

NINTH SUNDAY AFTER PENTECOST



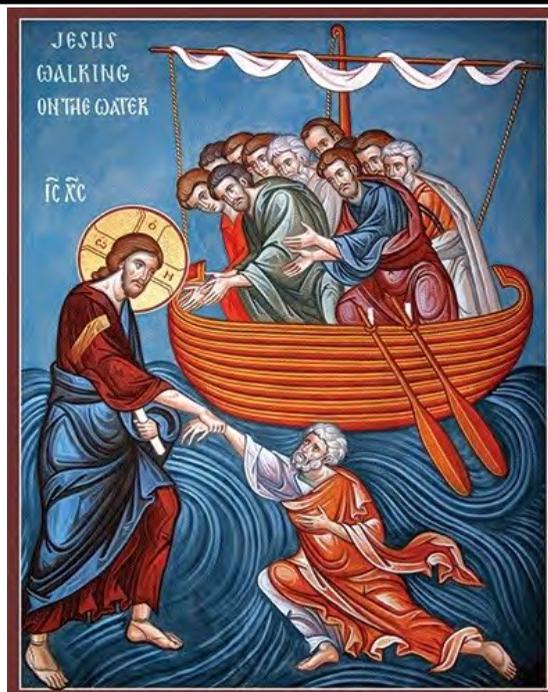
Icon of Saint Mary Magdalene -- July 22nd

REFLECTIONS ON OUR READINGS FOR THIS WEEKEND

On this 9th weekend after Pentecost, our readings are taken again from St. Paul's first letter to the church in Corinth and St. Matthew's Gospel. Each passage has its own unique and real message.

In Paul's letter he shifts to one of his favorite metaphors for the Church, God's building, the temple in which God dwells. He describes his ministry and the responsibility of all who follow him, as they build upon the foundation he has laid. Christ, as the unique foundation, may be an allusion to a passage in the Old Testament (Isaiah 28:16). This Christ, preached by Paul, dwells in the hearts of the faithful and communicates his Spirit to them. At the end of this passage, Paul shares a most beautiful statement asking: *Are you not aware that you are the temple of God, and that the Spirit of God dwells in you?* This is perhaps one of the most profound statements found in the New Testament.

The geography of this story in Matthew remains vague. There are no "mountains" in the immediate vicinity of the lake to which Jesus could retire, but the world could be used loosely. This is one of the few occasions when Jesus retires to pray alone. Where Mark says that the boat was in the middle of the sea, St. Matthew particularizes with "many stadia" - many feet (*a stadion was about 600 feet*). The incident is so singular in the Synoptic narrative that many scholars



propose that in its original context it belongs after the resurrection of Jesus. There is a symbolic significance to the story. The boat is the Church from which Jesus is never far even when the situation is threatening and He is invisible.

So, Jesus is never far from His Church and is always prepared to assist His Church, especially if we are engaged in attempting to "build" his Church. Our job is to trust Him and make every effort to build on what the Apostles and early Christians built, ever remembering that Jesus must be the absolute foundation upon which we build. It is the task of all believers to work to build the Church and bear witness to the goodness of God.

SOME THOUGHTS ABOUT THE EUCHARIST

Early Christianity and the patristic tradition understood the Eucharist as a mystery of true and real communion with Christ. Speaking of the Eucharist, Chrysostom insists that “Christ even now is present, even now operates”; and Gregory of Nyssa, in spite of the Platonizing tendencies of his thought, otherwise stands for the same view of the Eucharist as a mystery of real “participation” in the glorified Body of Christ, the seed of immortality. He wrote:

By dispensation of His grace, He disseminates Himself in every believer through that flesh, whose existence comes from bread and wine, blending Himself with the bodies of believer, to secure that, by this union with the Immortal, man, too, may be a sharer in incorruption. He gives these gifts by virtue of the benediction through which He trans-elements the natural quality of these visible things to that immortal thing.

Participation in these sources of immortality and unity is a constant concern for every Christian:

It is good and beneficial to communicate every day [Basil writes] and to partake of the holy body and blood of Christ. For He distinctly says, “He that eats my flesh and drinks my blood has eternal life”. And who doubts that to share frequently in life is the same thing as to have manifold life? I indeed communicate four times a week, on the Lord’s day,



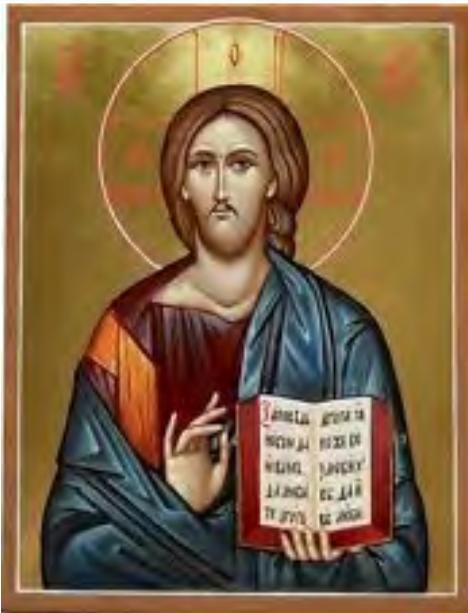
on Wednesday, on Friday, and on the Sabbath, and on the other days if there is a commemoration of any saint.

The realistic and existential theology of the Eucharist was challenged by pastoral needs in the post-Constantinian Church: large congregations in large churches caused a lessening of participation by the laity.

It may be argued that the pastoral considerations which prompted this evolution were at least partially justified: the eschatological meaning of the Eucharist implied a withdrawal from the “world,” and “closed” community of committed participants. Now that in the empire of Constantine and Justinian, the Church and the world had become indistinguishable as a single society, the Eucharist had to be protected from the “crowd,” which had ceased to be the “people of God.”

So historically, in the early Church people always received the Eucharist. Then, when Christianity became the religion of the state and churches were bigger, frequent communion ceased. Some churches still maintain this!

ACQUIRING THE MIND OF CHRIST



As I have shared in the past in this article, our task in this life is to acquire the Mind of Christ, not by imitation, but through an impartation and participation. This acquisition is supported when we understand prayer as “communion” with God. The basic condition for the Prayer of the Heart is the belief that it is not merely prayer but rather true communion with God. Without real prayer there is no real life, and when we touch true prayer, we find it to be one of the greatest miracles of all.

According to John Climacus, and I believe my readers are aware of him, prayer is defined as “converse and union with God.” It is indeed a personal

conversation with God. Indeed this personal conversation affects union with Him, enabling us to fulfill our task of actualizing our salvation. If prayer is right, the Fathers say, then everything else will be right. Our task in this short earthly life is to enter into a dialogue with God and to learn how to orient the heart, tuning its antennae to the frequency of God’s life and grace. It is in this way we acquire eternal life and salvation. I would remind all that without prayer, whether personal or corporate, there is no salvation. It is imperative that all Christians everywhere, no matter their place or rank, must learn to pray with their heart, deeply committing to a life of prayer if they expect to know God and do His will.

Prayer generates prayer. Holy Scriptures tell us that “God grants prayer to the one who prays.” Our task is to begin simply, entering into the dialogue with God and renouncing the monologue with our ego and passions.

Jesus was a man of prayer. Repeatedly we read in the Gospels that He engaged in personal prayer. To acquire the mind of Christ we must want to cultivate a life of prayer. It was His habit of prayer that allowed Him to remain so peaceful through His agony and to continue to unconditionally love those who tortured and killed Him. Indeed a life of prayer allows us to “put on” the mind of Christ.

If we wish to make progress in the area of prayer and be sensitized to spiritual things, then we must fulfill some basic tasks. In the next issue of this article I will present three basic tasks that must be undertaken.



St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



Please remember the parish during the summer months. The maintenance costs remain the same, if not greater, because of air-conditioning. We are always here, even if you and yours are on vacation. **Thank You!**

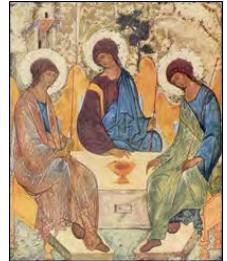


It is better to be hated for what you are than to be loved for what you are not.

I hope to have another article ready in the near future for adult discussion.

CALLED TO HOLINESS

As I write about the call to holiness, I am also thinking about something that I just read by one of the modern Christian authors Matthew Kelly. One of his chapters is titled "the Biggest Lie in the History of Christianity". I couldn't wait to read it. Here is what he wrote.

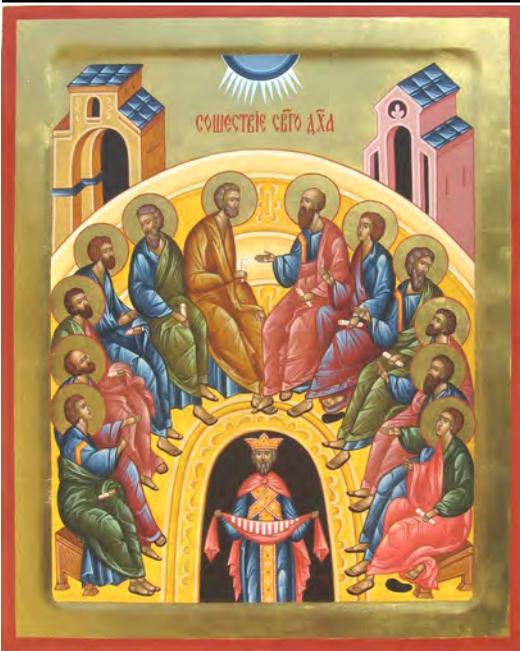


He believes that the biggest lie is a lie that Christians tell themselves: *holiness is not possible*. He believes that the great majority of modern Christians don't actually believe holiness is possible. He thinks that most people believe it is possible for their grandmothers or some medieval saints, but not for them. He also sees this as one of the greatest tragedies of this Christian era.

He then asks: *Do you believe holiness is possible for you?*

He then goes on to say that he is not sure when or where this belief captured its stranglehold on the spiritual life of Christians and the Church. No doubt, he says, there is a complex series of psychological reasons and excuses that cause us to accept this lie. *(Continued on page 8)*

THE WORLD AS GIFT AND WORD



In a believer's connection with the reality that transcends both world and nature - and hence to the extent that he cultivates this connection - the believer finds still higher and richer meanings, indeed, the supreme meaning of reality as a whole and of his own existence. Analytical reason sees the world and each thing that belongs to it in a manner that is somehow separate. But in one who lives his existence completely, analytical reason is accompanied by an understanding that intuits the still higher meanings of things and their supreme meaning through the achievements of analytical reason. According to our Christian view, reason makes

progress in the knowledge of things and on the logical connections between them inasmuch as it is led by that reason or understanding that intuits the ever-higher meanings and the supreme meaning of existence.

What this says is that if we truly take a Christian view of the universe, we see that all creation is interconnected and that it all has meaning. Further, when you consider who God created us humans to be, He created all things to help us come to know and love Him. Indeed he has inserted us into a magnificent universe - a universe which, if we take the time to look around us - is given to us in order to help us come to know Him. The more modern man discovers about the universe, the more we see the power and majesty of God. In the universe we see that order and beauty permeate all things. There is "majesty" wherever we look and God chose to create us and insert us into this universe. Why? I wonder whether my readers have ever taken the time to just think about this? I'm always thinking about it. I truly believe that our universe, because of its magnificence, draws me to a deeper belief in a God Who our Liturgy professes to be: *ineffable, inconceivable, invisible, incomprehensible, ever-existing yet ever the same*. And then further, it is this God Who calls us to a relationship with Him and Who loves us! Those are truly powerful thoughts. Our world is truly a gift and a word - that is an expression of God's great love for us since He has given us this universe in which to grow and live.

THE DOCTRINE OF THE HOLY TRINITY - WHO IS GOD?

The word 'trinity', from the Latin *trinitas*, means a set of three, not a random set of three, but three things that in some way belong together. *Trinitas* is the Latin equivalent of the Greek *trias*. Despite appearances, there is really no suggestion in the Latin word that it means a kind of threefold unity, a tri-unity.

The world itself, *trias*, does not occur in the New Testament; it first emerges in the second century in the Christian apologist, Theophilus of Antioch. But the set of three to which the Trinity refers is frequent in the New Testament, for the set of three is Father, Son and Holy Spirit. God the Son is the Lord Jesus Christ, who prays to God as his Father; the Holy Spirit is a mysterious presence of God, experienced in the Christian Church. There is, and remains in Greek theology in particular, a sense that 'God' is the Father; a common expression in Greek theology in the fourth and fifth centuries and, indeed, later, speaks of *ho Theos kai Pater*, 'the God and Father', often translated, rather lazily, as 'God the Father'. So there is a very strong sense in the New Testament and in later Greek theology that 'God', *ho Theos*, refers to the Father. This usage makes clear that the monotheism of the Hebrews is something affirmed, not qualified, by the Christian faith. What happened - very quickly, within decades of the crucifixion of Christ - is that Christ is seen as ranked with the God and Father as God, and (perhaps less clearly) the Holy Spirit, too.

How did the Church move from the Hebrew monotheism of the early disciples of Christ to the Trinitarian theology that has come to define Christianity? In one way, this is a long



and complex story. But in another way it is a very simple story, indeed hardly a story at all, rather a realization we can trace in the earliest documents of the Christian faith. In fact, the long and complex story might rather be regarded as an account of the efforts by the Church to avoid a series of misunderstandings of a faith expressed primarily in worship and prayer, but easily misconceived in concepts and philosophical categories.

Of course we realize that the notion of a Triune God is truly a great mystery which, however, makes more sense when you believe in Jesus, the Christ as also God.

SCHEDULE OF SERVICES

Sunday, July 22 - 9th Weekend After Pentecost - Tone 8
10:00 AM + Anna Hnatiuk; Luba Bluj
+Stanyslawa Krowicky; Family

10th WEEK AFTER PENTECOST – TONE 1

Monday, July 23 - Trophimus & Others, Martyrs
No service scheduled

Tuesday, July 24 - Boris & Bleb, Martyrs
8:00 AM - Special Intention

Wednesday, July 25 - Dormition of Anna
8:00 Am - Special Intention

Thursday, July 26 - Hermolaus & Others, Priest-Martyrs
No service scheduled

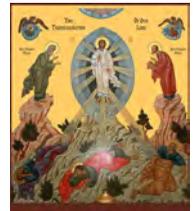
Friday, July 27 - Panteleimon, Great Martyr
8:00 Am - Special Intention

Saturday, July 28 - Prochorus & Others, Apostles
No service scheduled

Sunday, July 29 - 10th Sunday after Pentecost - Tone 1
10:00 AM - Special Intention

(Continued from page 5 - Called to Holiness)

He says that this lie is diabolical in its subtlety. There is evil genius in its effectiveness. It is awful and yet you cannot help but acknowledge its evil genius. To paralyze and neutralize almost every generation of Christians with a single idea is a brilliant feat. Diabolical and evil, but brilliant nonetheless. He says, it is astounding that just one lie can neutralize the majority of Christians. That's right, neutralize. This lie takes us out of the game and turns us into mere spectators in the epic story of Christianity that continues to unfold in every generation. This one lie is largely, if not primarily, responsible for ushering in the post-Christian modern era throughout Western civilization.



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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

<http://www.stmichaelarchangel.org>
[Facebook.com/stmichaelugccbn](https://www.facebook.com/stmichaelugccbn)

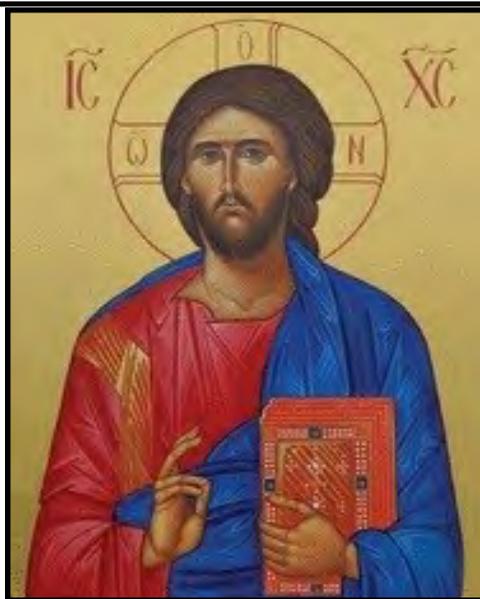
MORE ABOUT JESUS CHRIST

The incarnation of Christ, the Logos, was very consistently considered by Byzantine theologians as having a *cosmic* significance. The cosmic dimension of the Christ-event is expressed particularly well in Byzantine hymnology: *Every creature made by Three offers Three thanks: the Angels offer Thee a hymn; the heavens, a star; the Magi, gifts; the shepherds, their wonder; the earth, its cave; the wilderness, the manger; and we offer Thee a Virgin Mother.*" The connection between creation and the Incarnation is constantly emphasized in the hymns of the various services of our Church. Indeed, the hymnology of Great and Good Friday stresses the involvement of creation as a whole in the death of Christ: *The sun beholding Thee upon the Cross, covered itself with gloom; the earth trembled for fear...*"

Thus, poetic images reflect the parallelism between Genesis 1:2 and John 1. The coming of Christ is the Incarnation of the Logos "through whom" all things were made: it is a new creation, but the creator is the same. Against the Gnostics, who professed a dualism distinguishing the God of the Old Testament from the Father of Jesus, patristic tradition affirmed their absolute identity and, therefore, the essential "goodness" of the original creation.

The Christ-event is a cosmic event both because Christ is the Logos - and therefore, in God the agent of creation - and because He is man, since man is a "microcosm."

The glorification of man, which is also the glorification of the whole of creation,



should, of course, be understood eschatologically. In the person of Christ, in the sacramental reality of His Body, and in the life of the saints, the transfiguration of the entire cosmos is anticipated; but its advent in strength is still to come. This glorification is indeed already a living experience available to all Christians, especially in the Liturgy. This experience alone can give a goal and a meaning to human history.

As I have been attempting to present for the consideration of my readers is that God's advent into our world in the person of Jesus, a human, has impacted all of creation. It has revealed the meaning and purpose of life.

UNDERSTANDING THE HOLY GOSPELS

I have been sharing scholarly opinions of the Gospel of Matthew. Matthew emphasis, they believe, the sayings of Jesus both in discourses and in a variety of narratives. This interest in his teaching is in sharp contrast to Mark.; the same interest appears in Luke, and John is almost entirely a report of the discourses of Jesus. The development of interest is obvious here; but Matthew has his own interest in the teaching.. In Matthew Jesus is contrasted with the scribes, the teacher of Judaism; he is a teacher far superior to them - a new Moses. Matthew is as much a presentation of Jesus' teaching as it is a recital of his life. The primitive form of the Gospel was a proclamation of the life, passion, death and resurrection of Jesus. Some scholars attribute Matthew to a group of Christian scribes, "the school of St. Matthew", who wished to produce a handbook of Christian conduct to be used by teachers. Such a handbook would fill in the Christian community the place that was occupied by scribal teaching in the Jewish community. Thematic grouping of material appears not only in the discourses but also in the narratives; the pieces in



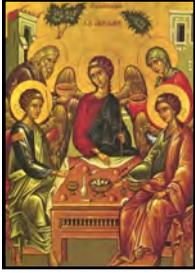
8:1-9:34 focus upon the revelation of Jesus as Messiah and the confession of his messiahship. The numerical groupings may also have a pedagogical purpose, although a symbolism of number is not excluded.

There are seven petitions in the Lord's Prayer, seven parables in the parable discourse, seven woes against the Pharisees, and three temptations. Savings and narratives are sometimes connected by catchwords, a mnemonic device.

Matthew is written in good Greek, superior to that of Mark, but a conscious effort to write

good Greek is seen more clearly in the narratives than it is in the discourses and sayings, which more frequently reflect an Aram source. But Matthew also shows features of Semitic style; he employs synonymous and antithetic parallelism, repetition of formulas, and strophic structure. These cannot all be attributed to an Aram source with equal probability; the Evangelist was sufficiently versed in Semitic style to be able to combine it with Greek.

As you can tell, scholars spend a great deal of time analyzing the structure of the text and compare it to writings from the area.



THE EASTERN HERALD

СХІДНЬЙ ВІСНИК

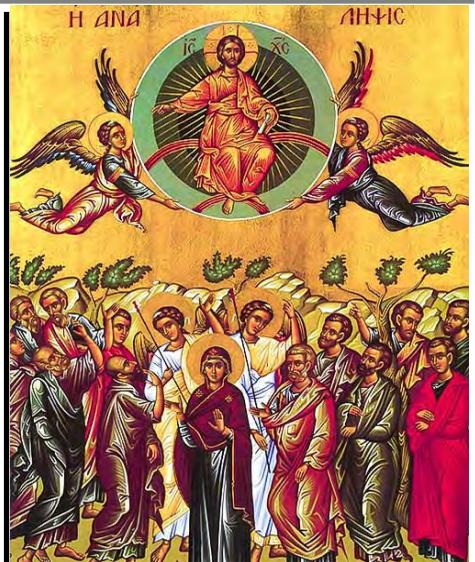
The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.
Vol. 64 No 29 9th Weekend After Pentecost July 21-22 2018

THE SPIRITUALITY OF THE CHRISTIAN EAST

The spirituality of the Christian East declares that God created us to be holy as He is holy. He calls us to live holy lives; and the life of holiness has always been a part of His divine plan for our salvation. In His covenant with the Israelites, He called them out from the nations of the world to be a holy witness of the truth *For I am the Lord your God, sanctify yourselves, therefore, and be holy, for I am holy* (Leviticus 11:44). By following the divine commandments, the Jewish people revealed to the world the goodness, righteousness, holiness, and love of the one, true God of their belief.

The real significance of holiness in our relationship with God was also affirmed in the incarnation of our Lord. Prior to His birth, Zechariah, the father of John the Baptist, prophesied concerning the coming of Christ, *God has shown the mercy promised to our ancestors, and has remembered His holy covenant - that we might serve Him without fear, in holiness and righteousness all the days of our lives* (Luke 1:72-73).

In the person of Jesus Christ the holiness of God dispelled the darkness of deceptions and falsehoods with the light of truth that offered hope and peace. In the midst of spiritual blindness and ignorance, our Lord brought the knowledge of salvation to all humankind. By sharing in our humanity He has shown us that



Life's Journey Is an Ascension to the Heavenly Father

through grace and faith we can be the holy people God created us to be.

So as the Eastern Church sees it, the meaning and purpose of life is to grow, with the help and cooperation of God, in holiness. This requires, among other things, acquiring the "Mind of Christ" which then allows us to truly try to live and think like Christ.

Baptism

As Christ, its giver, is called by many and diverse names, so also is His gift. Because of the great joy we experience either in regard to it ... or because of its many forms of benefit, we have many names for it as well. We call it gift, grace, baptism, illumination, anointing, robe of incorruption, washing of rebirth, seal, everything honorable. It is gift because it is conferred on those who bring nothing of their own; grace since it is given even to the guilty; baptism because sin is buried in the water; anointing for it is priestly and royal as are those who are anointed; illumination because it radiates light; robe since it covers our shame; bath because it washes; and seal as it is our safe-

guard and sign of God's Lordship. In this the heavens rejoice together, this the angels glorify because it is like their great radiance. This is an image of the blessedness to come. We desire to sing forth its praises, but we are unable to do so worthily.

Since we are twofold, I mean body and soul, and our nature is visible yet also invisible, the purification is also twofold, through water and Spirit. The one is received in a way that can be seen and is bodily, as the other joins with it spiritually and in a way that cannot be seen. And the one is symbolic while the other is true and purifies the depths.

St. Gregory the Theologian