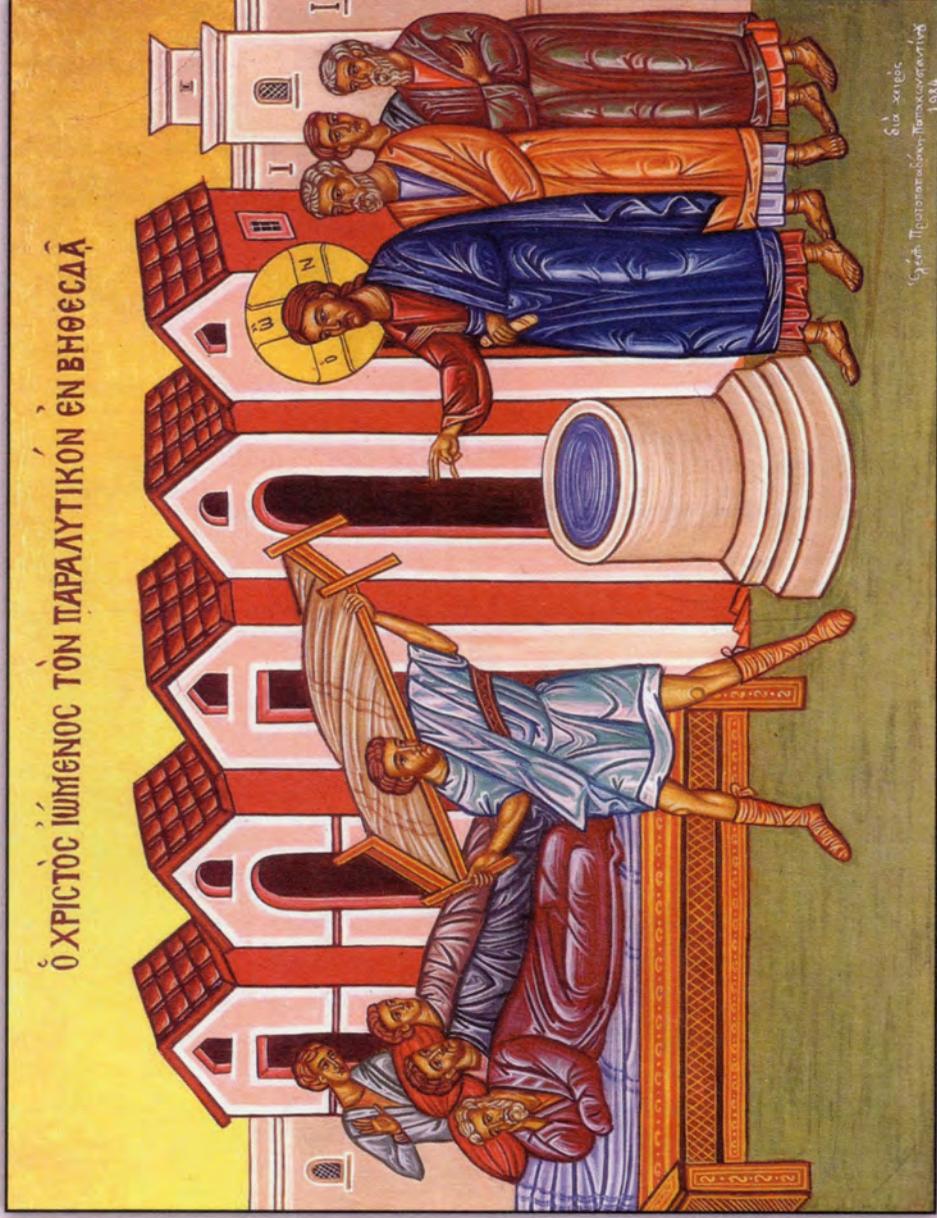


SIXTH SUNDAY AFTER PENTECOST  
SIXTH SUNDAY OF MATTHEW



*Icon of the Healing a Paralytic*

## A REFLECTION ON OUR READINGS FOR THIS WEEKEND

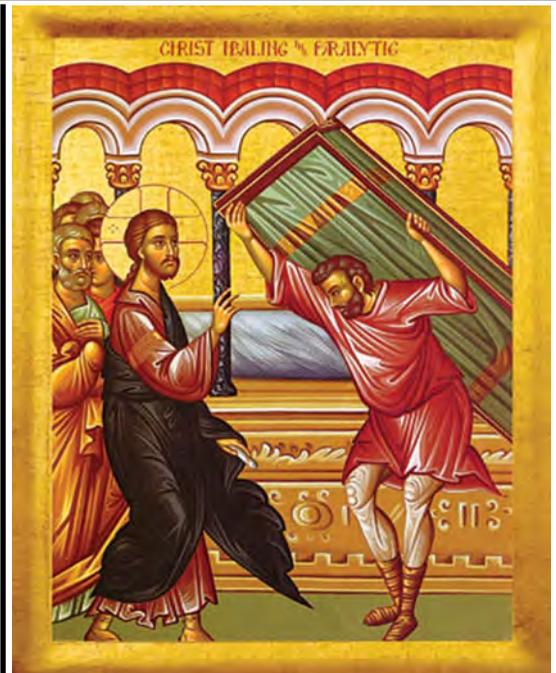
As we end this sixth week after the feast of Pentecost, our readings are taken from St. Paul's Letter to the Romans and Matthew's Gospel. The passage from Romans deals with "many members in one body." This passage stresses how God, in His infinite wisdom, brings together at any one moment in time, people who have a variety of talents and strengths in order to complete His Church, which is the Body of Christ. This means, therefore, that the Church has the ability to continue the work of Christ because each of us is called to help the Church work as Christ did.

Since we, who are the Church, make up the Body of Christ in time, we must, first and foremost, have "fraternal charity". Our love must, as St. Paul says, be "sincere" and we must "love one another with the affection of brothers."

Paul then adds: rejoice in hope, be patient under trial, preserve in prayer." What a great exhortation.

The Gospel passage we hear relates Jesus curing a paralytic at Capernaum. This is just one of several miracles in the New Testament dealing with the cure of paralysis.

I asked myself this: *Why would the Gospel writers relate more than one story about the cure of paralysis?* When I think about this in light of the words of Paul, I realize that we humans can very easily become paralyzed in our response of "fraternal charity" because of various life experiences. The one thing that we must guard against is allowing any of



the challenges of life to modify our embracing the "Jesus Way of Living." We humans are very susceptible to allowing our behaviors to be dictated by how we are treated by others. It is easy to be kind, loving and generous when others are kind, loving and generous to us. It not as easy to keep our equilibrium when we are treated badly by others. And yet, if we can be loving and kind when we are hated and treated badly, WE GROW - we become a little more the children of Our Heavenly Father.

If we keep in mind that the purpose of this life on earth is to grow in our ability to unconditionally love others, we become more like Jesus.

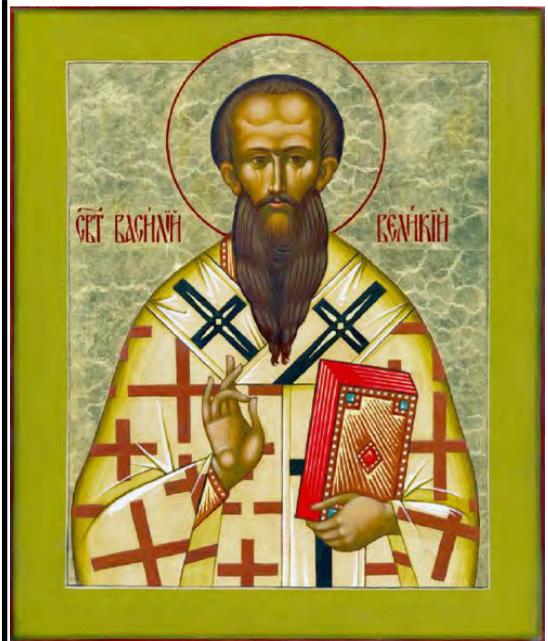
***Think about this!***

## THOUGHTS ON GENESIS

I ended the last issue of the article by sharing that in Genesis the Deity is not referred to as “Yahweh” but, rather, as “God” (Hebrew *Elohim*). This represents a deliberate step back from a person-to-person, name-to-name close relationship with God. By using this name the serpent already begins to separate the woman from her Lord.

Secondly, the serpent deliberately misrepresents God’s command. God did not forbid the man and woman to eat from any tree in the garden. In fact He expressly said that they *could* eat from all the trees of the garden all threes but one. By this misrepresentation of the command, the serpent begins his misrepresentation of God, portraying Him as unreasonable, churlish and selfishly not look out for the humans’ best interests.

Most significantly in a Near Eastern culture, the serpent *addressed the woman when asking about both her and her husband* (in the serpent’s words the “you” is plural). In our modern egalitarian culture this is unremarkable (and therefore rarely remarked on), but in Near Eastern culture, both ancient and modern, it is remarkable indeed. A man would rarely address a respectable strange women in public like this, especially in the presence of her husband. Queries would be addressed to the man. And in this story, not only is the woman addressed, but the serpent addresses his question to her *when her husband is right there* (compare 3:6 “she



gave to her husband *with her*). For an ancient reader, this signaled that something was badly amiss and that more trouble was yet to come.

The woman’s response was not encouraging. Far from yielding the lead to her husband, she took the lead and responded to the serpent’s words, answering for both of them (“we may eat”), leaving her husband to stand mutely beside her. Her answer indicated that the serpent’s insinuations had found fertile ground. She also referred to Yahweh as “God” and gave some indication that she found His single prohibition grating.

As you can see, there is much more to the story than when we first read it. ***More to come!***

# QUESTIONS AND ANSWERS ON EASTERN CATHOLIC CHURCHES

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**Question: I was taught that Jesus established one church. How many churches did Jesus establish?**

My first response to this question would be that Jesus did not establish a Church, that is an organization that we now call a religion. In fact He told His disciples to go to the “people of Israel” and share a new approach to worship of God. Now days, people think of church as either a building or a specific religion. Jesus’ intent was to “reform” the way that the Jewish people were practicing Judaism. It was really St. Paul who saw the teachings of Jesus as applicable to all of mankind. As you know He converted Gentiles and refused to face them to become a part of Judaism.

So “Church” really means a group of people who embrace belief in Jesus Christ (*you will note that non-Christian religions do not use the term church*). As worship ritual was developed, there became many different expressions of the “Christian Church”. It wasn’t until July 16, 1054 AD, the Great Schism, that there was a real sense of “many” Christian Churches.

Depending on the culture where a group of Christians lived, the “Church” took on many different accidental characteristics. One thing did remain

the same, however, and that is the four “marks” of the Church: she is one, holy, catholic (meaning universal and not equated with Roman Catholic) and apostolic. In this case, even though we talk about “churches” in the plural, there is One Church because we share one faith, one baptism, one Lord. In the 1500s, however, with the



Protestant Reformation, other Christian churches were established that only are united only because they believe in the Lord Jesus.

It should be noted that both the Catholic and Orthodox (meaning right believing) Churches still share one faith, one baptism and the same seven mysteries (in the West sacraments). This is

not true of Protestant Churches.

The multiplicity of churches is simply the way in which the gospel of Christ has been spread and lived in different places by people with different customs and traditions. It must always be remembered that the culture in which the Church was and is planted influences how worship is expressed.

We can see in the Church this reality: there is one church, but she has many parts differentiated by language, customs and even church law.

***More to come!***

# St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



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This coming Wednesday, July 15th, we celebrate the Feast of St. Volodymyr the Great. He was Prince of Novgorod, Grand Prince of Kiev, and ruler of Kievan Rus' from 980 to 1015. Originally a follower of Slavic paganism, Volodymyr converted to Christianity in 988 and Christianized the Kievan Rus'. It was His mother, Olga, who convinced him to embrace Christianity and to baptize all of Kievan Rus'.

***Many of life's failures are people who did not realize how close they were to success when they gave up***

## LIVING THE NEW LIFE

Why, you might ask, has God called us to “live the New Life.” He has called us to do this because He loves us and desires us to know how much He loves us. When and if I make an attempt to live this new life - a life of love for all others, regardless of how they treat me - I come to know how much I am loved.



Sometimes I think that we humans forget that when we fail to love others unconditionally, we cannot possibly sense that we are unconditionally loved. We can only receive what we are willing to give. That is why anytime that I give into the impulse to “dislike” or “hate” others, I diminish my ability to truly love and be loved.

Most people don't like to think about this. They just instinctively limit their love of others, placing conditions on their love, not realizing how this diminishes their own ability to love and be loved.

Think about this. If our experience is “conditional love,” we can't possibly feel that God unconditionally loves us. We don't know what it means to be unconditionally (Continued on page 8)

## WORSHIP AND OUR DIVINE LITURGY

The historian of the liturgy would be spared a great deal of trouble if he could trust the testimony that claims to be that of Patriarch Proclus of Constantinople (434-446). According to a treatise he wrote, many pastors and teachers of the holy churches have handed on liturgical formularies; the earliest and most famous of these pastors and teachers were Clement and James. "Then St. Basil, mindful of the laxity and weakness of human beings who find the liturgy burdensome because of its length, gave permission to read a shorter form of the liturgy. Not long afterwards, our Father, John of the golden tongue, wanted to eliminate this same satanic objection completely; therefore he removed a good deal from the liturgy and prescribed that it be celebrated in an even briefer form.

This offers a graphic explanation of the origin of the two Byzantine anaphora texts and of their varying length. The explanation is that these texts are an abbreviation of the Clementine Liturgy. Unfortunately, the testimony is not really from Proclus. It has been known for some time that it could not have preceded the seventh century, and it has recently been recognized as a sixteenth-century forgery. But even in what it says the account is full of impossibilities. The Clementine Liturgy is accepted as an authentic work of Clement, the disciple of the apostles, and its length then



leads to the conclusion that a longer liturgy is always an older liturgy. In fact, however, the liturgy recorded in the *Apostolic Constitutions* is an ideal formulary from the second half of the fourth century and was probably never used in an actual liturgical celebration. Moreover, even if one were to regard this liturgy as in fact older than those of Basil and Chrysostom, the latter could not have come into existence simply through abbreviation of the older liturgy. As some know, third-century episcopal celebrants of the liturgy exercised a great deal of freedom in formulating the eucharistic prayer, so that when standardized forms did become customary, there were initially a number of independent formularies in use. The idea of one formulary deriving from another through shortening or lengthening is one that can be accepted in retrospect only when the correspondences between the different anaphora texts are extraordinarily different.

*More to follow!*

## BEING HUMAN - BEING IN THE IMAGE OF GOD

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As the New Testament expresses it so clearly, we are all, as baptized Christians, members of Christ, forming one body, the body of Christ. The apostle Paul present a picture of the Church, consisting of many members, who are all bound up with one another: 'And if one member suffers, all the members suffer together; if a member is glorified, all the members rejoice together. For we are the body of Christ, and members in particular.

The Genesis text seems to suggest that the manifold that is humanity is in some way based on the distinction between the sexes. The Fathers, however, are not very good at handling what an American poet has called the 'archetypal cleft of sex.' I am not sure we are much better, either. We (and they) can see that the relationship of man and woman forms the basis of the family and that that is the primary unit of human society. We can see (most of us; they, the Fathers, rarely) that the relationship is one that offers human being the deepest human delight, but we recognize too that this 'archetypal cleft' lies behind the most painful and destructive aspects of human

experience. Genesis, furthermore, seems to present the division into male and female as fundamental to what it is to be human, not just something that anticipate the conditions for the Fall, as many of the Fathers were tempted to think; and if fundamental to what it is to be hu-

man, fundamental to any kind of human society or community, including the church. Even in the New Testament there are hints of this in the way in which the Church is spoken of as the (female) bride of the (male) Christ.

However, this verse from Genesis does suggest that we are not to consider human beings as individuals, but as bound together with the unity of

humanity, a unity that is embodied in the communities to which they belong. the doctrine of the image of God embraces this aspect of what it is to be human, too, for if being in the image means that we have an affinity with God, that entails, too, that we have an affinity with one another, on the basis of which we find some kind of togetherness.

*Hopefully this idea of the Church being the Body of Christ is not new to you.*



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

## **7th WEEK AFTER PENTECOST - Tone 6**

**Monday, July 13 - Synaxis of the Archangel Gabriel**  
**8:00 AM - Special Intention - Liturgy Streamed**

Tuesday, July 14 - Aquila, Apostle  
*No Service Scheduled*

Wednesday, July 15 - Volodymyr the Great, Equal to the Apostles  
*No Service Scheduled*

Thursday, July 16 - Athenogenes, Bishop-Martyr  
*No Service Scheduled*

Friday, July 17 - Marina, Great Martyr  
*No Service Scheduled*

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

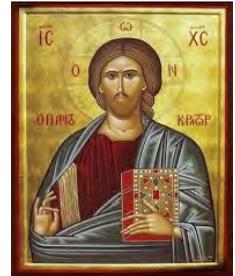
**Sunday, July 19 - Fathers of the Six Ecumenical Councils - Tone 6**  
**10:00 AM - Special Intention - Liturgy Streamed**

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

loved (*I'm sure that this doesn't necessarily sit well with some*). I'm also sure that most of us want to believe that we are unconditionally loved, despite our weaknesses and limitations. Perhaps this why so many Christian people want to believe that God's love for us is based only on our behavior of "keeping laws and rules." It is probably easier to keep laws and rules than to change our behaviors and our hearts and unconditionally love all others, regardless of how they treat us.

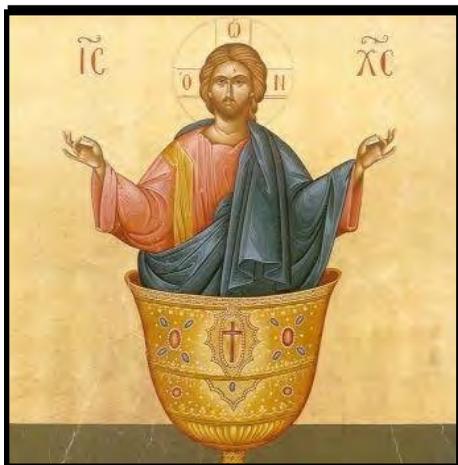
The purpose of life is to become the "spiritual/physical being" that God intended when He created us. What is that person like? That person is like Jesus who is the archetype of what God has called us to be.

One of the questions that I ask myself is: *What keeps me from unconditionally loving all others?*



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

## BECOMING A HEALING PRESENCE



Fascinatingly, the saints speak of the heart as the locus of God, and they mean that we begin with an awareness of the physical heart to then move into the awareness of the spiritual heart. Metropolitan Kallistos Ware says in the introduction to *The Art of Prayer*, “Observe that prayer of the heart is not only prayer of the soul and spirit but also of the *body*. It must not be forgotten that the heart signifies, among other things, a bodily organ. the body has a positive role to play in the work of prayer.”

Another Eastern saint said, “When we read in the Fathers about the place of the heart which the mind finds by prayer, we must understand by this the spiritual faculty that exists in the heart. Placed by

the Creator in the upper part of the heart, this spiritual faculty distinguishes the human heart from the heart of animals. The spiritual faculty in the heart manifests itself - independently of the intellect.

Into the *heart*, then, a person descends - into his natural heart, and from there into the “deep” heart - into that “inner closet” which is no longer of the flesh. The human heart is much more than a mechanical pump. Until recently the heart was seen as a passive relay station. Research in the 1960s and 1970s discovered that the physical heart is an organ of great intelligence with its own nervous system, decision-making powers, and connections to the brain. The research found that the heart actually “talks” with the brain. The heart has its own logic.

In the 1990s, cardiologists introduced a new concept, the “heart brain.” Each beat of the heart sends complex signals to the brain and other organs. The heart not only has a language of its own but its own mind. The awareness of heart intelligence is sometimes called intuition.

The heart is exquisitely sensitive to emotions and emits an energy field five thousand times stronger than the brain’s, one that can be measured more than ten feet away.

The physical heart is where we place our awareness to enter into the realm of the spiritual heart. But hearing our heartbeat is a delicate challenge.

Some say that it is God’s Spirit which resides in the human heart and provides us with the insights, if we don’t reject them, that can guide us in our spiritual growth and change. The beating of the heart represents, to the believer, God’s presence within him/her.

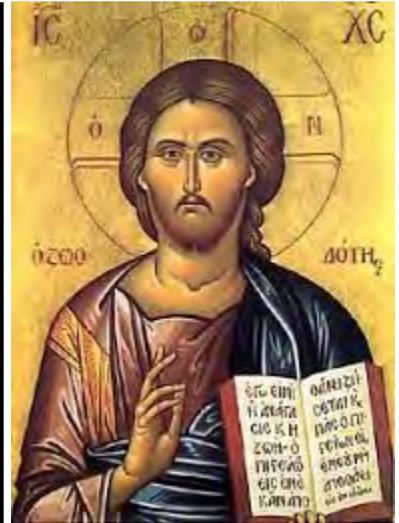
## SOMETHING MORE ABOUT SACRED SCRIPTURE

The Eastern Catholic Church, along with other Christians, treasures the ancient collection of Jewish scriptures, which they call the Old Testament, and the Christian scriptures, called the New Testament. For its Old Testament, the Eastern Church, like the Roman Catholic Church, uses the Septuagint, which contains ten books not found in the Jewish scriptures. Called the Deutero-Canonical Books, Eastern Christians tend to view those ten as slightly lower in status than the rest of the Old Testament.

For Eastern Catholic Christians, the Bible is one of the most treasured sources of holy tradition. However, it is not sufficient by itself as the source of the Christian's faith. The sources of holy tradition work in concert, mutually illuminating each other and revealing their meaning in the context of the church. There is a relationship between the Bible, the church and our faith.

Eastern Christianity is a profoundly scriptural tradition. The Bible is God's revelation to humanity, the paramount expression of all that is essential to life and salvation. However, the our tradition does not encourage approaching the Bible outside of the church and its traditions. A single believer, no matter how sincere, cannot properly come to terms with the full meaning of the Bible on his or her own. In one sense this is because the meaning of the Bible is not always self-evident. In addition, the Bible itself discourages solitary interpretation

The Church teaches that it precedes the Bible and therefore has authority over it. In the first several centuries of Christian history, there was no Bible. Numerous documents circulated in and between Christian communities, including a host of Gospel accounts and related stories about Jesus, numerous epistles and books of revelation, and some two dozen books chronicling the activities of the apostles. Many of them were read out loud



when Christians gathered to worship. These documents were written by members of the Church in response to the growing experience of the Church. It was the Church that ultimately determined which of these books contained authentic revelation, thereby creating the New Testament. In Eastern Christianity, the Bible was not the foundation of the Church. Rather the New Testament emerged from within the life of the Church. The Church provided interpretation of the texts that were called sacred or, rather, God's revelation.



# THE EASTERN HERALD

## СХІДНЬЙ ВІСНИК

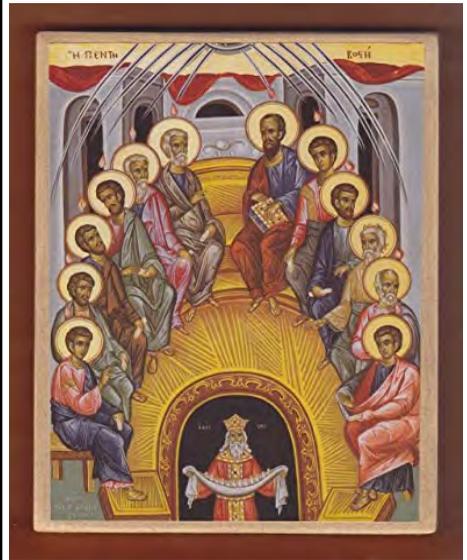
The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.  
Vol. 67 No 28 6th Weekend After Pentecost July 11-12, 2020

### THE IMPACT OF PENTECOST

I wonder if my thoughts about the “impact” of Pentecost has caused you, my readers, any thought. Again, we have to discover God’s Spirit within us. Many times this is facilitated by just recognizing the “lifeforce” within us. As I have shared in this article and others, it is important that we stop and just experience being alive. You have no real control over your heart beat or your breathing. There is a force within each of us that is totally beyond our control. There is what is called an autonomic system, that is involuntary or unconscious nervous system that keeps us alive. It is our belief that this system is truly God’s lifeforce and Spirit within us. It has brought us into existence and sustains us in existence.

I like to think of God’s Spirit working within us each any every time I am moved to love or care about others without conditions. Where does the power to “love” come from? Quite frequently we have no control over the feelings of love that we have for others. Is that not, perhaps, God’s Spirit working within us?

When I think about God’s Spirit, I think about all the abilities I have as a human being which are potentially within me. Such as, the ability to think, make decisions, express love, act with kindness and concern. God’s Spirit gives us the ability to overcome some natural instincts such as hatred, revenge, jealousy, narcissism, and pride. These seem to be the



very natural instincts of our creaturehood. God’s Spirit gives us the help to overcome these baser instincts and to become a more “spiritual” and “God-like” person.

Again, since we were created in the image of God, we had to be created with a “free will” which means that we are given the power to choose what kind of person we want to be. Hopefully, all of us want to become persons like Jesus Christ, God’s Son.

### *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*