

SUNDAY OF ALL SAINTS



Icon of All Saints

A REFLECTION ON OUR READINGS FOR THIS WEEKEND

On this first weekend after the feast of Pentecost, the Church would have us remember ALL SAINTS - all those who have attempted to grow in their union and relationship with God. Our Church includes even the people before the time of Jesus. Our readings for this feast are taken from Paul's letter to the Hebrews and Matthew's Gospel.

The section read from Hebrews deals with the "faith" of the ancients. Paul declares that they were approved by God and, because of their steadfastness in keeping their faith, merit being counted among the followers of Jesus.

The passage read from Matthew is taken from two very different chapters and is a reading which pieced together. Matthew quotes Jesus as saying:

- *Whoever acknowledges me before men I will acknowledge before my Father in heaven*
- *Whoever disowns me before me I will disown before my Father in heaven.*
- *Whoever loves father or mother, son or daughter, more than me is not worthy of me.*

- *He who will not take up his cross and come after me is not worthy of me.*
- *He who seeks only himself brings himself to ruin, whereas he who brings himself to naught for me discovers who he is.*

These are some of the strongest words in the New Testament. They are probably formulated by Matthew as a means of trying to inspire Jews to embrace the Way of Jesus (we must remember that he, Matthew, did not think that Jesus' message was for any by the Jewish people and were written probably after the destruction of the Jerusalem



Temple.

Needless to say, the two readings really highlight the fact that if we wish to grow in our union with God, we have to live in a manner that truly supports the Jesus Way of Living. We have to be committed to changing our lives and bearing witness, by the way the we live, that we truly believe what Jesus taught. Main point: *Love your neighbor as yourself - and treat him as you want to be treated.*

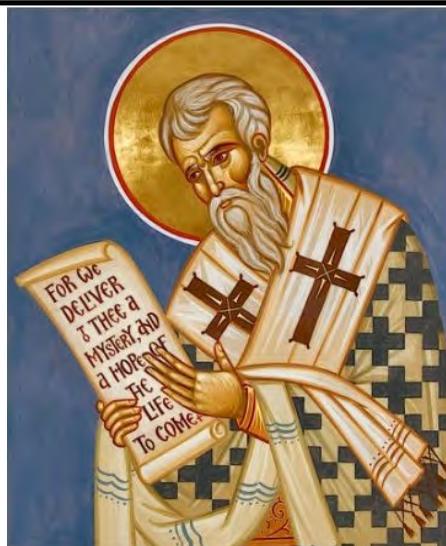
ON THE UNITY OF CHRIST

Cyril asserted that Jesus' two natures, human and divine, are inseparable. Furthermore Cyril articulates his point of hypostatic unity when a friend raises the issue concerning the separate realities: 'they are not separated...on the contrary they are brought together into an indissoluble union.

In light of this Cyril responds to a question from this friend which concerns the two natures: 'but in the case of Christ they came together in a mysterious and incomprehensible union without confusion or change. Throughout the history of doctrine this was to be a pivotal point of True Christology. Cyril was determined to expose Nestorius' teachings as misleading and dangerous. This was the reason that instigated the ecumenical council at Chalcedon in 454 and in which Nestorius was anathematized.

McGuckin summarized Cyril's perspective on the hypostatic union, he said: 'for Cyril the union of two distinct levels of reality, Godhead and manhood takes place dynamically because there is only one individual subject presiding over both, the one person of the incarnate deity.' Other scholars like Russell agree with this Christological view, but also support Cyril's strong defiance against Nestorius' criticism: He brushes aside the Alexandrian complaints that Nestorius is purporting to review, and then he sets out a succinct statement of Christ' single subject Christology. The word was not changed into flesh or transformed into a human being but was united hypostatically.

Likewise we see a further similar perspective of this hypostasis theory of Cyril's: 'the Son is as perfect in His humanity as in His

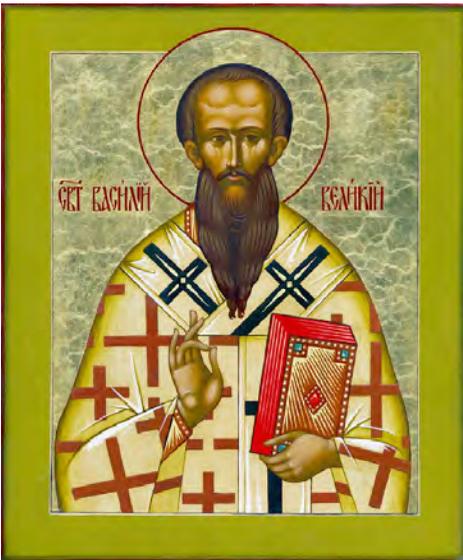


ST CYRIL OF ALEXANDRIA

humanity as in His Divinity, because he is simultaneously God and man...the hypostasis are not to be divided or separated.' We learn from this quote that McKinnon is declaring his support for the **one hypostasis from the two natures**. In addition to McKinnon's agreement on the theory, we see that Cyril's hypostatic theory is also supported within a recent journal: 'for Cyril [hypostasis] signified the subject to whom attributes and operations can be applied within the true substantial unity i.e. the true existing individual.'

How do you understand

ST BASIL'S THOUGHTS ON GENESIS



ST BASIL THE GREAT

I ended the last issue of this article by sharing that many who oppose evolution's claims of the existence of transitional species, turn to these words in Genesis: "each according to its kind." Whatever the value of such a battle, it is more important for exegesis to note that the point of mentioning stability of species and seed was to reassure an agricultural community. Life and prosperity through farming were only certain if what was sown would be harvested. Therefore the text stresses this certainty, assuring the farmers that if they planted wheat, they would harvest wheat, for everything

would bring forth according to its kind. For the second time on this third day, God declared His work was good and would fulfill its function in society.

Three blessings for man that God has created thus far need to be noted: time, weather and food. The promise of stability and consistency echoes later in the Genesis stories, for after Noah's Flood brought back to the earth all the primeval chaos and overturned the original work of creation, God again promised man that he could depend upon receiving these three original blessings of time, weather and food. After God smelled Noah's pleasing sacrifice, He promised, "While the earth remains, seedtime and harvest (i.e., food) cold and heat, summer and winter (i.e., weather) day and night (i.e., time) will not cease" (Genesis 8:22).

The first three days of creation were days of foundational blessing for all that was to come. The scene had been set, and the world was not ready to be filled with those eager to enjoy the blessings of time, weather and food, as days one to three would be balanced by days four to six.

DAY FOUR

And God said, "let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth." And it was so. And God made the two great lights - the greater light to rule the day and the lesser light to rule the night - and the stars.

Will continue with day four in the next issue!

St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



GRAVE BLESSINGS

St. Hedwig's Cemetery

Today, June 16th @ 1PM

Remember, we first meet at the mausoleum for a general PANAHYDA and then go to individual graves for a blessing.

PASTOR AWAY

During this coming week I will be in Tucson Arizona for our mandatory Annual Clergy Chrism Conference. I ask for your prayers not only for me but for all our members. I, in turn, pledge to pray for you.



Keep looking up.

A CALL TO HOLINESS

I would begin my reflections about the call to holiness this week by asking my readers a few simple questions: *What does it mean to you that you are an adopted child of God? What does it mean to you that you have the potential to grow in the likeness of Jesus? What does it mean to you that the goal of this earthly existence is to grow in our unity with God, our Creator?*



These are not simple questions to answer, or at least to answer truthfully and sincerely. Think about it. Your answers to these questions then require you to ask yourself these simple questions: *Am I living in accord with my beliefs? Have I truly made the primary goal of my life my growth in my likeness of Jesus?*

If you have been following any of my articles in this Bulletin, you will realize that I truly feel and believe that religion shares with me the truth about my human life and that it attempts to help me understand how to live it so that I might gain the greatest benefit from this life.

Our religion tells me, I believe, that life is designed to challenge us to spiritually grow and that there is much more to life than this simple existence on earth. It also tells me that there is **WORK** I must do during this life and that that work deals with personal change. *(Continued on page 8)*

OUR MOST IMPORTANT DOCTRINE: THE TRIUNE GOD

By accepting Nicaea, the Cappadocian Fathers eliminated the ontological (i.e., relating to the branch of metaphysics dealing with the nature of being) subordinationism of Origen and Arius, but they preserved indeed, together with their understanding of hypostatic life, a Biblical and Eastern subordinationism, maintaining the personal identity of the Father as the ultimate origin of all divine being and action: “The three are one God when contemplated together; each is God because they are consubstantial; the three are one God because of the monarchy of the Father.” Developing his well-known doctrine of the divine image in man, Gregory of Nyssa defines one aspect of human personal existence which is clearly *different* from that of God: *each* human person possesses the power to reproducing himself, while, in God, there is only “one and the same Person of the Father from whom the Son is born and the Spirit proceeds.” Thus, the human race is in a constant process of fragmentation, and can recover its unity only through *adoption* by the Father in Christ, i.e., by becoming children of the one single hypostasis which generates without fragmenting, or multiplying. The origin of unity in the Trinity, the Father restores the unity of creation by adopting humanity in His Son, the New Adam, in whom humanity is “recapitulated” through the activity of the Spirit.

Not an abstract intellectual speculation, the Trinity stands at the very



center of Byzantine religious experience: the immanent Trinity manifests itself as the “economic” Trinity, that is the saving revelation of God in history. This is made particularly clear in the liturgy, especially in the Anaphora or Eucharistic canon. As a solemn prayer to the Father by the adopted human community, united in the incarnate Son and invoking the Spirit, the Eucharist is indeed the sacrament of divine unity being bestowed upon men. The same Trinitarian reality is expressed in innumerable hymns scattered throughout the Byzantine liturgical cycles.

Hopefully this is becoming more clear

THE FIRST ECUMENICAL COUNCIL: NICAEA (325)

I realize that this is a heady article. I only share it with my readers to show them how our Church came to believe what it does. Beginning with this Council and the other six that followed it, our entire body of beliefs were formulated. This involved many men, much debate and consensus. We truly believe that this process was guided by God's own Spirit. This process allowed the Church to truly own what it believes. It is important that we think about and struggle with the beliefs that we say are important. I believe that in our modern world we have forgotten about these basic beliefs and have become more involved in social issues without thinking about these beliefs which, I believe, can shed great light on these social issues. I feel that too few Christians really understand our Christian faith. Why? Because we have failed to challenge ourselves to come to a deeper understanding of these basic beliefs. Enough of my editorializing for now. Let me get back to Nicaea, truly one of the greatest break-throughs in Christianity.

One of the first problems that the Fathers had to settle was the "language" they used to talk about God. They called upon Greek Philosophy to help them find the right words to express what their thoughts were about God, which included their thoughts about Jesus Christ. They had to find the correct words for "nature" and "person". This they did as they



began to deal with the mystery of who they believed God really is. They knew in their hearts that somehow Jesus was connected to the ONE GOD. There were too many things that indicated that He had extraordinary powers and that His teachings seemed to reflect a true way of living. But in order to connect Him in some real way to the God they had to consider Who God Is. They believed that was only ONE. So did the ONE GOD also come into the world as a human being? This they had to sort out. What did they really believe? They then began to come to a consensus about the words - the language - they would use when talking about God and Jesus. Once this was settled, they could begin to sort out what they thought was TRUE about Jesus.

At the time there were a number of different ideas floating around about who Jesus was/is. They began to sort out which ideas seemed to be true and which seemed to be false. The first ideas examined were from Arius.

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
586.755.3129

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 16 - Weekend Of All Saints
10:00 AM - Volodimir Damoretskil; Jaroslava Zalopanyj 40th Day

SECOND WEEKEND AFTER PENTECOST

Monday, June 17 - Manuel, Sabel & Ishmael, Martyrs
No Service Scheduled

Tuesday, June 18 - Leontius, Martyr
No Service Scheduled

Wednesday, June 19 - Jude, Apostle
No Service Scheduled

Thursday, June 20 - Methodius, Bishop-Martyr
No Service Scheduled

Friday, June 21 - Julian, Martyr
No Service Scheduled

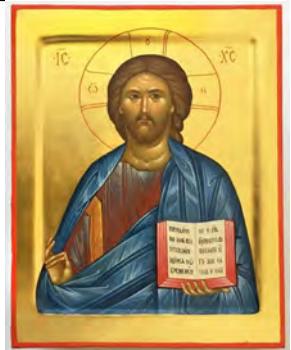
Saturday, June 22 - Eusebius, Bishop-Martyr
No Service Scheduled

Sunday, June 23 - Second Weekend After Pentecost
10:00 AM - Special Intention

(Continued from page 5 - the Call to holiness)

Some may ask: *Why do I have to change? Aren't I good enough just as I am?* I wonder how many can really ask these questions with a straight face? I know that as I honestly look at my life I know that I could be a much better person - that I could be much more like Jesus Christ. I

say this only because I believe that God had a reason to become a human being (of course if you don't believe that God became a human being in the Person of Jesus, this is a mute point). So I believe that Jesus was God Himself in the form of a human being. Why would God have done this? I truly believe that He did that in order to teach me and other humans how to live this earthly life and derive the most out of it. ***What do you believe?***



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

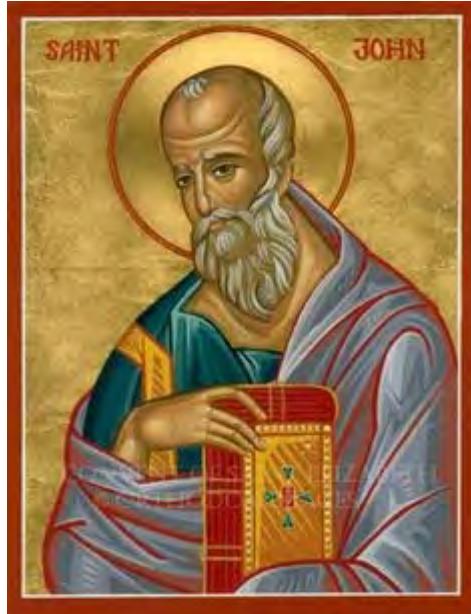
MORE ABOUT ST JOHN THE EVANGELIST

I ended the last issue of the article about St. John the Evangelist by sharing the fact that he truly indicated in his writings that he believed the inhabitants of heaven were people who exhibited goodness, unanimity, mutual complacency and love. Love is the binding force that holds all creation in union with God. Love is the power that unites the Three Persons of the Holy Trinity. We must learn and cultivate this power of love here on earth. If we don't, can never hope to get to heaven. We are all professedly travelling together towards that blessed place where, if we are so happy as to meet, we shall thus cordially embrace each other. Does not this thought alone suffice to make us forget little disagreements and prevent our falling out by the way? St. John teaches us that to attain this heavenly and Christian disposition, that is this twofold charity towards God and towards our neighbor, we must subdue our passions and die to the inordinate love of the world and ourselves.

John's love of God is contained in

these words: "My little children, love not the world, nor the things which are in the world. If anyone loves the world the charity of the Father is not in him."

As you my readers probably already know, the New Testament (NT) contains five writings attributed to



ST JOHN THE EVANGELIST

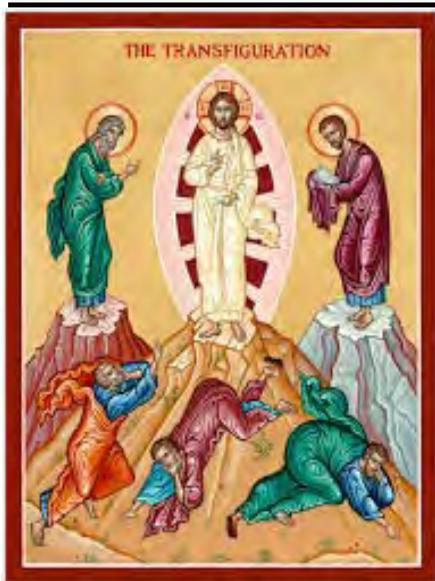
John. His gospel, three short epistles and the Book of Revelation or the Apocalypse, which is the last book of the NT and, perhaps, the one Book so little understood.

It has often been said that Revelation is the most obscure NT book. The author resorts regularly to expressions and categories of thought that seem strange, even disconcerting to Western readers.

Some modern-day religions have seen this book as a prophecy of what will eventually happen to this world. For this reason our Church rarely draws readings from it.

It is the only apocalyptic book in the NT. What makes this so unusual is that while the NT books were written, apocalyptic literature flourished. At the time apocalyptic literature was common Jewish religious writing.

UNDERSTANDING THEOSIS - DEIFICATION



The idea of *Theosis* as the goal of human life depends upon, and revolves around, Christianity's central and unique idea: the *Incarnation* - in Christ, God lived a human life. The incarnation is the definitive and unique doctrine of Christianity. Further, without the incarnation, there would be no *Theosis*. Christians are meant not only to learn from the life of the divine Son, but to reproduce the pattern of spiritual progress that he revealed, even to the point of taking on the character of God! A typical expression would be that of Didymus the Blind, who spoke of the soul's

process of becoming "perfect, becoming like God." This is a staggering idea, and one that certainly needs to be connected with a mature and well-balanced theology.

This is more than just the longing for union with the divine, which is a central goal for most religions. Not all religions take it so far as to develop a concept of *Theosis* while still preserving human personal identity, as Christianity does. (This is a key point. While the goal in life is to become more and more like God as revealed in the Person of Jesus, it also doesn't mean losing our personal identity. We see herein the idea that permeates our true understanding of God as Trinity. Three separate person and yet joined in one nature). This idea, however, is not always well-defined. Deification played an important, but not definitive, role in early Patristic theology. Despite Patristic fascination with deification, the Fathers do not develop a "doctrine" of *Theosis*. Nor do the doctrinal controversies and decisions of the Church Councils deal with the subject.

The popularity of the idea is matched by a lack of precise definition. The Church Fathers argue for, rather than spell out, deification. *Theosis* concepts are closely related to soteriology (salvation theology), Christology and anthropology. Doctrines about baptism and the Eucharist, the resurrection of the dead, eternal life, the image of God in human beings, redemption and sanctification contain themes that relate to *Theosis*. But simply replacing *Theosis* with *sanctification* is an attempt to supplant Patristic theology with standard Reformation language. Deification was often seen as the goal of human existence.



THE EASTERN HERALD

СХІДНЬЙ ВІСНИК

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

Vol. 65 No 25

Second Weekend After Pentecost

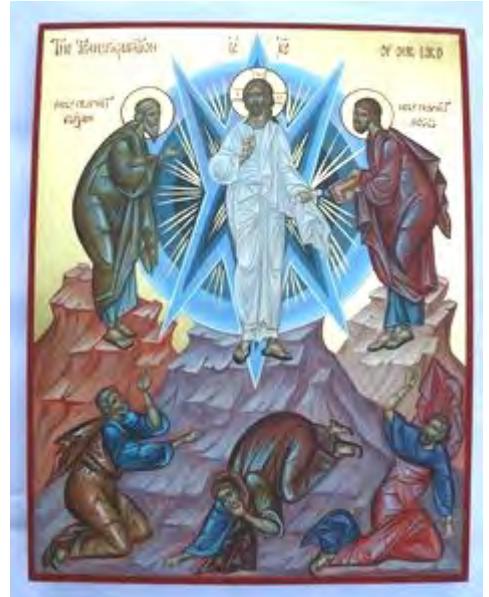
June 22-23, 2019

THE SPIRITUALITY OF THE CHRISTIAN EAST

If it has not become obvious, I have been attempting to make a case for the idea that our Eastern Christian Spirituality is all about “Salvation as Union” with God. I shared that for Christian testimony to win any kind of credibility in an unbelieving and doubting world, we need a consensual understanding of salvation. But we should not be naïve: the Christian church is not likely to be united doctrinally, perhaps it even should not be. The richness of Christian theology and witness is the symphony - even though too often a cacophony - of various legitimate voices concerning the saving works of their God and Savior. While no homogenous testimony is to be expected or desired, a hope for a common perspective on salvation could be realistic.

The irony of Christianity lies in the fact that all Christians, as the rest of the world, yearn for union with God and unity between others. However, churches are divided, churches that speak about the final union to come. Could the doctrine of salvation by a catalyst for a more serious concern for unity?

Union with God, as God’s greatest gift to the human being and the ultimate goal of human existence, has always been a prime consideration in the teachings on salvation of the church fathers, especially in the East.



THE TRANSFIGURATION

True, Reformation theology has had a hard time in trying to reconcile the idea of *Theosis* with the Protestant doctrine of justification. Historically, these two traditions have been considered diametrically opposed to each other.

I do believe that Eastern Spirituality sees salvation as a cooperative work between God and man.

Their Death is More like Dreaming

We ought to honor the saints. They are Christ's friends, children and heirs of God. This is the teaching of the theologian and evangelist John: 'To all who received him ... the Word gave power to become children of God' (John 1:12). The Creator of all things is called in Scripture Lord of lords, King of kings, God of gods. The saints are precisely lords, kings and gods, not in their own nature but because they have become lords over themselves, they have ruled their passions, they have kept intact that image of God in which they were created. Indeed, the saints of their own choice are united to God, they have welcomed Him as a guest in their hearts, and by sharing with Him have become what He is by nature.

They have become God's servants, friends and children. The honor given to His faithful ser-

vants of which they are the witness is a test of our love for our Lord and theirs. He has found in them a spotless dwelling place and has performed his promise: 'I will make my abode among you ... and I will walk among you and will be your God' (Lev. 26:11-12).

It is of the saints that Scripture says: 'The souls of the righteous are in the hand of God and the torment of death shall not touch them' (Wisd. 3:1). In fact, their death is more like dreaming than dying. God is life and light, and those who are in the hand of God are themselves life and light. By means of the Spirit, God is dwelling in the bodies of the saints. Why then should we not honor the temple of the living God?

St. John of Damascus