

# St. Panteleimon Orthodox Church

OCA - Diocese of the Midwest

Christ is risen! Indeed He is risen!

(Ortanne Laivino! Anwa ortanne Laivino!)

基復了 他實活

ἠρῆῖ ἰῖῖῖῖῖ! ἠῖῖῖ ἠρῆῖ ἰῖῖῖῖῖ!

(Jīdū fùhuó le! Tā quèshí fùhuó le!)

*Quenya-a constructed language*

*Mandarin Chinese*

Христос ылыж кыненын! Чынак ылыж кыненын!

*Meadow Mari –a Uralic language*

Krista uttitaha! Satvam  
uttitaha!

*Sanskrit*

¡Cristo ha resucitado! ¡En  
verdad ha resucitado!

*Spanish*

Cristo è risorto!  
È veramente risorto!

*Italian*

Христос васкрсе!  
Ваистину васкрсе!  
(Khristos vaskrse!  
Vaistinu vaskrse!)

*Serbian*

Asréracht Críst!  
Asréracht Hé—som co  
dearb!

*Old Irish*

Christus het  
opgestaan! Hy het  
waarlik opgestaan!

*Afrikaans*

Χριστὸς ἀνέστη! Ἀληθῶς ἀνέστη!  
(Khristós anésti! Alithós anésti!)

*Greek*

הַמָּשִׁיחַ קָם! בְּאֵמֶת קָם!  
(HaMashiach qam! Be'emet qam!)

*Hebrew (modern)*

Христось воскресе! Воистину воскресе!  
(Khristos voskrese! Voistinu voskrese!)

*Church Slavonic*



Sunday, May 29, 2016

Gospel: St. John 4:5-42

Tone 4

Epistle: Acts 11:19-26, 29-30

4th SUNDAY OF PASCHA  
Samaritan Woman / Virgin Martyr Theodosia of Tyre

**June Bulletin Sponsor**

*Father Andrew in Memory of His Eminence Metropolitan Nicholas & his parents George & Dorothy*

**Cristo ha resucitado! En verdad ha resucitado!**

*Liturgical & Events Schedule*

**Sunday, May 29**

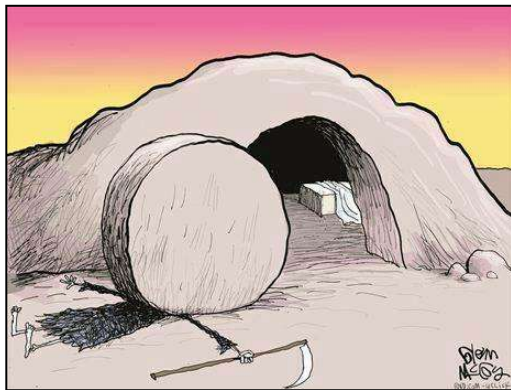
9:10 pm: Paschal Matins followed by D.L. / Memorial  
Panachida for all Military  
Noon: Blessing of Graves

**Tuesday, May 31**

7:30 pm: Last Day of the Orthodoxy 101 Class

**Saturday, June 4**

6:00 pm Great Vespers



**2016 - SPECIAL COLLECTIONS**

MAY: Martha & Mary Maternity Home

This collection will take place during the Litany before the *Our Father*. Or you can speak to Steve Grabavoy to contribute.



**40 DAYS MEMORIAL**

June 19: ArchPriest Gregory Dye

**A Memorial Day Prayer**

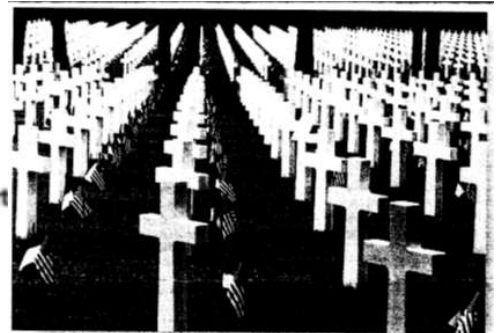
(From the Bulletin of Ss. Constantine & Helen Greek Orthodox Cathedral/Merrillville, IN)

They served and fought and died  
so that we might be safe and free  
Grant them, O Lord, eternal peace  
and give them "The Victory!"  
And in these days of unrest  
Filled with grave uncertainty,  
Let us not forget the price they paid  
to keep our country free...

And so, on this Memorial Day,  
we offer up a prayer...  
May all the people of all nations  
be united in Your care,  
And grant us understanding  
and teach us how to live  
So that we may lose our selfish pride  
and learn to love and give,  
And keep us ever mindful  
of the fighting men who sleep

In Arlington and foreign lands  
so that we may ever keep  
The "Light of Freedom" burning  
in their honor through the years  
And hear their cry for peace on earth  
resounding in our ears,  
Forgive us our transgressions  
and "O God be with us yet"  
Lest in our pride and arrogance  
we heedlessly forget.

*May their Memory be Eternal!  
Christ is Risen!*



## Newly appointed SVOTS Professor to offer on-line courses

The Reverend Dr. Philip LeMasters, a scholar of Christian ethics, has been appointed to the faculty of [St. Vladimir's Orthodox Theological Seminary](#) [SVOTS] as Professor of Christian Ethics for the 2016-2017 academic year. Father Philip is Professor of Religion and Director of the Honors Program at McMurry University, Abilene, TX, where he is also the pastor of Saint Luke Antiochian Orthodox Church. Additionally, he is a member of the SVOTS Board of Trustees.

“We are pleased to have Father Philip join our faculty,” said Archpriest Dr. John Behr, Dean of Saint Vladimir’s. “His work in the field of ethics—including bioethics, sexual ethics, and political ethics—is of utmost importance to our students, who will wrestle with ethical issues as clergy and lay theologians.”

In the 2016–2017 academic year, Father Philip will teach two hybrid courses at Saint Vladimir’s: “Ministry in a Multi-Faith Context” in the fall, and “The Ethics of Marriage, Family, and Sexuality” in the spring. Enrollment in the courses will be open to degree candidates in one the seminary’s degree programs or the [M.Div. equivalency program](#).

These 12-week hybrid courses combine an on-line learning component with an on-site intensive. During the first eight weeks of the semester, students will engage course material through recorded lectures and on-line discussions. Students will be given weekly assignments, and the professor will be available for office hours via Skype and phone. The professor will join the students on campus for a weeklong intensive session that includes seminar-style presentations and class discussions.

“Teaching courses at Saint Vladimir’s Seminary provides a blessed opportunity to integrate my scholarly and priestly vocations,” remarked Father Philip. “Clergy and laity face so many pressing challenges today in our religiously and morally diverse society, and I am thrilled to play a role in forming our seminarians in responding faithfully to them.”

Father Philip is the author of several books in the field of moral theology, most recently *The Forgotten Faith: Ancient Insights for Contemporary Believers from Eastern Christianity* [Cascade Books 2013]. He has been an invited participant at recent international Orthodox consultations on peace ethics in Greece, Romania, and Syria. A graduate of Baylor University and Rice University, he holds a Ph.D. in Christian Theology and Ethics from Duke University and an M.A. in Applied Orthodox Theology from the University of Balamand, Lebanon.

“Our seminary has been blessed by Father Philip’s service and leadership on our Board of Trustees,” said Archpriest Dr. Chad Hatfield, SVOTS Chancellor/CEO. “Our students can look forward to learning from a scholar who is not only an excellent teacher, but also a dedicated minister to the flock of Christ.”

Enrollment for both courses is limited. Registration for the fall 2016 semester is now open. Please contact Dr. John Barnett, Associate Dean for Academic Affairs and Registrar, at [jbarnet@svots.edu](mailto:jbarnet@svots.edu) or 914-961-8313 x313 for more information on registering for a hybrid course at Saint Vladimir’s Seminary.

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## Metropolitan Tikhon hosts Metropolitan Nicholovos at OCA Chancery

On Wednesday, May 18, 2016, His Beatitude, Metropolitan Tikhon hosted His Eminence, Metropolitan Zachariah Mar Nicholovos of the [Northeast American Diocese of the Malankara Orthodox Syrian Church](#) at the Chancery of the Orthodox Church in America.

Metropolitan Tikhon welcomed Metropolitan Nicholovos, who was accompanied by Fathers Abraham George and Timothy Thomas, in Saint Sergius of Radonezh Chapel, after which they toured the Chancery and grounds. Among those present were the OCA’s Officers—Archpriest John Jillions, Chancellor; Archpriest Eric G. Tosi, Secretary; and Melanie Ringa, Treasurer—Protopresbyter Leonid Kishkovsky, Director of [External Affairs](#); and Archpriest Dr. Chad Hatfield, Chancellor/CEO of [Saint Vladimir’s Seminary](#), Yonkers, NY.

During a luncheon, Metropolitan Tikhon thanked Metropolitan Nicholovos for his assistance and guidance before and during his visit to the Malankara Church in Kerala, India to celebrate the 200th Anniversary of the Kottayam Seminary in November 2015. [See [related story](#).] Accompanying Metropolitan Tikhon on that visit were Archpriest Dr. John Behr, Dean of Saint Vladimir’s Seminary Yonkers, NY and Archpriest Dr. Steven Voytovich, Dean of [Saint Tikhon’s Seminary](#), South Canaan, PA.

Father Chad noted that some 60 Indian Orthodox students have attended Saint Vladimir’s, in addition to those studying at Saint Tikhon’s. Metropolitan Nicholovos serves as a member of the Saint Vladimir’s Board of Trustees.

The ancient Malankara Church traces its origin to the Apostle Thomas. Headquartered in the southern Indian province of Kerala, it maintains about 1000 parishes in India and another 200 parishes in North America.

## **Metropolitan Tikhon congratulates Patriarch Kirill on DECR's 70th Anniversary**

In a letter dated May 17, 2016, His Beatitude, Metropolitan Tikhon offered congratulations to His Holiness, Patriarch Kirill of Moscow on the 70th Anniversary of the Moscow Patriarchate's Department of External Church Relations [DECR]. The text of Metropolitan Tikhon's letter appears below.

Your Holiness, Beloved Brother and Concelebrant:  
Christ is Risen!

The observance of the 70th Anniversary of the Department of External Church Relations of the Moscow Patriarchate is an occasion for celebration and reflection.

Celebration because the anniversary marks an entire epoch in the history of the Russian Orthodox Church; a history of survival under an anti-religious state; a history of Orthodox witness in the public arena; rebuilding of parishes, dioceses, monasteries; deepening communication with society in Russia and around the world; deepening communion with the other Orthodox Churches.

Reflection because the mission and experience of the Department of External Relations offers many signs of the truth that the Russian Orthodox Church does not have the luxury of isolating itself from relations with the society and the world, with the other Orthodox Churches, with other Christian communities and other religions.

The Orthodox Church in America remembers with gratitude the contribution of the Department of External Church Relations to the achievement of our autocephaly and the vision of Orthodox mission and unity in America affirmed in the Tomos of Autocephaly.

We join Your Holiness in grateful memory of the Chairmen of the Department—Metropolitans Nicholas, Nikodim, Juvenaly, and Filaret. We are grateful for Your Holiness' years of service as Chairman. We thank Metropolitan Hilarion for his current service as Chairman. The contribution of talented hierarchs and priests, lay men and lay women to the Department's labors on behalf of the Russian Orthodox Church calls for gratitude to them and thanksgiving to God.

As we rejoice in the Resurrection of Christ and follow the Risen Christ in our ministries we are mindful that to follow Christ is to walk with faith and hope to the future, where God's truth and God's love reign.

Asking for Your Holiness' prayers, I am Your brother and concelebrant,  
+ Tikhon  
Archbishop of Washington;  
Metropolitan of All America and Canada

## **Archpriest Gregory Dye Falls Asleep in the Lord**

Archpriest Gregory Dye, 84, who was attached to Holy Trinity Church here, fell asleep in the Lord on Friday, May 13, 2016.

Born Hubert M. Dye, Jr. in Wichita, KS on March 22, 1932, the son of Hubert and Marion (Dillenbeck) Dye, he married the former Barbara Adams in 1967. He graduated from the University of Kansas, where he served as President of the Delta Upsilon fraternity. Upon graduation he earned a Rotary Scholarship to study in Edinburgh, Scotland. Subsequently, he served in the US Air Force. He earned a Master of Divinity degree from Harvard University and graduated from General Theological Seminary, New York, NY in 1968. He served as a priest in the Episcopal Church for ten years before his conversion to Orthodox Christianity and ordination to the priesthood of the Orthodox Church in America. As a priest of the Diocese of the Midwest, he served numerous parishes in the Saint Louis/Kansas City Deanery for over 20 years.

In addition to his wife of 49 years, Matushka Barbara, Father Gregory is survived by his daughter, Elizabeth (Scott) Schulte, his son Alexander (Jenner) Dye, his granddaughters Hazel Dye and Hattie Dye, and his brother William (Margaret) Dye. He was predeceased by his parents and his sister Jessica (Larry) Evers. He will be missed by those who knew and loved him.

Visitation will begin at 5:00 p.m. on Friday, May 20 at Holy Trinity Church, 11901 Pflumm Road, Overland Park, KS. The Funeral for a Priest will be celebrated at 7:00 p.m. On Saturday, May 21, the Divine Liturgy will be celebrated at 9:30 a.m. A luncheon will follow. Interment will be held at 1:00 p.m. on Sunday, May 22 at Maple Grove Cemetery, Wichita, KS.

Memorial donations may be made to the Holy Trinity Icon Fund by contacting Holy Trinity Church at 11901 Pflumm Road, Overland Park, KS 66213 or 913-681-6948.

May Father Gregory's memory be eternal!



## Prayer List

**Prizsts:** Anthony Spenglar, John Kuchta, James Gleason (*Fr.'s spiritual father*), \***Ted Bobosh**, \***Moses Berry**, \***John Magramm**, John Duranko, Lev Holowoty, \***Anastassy Fehr**, \***Leonid Kishkovsky**, \***Daniel Rental**, \***Stephen Hrycyniak**, **Gregory Dye**, Archimandrite Vladimir

**Matushka:** \***Carol Janacek**, \***Christina Kolenda**, **Snezana Ruzie**, Pani Patricia Duranko,

**Parishionzrs:** Karen Muzyka, Ronald Stachowiak, Rebecca Eggers, Jason Kirnbauer, Sonja Harris, Pauline, Marilyn

**Parishionzr's Friends / Family:** Donna Parhas (*Nick's Cousin*), Ron (*Mark's Friend*), Mary Ann Magerko, John Magerko, Stephen Holly & Walter Litzie (*Fr.'s cousin*), George Cavaligos (*Nick's brother*), Christos Parhas (*Nick's cousin*), Constantine Cavaligos (*Nick's dad*), John Hartel (*Joann's Step-dad*), Sandra (*Karen's sister*), Erika Northrup, Danielle Krush, Mark Svava, Mary Northrup, Dianne Northrup, Raymond Northrup, Joey Krush, Carol Bregin (*Friend of Lynn*), Ann Lazo (*Friend of Lynn*), George Lazo (*Friend of Lynn*), Bruce (*Fr. Kurt's brother*), Christine & her new born Patrick, Chrissy Marron, Daniel Tiani (*friend of Becky Eggers*), Vivian (*friend of Becky Eggers*), Julianna (*Hruban Family*), John (Spengler family), Robert (Spengler family), James, June & James (*Hruban Friend*), Jacob (*Spengler Family*), Emilian (*Spengler Family*), Joyce (*Spengler Friend*), William & Dana Nosek (*Fr. Kurts family*), Mark, Eve (*Mat. Robert's Family*), Tommy, Jimmy.

**Other Requests:** Lucille (*Duke*), Dianne (*Bill Rudolph*), Elizabeth Lilos, Jemsey Pradun, Mae Joanna Bass, Hermenegil (*Neighbor*), Lidiya (*Neighbor*), Cathleen Rebollar, Patricia Schuster, \***John Sedor**, \* **Daria Petrykowski**, Emily & Scott preparing for Marriage, Brandon & Chrissy preparing for marriage, \***Cynthia Koranda**, Adrianna & her unborn baby

**Military:** Amber, Caleb, Nicholas, David, Timothy, Robert, Kristen, Matthew, Brian, Daniel, Joseph, Joseph (*Fr.'s cousin*)

**Captivzrs:** Metropolitan Paul (*Orthodox Archdiocese of Aleppo*), Archbishop John (*Syriac Archdiocese of Aleppo*)

For the UN & IOCC humanitarian aid workers in & around Syria / Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world / Those held captive throughout the world.

Additions or removals from the list? Please notify Fr. Andrew. (\***Bishop Request**)

### Elmer the Safety Elephant

by Fr. Lawrence Farley

I remember Elmer. Elmer was an elephant, whose image adorned the backs of our notebooks when I was in elementary school, and whose face flew on a flag on our school flagpole. Elmer was “the Safety Elephant,” whose rules we were encouraged to always remember (like an elephant, since “elephants never forget”). His rules consisted of such maxims as “Look both ways before you cross the street” and “Keep out from between parked cars.” There were four other rules also, complete with pictures to illustrate them, but you get the idea. If our school was accident-free, we were allowed to fly Elmer’s flag to celebrate this, but if a child had been involved in a car accident, we lost that right. Even now I can hear our school principal’s voice coming over my school’s public address system to sorrowfully announce, “We lost Elmer.” The idea behind this educational initiative on the part of the grown-ups was that children, if left to themselves, would be heedless of the risks involved in traffic and would get hurt. Thus, the grown-ups, under the *persona* of Elmer the Safety Elephant, ceaselessly inculcated the six safety rules to keep the children safe from danger.

Today’s young children are now in danger from a source other than traffic. I refer to the pandemic of pornography sweeping our land. In kinder, gentler days, a person who wanted to view pornographic images had to go to a place that sold them and ask for the magazine containing the images, which was kept hidden behind the counter. One ran the risk of receiving cold, disapproving adult glances—and perhaps even being reported to one’s parents. Now, with the omnipresence of the internet, one can view such images in the privacy of one’s own home, or even with one’s friends at McDonald’s through an i-phone. The average boy first discovers pornography in grade five, between the ages of nine to eleven, which of course means that some boys discover it earlier than nine years of age. That means that these boys’ brains are spent marinating in a pornographic culture which distorts the relationship between men and women long before they have any meaningful relationships with women. It does not take much imagination to see how such a generation of boys growing up damaged in this way will be hampered when it comes to their own adult sexuality and be further hampered in their task of conveying a healthy view of sexuality to their own children.

We Need Help from Elmer. That is, as parents, grandparents and adults with any responsibility **Continued Page 6**

**M A Y / J U N E**

HAPPY BIRTHDAY	ANNIVERSARY
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29- Jacob Walker                      3- Nolan Grabavoy 17- Andre Davik                      26- Marcia Grabavoy <p style="text-align: center;"><b>NAMESDAY</b></p> 27-Joann Cavaligos	5-30-87: The Rt Rev. Tikhon retired Bishop of the West 6-13-70: Duke & Carol Jovanovich 6-27-59: John & Mary Ann Magerko 6-27-09: Archbishop Melchisedek of West. Pa
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*If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox.*

***In blessed repose: M A Y / J U N E***

29- Infant George Grabavoy (02) 3- Peter Harris (15) 4- Richard Struckman (98) 12- Patricia M Heady (01) 15- Milivoj Stanarcic (85) 16- Margaret Samuta (06) 27- Helen Hasen (06)	29- Adam A. Kozal (88)  1948: Infant Maria Evtushek (10 months)  1949: Michael Makovsky Koriniy Honrich
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*Remember those who have gone before us in prayer. If there is a name missing from the above list, please speak to Fr. Andrew to have them added.*

***Elmer Con't***

for raising and influencing children, we need to warn them of the dangers of pornography in the same way as our parents warned us of the dangers of playing in traffic. Elmer gave us six simple rules to keep us safe. I suggest three simple rules, which should be pounded into the heads of our children with the same happy relentlessness in which traffic safety rules were pounded into ours. They are:

- 1) Do not “sext,” or send sexually explicit messages to anyone.
- 2) Do not send sexually explicit or provocative photos to anyone on-line.
- 3) Do not view pornography.

In giving these rules and setting these parental boundaries, we should make it clear that we are not giving these rules because pornography is a sin—though, in fact, it *is!*—but because it is dangerous. The rules are given in the same spirit and with the same motivation as other rules, such as “Cover your mouth when you sneeze,” “Wash your hands after handling food that might be contaminated,” and “Don’t run out into traffic.” It has everything to do with simple safety. When a city faces a

pandemic, we see health officials urging people to wash their hands, and people walking about the streets in medical masks. It should be the same with this pandemic. We take these precautions to keep our children safe from consequences that will follow them throughout their lives and have consequences for their children in turn. It is imperative that we remember the plague that surrounds us, even if (like most plagues) it is often invisible, and take steps to stay safe. Like an elephant, we must never forget.



## **Bishop Alexander to be enthroned in Dallas June 11**

The Enthronement of His Grace, Bishop Alexander as the second Bishop of Dallas and the South will be celebrated at Saint Seraphim Cathedral, 4112 Throckmorton, Dallas, TX on Saturday, June 11, 2016.

Canonically elected by the Holy Synod of Bishops of the Orthodox Church in America during their Spring Session on March 29, 2016, Bishop Alexander succeeds His Eminence, Archbishop Dmitri, who in retirement fell asleep in the Lord at the age of 87 on August 28, 2011.

The celebration will begin on Friday, June 10, with a reception for clergy and their wives at 4:30 p.m. Vespers will be celebrated at 6:00 p.m. A reception will follow at 7:00 p.m.

On Saturday, June 11, the greeting and vesting of His Beatitude, Metropolitan Tikhon, will commence at 9:00 a.m., followed by the Hierarchical Divine Liturgy and Rite of Enthronement at 9:30 a.m. A banquet will begin at noon.

Bishop Alexander also will preside at the Divine Liturgy at the cathedral on Sunday, June 12.

According to Archpriest Marcus C. Burch, Chancellor of the Diocese of the South, a block of rooms with a discounted rate has been reserved for the celebration at the Dallas Marriott Suites Medical/Market Center from Thursday, June 9 through Sunday, June 12. [On-line reservations](#) should be made on or before Sunday, May 22 to qualify for the special rate.

Bishop Alexander [Golitzin] was born in Burbank, CA in 1948 and was raised at Saint Innocent Church, Tarzana, CA. He received a Bachelor of Arts degree in English from the University of California at Berkeley and a Master of Divinity degree from Saint Vladimir's Seminary. He spent seven years pursuing doctoral studies at Oxford University in England under His Eminence, Metropolitan Kallistos [Ware]. During this time, he also spent two years in Greece, including one year at Simonos Petras Monastery on Mount Athos.

After receiving his D.Phil. in 1980, Bishop Alexander returned to the US. He was ordained to the diaconate in January 1982 and to the priesthood two years later. In 1986, he was tonsured to monastic orders. He served OCA missions in northern California and headed the Diocese of the West's mission committee.

In 1989, he accepted a position with the Theology Department at Marquette University, Milwaukee, WI, a position that he left at the end of April 2012. While teaching at Marquette, he had been attached to Saints Cyril and Methodius Church, Milwaukee, WI. For 22 years, he preached, taught and served at Saints Cyril and Methodius Church, and witnessed to the Gospel and to Orthodox Christian theology at Marquette

University. He helped attract a dozen Orthodox Christian students to doctoral work in theology at Marquette.

In June 2010, the Bulgarian Diocese initiated a search for a candidate to succeed His Eminence, Archbishop Kirill [Yonchev], who reposed in the Lord in 2007. In October 2011, the Holy Synod of Bishops elected Archimandrite Alexander as Bishop of Toledo and the Bulgarian Diocese. He was consecrated to the episcopacy as Bishop of Toledo and the Bulgarian Diocese during a Hierarchical Divine Liturgy at Saint George Cathedral, Rossford, OH on May 5, 2012.

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## **Fr. Stephen Freeman to speak at St. Mark Church, Rochester Hills, MI June 2-3**

Archpriest Stephen Freeman, Rector of Saint Anne Church, Oak Ridge, TN whose weblog *Glory to God for All Things* has quickly become one of the most widely read Orthodox internet sites, will offer two presentations at Saint Mark Church, 400 West Hamlin Rd., Rochester Hills, MI on Thursday, June 2 and Friday, June 3, 2016. According to Archpriest Andrew Yavornitzky, host Pastor, both presentations will begin at 7:00 p.m. and are open to the public.

“Mind Your Grammar” is the title of Father Stephen’s Thursday evening presentation. “Our culture has a grammar, a way of thinking about things with very important rules,” says Father Stephen concerning the topic. “Our Orthodox faith also has a grammar. The grammar of our faith and the grammar of our culture are frequently in conflict, often to our peril.” Within this context, Father Stephen will explore “the place of Orthodox grammar in our lives.”

On Friday evening, Father Stephen’s topic will be “The Mission of the Cross,” in which he will explore the most essential aspects of our faith and “the one thing needful” in our lives.

Father Stephen also is author of the book *Everywhere Present*, published by Conciliar Press.

Additional information may be obtained by calling 248-656-1630.



## The Resurrection and the Rise of Christianity

By Fr. Steven Kostoff

Orthodox Christians believe that the New Testament Church and the Christian faith itself appeared at a particular point in history because the crucified Jesus of Nazareth was raised from the dead. The cause behind the emergence of the Church and the Christian Faith was not a crucified, dead and buried Jesus. Rather, that very crucified, dead and buried Jesus was revealed to be both Lord and Christ following His Resurrection “on the third day.”

God vindicated the messianic claims of Jesus when He raised Jesus from the dead “according to the Scriptures.” Contemporary Orthodox Christians readily agree with the Apostle Paul’s insistence on the absolute centrality of the bodily resurrection of Christ as the foundation of Christian faith in Jesus: “If Christ is not raised, then your faith is in vain and our preaching is in vain” (1 Corinthians 15). Among all Christians this has been an overwhelming consensus since the initial witness of the apostles to the Risen Lord.

But since the emergence of critical biblical scholarship within the last two centuries or so, we find Christian scholars and those influenced by them questioning, reinterpreting or openly denying the bodily resurrection of Jesus. This process may be more accelerated today, or simply more prominent and public in its expression. A vivid—if not lurid—expression of this skeptical approach to the resurrection claims of the first Christians can be found in the work of the New Testament scholar Dom Dominic Crossan. In his reconstruction of events, the body of the crucified Jesus was discarded in a shallow grave, there to suffer the further humiliation of becoming the food of ravenous dogs. That is also the kind of counter-claim that will attract a good deal of publicity.

This threatens to undermine a consistent and long-standing witness among all Christians that points to the uniqueness of Jesus Christ among the great “religious founders” within human history. That uniqueness was articulated by Prof. Veselin Kesich in the following manner in his book, *The First Day of the New Creation*: “For the members of the first Christian community in Jerusalem, the resurrection of Christ was above all an event in the life of their Master, and then also in their own lives. After meeting Christ following his resurrection, they could have said with Saint Paul that necessity was laid upon them to preach the gospel of resurrection (1 Corinthians 9:16). Christianity spread throughout the Greco-Roman world with the proclamation that Jesus who died on the cross was raised to a new life by God. The message of Christianity is without parallel in religious history in its content and in its demand.”

The Risen Christ spoke to His disciples about “belief” in His resurrection even among those who did not “see” Him as those very first disciples did. This was in response to the Apostle Thomas’ movement from unbelief to belief when Jesus appeared to Thomas and offered him to probe the wounds in His hands and side: “You have believed because you have seen me. Blessed are those who have not seen and yet believed” (John 20:29).

Clearly, the presence of faith is essential in confessing that Jesus has been raised from the dead: “If you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved” (Romans 10:9). However, in perhaps challenging a misconceived understanding of faith, this does not mean that believing that Jesus was bodily raised from the dead is an irrational leap into the unbelievable and indefensible.

On the one hand, the Resurrection is an overwhelming and awesome event that invokes “trembling and astonishment” in those who are presented with its reality—and perhaps initial silence because of its numinous quality (cf. Mark 16:8). On the other hand, Christians do not believe in the resurrection of Christ in the face of evidence that clearly contradicts or “disproves” that claim. It is not as if the first disciples of Jesus were confronted with His (rotting) corpse in the tomb, but then said, “Nevertheless, we still believe that He is risen!”

The resurrection of Christ is not about the fate of the “immortal soul” of Jesus, which is quite irrelevant to the Christian claim that death has been overcome in the resurrected Christ. Resurrection is the claim that the body—and thus the whole person conceived biblically—has been raised and glorified to a new mode of existence in an eternal relationship with God. What many Jews believed would occur *at the end of history*, happened with Jesus *within history*. And that is why the Apostle Paul called Christ “the first-fruits of those who have fallen asleep” (1 Corinthians 15:20).

So, while we “see” the Risen Lord through the eyes of faith, we also claim that the historical investigation into the reliability of the evidence for the resurrection, narrated and developed in the New Testament, cannot refute that belief in any way. In Christianity, there exists a mutual interpenetration between theology and history. Thus, theology and history remain in an unbreakable bond of mutual support and clarification. Basically, Christians cannot make theological claims that are historically untenable or refutable. This is due to the foundational claim that God acts decisively on behalf of humankind and the world within the historical space and time of our created world.

With this in mind, we can say that **Con’t Page 9**