

THIRD SUNDAY AFTER PENTECOST
THIRD SUNDAY OF MATTHEW



Icon of Saints Peter and Paul -- June 29th

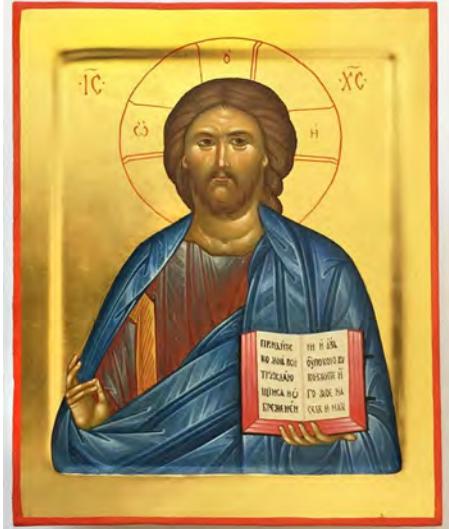
Reflections on the Scripture Readings for this Weekend

Our readings this weekend are again taken from St. Paul's Letter to the Romans and St. Matthew's Gospel. In Romans we hear these words of Paul: "Through him [Jesus] we have gained access by faith to the grace in which we now stand, and we boast of our hope for the glory of God." He then reminds the Romans and us that "affliction makes for endurance, and endurance for tested virtue, and tested virtue for hope." Paul ends this section of his letter by sharing this thought: "hope will not leave us disappointed, because the love of God has been poured out in our hearts through the Holy Spirit who has been given to us".

I'm sure that this message is not new to any who read this Bulletin. I have, over the course of a number of years, attempted to share with my readers that "life's challenges" are meant to be opportunities for us to place our hope and trust in God. Life's challenges have no real moral value. They are given by life to us to help us grow and it seems that life knows exactly how to challenge us so that we might spiritually grow.

Our second reading this weekend, taken from the fifth chapter of Matthew's Gospel, deals with the true riches of life. It encourages us not to worry about the things that are needed for everyday living but, rather, "seek first his [God's] kingdom over you, his way of holiness, and all these things will be given you besides."

St. Matthew strongly suggests that when we spend time "worrying" about how we will survive in life, we forget about the needs of our souls. Worry debilitates us. We are unable to enjoy life and unable to achieve the meaning and purpose of our lives, namely to become



true children of God. If our life is centered around the things of this world, we can never truly come to know God. Also, if our life is filled with worries and anxieties, we cannot achieve interior peace and we surely cannot concentrate on our own spiritual growth.

What is interesting about this teaching is that it presents true insight into the psychology of humans. Think about it. If a person is filled with worries, they cannot even experience the love of others. People whose lives are filled with worries, are unable to experience the goodness and beauty of life and are in constant misery. And guess what? Worrying also never changes anything!

Understanding Our Ukrainian Greek-Catholic Church

Our Ukrainian Greek Catholic Church is the largest of the Eastern Catholic churches that are in communion with Rome. Christianity was established among the Ukrainians in 988 by St. Volodymyr and follows the Christianity established by missionaries from Constantinople. It embraces rituals of the Byzantine Church. It also followed Constantinople in the Great Schism of 1054. Temporary reunion with Rome was effected in the mid-15th century. A definitive union was achieved at Brest-Litovsk in 1596, when Metropolitan Michael Ragoza of Kiev and the bishops of Vladimir, Lutsk, Polotsk, Pinsk, and Kholm agreed to join the Roman communion. The treaty guaranteed that the traditional rites be preserved intact. Orthodox Christians did not accept the union peaceably and the bishops of Lviv, Przemyśl and the Orthodox Zaporozhian Cossacks actively opposed the Catholics. In 1633 the metropolitanate of Kiev returned to Orthodoxy while Lviv joined the union in 1677, followed by Przemyśl in 1692.

The partition of Poland at the end of the 18th century brought all Ukrainians, except those in the province of Galicia, under Russian control. By 1839 the tsarist government had forcibly returned the Ukrainian Catholics to Orthodoxy. Galicia meanwhile came under the domination of the Austro-Hungarian Empire and in 1807 it was organized into the metropolitanate of Lviv. With the occupation of Galicia by Soviet armies in



in 1939, all church activity was suppressed, and the hierarchy was interned. In 1944 the Soviet authorities began to put pressure on the Ukrainian bishops to dissolve the Union of Brest-Litovsk. On their refusal, they were arrested and imprisoned or deported. A spurious synod in 1946 broke the union with Rome and *united* the Ukrainian Catholics with the Russian Orthodox. Not until December 1989, during the general liberalization of Soviet life, was the Ukrainian Greek Catholic Church again made legal.

A great number of Ukrainian Catholics emigrated to the Americas and western Europe between 1880 and 1914 and again after World War II. They are organized into the metropolitanate of Canada, with the sees of Winnipeg (metropolitan see), Edmonton, Saskatoon, and Toronto, and the metropolitanate of the United States with the Metropolitan see of Philadelphia and the eparchies of Stamford, Connecticut, and St. Nicholas of Chicago. There are Ukrainian Greek-Catholic church structures in Argentina, Australia, Brazil, France, England and Germany. (To be continued)

The Divine Liturgy and Our Worship of God

While we worship God in union with Jesus, our worship is now a stylized ritual that *remembers* how and what Jesus did to worship God. Our Liturgy is, first and foremost, a ritualized way for us to offer “THANKSGIVING” to God for the gift of life which He is sharing with us at the present moment. Added to the ritual offering of gifts which represent life, that is bread and wine (i.e., food), our ritual also imitates the ritual of the Byzantine Empire court, since we see God as the head of His Spiritual Kingdom. It also symbolizes many other things.

Consider the two processions that are integrated into our Liturgy. The first, the Small Entrance with the Gospel Book, symbolizes God coming from His Heaven in the WORD, Jesus, to lead us back to heaven. The Gospel book now rests on the Throne (*altar*) and is carried through the community to lead it back to the Throne. Of course like all symbols, originally this ritual action was meant to bring the Gospel Book from the place it was stored to the place of worship. As tradition developed and the Gospel Book was placed on the Throne, the entrance took on a new, symbolic meaning. While not all communities practice carrying the Gospel Book through the entire Church, we do it in order to help us understand that God came in His Word to lead us back to Him.

The same is true of the Great Entrance during which the gifts are



brought to the Throne. The gifts come from the Preparation Table which is not within the Altar Area. Again this symbolizes that LIFE comes from God and as these symbols of life are carried through the community, we know that this reminds us of the fact that Human Life comes from God and is joined to God through the Person of Jesus.

As we experience these two very important “processions” through our midst as the People of God, we should remind ourselves of their meaning. When we think about these things, our worship of God - our Divine Liturgy - takes on even greater meaning for us. As I have repeatedly stated, we must think about what we do and say during the Liturgy so that it truly become OUR WORSHIP of God.

Even our worship space is meant to symbolically represent something: the vestibule, the world without faith; the nave (the world of faith); and the Altar Area (i.e., sanctuary in the West), heaven. Why? So that the actions of the Liturgy can remind us that all things come from God in order to lead us back to Him.



St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan

churchWIDE
RUMMAGE
SALE

COMING THIS FALL

Start cleaning out your closets, cupboards and storage spaces for our fall fund-raiser. PLEASE NOTE: This year our sale will not include *clothing* or *shoes!* Please do not offer items that are not clean or are not in working order.

OUR BISHOP'S ENTHRONEMENT



During this coming week, June 28th, 29th and 30th, we will enthrone the fifth Eparch of our Eparchy, Bishop Benedict. I will, as will all the clergy of our Eparchy, be in attendance. I

would ask you to join with me in asking Almighty God to grant to our new bishop, all health, happiness and length of days.

FEAST DAY



Remember to make this coming Friday special by remembering in your prayers SS Peter and Paul, the two primary apostles of our Church. It is a solemn feast. Make it

special in some way.

CALLED TO HOLINESS

I am sure that it has become quite obvious to all those who have consistently read my Bulletin and also this particular article, the "call to holiness" is a call to understand human life and why life is the way that it is. In fact the discovery of the meaning and the purpose of life is the particular goal for our present life on earth. Human life, as God created it, is first and foremost meant to be a *time of learning* about our relationship with God and the rest of creation. We can be sure that God had a "REASON" for creating us and the universe. We believe that all of creation came into existence in accordance with a *Divine Plan*. Creation did not come into existence by chance! There is too much order and design built into creation for it to have come into existence just by chance.



So the "call to holiness" is a call to believe in a Supreme Being that had and has a reason for bringing all things into existence and that also sustaining all things into existence. It would seem contrary to any real understanding

(Continued on page 8)

Life is really simple, but we insist on making it complicated

FROM OUR DEACON CANDIDATE

TOPIC: CHRISTOLOGY

By Len Mier

TOPIC: The heresy of Arius and how this heresy was dealt with by the Fathers of the First Ecumenical Council (Nicaea 325 CE)

There has been a struggle in Christianity from its very beginning as to who and what Jesus of Nazareth is. Even while Jesus was alive and with his disciples there seems to be a need to clarify the disciples' belief. It is in Matthew's Gospel that Jesus himself asked this question, "Who do people say that the Son of Man is?" and then asks of His disciples, "But who do you say that I am?" Peter's response, "You are the Messiah, the Son of the living God." This seems to leave more questions than it does answers. The Church struggled for over three hundred years trying to make sense of what the statement "Jesus is the Son of the living God", means. It was only after the acceptance of the Christian faith, and the need for a unified statement of belief at the command of the first Christian emperor, did the whole Church tackle this issue.

Prior to the First Ecumenical Council, the understanding of who this person Jesus is ran a wide spectrum of understanding. In the Pre-Nicaean church the spectrum of understanding went from those who said Jesus is a created Being adopted by God the Father in some special way, for example made holy by being inhabited within his flesh by an angel. It is by this adoption He was the Son of God. At the opposite end of this spectrum are those who said that God, being pure unchanging spirit, came into this world and cast what humans see as human form and appearance but was not like us in the flesh. Eventually orthodoxy tried to reach a

correct understanding of who Jesus is. The concept of the Logos or as found in St. John's Gospel the Word Made Flesh was seen as a framework for this understanding. Although this middle ground made clearer our understanding, it still lacked an explanation of Jesus and His relationship to the Father and within the Trinity.

It is in the fourth century that one of the strongest and most continuing heresies in the Church emerges and takes shape. Its primary center of teaching was the Church of Alexandria in Egypt. From there it spread east to Palestine and Syria eventually throughout the Eastern Roman Empire. This heresy is called Arianism, which is named after one of its strongest supporters, Arius, a priest in Alexandria. It was Arius' expulsion from the city of Alexandria that aided in the spread of this heresy. It was not that Arius denied that Jesus was the Son of God, he did seem to believe in that teaching. His teaching is more of an error in thinking on the nature of the Trinity and Godhead and how Jesus related to God the Father and his equality with the Father.

I would submit for your consideration that, while Arianism is an error in thinking, it has negative consequences as to the nature and salvific vocation/work of Jesus Christ. This heresy jeopardizes the union of the human with the Trinitarian God.

The key to Arius is the idea of "the unbegotten" and unequal to God the Father. God is the only thing that is unbegotten, uncreated and eternal. Scripture, Arianism says, *(Continued on page 7)*

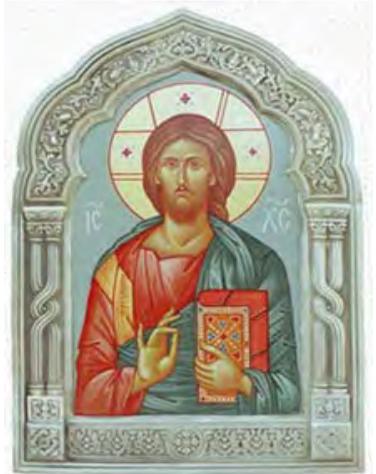


(Continued from page 6 - From our Deacon Candidate)

Eludes that the Logos, being begotten from the Father, cannot be true God. The argument Arius puts forth is that the Logos was a creature the “first creation” of the Father and a perfect creation participating in the Godhead, but a creation none the less not being equal to the Father. Some scripture quoted by Arius and his followers to support his argument are John 14:28 “The Father is greater than I” and St. Paul’s letter to the Colossians 1:15 “the first-born of all creation” and from the Old Testament book of Proverbs 89:22 “The Lord created me a beginning of his ways”. The theology when placed within the philosophical climate of the period makes Jesus appear to be a demi-god in adaption of Hellenistic philosophy and pagan thinking. Open conflict between bishops and individual churches began to cause divisions within the Church. This did not go unnoticed by Constantine. The emperor wanted a unified church and peace established within his empire. To settle this argument Constantine called the Bishops to gather in an Ecumenical council to take place in Nicaea, a city near the capital. He guaranteed safe passage to all those who would participate, hoping to encourage maximum participation of all the bishops of the Church.

The question that was to be debated, what is the nature of the Son of God and his relation to God the Father? The hope was for a statement of belief on the issue and the ability to come to an acceptable understanding of the question.

Because scripture is deficient for a full explanation of this question, the Fathers turned to the use of a philosophical understanding of God to settle this question. One of the main philosophical concepts that was brought for discussion was the idea of essence, in Greek *ousios*. The term substance being used in the West giving rise to the Latin term consubstantial, the words essence and substance as I am using them have the same meaning. It can be understood as the expression “being made up of the same kind of stuff”. The philosophy of the time said there were two distinct essences. The first essence, that essence or substance which is not created, is not subject to change and is eternal. This is what we call God. The second essence that of the world or



Cosmos, is changing and is created.

The debate hinged on two words in the understanding of Jesus and His relation to God the Father. Was Jesus of the same essence (*homoousios*) or was Jesus made of similar essence (*homoiousios*). The argument was eventually decided on the side of *homoousios*. The Fathers believed that Jesus was begotten of the Father in all eternity and not created in any way. They also stated that the essence of the person of Jesus was, in fact, the same essence as that of God the Father. This belief gives rise to the symbol of faith that orthodox Christians recite in the liturgy. The Nicæan Creed states our belief.

To be continued.

Schedule of Services

St. Michael the Archangel
Ukrainian Greek Catholic Church
6340 Chase Road
Dearborn, MI 48126

Rev. Wayne J. Ruchgy, Ph.D.
Pastor

Rectory: (313) 582-1424
Cell: (313) 580-4412
WRuchgy@gmail.com

LITURGY SCHEDULE

Sundays @ 10:00 AM
Ukrainian & English

Weekdays @ 8:00 AM
English

SACRAMENTS

Penance
By Appointment

Baptism & Matrimony
*In most instances membership
required for six months*

Funerals
*Membership of an immediate
family member required*

Parish Life Council

Bob & Corinne Boyko
734.451.1893

John & Janet Dicky
313.563.5509

Daria Drobny
313.791-0292

Robert Krokosky
248.431.9554

Leo & Mary LaDouceur
313.278.7378

Gordon Malaniak
734.564.9817

Leonard Mier
313.584-6795

Greg & Esther Petrovich
734.453-4354

Rafic Vawter
313.624.9867

Sunday June 25 - Third Weekend of Pentecost Toned 2
10:00 AM + Intentions of George Durisin; Semak Family

FOURTH WEEK AFTER PENTECOST - TONE 3

Monday June 26 - David of Thessalonica, Venerable
8:00 AM - Special Intention

Tuesday June 27 - Sampson, Venerable
8:00 AM - Special Intention

PASTOR AWAY AT BISHOP BENEDICT'S ENTHRONEMENT

Wednesday June 28 - Translation of Relics of Cyrus & John
No Service Scheduled

Thursday June 29 - Peter and Paul, First Apostles
No Service Scheduled

Friday June 30 - Synaxis of the Twelve Apostles
No Service Scheduled

Saturday July 1 - Cosmas & Damian, Unmercenary
No Service Scheduled

Sunday July 2 - Fourth Week after Pentecost - Tone 3
10:00 AM - Olga Halushka; Liz Reaume

(Continued from page 5 - Called to Holiness)

of creation to also think that the Creator brings things into existence and then lets them fade into non-existence, especially beings that are made in His image and given the real potential to grow in His likeness. If there is not eternal life for humans, what would be the real purpose of creating humans. It would be an useless exercise for God. Just like an true artist would not spend time creating a work of art only to destroy it once he finished it.

Our understanding of God is that He is an intelligent, loving being that only acts in a thoughtful and reasonable manner. To create something without a purpose an meaning would go against any real understanding of Who He Is. If He were different, we could not have a relationship with Him.



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Gaining a Deeper Understanding of the New Testament

In the last issue I shared information about how the present four gospels that make up the New Testament (NT) was finally chosen. These four gospels acquired importance because of the names attached to them: John was an important figure among the Twelve and in the church; Mark's Gospel was related to Peter; Luke's Gospel was related to Paul in some vaguer way; and the First Gospel was quickly related to Matthew, one of the Twelve. Of course the importance of the communities with which the Gospels were associated may also have figured in their survival. Matthew was probably directed to a Syrian community in the Antioch area. Mark was composed at Rome. Sometimes scholars relate Luke to Rome, sometimes to Greece. John was composed at Ephesus or in Syria.

Alongside the four Gospels, oral and written material from the first century seems to have survived into the second century and even later. Some of this was incorporated into apocryphal gospels. In one interesting case, the story of the adulteress in John 7, an early narrative survived, ultimately to be incorporated into a canonical Gospel, at least 100 years after the Gospel was written.

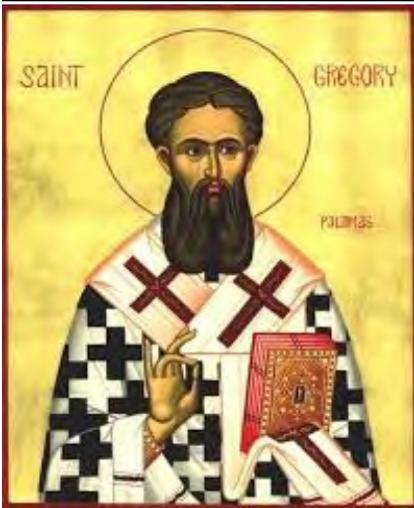
The apocryphal *Gospel of Thomas*, not included, contains sayings of Jesus that may well be authentic. How many of these apocryphal gospels existed in

the second century we do not know, but in his first homily on Luke, Origen mentions that many had attempted to write gospels but had not been guided by the Spirit. He mentions five in particular. Origen, of course, wrote at a time when four and only four Gospels were accepted, but was it thus during the second century? Were some of the gospels now considered apocryphal used by certain communities as their gospels, even as the canonical Gospels were used by their respective communities? The traditional view is that throughout the second century, only the four canonical Gospels were accepted by the Church at large.

In the mid-2nd century, however, Papyrus Egerton combined sayings from the Synoptics, John and a noncanonical source - an indication that the author did not think exclusively of four Gospels. The presence of various endings in the manuscripts for Mark's Gospel may also betray a feeling that the standard four Gospels did not contain all that was to be said. Evidently, too, there was considerable freedom in copying the text of the Gospels throughout the 2nd century, for we know that by CE 200, different textual traditions of the Gospels already existed. There is some evidence that the four Gospels did not gain an exclusive position until the second half of the 2nd century.



Learning Our Faith From the Greek Fathers of the Church



Why, Gregory speculates, is our knowledge of God for the present fragmentary at best? His answer was that in this life we simply are too weak to view God's nature and essence directly. Gregory held the hope that such will not always be the case. He refers to Paul's words in first Corinthians that in the future "I will know fully, even as I have been fully known."

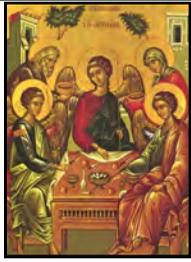
Hence, because the inherent limitations of human nature, at least in its present state, there is nothing more difficult than coming to know and speak of God well. As Gregory puts it, "the truth, then - and the whole word - is full of difficulty and obscurity; and

as it were, with a small instrument we are undertaking a great work, when with merely human wisdom we pursue the knowledge of the self-existent.

Having warned both his audience and himself as to the pitfalls surrounding the practice of theological reflection, a thinking and speaking focused on the mystery and wonder of God, Gregory moves to an analysis of the Godhead in his third theological oration.

Gregory begins his third oration by describing God in Trinitarian terms. God is a "monarchy" and a "unity", a unity grounded in an "equality of nature, and a union of mind, and an identity of motion and a convergence of its elements to unity."

Fine, we respond to Gregory, but to speak frankly, we have no idea what you are talking about. "Fair enough," Gregory might respond. Trinitarian language is inherently difficult, precisely because we have no genuine correspondences in creation to the reality of God's nature. Motion is the created order, for example, means something different from motion within the Godhead. Why, then, does Gregory use the word motion? It manages to convey, at least partially, the eternal movement of love between Father, Son and Holy Spirit. In Gregory's expression, "The Father is the begetter and the emitter; without passion, of course, and without reference to time, and not in a corporeal manner. The Son is the begotten and the Holy Spirit the emission. Gregory declared that he knew not how this could be expressed in terms altogether excluding visible things. The Father begets the Son, but not in a human manner and not in time. The Son is begotten, but has always been begotten. The Holy Spirit has always been also.



THE EASTERN HERALD

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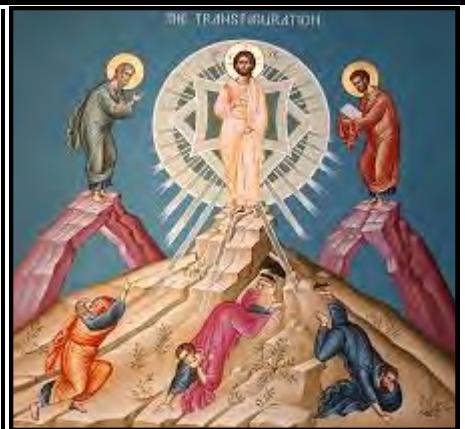
The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.

Vol. 63 No 26 THIRD WEEKEND AFTER PENTECOST June 24-25, 2017

The Spirituality of the Christian East

The notion that human kind was created according to the image of God found an enormous resonance in the hearts and minds of the Fathers of the Church, especially the Eastern Fathers. There seem to be several converging reasons for this. The first reason is the importance of the doctrine of creation. We are what we are, because God created us. He created us out of nothing; everything that we are is from God. Then, as many of the Fathers remark, there seems to be something special about the creation of humankind: for the rest of creation, God simply said, let something happen - 'Let there be light,' and so on - but in the case of humankind, God seems to consider: 'Let us make humankind' and 'God made humankind.' There seems some special act of deliberation about the creation of humankind. Not only that, the human is made 'according to [God's] image, according to [his] likeness': being in God's image and likeness is at the heart of what it is to be human - the human is 'according to his image', he is like God in some way, he reflects in who he is something of what God is.

The Greek Fathers read Genesis in Greek and the Greek, to an educated ear, makes two further suggestions. First, 'according to the image', *kat' eikona*; *kata* is quite a strong preposition; it would suggest the question,



'According to what image?' The English 'in the image' just suggests that man was created as the image of God; the Greek raises the possibility of something more complex: man created according to the image of God. Who is? The New Testament suggests Christ, the image of God, the one who images forth God in his incarnate state. So maybe there is here, for the Christian Greek ear, the idea that humankind was created like Christ, Who is the image of the Father. Think about this. I believe it is important!

The Illustrious and Pre-Eminent Apostles Peter and Paul

The New Testament clearly shows Peter as the leader of the Apostles, chosen by Jesus to have a special relationship with him. With James and John he was privileged to witness the Transfiguration, the raising of a dead child to life and the agony in Gethsemane. His mother-in-law was cured by Jesus. He was sent with John to prepare for the last Passover before Jesus' death. His name is first on every list of apostles. But the Gospels prove their own veracity by the unflattering details they include about Peter. He clearly had no public relations person. It is a great comfort for ordinary mortals to know that Peter also has his human weakness, even in the presence of Jesus. After Jesus' Ascension, Peter presided in Jerusalem, was bishop of Antioch, and finally presided over the Church in Rome where on the Vatican Hill he was martyred, head downwards according to tradition, in the Circus of Nero.

Paul had been the most Pharisaic of Pharisees, the most legalistic of Mosaic lawyers. Following his

conversion, he suddenly appears to other Jews as a heretical welcomer of Gentiles, a traitor and apostate. Paul's central conviction was simple and absolute: Only God can save humanity. No human effort – even the most scrupulous observance of law – can create a human good which we can bring to God as reparation for sin and payment for grace. To be saved from itself, from sin, from the devil and from death, humanity must open itself completely to the saving power of Jesus. Paul never lost his love for his Jewish brothers and sisters, though he carried on a lifelong debate with them about the uselessness of the Law without Christ. He reminded the Gentiles that they were grafted on the parent stock of the Jews, who were still God's chosen people, the children of the promise. According to tradition, Paul was beheaded in Rome near the Ostian Way where the church of Tre Fontane now stands.

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