible to drive the Church out of the country. The Orthodox Church became a victim of this erroneous understanding by the Protestant Churches. The Protestant Church leaders convinced the government that the African Orthodox Church was responsible for establishing the Mau-Mau organization to replace their Protestant organization (which had been hated for fifty years). The Protestant Church leadership also accused the African Orthodox Church of being interested in returning the country to magic and the old beliefs of powerful tribal chiefs and witchcraft.

The trouble for the African Orthodox Church reached its zenith when six Kikuyu Central Association leaders were arrested in October, 1952. They were accused of being leaders of the African Orthodox Church and of the banned political party, the Kenya African Union. As leaders of the African Orthodox Church, they were guilty of being leaders of the secret terrorist Mau Mau organization. After a long trial, Mr Jomo Kenyatta, Fred Kubai, Ochieng Onoko, Brindad Kagia, Kung'u Karumba and Mbiyu Koinange were all accused of an offence specified to have taken place on January 1, 1950. False witnesses were called on and finally all were found guilty as charged. They were sentenced to seven years of hard labor. Their detention marked a real beginning of seven years of darkness in the Orthodox Church in Kenya and particularly in Gikuyuland. (Kenyatta has written an account of his trial and of the detention in his famous book *Suffering Without Bitterness*.) All of the African Orthodox churches were ordered to close down and not to reopen without government permission.

The African Orthodox Church suffered greatly during those seven years of struggle and remained dormant during this time of political struggle. Such a state benefitted the heterodox Churches by seeking to end the Karing'a Church in Gikuyuland. The Protestant Churches welcomed this tremendous blow with

the hope that members of the Karing'a Church would rejoin their former churches.

According to the colonial authority, the Mau-Mau rebellion was nothing but a homicide. Thousands of deaths resulted from their activities and the government claimed to have had nothing to do with these deaths. For instance, before Judge Thacker gave his verdict for Kenyatta and his colleagues, great senseless activities took place. At a place called Lari Location near Limuru township, a hundred and fifty people were killed and their village burned to the ground.

In those days of struggle, Father Arthur Gathung'u wa Gathuna and others were arrested and detained under heavy guard and hard labor on the island near Mombasa. They were accused of being Mau-Mau leaders. They were also considered administrators of the illegal oath (muma). The colonial government had failed to recognize that the African Orthodox Church had been caught in the midst of the struggle between the Kikuyu Central Association and the Church Missionary Society, a struggle that had begun in the 1920's. Thousands of Kikuyumen ran into the forests for guerilla warfare and were referred to as the "terrorists" (itoi kana imaramari). Others elected to remain at home and fight there. Diseases and other tropical hazards took their toll of those who had gone into the forests, but remained loyal to their faith.

The Emergency (Watho Wa Kwiuga)

An emergency was declared in Kenya. Everyone, black and white, all felt it. The arrest of Jomo Kenyatta scared everyone. He was taken to Kapenguria to be tried. Throughout the country, homeguards took property by force. Shops, open markets and newspapers were all closed down, and women were put to work and detained as well. Some suffered greatly, particularly those with infants. The greatest agony was seeing their children and babies being put to death in front of them.

It was a young man who prophesied that the country would organize to fight if possible to attain the country's independence. All the Orthodox and Independent schools were ordered closed, a factor that caused many students to be out of school. yet all the Gikuyu could say to their God was "Almighty God, we beseech Thee, that we may not lose our inheritance and that one day we may be a free nation enjoying the fruits of our labor."

Detention on "the Island"

To be detained on Lamu Island is something unforgettable. "The journey took us three days from Kajiado to Lamu. Even if we suffer that, even if we are taken there to be detained, we shall never leave our soil, and as long as we trust in God, we shall become independent. We got onto the train at Maboko railroad station at 8:00 p.m. We were carrying our belongings on our backs and none of us was scared. When we arrived at Maliakani, we found a lot of people who had come to see us, for they had been informed that we were cannibals. We got out of the train there. We were able to inform these people that all that they had been told was a pure fabrication. We informed them that the reason they

were told this lie was that the authorities did not want them to trust us. From there we were forced into trucks, lying on our backs like logs put together, like dead animals. We got there all right, but we were concentrated in one big building like animals. We could not cover ourselves because of the heat, but thank God we passed the night. Next day we took off through the forests of Rango La Shimba, where we found some of our people detained. They received us happily with food and nationalist songs to lift our spirits. We faced hunger throughout our journey, pushing the cars and trucks when they got stuck in the mud, since it was the July rainy season. We had to take boats in order to get to the Island of Lamu. We were locked in a high fort where slaves had been locked before being shipped to the West Indies. A few days later, we were followed by some of our people who had been left behind. They came and we all suffered together for five years."²⁶

Ah! I See

Where did they keep you when you were arrested? "I was taken from Kajiado, and from there to Lamu in the Island of Manda. Ah! that is why you were not aware of what happened in the country. Here you could have observed that those who were backing the colonial government were the ones who were claiming to be bringing peace to the country. You could hear them saying: the shoes are mine; the other one says: the coat is mine, the shirt is mine, plus the tie; hey, the socks are mine. The person is being divided up even as he approaches them and since they could not take his clothes while he is still alive, they grab him, claiming he is the one wanted by the authorities. Although the victim pleads with them that he is not the one, eventually they kill him for his clothes."²⁷

Another method that was common was false accusation of wrongdoing or that one had committed treason. What the accuser really wanted from the accused was either the accused's wife, daughter, or any other property. But since there was no other way to obtain this property the best thing was to get rid of the husband through false accusation.

Many things happened during those days, and many books have been written in detail of what really happened. In 1960, the war ended and the emergency was lifted. All the detainees were allowed to return home. Many had died in those camps, others had been injured, but the new age had begun. Even if not all who went to detention came back, those who did found that they had no homes to return to, yet they were grateful to return to their remaining families or in general to return to Gikuyuland.



Rural African Orthodox Church.



His Grace, Archbishop A.G. Gathuna of Nairobi with Metropolitan Paisios of North America. (8 August, 1984).



An African Orthodox bride and bridal party. The bride is marrying a seminarian and is a future "presbytera". (20 July 1985)



Fr Eleftherios baptizes Maria Gakenia Moses-Ndwanu, at St. Nikolaos Church in Riruta (12 January, 1981).

THE GREEK CHURCH CONNECTION

The Greek Church in Kenya was a unit of the Greek Orthodox Church, the original Eastern Orthodox Church that had a venerable and unbroken existence and history dating back to the Apostles. The Greek Church in Kenya was founded in the 1920's by a small colony of Greek merchants in the Nairobi area, the Rift Valley, and around Kiambu Township. However, the firm establishment of Greek Orthodoxy in Kenya began later, toward the end of the Second World War. But during the 1950's, immigration to Kenya was very slow because of the Mau-Mau rebellion. Later, toward the end of that decade and the beginning of the 1960's, immigration was accelerated by a missionary effort from Greece. This missionary effort declined during the 1970's as the relations between the Greek Patriarchate and the Africans soured.

In spite of its rapid growth during the 1940's, Greek Orthodoxy remained a small and minor religion of the land, little known and little recognized. This was inevitably so because the Greek immigrants in Kenya were so small a minority compared with the large influx of other nationalities. The Greeks, moreover, were newcomers to Kenya and totally unversed in the English language, without background, influence or financial means. They thought of themselves as temporary residents, grateful to be there, but unlike the English, convinced that their sojourn was not permanent and that they would eventually return to Greece.

While they prospered as farmers in sisal estates, coffee plantations and other cash crops, they retained their pride and belief in their illustrious Hellenic tradition of the past, and in the Christian Greek Orthodox faith of their Church which they perpetuated in those early years with fervor and dedication, but without effective missionary zeal to the native Kenyans.

The first Greek Church building in Nairobi was completed in 1952, and Archimandrite Athanasios Anthidis was assigned to it by the Greek Orthodox Patriarch of Alexandria, Patriarch Christophoros. Archimandrite Athanasios was to serve the Greek community in Kenya, Uganda and Tanganyika (Tanzania), all three of which were separated by more than 1,000 miles. After a brief visit he departed and did not return for six years, until 1958. During this period the Greek Orthodox Church in Kenya was without the necessary organization and without a responsible authority or religious leader.

A constructive step toward solving the administrative problem of the Greek Church in Kenya was the return of Archimandrite Athanasios as an emissary of the Alexandrian Patriarchate. Upon his arrival, he established the Orthodox Church in East Africa as a missionary Church. This was, in effect, the first step towards the establishment of the Archbishopric of Irinoupolis with its headquarters in Dar-es-Salaam, Tanganyika.

When the Archimandrite arrived in Kenya, he did not serve the Greeks only, but out of missionary zeal, he asked Obadiah Bassajakitallo, "a priest from Uganda"²⁸ to come to Kenya for missionary work among the Gikuyu people. Father Obadiah was a member of the African Orthodox Church in Uganda.

(This Church, after the ordination of Father Spartas in 1932, sought admission to the Greek Orthodox Patriarchate, abandoning its ties with MacGuire in the United States). Father Obadiah arrived in Kenya in October 1960. By then, most of the detainees from the concentration camps had been released, among whom was Father Gathung'u wa Gathuna, the old native priest.

It is regrettable that from 1952 to 1960, turbulent political events in Kenya divided the Gikuyu people, and this division also manifested itself ecclesiastically. Fortunately, the necessity for religious union and concord was quickly realized by both Greek and Gikuyu people in the country, and this need was understood by the Patriarchate as well. Thus, upon the arrival of Father Obadiah, reorganization of the African Orthodox Church (Gikuyu Karing'a) got under way. The first step was to petition the Patriarchate to accept the Gikuyu Karing'a as a dependency of the Patriarchate. This was finalized and formalized when the Patriarchate appointed Archbishop Nicholas (Barelopoulos) who was consecrated metropolitan of the new diocese, as the patriarchal exarch to Dar-es-Salaam in 1961. Archbishop Nicholas, as was expected, did not arrive in East Africa until 1965. He arrived in Nairobi, five years after his appointment, and began a long tenure as head of the African Greek Orthodox Church, where he remained until his election to the See of Saint Mark as the 121st successor of the First Patriarch - St. Mark the Evangelist, on 10 May 1968.²⁹

It may truly be said that the modern organization of the African Orthodox Church in Kenya dates from the beginning of Archbishop Nicholas' administration. He was a remarkable ecclesiast with great dedication, dynamic energy, magnetic personality, farsighted statesmanship and visionary enthusiasm. Nicholas initiated an administration with real authority that went far toward uniting the African Orthodox Church in all East Africa under a centralized archbishopric administered from Nairobi, rather than Kampala, Uganda or Dar-es-Salaam, Tanganyika. The only weakness of his administration was that he delegated his authority through Archimandrite Chrysostomos Papasalantopolos - a replacement of Archimandrite Athanasios. All this time, Archbishop Nicholas remained either in Alexandria or in Athens. This administration continued throughout the 1970's, even after he had been appointed Patriarch of Alexandria.

Archbishop Nikodemos Galiatsatos succeeded the present Patriarch as Metropolitan of East Africa in November, 1968. He remained the administrator of the Archbishopric until 1972, when he was recalled for reassignment to the Metropolitanate of Leontopolis, where he remained until his death on December 29, 1980. Archbishop Nikodemos was less effective in consolidating the work of his illustrious predecessor. He also failed to strengthen the African Orthodox Church of Kenya, and from 1968 to 1972, with reduced resources and efforts, it may be said to have entered a state of dormancy.

Archbishop Nikodemos, though a brilliant scholar who had served in the Central African Diocese from 1950 to 1961 as archimandrite, had had only limited dealings with the Africans in Central Africa. Consequently, when he

came to Kenya in February, 1969, he was unable to establish a warm relationship with the Kenyans. Rather, he suppressed the growth of missionary effort and the Sunday School Association, as well as the Youth Movement which Father Chrysostomos had helped organize. To make matters worse, Archbishop Nikodemos forced Archimandrite Chrysostomos out of the country by suspending financial support to him.

The Youth Movement organization could not survive, since leadership was very much affected by the departure of Father Demetrios Kinyanjui. The efforts for widespread recognition of the Church were inappropriately acknowledged and rewarded before the situation began to change. Saint Paul Ecclesiastical Seminary had been reorganized by Archbishop Nicholas, but with the departure of Archimandrite Chrysostomos, it slowly went down to the pit in three years. The Archbishop of Cyprus, the late President Makarios' effort to revive the institution at the cost of one and one half million dollars for construction, just added more difficulties and brought it to its final closure in July, 1972. After three years of struggle and continuous complaints to the Patriarch, Nikodemos was recalled to Alexandria in August, 1971, where he remained Archbishop of Irinoupolis in abstentia until 1972, when he was reassigned to the Metropolitanate of Leontopoleos.

The Archbishopric remained vacant for two years until 1974 when the late Archbishop Frumentios was elected Metropolitan of Irinoupolis. To extend administration and authority to the Africans, Patriarch Nicholas accepted the suggestion of the Holy Synod of Alexandria that there should be three auxiliary bishops in the Metropolitanate of East Africa. The three were to be Africans who were the most qualified or who could be rewarded for their outstanding work in the Archbishopric. From Kampala, Uganda, the old-timer Father Spartas was elected Bishop of Uganda, taking the title Bishop Christophoros, Bishop of Nilopoleos. (Bishop Christophoros died in June, 1982, in Kampala, Uganda after fifty years of service to the African Orthodox Church which he had helped organize back in the 1930's). Bishop Theodoros of Uganda was elected bishop of Tanzania, taking the title Bishop of Nafkratidos. From Kenya, Archimandrite Gathuna was elected, taking the title Bishop George of Nitria, a title he held until November, 1979 when he was deposed by the Holy Synod of the Alexandrian Patriarchate because of his serious conflicts with the archbishop and his desire for independence.

The revival of the African Orthodox Church since 1960, even though she did not attract all her former members, has created a new experience for most of us. In any event, division among the Gikuyu remains. Furthermore, unity between the African Orthodox and the Independent Pentecostal Churches remains to be reached. Introduction of the Byzantine Rite ceremonies still alienates a great number who associate Orthodoxy with Romanism.

There is no question that the coming of Archbishop Frumentios was another setback to missionary zeal, for he showed little of the concern and interest in the 500,000 African and Greek Orthodox communicants he was ordained to lead, that his eminent predecessors had shown. Archbishop Frumentios failed to visit many of his communities in every section of East Africa. Like Archbishop

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Nikodemos, Archbishop Frumentios remained Metropolitan for Greek communities only. He reposed in March, 1981.

Development In The 1970's

Within the African Orthodox Church, there has been a tension between the foreign ties of the missionary and the desires of Kenyan churchmen for equal opportunity and autonomy. On December 12, 1972, Archimandrite Gathung'u wa Gathuna, the old African churchman, was elevated to and ordained Bishop of Kenya taking the title "Bishop of Nitria." What kind of leadership emerged? What modern variant of an old determination? Fortunately it is not part of an historian's duty to be wise before the event. If this book has any value, however, it must raise certain practical questions. Perhaps I shall end up discussing them briefly.

Many people outside Kenya, perhaps within the country too, have mistakenly believed that the ordination of the African bishops would sweep away the old tension, but like the English revolution, it laid the foundation for new ones. To most of us, this tension has been in the form of a masked or delayed adoption of traditional institutions. The replacement of Archbishop Nikodemos by the Metropolitan Frumentios, did not eliminate, but rather aggravated the old problem. This failure led to the rejection of Archbishop Frumentios by all the Christians in the Orthodox Church of Kenya. To add to this, the problem became immense when, in 1979, Bishop George of Nitria was deposed after a long struggle between the Archbishop and himself.

Outside observers, such as Father Thomas Hopko and Archimandrite Eusebios, had foreseen the effects and the road to which the Church of Kenya was heading. During the World Council of Churches session that was held in Nairobi in 1975, Father Hopko, who visited Bishop George, wrote to the Orthodox Church newspaper that "it is a matter of time before the Church of Kenya breaks into two or more segments." Yet Bishop George felt that the Church of Kenya was ready to become independent or autonomous. He felt that the Greek ties were no longer needed. His primary resistance was a direct reaction, made face to face, with what he called the "invaders." Other types of resistance occurred only after Bishop Ierotheos had been sent by Patriarch Nicholas to fill temporarily the vacated seat of Bishop George.

But again, here the picture becomes confused and more complex. It was the bishop, not the patriarch or the archbishop, who called the police from the Kikuyu Station to arrest Fathers Paul Ngugi, Gerasimos Ngure and Chrysostomos Kagwima during the time of memorial services for the late Father Joachim Kimunya at the Church of St. Michael the Archangel at Kinoo in the Kikuyu Division in the Kiambu District. Archbishop Frumentios, although less likeable among the African clergy, could not let his priests stay in jail, and was forced to pay three thousand shillings (\$300) for bail. The Kenyan and other African Orthodox priests in the Patriarchate do not have any salary and therefore it was impossible for the priests themselves to come up with such an amount of money. When the Holy Synod met in Alexandria in 1979, Metropolitan Frumentios strongly recommended the deposition.

The deposition of Bishop George was felt by every African Orthodox Christian in Kenya. Divisions within the parishes were no longer limited to St. Michael at Kinoo, where this problem began, but extended to every corner of the country where an African Orthodox Church exists. The government of Kenya closed down many parishes when the internal division changed to physical fights whenever the parishioners gathered for church services.

Metropolitan Frumentios, who had suffered beatings from Bishop George's hired men (an act that had become a mutual reprisal), died in March, 1981, after suffering a heart attack. Before his death, violence grew between him and his former auxiliary bishop (Bishop George). Bishop George had vacated his home and gone to a secluded place after several beatings and the break in of his house by Metropolitan Frumentios' hired hit-men.

Frumentios died still trying to reunite his divided flock. The Christian-pagan symbiosis had become, in many areas, a means of self defence which promised renewal as well as restoration, but little by little it gave rise to ideological syntheses which were as much political as religious.

It may be that Bishop George was a man on a grander scale; but the record suggests otherwise. What the records suggest is that he and his superior, the late Metropolitan Frumentios, were a product of the ideological confusion in a period of painful change. As long as both remained intact, the African Orthodox Church continued to suffer until a new idea developed - final separation. With this new development, followers of both clamored for protective action, but the action became even more compulsive, while Bishop George himself failed to accept his fate.

Since the 1970's, in sum, there has come a steady, though uneven, displacement of the old characters in favor of new manifestations of explanation and hope. This ideological shift had particular importance for the few educated men and their response held a special place in the sequence of Orthodox adjustment.

This transition from religious to secular politics was nowhere simple or immediate. The educated few had come easily to think in terms of reforming, but the village masses were fighting their way to clarify matters through more familiar categories of thought. This was not, of course, what had generally been the Orthodox view, rather, the Orthodox view had seldom cared to look beneath the surface. On the surface, there might have been progress toward true faith and modern education.

The African Orthodox Bishop is Jailed

The chronic controversies in the African Orthodox Church of Kenya finally landed the African bishop in jail for six months. On July 29, 1981,³⁰ the Supreme Court of Kenya committed Bishop George Gathung'u wa Gathuna to jail for six months. The committal order was signed by the deputy registrar of the Supreme Court. Gathuna's tangible properties were also to be attached, and the cost of the application was to be met by him.

The committal followed the chamber summons of Civil Case number 2117 of 1980 filed by Rev. Father Eleftherios Muiruri wa Ndwaru (son-in-law of Bishop

George) through his lawyer, Kamere and Co., Advocates. On July 14, 1981, Kamere and Co., Advocates, wrote Gathuna's lawyer, Kirundi and Co., Advocates, that despite the court orders of October 14, 1980 and of June 23, 1981, Gathuna traveled to Njoro Parish (150 miles from Nairobi and 60 miles west of Nakuru Town in the Great Rift Valley) with some of his followers and evicted the parish priest from that church, then proceeded to conduct services there. The letter stated that Gathuna also held services at St. Michael Orthodox Church at Kinoo, Kikuyu Division, Kiambu District. The list is a long one and I hope that the reader will appreciate that the few above-mentioned instances were already sufficient to constitute contempt of the court order.

The controversies in the African Orthodox Church were first brought to court in September, 1980. According to the plaint filed by Father Eleftherios' advocates, Bishop George was an auxiliary bishop of the Metropolitanate of Irinoupolis with the title "Bishop of Nitria," until November 30, 1979, when he was deposed by a legal judgment of the Holy Synod sitting in Alexandria, Egypt. The reason given for the deposition was a series of accusations ranging from misappropriation of church funds, creating disunity within the church, misleading illiterate members of his congregation, and insubordination to his superior. Gathuna, however, continued to operate as if he had not been deposed the plaint charged. He refused to hand over the keys, church records, and accounts of all church monies he had received. The plaint also accused him of retaining episcopal vestments, holy vessels, and title deeds of property belonging to the Church.³¹

On July 10, 1980, the plaint added, the Registrar of Societies notified Bishop George that he had no legal right to retain church property as he was no longer an official of the African Orthodox Church. Yet George continued to harass and forcibly exclude the priests from their lawful offices. the plaint went on to say, and he continued to close the African Orthodox churches. In the Kiambu District alone, a total of 16 parishes had been closed because the people refused to obey his orders.

On their part, George's followers believed he was still their rightful leader, because he had been in the African Orthodox Church since its foundation in 1932, and they did not support the new group backing Father Eleftherios and the Greek Archbishop of Irinoupolis. By July, 1980, each group had filed with the Registrar of Societies a resolution in the registrar's office declaring different officials as leader of the African Orthodox Church.

Amid the controversies in 1980, the secretary of the African Orthodox Independent Church of Africa, Rev. James Ochwatta, (the independent group is a member of the Church Missionary Society of East Africa and had nothing to do with Orthodoxy) told a press conference in Nairobi that the Greek Orthodox Patriarchate of Alexandria had no right to remove Bishop George from office. Canonically yes, the Holy Synod in Alexandria could rule that Bishop George was not an auxiliary bishop within the Patriarchate of Alexandria, but they had no legal right to stop him from running church business as he wished. Furthermore, the African Orthodox Church and the Archbishopric of Irinoupolis were registered separately.

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Based on the fact that the African Orthodox Church of Kenya was registered under the laws of Kenya as a local church, legally the Patriarchate of Alexandria could do nothing to Bishop George. The African Orthodox Church and the Greek Orthodox Archbishopric of Irinoupolis are two different groups. In fact the Africans have no legal right to the Greek Orthodox churches or any other properties of that group. Similarly, the Greek Archbishop, has no legal right to the local churches, regardless of whether these churches were built through financial aid from Greece or elsewhere. That means the Greek Archbishop can be prevented by local parishioners from attending any service outside the Archbishopric's premises. When the final break occurred, a total of 179 parishes separated from the African Greek Orthodox Church, creating an independent group that became legally independent from the Patriarchate and the Greek Archbishopric of Irinoupolis, leaving only 12 parishes under the Greek Orthodox Church.

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