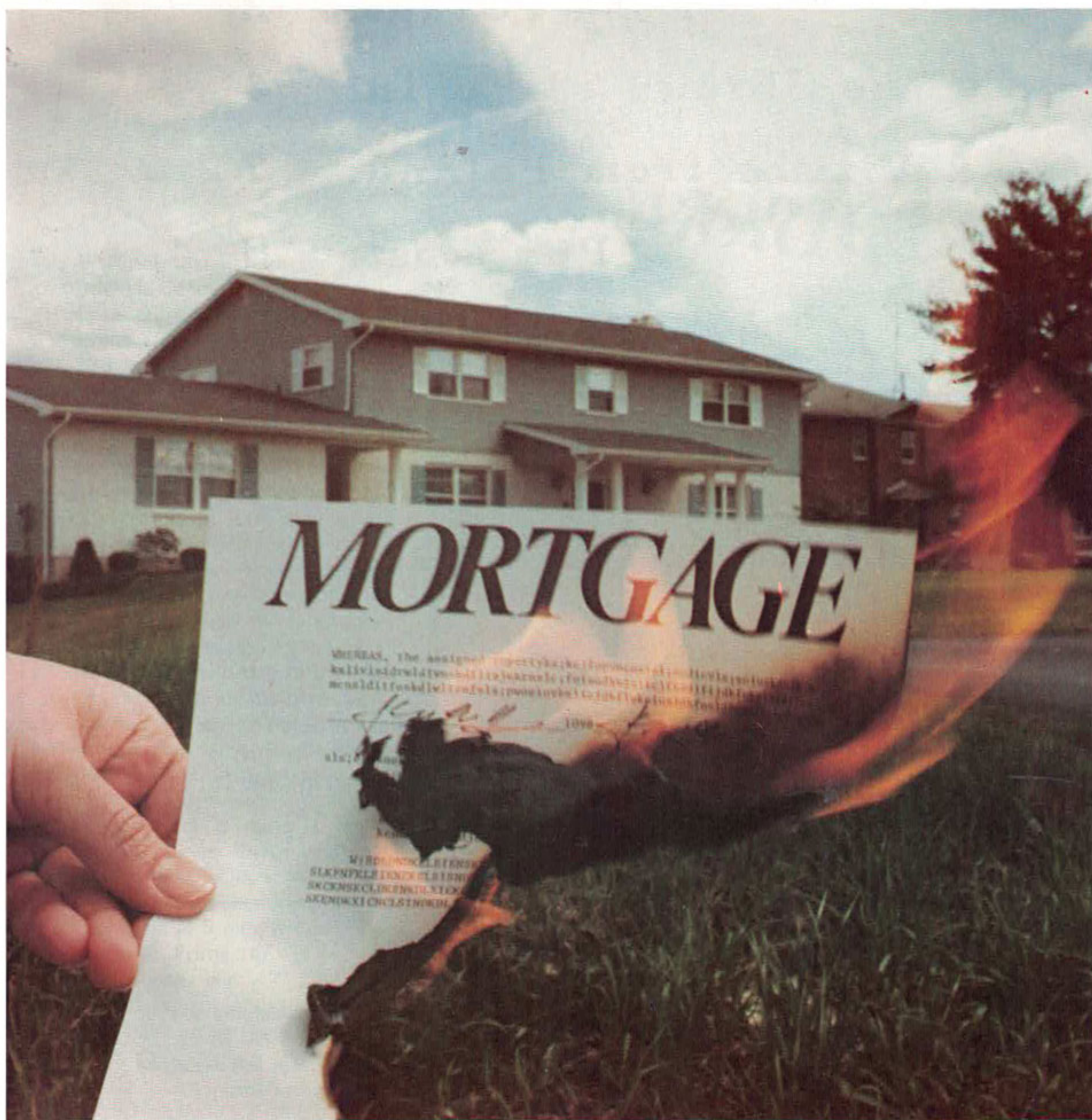


your **DIOCESE** *Alive*

The Official Magazine of the Diocese of Philadelphia and Eastern Pennsylvania
Orthodox Church in America. Volume I, Number 5 June/July 1984



**GET READY TO
CELEBRATE!**

YOUR DIOCESE ALIVE

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EDITOR'S NOTE:

Parts I, II, and III of "American Civil Religion" appeared in our last issue through the courtesy of *ONE Orthodox New England* and Father Joseph Letendre who wrote the excellent article for that publication. Part IV, which was scheduled to appear in this issue of *Your Diocese Alive*, has not yet been published in *One*. We will reprint it here as soon as it is.

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GET READY TO CELEBRATE!

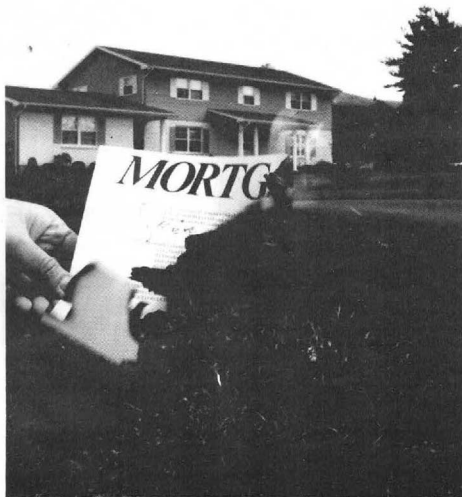
OF NOTE

The mortgage that has for too long burned a hole in our diocesan bankbook, will itself be burned up at a gala Mortgage Burning Ceremony-Dinner-Dance, August 26th.

By that time, the mortgage on the Diocesan Center at South Canaan will have been paid off through the generosity of all the faithful of the diocese who responded to the resolution of the 20th Diocesan Assembly in 1983, calling for a one-time assessment of \$35 per person. In so doing, the diocese has saved over \$150,000 in interest payments and will now be able to pursue other vital programs of Orthodox growth in this area.

All members of the diocese are urged to attend the "Burning" at the Best Western Genetti Motor Inn and Convention Center, Wilkes-Barre, August 26th. One thousand seats are available. The day's events will begin with a Moliaben of Thanksgiving at 3 p.m. at Holy Resurrection Cathedral in Wilkes-Barre. The "Burning" will begin at 4 p.m. at Genetti's, with an open bar cocktail hour. Dinner will begin at 5 p.m. with seating at tables of 10. Prime rib will be the entree. The open bar will continue following the dinner, and the Henry Charles Orchestra will provide music for listening and dancing. The cost will be \$25/person.

Our three Deans—Fathers John Kuchta, Joseph Martin and Daniel Geeza—have been named co-chairmen for the event. Mr. and Mrs. John Boyko will be in charge of tickets and reservations. Other committee members will be named. More information on this important event in the life of our diocese will be forthcoming through parish channels.



IT'S ALMOST TIME TO BURN THE MORTGAGE.

MORTGAGE UPDATE

Father Daniel Donlick, Diocesan Secretary/Treasurer, reports that contributions continue to roll in for the liquidation of the Diocesan Center mortgage. All \$35 assessments should reach the Chancery no later than June 30th. A complete listing of parish contributions will be published in the August/September issue of *Your Diocese Alive*.

Father Donlick reported that the Diocesan Council members, meeting

May 10th at the Diocesan Center, were "very encouraged" by the progress of the assessment program. "This is a great achievement for our diocese," Father Donlick said. "It's the beginning of an unlimited future of growth; a future in which we can see more stability and structure in the works of our diocese in leading both personal and corporate growth of Orthodoxy in Eastern Pennsylvania. We are so very grateful for the unselfish support of our people."

OF NOTE continues next page

Of Note

CONGRATULATIONS, GRADUATES!

A PRAYER FOR COURAGE AND FAITH
DEDICATED TO THE CLASS OF 1984

Gracious Lord, we humbly pray,
Refresh us as we begin our journey;
At every crossroad guide us,
Directing us in the True Way. Help us to face the
Uncertain future with Faith and
Abiding ever under Your Divine Providence,
Transfigure our lives. Preserve in us Your
Image and Likeness in Holiness; strengthen us to
Overcome the Evil One and all his wiles,
Never ceasing, let us glorify the Holy Trinity—

Father Almighty, our Creator; Son, Only Begotten our Redeemer;
Holy Spirit, Comforter our Divine Guide; Now and Ever and Unto
Ages of Ages. Amen.



NADINE TPTYKOFF
Saint Herman's Orthodox Church,
Wallingford.

Dina is a May graduate of Swarthmore College where she earned a B.A. degree in Russian and a B.S. degree in Engineering. She has accepted a position as an engineer with the Boeing Vertol Company.



SOPHIA HIRAS
Holy Cross Orthodox Church,
Williamsport.

Sophia, a church school teacher for her parish, will attend Lycoming College, majoring in Elementary Education and Photography.



CATHRYN MARTIN
Holy Trinity Orthodox Church,
McAdoo.

Cathryn is graduating from Hazleton High School and will attend Philadelphia College of Pharmacy and Science, majoring in Pharmacy.



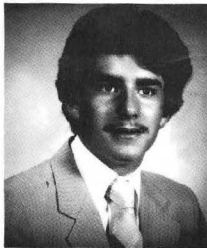
SHARON MARIE SHASKO
Saint Basil Orthodox Church,
Simpson.

Sharon is graduating from Carbondale Area High School and Lackawanna North Vocational Technical School where she has majored in Cosmetology. She will attend Empire Beauty School.



LISA PAVELCHAK
Saint Basil Orthodox Church,
Simpson.

Lisa is an honor graduate of Carbondale Area High School. She will pursue a B.S. in Nursing at the University of Scranton.



IRA COSTELLANO
All Saints Church, Olyphant.

Ira is graduating from Mid Valley High School, Throop, and plans to attend the University of Scranton where he will major in Biochemistry.



DARIA PROCH
Saint Basil Orthodox Church,
Simpson.

Daria hopes to become a registered nurse through her upcoming studies at CMC/ Marywood College. She is an honor graduate of Lakeland Jr/Sr High School.



ALISON BOGA
Saint Tikhon's Monastery Parish.

Alison will be attending Penn State's Worthington Scranton Campus, working toward a degree in Computer Science.



CHRISTINE CHELENTIS
Holy Cross Orthodox Church,
Williamsport.

Graduating this year from High School, Christine is planning to travel in Europe and move to New Jersey.

NO PHOTOS:

EMMANUEL HIRAS
Holy Cross Orthodox Church,
Williamsport.

Emmanuel will attend Lycoming College.

LISA KOUTROULELIS
Holy Cross Orthodox Church,
Williamsport.

Lisa is graduating from Hellenic College in Brookline, MA, with a 4-point average and on the Dean's List.

JOHN KOUTROULELIS
Holy Cross Orthodox Church,
Williamsport.

John is receiving his degree in Physics from Lycoming College. He will attend Lehigh College next year to complete his degree in Engineering.

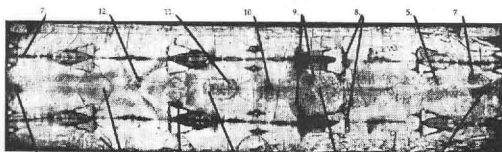
Our thanks to Father Vladimir Borichevsky for the acrostic prayer on the previous page.

SHROUD OF TURIN: "THERE ARE MANY SECRETS HIDDEN IN THIS IMAGE."

In 1978, a team of scientists congregated at Turin, Italy, to begin a hands-on examination of the Shroud of Turin—the cloth purported to be the burial shroud of Jesus Christ because it carries the unexplainable image of a man.

Doctor Joseph M. Gambercia is a Doctor of Medicine who was part of that investigative team. On Palm Sunday, at Saint Tikhon's Seminary, he narrated a slide presentation, giving his views on that research, expressed in the context of his strong Christian beliefs and his scientific objectivity.

For the hundreds gathered at Saint Tikhon's, it was a powerful and moving presentation. Although the full impact cannot be felt without the graphics and Dr. Gambercia's impassioned delivery, parts of the presentation are presented here for those who missed it.



1. Blood from nail wound in Foot.
2. Stains from water used to extinguish fire 1532.
3. Blood from wound in the Side from the lance.
4. Crease in the cloth.
5. Scourge marks from Flagrum.
6. Blood from Heel and Sole of right Foot.
7. Marks where cloth was scorched in fire of 1532.
8. Mending done by Poor Clare Nuns, Chantebury.
9. Bruises due to weight of the Cross.
10. Blood on back of Head due to Crown of Thorns.
11. Blood on Forehead due to Crown of Thorns.
12. Wound on the left Wrist from the nail.



(above) The Shroud's frontal image as it appears in a photographic negative. (left) The entire Shroud with the frontal image at the left, the dorsal to the right. Photographed by Vernon Miller, c Brooks Institute.

"What we must remember is that if this cloth is one left to us for our edification by our Lord and Savior Jesus Christ, then we must appreciate that there is a *spiritual* message there. We must try to probe this artifact—this relic if you will—to see what Christ desires to tell us. I think one of the things He tells us is that He loves us. Today, you're going to meet a tremendous lover; you're going to understand a little bit more what it means when they say that Christianity is a love affair...what Saint Paul meant when he said that this was exactly the point, that Christ died for us while we were still sinners.

"Since we're going to study images, it's appropriate to ask what the function of an image is. One of the things that it does is to take a moment in time and still it, freeze it, eternalize it. We have, in an image, an eternal moment that we can live over and over again. We can go back five or ten or 50 years...even 1,000 or 2,000 years...

"What did our Lord look like? Well, that's a question that's been asked down through the centuries. And I think that our Lord Jesus Christ—true God and true Man—Who was like us in everything except sin, so He would know our inclinations, wants, yearning; He would know that we would want to have some idea of what He looked like. Now many of us, I am sure, had the opportunity of rummaging through a drawer and unexpectedly coming across a picture of a loved one. And I think our Lord could well have planned that He would leave this picture behind, and then some day, unexpectedly, we would find His picture. And He knew that when we found it, we would be very delighted. And I think that's what happened...

WHAT DID JESUS LOOK LIKE?

"If we look at 1st, 2nd, and 3rd century renditions of Christ, we see a clean-shaven individual with the classic hairdo of a Jewish gentleman. In the 6th century,

Byzantine icons suddenly began to show a bearded Christ—and you realize that Byzantium handled icons like they were Scripture itself. So we must ask ourselves, what was the prototype that dictated that the Lord should appear in this fashion [bearded].

"The prototype could have been the Shroud of Turin. As we look at the face on the Shroud, we are surprised because it looks strange—it's bizarre, it looks peculiar—and we wonder, 'how could this be the actual face of our Lord?' Albeit, this face is considered by many to be the primary image from which icons of our Lord were taken.

"We bring to mind the ritual in the Orthodox Church that honors the Shroud itself in many ways, particularly on Good Friday. The *Paschanitsa* is a strong reminder of the importance of the Shroud in the history of the Church.

THE SHROUD

"The Shroud of Turin is called a 'shroud' because it's a burial cloth. It's called the Shroud of Turin because at the present time, it is secured in the city of Turin which is in Northern Italy, not far from the foothills of the Italian Alps. It's called *holy* because it is said to have on it the image of our Lord Jesus Christ. It is 14 feet 6 inches in length, 3 feet 7 inches in width. The two linear brownish areas are scorch marks occasioned by a fire in the year 1532. Our real interest is in the central portion of the cloth. You can see a head, a body, folded arms—one hand over the other—elbows lost in the scorch marks. You can see that the person is naked—you see the thigh, the knees, the lower limbs and a footprint.

"You could look at this and say, 'What's all the fuss about?' I wouldn't blame you a bit for being unimpressed. You know, when this cloth was first brought out in the 14th century, it presented a lot of controversy. A lot of people didn't accept it as Christ's burial cloth, and I think we have to understand where they were coming from, because it's not a very impressive picture of anybody. So the poor bishops were caught in between. Some said yes and some said no. Some said they knew the fellow who painted it. Some said, 'This is it.' So there was this controversy for many, many, many years. At times, the Church would try to quell some of this controversy. But it was always presented as—in fact—an image of our Lord.

"Well, I tell you, there are many secrets hidden in this image. We will now delve into them—one by one—we found unexpectedly. In order to try and appreciate what actually happened in the beginning, let's concentrate on the face.

"The cloth was photographed in 1898. That's when one of the great mysteries of the cloth image was revealed... The image on the cloth is a negative... Its 'bizarre' nature is due to the fact that it has photographic negative properties. Immediately the thought comes up: if this cloth went back to the 1300's or to the 600's, where the icons took their clues for a true image of our Lord, how did anyone know anything about photography 500 years before photography was invented?...

IN THOSE DAYS...

"Keep in mind how individuals were interred in the days of the Lord's death. They were placed on a cloth and then the [other half of the] cloth was draped over the front of the body. If then, a deceased person would leave an image

or an imprint on the cloth, then there would be a back image and a front image, and they [the images] would be present there in a certain orientation. The front of the face and the back of the head would be right at the center of the cloth. The front and back of the feet would be at the two extremes of the cloth. On the cloth, we see the front and back views of a perfectly proportioned, 5 feet 10 inch person, anatomically correct... We still don't know what caused the image. We know with some certitude that it's not a painting [evidence later] ...

POLLEN EVIDENCE

Dr. Gambascia described how every plant in creation has a unique kind of pollen that identifies it in the same way finger prints identify human beings. Pollen samples taken from a cloth can reveal where the cloth has been by identifying the kinds of plants that existed in those regions.

"There was a Swiss [scientist on our team] who was both a forensic pathologist and a botanist specializing in pollen. He combined these two disciplines and uncovered something remarkably strange and exciting. He took scotch tape and pressed it against the cloth. He found pollen from Italy which wasn't surprising because the cloth was in Italy. He found pollen from France and he knew that it had been in France, but some time previously. But then, he found pollen from Turkey and from Palestine. This scientist was able to demonstrate that this pollen from Palestine was from plants that had existed in that region 2,000 years ago. So now a journey could be set up for the cloth.

"Could it be that the journey began in Jerusalem, then in one way or another, continued to Edessa and then to Constantinople, and then as some documents attest, it was stolen when the Crusaders sacked Constantinople and was brought to France and finally to Turin in 1578?...

THE TESTS

The Shroud was subjected to 90 hours of hands-on testing by a team of scientists interested "not in proving or disproving anything, but just in seeing the results of real, true, scientific tests." The entire Shroud was x-rayed. While water marks showed because of the mineral content of the water, the image on the Shroud did not show in the x-rays. "This is conclusive proof that the picture is not a painting. [Paints of that period were metallic-based and would have shown on x-rays.] We don't know what caused

the image, but we do know this, that the previous claims that the image was a painting, a hoax, a fraud, are absolutely, incontrovertibly disproved."

"Color enhancement tests showed red marks over the face, head and body. These were due to blood, and the body itself is seen to be the object of many injuries. Bloody material is coming forth from these injuries. So we have evidence that the image on the cloth is that of a man who was injured and traumatized in some way. [The slide showed, in the facial image, a concentration of blood over the chin and the nose, blood in the hair and on portions of the face.]

"Another amazing thing is that the intensity of the image and the intensity of the scorch marks is very similar and suggests that the two may have a similar origin. One is tempted to think of that incident described in Scripture... the moment of Resurrection, when our Lord issues forth from the tomb, and we ask the question: 'could it be that this picture is of that propitious moment in time, when our Lord rose from the dead?'

"The herring bone twill pattern of the cloth was found to be a pattern just like the one used by Palestinians 2,000 years ago. Microscopically, the image was found to be just on the surface while the bloody areas had permeated through the cloth. [The images of objects can be seen over the eyes. Some believe these to be coins minted at the time of Pontius Pilate. This dates the cloth with an accuracy almost as good as carbon-14.]

A 600 YARD JOURNEY

"Now, I would like you to take a journey with me of some 600 yards, from the Praetorium of Pontius Pilate to the top of the hill—the hill of Calvary, the hill of crucifixion, the hill where our Lord was crucified. Let me submit to you that the only place to meet our Lord is at the top of this hill, at the foot of the cross. Oh, you could know a lot about Jesus, you could learn a lot about Him, you could go to the seminary, monastery, become a Scripture scholar, become a historian and learn a lot about Jesus. But to meet Jesus in person, I submit that the only place you can meet Him is on top of the hill at the foot of the cross. And each one of us has to climb that hill and has to look up, and there we will meet Jesus. And as we take this journey, I suggest we take with us Saint Peter because Saint Peter will teach us how to cry... Peter will teach us real contrition, but he'll also make us

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METROPOLITAN OF POLAND VISITS DIOCESE

VISITOR



His Beatitude, BASIL, Metropolitan of Warsaw and All Poland, led a delegation which visited parishes and the faithful throughout the diocese during the Memorial Day weekend. Traveling with the Metropolitan were His Grace, ADAM, a diocesan bishop in Poland, and His Beatitude, THEODOSIUS, Archbishop of Washington, Metropolitan of All America and Canada.

The delegation was greeted by His Grace, Bishop HERMAN on Friday, May 25th, beginning a tour of diocesan parishes in Edwardsville, Wilkes-Barre, Old Forge and Olyphant. Crowds of the faithful and their pastors were on hand to greet the delegation at each stop.

Many diocesan priests broke bread with the hierarchs at Genneti's Hotel in Wilkes-Barre Friday evening, after the delegation had attended the Vigil service at Saint Tikhon's Monastery.

The hierarchs attended the Divine Liturgy Saturday morning at South Canaan, and the Commencement ceremonies at Saint Tikhon's Seminary Saturday afternoon, where Metropolitan Basil moved the audience with the warmth of his remarks.

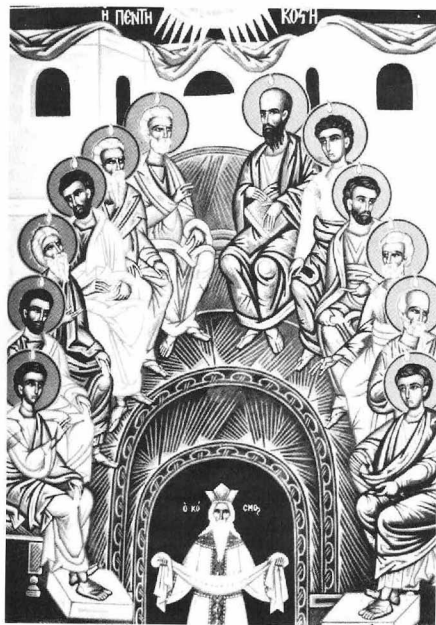
Metropolitan Basil was the chief celebrant at the Memorial Day Pilgrimage Divine Liturgy at the Monastery. In his remarks to the faithful, the Metropolitan noted that there had been 5 million Orthodox Christians in Poland before World War II and that now there were but 1 million. But he emphasized the strength of the Polish Orthodox and said the numbers were again on the upswing. He reminded the pilgrims that Church growth in America required "a growth of spirit" on the part of each individual.

The Metropolitan's effect on the many who met him was best summed up in the *Scranton Times*: "...their hearts had been won by a warm, smiling and gentle man from Poland named Basil."



IT'S PENTECOST. WHY SO QUIET?

ICON



This icon—"The Descent of the Holy Spirit"—is actually one of two icons venerated during the Feast of Pentecost. It is brought out on Monday—Spirit Day. On Sunday, the icon of the Holy Trinity is venerated and the doctrine of the Trinity is expounded in hymns.

To the naked eye, Pentecost must have been a boisterous scene of great activity, with rushing wind and general arousal. But Orthodox iconography depicts it differently. We are presented with a serene scene; a group of men seated, some turned as though chatting with their neighbors. We are presented here not only with a view of Pentecost, but with a classic example of the nature and purpose of the Orthodox icon.

The icon is not just a pretty picture. It is created neither for the admiration of its artistic qualities nor for the mere decoration of walls. The icon is a *teacher* of the deeply *spiritual* significance *behind* the historical event depicted. For example, to those who were ignorant of its significance, the events of Pentecost seemed noisy and the Apostles appeared a bit tipsy. But to the *spiritual* eyes of those who grasped the *meaning* of this event, it was indeed serene. And isn't this what the Church tries to do with us? Doesn't it try to open our *spiritual* eyes so that we may see what is normally hidden but that is so important in our quest for eternal life?

BABEL REVERSED

Listen to the Kontakion hymn on Pentecost Sunday and you will hear: "When the Most High came down and confused the tongues, He divided the nations; but when He distributed the tongues of fire, He called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit." This day of Pentecost represents a *reversal* of the disunity which began at the Tower of Babel. There mankind began to speak in many tongues; lost the unity brought by a common language. Here, at Pentecost, that disharmony is done away with so that the Church can be born and built up. The serenity of the icon depicts this newly established unity of the Church.

"...an act of transforming power..."

"Blessed art Thou, O Christ our God,
Who hast revealed the fishermen as most wise
By sending down upon them the Holy Spirit;
Through them Thou didst draw the world into Thy net.
O Lover of Man, Glory to Thee!"
(Tropar of Pentecost)

In its essential features the task of the Church today is as described in this tropar, that is, to "draw the world into Thy net" and to feed those that God has entrusted to the care of His Church. The Day of the Pentecost was a day in which the unity of the Church was sealed and fulfilled in the Holy Spirit. The purpose of this sealing in the Holy Spirit was to assure that the work begun by Christ might now be accomplished and completed in His Body, the Church. The coming of the Holy Spirit was an act of transforming power which made ordinary fishermen fishers of men. Not only were they transformed as individuals, but the very scope of their mission was transformed—no longer were they sent to preach among the children of Israel, but now the whole world was to be their fishing ground.

Saint Maximus wrote, "Men, women, and children profoundly divided as to race, nation, language, manner of life, work, knowledge, honor, fortune...the Church recreates all of them in the Spirit. To all equally She communicates a divine aspect. All receive a unique nature which cannot be broken asunder...in that way all are raised up and united in a manner which is truly catholic. In Her none is in the least degree separated from the community, all are grounded...in one another by the simple, indivisible power of faith...Christ, too, is all in all."

continued from previous page

Saint Gregory the Theologian put it this way: "Thus, according to the likeness of the Holy Trinity, *undivided and distinct*, there is formed a new being—the Holy Church—one in its being, but multiple in persons, whose head is Christ and whose members are angels, prophets, apostles, martyrs and all who have repented in faith."

THE ICON

The Apostles are depicted in an inverse perspective—those farthest away are larger than those nearby. At the head of the semi-circle is an empty seat, reserved for the Head of the Church, Jesus Christ.

Descending upon the Apostles from above are twelve rays, signifying their sanctification and baptism in the Holy Spirit. Above their heads are tongues of fire, matching the Scriptural account, serving as signs that the Holy Spirit had sanctified their heads and minds (Saint Gregory).

Although there is unity here—in the Church—there is no hint that the people

have lost their individuality in the process. Notice that no two bodies are in the same position. The Holy Spirit descends on each individual with a "diversity of gifts": "...there are varieties of gifts, but the same Spirit" (1 Cor.12:4). To some individuals, the Holy Spirit gives the word of knowledge, to some the word of wisdom, to yet others, the gifts of healing, etc.

To show that the Holy Spirit did not only descend on the original twelve Apostles, the icon shows others—Saint Paul, and the Evangelists Luke and Mark—in this group. (Saint Paul sits to the right of the empty space at the top. Saint Peter is to the left of that space.) The "multitude" mentioned in Acts is represented by the elderly gentleman at the bottom of the scene. His significance was described thus in the 17th century: "Why, at the descent of the Holy Spirit, is there shown a man...in a dark place, bowed down with years...with a royal crown on his head, and in his hands a white cloth containing twelve written scrolls? The man is in a dark place

The Church is the Body of Christ. In Her is the fullness of the Holy Spirit which fills all in all. In the redeeming and saving work of Christ Jesus, humanity was united, but in the coming of the Holy Spirit, that unity was sealed assuring us that the perfection into which we have been called and toward which we must work will be attained by all those who live in His life. The special gift of the Holy Spirit is that the uniqueness of the person is assured in the context of the community of the Church that the individual gains true freedom and uniqueness as a harmonious part of the oneness in Christ.

The Holy Spirit came to the Disciples, numbering more than 120, when they were gathered in obedience to the command of the Risen Christ, "all these with one accord devoted themselves to prayer...they were all together in one place." (Acts 1:14, 2:1) They were gathered in a unity of faith, hope, love—the Holy Spirit comes and seals this unity but enters each one separately, "And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance." (Acts 2:3-4)

Though each spoke in a different tongue, the message was one, and before that day came to its end, 3,000 were added to the faith.

The liturgical songs state that in the days of old when man in his arrogance tried to build a tower to reach into heaven, God confounded him, and the result was the confusion of tongues which led to the disunity of man. (Genesis 11:1-9)

But on this Day of Pentecost God in the Holy Spirit comes in a mighty noise and in flaming tongues of fire, enters into separate individuals and brings them into perfect unity and harmony. Not only are they redeemed and saved, but through them the redemption and salvation of all humanity is assured.

—Father Vladimir Borichevsky

because the whole world had formerly been without faith; he is bowed down with years for he was made old by the sin of Adam; the red in his clothing signifies the devil's blood sacrifices; the royal crown signifies sin which ruled in the world; the white cloth in his hands with the twelve scrolls means the twelve Apostles who brought light to the whole world with their teaching."

So why the serenity in this scene? In their true significance, the events of Pentecost gave birth to the Church, the inner life of which should be an image of the unity in diversity—of persons interacting in love—that is the Holy Trinity. This is a lesson to us in the Church today—the very Church that was founded at Pentecost—of the ideal way in which the inner life of our Church should function; of the way in which we are to conduct ourselves within the Body of Christ on earth, for the furtherance of His Kingdom, for the preservation of His Truth, and for the salvation of our souls.



AN ORTHODOX PRIEST AND A *THE*

"...PEOPLE SEEM TO FORGET THAT THE EARLY CHURCH HAD NO BIBLE. THE SCRIPTURES CAME OUT OF THE LIFE OF THE CHURCH."

—Fr. Kovalak

On March 25th, a Protestant Minister views on the Bible at a Forum sponsored by the Orthodox Church. Those presentations—edited for space—

THE ORTHODOX VIEW

as presented by

Father Daniel Kovalak

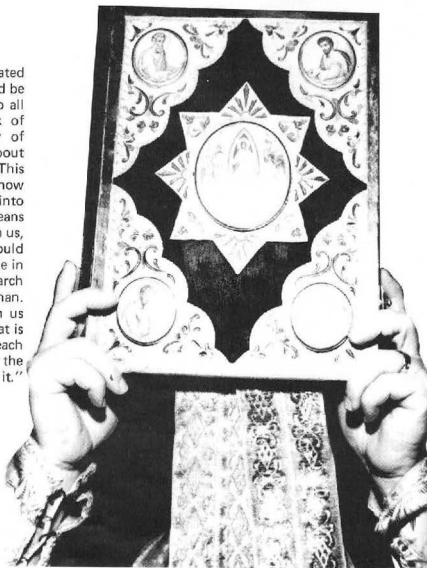
Rector, Holy Cross Orthodox Church, Williamsport

Diocesan Director of Public Relations

We must first realize that when God created human beings He did so in order that man could be like Himself. This is what it means when we go all the way back to the beginning, in the book of Genesis where we read the wonderful story of creation, and not so long after that, we read about Adam and Eve being expelled from Paradise... This immediately teaches us that we're made to know God, but, in fact, we do not because sin comes into the world. Literally, the Greek word for sin means "to miss the mark." But God doesn't give up on us, thank God. And this is what the Orthodox would see as the central message of the Bible. The Bible in the Orthodox Church is not a story of man's search for God, but rather a story of God's search for man. He wants us to know Him. He wants to teach us what is right, what is beautiful, what is true, what is holy, what is perfect. And when God wants to teach His people all of this, He doesn't drop down the Bible and say "Here's the book, read all about it."

He teaches man through continually revealing Himself. As a matter of fact, the Bible is not a book... it is a *lot* of books. In Greek, the word is *biblios* which is plural. It means "the books." Not only is it many books, but it is many *kinds* of books. But they all contain God's revelation to man; God's dealings with man.

So God didn't just give His people a book... He dealt with a specific people—



PROTESTANT MINISTER DISCUSS BIBLE

"...A PROTESTANT HAS NO ONE TO TELL HIM OR HER WHAT HE CAN BELIEVE OR HOW HE OR SHE CAN LIVE THAT BIBLE."

—Rev. Rabert

Orthodox Priest presented their Faiths' by Cross Orthodox Church, Williamsport. presented here.

THE PROTESTANT VIEW

as presented by

The Reverend Willard Rabert
Pastor, New Covenant United Church of Christ
President, United Churches of Lycoming County

I cannot speak for Protestantism because Protestants are diverse. There are main-line Protestants; there are fundamentalists; there are Biblicists. There are all kinds of things. So I will have to speak for main-line Protestants; but we've got to understand even there that belief in, and interpretation of, and the application of the Bible is different within denominations and within congregations.

Protestants do believe it [the Bible] is the Word of God. Most Protestants—the vast majority—would agree it is inspired, but then that is where we begin to part. Some literalists would say it is Divinely inspired by God Himself, but He spoke the words through the writers, and it was set down as God told them to write it down. There are those in the middle and then there are the main-line—of which my church is one—which would say yes, this is inspired by God; God spoke to the Prophets, and to poets, and to writers, and to the Apostles, and to the Disciples, but it is filled with errors, it is fallible, it is not per-

fect, and for most Protestants, it is a book. There are a few Protestants around who would still hold to what I call "Bibliolatry;" that is worship of the book.

As a boy, I was not raised in a Church home, nor even in what I really would consider a Christian home, but I know even in my home, if we knocked the Bible off under the coffee table—by the way, the Bible was never opened, it was there to gather dust—but if I knocked

Israel... What did God do with His people? He made a Covenant—He made a “deal.” When we say “Old Testament” and “New Testament,” perhaps it would be better to say “Old Covenant” and “New Covenant.”

In this sense, a Covenant consists of God choosing a people, dealing with them, teaching them...showing them what they should do; and they, on the other hand, believing in Him. Covenants always consist of two sides.

So when God chose a people and made a Covenant, what He really did (in our Orthodox understanding) is He made a Church. The Old Testament people were a Church. In the New Testament, too, God makes a Covenant and creates a Church. In both cases, this was done before there were any writings or any books...

There was no Bible when Moses left Egypt at the time of the Exodus... The first pages of the Bible were written long after Moses was dead, and they came from different sources. What does this mean?... It means that people were following God—keeping His Law—with nothing written down. In Orthodoxy, we call this Oral or Holy Tradition—one person telling another. It is recorded this way in the Old Testament; “you tell your son; you will do this act; you will say these words; and your sons will say, ‘Father, what does this mean?’ And you will tell them that God brought us out of Egypt, etc.”

In the Bible itself—in the first writings—we see oral traditions written down. The important thing is that God deals with the Church—with the people. First there is the Church, then come the writings...

THE OLD TESTAMENT

Looking further into what is commonly called the Pentateuch [Genesis, Exodus, Leviticus, Numbers, Deuteronomy]—the books of Moses, the books of the Law—they contain directions and instructions for God’s people. How God’s chosen people were to worship Him especially was written in great detail: “You shall build a tent; you shall put up a curtain; you shall put an altar behind the curtain; you shall offer the sacrifice; you shall put seven candles on the altar”—all of this is written there—“you shall offer incense;” how to worship in the morning; how to worship in the evening; how to worship at noontime. The whole system of sacrifice—it’s all there, and as

Orthodox it’s our claim that everything we do in worship is, in fact, totally following the Bible.

The Old Testament also contains books of history. They relate to us how God’s chosen people related to other people and to God. Then we have the writings called the Prophets. (By the way, the meaning of the word “Prophet” is “a person who speaks by Divine inspiration.” In Hebrew, the word means literally “an inspired speaker.”)...The major thrust of the writings of the Prophets is the message that the Messiah, the anointed one, would be sent by God, and this Messiah, this Christ, would bring to the world the Kingdom of God, the power of God. He would reveal this power in a certain way, the Bible tells us—the Prophets especially—He would reveal this by forgiving sins, by exalting the poor, by preaching justice, by showing that He had power over everything that’s evil in this life...

Another kind of writing that’s mentioned in the Old Testament is the Books of Wisdom, and among these is the Book of Psalms. And even today in the Orthodox Church we consider the Book of Psalms to be the prayer book for the Church. We use it extensively in our worship...

When Jesus Himself speaks about the Scriptures, He speaks about the Old Testament. Why? Because the New Testament wasn’t written yet. When the Apostles were going around to the various early Christian communities—the various early Churches—saying, read the Scriptures, peruse the Scriptures, know the Scriptures—they’re talking about the Old Testament...

FULFILLMENT

The problem is, of course, we need more than writings. The Old Testament was preparation. The writings tell us, even within themselves, that this is not the whole story. They tell us that the days are coming when God Himself will be with His people and that all of this will be fulfilled. The word *fulfilled* is the key word there. We read that the days are coming when that which is now obscured to many people will be made known. The teaching is that a Messiah will come to make it all clear. To show exactly what it means and how it’s fulfilled. Of course we believe that that Messiah has come, and Jesus Christ has indeed fulfilled all of the Old Testament—all of the Scriptures. He raised the dead, He healed the sick, He exalted the poor, He Himself was oppressed, and He would have to die and rise again and then leave

us. All these things were fulfilled. They all happened—this is our Faith. So the Orthodox Church does not read the Old Testament by itself, or anything in isolation, but we read it and understand it in the light of the Messiah Who came and began that New Covenant between God and His chosen people. We understand the entire Old Testament in these terms. Everything leads us to Christ. Why did Jesus choose 12 Apostles?—to replace and fulfill the 12 Patriarchs of Israel. What is the main event of the Old Testament?—the Exodus from Egypt. Why?—because the new Passover is the exodus that Jesus made from death to life. Why is it that in the Temple they had the priests and the sacrifices and the altar, and so on?—because it all vividly points to Jesus Christ as the Lamb of God Who offers Himself. Everything points to Christ: the waters of the Jordan, the city of David, the city of Jerusalem, David’s seed, the branches,...out of the root of Jesse, and so on and so forth—all of this points to Christ.

In Orthodoxy, for Easter we use the term “Pascha” which is taken from the Hebrew word for Passover. The Old Testament Law tells us, “You will keep the Passover until the end of the world.” And that’s exactly what we do. The new Passover is the Resurrection of Jesus Christ. The Church sings, “from death to life and from earth to heaven has Christ brought us, singing a song of victory.” So we state that all the Prophets foretold, all that the Law had to say, all that the history books had to say, all that Wisdom had to say—all of this is fulfilled in Christ.

THE NEW TESTAMENT

According to scholars, the very earliest date of any New Testament Scripture was the Epistle of Saint Paul to the Thessalonians which was written in approximately 44 or 45 A.D.—15 years, at least, after the death and Resurrection of Christ. The Gospels of Matthew and Mark and Luke were written sometime in the 60’s, or at least 30 years after the death and Resurrection of Christ. So what is this saying to us? It is saying that first you have the people, the Christian Church, before you have the writings. The writings come out of the Christian Church—they are the result of the life of the Church which precedes their existence. This is the point—I believe that Orthodox Christians believe that only the Church, filled with God’s Spirit—the Spirit of Truth—can rightly interpret the Scriptures.

Though many writings, of course,

continued next page

continued from previous page

about Jesus were circulated during that first century, again, only those which were genuinely from and in the life of the Church were accepted as the Scriptures of the Church... The Bible is not only a collection of books, but a selection of writings; those which were officially included by the Church as the authentic, honest-to-goodness revelation of God to man and His dealings with man.

So we have the four Gospels which are followed, of course, by the Book of Acts, which is the history of the New Testament, telling about the early Church. We also have the Epistles... What's interesting to note about the Epistles—especially Saint Paul's (who wrote 14 of them)—is that in every Epistle, except for Philipians, he is addressing a particular problem which is going on in a specific Church: the Romans were going back to Judaism; the Colossians were immoral; the Thessalonians were having anxiety attacks about the Second Coming—that it would happen any second—and so on.

The writings of the New Testament reveal to us Jesus as the eternal God to fully identify with man—Who reveals

His glory upon the earth, Who dies and resurrects, ascends to His Father to sit at the right hand of the Throne of Glory and thereby makes it possible for His Church—His chosen people—to once again be reunited with our Heavenly Father.

With this in mind we say that the Bible is the inspired word of God—it is the main source of the knowledge of all that we preach, all we teach, all that we express through worship in the Orthodox Church, and we believe that it is only in the Church that we come to fully understand the Bible—where, as Saint Paul said, "the veil is taken away." So it's with this understanding that Orthodox Christians are constantly encouraged to study the Scriptures, to know the Scriptures—not for the sake of proving this or that in itself; nor as something to be dissected somehow, with verses taken out of context or in isolation from the whole. For as Martin Luther once said, even the devil can quote the Bible to his own advantage.

I'd just like to conclude with this quote from a very early source, Saint John Chrysostom—from the 4th century—who said the following: "Listen, I entreat

you all that are careful for the Christian life and obtain books that will be medicines for the soul. If you will get any others, get at least the New Testament—the Epistles, the Acts, the Gospels for your constant teachers. If greed befalls you, dive into them as into a chest of medicine, or take comfort in them in your troubles, be it loss or death, or bereavement of relations. Or rather, do not just dive into them but take them boldly into yourself—keep them in your mind. For this is the cause of all evils, not knowing the Scriptures."

I believe our parish, like every other local parish, has a weekly Bible study, and as I told my class way back when we started, so I will leave you today: "We will never graduate from Bible study until we meet the author face-to-face."



The Williamsport Forum on the Bible was also joined by a Roman Catholic Monsignor whose comments were not presented here because of space limitations. Cassette tapes of the complete Forum are available by contacting the Growth Committee, Holy Cross Orthodox Church, 1725 Blair Street, Williamsport, PA 17701.

COME ONE! COME ALL!

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Your Diocese Alive 13

it off, I had to pick it up and wipe it off and kiss it. That was something that my mother had picked up from the Germans down around Scranton/Wilkes-Barre years and years ago. That's the way you treated the Bible although we never read it. I cannot remember a day in my home that the Bible was ever opened or read, even until I went away to college and seminary.

THE OLD TESTAMENT

That's another thing with Protestants: nine out of ten haven't read the Bible, to be very honest. In regard to the Old Testament, Protestants would read the Psalms. If you would come to the New Covenant Church, I would dare say that very few of our members would know the story of the Covenant, the story from beginning to end of Genesis to Revelation... They would not know the major stories in the Old Testament. They would not even know the order of the books, or that the first five books are considered the book of Law and history, and then moving on to the books of the history of the kings of Israel, moving on to the writers and poets, and then to the Prophets. I'm amazed sometimes at the ignorance of Protestants as to what is in the Old Testament, and I guess it's because I majored in Old Testament in seminary that I have always been an Old Testament man. Most Protestants are Christ-centered; most Protestant churches are Christ-centered, and they see the New Testament as the norm and guide, and the Psalms in the Old Testament as something that's sort of there, but they couldn't tell you the connection between the two nor the need for the Old Testament.

A GUIDE

What do we really believe about the Bible therefore? It is a source; a source given to us by God. It is a guide; it is a guide to how we should live and how we should be. It is an answer; an answer to human predicament and sin. And it is a way; a way to Jesus Christ and to eternal life—not through the Bible, but notice I said through Jesus Christ—because Protestants believe and *should* believe that the Bible is the body inspired, but only when the Holy Spirit interprets this book and brings it alive, and then it is lived out by that Protestant person and acted upon that he comes to salvation, and that's through faith. And of course this is where I think Protestants would differ a little bit from Roman Catholics,

and I'm going to have to be honest, I'm not sure where the Orthodox would stand on this.

INTERPRETATION

Usually most Protestants believe in the priesthood of all believers, and that means that no one can tell another what to believe. This leads to a non-authoritarian form of knowing the Bible. Anybody—any Protestant—can pick up the Bible and go ahead and interpret it as he or she sees fit—within tradition, granted. You cannot misinterpret or misapply it. Just because it says if your right hand offends you cut it off, Protestants would shake with horror if someone actually went and cut off their right hand or plucked out their right eye... If you went out and lived the Bible literally, that would shock and horrify most people, but nevertheless, a Protestant has no one to tell him or her what he can believe, or how he or she can live that Bible, as long as he does it within the guidance of the Holy Spirit and within tradition—I add those two because otherwise it gives rise to anarchy, lawlessness and misinterpretation and misuse.

The Old Testament is the Old Covenant. God chose the nation of people to be His people. For His part, He had nothing more to do than to be their God—that was all. On their part, they were to believe in Him, they were to obey Him, and they were to be faithful to Him—that is it—and by faithful I mean worship Him. I would say that for me... there cannot be a New Testament without an Old Testament—I guess that's where I owe a lot of credit to my Old Testament professor at Lancaster Seminary—because in the Old Testament, we do have the promises that a Messiah, the Savior Jesus Christ would come. Take and throw the Old Testament away, and as far as I'm concerned, the New Testament cannot stand alone. It should never stand alone and I think we ought to realize that.

CENTRAL THEME

What is the central theme?... The central theme of the Bible is God acting to save His people. For most Protestants, this is no more than the story of God. It's not... the story of people because there are other books that tell stories that are not in here; of history, of nations, of peoples, of events. Notice I said it is the story of God—God acting to save His people—God acting through Jesus Christ to redeem His people and to save them from their sins.

One further thing that most Protes-

tants would believe about the Bible is that the promises of God as set forth in the Scriptures, and as given through the Prophets, and through the Apostles, and through the Son Jesus Christ cannot be negated nor broken on His part. The Covenant can be broken on our part, but it cannot be broken on God's part. God did not reject Israel, and I firmly believe that... [God] has not rejected Israel. Israel rejected God. Today, all the promises that God made to you and me—"I will bless you," as He said to Abraham in Genesis 12, "and your children and your descendants will be as many as the grains of sand in the sea"—those promises are eternal. It is we who do the breaking, and it is we who do not keep the Covenant, and we who do not reap the results of those promises because of our unfaithfulness. The Bible is a book and a guide for those promises.

THE "LIVING BIBLE"

...I'll go out on a limb and stick my neck out and hurt the feelings of 33 1/3 percent of all members of New Covenant. I put the *Living Bible*... [with those versions that are not recommended]. It's paraphrased. It is not a version. It is not translation. It is corrupt. It is not good textual. It doesn't stay to it... It's like taking any book and sitting down and rewriting it in contemporary language according to what you believe the author was saying at that time, without any respect to text or tradition...

That's basically what I believe that Protestants believe about the Bible.



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THE HOUR OF ORTHODOXY
with Father Vladimir Borichevsky

WCDL AM 1440, Carbondale
WCRN 105 FM, Tamaqua
8 AM EVERY SUNDAY



Bishop Herman scheduled to visit Ellwood City Monastery.

His Grace, Bishop Herman, will be the guest hierarch and homilist at the 1984 Annual Pilgrimage to the Orthodox Monastery of the Transfiguration in Ellwood City, PA on August 4, 5, and 6.

The sisterhood of the monastery hopes that many of the Eastern Pennsylvania Diocesan faithful will take this opportunity to visit one of the few monasteries for women in the United States and to become more familiar with Orthodox nuns.

Because the Feast of the Transfiguration falls on Monday, the monastery's weekend schedule is included in the pilgrimage activities. Special arrangements have been made with motels in the area of Ellwood City for reduced room rates for pilgrims, thereby allowing families to use the pilgrimage weekend as a retreat and educational experience for the entire family.

A complete pilgrimage schedule and motel information is listed below. Additional information about the monastery, or visits to the monastery, is available by writing: The Orthodox Monastery, RD 1, Box 184x, Ellwood City, PA 16117; or phone: (412) 758-4002.

PILGRIMAGE SCHEDULE

SATURDAY, AUGUST 4th
6 pm: Vigil

SUNDAY, AUGUST 5th
10 am: Holy Liturgy
7 pm: Vigil for the Feast

**MONDAY, AUGUST 6th,
FEAST OF THE TRANSFIGURATION**
10 am: Hierarchical Liturgy,
Blessing of First Fruits,
Homily by His Grace, Bishop Herman
Noon: Lunch (Fish dinner available)
1:30 pm: Discussion of Monasticism
2:30 pm: Sacrament of Holy Unction
6 pm: Daily Vespers

All services celebrated in the English language. Confessions in all languages will be heard throughout the day.

The monastery is located on Route 488, between Ellwood City and Exit 28 (Portersville) of Interstate Route 79.

DIOCESAN ASSEMBLY SEPT. 22

With only a change in location, the 21st Assembly of the Diocese of Eastern Pennsylvania will be held as scheduled, September 22nd at Saint Tikhon's Monastery, South Canaan. A scheduled parish celebration at Saint Stephen's Cathedral in Philadelphia forced the change from that location to the monastery.

Each parish will be represented by its priest or priests and an equal number of laypeople. Any resolutions which parishes may want to present to the Assembly must be submitted in writing to the Chancery by August 10th. A complete agenda of Assembly business will be forwarded to the parishes by the second week in August.

As in the past, each parish is assessed \$35 to defray Assembly expenses. For each additional clergy or lay delegate sent by a parish, this assessment is increased by \$17.50.

Registration materials were forwarded to the parishes with a May 21st letter from Secretary/Treasurer Father Daniel Donlick. Additional materials may be obtained by contacting the Diocesan Center.

DIOCESAN DATES

June 30th: Senior Citizen Day at the Diocesan Center. Details forthcoming.

July 8th: Summer Camp for girls begins at Saint Tikhon's.

July 22nd: Summer Camp for boys begins at Saint Tikhon's.

July 29th: "The Summer Bash" for diocesan high schoolers and college students. Band, dancing, refreshments... details forthcoming.

August 8th: Music Conference begins at South Canaan.

August 26th: Mortgage Burning Ceremony-Dinner-Dance, Genetti's, Wilkes Barre.

September 22nd: 21st Diocesan Assembly, South Canaan.

COMING THIS SUMMER

JUNE 30th:
SENIOR CITIZENS DAY
 at the Diocesan Center



JULY 29th:

THE SUMMER



**LIVE BAND
 DANCING/FOOD**

**A GOOD TIME FOR THE
 HIGH SCHOOL/
 COLLEGE SET**

**watch for details
 coming to your parish SOON!**

WILLIAMSPORT—Many Years to four sets of new parents: Jerry and Paula Klim on the birth of Erin, March 3rd; Father Daniel and Matushka Myra Kovalak on the birth of Natalia, March 28th; Greg and Beth Szymaniak on the birth of Justin, April 1st; and Tula and George Avlonitis on the birth of Nicholas, April 3rd.

ALUMNI GATHERING
 Father David Lisko reports that Saint Tikhon's Seminary's Annual Alumni Summer Family Picnic will be held Monday, July 2nd, 1984, at the Seminary.

All alums will be receiving detailed information in the mail in the next few weeks, and Father Lisko encourages all to make plans early to attend.

HARRISBURG—Father Daniel Ressetar reports from Christ the Savior Church that the parish will hold its annual picnic on July 15th at the church grounds, 11 a.m. to 9 p.m. Two (count 'em, two) bands will play. Be there!

SUMMER CAMP

It's time to fill the swimming pool, oil the paddle boats, sweep the gym and pitch the tents because Saint Tikhon's Summer Camp is just around the corner.

Girls' camps will be held during the weeks of July 8th and 15th. Boys' camps will be held during the weeks of July 22nd and 29th.

Interested parents should contact Camp Director, Martin Paluch, (717) 937-4411, for more details and to reserve space for their children. This is an extraordinary chance for Orthodox youth to meet, have fun and learn in a well-supervised and moral atmosphere.

CONFERENCE WILL REMEMBER "FORGETTEN"

"Matins: The 'Forgotten' Service," will be the topic of this year's Music Conference at Saint Tikhon's, August 8th through the 11th. Father Theodore Heckman is in charge.

"We notice a cutting back on Matins, in some places its virtual disappearance," said Father Theodore. "Even a hurried glance at the Matins Service—its structure and its contents—shows us that the neglect of this service is most certainly a regrettable impoverishment of our liturgical life."

The Conference, which will include the celebration of the Feast of Saint Herman, will review the order and logic of Matins, the Canon of Matins, Matins in Holy Week, and Paschal Matins. The art of conducting will be discussed and a survey of new music will also be presented at the Conference, for which the tuition is \$40.

The registration deadline is July 31st. More information can be had by writing to: Music Conference, St. Tikhon's Seminary, South Canaan, PA 18459.

Concluded Father Theodore: "Bring along your arrangements, your enthusiasm, and, of course, your voice. Let us rediscover this neglected service and deepen our love of the fullness of Orthodox liturgical life."

Of Note Through the Lens



(a) The diocese gained a new Deacon when Father Stephen Karauffa was ordained by Bishop Herman, May 13th at the Monastery Church. Father Stephen and Matushka Gail (an LPN) have two children: Kevin, 15, and Larissa, 13. (b) Fathers Joseph Martin (McAdoo) and Paul Ropitsky (Frackville) have been awarded the "Palitsa," the diamond-shaped vestment worn over the right hip. The presentation was made by Metropolitan Theodosius (c) on Bright Friday when he joined Bishop Herman and diocesan clergy and their families in celebrating the Divine Liturgy at the Monastery Church. (d) Bishop Herman will again lead the faithful in the observance of Saint Tikhon's Day at the Monastery Church, August 19th. The Divine Liturgy will begin at 9:30 a.m. (e & f) The Diocesan Council met at the Diocesan Center in May and was overjoyed at the news that the mortgage would soon be liquidated. Plans were also begun for the Diocesan Assembly in September.

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VIEWPOINT

VIEWPOINT is the place for you to express your views on topics affecting the Church and our society. The editors reserve the right to edit copy. Send your article or letter to: Your Diocese Alive, The Diocesan Center, South Canaan, PA 18459. Views expressed are not necessarily those of the Diocese of Philadelphia and Eastern Pennsylvania (OCA).

editorials:

"STARTLING NEW TRUTHS OF CHRIST REVEALED"

The tabloid magazine we recently saw claimed to have some new "startling" information—truths—about Jesus Christ. It was revealed that "He slept through sermons, and He often got hostile and angry..." This, of course, is trash! We know no one will take it seriously because it's simply not true.

Of course, that's probably what they thought through the ages, every time a new "twist" was invented and attributed to our Lord's life or teachings. There have been so many "twists," extending back to the first centuries after His Resurrection and Ascension. His existence, His relationship with the Trinity, His work in creation, His miracles, His words—all have been questioned. For example, while the Church taught that Christ was both fully Man and fully God, some others taught that He was more one than the other, or one and not the other. There was with these heretics—those whose own opinion meant more than the Church's—always the kernel of truth beneath bushels of distortion. There was usually enough that sounded good to make it difficult to discern the bad.

Just *how* did people know the fact from the fiction? To what did they turn? To the Church—the Body of Christ on earth—in which the Holy Spirit led men to Truth.

How valiantly the Church fought for the Truth. What persecution it withstood to uphold what so many today dismiss as superficial and irrelevant. (It's not.) How many believers suffered rather than reject any of the doctrines that today make up the mosaic of our Faith. How many others gave of themselves in debate and writing to *persuade* and *convince* those who had fallen away; not shrinking nor fading nor walking out. And how many of us think all of this is relatively unimportant today—to us or to the world? How wrong we are if we do!

It was at Pentecost that this Church was brought together. The Orthodox Church of today is the continuation of that beginning. It was not "invented" in any subsequent century. It teaches nothing new. It has not strayed from the understanding of Christ and His message that was delivered to the Apostles and disciples. And it *must* not because mankind continues to look for the "startling," to search for the "exciting," to await a new "revelation," as if to break some sort of spiritual boredom.

We live in a grab-bag setting. "Take what you like, reject what you don't—it's up to you. And if it really cramps your style, leave the Church and form your own—one that 'feels' better or preaches what you want to hear." It's been

happening for 20 centuries.

But let's face it. Had it not been for the Orthodox Church—if everyone had walked out—we would barely, if at all, be able to know Christ today.

Not one bit of this is reason for personal triumphalism or pride on the part of any Orthodox Christian. Our calling is one of humility before God and love for our fellow man. But especially at this time of Pentecost—the "birthday" of our Church—it would serve us well to realize how truly precious is our Faith, how easily its basic doctrines about Christ and the Trinity can be, have been, and are being perverted, and how important it is for us to know and preserve this magnificent treasury. Let's also realize the importance of presenting it to those around us, not as a studied philosophy, but as living foundation of our lives both as individuals and in the Church.

There are no "startling new truths" about Christ. The way to salvation is the same today as it was in the year 40 or 120 or 850 or 1956. As Orthodox Christians, we are sitting on the fullness of Truth. Let's get up, embrace it and pass it on! —J.K.



...a sorry situation...

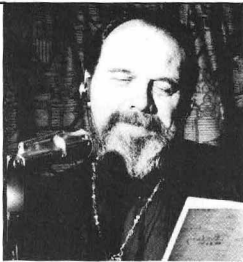
There's a sorry situation brewing in our diocese, one we think should be cleared up pronto.

Father Vladimir Borichevsky (at right) has been doing his "Hour of Orthodoxy" radio program for ten years. For this service to the Church and to all of us, he now finds himself rather deeply in debt for production services and air time—about \$1500 in debt.

To the many who enjoy Father's efforts every Sunday morning at 8 (on WCDL, Carbondale, and now on WCRN,

Tamaqua), and to the many who live outside these areas but appreciate his pioneering efforts in the all-too-neglected field of Orthodox broadcasting, we appeal for help.

Father Vladimir will appreciate any donations. Address them to "Hour of Orthodoxy, P.O. Box 37, South Canaan, PA 18459. —J.K.



A DEEPER MEANING

The Divine Liturgy was being celebrated in the chapel of a large veteran's hospital. Only a few Orthodox were patients there, but they came—in wheelchairs and by themselves. The priest, servers, and singers came from nearby parishes. It was the eve of the Sunday of the Paralytic.

The Divine Liturgy began as usual with "Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages." Slowly, everything took on a deeper meaning. Somehow the paper icon of Christ shone as brilliant blue and gold. The well-used paschal covers, draping the western style lecterns, sparkled with light. The simplicity of the setting seemed to reveal how little is really needed to enjoy Christ's Kingdom here on earth.

The patients, who had spent years at the hospital, reminded us of the Paralytic. That evening, during the Vespers Service, we heard, "...And the Lord saw there a man with a chronic disease, and He said unto him, 'Wilt thou be made whole?' And the sick man replied, 'I have no man, when the water is moved, to put me into the pool. I have wasted my money on physicians and received no help from anyone.' But the Physician of soul and body said unto him, 'Take up thy bed and walk, proclaiming through the regions my might and the greatness of my mercy.'" (Lord I Call verse).

We were reminded that God became man in order to bring us to His Kingdom, maybe not immediately in its fullness, but through the Divine Liturgy He gave us part of His Kingdom, here and now. Although we felt sad for the patients, we were reminded to look forward to the fullness of God's Kingdom where "sickness and sorrow are no more, neither sighing, but life everlasting" (Panikhida Kondak).

The joy, the freedom, the hope given to us by Christ's Resurrection were manifested. "We celebrate the death of death and the overthrow of Hell, the beginning of another life which is eternal, and in exultation we sing the praises of its source" (Paschal Canon, Ode VII). "How divinest! How beloved! How sweet is Thy voice, O Christ! For Thou hast faithfully promised to be with us to the end of the world. Having this as our anchor of hope, we the faithful rejoice" (Paschal Canon, Ode IX).

The patients and visitors received Holy Communion. All truly "departed in peace." "...O Death, where is thy sting?

O Hell, where is thy victory? Christ is risen, and thou art overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns..." (Catechetical Sermon of St. John Chrysostom).

—An Orthodox Christian

LETTERS:

To the Editor:

After reading the article, "Organ Transplants Raise Ethical Questions," in the April/May issue of *Your Diocese Alive*, I feel it necessary to address a closely-related issue: that of willing organs after death. No one is particularly fond of thinking about their own certain end. Yet now is the time to do so.

I am sure that we all have seen the distressing sight of a mother on the evening news pleading to the nation to help find a liver or kidney for her dying infant. Which one of us doesn't pray that a donor will be found? Which one of us doesn't grieve with her if her child dies? Who among us would not help of we could?

Sadly enough we in reality continue to say "no" to such pleas time and time again. We say "no" to the dying infants, teenagers, and adults who cling to each moment of life, hoping that a donor will be found. Who says "no?" All of us who through ignorance or fear continue to bury a chance for life in silent corpses.

Sooner or later death will claim each of us, and our bodies will return to the dust from which they were created. We cannot change the inevitability of this. What we *can* do, though, at our very physical death, is offer the possibility of hope and a new beginning to someone in need.

I cannot see any moral or ethical problems here. There is obviously no pain involved on the part of the donor. There is nothing irreversible here; on the contrary, it seems to me a sacred act to offer the gift of life to someone else.

I would encourage every Orthodox to contact their local hospital and inquire about their donor program. Specially trained personnel are available to answer questions and provide details.

Would this not be a deeply Christ-like act, imitating Him Who gave His life for us on the Cross?

—Mrs. Barbara Heckman

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"Over 120 lashes were received by the body in this Shroud."

SHROUD, continued from page 5

bold. So when our Lord asks us, "Do you love me?" each one of us can be bold enough to say, "Lord, You know all things, You know how much we love You." Yes, Saint Peter can teach us to have true contrition for our sins for he cried so much...

"And we'll take with us Saint Thomas because he is so much like each one of us—so sceptical, so disbelieving, so cynical. But Saint Thomas will teach us how to put our fingers in those wounds, he'll teach us how to put our hand in the wound in the side...he'll teach us how to say, 'My Lord, and my God.'"

"And we'll take with us the Blessed Mother. Who could tell us more about Jesus than she? Who could tell us more about Jesus than our mother whose heart was pierced that the thoughts of many might be revealed?"

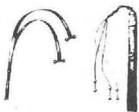
"Who is the man of the Shroud? Archaeologists tell us that there are many Semitic attributes to the facial features, and they point out the classical type of hair style, so characteristic of Jewish gentlemen. In the dorsal image, we see a darkened area of hair—a pony tail—the classic hair style of a Jewish gentleman. So the man in the Shroud was a Jew, and we know that our Lord was beaten and buffeted and slapped and scorned. If we look at the image just beneath the right eye, are we surprised to see a large area of swelling? And adjacent to it, another swollen area. And the nose, distorted, injured. As we look at the facial image, we see in addition to those injuries, a serious collection of...injuries, of bloody material. We can see the left nostril split open. So we're not surprised to think that perhaps a rod or a cane or a stick crashed across the face of Jesus, opening up a large gaping wound under His right eye...



The diagram shows how the nail pierced the wrist



THE ROMAN WHIP



"The Romans, then, took condemned criminals and they would secure them on a column. Then scourgers were permitted to scourge [whip] the condemned person. The only prohibition was that the condemned person not be permitted to die before he was nailed to the cross. We can see some of the horrendous types of lashings and scourgings that could result under those conditions. Roman whips were leather thongs with small animal bones or metal balls tied to them. Can you imagine how painful that would be—to have that crashing against a human person?"

"Over 120 lashes were received by the body in this Shroud, surely an agony that must have caused incredible pain. I think that it must've been this that made Pontius Pilate pale when he saw our Lord presented to him. Taken aback, he said to the crowd, 'Behold, a man.' And we are reminded of that conversation that Saint John the Baptist had with John and Andrew when he told them, 'Behold the Lamb of God Who takes away the sin of the world.'"

"Our Lord was crowned with thorns—thorns sharp like needles, hard like steel, penetrating the scalp, causing intense pain and bleeding. As we look at the area of the scalp, we see rivulets of blood in the color enhancement photographs. We notice that they do not have the configuration of a corona that we are accustomed to, or rather, perhaps, a bunch of thorns loosely tied together, placed on the head, and then pressed down into the scalp, being certain that they're secured. We know how tender our scalps are—how the least little injury causes pain. We know that the least cut causes a profusion of blood to come forth. We can well imagine how these penetrations and perforations would be so painful, so bloody, and as we look at the image, we see precisely that—rows of blood over

the scalp, the hair. Can we not imagine the large thorn penetrating the forehead, causing this flow of blood across the forehead and the eyebrows? So is it any wonder that the women of Jerusalem wept and wept?

"The Romans learned about crucifixion from the Persians and the Carthaginians, and then they modified it to suit themselves. And in many instances, would place the uprights in permanent position. Then they would take the condemned person and compel him to carry the cross-beam to the point of crucifixion. You can see what happened. A heavy beam across the back thrusting the person, by its sheer weight, to the ground. Then he gets up, and as he gets up, it rubs against the back. Is that what we see [in the Shroud], an area of bruising over the shoulder blade and a large ulceration...?"

"Should you trip, your hands go quickly forward to break the fall. But when you're tied, if you trip, you go crashing to the ground, striking your face, striking your knees, your shins. We see [in the Shroud] the particular concentration of bloodied areas over the nose and the chin, shins and knees. So the man on the Shroud must have fallen time and time again, striking his knees, opening up bloody wounds. So which one of us would not want to be a Simon of Cyrene?"

"The Romans would use nails 8 to 10 inches in length... We've become accustomed to seeing nails driven through palms, as the conventional depiction of the crucifixion. It was demonstrated in 1935 that this was a very unlikely place because the sheer weight of the body—the struggle on the cross under most circumstances—would rip open the palm. Rather, what was needed was a more secure position—the wrists, perhaps, where the carpal bones are wrapped tightly together with strong ligaments as though they were one anatomical unit. And if we look at the image on the Shroud, we see exactly that...a large, bloody area [at the wrist], as though a nail hole was there, and from it a large flow of blood.

"So the Romans, then, would take the condemned person and nail him to the cross-beam. And Josephus [a Jewish historian] tells us that they would use one of several methods to raise the cross-beam. And the pain at this time was so shattering—so overwhelming—that some

died right at this moment and some went stark, raving mad. Others let forth such a flow of blasphemy and profanity that even the crude executioners couldn't tolerate it and cut out their tongues. But for the most part, they would cry for mercy. The crowd gathered at the foot of the cross and they waited for our Lord to cry for mercy; and they teased Him, and they chided Him; they jeered at Him, and they said, 'Come down from the cross and we'll believe. Others you saved. Yourself you cannot save?' And they waited for the cry for mercy. And He did. He cried to the Father... that the Father would forgive them, for they did not know what they were doing.

"The whole secret of prolonging the agony of crucifixion was to be sure that the lower part of the body was very stable and immobile. In view of that, we see immediately that a nail through the foot is not enough... and the reason it's not enough is that the ankle joint is very mobile... it can move front and back and sideways. The answer is to either support the foot or drive the nail through the ankle joint, thus stabilizing the ankle. Sometimes the Romans would drill a nail right through the heel bone. This, too, would stabilize the feet during crucifixion. And that's what we see in the Shroud.

In a 1969 excavation just outside Jerusalem, there were found the bones of an individual named Johannum. The bones went back 2,000 years. Johannum had been crucified. Looking at his heel bone, we see the nail driven right through it. There are many such findings. If we look at the image on the Shroud, we see the footprints and we notice a flow of blood at the ankle area—a second flow of blood in the area of the toes.

Dr. Gambescia then described the forces exerted on the body of a crucified man; how the muscles of the chest and back are stretched in two opposing directions, making breathing an excruciating experience requiring the person to pull himself up by his nail-pierced hands just to get a breath. Trickle of blood on the image show that the body was in two positions on the cross; raised up to breathe and sunk down, hanging.

"The Romans learned quickly how to terminate a crucifixion. They would fracture the bones of the lower limbs. This would prevent the crucified to raise himself up to take a breath. Death would come quickly. In the instance of our Lord, Saint John tells us that the centurion noticed that our Lord was already dead. And so, instead, he thrust a lance into His side. And Saint John tells us

that out came blood and water. Now Saint John also appreciated that perhaps we might take some license with that statement, so he hastens to assure us that that is *exactly* what happened. And he reminds us that he was an eyewitness. Out came blood and water. We have to ask ourselves if there is anything that could support that statement in Scripture. In the Shroud image, there is a large area of bloody material located on the side. In a magnified view, it has all the characteristics of bloody material as it would appear suspended in a liquid medium. And notice, a cylindrical area. It's just the size of a Roman lance.

Dr. Gambescia's slides showed two samples of human blood in containers; one freshly drawn, the other drawn 25 minutes previously. The freshly drawn sample was all red. The other had separated into a red area at the bottom and a clear fluid at the top. He also showed, in an x-ray, the "plural space"—an area below the lungs—noting that persons who suffer trauma often have bloody fluid accumulated there...

"Could it be that our Lord, receiving a tremendous amount of trauma from the scourging, could it be that He had a bloody fluid collection in this area? And then, perhaps, a lance through the side, when it was removed, would the red cells then come out? And then that clearer fluid to some extent, so that an untrained observer like Saint John might say, 'out came blood and water?'

"Who is the man of the Shroud? Who do you know through all of history who was scourged, crowned with thorns, crucified and pierced with a lance? You might say that that hardly looks like the face of a person who suffered all the agonies we've just described. Well, I say it could be. I think it could be. I think it could be that that was the face of the Son of God. And we look at this regal, majestic countenance, I think we could stand next to the centurion and look up, and I think we could say with the centurion, indeed He was the Son of God.

"That image, then, is the image left there by Jesus Christ, for us. He gave us His best picture. He took that most propitious moment in all of history, and eternalized it. It's a moment that we could live over and over again. It is a moment about which thousands of libraries have been written and yet, it's a moment that leaves us speechless. It is the moment of love, giving us His best picture with a love note written in scarlet: 'For greater love than this no man has,

that he lays down his life for a friend.'

"So now you see why I contend that the place to meet Jesus is on top of that hill at the foot of the cross, because it is here that the least of us, the most famous of us, the poor, the rich, the bright, the dumb—we're all the same—at the foot of this cross, at the top of this hill.

"And we're reminded of that conversation that our Lord had with Nicodemus. He recalled to Nicodemus the experience Moses had in the desert; how the Israelites were dying. And Moses turns to God the Father and asks 'What shall I do?' And God the Father tells Moses to raise up a cross, place on it a brazen serpent, and then the Israelites will be cured as they look up. Now we see the meaning of this experience, for here we have that prefigurement of Christ on the cross. And so, we can look up and be healed; we can look up and be reconciled; we can look up and become one with Christ. For we keep in mind that Christ died; that Christ is risen; and we keep in mind His glory, for He is the joy of the world.

"And what did our Blessed Mother think? When she held the Lord in her arms, she must've seen in Him her gestures... She must've seen 1,001 things that she had taught Him as He advanced in age and in wisdom and in knowledge. And from the cross, our Lord looked down and said, 'Woman, behold thy Son.' To Saint John, He said, 'behold thy mother.' And don't you see, the Church was born at that moment. Mary is the mother of the Church; Mary labors and we are born; Mary holds us in her arms. As our mother, she teaches us the 1,001 things that will bring us closer to Jesus.

"Now we see the incredible, Divine genius of the Holy Sacrifice of the Liturgy. Because Calvary now is not 2,000 years ago. Calvary is now! Calvary is every moment that the Divine Liturgy is celebrated. The priests, God bless them all, are other Christs. And our Lord looks down and says that if you will die to yourself, then I can live in you. And we see what Saint Paul meant when he said that I no longer live, but Christ lives in me. For when we eat this bread and drink this cup, we proclaim His death until He comes in glory. And when we receive that most wonderful of gifts—the Blessed Sacrament—then we become one with Christ. For what Christ is by nature, we are by adoption—children of God..."



DAILY SCRIPTURE READINGS FOR JUNE 1984

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 Acts 19:1-8 John 14:1-11	2 Acts 20:7-11 John 14:10-11
3 Acts 20:16-18, 28-36 John 17:1-13	4 Acts 21:8-14 John 14:27-15:7	5 Acts 21:26-32 John 16:2-13	6 Acts 23:1-11 John 16:15-23	7 Acts 25:13-19 John 16:23-33	8 Acts 27:1-44 John 17:18-26	9 Acts 28:1-10 John 21:1-19
10* Acts 2:1-11 John 7:37-52; 8:12	11 Eph. 5:9-19 Matt. 18:10-20	12 Rom. 1:1-7, 13-17 Matt. 4:25-5:13	13 Rom. 1:18-27 Matt. 5:20-26	14 Rom. 1:28-2:9 Matt. 5:27-32	15 Rom. 2:14-29 Matt. 5:33-41	16 Rom. 1:7-13 Matt. 5:42-48
17 Heb. 11:33-12:2 Matt. 10:32-33, 37-38; 19:27-30	18** Rom. 2:28-3:18 Matt. 6:31-34; 7:9-11	19 Rom. 4:4-12 Matt. 7:15-21	20 Rom. 4:13-25 Matt. 7:21-23	21 Rom. 5:10-16 Matt. 8:23-27	22 Rom. 5:17-6:2 Matt. 9:14-17	23 Rom. 3:19-28 Matt. 7:1-8
24*** Rom. 2:10-16 Matt. 4:18-23	25 Rom. 7:1-13 Matt. 9:36-10:8	26 Rom. 7:14-8:2 Matt. 10:9-15	27 Rom. 8:2-13 Matt. 10:16-22	28 Rom. 8:22-27 Matt. 10:23-31	29**** Rom. 9:6-19 2 Cor. 11:21-12:9 Matt. 10:32-36; 11:1 Matt. 16:13-19	30 Rom. 3:28-31 Matt. 7:24-27

*June 10: Holy Pentecost.

**June 18: Beginning of the Apostles' (Peter and Paul) Fast.

***June 24: Nativity of Saint John the Baptist. Consult rubrics for readings for this feast.

****June 29: The Holy, Glorious and All-Prayed Leaders of the Apostles, Peter and Paul.

DAILY SCRIPTURE READINGS FOR JULY 1984

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Rom. 5:1-10 Matt. 6:22-33	2 Rom. 9:18-33 Matt. 11:2-15	3 Rom. 10:11-11:2 Matt. 11:16-20	4 Rom. 11:2-12 Matt. 11:20-26	5 Rom. 11:13-24 Matt. 11:27-30	6 Rom. 11:25-36 Matt. 12:1-8	7 Rom. 6:11-13 Matt. 8:14-20
8 Rom. 6:18-23 Matt. 8:5-13	9 Rom. 12:4-5, 15-21 Matt. 12:9-13	10 Rom. 14:9-18 Matt. 12:14-16, 22-30	11 Rom. 15:7-16 Matt. 12:38-45	12 Rom. 15:17-29 Matt. 12:46-13:3	13 Rom. 16:1-16 Matt. 13:4-9	14 Rom. 8:14-17 Matt. 9:9-13
15 Rom. 10:1-10 Matt. 8:28-9:1	16 Rom. 16:17-24 Matt. 13:10-23	17 1 Cor. 1:1-9 Matt. 13:24-30	18 1 Cor. 2:9-3:8 Matt. 13:31-36	19 1 Cor. 3:18-23 Matt. 13:36-43	20 1 Cor. 4:5-8 Matt. 13:44-54	21 Rom. 9:1-5 Matt. 9:18-23
22 Rom. 12:16-14 Matt. 9:1-8	23 1 Cor. 5:9-6:11 Matt. 13:54-58	24 1 Cor. 6:20-7:12 Matt. 14:1-13	25 1 Cor. 7:12-24 Matt. 14:35-15:11	26 1 Cor. 7:24-35 Matt. 15:12-21	27 1 Cor. 7:35-8:7 Matt. 15:29-31	28 Rom. 12:1-2 Matt. 10:35-42
29 Rom. 15:1-7 Matt. 9:27-35	30 1 Cor. 9:13-18 Matt. 16:1-6	31 1 Cor. 10:5-12 Matt. 16:6-12				

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