

SUNDAY OF THE FATHERS OF
THE SIX ECUMENICAL COUNCILS



Icon of Healing Two Blind Men

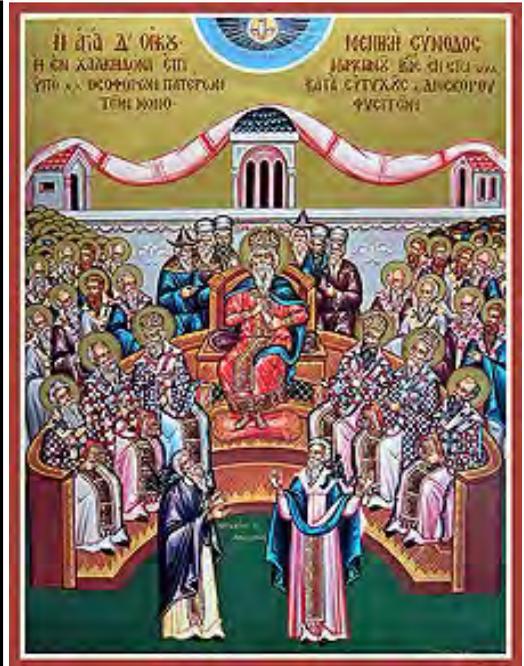
A REFLECTION ON OUR READINGS FOR THIS WEEKEND

On this 7th weekend after the Feast of Pentecost, our readings are taken from St. Paul's Letters to the Romans and Hebrews and St. Matthew's and John's Gospels. St. Paul exhorts the Romans and us to be "patient with the scruples of those whose faith is weak". He then goes on to say, "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."

As you may know, we typically only become impatient with others when they don't agree with us or, perhaps, when they take longer than we would like. Impatience is truly a symptom of "self-centeredness" and "narcissism". When we only think about ourselves and do not think about others, we will probably become impatient. Further, many times impatience is experienced when life doesn't turn out the way that we want it to. We need to learn how to accept life as it turns out to be.

The story we hear from Matthew's Gospel is about the cure of two blind men. Jesus asks them this question: "Are you confident I can do this?" When I heard this I asked myself: *Am I confident that God loves me and only allows life to deliver to me what is best for me? We are too frequently "blind" to what life is attempting to teach us.*

The passage we hear from John's Gospel is the prayer that Jesus prayed at the conclusion of His work on earth. He prays to the Father in this manner: "For



these (followers) I pray - not for the world but for these you have given me, for they are really yours."

I would ask my readers this question: *Do you truly believe that Jesus prays for you as one of His followers?* And, if you answer this question with a "yes", do you believe that "Life is designed, if you don't fight it, to help you grow in your relationship with God?"

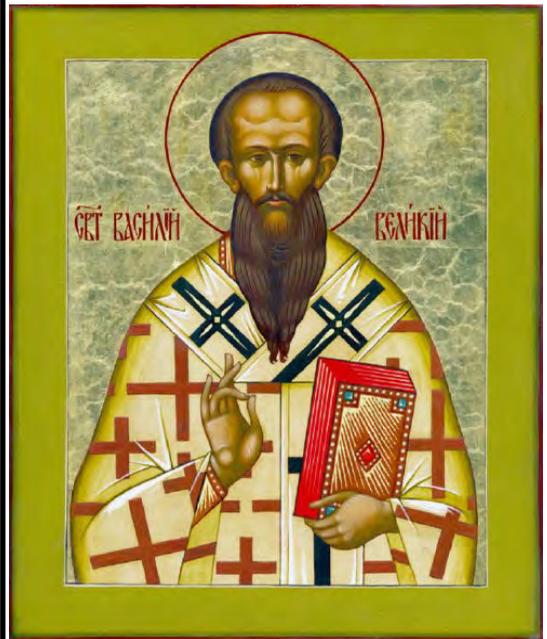
I do believe that if we look at life in this way we will learn to be "patient" with the things of life and the experiences we have. We can't have a real relationship with God if we are always impatient with life and others. Ask yourself: *Do I want a real relationship with God?*

THOUGHTS ON GENESIS

In the last issue I related how the serpent talked to Eve about God. She recognized that God had forbidden eating from one tree but she characterized His prohibition as including even touching it. One can almost hear her frustration in being denied: “We can’t even *touch* it!” It was clear that she chafed under the command.

It was in response to this expressed exasperation that the serpent moved from insinuation to contradiction, from remarking on how extraordinary God’s command was to slandering His character. God had said, “in the day that you eat of it you will surely die” and the serpent flatly denies this: “You will not surely die.” Death is not so certain as that. God only said that because He knows that when you eat of it your eyes will be opened, and you will be like gods, knowing good and evil. God is selfishly trying to keep you ignorant so that He can exploit you and is using the threat of death to cow you into senseless submission.

The half-truths are cleverly offered. It was true that if they ate they would know good and evil; it was untrue that God wanted to keep this from them out of selfish exploitation of their innocence. Note that the serpent never tells her to eat. Having baited the hook, he simply stands back and lets his slanders do their work. He has implied, though without actually saying, that knowing good and evil - that is, possessing moral autonomy - will bring joy, growth and fulfillment, all of



which God is selfishly trying to keep from them. That, of course, is the trouble with half-truths; one always gets the wrong half.

Did this actually happen. NO. But think of the genius of the author that put this together, being inspired by God (Inspiration is not dictation).

The Jewish author saw the human condition and reflected upon why life is the way that it is. Of course he started out with the premise that all things were absolutely wonderful and that human life was not meant to be a journey of personal transformation and change. The author attempted to sort out why life is the way that it is. His conclusion, the first humans made a huge mistake.

QUESTIONS AND ANSWERS ON EASTERN CATHOLIC CHURCHES

Question: If there was just one church, how did we get so many expressions of it?

While there is just one church, there are many “expressions” of that church. We remember that the disciples of Jesus went to various communities in various countries and integrated the Christian message into the cultural and religious practices that already existed in those areas. To fully understand this situation, we have to go back to the time of the apostles and work forward. When Paul went around preaching the good news, he established local churches (the word he uses is the Greek term *ekklesia*, meaning “the community called out”). (It must be remembered that the other apostles only went to Jewish communities. Paul alone, because he also spoke Greek, seemed to attract non-Jewish people to the way of Jesus.

By the close of the first century, the churches each had a type of structure in which a bishop (an elder from the community of converts) was in charge of each established community. There were priests and deacons to assist the bishop but, essentially, every Christian community had a bishop, someone who was in charge. The development of this structure is clearly described by

St. Ignatius of Antioch in letters he wrote on his way to martyrdom in Rome.

These “city churches”, which typically met in individual homes, communicated with Paul via letters (most of which have been lost) and with each other (this is why we have St. Paul’s letters to various communities. Most of the letters of Paul that we retain in Scripture are his responses to these letters in which he corrects problems or offers encouragement to the local communities.

As time went by, the churches in local regions began to associate with each other and with a metropolitan - a bishop who headed a particular geographic region and in the sixth century became known as a “patriarch.” The “pentarchy” was composed of the five major Sees, or, as the Latin Church calls them, “Dioceses.” These were Rome, Constantinople, Alexandria, Antioch and Jerusalem. There was not centralized “authority” to govern the churches. The Patriarch of Rome had one primary role: to maintain unity among the churches and to bring all the churches to consensus when there was disagreements. Jesus did not establish a centralized church.



St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



A BIG THANK YOU

It would be very remiss of me if, on behalf of the Parish Family, I didn't extend a sincere word of thanks and gratitude to all those who have so generously continued to support the parish during this COVID19 time. We still have to pay for the utilities and so your donations help us stay solvent. THANK YOU!

LIVE-STREAMED LITURGY

I realized that I haven't put this information in the Bulletin for some weeks. You can worship with us via the UTUBE on Sunday mornings at 10:00 AM.

tinyurl.com/stmichaelugcc

Deacon Leonard and I will also stream the Divine Liturgy on Monday July 20th for the feast of Elijah, the Great Prophet at 8:00 AM

The whole secret of a successful life is to find out what is one's destiny to do, and then do it

LIVING THE NEW LIFE

There are a lot of things we can do to facilitate living the NEW LIFE that we have been called by God to lead. First, we have to truly believe that God became a human being in the Person of Jesus Christ to show us how to live this earthly life in order to benefit the most of this experience. So having belief and faith in a God who only desires to help us grow and become all that we can possibly be, is essential. He didn't just create us, put us here on earth and expect to figure it all out by ourselves. He came and modeled for us how to live.



Second, to make sure that we integrate prayer into our daily lives. If we pray each day, we make this faith and belief in a loving God real. Praying is not as "easy" as one may think. The real problem usually is that our minds tend to wander and it is difficult to maintain focus. As I suggested in another article in today's Bulletin, just repeating the name JESUS can greatly facilitate staying focused. Further, if you are not accustomed to pray daily, start our slowly, perhaps only five minutes

(Continued on page 8)

WORSHIP AND OUR DIVINE LITURGY

I ended the last issue of this article by sharing that 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 different anaphora texts are so extraordinary that the general pattern followed in anaphoras (a pattern affecting the overall structure and certain formulations) is evidently not enough to explain the similarities.

The kind of close similarity does in fact exist between the Greek-Byzantine and the Greek-Egyptian anaphoras of Basil. The Egyptian anaphora of Basil is “evidently a shortened version of the Byzantine anaphora of Basil that has been adapted for Egyptian use. The dependence of the one formulary on the other was thus exposed. But could not the dependence run in the opposite direction? In order to reach an unambiguous answer to this question, scholars broadened the comparison of texts to include the Greek anaphoras of James and Mark. It became clear that the comparable sections of the eucharistic prayers in the anaphoras of Mark and James and the Egyptian anaphora of Basil followed a single scheme in both extend and content, and that the Byzantine anaphora of Basil departs from this pattern to a considerable degree by reason of the addition of material particular to it.

One might ask, what does this



really matter? The only possible conclusion is that “it is not the brevity of the Egyptian form but the unparalleled length of the Byzantine form that needs explanation.

You will recall that we use the Byzantine Basil anaphora especially during the Great Fast and that it is considerably different from the Liturgy of Chrysostom which is ordinarily used.

This highlights, therefore, that there wasn't just one form of Christian worship but many different forms which has resulted in many different Christian Churches (which typically represent different nationalities with different customs and traditions). The expanded parts of Basil's Byzantine anaphora are due to the editorial activity of the saint, especially since these passages are consistent with his theological views. A theologian such as Basil must have felt it indispensable to provide a new version of the christological passages, that would be in keeping with the teaching of the Council of Nicaea.

BEING HUMAN - BEING IN THE IMAGE OF GOD

If the Church is the community embracing those who, in Christ, have set out on the path of personal change, then the community of the Church should give us some sense of what a true human community should be. Nevertheless, the Church is part of an incomplete world, so we should not expect to find in any unambiguous way the ideal human community in the Church. When the members of the Church embrace the journey of personal transformation, then the Church community is also transformed

The New Testament gives us some pointers and we can glean some others from the history of the Church. The apostle Paul has much to say about the nature of the community of the Church and its unity, though this very fact demonstrates how threatened this unity and harmony was in practice. To the Galatians, he affirms that “in Christ Jesus you are all sons of God through faith ... There is neither Jew of Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. National differences, rank and even the ‘archetypal cleft’ are to be transcended

in the Church. And he talks of the way in which this is to be achieved: through the fruits of the Spirit, found in the church, which are ‘love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control’. He speaks, too, of bearing ‘one another’s burdens and of the ‘more excellent way’, that of love: Love is patient and kind, love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things (1 Corinthians 13:4-7).



The Church is the second school we are involved with to learn how to become more in the image of God. The first school, of course, is our immediate family. The second is the Church. These are the two primary places where we learn how to truly love. This means that in both of these places we must focus on being a person who supports growth in love by unconditionally loving the members of these two schools of life. If we do, then we truly will activate our potential to grow in the likeness of Jesus.

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

8th WEEK AFTER PENTECOST - Tone 7

Monday, July 20 - Elijah, Great Prophet
8:00 AM - Special Intention - Liturgy Streamed

Tuesday, July 21 - Simeon & John, Venerables
No Service Scheduled

Wednesday, July 22 - Mary Magdalene, Equal to the Apostles
No Service Scheduled

Thursday, July 23 - Trophimus & Others, Others
No Service Scheduled

Friday, July 24 - Boris & Gleb, Martyrs
No Service Scheduled

Saturday, July 25 - Dormition of Anna
No Service Scheduled

Sunday, July 26 - 8th Weekend after Pentecost - Tone 7
10:00 AM + Noah Patrick Semak; Jane Semak - Liturgy Streamed

(Continued from page 5 - Living The New Life)
and gradually increasing the amount of time over a period of weeks or even months. Don't rush. It is better to spend a little of true prayer time than a lengthy distracted prayer time. God knows our real intentions.

Third, see if you can't integrate positive acts of kindness into your daily life. To begin with, you might just try doing one act of kindness towards another person once a week, gradually increasing your efforts to one act of kindness a day. This could be saying a prayer for someone else. It could be smiling at another person who comes across your path and just saying HI. It doesn't have to be something big. It only has to be something that you do to extend a little love to some other person. If you have to, start at home with the intention of doing it to someone outside your immediate family. Express love for others simply by recognizing them.



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

BECOMING A HEALING PRESENCE



Our task in prayer is to unite the intellect and the heart, to find the place of the heart and draw the intellect down into it. There, when the heart has been found and the intellect is devoted to guiding it, true prayer, the prayer of the heart, becomes possible.

St. Theophan, in the Art of Prayer, says this:

Where is the heart? Where sadness, joy, anger and other emotions are felt, here is the heart. Stand there with attention. The physical heart is a piece of muscular flesh, but it is not the flesh that feels, but the soul; the carnal heart serves as an instrument for these feelings, just as the brain serves as an instrument for the mind. Stand in the heart, with the faith that God is also there, but how He is there do not

speculate. The heart is to be understood here, not in its ordinary meaning, but in the sense of "inner man." We have within us an inner man, or a hidden man of the heart. It is the God-like spirit that was breathed into the first man, and it remains with us continuously, even after the Fall. It shows itself in the certainty of God existence.

How can we learn to stop talking and to start listening? Instead of simply speaking to God, how can we make our own the prayer in which God speaks to us? One way to begin this journey *inward* is through the invocation of the Name. We can repeat "Lord Jesus," according to Metropolitan Kallistos Ware.

It is not a matter of getting the mind to have no thoughts. St. Diadochos of Photike noted that there is a dimension of the mind that is always doing something. So we give it something to do by repeating a short phrase gently and regularly. He tells us we can give our intellect nothing but the prayer "Lord Jesus". We concentrate on these words without inner shrine. "Lord Jesus."

St. Theophan said, "Do not be lazy about descending into the heart. In the heart is life, and you must live there. Do not think it is something to be attempted only by the perfect. No. It is for everyone who has begun to seek the Lord.

I would hope that those reading this article would try, in prayer, to just utter the name "Jesus" or say "Jesus, Son of God, have mercy on my a sinner" OR just say JESUS over and over again This will bring you into the presence of God, the Son, who is the Savior, Lord and Redeemer of our race. Or just say nothing and place yourself in the presence of God..

SOMETHING MORE ABOUT SACRED SCRIPTURE

The Bible was also not the reason for the spread of the new faith. Men and women were already giving their lives as martyrs even before St. Paul wrote his first letter. They were converted to a new faith in Jesus because they heard about it in sermons. It was through preaching, and precious traditions handed from one generation to another, that people, and eventually even the Roman Empire, were converted. The Eastern Church teaches that the sermons and the traditions were inspired, preserved, and guided by the Holy Spirit, and that the Church was guided by the Holy Spirit to know which gospel accounts, letters, and other documents were truly apostolic in origin. To read the Bible outside of this context is to dispense with the sources of meaning that are essential to true understanding. To underline this point, new converts vow to "accept and understand Holy Scripture in accordance with the interpretation which was and is held by the Church."

While biblical interpretation has recently been a dynamic field of study in the West, sometimes generating great controversy, the Eastern Church has not been focused on this avenue of scholarship. While in principle the Eastern Church is not opposed to critical and historical methods of biblical interpretation, scholars have yet to make a substantial contribution to the field.

The Eastern Church has always focused on understanding the Scriptures within the context of the Divine Liturgy and Liturgical services. The way that the Eastern Church worships gives a real and true context to the Scriptures. In addition to this, the Eastern Church recognizes that we must also take into consideration TRADITION. Tradition tells us much about the meaning of the Scriptures.

As I've been attempting to share with my readers, the Scriptures are meant to be living and



inspiring documents that help us come into a real relationship with God. They are not "dictations" from an omnipotent God who only wants one real interpretation. He wants the inspired words to help us come to true and living faith. If the Holy Scriptures were real and actual dictations, they could not inspire us to greater good.

How do you see the scriptures? You hear them every time you come to the Divine Liturgy. Do they inspire you to think more deeply about life? If they don't, why don't they? That is their purpose!



THE EASTERN HERALD

СХІДНИЙ ВІСНИК

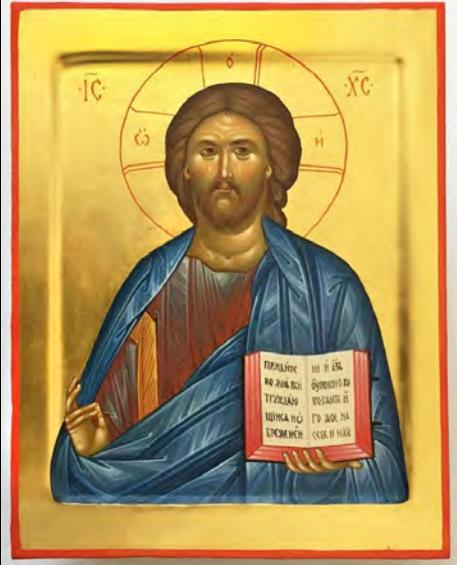
The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.
Vol. 67 No 29 7th Weekend After Pentecost July 18-19, 2020

SPIRITUAL GROWTH AND INNER HEALING

I realized recently that I write a lot about “spiritual growth” as the primary purpose of this earthly life. I came across a book by Theodore Dobson that addresses this issue. I would like to use it as a foundation for my own thoughts on the subject.

To grow spiritually means to experience our being in Jesus and His being in us, and, because of our close relationship with Him, to begin an intimate relationship with the Creator, source of all Goodness, Beauty and Truth, because we live in Jesus who has this relationship first. This can be said because Jesus is God Incarnate and therefore, because He has a human nature, He is one with us and we are one with Him. By maintaining our relationship with Jesus in every way we can - that is, by giving our lives to Him, by dedicating all we have and are to Him, by sharing with Him all the faculties of our inner selves and physical selves, by opening to Him our pasts and allowing Him to guide our futures - we come not only to understand who we are as children of God but also to *live* in the power and the glory of that relationship, which is our primary identity.

Think about this. *What does it mean to you that God, because He is Three-In-One, has a human nature?* Christianity is the only religion that has been able to think about this, reason about this, and, because of Jesus, come to this



conclusion that we humans have something in common with God, albeit in a finite and limited way.

Although all Christians are children of God through Baptism and faith, not all Christians seem to *know* who they are, nor do they seem to live in that precious identity. Rather, the lives of many seem to show little fruit of the dramatic change that happened to them when they were reborn in Christ.

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. The ruler's daughter seems to be from these people, namely, the Pharisees and John's disciples, who already made common cause in testing the Lord.

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