

SEVENTH SUNDAY AFTER PENTECOST



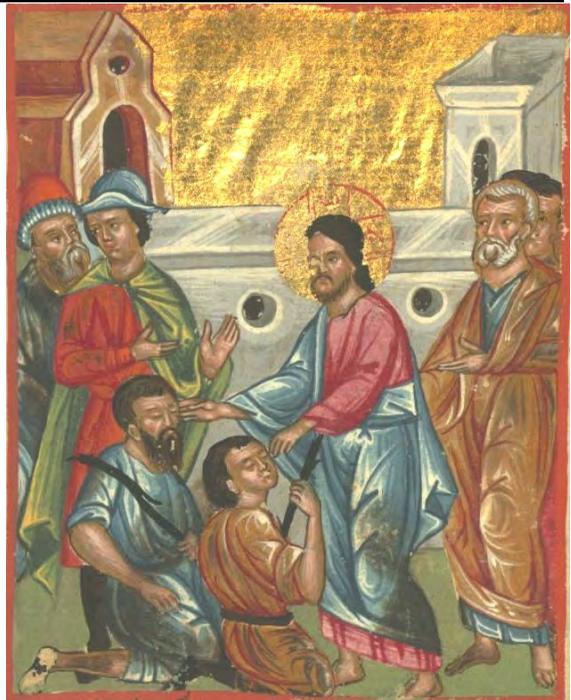
Icon of Healing Two Blind Men

REFLECTIONS ON OUR READINGS FOR THIS WEEKEND

On this 7th weekend after Pentecost, our readings are again taken from St. Paul's Letter to the Romans and also St. Matthew's Gospel. St. Matthew presents two miracles of Jesus, the curing of two blind men and that of a mute. There is much to be gleaned from these readings if only we allow ourselves to think about the message.

St. Paul writes about the patience and self-denial that we are called to integrate into our lives. He tells us, as he told the Romans, "Each should please his neighbor so as to do him good by building up his spirit". He further writes: "May God, the source of all patience and encouragement, enable you to live in perfect harmony with one another according to the spirit of Christ Jesus". He stresses what Jesus taught: love your neighbor as yourself. It is important that we attempt to make our beliefs real by the way that we treat other people. This is what life is all about. In order to benefit from this life, we must truly attempt to put into practice what our beliefs tell us is important.

It is interesting that the Church couples this reading with the cure of "blindness" and "mutism". The inability to see or speak so often is connected with human responses to the Gospel. We tend not to want to see God in others and to profess our belief that God is in others because we're so very busy judging others. I do think that our modern society is poorly struggling



with the Jesus mentality about others. He clearly calls us to not judge others and to treat others as we want to be treated. This is the Gospel message. It is not Wayne's message. Our society, however, makes judgments about others and too often we are drawn into these attitudes and ideas because that is what we think the majority of Americans are thinking and, of course, we want to be truly Americans. This is tantamount to "blindness" and "mutism". I always ask myself: *What would Jesus do? How would He react to such situations?* He treated Romans, Samaritans and others as He wanted to be treated. Isn't that what we are called to do? Our society draws us into thinking unlike Christ Jesus.

SOME THOUGHTS ABOUT THE EUCHARIST

I sincerely hope that my thoughts on the Divine Liturgy, the Eucharist, are making some sense to my readers. In the Eastern Church we do not attempt to objectify the “consecrated gifts” but, rather see the necessity of “receiving” the gifts and joining with Christ in offering our very lives back to God in thanksgiving for the gift of life. We do not worship Christ’s presence in the “transformed bread,” but, rather, join with Him in looking at our lives and then offering them back to the Father in thanksgiving. I can spend all day before the tabernacle thinking about Christ’s presence in the transformed bread and never think about thanking God for the gift of life and dedicating myself to “changing my life” to make it more like the way that of Jesus. When I partake of the Eucharist, I have to think about what I am declaring in partaking of the transformed gifts. I am declaring my willingness to assess my life and make the changes that are needed to make me more like Jesus.

Partaking of the Eucharist also is a declaration of my willingness to treat all others with respect and not to judge anyone, even those who do not live in accord with my values. Why? Because the Eucharist declares that we are all one in the Body of Christ. If we truly believe that Christ is REALLY PRESENT in the transformed gifts of bread and wine, then we will do everything we can to make sure that we will attempt to live like Jesus lived. If we partake of



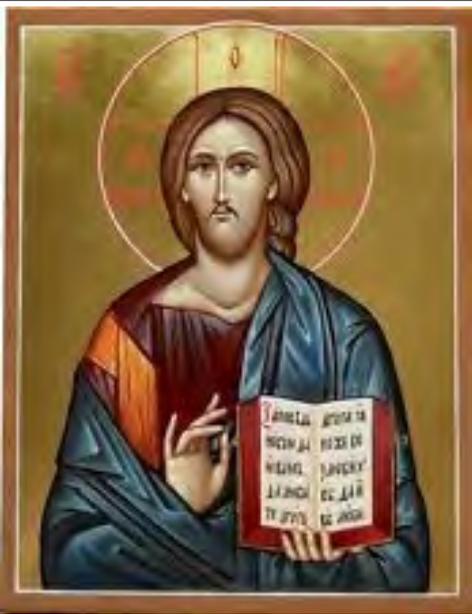
the Eucharist we truly declare our willingness to make every effort to be like Jesus since we have joined ourselves with Him in worshipping the Father. If we worship the Father together with Jesus, then we must truly want to *live the way that Jesus lived*.

Anyone who has attended the Divine Liturgy, which has readings from the New Testament, know how Jesus lived. He lived with unconditional love for others. He reached out to help others. He didn’t base His reactions to others in accord with the values of His society. He embraced the Romans, the Samaritans, the Lepers and the Gentiles - people who were regularly rejected by the people of His society.

So the Eucharist, if we look below ritual connected with our worship, tells us much about living this present earthly life. It signals us that all are a part of Christ’s Body and Blood even if they don’t realize it. As Paul says, the Eucharist tells us that there are no longer Jews, Greek, Gentiles, Muslims or Pagans. All humans are a part of the same human family, whether they believe and know it or not.

Now, what do you believe?

ACQUIRING THE MIND OF CHRIST



The only way that we can acquire the mind of Christ, which I believe is the true work of this earthly existence, is through living the Liturgy. Our personal, interior prayer life must be strong and joined to dedicated regular involvement in the Liturgy. We must strive to make it real in our lives.

What does this mean? It means that we understand that the Liturgy joins us with Jesus in worshipping the Father by offering our lives back to Him in true thanksgiving for the gift of life. Something happens to us if we truly assume this way of thinking. We will never have time for the church and the things of God unless we make

time. It is all a matter of thinking what is important in our lives. Our religion is not just a safety net to protect us from future punishment. It is a *way of living* that allows us help and assistance in becoming all that God intended when He created us. This is one reason why it cannot be a set of rules and regulations. It is all about helping us to develop a real and genuine relationship with God, our Creator. If we say that we love God, that means that we pray. There are two sides of the life of prayer which are inseparably bound: personal and corporate. We need both if we are to make progress, for they both nourish each other, strengthening and reinforcing respectively each other.

Today is the day of salvation and the time is far spent. It is time to awake from the slumber of the world and to put on Christ, beseeching Him to grant us a continual renewal of our repentance and of our life in the Church. It is time to put spiritual capital into our bank account in eternity, so that when we fail, we will be received into the eternal habitations. The Church's Liturgy and a life of personal prayer prepare us to live in God's presence, to endure God's presence, and to love God's presence. We must make this preparation in this world, otherwise, in the world to come, there will be no more time for us to make the appropriate adjustment to that which "eye hath not seen, nor ear heard, neither have entered into the heart of man (1 Corinthians 2:9).

Acquiring the mind of Jesus means the acquiring of His way of thinking and, of course, His way of behaving.!



St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan

PANCAKE BREAKFAST

August 12th

Pancake
Breakfast



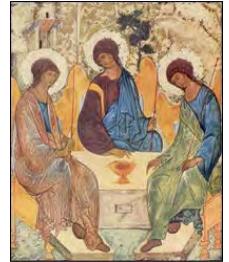
Our Parish Council is planning this event in lieu of a Parish Picnic. We haven't had one for a number of years and they felt this would be a good alternative. So save the date and plan on joining us.

I would extend a very WELCOME HOME to LEN MIER, who just completed his formal training for the diaconate and STEVE PIPTA who returns from a well-deserved vacation. It has been, to say the least, a much more difficult time serving without them. Welcome back!



CALLED TO HOLINESS

Holiness is all about developing a real and genuine relationship with God. We are called to have a true relationship with God. This means that we are called to know



how to have a genuine relationship with someone else. That is why we are given this earthly experience - to learn how to have a genuine relationship with someone else. This is a reality: If our relationships with people who we can see and physically interact with is fractured, how do we hope to have a genuine relationship with God who we cannot see and physically interact with. This is why Jesus stressed in His teachings the development of our ability to treat others as we want to be treated. That is one of the natural things that we do when we enter into a relationship with others. We learn how to interact in a genuine, true and loving way. This, then, helps us to develop the ability to interact with God in a genuine, true and loving way.

Of course people don't always want to hear this. They would rather think that they

(Continued on page 8)

THE WORLD AS GIFT AND WORD



As you my readers might know, I have been attempting to present ideas about the “world” as a particular “gift” from God that is meant to help us know and truly understand the reason for our earthly existence. It is, first and foremost, a “gift”. I have also tried to express that it seems that our modern word does not realize this and seems to be exploiting this “gift” from purely financial gain. This, of course, truly distorts its meaning. I’ve tried to share that there is a true “meaning” for the world’s existence - a meaning that does impact our lives.

Thus an inexhaustible common meaning of things exists, a meaning that binds them together,

a meaning of limitless wealth toward which humanity advances. Their unique supreme meaning is the divine *Logos*, for within this *Logos* are found the meanings of all things. He alone explains all things. He alone explains all things, and only in Him does the human person find the meaning proper to his own existence. The one who believes is particularly the one who grasps this supreme meaning through a general act of intuition, that is, through his spirit.

In his connection with the reality that transcends both world and nature - an hence to the extent that he cultivates this connection - the believer find still higher and richer meanings, indeed, the supreme meaning of reality as a whole and of his own existence.

The basic question is: Why have I been created and placed in a created universe? What is human earthly existence all about? What was God’s plan when He created humankind and placed it in a created universe?

The problem is that modern man, through science, has suggested that all of creation is only an accident. This, of course, doesn’t make any sense. Why did the universe come into existence? Who or what put the elements together that then interacted and cause the universe and all living things to come into existence? Is the universe and humankind only some kind of accident that just happened? What or who created the elements of the universe? I wonder how many have ever taken the time to think about this?

THE DOCTRINE OF THE HOLY TRINITY - WHO IS GOD?

I have been attempting to share with my readers that it is through the Divine Liturgy that we come to know God. In the Divine Liturgy of John Chrysostom, the priest prays on behalf of the people of God this prayer:

With these blessed 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. Holy are You and all holy and splendorous is Your glory. Who so loved Your world that You gave Your only-begotten Son that everyone who believes in Him should not perish, but should have life ever-lasting.

We recall that it is through creation by God Himself that we stand before God and are included in the prayer and praise of the powers of heaven.

What this prayer teaches and exemplifies is that we stand before God, taking from his own revelation the words and phrases with which we address him. We address him as he has revealed himself – in mystery and majesty, beyond any human conception - and also as Father, Son and Holy Spirit, again expressed in words and phrases drawn from the Scriptures themselves. What the Scriptures have given us is a way of addressing God, a way that matches something of the glory of his nature, but not a way of defining Him.

It is something like this that St. Maximos the Confessor develops in his short treatise on the *Our Father*. The petitions of the Lord's Prayer constitute a theology, but it is theology of a particular sort. As Maximos puts it:

For hidden within a limited compass this prayer contains the whole purpose and aim



of which we have spoken, that is the divine counsel whose purpose is the deification of our nature. The prayer includes petitions for everything that the divine Word effected through his self-emptying in the Incarnation, and it teaches us to strive for those blessings of which the true provider is God the Father alone through the natural mediation of the Son in the Holy Spirit.

Maximos goes on to discuss the seven mysteries contained in the prayer: 'theology, adoption of sons by grace, equality with the angels, participation in eternal life, the restoration of human nature, the abolition of the law of sin, and the destruction of the tyranny of the evil one.'

SCHEDULE OF SERVICES

Sunday, July 8 - 7th Weekend After Pentecost - Tone 6

10:00 AM - Special Intention

8th WEEK AFTER PENTECOST – TONE 7

Monday July 9 - Pancratius, Bishop-Martyr

8:00 AM - Special Intention

Tuesday July 10 - Anthony of the Caves

No Service Schedule

Wednesday, July 11 - Euphemia, Martyr

8:00 AM - Special Intention

Thursday, July 12 - Proclus & Hilary, Martyrs

No Service Scheduled

Friday, July 13 - Synaxis of the Archangel Gabriel

8:00 AM - Special Intention

Saturday, July 14 - Aquila, Apostle

No Service Scheduled

Sunday, July 15 - 8th Weekend After Pentecost - Tone 7

10:00 AM - John, John Jerome & Joel Krill; Mary Krill

St. Michael the Archangel
Ukrainian Greek Catholic Church
6340 Chase Road
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LITURGY SCHEDULE

Sundays @ 10:00 AM

Ukrainian & English

Weekdays @ 8:00 AM

English

SACRAMENTS

Penance

By Appointment

Baptism & Matrimony

*In most instances membership
required for six months*

Funerals

*Membership of an immediate
family member required*

Parish Life Council

Bob & Corinne Boyko
734.451.1893

John & Janet Dicky
313.563.5509

Daria Drobny
313.791-0292

Robert Krokosky
248.431.9554

Leo & Mary LaDouceur
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Gordon Malaniak
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Leonard Mier
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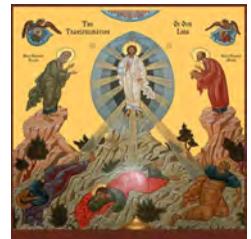
Greg & Esther Petrovich
734.453-4354

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313.624.9867

(Continued from page 5 - Called to Holiness)

have a relationship with God even though they cannot sustain true and genuine relationships with others. Their relationship with God becomes only a figment of their own imagination. In fact, they make God in their image and likeness and don't seem to understand that they are called to grow in their image and likeness of Him, as seen in the person of Jesus Christ.

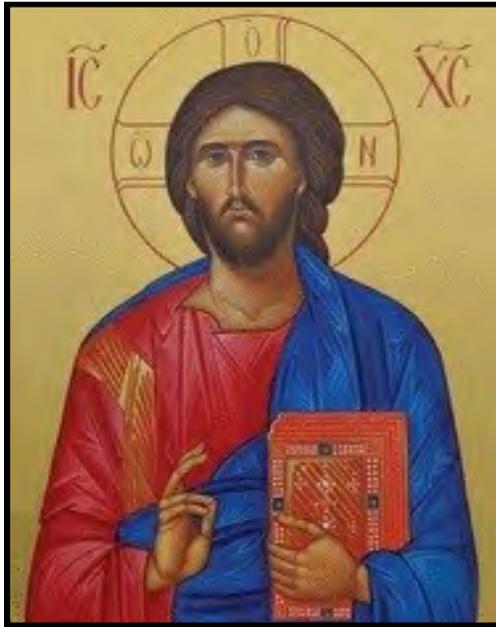
We humans seem to have an uncanny ability to distort any true "image" or "understanding" of God. We want Him to like what we like and dislike what we dislike. We want to control God! We think that He has to agree with us! Think about the religions of the world. They all believe that their idea of God is reality and a true understanding of God. ***Impossible!***



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

MORE ABOUT JESUS CHRIST

I thought that I would share some further thoughts about Jesus, the Christ, since He is the model of what humans are called to be. Byzantine Christology (*the study of Jesus*) has always been dominated by the categories of thought and the terminology of the great controversies of the fifth, sixth, and seventh centuries about the person and identity of Jesus Christ. These controversies dealt with Who Is Jesus. Is He truly God or is He truly man. Is He God Himself in human form or is He just a creation of God. If He is God, does His divinity direct His actions? If He is just human, how could He perform some of the things that He did? The Christian community has, from its very inception, wrestled with who Jesus is. It does make a difference. If Jesus is God, does His Divinity dictate how He lived and how He reacted to the various challenges of His life? If He is only truly human, than how can He reveal to us how to live so that we might be united to God? The mystery of Jesus has always been a challenge to His followers.



The five ecumenical councils which issued specific definitions on the relationship between the divine and the human natures in Christ have at times been viewed as a pendant development: from the emphasis on the divinity of Christ, at Ephesus (431); to the reaffirmation of His truly full humanity, at Chalcedon (451); then back to His divinity, with the acceptance of Cyril's idea of Theopaschism, at Constantinople (533); followed by a new awareness of His human "energy" or "will," again at Constantinople (680), and of his human quality of describability in the anti-iconoclastic definition of Nicaea II (787). Still, the opinion is often expressed in the theological literature of the Western Church that Byzantine Christology is crypto-Monophysite, and offered as an explanation for the lack of concern among Eastern Christians for man in his secular or social creativity.

It is my hope that presenting various ideas about Christ from an Eastern Christian perspective, we all might come to a deeper knowledge and understanding of Who Jesus Is.

UNDERSTANDING THE HOLY GOSPELS

Picking up where I left off, both Matthew and Luke, neither of whom can be proved to have copied from the other, seem to have had, besides the Gospel of Mark, another source of some 240 verses which Mark does not include. This source, which has not been found but deduced, is designated simply as “Q” from Quelle, the German term for “source”.

Beginning with a series of reflections relating Jesus and his parentage to the messianism of the Old Testament, Matthew’s gospel places Jesus’ birth in the hostile political environment of the time. Like the other gospels, Matthew introduces the public ministry of Jesus with a summary of the mission of John the Baptizer. After the account of the temptation of Jesus, the gospel reports his teaching and miracles, locating all these in Galilee and its vicinity, exclusive of Jerusalem. It concludes with the final events and teaching of Jesus, locating them in Jerusalem and centering them around his passion, death and resurrection.

The gospel of Matthew is distinctive for its practice of citing the Old Testament in connection with Jesus’ activity and teaching, and for a

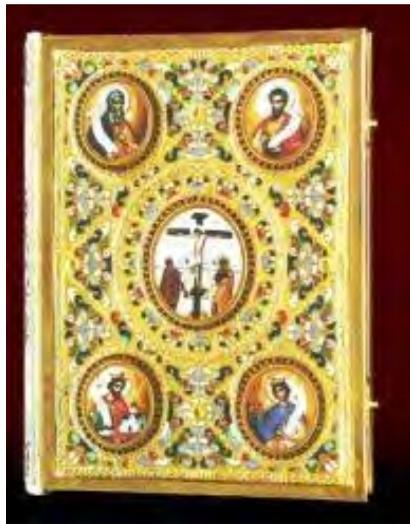
structured presentation of his doctrine in the form of sermons or discourses. The discourses are followed by collections of miracle-accounts and incidents which reflect Jesus’ doctrinal teaching. They are presented by the evangelist in such a way as to be meaningful to the new Christian communities of his time.

The gospel as a whole revolves around the concept, no doubt originally developed in Judaeo-Christian circles, that Jesus is the expected Messiah-king of Israel, mysteriously unacceptable to his own people, but no less mysteriously acceptable

to many Gentiles.

The universal importance of Christ in this gospel does not derive from the notion of messianic kingship alone, but more especially from his divinity. This makes possible his presence in Christian communities in word and sacrament and constitutes him the divine teacher of all nations.

In saying this, this does not mean that Matthew had any conception of the notion of God as being Triune - Three Persons in One - the Trinity. It does say that Jesus was special and that there was a notion that there was something “divine” in Him. We can’t read into the gospel what we believe.





THE EASTERN HERALD

СХІДНЬЙ ВІСНИК

The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.
Vol. 64 No 27 7h Weekend After Pentecost July 7-8, 2018

THE SPIRITUALITY OF THE CHRISTIAN EAST

In the last issue of this article, I presented the idea that our Eastern Spirituality is all about forming a relationship with God. I also hinted that, like all relationships, they can never be one-sided! Our relationship with God is not a cooperative adventure. Many people, I am sure, don't, as I said in the last Bulletin, think about it in this way. But it is absolutely essential, if we are to have a true and genuine relationship with God, that we see it in this manner. As I have written before, salvation is a cooperative act that happens between us and God. He is not a dictator or an absolute ruler which just demands that we do exactly what He says. If He were He would have never have created us with a "free" will. He desires to enter into a relationship with us - a relationship which truly respects both persons in the relationship. There is no true relationship if the two parties attempting to establish the relationship are unequal.

These are the thoughts and ideas that our Eastern Christian religion presents to us. It is the foundation of *Theosis*. The unity with God our Creator, which life is supposed to help us achieve, is not something that is one-sided. We are called to have a genuine relationship with God - a relationship which is like that of children to good fathers who help children



Life's Journey is an Ascension to the Heavenly Father

become mature and truly good persons.

Of course this might be difficult to conceive if we had authoritarian fathers - fathers who only adhered to the idea that it's "my way or the highway." This is not who our Heavenly Father is, at least in my estimation and my belief. *What do you believe?*

They Saw Because They Believed

At that point, two blind men follow the Lord as He was passing by. But if they could not see, how could the blind men know of the Lord's departure as well as His name? Moreover, they called him "Son of David" and asked to be made well. In the two blind men, the entire earlier pre-figuration is complete.

To these unknowing persons the law gave evidence as to the one from whom they sought a cure. It indicated to them that their Savior in the flesh was of the line of David. It also introduced light to the minds of those who were blind from past sins. They could not see Christ but were told about Him.

The Lord showed them that faith should not be expected as a result of health but health should be expected because of faith. The blind men saw because they believed; they did not believe because they saw. From this we understand that what is requested must be predicated on faith and that faith must not be exercised because of what has been obtained. If they should believe, He offers them sight. And He charges the believers to be silent, for it was exclusively the task of the Apostles to preach.

St. Hilary of Poitiers