



Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

Hello and welcome to Scripture Untangled, a podcast by the Canadian Bible Society. My name is Joanna la Fleur. I'm a friend of the Canadian Bible Society and I'm going to be your guide for today's episode.

Today, Peter Galadza will be interviewed by CBS ambassador Andrew Stirling. Today's guest, the very Reverend Dr. Peter Galadza, is a Ukrainian Greco-Catholic priest and was a Kuhl Family Professor of Liturgy at the Sheptytsky Institute of Eastern Christian Studies. After completing this MDiv at Chicago's Catholic Theological Union in 1981, he was ordained and served in parishes until 1988 when he completed an MA in Liturgy at the University of Notre Dame.

Then he went on to earn a PhD in Theology from the University of St. Michael's College in the University of Toronto. From 1994 to 2004, he edited Logos, a journal of Eastern Christian Studies, and in 1997 became the convener of the Eastern Liturgy Study Group of Societas Liturgica. During the 1999 to 2000 academic year, Father Galadza served as Dean of the Lviv Theological Academy in Ukraine, for which he was awarded the Jeweled Pectoral Cross.

2003 to 2004, he was a research fellow at Harvard University's Dumbarton Oaks Byzantine Research Center in Georgetown, Washington, D.C. He is also the editor-in-chief of the recently published *Pew Book, The Divine Liturgy, an Anthology for Worship*. He retired from the University of St. Michael's College in 2020. So, enjoy this rich conversation with an amazing academic mind.

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

Rev. Dr. Andrew Stirling: Peter, I am so delighted that you're joining us on Scripture Untangled and thank you for taking the time and the effort to be with us. Peter, can you tell our audience something about your background? I understand you were born in Pennsylvania, but you are a Canadian citizen.

But how was your upbringing in the faith formed by people who were influencing you in your faith development? Tell us something a little bit about your background, Peter.

Rev. Dr. Peter Galadza: Well, to start with the people who influenced me, certainly my parents were crucial. My father was a very devout cantor in the Ukrainian Greco-Catholic Church.

He had been a cantor in Ukraine. He emigrated. Both of my parents, who were married in Ukraine in the 1930s, fled from the Soviets, and my mother was also extremely devout.

The interesting thing about my dad is that precisely because he was a cantor, he was – well, he didn't have to be, but he was one of those very well-read cantors, highly intelligent, read voraciously. But the reason I mention that is because World War I, we're talking about 1914, had prevented him from continuing his education. So, he only had an elementary school education, and there are even some really fascinating stories about his fascination, as it were, with the Bible, growing up in a village at a time when Catholics, and especially Eastern Catholics, were not inclined to be reading the Bible.

But anyway, they moved to Pennsylvania after coming to the United States, and I moved to Canada when I was 15, so I graduated from high school in Canada, and the rest is just a kind of saga, an odyssey of moving back and forth, because I served in a parish in Chicago for six years when I was first ordained, etc., then came back to Canada. In any case, I come from a kind of migrant background.

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

Rev. Dr. Andrew Stirling: And a lot of the migrant families bring their traditions with them, and they're strongly connected with those traditions.

You're a priest in the Greco-Catholic Church, and I'm sure some of our listeners may not be acquainted with your tradition. I mean, what are, Peter, its distinctive characteristics, and what is it about sort of the Greco-Catholic Church that really stands out?

Rev. Dr. Peter Galadza: Well, I think the easiest way to understand what the Greco-Catholic Church is all about – and I'll get, by the way, to the question of nomenclature right away – but in essence, any person who describes him or herself as a Greco-Catholic or Greek Catholic is what's more typical. Any person like that is in essence someone who follows the traditions of the Eastern Orthodox Church, however, is in full communion with the Church of Rome.

Now, for people who've never heard of us, they should never be embarrassed, because Eastern Catholics – that's a more generic term, you know, Greco-Catholics are a subset of Eastern Catholics – but Eastern Catholics make up only 1% of worldwide Catholicism, and so people haven't heard about us. The thing that I think many people would find interesting is that precisely because we preserve the traditions and practices of the Eastern Orthodox Church, we have married clergy. So, I'm a Catholic priest.

When I hear somebody say, you know, the Catholic Church does not have married clergy, I say, hold it, hold it, hold it. You know, my wife's grandfather spent seven years in Siberia with his wife and two youngest children because he refused to break with Rome in 1946, when the Soviets imposed the Moscow Patriarchate on the people in Ukraine. So, I say, you know, you've got married Catholic priests who are confessors for the Catholic faith.

So, we have married priests, we have a divine liturgy, in other words, liturgical services that are very much like what you would see in a Greek Orthodox Church or a Ukrainian Orthodox Church. Our spirituality as distinctive, you know, instead of the *Marian Rosary*, we ideally use

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

what's called the *Jesus Prayer*. And theologically, we have the distinctive emphases that an Eastern Orthodox Church would have.

So, that's just kind of, you know, in a nutshell, what makes us distinctive. The last thing I'll say, though, that for anybody in Canada, there are proportionally a lot more Ukrainian Greek Catholics or Greco-Catholics than one might see elsewhere for the simple reason that Canada, you know, welcomed so many Ukrainians during the last 140 years. So, the GTA, the Greater Toronto Area, has 16 Ukrainian Greco-Catholic Churches and then another whole number of Melkite Greek Catholic Churches or Slovak Byzantine Catholic Churches.

All of those are part of the subset of Catholicism called Eastern Catholicism. Anyway, I know that it's confusing, but they don't call it the Byzantine tradition for nothing.

Rev. Dr. Andrew Stirling: Oh, very good, yes, no.

I mean, it is confusing for some of us who are on the outside. It's interesting. I've had, as you know, an introduction to the inside.

I've preached to the Slovak Eastern Catholic Church and I've preached in the Ukrainian Catholic Church here in Toronto just recently, as you know, and I have been astounded by, you know, the blend of, say, an iconostasis behind me every time I preach, and yet at the same time recognizing I'm in a Catholic Church. It is a fascinating amalgam, really, and I think one that it would do a lot of people good to know about, and I really do, and I think it's rich in its heritage, Peter.

Rev. Dr. Peter Galadza: Well, if I might just say, it hasn't always been an easy road because our church has been in communion with the Church of Rome for more than 400 years, and for a lot of that time, in spite of the various benefits that accrued from that, there was also a lot of pressure until Vatican II for Eastern Catholics to become very, very Latinized.

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

So, when I was growing, one of the reasons I moved to Canada was because in the United States, the Eastern Catholics weren't allowed to have married priests, and in Canada, we did, and so it's that kind of thing. But, you know, Vatican II changed the picture for Eastern Catholics because it said, you know, the Eastern Catholics need to be allowed to have their authentic traditions.

Rev. Dr. Andrew Stirling: Fascinating. Part of your academic work, Peter, a lot of it has been in the area of liturgy, and I'm very interested, particularly on the part of our listeners here in the Bible Society, of how the liturgical life of the Church interacts with Holy Scriptures, and what is sort of the relationship between liturgy and Scripture?

Rev. Dr. Peter Galadza: So, Andrew, I'm going to give you the ideal approach to these realities. You know that in practice, things frequently don't work out this way, but certainly the ideal, the intent behind the tradition as it has developed, and the way in which the tradition has existed in its better moments is the following. The liturgy is, in one sense, the womb of the Scriptures.

In other words, it's within the context of worship that the epistles, for example, certainly the gospels would have been narrated, or at least in prayer at times, and I'm not, you know, dismissing the importance of a kind of more personal proclamation, but certainly, as you know, it's the context of the Church gathering that even influenced the sense of what the canon should be, okay? So, there's a way in which the worship of the Church guides a sense of what the Scriptures are all about. At the same time, and this is the downside of the relationship, ideally, the Scriptures are supposed to actually guide what the worship is all about. And we know that in many ways, I mean, you know, the reason you had the Protestant Reformation is precisely because the Church, the Western Church, was not always worshiping in a way that was guided by the Scriptures.

And so, that's a constant challenge. The Church is constantly judged, even in its worship, by what is read in Scripture. And, you know, in the Eastern Churches, we kiss the four Gospels

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

during services, but we have this line, if we Eastern Christians could only read the Scriptures as often as we kiss them, we would really be an amazing Church.

Rev. Dr. Andrew Stirling: You would be amazing.

Rev. Dr. Peter Galadza: We would be amazing. But, you know, it just indicates the fact that ideally, the Scriptures are supposed to come alive in the Church.

And quite frankly, I will say that for liturgically-minded churches, the liturgy provides a kind of technology of the self, if I may use a word from, you know, postmodern analysis. What I mean by that is the following. We all know that it is so crucial for us today to find ways for these amazing religious monuments, if we want to call them that, you know, cultural monuments, etc., to find their way into people's subconscious, for the Scriptures to become part of people's regular living.

And as Eastern Christians who have a very high approach to liturgy, we believe that because all of our hymnography is basically, you know, paraphrasers of Scripture, especially, in the Byzantine tradition, the other Eastern traditions. And because we repeat many of these texts often, the idea is for those Scriptural texts, which are either proclaimed directly, I mean, we read through ideally the entire Psalter in just one week. Ideally, in our tradition, the entire Psalter, all 150 Psalms, all of the Psalms in one week.

Now, if you're doing that, even if you're reading parts of it, that allows the Psalmody to go deeper and deeper and deeper, especially if it's being sung to various tunes. And so, in any case, the hymnography, which is frequently almost like a pastiche of Scriptural texts, what that does is via the melodies, via the movements that accompany the chanting of those Scriptural texts, what happens is it goes ideally. Now, there has to be the intent, there has to be the repentant heart, okay? There has to be the transformation of the mind.

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

But ideally, it goes deeper and deeper into what, lo and behold, Freud rediscovered, and that's the subconscious. So, in an ideal world, in this blue-sky scenario that I'm painting, you get the best of every world. You get the best of the cerebrally textual.

John Chrysostom, who is the editor of one of our Eucharistic prayers, he's the one that was big on preaching and preaching the Word and saying, wake up your children in the middle of the night. Or rather, when you get up in the middle of the night, because people would inevitably get up in the middle of the night when there was no electricity, read the Scriptures to your children. So, you have that kind of very, what you might call evangelical Protestant approach, the text as being crucial.

But at the same time, then a kind of continuation and a metamorphosis and evolution into a kind of embodied pattern of hopefully living out the Scriptures, certainly trying to learn the Scriptures by heart. And I can only tell you that the only reason that that blue sky that I'm painting to you doesn't exist is because of, you know, centuries of illiteracy, then of course, centuries of tragically enough identifying Scripture with Protestantism, you know, and I, if you don't mind, I'd love to tell you a story about my own dad who was a cantor who knew the Scriptures very, very well. But you'll love this, this is typical of why my blue-sky approach to this, you know, the importance of Scripture hasn't enfolded itself in the way that it should.

So, you know, that before Vatican II, Catholics were not, I mean, they may have been encouraged, you know, like we all Catholics always say, oh, yes, we were encouraged to read, but it really wasn't all that sincere. And in a village in Ukraine, where my dad during World War One, in the mud, the front was moving back and forth in the mud, he discovered a copy of the Ukrainian Bible Society, vernacular translation of the Scriptures. Okay.

He, at the age of whatever he would have been, while he was 11, when the war broke out, so this is probably around the age of 13, 14. He picks up this Bible with, at the same time, the most amazing relish, and at the same time, the greatest fear, because he wants to read it. But he thinks that he is actually committing a sin by reading this book, published by the Bible Society.

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

Now, to his credit, because he had something of a dissident contrarian spirit within him, he basically said, I don't care, I'm going to continue reading. But he had to wait until he was already what, 59 or something before the Ukrainian Greco Catholic Church had an officially sanctioned vernacular translation of the entire Bible, because obviously, the Bible would have, you know, been circulating, but it would have been in Church Slavonic, which he as a cantor understood very well. But the average person, you know, it was a distant language, it was like, it was more remote than Elizabethan English is to us today, you know, or, more remote. So anyway, what I'm getting at is that we really owe it to the Protestants who have, you know, repeated time and time again, hey, folks, do you realize that both the Catholics and the Eastern Orthodox and all the Eastern Christians have as part of their legacy, the great fathers of the Church, who consistently insisted on reading the Scriptures, reading them per se, you know, not just paraphrases, or whatever. So that's my expression of gratitude to you, Andrew, as a Protestant and the Bible Society.

Rev. Dr. Andrew Stirling: Well, thank you, Peter.

I feel warm all over. I have a glow about me at the moment. I have good news for you. And I have bad news for you. The good news is that the greatest users of the Canadian Bible Society is the Catholic Church. And in fact, some of the greatest support that we receive is from the Catholic Church.

And some of the leaders within our own movement have been very much underwritten and undergirded by Catholic leadership. The bad news is that recent studies have shown that in fact, mainline Protestants and Roman Catholics are not reading their Bibles as much as others. So, on the one hand, we have that kind of blessing almost to read it, and the freedom to read it, and the opportunity to read it.

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

But we often don't take it to heart. So that's the good news, bad news on that, Peter. I would like to talk a little bit about, I mean, the Bible Society in Ukraine today.

As you know, it was founded a long time ago in 1815. And it was reconstituted post-Soviet era in 1991. We are, as the Canadian Bible Society, very engaged with the Ukrainian Bible Society today.

Bibles are being handed out in huge numbers in Ukraine. There is a passion for it. In fact, those who are fleeing as refugees from the war in Ukraine are actually requesting copies of the Bible.

So, in places of conflict, in fact, the Bible is becoming a source of comfort and inspiration. Just looking down the road here, because I know that this is a very tense moment in Ukrainian history. What do you think is the future of Ukraine, Peter? And I know you're looking into a glass bowl really here.

What do you see certainly in the near future then happening there? And I say this really on behalf of our Ukrainian brothers and sisters.

Rev. Dr. Peter Galadza: Sure, sure. You know, I follow the developments there rather closely.

I have a cousin who is on the front. He's been on the front for two years in places like, more than two years now, in Bakhmut, Pokrovsk, all those places that you hear about. I talk to him occasionally, his wife and kids.

I really don't know what to tell you. I vacillate every day from feeling really good about certain developments. And then the next day, thinking about the fact that Ukraine could be thrown into this kind of deleterious, frozen war scenario, that on the one hand would supposedly prevent the front from being as active as it is, but would nonetheless create such turmoil, economic turmoil, political turmoil for the people in Ukraine.

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

Because remember, the aggressor, the neighbour to the north, has various instruments for warring against Ukraine. And, you know, there's a strong media presence. Well, actually, now the Russian media has been curtailed.

But the point is, there are various ways for Moscow to influence public opinion, you know, in North America, and to just turn Ukraine into one big chaotic mess. And I believe in the living God. So many of our people in Ukraine believe in the power of the cross and resurrection that we constantly have a hope.

But you know, and I'm not saying this to sound despondent or despairing, but if you know the history of Ukraine, I mean, it's like every 70, 80 years, you know, somebody comes along and decapitates us, you know. And so, I have no idea, all that I can say is that I hope that every one of our listeners, and every person with influence will understand that Ukraine is really the frontline for so many possible future developments in the West as a whole. And I say that, because one does not have to be particularly interested in Ukraine, to understand that once fundamental legal principles are allowed to be trampled underfoot, it's the beginning of the end.

Because Ukraine is a place where, and I travelled back and forth for 25 years, I was working, I used to teach there, my wife and kids.

Rev. Dr. Andrew Stirling: You were in Lviv, weren't you?

Rev. Dr. Peter Galadza: Yeah, for a whole year teaching theology in Lviv. And I can tell you that without any, you know, Ukrainian patriotism, whatever, Ukraine was one of the most pluralistic societies imaginable.

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

So, for example, the Russian language was spoken more often in much of Ukraine than the Ukrainian language was, okay. What began the movement towards more Ukrainian was precisely Putin's war on Ukraine. So, people then who are Russian speakers say, well, I don't want to, you know, speak the same language as Putin.

So, what I'm getting at is, that land had an amazing potential because it believed in the following idea, that people who live within defined territories, instead of dividing themselves up, according to ethno-national loyalties, which is what Hitler wanted, right? Hitler said, oh, we've got, you know, Germans in the Sudetenland, so we'll now occupy the Sudetenland, you know. So, Ukraine had the approach, well, yeah, we've got Russian speakers in Eastern Ukraine, but they live within these recognized borders. They're, you know, many of them are, or most of them, whatever, those are the recognized borders.

It's the moment that you start invading other countries that you get the ethno-national hatred really taking off, and you get the infighting over ethno-national, and it's, you know, it's a real tragedy because in fact, Putin is responsible for this. So, all I can say is pray, pray, pray, and after you're done praying, fast, fast, fast. And by the way, almsgiving is good too.

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Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

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Rev. Dr. Andrew Stirling: Yeah, we will do that.

We will do that. I mean, it's certainly, you know, an uncertain time, Peter, and I know that our people are praying about it. Here in Canada, Christians are struggling with the place of the Bible.

Interestingly enough, as I mentioned before, the good news, bad news about people reading the Bible in different traditions. Do you have any suggestions to a listener who's coming here, maybe from your own tradition, and say, what's the best way to start reading the Bible again? What's the point of access? How should I re-engage with the Word of God?

Rev. Dr. Peter Galadza: Well, this is a hard sell, but because I believe that unless we get our children and grandchildren sensitized to this, now, of course, you know, God works in all sorts of mysterious ways. He can throw an adult off of his or her horse, you know, but it certainly doesn't hurt if a person has been sensitized from childhood, from earlier years, to get what's called a tacit appreciation for these realities and, you know, a tacit knowledge and an explicit knowledge.

So, something that in our own family, we have three children, our eldest is in his early 40s, he's a deacon in the Ukrainian Catholic Church, got two daughters, something that certainly helped us, but this is because my wife was just really good in terms of having a regular supper time. And what we would do, and you'll love this, as you know, Luther used to have his table talk, right?

So, we would regularly, my wife and I, we would just sit down, I mean, we would make sure that we remained seated, you know, after, as the supper was finishing. And quite frankly, you

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

know, believe me, normal chaos could rule frequently, but even if it was just reading one sentence from the daily reading, because we have a lectionary, so there's a part, there's an Epistle and a Gospel prescribed for every day of the year, even if we would just read one sentence, and ideally, we would read much more, you know, and read a sentence or much more and then, you know, unpack that, allow the kids to ask the questions.

I really believe that that has been really crucial in, you know, giving our family a sense of the importance of Scripture. And in any case, you know, there are various other things that I could mention, but I can't stress enough that reading the Scriptures with your family in that kind of environment is crucial, because as you know, rules without a relationship breed rebellion, right? The idea is during that relational moment of mealtime, which, you know, hopefully can be a time of amazing fun, you know, and I'm not going to tell you that we didn't have times when we would be reading some Scripture, and it would evoke some kind of a joke or kids would get up and start enacting stuff. But you know, that's part of the relationship that enables the Scriptures to come alive, because they're being read in an agapeic environment, you know, the agape, that love feast, that experience, you know, that experience of relationality.

So I would really say that now, of course, that means that the parents, you know, we parents have to be really disciplined about having a regular mealtime, you know, at least something that approximates several times a week, you know, times when we're all together and eating together. But that's another topic for another day. But that's certainly the advice that I would give.

Rev. Dr. Andrew Stirling: It's certainly a wise window into this, because, you know, I mean, Biblically speaking, there's good precedent for sitting down at a meal, and being engaged with the Word. I mean, we only look at the disciples on the road to Emmaus, and them sitting down and dining with Jesus, and recognizing Him there, or Jesus, you know, in various settings, you know, with the disciples breaking bread, and doing this. This is becoming, I think, more important.

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

As one of my Roman Catholic friends said to me, it's like an extension of the sacrament. You know, the meal with the family, if you can get to that point, can be a way in which the Word can be an extension of the sacrament by the gathered community. So, there is a wisdom in what you're saying there, Peter.

And it also sort of brings to mind another question, though. And that is sort of personal devotion. You know, you have a devotional life.

One of the things that I appreciate with certain traditions is that there is a structure to devotional life that I think perhaps we Protestants and Evangelical Protestants could learn from, actually, at times, to be honest, looking at it from the other side. There's a structure to your devotion. How important is personal devotion in terms of one's faith development? And to what extent does it help the reading of the Word in a personal way? Not in a sort of the grand expanse of worship and liturgy, but coming down to the individual, Peter?

Rev. Dr. Peter Galadza: Well, something that always strikes me is that in an age when we are so, we have such a tendency to engage in discourse, which involves, you know, invitation, reasoning, rationalizing, trying to convince.

The amazing thing, the thing that proves that the Scriptures are the Word of God for me is the fact that I will open up a Bible, and it's as if, you know, there were this flood of authority jumping out at me, words which in almost any other context might not just have that impact. And who knows, maybe it's because, you know, I did grow up, you know, kissing the Scriptures, or somehow my father revered the Scriptures. But the point is that the Scriptures, and this really has to do with the transcendent power of the Word of God, it is not, you know, we read our Lord, He's not just inviting, He's telling, you know, inviting people to do, He's telling people what they're supposed to do.

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

St. Paul is not just inviting, you know, I mean, he'll besiege, he'll yell, you know, he'll be very adamant. And that is so important in our day and age, because you see, we are incapable in our cultural context of preaching repentance frequently, because that's perceived as being judgmental, being haughty, being supercilious. So, you open up the Scriptures.

And, you know, the first thing is, repent for the Kingdom of God, or you read, you know, you're reading the Old Testament, you know, the prophets, and they are direct, and we need that. Now, so this question is, how do you turn that into a regular habit, meaningful, and this is where, you know, Andrew, if there were any easy solution, it would be practiced. It has to do basically with the fact that love is not just a feeling, it's an act of the will, we really have to discipline our wills to say, I am now going to pick up the Scriptures and reflect on these words.

And by the way, with the invention of audiobooks, I'll tell you most of the time what I, you know, and by the way, man, you can't get, I mean, even though as Catholics, probably about 15% of N.T. Wright is stuff that, you know, we would, quibble with or disagree with. But N.T. Wright, this is for all of your protestants and all of your Catholic listeners, and certainly Anglican listeners, that man, his, you know, what is it, *The New Testament for Everyone*, which is available now as an audiobook. You read that, and because our church has a lectionary, I look up what the reading is, and, you know, not infrequently, you know, the way that he has divvied up the pericopes, you know, dovetails with some of our pericopes, but in any case, there's obviously, you know, be a confluence in some way.

And so, I listen to the reading of the day, and then I listen to his reflection. Wow, you know, I thought I knew the Scriptures, you know. I mean, and the reason I consider him to be so important for worldwide Christianity is because after an entire generation of Scripture scholarship, which has pulled apart the Scriptures, but never put them back together, you know, this guy builds faith.

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

I tell people, if my generation of clergy, I mean, I started my, you know, MDiv in the 70s, if we had had N.T. Wright, the church would be a different place.

Rev. Dr. Andrew Stirling: I agree.

Rev. Dr. Peter Galadza: You know, and we didn't, because, you know, we presume that scholarship means, in fact, applying the hermeneutic of suspicion to everything.

And so you didn't learn the Scriptures, what you learned is various methods, you know, you learned why you shouldn't, or why you don't have to believe this or that, you know, and N.T. Wright is just great for, I mean, God, his reflections on the reality of the resurrection. And it's so important for us as Easter Christians, because we, actually celebrate all that stuff in the *Liturgy of the Hours* every Saturday, every Sunday morning, it's all about the reality of the resurrection. But I realized that many of my own generation of clergy, they were taught that, you know, it's a metaphor, you know, it's kind of like, it's what the church was kind of hoping for.

Well, you're not going to spend, you know, an hour and a half doing the *Liturgy of the Hours*, just because you like a metaphor, you know, either that tomb...

Rev. Dr. Andrew Stirling: I would, I would not die for a metaphor.

Rev. Dr. Peter Galadza: Yes, precisely.

Rev. Dr. Andrew Stirling: If I were an apostle, I would not die for a metaphor.

Rev. Dr. Peter Galadza: You know, yes. I mean, we're celebrating the overcoming of corruption in our very bodies.

That's the ultimate destiny and N.T. Wright does a brilliant job of presenting that. And by the way, that's one of the reasons why the Eastern Catholics need the evangelical Anglicans and the

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

Eastern Orthodox need the Roman Catholics who are doing good scholarship. And this is why everybody needs the Bible Society.

Rev. Dr. Andrew Stirling: Thank you. Well, look, what a great comment. I mean, you're our number one salesman, Peter, and I will just let you loose.

I agree with you so much. And you know, what I love about N.T. Wright, but also about that whole approach is it really is faith seeking understanding, right? It's "Fides Quaerens Intellectum" - "I believe in order that I may know." And it just transforms the whole way in which one looks at the faith, right?

Rev. Dr. Peter Galadza: Absolutely.

Rev. Dr. Andrew Stirling: Finally, about three years ago, I did a podcast with somebody who died very shortly afterwards. It's three years ago, or almost to the month. And Rick Tobias, who was a good friend who was with Yonge Street Mission for many years, worked with the poor.

He said at the very end of the discussion, Andrew, would you pray for me? Would you pray for me? A few couple of months later, he was dead from cancer. And every guest that I've had on.

I've always asked the final question, Peter. What is it? That you would like us to pray for you.

Rev. Dr. Peter Galadza: So, for me personally, I would this is, I wasn't expecting to say this, but it kind of dovetails with the experience of the people that you were asking about in Ukraine and my own legacy.

If you're asking what I would ask you to pray for me personally, it would be that I myself and so many of my fellow Ukrainians and by extension, so many people throughout the world who have, you know, gone through one war after another, that we, that I myself might be able to be

Scripture Untangled

Season 10: Episode 5 | Peter Galadza | A Greco Catholic Priest's View on Scripture in Everyday Life

healed of the intergenerational trauma that I just became fully cognizant of about 10 years ago when my, our daughter, who's a social worker who knows me where she's my kind of, you know, domestic therapist, along with my wife, but she's the one, because she's a social worker. She said, "Tata, have you heard about intergenerational trauma?" And I said, yeah, I've heard about it. But I don't...

And she enlightened me. And since that time, I realized that so many of my own blockages in terms of my on my journey closer to Christ, on my, you know, journey to Theosis, you know, becoming a partaker of the divine nature, so much of those roadblocks are the result of trauma, deep seated trauma, going back to, you know, well, to maybe the womb, you know, and I'm sure you realize Andrew, you're as a pastor at 25 years at Timothy Memorial Church, you know, how many people are victims of intergenerational trauma, especially if they are in immigrant families from war torn countries. Canada is very much especially now, always has been a country of immigrants from war torn countries.

And so pray, Andrew, you know, that those wounds may be healed by the blood and resurrection of Christ in the power of the Holy Spirit.

Rev. Dr. Andrew Stirling: Great way to end. Thank you, Peter.

And be assured of our prayers and our prayers for you and your constant ministry. And thank you for being with us. On behalf of the Canadian Bible Society, this has been truly illuminating, Peter.

Thank you.

Rev. Dr. Peter Galadza: Thank you, Andrew. God bless you.