

ELEVENTH SUNDAY AFTER PENTECOST



Icon of the Transfiguration of Our Lord -- August 6th

REFLECTIONS ON OUR READINGS FOR THIS WEEKEND

On this 11th weekend after Pentecost our readings are again taken from Paul's first letter to the Corinthians and Matthew's conveyance of the parable of the merciless servant. In first Corinthians Paul defends his rights as an apostle since some had questioned him being called an apostle since he was not among the original 12 that Jesus chose. In fact he writes: "my defense against those who criticize me is this". He then goes on to articulate why he should truly be considered an apostle. Our reading ends with this statement: "Likewise the Lord himself ordered that those who preach the gospel should live by the gospel." We can also interpret this as saying: *Those who call themselves Christians should live by the gospel.* This encourages us to truly think about how the Gospel tells us to live.

The parable of the merciless servant is unique to Matthew's Gospel. It is one of the sternest passages of the Gospels. It reinforces the duty of forgiveness by appealing to another motive: the forgiveness granted by man to man as a condition of forgiveness grant to man by God.

The parable illustrates the principle that details should not be allegorized. The conduct of the king is not a model by which we should learn the providence of God. The detail that is most significant is the difference in the debt owed by the merciless servant and the debt that he claims.



The model is the forgiveness of God, which knows no limit; and neither should man's forgiveness. If man does not forgive, he cannot expect forgiveness; if he does not renounce his own claims, which are small, he cannot ask God to dismiss the claims against him.

More importantly, I believe, is that this parable stresses the foundation of Jesus' teachings, namely that it is important how we treat others. It also strengthens the assertion made by Paul's words to the Corinthians, namely that we must learn how to live in accord with our beliefs.

If we say that we believe in Jesus and follow his WAY OF LIVING, then we must make every effort to treat others as we would like to be treated. It also means that we base our behavior not on how others treat us, but on how we know that Jesus treated others. Our call is a call to a true, genuine commitment to the Gospel.

What message does this have for you?

SOME THOUGHTS ABOUT THE EUCHARIST

What I have been suggesting in this article is another way of looking at the Eucharist - how Christ is present to us in the eating of the transformed food which we believe makes Him truly and really present to us. We remember from the Gospels that Jesus said that as often as you gather together with others who believe in me and repeat what I did, namely bless bread and wine (*food*) and then eat them, I will be present to you in a real and true way.

In the Eastern Church it is the actual eating and drinking of the blessed and transformed gifts that makes Jesus present to us. Why? Because we take the time to remember and repeat what He did. This is the whole idea of *Anaphora*. To believe that, together with the entire heavenly host, Christ is present to us when we do as He did and remember all that He did while on earth.

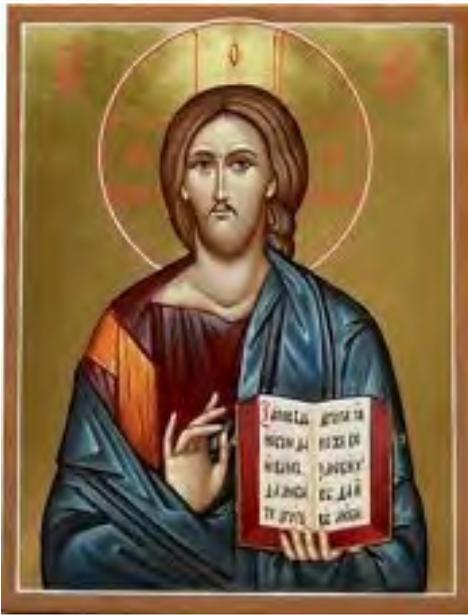
This *Anaphora* is something which is active and real. We have to focus, while we do this *Anaphora*, on what we intend to happen. We choose to join with Jesus in offering our very lives back to the Father in thanksgiving for the gift of life (*I'm sure that this is not something new if you have been following my sermons and writings*). We in the Eastern Church "join with Jesus" in worshipping the Father. The bread and wine, which are truly symbols of life, represent us together with Jesus. Hopefully our belief in Jesus allows us to see ourselves also



as the bread on the paten and the wine in the chalice. We must unite ourselves with Jesus in standing before the Father and offering our lives back to Him. This also requires that we dedicate ourselves to working to become more and more like Jesus in our thinking and behaviors. The Eucharist is a real call to personal and individual *transformation!* We are called to do all in our power to learn how to unconditionally love others regardless of how they may treat us. This is the challenge! If we join with Jesus, we must also make every attempt to live like Jesus - to approach life in the same way that He did.

We must attempt to move away from the idea that Jesus is temporarily in our bodies until digested. We must think, instead, of *doing what Jesus did* as a way of thanking the Father for the gift of life, regardless of how difficult life may be for us. Jesus showed us how to live, especially during the very difficult challenges of life. If we strive to do this when we pray the Divine Liturgy together, then we will begin to experience God's blessings in our lives and our efforts at change!

ACQUIRING THE MIND OF CHRIST



I ended this article in the last issue with the statement that the *Jesus Prayer* is essential in helping us to build up a sense of watchfulness in our heart and thoughts, enabling us to detach from them to some degree; for we are not our thoughts.

St. Theophan tells us that the principle asceticism of the spiritual life is keeping our minds and hearts from passionate movement and thought. The *Jesus Prayer*, *Lord Jesus Christ, Son of God, have mercy on me*, is an essential tool of enabling us to overcome the deadly sinful movements of the mind and heart. This short prayer is a remedy and defense

against every kind of darkness. St. Isaac the Syrian even says that the Name of Christ *is* light. When we use this light against the onslaught of temptations, we dispel their darkness.

Elder Zacharias explains that the easiest way to become the Temple of the Holy Spirit is through the invocation of the Name of Jesus Christ. In this way, we open the heart to the grace of God. However, Elder Sophrony reminds us that it is essential to love the One we invoke. And how do we love Him? The Lord tells us, *If you love me, keep my commandments*. Since the Lord's commandments exceed human measure, they can only be fulfilled with the power of prayer. (*By the way, the commandments that are attributed to Jesus are not the 10 Commandments of the Old Law. Rather, they are: Love Your neighbor and enemy as yourself so that you might truly be able to love God*).

If we are to start the task of prayer, we must begin immediately. We should not be motivated by a lot of excitement or self-praise, thinking that we are owed something great for our spiritual effort. It is our privilege and joy to converse with our God, being the purpose for which we were created.

It is imperative that we see personal and corporate prayer as two sides of the same coin. Corporate liturgical prayer life in the Church feeds into and provides invaluable and essential shape for our interior life. Corporate prayer life can become dead and frozen without the inner attention and fire which personal prayer gives us.



St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan

WELCOME DEACON FRASER

I would call upon all of our members to join with me in welcoming Deacon Jim into our midst. Please join me in welcoming him into our parish.

TRANSFIGURATION FEAST

Tomorrow, August 6th - 7:00 PM



This year we are going to try something a little different - an evening Liturgy on the Feast. This will, hopefully, allow a few more people to attend. I will

bring fruit, as it our custom, on this day and on the weekend.

SEPTEMBER ACTIVITY

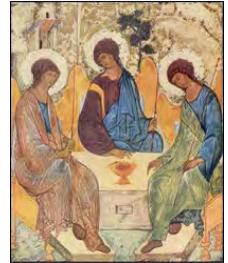
The Parish Council is currently looking at September 16th for the planned PANCAKE BREAKFAST. It will be one way to celebrate the Feast of the Exaltation of the Holy Cross.

DORMITION FAST

It is traditional to fast in preparation for the feast of the Dormition. Please check your church calendar

CALLED TO HOLINESS

As I shared in the last issue of the Bulletin, it seems that one of the biggest lies currently in our modern society is that we are unable to attain holiness. In a thousand ways every



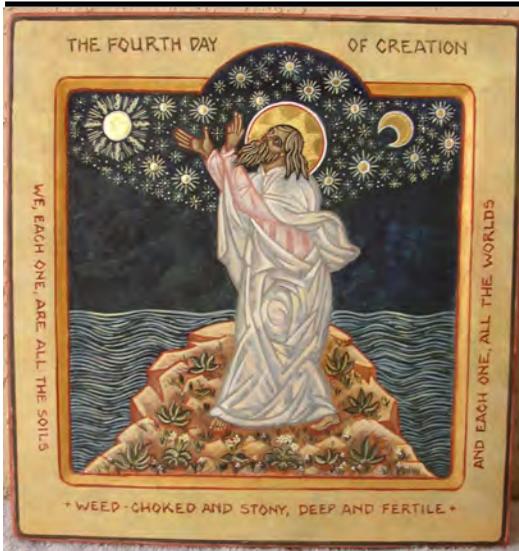
day we tell ourselves and each other that holiness is not possible. We don't use that language, but the fact that the word *holiness* has disappeared from our dialogue is proof that we consider it either irrelevant or truly unattainable. I have been writing about *holiness* for a considerable amount of time and so I truly hope that none of my readers believe that it is unattainable.

Paul was abundantly clear in his first letter to the Thessalonians (4:3) that the very will of God is our holiness. God wants us to live holy lives, grow in character and virtue, and become the-best-version-of ourselves.

But we are too busy with a hundred other things. We don't have time to think about holiness, or at least we think we don't have time. It is funny, however, that we always have time for the things that we want to do.

Perhaps the *(Continued on page 8)*

THE WORLD AS GIFT AND WORD



This has been a difficult article even for me. I've wrestled with the ideas. According to our faith, when God created things as the molded material and sensible forms of his own reasons, at the same time he provided the human person with reason as the organ whereby the human person was to come to know them. It could be said, therefore, that the human person has what might even be the duty before God to come to know this created work at the level of the capacity human reason possesses to grasp it, for this work is the very thing in view of which God created the human person as one endowed with a reason adequate to creation. On the other hand, the human person is obliged to know these reasons of things, for otherwise he cannot make use

of them nor live among them. But precisely so that the human person can live and use them, created things possess a certain permanency within the solidarity of their own inner structures or reasons, a permanency corresponding to the permanency of the human reason, which depends on them.

So the other created things in the universe have been created in order to help us come to a deeper understanding of ourselves and God's motivation for creating us and other things. As modern man uses scientific methods to gain a deeper understanding of creation, we come to see that "great thought" was but into creation. While there may have been a "big bang" which started the whole process of an evolving creation, we come to see, through science, that there is such structure and order in creation that it doesn't seem possible that there was not some *intelligence* (I realize that this is an *anthropomorphism* - *attributing human qualities to God*) behind creation. There is, however, no other way that we can speak about God.

Using human terms, it seem that there is a *Divine Consciousness* which gives order and design to all of creation. While there can be some anomalies in creation, 99.9% of the time, created things are as they should be.

So what can we learn from creation? That is what I would like to challenge my readers to think about. What does all of creation teach you about the meaning and purpose of your life?

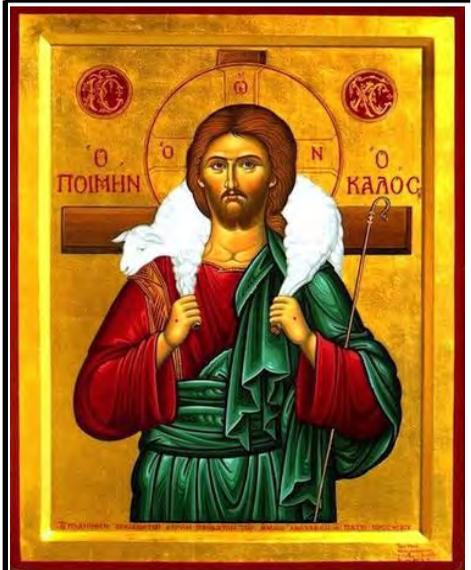
THE DOCTRINE OF THE HOLY TRINITY - WHO IS GOD?

I ended this article in the last issue by reflecting upon what was manifested in Christ's *transfiguration* on the mountain. What was manifested is principally that the Son belongs to the Holy Trinity, and therefore that it is as God that Christ is going to his voluntary passion: on the cross, 'one of the Trinity suffered in the flesh,' in a phrase that became popular from the fifth century onwards. The *Kondak* of the feast, which we will be celebrating on August 6th, interprets it meaning in these words:

You were transfigured on the mountain, O Christ our God, and Your Disciples beheld as much as they could of Your glory, so that when they would see You crucified, they would understand that You suffered willingly; and they would preach to the world that You are truly the reflection of the Father.

Throughout Great and Holy Week, it is made clear that Christ's suffering was voluntary; in the anaphora of St. John Chrysostom this is expressed by referring to "on the night when He was betrayed, or rather, when He surrendered Himself for the life of the world." And this is made clear in the mystery of the Garden of Gethsemane, where Christ withdrew with the inner three of the disciples to pray to the Father. To his disciples he says, "my soul is greatly troubled, even unto death"; to his Father he prays, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you". St. Luke records that "being in agony, he prayed still more intensely; and his sweat became as drops of blood falling on the earth.

It is here that we see most clearly what it was that compelled Christians to think of the



One God in terms of the Holy Trinity. For in the Garden of Gethsemane, the Father and the Son are clearly distinct. One father wrote: *The love of the Father crucifying, the love of the Son crucified, and the love of the Holy Spirit triumphant in the invincible power of the Cross.* All three persons of the Trinity are involved in the crucifixion as an act of redeeming love, but they are clearly distinct. And that distinction, as the prayer in Gethsemane makes clear, is articulated *through prayer*. It is the Son's prayer to the Father that makes clear the distinction - the *personal* distinction - between the Father and the Son.

SCHEDULE OF SERVICES

Sunday, August 5 - 11th Sunday after Pentecost - Tone 2
10:00 AM + Husband Michajlo and Parents in Ukraine;
Jaroslava Zalopanyj

12th WEEK AFTER PENTECOST - TONE 3

Monday, August 6 - Feast of the Transfiguration of our Lord
7:00 PM - Special Intention

Tuesday, August 7 - Domitius, Venerable Martyr
No service scheduled

Wednesday, August 8 - Emilian, Bishop-Confessor
No service scheduled

Thursday, August 9 - Matthias, Apostle
No service scheduled

Friday, August 10 - Lawrence, Archdeacon-Martyr
8:00 Am - Special Intention

Saturday, August 11 - Euplus, Martyr
No service scheduled

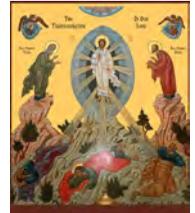
Sunday, August 12 - 12th Sunday after Pentecost - Tone 3
10:00 AM + Anna Hnatluk; Luba Bluj

(Continued from page 5 - Called to Holiness)

idea is cast aside because we really don't think it is possible or that we are not the kind of people who can achieve holiness.

Holiness is not about being perfect. First, however, we have to get beyond the lie that holiness is not possible, because we cannot completely experience the joy that God wants for us - and that we want for ourselves - until we do.

The saddest part of this is that this lie can be utterly demolished, completely debunked, in about ninety seconds. I will attempt to share, during the coming weeks, what we can do to debunk this lie that it is impossible to become holy. Holiness is truly our goal in life as followers of Jesus.



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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

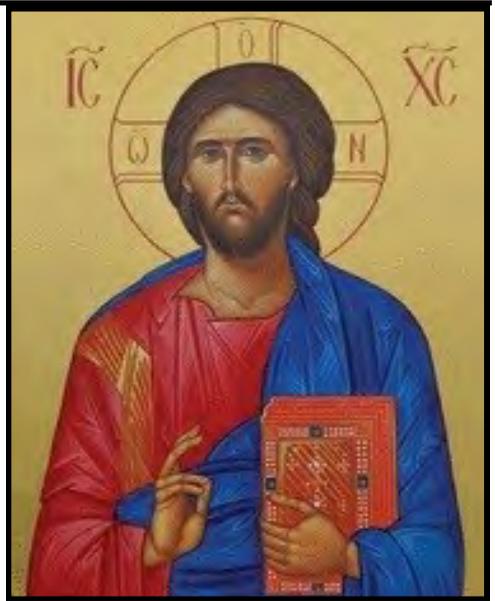
Rafic Vawter
313.624.9867

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

MORE ABOUT JESUS CHRIST

In this article I have been exploring ideas about “Who Jesus Is”. The Church spent literally hundreds of years to finally come up with the appropriate language to express Who She Believes Him to Be.

In Christ, the Church asserts, the union of the two natures (i.e., Divine and Human) is hypostatic: they “concur into one person [*prosopon*] and one *hypostasis*,” according to the Fathers of Chalcedon. The controversies which arose from the Chalcedonian formula led to further definitions of the meaning of the term *hypostasis*. While Chalcedon had insisted that Christ was indeed one in His personal identity, it did not clearly specify that the term *hypostasis*, used to designate this identity, also designated the *hypostasis* of the pre-existing Logos (*Word of God*). The anti-Chalcedonian opposition in the East so built its entire argument around this point that Byzantine Christology of the age of Justinian committed itself very strongly to excluding that interpretation of Chalcedon which would have considered the *prosopon*, or *hypostasis*,” mentioned in the definition as simply the *prosopon* of union” of the old Antiochian School (i.e., *the new synthetic reality resulting from the union of the two natures*). It affirmed, on the contrary, following Cyril of Alexandria, that Christ’s unique *hypostasis* is the pre-existing *hypostasis* of the Logos; that is, that the term is used in Christology with exactly the same meaning as in the Trinitarian theology of the Cappadocian Fathers: one of the three eternal *hypostases* of the Trinity “took flesh,” while remaining essential the same



in its divinity. The *hypostasis* of Christ, therefore, *pre-existed* in its divinity, but it *acquired* humanity by the Virgin Mary.

As you can tell, the Church struggled to find the exact language to express who she believes Jesus to be. How do we understand the union between “divinity” and “humanity”. It is beyond the scope of human reasoning, although the Church did find ways of expressing it. This was due to the fact that the Church Fathers were also steeped in Greek Philosophy and were able to find ways to express what we have come to believe is truly Christ, a human being Who is fully God and fully Man. ***This is what we believe!***

UNDERSTANDING THE HOLY GOSPELS

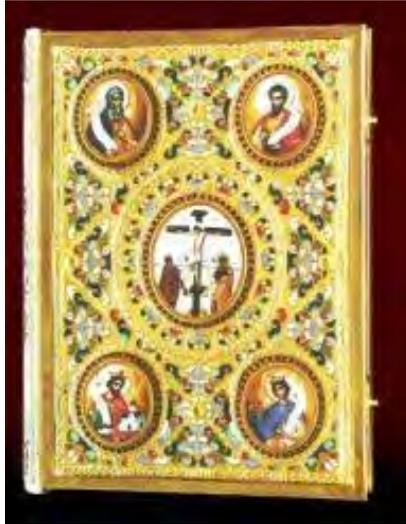
I have been sharing information in this article about the Gospel of Matthew, the Gospel from which we are currently taking our weekly readings. If the common parts of Matthew and Luke that do not appear in Mark are combined into a single document, this document would not be a gospel; and it is not supposed that "Q" was a gospel. But one of the difficulties in this Two-Document Hypothesis is the problem of defining what kind of document "Q" was. A document must be presupposed, in the opinion of the great majority of critics; the resemblances between Matthew and Luke are too close verbally to be explained as having derived from a common oral tradition. That there was oral tradition before the Gospel or "Q" were written is doubted by no one; but the problem of the relationships of the Gospels is a literary one.

Since "Q" was not a gospel, it is usually assumed that it was a collection of the sayings of Jesus. Such collections appear in the *Pirqe Aboth* and also in Greek literature (*the Pirqe Aboth* or *Pirkei Avot*: Hebrew: פרקי אבות which translates to English as *Chapters of the Fathers*, is a compilation of the ethical teachings

and maxims passed down to the Rabbis, beginning with Moses and onwards). However, scrutiny of the "Q" passages reveals at once that "Q" was not a collection of isolated aphorisms like Proverbs in the Old Testament. The community of Matthew and Luke shows that the sayings must have been woven into connected discourse in at least some of the passages. This part of the hypothesis again is not altogether satisfactory, but attempts to multiply this documentary source into several sources have been no more satisfactory.

Besides Mark and "Q", Matthew has material found in no other Gospel. Since Mark and "Q" are documentary sources, many critics postulate a third document for Matthew's material, often called "M". This document cannot be considered a gospel, nor is it a collection of sayings: Matthew has narrative passages peculiar to itself. Whether such a written source need be postulated for Matthew's own material is not as clear as the postulate of "Q", for "Q" is postulated because of a clear literary relationship. Effectively the symbol "M" designates nothing except material that is neither Mark nor "Q".

Biblical analysis is complex





THE EASTERN HERALD

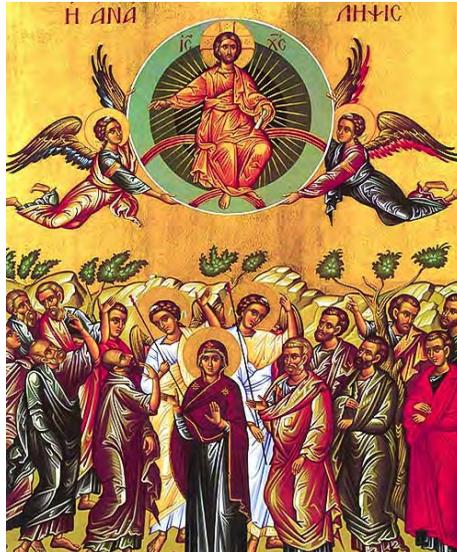
СХІДНЬЙ ВІСНИК

The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.
Vol. 64 No 31 11th Weekend After Pentecost August 4-5, 2018

THE SPIRITUALITY OF THE CHRISTIAN EAST

As I stated in the last issue of this article, I do believe that the “spirituality” that our Church promotes is quite different from that of the Western Church. This is due, in part, because of the idea of *Theosis*. This idea changes, I truly believe, the whole approach towards life.

Our spirituality is not about keeping rules and regulations. It is not preoccupied with thinking about sin. Rather, it calls us to become totally preoccupied with growing in our union with God. It sees life as given to us by God to spiritually grow. It doesn't, like many of the Western Christian religions, focus on *warding off the influence of the Devil* but, rather, *becoming more like Christ*. I often think that many Christians place so much emphasis on the Devil that they miss placing emphasis on Jesus, the Christ, Who is our model for how to live



Life's Journey is an Ascension to the Heavenly Father

this human life.

It is like the old approach to raising children. Don't just keep telling them what NOT TO BE but, rather, teach them WHAT TO DO in order to be a child of God. I use to remind parents, when I taught classes in modification of children's behaviors, CATCH THEM BEING GOOD AND REWARD THEM. That is a much more powerful way to raise children. I do

truly believe that this is also God's way of dealing with us. He is constantly attempting to catch us being good and He always rewards us with good thoughts when He does if only we pay attention (*think about how you feel when you do something nice for someone else. That nice feeling is a reward from God*).

Accent the positive and eliminate the negative and allow God to come into your life!

The Holy Chrism

But you have the anointing [*chrisma* in Greek] that comes from the holy one, and you all have knowledge. I write to you not because you do not know the truth but because you do, and because every lie is alien to the truth. Who is the liar? Whoever denies that Jesus is the Christ. Whoever denies the Father and the Son, this is the antichrist.

No one who denies the Son has the Father, but whoever confesses the Son has the Father as well. Let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, then you will remain in the Son and in the Father.

And this is the promise that he made us: eternal life. I write you these things about those who would deceive you. As for you, the anointing [*chrisma*] that you received from him remains in you, so that you do not need anyone to teach you.

But his anointing [*chrisma*] teaches you about everything and is true and not false; just as it taught you, remain in him. And now, children, remain in him, so that when he appears we may have confidence and not be put to shame by him at his coming.

1 John 2:20-28