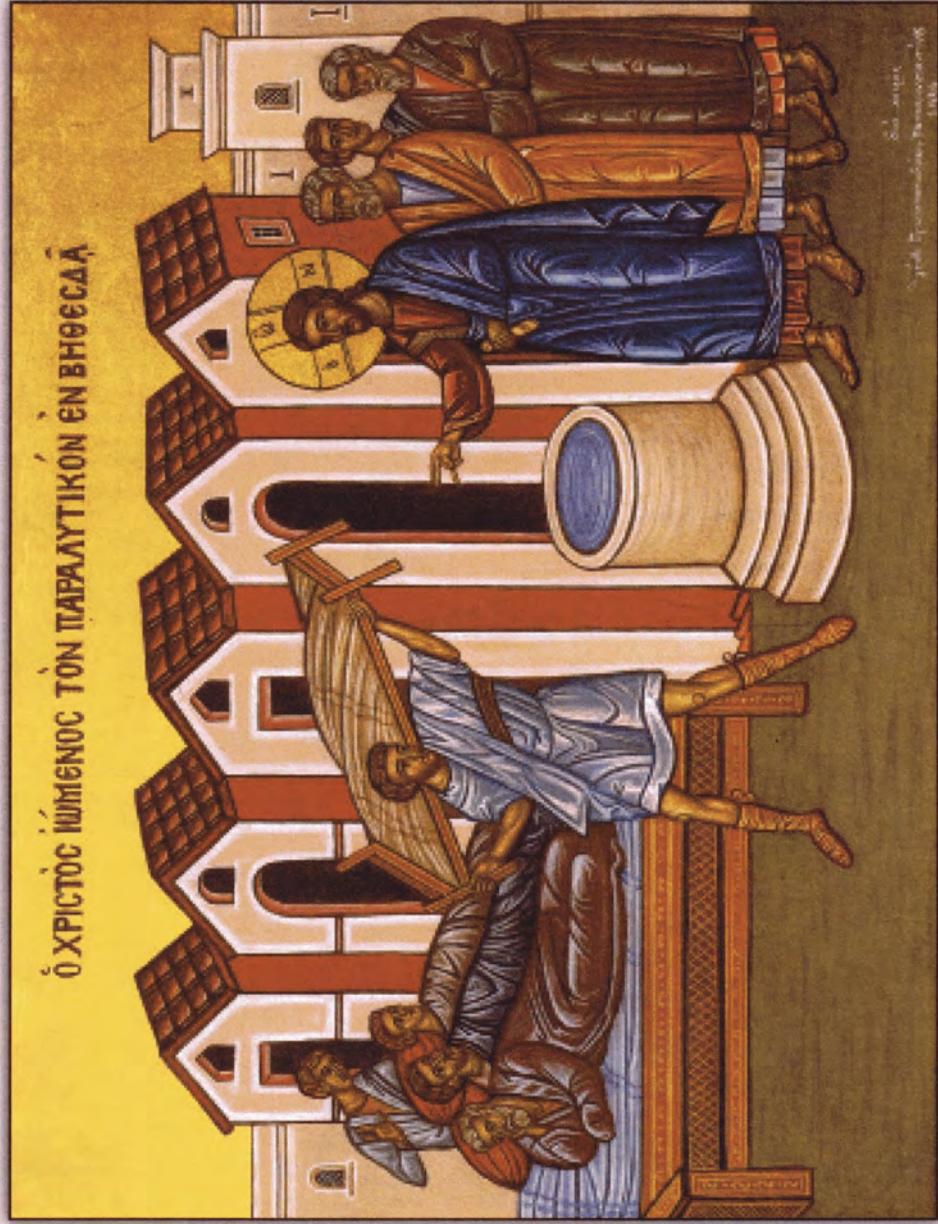


SIXTH SUNDAY AFTER PENTECOST



*Icon of Healing the Paralytic*

## REFLECTIONS ON OUR READINGS FOR THIS WEEKEND

On this 6th weekend after Pentecost, our readings are again taken from St. Paul's Letter to the Romans and St. Matthew's account of Jesus curing a paralytic at Capernaum. Each reading has an unique message, I believe.

There are two aspects to Paul's message to the Romans that should be considered. First, Paul asserts that each of us has "gifts that differ according to the favor bestowed on us" and we are to use these gifts for the common good. Second, "fraternal charity" is a critical part of our calling to follow Christ. Paul lists several things about this fraternal charity. He reminds us that we must:

Sincerely love others,  
Detest evil,  
Love others as siblings,  
Show respect to others,  
Not grow slack in spirit,  
Rejoice in hope,  
Be patient under trial,  
Persevere in prayer,  
Look to the needs of others, and  
Bless our persecutors

This is quite a list. When you think about Paul's words, however, you realize that if you live with these actions in mind, you will be living more like Jesus.

Our Gospel reading again presents Christ healing a paralytic. This is one of the more common "miracles" set forth in the Gospels. I believe that the intent of the Gospel writers, and also our Church, is to truly remind us that



too frequently the various challenges, struggles, pressures of daily life and desires to "fit-in to our society" can indeed "paralyze" our spirits and make us unable to live as Paul suggests. The only cure for such paralysis is, of course, Jesus Christ. He can cure us of any paralysis of spirit so that we can more closely imitate Him. He can help us eradicate the "desire" to be like others and fervently and steadfastly embrace our beliefs so that we follow Him, Jesus, instead of people within our society. Of course we have to first recognize any paralysis of spirit and then turn to Christ and humbly beg His help. We cannot really make sense out of this earthly life without God's help.

## SOME THOUGHTS ABOUT THE EUCHARIST

Any local church where the “divine liturgy” of the Eucharist is celebrated possesses the “marks” of the true Church of God: unity, holiness, catholicity and apostolicity. These marks cannot belong to any human gathering; they are the eschatological signs given to a community through the Spirit of God. Inasmuch as a local church is built upon and around the Eucharist, it is not simply a “part” of the universal people of God. It *is the fullness* of the Kingdom which is anticipated in the Eucharist and the Kingdom can never be “partially” one or “partially” catholic (*it is important to note that this word does not mean the Catholic Church but universality*). “Partiality” belongs only to the individual appropriation of the given fullness by the members, who are limited by belonging to the “old Adam”. It does not exist in the Body of Christ, indivisible, divine and glorious.

Liturgical discipline and Byzantine canon law try to protect this unifying and catholic character of the Eucharist. They require that on each altar no more than one Eucharist should be celebrated each day. Similarly, a priest, or a bishop, is called to not celebrate twice on the same day. (*We know that in certain circumstances, this rule, because of the use of different languages, has unfortunately been overlooked. In some Orthodox churches, if there is a need for a second Liturgy, a different table is*

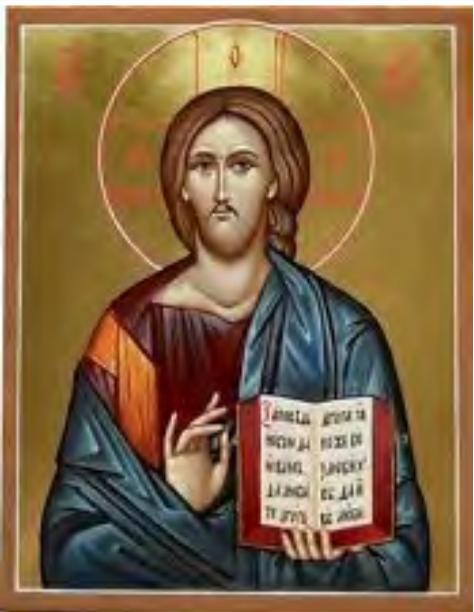


*brought out and set-up in front of the stationary table*). Whatever the practical inconveniences, these rules were meant to preserve the Eucharist at least nominally as the gathering “of all together at the same place.” All should be together at the same altar, at the same time because there is only one Christ, one Church and one Eucharist. The idea that the Eucharist is the sacrament uniting the whole Church remained alive in the East and prevented the multiplication of Masses of intention and of low Masses. The Eucharist liturgy always remained a festal event in Byzantium, a celebration involving, at least in principle, the whole Church.

As a manifestation of the Church’s unity and wholeness, the Eucharist served also as the ultimate theological norm for ecclesiastical structure. The local church where the Eucharist is celebrated was always considered to be not merely a “part” of the universal organization, but the *whole* Body of Christ manifested sacramentally and including the entire “communion of saints,” living or departed.

*Is this beginning to make sense?*

## ACQUIRING THE MIND OF CHRIST



In acquiring the mind of Christ, we must think about what this means. For example, we must ask ourselves what prayer meant to Jesus. For Him, prayer was the turning of His heart to dialogue with God rather than a circular monologuing with His ego and passions. When we have His understanding of prayer, then we will not only go to the Liturgy once a week in the Church building but, rather, bring the Liturgy into every part of our lives, calling down the Holy Spirit to sanctify our families, our workplaces, our cars, our homes and even our enemies.

The Life of Christ that is given to us can only become

truly ours when we, in imitation of the Lord, also offer up our life and our heart, that we might be able to receive Him. There must be an exchange of lives. When we receive the Eucharist, there must be a tremendous effort in our own life to become like unto Christ Himself, especially by being obedient to His words.

Christ truly gave us the Eucharist as a means of helping us transform our lives, growing in our likeness of Him which is the goal of this earthly existence. God created us to become His true children - to become like Jesus Christ. He gave us free will, however, so that we might “freely” embrace this idea of spiritual growth.

Without the willingness to offer ourselves on the altar of sacrifice, to carry our Cross, to forsake all that we have, it will be certain that we will not have room enough within ourselves to receive and contain His infinite and eternal life. The mystery of the Cross working in our life, when we are personally affixed to it, is God stretching us, that we can contain more of His grace; that one day we might be able to contain not only Him but all of mankind in our heart.

Our task is to acquire the Mind of Christ, not by imitation, but through an impartation and participation. This only happens through the Church by grace, informing our heart so that we understand the world in and through Christ. The only way to acquire this is through living the Liturgy. Our personal interior prayer life must be strong and joined to dedicated regular attendance at services. We must make our relationship with God our greatest and first priority.



# St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan

## PANCAKE BREAKFAST

August 12th

Pancake Breakfast



Our Parish Council is planning this event in lieu of a Parish Picnic. We haven't had one for a number of years and the Council felt this would be a good alternative. So save the date and plan on joining us.

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## ADULT DISCUSSION GROUP

Today, Sunday

Our discussion session will take place today after Liturgy and during part of our Coffee Hour.

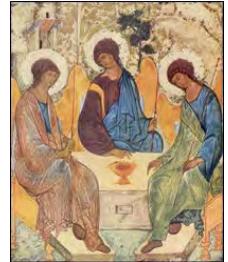


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## CALLED TO HOLINESS

I was thinking this week as I began to write this article, that in truth God created us to be holy as He is holy. He calls us to live holy lives. The life of holiness has always been a part of His divine plan for our salvation. This is the true meaning of *theosis* which is one of our Church's most profound teachings about life.

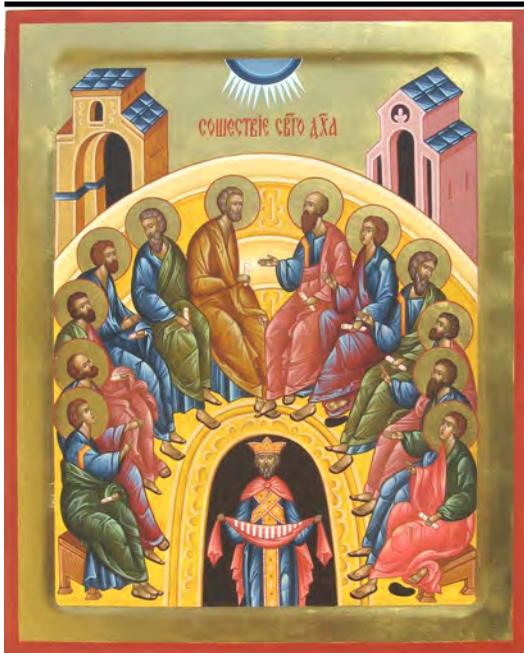


In His covenant with the Israelites, He called them out from the nations of the world to be a holy witness of the truth, saying "For I am the Lord your God, therefore sanctify yourselves and be holy for I am holy" (Leviticus 11:44). They were told that through the following of His divine commandments, they would reveal to the world the goodness, righteousness, holiness, and love of the one, true God.

In His covenant with Christians, He calls us out from the nations of the world to be holy witnesses of the truth about His goodness and His desire for us to grow in our union with Him. Through Jesus, however, He told us that union

(Continued on page 8)

## THE WORLD AS GIFT AND WORD



I hope that in some way the thoughts contained in this article will stimulate my readers to look more closely at our world and try to understand what meaning it has for our own spiritual growth. It is God's "gift" to us and it "speaks" to us if we only become attuned to it. It is not given to us to "exploit" but, rather, to help us in our spiritual journey. It is inappropriate, I think, to destroy and gift that is given to us. So, because the world is a gift to us from God, we have to treat it as sacred and do all in our power to preserve it and protect it.

Analytical reason looks into the partial reason of the created thing and seeks to find the exact proportions of the elements that

enter into its composition and the conditions within which the thing itself is constituted and maintained. Thus, all things and all the phenomena of their formation, continuance and dissolution are strictly rational. The human body also has its own reason or rationality. Even the human being - as a being constituted always of body, soul and spirit - has its reason. But within each component and within each of its inner connections exists something that transcends what can be grasped by the analytical reason. Thus, into the very reason of each individual reality, taken in its entirety, there already enters a meaning that can be intuited but not known or defined in the strict sense. It is a meaning that is intuited ever more deeply and into which endless and ever new connections are entering in the light of which the individual reality itself is to be seen. The mind, or the reason as understanding, sees this higher meaning and every kind of connection between the different individual realities or units, and in its grasp of each unit the mind takes into account the other units as well. This sheds light simultaneously upon the more complete reason of each thing. Hence there exists a general *logos* of the *logoi* of all individual realities, but one that transcends the *logos* of all *logoi* (*Remember the word **logos** means word*). The more general reason is the meaning of one thing joined to the reasons and meanings of all its components and to all other things as well.

*More to come!*

## THE DOCTRINE OF THE HOLY TRINITY - WHO IS GOD?

In trying to understand Who God Is, we look to Jesus Who gave us two very important things: the Our Father Prayer and the Eucharist – the *Anaphora* or “Offering Prayer” wherein we directly address God. In the *Anaphora* Prayer we give thanks to God, in the same manner that Jesus did, for all that He has given us ‘known and unknown, manifest and hidden’, recall Jesus’ institution of the Holy Eucharist and call upon the Holy Spirit to come upon us and the gifts of bread and wine and transform them into the Holy Body and Blood of Christ, and then, in the very presence of Christ, beseech Him for the Church and the world. It is the Church’s prayer *par excellence*.

If God is the one to whom we pray, it is a natural question to ask: How do we speak about God in the central prayer of the Divine Liturgy? As my readers may already know, the prayers of the Divine Liturgy are frequently directed to One of the Persons of the Holy Trinity. At times “Master” refers to God the Father and, at other time, to God the Son. The longer of the two Eucharistic prayers that we use, namely that of Basil the Great, the *Anaphora* begins like this:

O Master, You are Lord, God the Father, almighty, adorable. It is truly prayer and just and befitting the greatness of Your holiness to praise You, to sing to You, to bless You, to worship You, to give You thanks, to glorify You, the only true God and to offer to You with a contrite heart and a humble spirit this, our bloodless sacrifice.

The prayer continues in this same vein, addressing God the Father. We stand before God and address him in praise. We take on our lips the words and phrases of the



Scriptures: from the initial words, expressing Jeremias’ words of wonder and going on to express the majesty and mystery of God, whom we know as the Father of our Lord Jesus Christ. The prayer then unfolds, using scriptural terminology, the mystery of the Trinity - in which the Father is manifest in the Son and the Spirit. The prayer continues, evoking Isaias’ vision in the Temple of the worship of God by the angelic powers of heaven.

Our prayer is scriptural in nature, although it is not always apparent if we are not well-versed in the Testaments, both New and Old.

*More to come!*

## 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, July 1 - 6th Weekend After Pentecost - Tone 5**  
**10:00 AM - Special Intention**

### **7th WEEK AFTER PENTECOST – TONE 6**

**Monday July 2 - Deposition of the Robes of Mary**  
**8:00 AM - Special Intention**

Tuesday July 3 - Hyacinth, Martyr  
*No Service Schedule*

Wednesday, July 4 - Andrew of Jerusalem - 4th of July  
*No Service Schedule*

Thursday, July 5 - Athanasius of Mt. Athos  
*No Service Scheduled*

Friday, July 6 - Sisoies the Great, Venerable  
*No Service Schedule*

Saturday, July 7 - Thomas & Acacius, Venerables  
*No Service Scheduled*

**Sunday, July 8 - 7th Weekend After Pentecost - Tone 6**  
**10:00 AM - Special Intention**

*(Continued from page 5 - Called to Holiness)*

with Him is not achieved by keeping certain commandments or rules but through personal change and transformation. Living not by rules but by striving to be a child of God like Jesus.



This means, of course, attempting to live in the present moment, making the present moment the time when you encounter God in others and treating others as you want to be treated because they too have God's life within them. True holiness means living like God intended His children to live when He created us.

How do we bring honor to our earthly fathers? By living according to their values and principles and trying to bring honor to them. ***Is God your Father?***

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

## THE POWER OF METANOIA (REPENTANCE)

**Metanola**, in Greek **μετάνοια**, can be defined as a transformative change of heart - a spiritual conversion. The term suggests repudiation, change of mind, repentance, and atonement; but conversion and reformation may best approximate its connotation. It seems that the English word *repentance*, which is often used as an English substitute, has come to mean something very, very different. It seems that repentance is usually thought of as acts of penance that are performed in order to compensate for sinful acts. It seems to focus on doing something

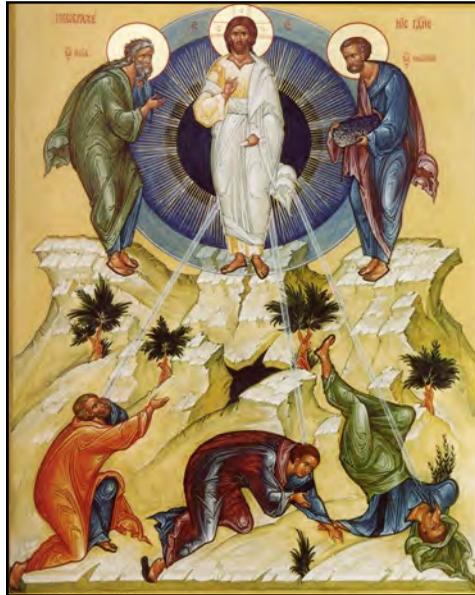
to make-up for doing something considered wrong or sinful. The Greek idea of *metanoia* is doing things for a very positive outcome, namely *spiritual growth*. *Metanoia* is directly connected with the Eastern Christian idea of *theosis* - growing in the likeness of God's Image, namely Jesus. The Eastern Church, our Church, sees *theosis* as the purpose of this earthly existence. We have been given this earthly life in order to freely and voluntarily embrace the process of becoming like Jesus. Life presents sufficient challenges and opportunities

to learn how to react as Jesus did to the challenges of His life. Our Eastern Church stresses not the "*thou shall nots of life*" but, rather, the "*thou shalls of life.*" When we openly embrace the opportunities/challenges that life presents in a positive manner, we grow.

It often seems to me that there is no end to my spiritual struggle. The more I delve into the Eastern Church's way of life the more it seems I am called to do. This seems to be the very nature of the spiritual path. The more we examine our lives, the more clearly we can see

into the depth of our soul and the more we uncover. As we uncover the hidden "gems" buried in on innermost being, the closer we come to God.

A lesson well taught by our spiritual fathers is that the key to spiritual growth is a constant yearning to be more like Christ. To do this we must continually seek a cleansing in spirit and forgiveness for our current ways. This is called *metanoia*: changing our life to be like His, calling on God to be cleansed and to be forgiven and then to forgive others. By the way, the two are connected!



## UNDERSTANDING THE HOLY GOSPELS

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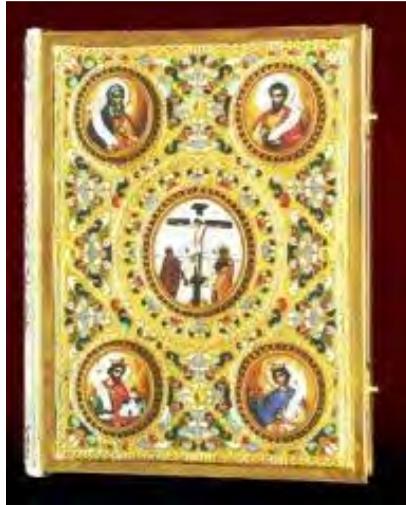
I decided that I would change one of the articles I have been writing and turn my attention briefly to offering some insights into the four Gospels. I also would hope that everyone knows that the Book that resides on the Holy Table is a Book of the Four Gospels. That is the only portion of the New Testament that is contained within that book.

Since our Gospel readings are currently being taken from St. Matthew's Gospel, I thought I would begin there.

Matthew's Gospel in its present form was written in a Jewish milieu, probably after the destruction of Jerusalem in 70 CE. There are evidences of the fulfillment of the Mosaic law and also references to violence, to the burning of a city and to punishment in the wake of Jesus' death.

There is also the anti-Pharisee and anti-scribe polemic in Matthew which indicates a fairly complete rift between Christians and official Judaism. By the year 85 CE Christians were unwelcome in Jewish synagogues called, "their synagogues" by Matthew to distinguish Jewish from Christian worship. There is thus an ambivalence between Matthew's

earlier Jewishness, reflected in the elements of the gospel as they were in the process of formation, and his alienation from Jewish tradition even before these elements were incorporated into the finished gospel.

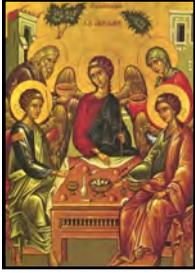


Ignatius, bishop of Antioch (+110 CE), in his letters to certain churches of Asia Minor, uses several sayings of Jesus found only in this gospel. Papias, bishop of Hierapolis in Phrygia, wrote (c 135 CE) that Matthew had compiled a collection of sayings of the Lord "in the Hebrew tongue" (*most likely Aramaic*), "and each person translated them

as he was able." This seems to indicate that various Greek versions of the early collection attributed to Matthew were in existence; one of them may have been the apocryphal gospel of the Hebrews.

Besides the sayings of the Lord, it is certain that the author of Matthew had access to the present Gospel of Mark because of the Marcan verses he uses, especially in chapter 3. Matthew is obviously an expanded version of Mark, considered the first gospel form to be written. Very few scholars hold that Mark is a condensed version of Matthew.

***More to come!***



# THE EASTERN HERALD

## СХІДНЬЙ ВІСНИК

The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.  
Vol. 64 No 26      6th Weekend After Pentecost      June 30-July 1, 2018

### THE SPIRITUALITY OF THE CHRISTIAN EAST

As I see it, our Eastern Spirituality is totally focused on our relationship with God. Any true relationship cannot be dictated or governed by rules and regulations but, rather, by mutual respect and love. Perhaps the only rule that can apply in any genuine relationship is that we cannot “abuse” the other person with whom we have a relationship. It is possible, I believe, that we can be abusive to God - if we only desire a relationship with Him to get what we want in life or escape punishment.

Like any true relationship, we have to come to consensus with the other person. We have to consider and respect the other person’s beliefs and values and cannot presume to change the other person to fit our “idea” of what and who they should be.

I truly believe that God also considers this if we desire to have a relationship with Him. He is open to consider our personal needs while sharing His insights into life with us. He respects us even if we don’t respect Him.

I’m sure that most people don’t think of God in this way. They see Him more as a dictator who lays down laws and rules and that any relationship with Him is “one-sided.” I truly think that this image of God does Him a great disservice. Like any good Father, He tries to understand us and help us to understand Him.



*Life’s Journey is an Ascension to the Heavenly Father*

Like any good Father, He desires us to become mature, growing in our independence and taking personal and real responsibility for our own lives. We are not His slaves or servants. We are His children and, as such, we should desire to always being Him respect and honor. What do you want in a genuine relationship?

## *Rise and Walk*

It is easier said than done. Whether the sins of the paralytic were forgiven, only He who forgave them knew for sure. "Arise and walk." Both he who arose and those who saw him arise were able to vouch for this. Hence there is a bodily sign in order to demonstrate a spiritual sign, though its impact is to curb the imperfections of body and soul. And we are given an understanding of sin and many bodily weaknesses to come. Perhaps, too, sins are forgiven first, so that with the causes of infirmity removed health may be restored.

*St. Jerome*

Furthermore, so it could be understood that He was in a body and that He could forgive sins and restore health to bodies, Jesus said,

"That you may know that the Son of Man has power on earth to forgive sins," then He said to the paralytic, "Arise, take up your pallet." He could have simply said "Arise," but since the reason for doing every work had to be explained, He added, "Take up your pallet and go home." First He granted remission of sins; next He showed His ability to restore health. Then, with the taking up of the pallet, He made it clear that bodies would be free from infirmity and suffering; lastly, with the paralytic's return to his home, He showed that believers are being given back the way to paradise from which Adam, the parent of all, who became profligate from the stain of sin, had proceeded.

*St. Hilary of Poitiers*