

SUNDAY OF THE FATHERS OF THE  
FIRST SIX ECUMENICAL COUNCILS



*Icon of the Holy Fathers*

## REFLECTIONS ON OUR READINGS FOR THIS WEEKEND

Our primary readings used for today are taken from Paul's first letter to the Church in Corinth and Matthew's accounting of Jesus feeding the five thousand. This is an interesting combination of readings.

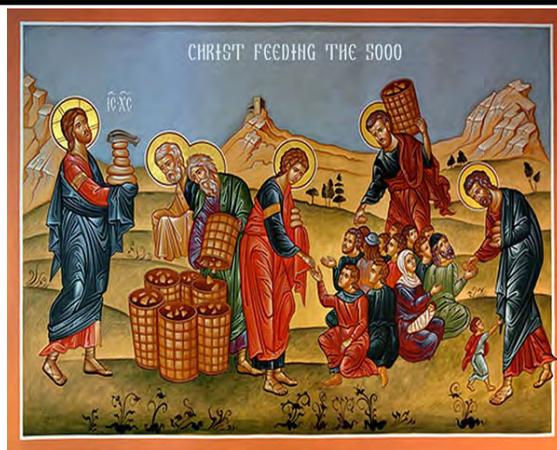
Paul's reading begins with the condemnation of the "disorders" in the Corinthian Church followed by his statements about the wisdom and folly of the Cross. He writes:

*The message of the cross is complete absurdity of those who are headed for ruin, but to us who are experiencing salvation, it is the power of God.*

The Gospel is taken from Matthew's account of Jesus feeding five thousand people with a simple five loaves and a few fish. This miracle story which is filled with a multitude of symbolism.

So the church challenges us today to think about what is truly important in our lives today. God, through Jesus, feeds all people who want to grow through His example of how Jesus lived. Jesus is truly the sustainer of our lives if only we decide to look to Him for inspiration on how to live.

Further, true life comes from being sensitive to the needs of others. I think that this story highlights Jesus' greatest concern for the benefit of other humans. He did not want them to suffer listening to His preaching. He was aware, through the help of His closest disciples, that others were hurting when they came and listened



to Him. So we see this miracle story not only as the curing of someone who is ill but also as Jesus' concern for those who were struggling to hear His message.

So what is the message? The message, as I see it is: first, to see that it is essential, for our spiritual growth, to be sensitive to the needs of others. We are called not to dismiss anyone. All people who cross our lives are like the fragments that are gathered up by the apostles. We only have to make ourselves open to God.

Paul has given us great insight into life. He clearly tells us that we have been given a clear message from Christ through His Cross. We need to understand what Jesus' cross conveys to us that the challenges of life are meant to help us come to a deeper dependence on God and to help us develop hope and trust in Him. *How do you see the challenges that are in your life? Do you turn to God for help?*

## SOME THOUGHTS ABOUT THE EUCHARIST

I often wonder what people get out of coming to the Divine Liturgy. This may just be my preoccupation. It is my sincerest hope that people who worship with me may find that their experience is an “advancement of faith, life and spiritual understanding”. I truly believe and feel that our worship together is meant to help us come to a deeper and more full understanding of life and how to live it. I, hopefully, have tried, on many occasions, to convey this thought to the people who have come to worship God with me.

In order for this to happen, however, each of us who worship together must make a genuine and honest effort to seek out the meaning of our worship. What is it that we do together? What is our worship all about?

What we do together is to join with Jesus, Who we believe to be God Himself incarnate as a human being in the Person of Jesus, and offer thanks to God for the “gift” of life. The way that we offer thanks is by “remembering” what He, Jesus, did before He died. He took *bread* and *wine* that He shared with His disciples and said that as long as they met for a meal and blessed bread and wine, (i.e., food and drink) in His name He would be present to them in a true and real manner.

While time has caused us to ritualize this meal in a different manner than it was originally



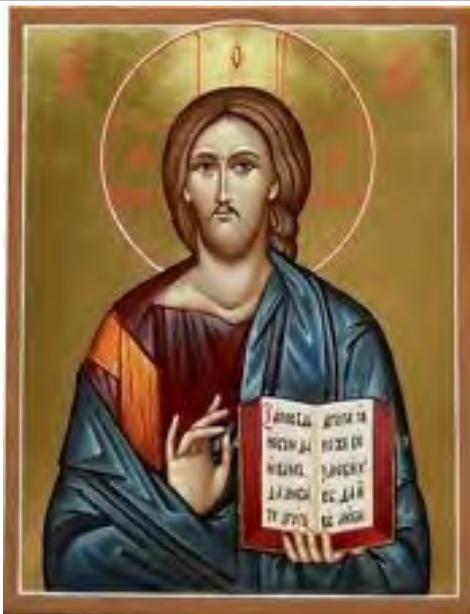
experienced, the meal is the same and the commitment of God is the same. We come and share a very ritualized meal. It still remains a meal if we see it as a meal. *(This is, of course, the reason why we should all partake of the Eucharist. It is the meal that Jesus proposed would make Him present to all His followers).*

When we truly partake of the transformed bread and wine - the Body and Blood of Christ - He is present to us in a real and special manner. It is the fulfillment of His promise to us that He will be with us, helping us navigate the perils and blessings of life. We humans can be overwhelmed not only by the challenges of life, whether they appear to us as being negative or positive. We must learn that the “positive” challenges are as much of a challenges as those that we sometimes categorize as negative.

I truly believe that challenges are neither “negative” nor “positive”. They are just challenges. It is important that we learn how to navigate these in order to spiritually grow.

***Our worship experience is an opportunity to think about the true meaning of life!***

# ACQUIRING THE MIND OF CHRIST



The Liturgy is the perfect prayer - the prayer that can truly help us acquire the “mind of Jesus, the Christ.” The Elder Zacharias of Essex tells us that the energy of this prayer upholds the universe. We need not despair of our lack of perfection in prayer, but rather hasten to enter into the Church’s perfect hypostatic prayer, which saves us and the world. Our work as Eastern Christians is liturgical: serving and living the Liturgy, and through this, bringing the world into the Church. We can never underestimate the power of the Liturgy and its ability to transform and inform the heart. Our primary tool for

evangelization to those inside and outside the Church is serving the Liturgy and the services of the Church. The entire idea of the Liturgy is about personal transformation. Just as we believe that the bread and wine that we offer are transformed into the very person of Jesus by repeating what He did and calling upon God’s Spirit to make it real, so too, we are transformed, if we identify with Jesus Christ as our “model” of what it means to be a human being. So the Liturgy itself presents, for our consideration, the notion of “TRANSFORMATION”. If we join with Christ in worshipping God through the Divine Liturgy, which involves the transformation of true and real symbols of life - food or bread and wine - then we see that our true “personal transformation” must be the result of joining with Jesus and the Holy Spirit Who makes this personal transformation possible and real. *(Hopefully my readers can see this and, when they participate in the Divine Liturgy, think about these things).*

What we do together in the Divine Liturgy is NOT MAGICAL or SUPERSTITIOUS. It is something that truly happens if we allow ourselves to believe. Can I prove it? No! Do I BELIEVE IT? YES!

We have a choice in what we believe! I personally choose to believe that when we remember Christ’s actions before He died and call upon God’s Spirit to make it real, that the bread and wine ARE transformed into the very Body and Blood of Christ - that He truly makes Himself present to us. This He does to support us through our journey of life. **DO YOU BELIEVE THIS?**



# St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan

## PANCAKE BREAKFAST

Pancake  
Breakfast



The Parish Council has cancelled the planned Pancake Breakfast until a later date because of some conflicts. When a new date is established I will inform the Parish.

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## SUMMERTIME

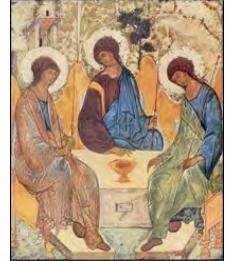
Summertime is difficult for most parishes. People go on vacation, which they truly deserve to do, but the expenses of a church continue all during this time. Please help us to meet our operational costs - especially our air-conditioning - during these times. Your help and generosity is truly appreciated. **Thank You!**



**You get in life what you have the courage to ask for**

## CALLED TO HOLINESS

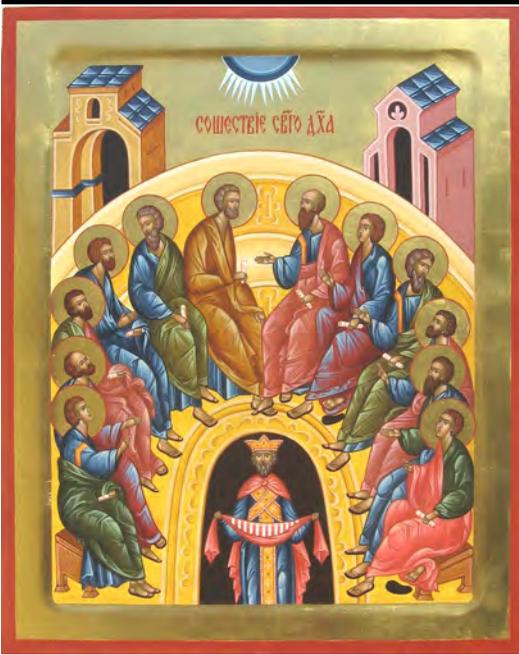
The call to holiness has so many very different meanings/dimensions to it. Indeed it is a call to true humanity - a call to be what God intended when He created human beings.



It is a call to developing the ability to have true and general relationships, It is a call to have a true understanding of the meaning and purpose of life. It is a call to live a "Spirit-filled" life. It is truly a call to genuine, interior peace while living in a confusing and conflicted world. It is a call to have God at the very center of your life and to have confidence that He will be with you through all the struggles of life. It is a call to witness to the world our belief in a loving and kind God Who only cares that we humans feel free, loved and competent. It is a call to walk through life with a sense of purpose and a connection with all living things. The call to holiness is a call to true and real wholeness. It is a call to live without free of death, knowing that life is immortal and eternal. The call to holiness is a call to know that we are not alone

*(Continued on page 8)*

## THE WORLD AS GIFT AND WORD



I know that some may find this article challenging or confusing or both. We most frequently do not think of the world as a “gift” from God that has a message for us and can help us on our journey of spiritual growth.

I think that one of the very important revelations that the world makes clear to us is the “eternal nature of the cycle of life.” We see it everywhere we turn. Things come into existence, die and return to life. How very, very encouraging this can be to us who seem to have some fear of death.

The world, and in fact all of creation, is filled with life! This tells us that God is calling all things into existence to help us understand

the meaning and purpose of life. Of course we have to develop an awareness of the creation that surrounds us. Don’t miss the everyday opportunity to witness God’s life-force bringing all things into real existence. Creation calls us to pay attention to God’s presence all around us and to rejoice in this gift He has given us.

Creation shares so much with us: beauty, power and generosity. Don’t disregard that which can be learned from creation. Don’t abuse the earth that has been given to us to help us sustain life. Treat it as sacred. Treat it as a gift.

Progress toward this higher meaning of creation is also a question of the will, of human beings willing to develop correctly in harmony with all humans, with the whole of reality, and with the highest reason of reality as a whole. We are not separate from the rest of creation. When God chose to create, He created all things in harmony with one another - all things working toward one common goal, namely union with Him. Its all about how we think about it.

In other words, in the light of the supreme reality, the human person’s existence and that of nature reveal ever more completely both their own meanings and the supreme meaning. To the extent that he crawls near to God, the believer will discover his own supreme meaning in the light of the fuller revelation of God.

***How do you see yourself in creation?  
What is your connection with the rest of  
God’s wondrous creation?***

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

I concluded the last issue of this article by sharing that Maximos discussed 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.' These are not just mysteries to contemplate, still less to solve; they are mysteries that draw us into communion with God. They reveal the mystery of the Trinity (*which is what Maximos means by theology*) and that this opens up to us the possibility of adoption as sons and daughters in the Son, Christ. This state of adoption grants us equality with the angels ('*on earth, as in heaven*'). We participate in the divine life through making Christ himself our food, preeminently in the Holy Eucharist.

But life on earth remains a constant struggle against evil. We recognize this as we pray for deliverance from temptation and we seek deliverance from the power of the evil one.

Because these mysteries are about our transformation into God, deification, they are presented to us in the Lord's Prayer as petitions, expressions of our desire, or perhaps better as interpreting our desire. Maximos sees this desire as a response to God's love for us - God's love for us manifested in the Incarnation and self-emptying of His Son - a response that demands of us a similar self-emptying. This self-emptying is seen in the disregarding of human passions which can truly distract us from making every attempt to join ourselves with our God - with developing a true relationship with God.



If we turn to God in prayer, we expect Him to listen, to hear our prayers. What we might mean by this is a true mystery - and mystery, in the sense not of a puzzle to solve but something of which we have some understanding. But and even deeper sense that such understanding will never be exhaustive, there will always be more to say.

But it at least means that we can be attentive to God and expect his attention to us. In some way, prayer opens up a personal relationship; prayer is an activity only open to persons, and can only be addressed to a person.

***Critical is our desire to have a real relationship with God!***

# SCHEDULE OF SERVICES

**Sunday, July 15 - 8th Weekend After Pentecost - Tone 7**  
**10:00 AM + John, John Jerome & Joel Krill; Mary Krill**  
**+ William Vawter; Wife Donia and Son Rafic**

## 9th WEEK AFTER PENTECOST – TONE 8

**Monday July 16 - Athenogenes, Bishop Maryr**  
**8:00 AM - Special Intention**

**Tuesday July 17 - Marina, Great-Martyr**  
**8:00 AM + Stanyslawa Krowicky; Family - 40th Day**

Wednesday, July 18 - Hyacinth & Emilian, Martyrs  
*No Service Scheduled*

Thursday, July 19 - Macrina, Venerable  
*No Service Scheduled*

**Friday, July 20 - Elijah, Great Prophet**  
**8:00 AM - Special Intention**

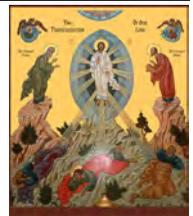
Saturday, July 21- Simeon & John Venerable  
*No Service Scheduled*

**Sunday, July 22 - 9th Weekend After Pentecost - Tone 8**  
**10:00 AM + Anna Hnatiuk; Luba Bluj**  
**+Stanyslawa Krowicky; Family**

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

in this vast universe. It is a call to truly understand our “connectedness” to the source of our existence, God.

So the call to holiness is a call to truly be God’s child. This requires that we make every effort to have a real and genuine relationship with Him which can only be accomplished if we develop the ability to have genuine relationships with “people we can see and interact with.” How many genuine relationships do you have? Do you truly understand what is required to have a genuine relationship with someone else? Just because you are in a relationship with someone through marriage doesn’t mean that it is a genuine relationship. ***Think about this!***



St. Michael the Archangel  
Ukrainian Greek Catholic Church  
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Dearborn, MI 48126

Rev. Wayne J. Ruchgy, Ph.D.  
Pastor

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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

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

## MORE ABOUT JESUS CHRIST

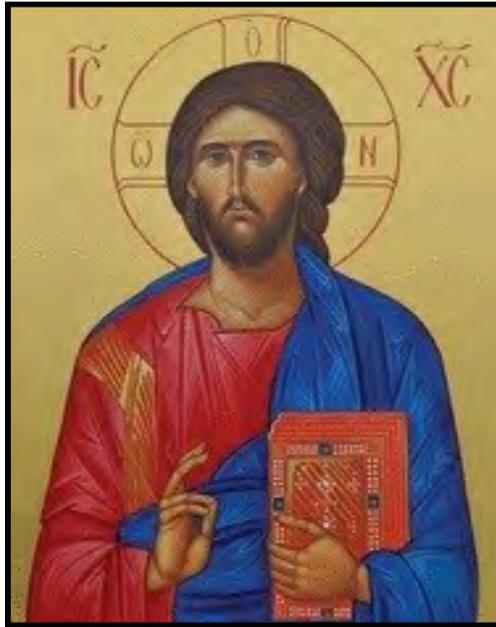
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To affirm that God became man, and that His humanity possesses all the characteristics proper to human nature, implies that the Incarnation is a cosmic event. We believe that man was created as the master of the cosmos and called by the creator to draw all creation to God. This was truly something he, man, can do on his own, without the true cooperation of the Creator. It was something that the Creator would have to cooperate with man to achieve. This preserved not only God's intentions but mankind's free will.

The fact of the Incarnation implies that the bond between God and man, which has been express in the Biblical concept of *image and likeness*, is unbreakable. The bringing about of a "new creation" does not establish a new pattern, so far as man is concerned. It rather calls man to the fullness of the intent God had when He created him. It affirms that man is truly man when he participates in the in the life of God and that he is not autonomous, either in relationship to God or in relation to the world. True human life can never be "secular." In

Jesus Christ, God and man are ONE. In Him, therefore, God becomes accessible not by superseding or eliminating humanity, but by realizing and manifesting humanity in its purest and most authentic form.

Think about who we are as human beings. We have intellect and free will. We can form relationships with others and can create. Yet we were designed to have a genuine and true relationship with our Creator. We have free will, and because God gave us free will, He has to honor what we do as free beings. All He does is call us to a relationship with Him. He allows life to deliver various challenges that can lead us to have a real relationship with Him. But He



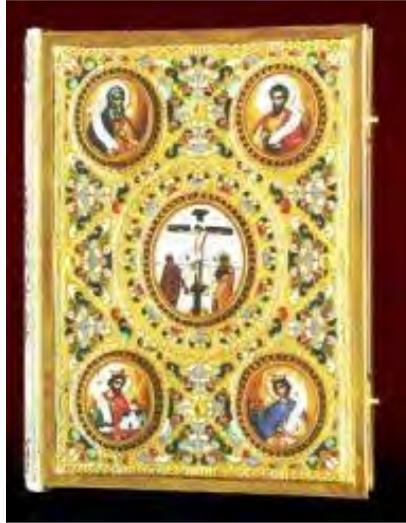
never forces us to have a relationship with Him, even though this is the one thing we must have if we truly want to understand the meaning and purpose of life and feel fulfilled.

When you think about it, our God is truly masterful in the way He created us. He only wants us to freely and voluntarily return His love, knowing that if we do, we fill truly understand what it means to be human.

## UNDERSTANDING THE HOLY GOSPELS

I have been sharing in this article some thoughts about Matthew's Gospel. The bond in Matthew between Christology, the study of Christ, and ecclesiology, the study of church, portrays the mediating mission of the Christian community, that of giving witness to Christ in the world. In the judgment of modern scholars this mission is truly a theological development within the gospel tradition that requires a date for the gospel of Matthew later than that of Mark and Luke. Current and more common opinions date the composition of the gospel of Matthew between 80-100 CE, or roughly, 85 CE. There is also the compelling evidence for the dependence of Matthew on Mark: namely, the 600 of Mark's 661 verses found in Matthew, as well as the relationship of language and order in these two gospels.

The outline of Matthew does not produce well-balanced parts. But the pattern of five books, if it exists, must be intended to suggest the five books of the Law. The outline would then reflect a theme that is clear in the Gospel without the outline: Jesus is the new Moses and the new Israel with a new revelation from God. Compared to Mark and Luke, Matthew is more



obviously artificial, even contrived in its arrangement. This does not imply that Mark and Luke are without artificiality in the arrangement. Even Mark, who seems to be the most naïve and unstudied of the Evangelists, has arranged his narrative in an order other than the simple order of events. But Matthew apparently wishes to make it clear that his arrangement is his own. He uses a large number of “literary seams,” lines intended to connect passages previously unconnected: his most common connecting particle, “at that time,” usually has no temporal reference

whatever. The discourses are clearly arranged as such, and each of the five major discourses is signified by an individual concluding formula. A synoptic table of the Gospels shows that most of the material in Matthew's discourses is found in scattered contexts in Mark and Luke. Possibly the sayings that are peculiar to Matthew are assembled by him from scattered contexts also. Each of the discourses revolves around a theme, as the outline indicates, except for the Sermon on the Mount. The theme of this discourse is the righteousness of the Gospel compared to the Law.

*Pick up your bible and read Matthew!*



# THE EASTERN HERALD

## СХІДНЬЙ ВІСНИК

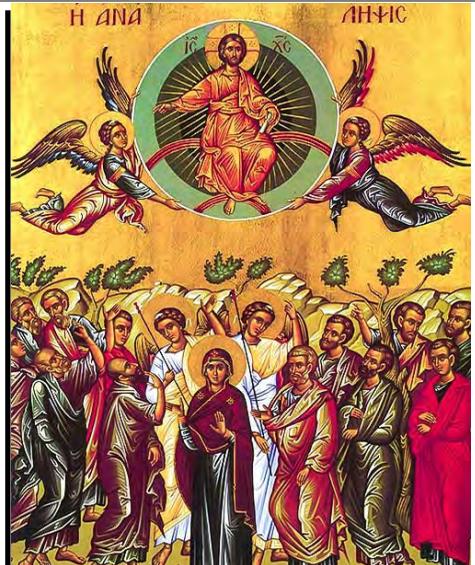
The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.  
Vol. 64 No 28 8h Weekend After Pentecost July 14-15, 2018

### THE SPIRITUALITY OF THE CHRISTIAN EAST

In the last issue of this article I presented the idea that Eastern Spirituality clearly presents the idea that this earthly life is meant to help us advance at least a little in our relationship with God. I also suggested that, like any real and true relationship, our relationship with God is not **ONE SIDED**. True relationships have to engage individuals in a mutual understanding of one another and in a true “give-and-take” - that willingly accepts one another.

We are assured by Jesus that God the Father, and therefore really the Trinity, desires to enter into a real relationship with us. It is based on the belief that God created us for this specific purpose, that is to have a relationship with Him. As we understand the Trinity, albeit in a limited manner, it is all about having a true and genuine relationship with Him. When you think about the Trinity you have to think about “relationships.” The Three Persons of the Trinity have a true and loving relationship with one another. Their relationship is based on unconditional love. They are consubstantial - they are of the same being and yet very separate and individual. What joins them in this unique relationship is unconditional **LOVE**.

Because one of the Persons, the Son Jesus, has a human nature, we humans have been called to enter into a real and genuine relationship with the Three Persons of the



#### *Life's Journey is an Ascension to the Heavenly Father*

Holy Trinity. However, we are given this earthly existence to learn how to be in genuine and true relationships with others. We are here to learn a skill set, namely the ability to have and establish real and true relationships with others. This, then allows us to develop a real and true relationship with the Trinity. A truly marvelous idea. *What do you think?*

### *Authority of the Council - Authority of the Church*

The authority of the Councils is based also on their ecclesiological grounding. A council is not an independent, autonomous body, additional, coming from outside, acting unilaterally. It is not the product of accidental circumstances in history and imposed afterwards. It is closely, or rather organically, related with the very essence of the Church. This body of Christ is a living organism, destined to grow, to face difficulties during this process, to be implanted in other regions of the world needing inculturalization and a certain adaptation.

Such embodiment and multifaceted ministry creates problems, tensions, even divisions and in spite of the good will of the local

bishop and pastors, the convocation of as a major assembly is considered as a natural instrument, salutary and indispensable.

The official voice of the catholicity and the koinonia of all the other sister churches, in harmony and guided by the Spirit, would only provide the new assessments, possible remedies and solutions. The functioning of such a council was such that the opinions and requests at issue found expression from the very womb of the Church. Once the decision was made, the people had a part in receiving it and publicizing it (Acts 15:22) as is seen in the first assembly of Jerusalem.

*Metropolitan Emilianos*