

EIGHTEENTH SUNDAY AFTER PENTECOST



Icon of the Call of the Apostles (Luke 5:1-11)

REFLECTIONS ON OUR READINGS FOR THIS WEEKEND

On this 18th weekend after Pentecost, our Church assigns readings from St. Paul's Second Letter to the Corinthians and St. Luke's Gospel. Each reading seems to have a special message.

Paul seems to encourage us to give ourselves totally to our efforts to grow spiritually. He says: *He who sows sparingly will reap sparingly, and he who sows bountifully will reap bountifully.* I interpret these words as telling me that if I desire to spiritually grow and become more like Jesus I cannot do that half-heartedly. I have to give myself totally to the task. Indeed half-hearted efforts at anything I try to do results in limited success. We do well to give ourselves totally to the work of becoming more like Jesus.

I say this in light of the fact that the Gospel story is about *Jesus calling His disciples.* The Church shares this story with us because she believes that we are all called to become disciples of Jesus. We have to give ourselves, however, totally to the effort to change and become His disciples.

What is additionally wonderful about this story, however, is that if we give ourselves to the effort of doing what Christ is calling us to do, the rewards are great. Think about the great catch of fish that the disciples achieved because they followed the directions of Jesus. Had they refused to do as He asked, they would not have caught all the fish they did.



If we follow directions of Jesus and apply ourselves to truly changing and becoming His disciples, we will be greatly rewarded not only in this world but in the next. How will we be rewarded? We will know inward peace and have a sense of the meaning and purpose of our lives. We will know about our relationship with our Creator and be able to experience His true and unconditional love. We will also gain a true sense of who we are in His creation.

I suspect that most of us would like to achieve these rewards. They eradicate the confusion which seems to easily come as we have to face the various challenges of this life. When we are solidly rooted in our belief in Jesus and are attempting to follow His way of living, there is no longer any confusion. We know what this life is all about.

THOUGHTS ABOUT THE HOLY EUCHARIST - THE DIVINE LITURGY

As I have shared with you my readers, I am constantly amazed at the depth of thought that is contained in the worship ritual of our Church. Indeed the prayers of our Liturgy take us beyond time and space and assert something that I believe is very, very important, namely that any and every time we pray the Divine Liturgy we are joined by the entire heavenly host. We never pray alone.

The ANAPHORA of our Liturgies tell us that the entire heavenly host joins us in worshipping God. The priestly prayer after the HOLY, HOLY, HOLY states this: *With these bless powers, O loving and kind Master, we too cry out and say: Holy are You and all holy You and Your only-begotten Son and Your Holy Spirit.*

I don't know if any of you have had the feeling during the Divine Liturgy that we are not alone in praying. The entire Church, living and deceased, joins us in our praise of God. Think about that! All beings join in the worship of God when we do.

This is one of the reasons why I, when I serve the Liturgy, call all of us to remember the living by name and the dead by memory. They are here with us and our worship of God is intimately connected with them.

Further, during the Anaphora when we make the commemorations, we remember the forefathers, fathers, patriarchs, prophets and all the others who are and have been a part of Christianity.

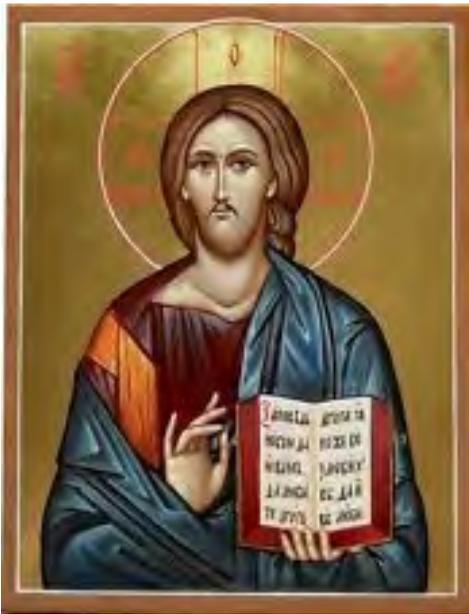


I would encourage all of my readers to take time, when they participate in the Divine Liturgy, to do two things: (1) reflect upon the prayers that we say together and (2) also pay attention to the ritual actions that take place. The actions of the celebrant also convey special meaning.

For example, have you ever noticed when the bows I, as celebrant, make during the Liturgy become profound bows - I actually touch the floor with my hand. Do you know why? This action is only performed after there is a sense that the essence of the gifts of bread and wine are changed. This only happens after we have offered a prayer to the Father, remembered the words of the Son and have invoked the Holy Spirit to change the gifts, making them the Body and Blood of Christ. The Eastern Church does not believe that the words of the Lord, which we quote, change the gifts but, rather, the action of the Holy Spirit. Western Christians believe that the Lord's words are the words of change and when the AMEN is said that the gifts are changed. We Eastern Christians do not look at this mystery in this fashion.

Think about this!

ACQUIRING THE MIND OF CHRIST



I have attempted in this article to contrast the Eastern Church's understanding of what God accomplished through the crucifixion of Jesus Christ. It is unlike the Western Church's understanding that somehow Jesus "atoned" for our sins.

The formation of the Anselmian doctrine of Atonement is seen by modern commentators as "a revolution in theology," beginning a "new epoch in the theology of Atonement." This new doctrine stemmed from several factors. Foremost, a characteristic influence of the legalistic Roman mindset is exhibited in Western theologians as early as Tertullian which encourages

and supports a juridical conceptualization concerning the truths of the faith. Anselm drew from Tertullian who saw man's sin as a disturbance in the "divine order of justice," and makes penance a "satisfaction to the Lord."

Another strong influence on Anselm was St. Augustine. Not only did Anselm utilize St. Augustine's concept of "limited Atonement," but he also used his methods of theological and philosophical experimentation. After Anselm's and subsequently Peter Abelard's "revolution" in Atonement theology, most in the West became further estranged from the Eastern Church's experience. Thus arose a host of new supposed "developments" in theology from Catholic and Protestant scholars: Vicarious Atonement, which placates God's anger; Don Scotus' "merits" for the predestined; and indulgences, which apparently can "pay:" the Church the fee for the offenders' sins.

Four hundred years after Anselm, the Roman Catholic Council of Trent, in response to the Protestant Reformation, was compelled to define the exact nature of Atonement in agreement with Anselm's new understanding. This Council established that at the core of Anselmian Atonement was St. Augustine's doctrine of Original Sin.

The Augustinian doctrine of Original Sin, which entails all of Adam's posterity inheriting guilt, sets certain parameters for the Anselmian doctrine that do not exist in the Eastern Church's biblical-patristic mindset.

Remember, we in the Eastern Greek-Catholic Church are as catholic as those in the Western Catholic Church!



St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan

A JOB WELL DONE

On behalf of the entire Parish Family, I would offer a BIG THANK YOU to all those who made last week's *Pancake Breakfast* the lovely affair that it was. Indeed it is so wonderful to bring the Parish Family together and to allow us to enjoy each other. Again, a Big Thank You to all who made it possible.



WONDERFUL THOUGHT

Could resist sharing the following cartoon with my readers. Think about it



Making one person smile can change the world - maybe not the whole world, but their world

CALLED TO HOLINESS

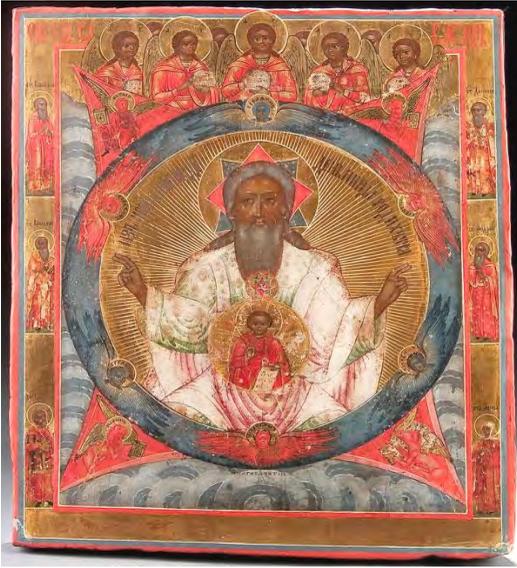
As you, my readers, can probably tell, the call to holiness is multifaceted. It means many different things. If I were to summarize my thoughts on it I would say that the call to holiness is a call to grow in my likeness of God as seen in the Person of Jesus. God created humans with the ability to grow in His likeness. He did not force perfection upon humans. That would negate the free will that He gave us. Rather, He made us in His image and gave us the ability to work with Him - to cooperate with His help and life - to grow in His likeness. This opens, of course, the door to voluntary and free return of His love.



So the call to holiness is a call to understand the true purpose of this earthly life and to freely decide to pursue a course to spiritually grow. Again, awareness of the true meaning of life is essential and then the "desire" to grow is critical. If I do not have a desire to grow, then I will never achieve the true purpose of this life and never spiritually grow.

It is my sincerest belief that this Eastern approach (Continued on page 8)

MAN, THE TARGET OF GOD



The third characteristic of personhood is referred to as charismatic humility. The state of pure prayer bestows upon man an indescribable humility because he has known the Lord face to face.

After seeing the Lord, man no longer compares himself with mortals around him but with his prototype Christ, and he cries out for shame that he is not equal to the true humanity he sees in Christ, the perfect man whom God desired before the ages to create on earth. Charismatic humility is given to the saints who have seen the glory of Christ, so that they may keep their bond of love with Him and receive the waves of His grace, as St. Ephraim says, without any lessening or withdrawal. The fourth characteristic of

personhood is ontological repentance, which is universal repentance for the whole world. There are two levels to repentance: personal and ontological. During the first stage of spiritual life, man offers his own personal repentance for his transgressions. He offers many tears and cries out with a strong cry to God for healing. Then slowly when this healing comes, he receives an inner eye and with this inner eye he looks at the world and begins to sigh saying, 'O Lord and this world knows Three not. Give this portion of Your grace to every creature, to every man and woman that comes into this life. Then man begins to repent for the whole Adam and his cry becomes an 'universal cry'. This cry is very precious before God because then man cries to God not only for his own sins but also for the errors of all the people. It can become very bold, for instance in the case of Job, who quarreled and argued with God, not out of caprice, but because he wanted to search out all the secret thoughts of His Divinity. Moses, likewise, struggled before God, pleading on behalf of his people that He might not punish them for their sins. He confronted the Bodiless Powers directly declaring, 'Now heaven hearken and I will speak'. Finally, he also laid down an ultimatum before God, saying, 'If You will not save them all, then blot me out of Your book.' St. Paul, likewise, in his Epistle to the Romans, demanded that the Lord make him an anathema, in order that his fellow country men might be saved.

THE DOCTRINE OF THE HOLY TRINITY - WHO IS GOD?

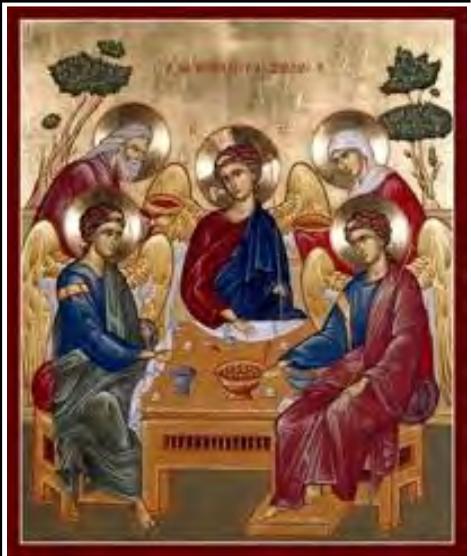
In the early fifth century, we find works called *On the Trinity*: both Cyril of Alexandria and Augustine of Hippo wrote works with such a title. Alongside prayer to the Father, through the Son, and in the Holy Spirit - the form of prayer found in many liturgies, out of which emerged the realization of the mystery of the Trinity - we find devotion directed specifically to the Trinity, for instance in St. Gregory the Theologian's poem, 'On his Life', which ends with the prayer:

I pray that it [my life] will end up in the unshakeable home where lives the bright union of my Trinity, by whose faint reflection we are now raised up.

The note of personal devotion is manifest in his reference to 'my Trinity'.

In Augustine's *De Trinitate*, we can see the beginnings of a concern for what one might call the 'mystery of the Trinity'; in Cyril's *On the Holy Trinity*, we find something much more traditional - a sense of God the Father revealed through the Son and the Holy Spirit, both consubstantial with the Father.

This traditional approach is found in what is perhaps developed expression of Greek theology: the first eight chapter of *On the True Faith* by the eighth-century theologian, St. John Damascene. This begins with an assertion of the incomprehensibility of God: for all the technical language John is going to introduce, it remains axiomatic for John that here we are approaching a mystery that is beyond human comprehension. It is not, however, as if God kept the mysteries of his being in some kind of jealous possessiveness; rather, God wants to make himself known, he longs to share his being and life with his creatures. Only in that coming to know the uncreated God, we shall



be overwhelmed by the mystery of his being, the inexhaustibility of any knowledge we may glimpse of him.

John goes on to outline various ways in which the sense of the mystery of God has been preserved in Christian theology. First and foremost, we cannot know God, only what he is not - not finite, not created, not visible - something expressed in Greek by the alpha-privative, so that we have almost a theology of the alpha-privative, for instance, at the beginning of the anaphora of St. John Chrysostom's Liturgy.

I shall present the beginning of John's anaphora in the next issue.

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, September 23 - 18th after the Exaltation - Tone 1
10:00 AM + Special Intention

19th WEEK AFTER PENTECOST - TONE 2

Monday, September 24 - Thecla, Proto-Martyr
8:00 AM - Special Intention

Tuesday, September 25 - Euphrosyna, Venerable
No service scheduled

Wednesday, September 26 - Passing of John the Evangelist
8:00 AM - Special Intention

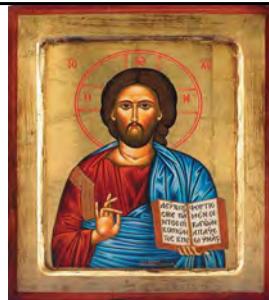
Thursday, September 27 - Callistratus & Others, Martyrs
No service scheduled

Friday, September 28 - Chariton, Venerable-Confessor
8:00 AM - Special Intention

Saturday, September 29 - Cyriacus, Venerable
No service scheduled

Sunday, September 30 - 19th Weekend after Pentecost - Tone 2
10:00 AM + Special Intention

(Continued from page 5 - Called to Holiness)
to spirituality makes so much more sense. It calls us to develop a relationship with our Creator by also developing true and genuine relationships with our fellowmen. This is why Jesus taught that love of neighbor and love of God are intimately joined and that we must pursue love of neighbor in order to have the ability to love God.



So our neighbors and the challenges of life are the opportunities to develop the ability to true have unconditional love for God and neighbor. This truth then challenges me to look at my life and work with all my strength to develop this ability to love. When I do this, life radically changes. It becomes the wonderful experience God intended.

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

MORE ABOUT JESUS CHRIST

It is undoubtedly true that Byzantine theology and spirituality are very conscious of the uniqueness of the personality of Jesus and are reluctant to investigate His human “psychology”. A balanced judgment on this subject, however, can be attained only if one keeps in mind, not only the doctrine of the hypostatic union, but also the prevailing Eastern view of what “natural” man is. For, in Jesus, the new Adam, “natural” humanity has been revealed. As we have seen, “natural” man was considered as participating in the glory of God. Such a man, undoubtedly, would no longer be fully subject to the laws of “human” psychology. These laws, however, were not simply denied in Jesus, but seen in the light of salvation.

The full dimension of the problem was never directly discussed by Byzantine theologians, but there are indications which can help us to understand their position: (1) their interpretation of such passages as Luke 2:52 (*He progressed in age and wisdom*); (2) their attitude toward the heresy of Aphantodocetism; and (3) the stand of the Eastern Church in defense of the images against the iconoclasts.



Let us consider the first - the idea of “progress in wisdom”. It implies a degree of ignorance in Jesus, which is confirmed by other well-known passages of the Gospels (e.g., Mark 13:32). Byzantine thought on this subject may often have been confused by the Evagrian idea that “essential knowledge” is the very characteristic of humanity before the coming of Christ. Evagrius also thought that Jesus was precisely a created “intellect” which has preserved this original “knowledge.” The search for *gnosis* was indeed conceived, in the Evagrian spiritual tradition, which remained alive in the Christian East, as the very majority of Byzantine authors deny any “ignorance” in Jesus Himself. John Damascene wrote: *One must know that the Word assumed the ignorant and subjected*

nature, [but,] thanks to the identity of the hypostasis and the indissoluble union, the Lord’s soul was enriched with the knowledge of things to come, and other divine signs; similarly, the flesh of human beings is not by nature life-giving, which the Lord’s flesh, without ceasing to be mortal by nature, became life-giving, thanks to its hypostatic union with the Word.

UNDERSTANDING THE HOLY GOSPELS

There is no evidence that the Gospel of Matthew ever bore any other title or attribution. Nor has there been any doubt that the Matthew meant is the tax collector whose call is related in Matthew (9:9-13) and who is enumerated in the lists of the Twelve. There are, however, certain problems here; the name of the tax collector in Mark and Luke is Levi, and it must be assumed that Levi (like Simon Peter) had a change of name. Jews did not bear two Semitic names. The Greek *Matthaios* represents the Hebrew *Mattai*, which is the abbreviation of the Hebrew *Mattityahu*. The assumption of a change of name is not too difficult; no Levi appears in any of the lists of the Twelve.

The first attribution of literary work to Matthew is the statement of Papias, bishop of Hierapolis in Phrygia (ca 130 CE), quoted by Eusebius in the 4th century. The statements of Irenaeus and Origen are probably dependent on Papias. Papias does not call the writing of Matthew a gospel, but says that "Matthew collected the sayings in the Hebrew language and that each one translated [or interpreted?] them as best he could." The "sayings" are generally understood to mean the sayings of Jesus; and this work would have borne some resemblance to "Q"

which I have shared with you in previous issues. But the "sayings" may be a collection of Old Testament (OT) texts, a handbook of texts for apologetic use. Irenaeus and Origen speak not of "sayings" but of a gospel. There is no doubt that they meant the Gospel we know.



The text of Papias is open to many questions. Eusebius did not regard him as well informed, and the passages that have survived in quotations indicate that his information - not to say his thinking - was more than slightly confused. There is no evidence that Papias saw the Aram (which he calls Hebrew) document to which

he refers. There are no citations of the Aram M anywhere in early Church literature. The question of whether Matthew wrote the Gospel that bears his name is thus closely connected with the question of the original language of Matthew. If Matthew is not the author of an Aram gospel, it does not follow that he wrote no gospel; but the only ancient literary testimony is that Matthew wrote in Aramaic.

Again, these questions do not take away from Matthew's Gospel as being "inspirational" and supportive of spiritual growth. The evangelists wrote to inspire people to believe in Jesus as Messiah and Lord.



THE EASTERN HERALD

СХІДНЬЙ ВІСНИК

The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.
Vol. 64 No 39 18h Weekend After Pentecost September 22-23 2018

THE SPIRITUALITY OF THE CHRISTIAN EAST

In Eastern Spirituality God is the eternal event for man that has no beginning. If God had not wished to create man and make him a partaker and communicant of His perfection and His life before the world began, He would have remained for ever unknown to all created beings and an incomprehensible mystery. Christ, the Son and Word of the eternal Father, Whose incarnation constitutes the solid foundation of Christianity's knowledge of God, is the bearer of every revelation of the Divine Event.

Think about these words. God created man to be a partaker of His divine life and to have a relationship with Him. And so God created the entire universe to support mankind in achieving this goal, namely union with God. Life provides multiple opportunities to help mankind come to this realization. God does not force

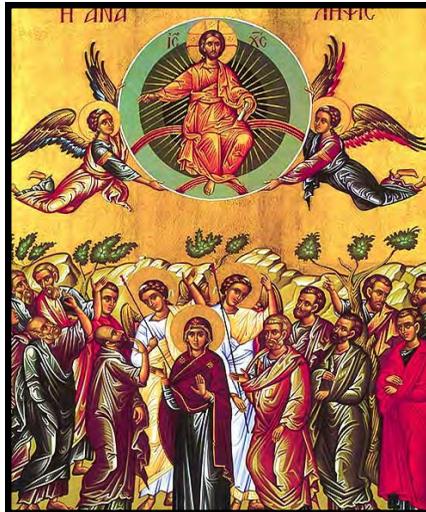
mankind to embrace this idea of human life, He simply showed humans what human life is all about through the revelation He made to us through Jesus Christ. He came Himself in the

Person of Jesus so that there would be no doubt about what this earthly life is all about.

Revelation of the true God is 'not after man.' It infinitely surpasses man's measure and for this reason our Lord Jesus condescended to become our 'only Teacher.' In His Person He bore the fulness of the knowledge of God and testified: 'All things are delivered unto me

of my Father: and no man knows the Son, but the Father; neither knows any man the Father, save the Son, and he to whomsoever the Son will reveal Him.'

So our Eastern Spirituality calls us to voluntary spiritual growth and change. **What say you?**



Life's Journey Is an Ascension to the Heavenly Father

Christ Continues to Catch People

He told Simon and his companions to sail off a little from the land and to let down the net for a draught. But they replied that they had been toiling the whole night and had caught nothing. However, in the name of Christ, they let down the net, and immediately it was full of fish. By a visible sign and by a miraculous type and representation, they were fully convinced that their labor would be rewarded, and the zeal displayed in spreading out the net of the gospel teaching would be fruitful. Within this net they should most certainly catch the shoals of the heathen. But note that neither Simon nor his companions could draw the net to land. Speechless from fright and astonishment for their wonder had made them mute,

they beckoned to their partners, to those who shared their labors in fishing, to come and help them in securing their prey. For many have taken part with the Holy Apostles in their labors, and still do so, especially those who inquire into the meaning of what is written in the holy Gospels. Yet besides them there are also others: the pastors and teachers and rulers of the people, who are skilled in the doctrines of truth. For the net is still being drawn, while Christ fills it, and calls to conversion those who, according to the Scripture phrase, are in the depths of the sea, that is to say, those who live in the surge and waves of worldly things.

Saint Cyril of Alexandria