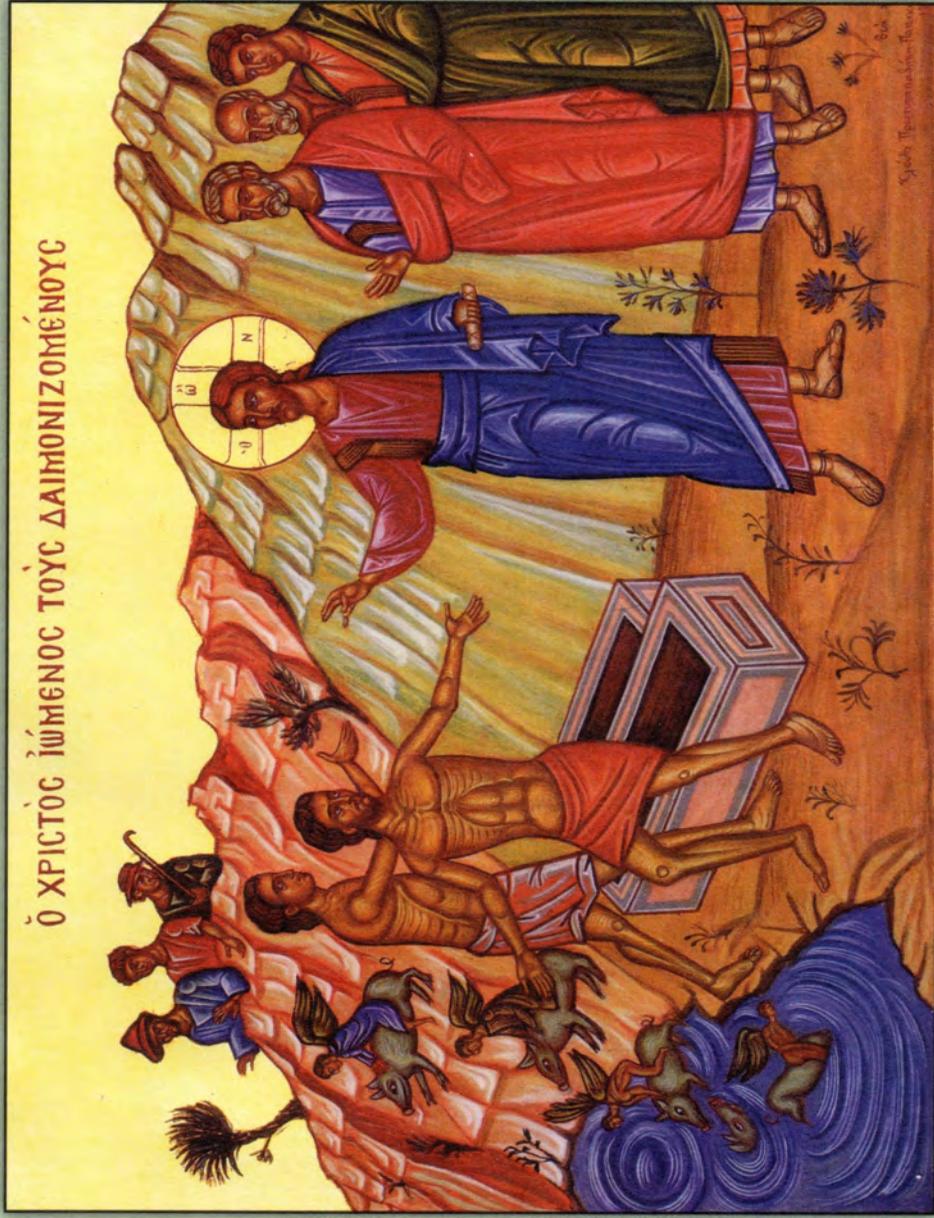


FIFTH SUNDAY AFTER PENTECOST  
FIFTH SUNDAY OF MATTHEW



*Icon of the Healing Gadarene Demoniacs*

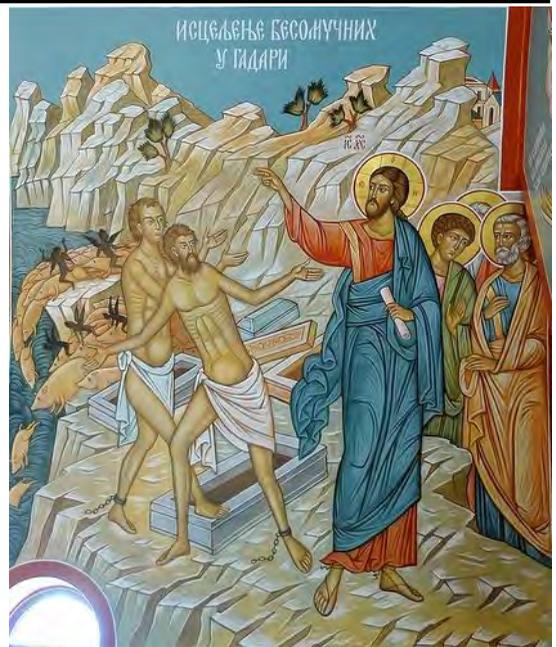
## A REFLECTION ON OUR READINGS FOR THIS WEEKEND

At the conclusion of this 5th week after Pentecost, our readings are taken from St. Paul's Letter to the Romans and St. Matthew's Gospel. St. Paul tells us this: *For if you confess with your lips that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. Faith in the heart leads to justification, confession on the lips to justification, confession on the lips to salvation.*

What in essence St. Paul is telling us is that we must actually "believe" that Jesus is God's revelation to us. We can't, however, play at our belief. We must put our whole heart and soul into what we say that we believe. This means that we call upon our belief in Jesus when we are faced with life's challenges and we place our hope and trust in the Father as He did. Faith has to be real. If it is in anyway diminished by doubt, it does not give us the power to face life's challenges. This means giving yourself completely to your belief in Jesus as God's revelation.

Now the Gospel story is rather interesting. Jesus cures the two men of their possession by evil spirits. The story also considers the response that others had to His miracle. They wanted Jesus to leave because He upset their ordinary way of life. They didn't care that their neighbors were cured. They wanted their lives to continue as they had always been. They didn't want to change! They didn't want to love their neighbors as themselves.

How often this is true. So many of us



say that we are Christians but, when push comes to shove, we want our lives to continue as they have always been. We don't want to change. We want all things to work in our favor and so we refuse to "change."

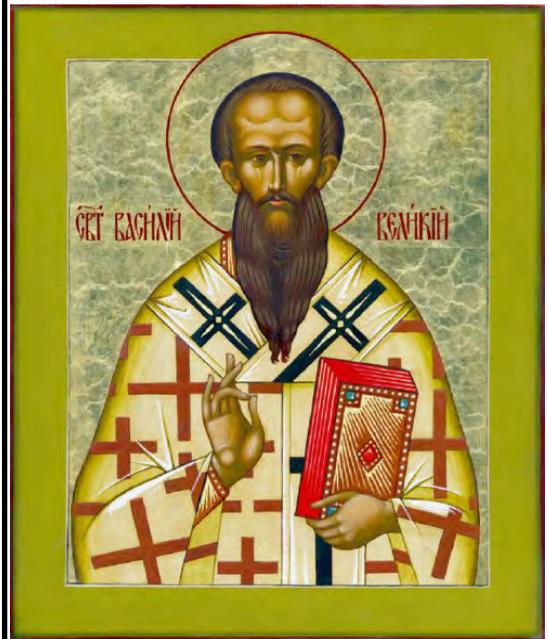
The story of these cures would be quite different if the swine herders would have embraced the men who were cured of their evil spirits. Had they embraced the cured men and embraced Jesus and His teachings, the story would have turned out completely different.

So, are we like the men cured or like the swine herders who told Jesus to leave because they didn't want to change? I realize that change is not easy. But it is the very purpose of this earthly life. ***Think about this.***

## THOUGHTS ON GENESIS

In the last issue of this article, we described the serpent as “more shrewd than any other living thing of the field that Yahweh God had made”. The serpent is described as SHREWD. The Hebrew world used, *arum*, is somewhat ambiguous. It can describe the laudable condition of the virtuous and wise. Some translations translate it as “prudent”. It is also used with the more negative nuance of “crafty, wily”, which says God frustrates the devices of the *arum*. The serpent was smart, but alarmingly so. Here it seems the word was chosen to counterbalance the naivety of the man and his wife. They were naked, vulnerable, *arom*, which left them open to the mischief of the serpent, who was *arum*.

Serpents were often found in ancient Near Eastern literature and were associated with occult wisdom, health, fertility, magic and divination. They were also chaos creatures - liminal beings living on the edges, and thus forces against order. In the picture of death, chaos and desolation in Isaiah, the snake is classed with the hawks, porcupines, owls, ravens, jackals, ostriches, howling creatures, the hairy goat and the night-monster. It is in this setting that the “snake will make its nest and lay eggs there, and it will hatch and gather them under its protection. Not surprisingly, the greatest of the chaos-creatures, Leviathan, is described in Isaiah as a serpent. Ancient readers of this story would have regarded the serpent not as definitively evil with a set evil agenda, but



as an agent of chaos - as trouble, disruptive, a bringer of mischief.

The mischief and harm begin as the serpent says to the woman, “Really! God actually said, ‘You shall not eat of any tree in the garden’?” The remark is not so much a question as a half-jeering exclamation, feigned surprise that God could have ordered anything so unreasonable. We note immediately several odd things about the remark.

First, the Deity is not referred to as “Yahweh” but, significantly, by the more universal and less personal appellation “GOD”. This represents a deliberate step back from a person-to-person, name-to-name close relationship with God.

# QUESTIONS AND ANSWERS ON EASTERN CATHOLIC CHURCHES

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**Question: What would happen to the Eastern Catholic Churches if there is “reunion” with the Orthodox?**

This is a very important question. If there should be reunion, it is expected that the Eastern Catholic Churches would rejoin their corresponding Orthodox Church. Thus the Ukrainian Catholic Churches would rejoin the Ukrainian Orthodox Churches.

Those churches that have no corresponding Orthodox Church would remain separate entities or, as the church sees them today, *sui iuris* churches.

The term *reunion* also need to be properly understood. It does not mean that the Orthodox Churches would become part of the Latin Rite - they would remain as independent churches, but they would be *in communion* with Rome and, consequently, Rome would be in communion with them. As used here, the expression “in communion” means more than simply accepting and allowing for the communal celebration of the Holy Eucharist (Divine Liturgy). It means that we profess the same faith (albeit with possibly different terms). Thus, the term *reunion* is more precise than *rejoin*, since history shows that the churches we now call “Orthodox”



were never a part of the Latin Catholic Church but were, in fact, churches in their own right, sharing a common faith and sacraments with the Church of Rome.

As we all know, we accept that the Orthodox Church has the true faith and true and real sacraments. Where they differ from the Catholic Church is around issue such as: the insertion in the Creed of the *filioque*, that is saying that the Holy Spirit proceeds from the Father and the Son. Also, the use of “real bread” in the Holy Eucharist. And, finally, that the Pope of Rome is the “juridical” ruler of all churches. Rome from the beginning was seen as the “first among equals” and had one primary

role, to preserve unity among all churches - to get all churches to come to consensus around topics of faith. The Orthodox Churches do not accept the “infallibility of the Pope”. While the Church is infallible, the pope by himself is not.

Further, the Orthodox Churches do not accept any “pronouncements” that the Roman Church as made after the 7th Ecumenical Council, even though in practice they may accept some of them. It will be interesting if “reunion” is ever achieved.

# St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



## OUR NEW BEGINNING

I felt that our first Liturgy open to the general public, went well. I know that there is a little bit of a “learning curve” involved, especially the reception of Holy Communion in the manner that I have chosen. One of the suggestions made afterwards was that perhaps I should cut the hosts a little smaller in order to make it easier to consume from the little cup.

If you came to the first Liturgy, do not hesitate to come back if you feel comfortable with the way that we are serving the Liturgy. If you are coming for the first time, it would be good to give Bob Krokosky a call so that I have some idea of the number of hosts to prepare.

**REMEMBER:** the towelettes should be in front of you. Two together means that a couple can sit there. One means that it is for a single person. Try not to sit, even though there is a pew between you and the person in front of you, **IMMEDIATELY BEHIND THE PERSON.** If the towelette is in the middle of the pew, please try to sit in the middle of the pew instead at the end of the pew. This will always allow us to keep a safe distance between us as we pray. It was wonderful seeing some of you. Welcome Home!

## LIVING THE NEW LIFE

As I suggested in the last issue of this article, I am on the same life journey as you, my readers, and I am attempting to find answers to perhaps one of the most critical



questions I have ever put to myself, namely: *What is the meaning and purpose of my life.* As I think back over my life so far, I realize that I have been carried along with the flow of life and have just ended up in many different places, not always really planned. I have also learned that life has brought certain people into my life for some reason. I truly believe that all those I have encountered are meant to help me and to help them make this rather interesting journey.

The one thing I have become convinced of is that I and you are here to learn the meaning of life and to also **CHANGE - to TRANSFORM** ourselves as a result of life's experiences. The transformation that we are called to make, I believe, is to learn from the challenges of life how to live this life.

When I look at the life of Jesus, I realize that all the things that He had to face as a man (Continued on page 8)

## WORSHIP AND OUR DIVINE LITURGY

The unanimous testimony of the liturgical manuscripts that the Liturgy of Basil was used under this name as far back as the eighth century is carried even further back by various older sources. Attestation for the seventh century is given by the thirty-second canon of the Trullan Synod (692), which enjoins anew the custom of mixing some water with the wine in the celebration of the liturgy because such was the tradition received from James, the brother of the Lord and from Basil the Great (*Some may not realize this. In preparing the gifts, I am called to place some "water" in the chalice along with the wine. This is to symbolically represent what was said when the centurion pierced the side of Jesus to determine that He was dead: and at once there flowed forth both blood and water*). Very informative, too, is a passage of Leontius of Byzantium's book against the Nestorians and Eutychians (543): *He (Theodore of Mopsuestia) dared still another blasphemous deed.... He composed another anaphora in opposition to the one which the Fathers had passed on to the Churches; he did not respect the anaphora of the Apostles or show reference to the anaphora which Basil the Great wrote down under the influence of the Holy Spirit. As a result he put together a collection of blasphemies rather than of prayers. Strong words indeed.*



Faustus of Byzantium takes us back even further, to the years shortly after the death of St. Basil. A lengthy passage in his history of the Armenians is composed evidently in imitation of the anaphora of Basil, although the latter is not directly named. There can thus be no doubt that our anaphora goes back at least to the time of St. Basil. The only questions remaining are whether it in fact originated in Cappadocia and was from the beginning diffused under the name of St. Basil, and, if so, what share the archbishop of Caesarea had in its composition.

As I shared with you, the anaphora is the core of all liturgies - it is the section of the Divine Liturgies wherein the bread and wine are liturgically transformed into the Body and Blood of Christ. The anaphora is the most sacred part of all Liturgies. Other things were added before and after the anaphora which, at some later date, I will share with my readers.

***More to follow about the Anaphora of Basil!***

## BEING HUMAN - BEING IN THE IMAGE OF GOD

Images are essential to our understanding of almost anything. The doctrine of creation out of nothing by God entails that, whatever havoc we humans have inflicted on the created order, the 'deep structures,' as we might think of them, of creation remain inviolable. One of the most moving moments in the biblical account of the Fall occurs after the eating of the apple: 'And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.' Part of what it was to be human was the natural converse with God who walked in the garden with the human couple. It is that natural converse with God that we seek in prayer; it is that natural converse with God that has been restored by Christ's paschal mystery, somewhat over-translated as "boldness" in the words with which the priest invites the people to pray the Lord's Prayer in the Liturgy: 'And grant, O Lord, that we may with confidence and without condemnation, dare call upon You, Father, the God of heaven and say'.



'And God made man, according to the image of God he made him, male and female he made them (Gen 1:27). Gender inclusive language is used because the word translated 'man' here, *anthropos*, is not an abstract noun like 'humankind', but a concrete noun: man (male and female).

In the first part of the sentence we are told God made man in the singular, but in the last clause we are told that he made 'them' male and female. It is hardly a mistake. We are being told about the unity of humanity, and yet, that humanity is also a manifold, based on the distinction between the sexes, between male and female. This combination of one and many comes again

in the next chapter when God makes woman from man's side, for 'it is not good for man to be alone', and presents her to him, saying that he should cleave to her, and 'the two will become one flesh.' 'One is one, and all alone, and ever more shall be so' as the folk song has it: not a good idea! The Scriptures present humanity as one-in-many, a unity embracing different persons.

*More to follow*

# Schedule of Services

St. Michael the Archangel  
Ukrainian Greek Catholic Church  
6340 Chase Road  
Dearborn, MI 48126

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

Rectory: (313) 582-1424  
Cell: (313) 580-4412  
WRuchgy@gmail.com

## LITURGY SCHEDULE

**Sundays @ 10:00 AM**  
Ukrainian & English

**Weekdays @ 8:00 AM**  
English

## SACRAMENTS

**Penance**  
By Appointment

**Baptism & Matrimony**  
In most instances membership  
required for six months

**Funerals**  
Membership of an immediate family  
member required

## Parish Life Council

Bob & Corinne Boyko  
734.451.1893

John & Janet Dicky  
586.755.3129

Daria Drobny  
313.791-0292

Robert Krokosky  
248.734.7078

Leo & Mary LaDouceur  
313.278.7378

Gordon Malaniak  
734.564.9817

Rev Deacon Leonard Mier  
313.584-6795

Greg & Esther Petrovich  
734.453-4354

Rafic Vawter  
313.624.9867

**Sunday, July 5 - 5th Weekend After Pentecost - Tone 4**  
**10:00 AM - Leo LaDouceur; Wife Mary (82th Birthday)**

## 6th WEEK AFTER PENTECOST

Monday, July 6 - Sisoies the Great, Venerable  
*No Service Scheduled*

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

Wednesday, July 8 - Procopius, Great-Martyr  
*No Service Scheduled*

Thursday, July 9 - Pancratius, Bishop-Martyr  
*No Service Scheduled*

Friday, July 10 - Anthony of the Caves, Venerable  
*No Service Scheduled*

Saturday, July 11 - Euphemia, Martyr  
*No Service Scheduled*

**Sunday, July 12 - 6th Weekend After Pentecost - Tone 5**  
**10:00 AM - Special Intention - Liturgy Streamed**

*(Continued from page 5 - Living The New Life)*

*(and he surly faced many more things than I will probably ever have to face)* transformed Him into a true Son of His Heavenly Father. It also dawned on me that “how He faced the challenges of His life” is a real clue to answering the meaning of

life. He faced all the horrible things that He did with “inner peace,” “nobility,” “calmness,” and “strength.” He did not allow how others treated Him to change the way that He treated others. His response to all, those who loved Him and those who hated Him, was with unconditional love. SO, the most important thing to learn in this life is how to unconditionally love others and base our behaviors on our beliefs and not on the behaviors of others.

Think about that. That would be absolutely perfect personal transformation - to love all others, regardless of how they treat me, with love!



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

## BECOMING A HEALING PRESENCE



We are on a journey through the inward space of the *heart*, a journey that is not measured by the movement of the clock, for it is a journey out of time into eternity. We have within our heart an “inner space” that is more expansive than outer space, more vast than the cosmos.

The outer limits of the human person are extremely wide; each of us knows very little about his or her true and deep self. “Within the *heart* are unfathomable depths,” St Macarius affirms. “It is but a *small vessel* and yet dragons and lions are there, and there poisonous creatures and all the treasures of wickedness; rough, uneven paths are there, and gaping chasms. There likewise is God, there are the angels, there life and the

Kingdom, there light and the Apostles, the heavenly cities and the treasures of grace; all things are there.

As St. Theophan said, the heart is something existing on the material level, a part of our body, the center of our organism from the physical point of view. This material aspect of the heart must not be overlooked. When Eastern Christian ascetical texts speak of the heart, they mean (among other things) the “carnal heart,” a piece of muscular flesh, which is not to be understood solely in a symbolic or metaphorical sense.

St. Gregory Palamas said, “Can you not see how essential it is that those who have determined to pay attention to themselves in inner quiet should gather together in mind and enclose it in the body, and especially in that ‘body,’ which we call the heart?”

The heart weighs almost a pound and is about the size of an adult’s fist. For such a small organ, it does Herculean work, beating about one hundred thousand times a day. Unlike raising our arm, we don’t “beat” our heart. Rather, the human heart is autonomic - that is, it beats on its own accord. Better said, God beats our heart, keeps it beating one hundred thousand times a day.

Think about this. We have no control over our heart beat or our breathing. What controls them? The Fathers suggest that Christians believe that it is God’s Spirit within us. Life is something completely intangible - we really can’t touch it. We can only experience its impact on the bodies within which we are contained. This is why many Eastern Fathers suggest that the beginning of prayer is paying attention to the life-force within us.

## SOMETHING MORE ABOUT SACRED SCRIPTURE

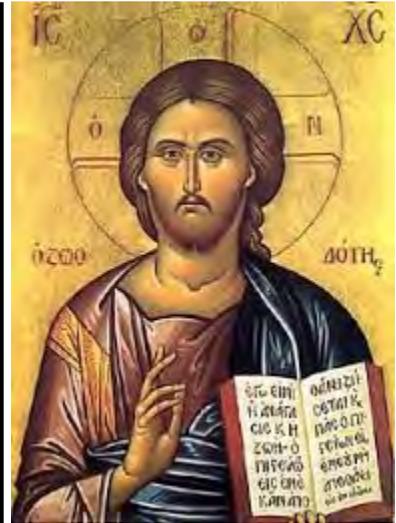
The Bible is the book of sacred writings for God's People, the Church. It was produced in the Church, by and for the Church, under divine inspiration as an essential part of the total reality of God's covenant relationship with His People. It is the authentic Word of God for those who belong to God's chosen assembly of believers, to the Israel of old and to the Church of Christ today and forever.

The Bible lives in the Church. It comes alive in the Church and has the most profound divine meaning for those who are members of the community which God has established, in which He dwells, and to which, through His Word and His Spirit, He has given Himself for participation, communion and life everlasting. Outside of the total life and experience of the community of faith, which is the Church of Christ, "the pillar and bulwark of the truth" (1 Tim 3.15) no one can truly understand and correctly interpret the Bible.

*First of all you must understand that no prophecy of scripture is a matter of one's own interpretation, because no prophecy came by the impulse of man, but men moved by the Holy Spirit spoke from God (2 Pet 1.20).*

Scholars of the Bible can help men to understand its divine contents and meaning. Through their archeological, historical, and literary studies they can offer much light to the words of the scriptures. But by themselves and by their academic work alone, no men can produce the proper interpretation of the Bible. Only Christ, the living and personal Word of God, Who comes from the Father and lives in His Church through the Holy Spirit, can make God known and can give the right understanding of the scriptural Word of God.

*In the beginning was the Word, and the Word was with God and the Word was God. . . . And the Word became flesh and dwelt among us, full of*



*grace and truth. . . . For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only-begotten Son, who is in the bosom of the Father, He has made Him known (Jn 1.1-18).*

Jesus Christ, the Word of God in human flesh, alone makes God known. And Jesus, besides being Himself the living incarnation of God, the living fulfillment of the law and the prophets (Mt 5.17), is also the One by whom the Bible is rightly interpreted.



# THE EASTERN HERALD

## СХІДНИЙ ВІСНИК

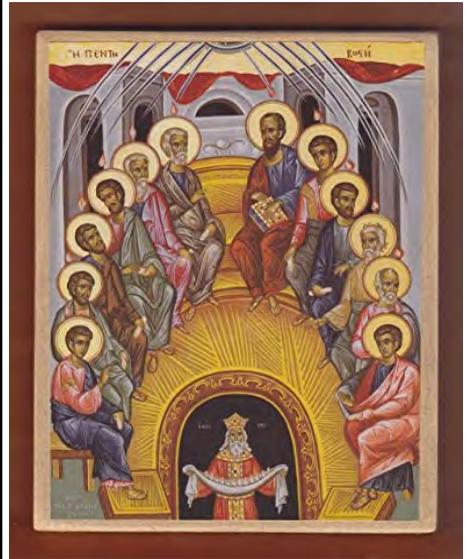
The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.  
Vol. 67 No 27 5th Weekend After Pentecost July 4-5, 2020

### THE IMPACT OF PENTECOST

The only way that the feast of Pentecost can have any “impact” on me as a person IS if I believe that it truly reveals that God has implanted His Spirit within me just as He did with the disciples and apostles. Why should I think this way? The Incarnation of God as a human person, namely Jesus, informs me that what is true about Jesus is true about me, another human being. By God assuming human nature, He revealed all that there is to know about human beings. This is why Pentecost tells us that He did not only send down the Holy Spirit upon the apostles and disciples but also me and you as human beings. God revealed to us that when He created human beings, He made them in His image and unto His likeness, sharing not only His life with us but also His powers, albeit a finite portion of His powers. Indeed He did not make us almighty, incomprehensible, ineffable, inconceivable, invisible and ever the same. But He shared a sufficient amount of His powers that allows us to be free.

He did not want to create robots. He wanted to create free beings that could grow and change and, hopefully, freely return His love. He wanted, in a very anthropomorphic sense, children who were like His only-begotten Son, Jesus. Human beings are unique in God’s creation.

Why did He do this? Out of love. True love



desires to share love with others. The love that binds Father, Son and Spirit had to be expressed in the sharing of this love with others. So we human beings are truly the beneficiaries of this love.

Just as in genuine human reproduction, the love between two humans typically results in the begetting of life for another human being, the expression of their love.

*Do you feel you are a product of our Triune God’s love?*

### *Warfare Within Us*

The whole warfare of the demons against us is waged with the one purpose of alienating those who obey them from the glory of God and the grace of the Holy Spirit. But, as I see it, we have already deprived ourselves of such a gift before they even attack us, because we have forsaken the commandments of God and have not been eager to seek Him with all our soul. Had we sought Him we should not have lived so idly and carelessly! Had we been concerned for the things of heaven we should not have shown such great eagerness for the things of earth. Had our thoughts been on things incorruptible we should not have gaped greedily after the things that are transitory and corruptible.

Had we striven for things eternal we should not thus have pursued things temporal. Had we loved God we should not thus have turned away from those who guide us to Him. Had we sought to acquire virtues we would not have abhorred the teachers of virtues. Had we gladly embraced fasting we should not have complained of the lack of food and drink. Had we fought to gain control over our passions we should not have given ourselves unrestrainedly to pleasures. Had we a right and firm faith we should not have performed the works of faithlessness. Had we been found worthy to attain true love we should have known God.

*St. Simeon the New Theologian*