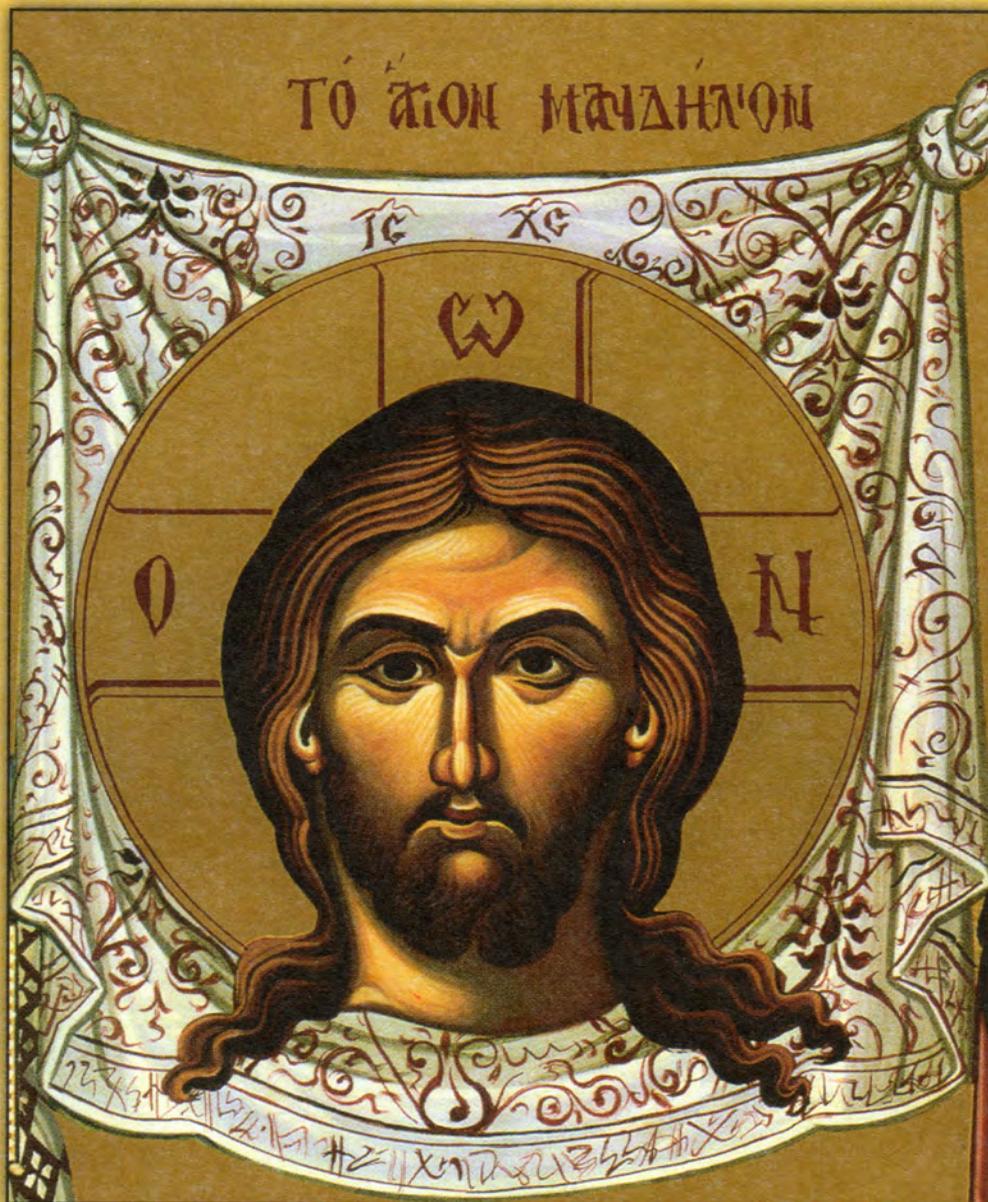


ELEVENTH SUNDAY AFTER PENTECOST



Icon of the Holy Napkin -- August 16th

A REFLECTION ON OUR READINGS FOR THIS WEEKEND

On this 11th weekend after the feast of Pentecost, we also celebrate the feast of the Dormition of the Mother of God. Our readings are taken from St. Paul's letter to the Philippians and the first letter to the Corinthians and Matthew's and Luke's Gospels. There are various messages contained in these readings.

In Paul's Letter to the Philippians, he exhorts them and us to be sure that our attitudes are the same as those of Christ. In this passage, Paul does not suggest that Jesus is God but, rather, that God exalted Him. Of course the Church had not yet come to the dogma of Jesus being both God and Man.

In the passage we hear from his letter to the Corinthians, he again defends his role as a teacher and believer in Jesus Christ. He had strong feelings that the church in Corinth was not following what he originally had taught them.

In the passage from Matthew's Gospel, we hear the parable of the merciless official. In this parable we hear that God will treat us in the same manner that we treat others.

In the passage from Luke's Gospel, which is read on each Marian feast, we hear the story of Martha and Mary. Martha, concerned about all the work of hospitality, doesn't realize that Mary has chosen the better response to Jesus' presence. She is listening to Him. Martha has gotten so involved in the worldly things that she didn't



realize what was important.

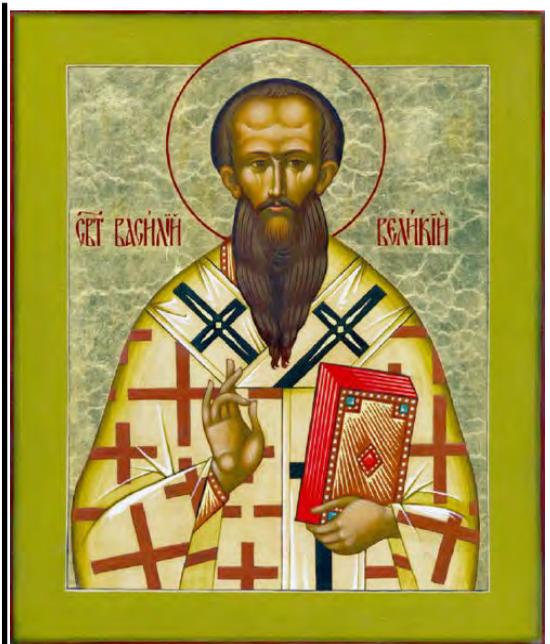
We can get so involved in living life that we fail to realize what is most important, namely our spiritual growth. Christ is our guide to what is the most important, namely spiritual growth. What is important is how we use the opportunities of life to help us spiritually grow. We must remember that spiritual growth is truly a product of how we learn to treat others. It is achieved by learning how to treat others "by the way we want them to treat us and not how they treat us". This of course is a true challenge. We humans tend to treat others the way that they treat us. This is not the Jesus way.

THOUGHTS ON GENESIS

I have gotten to an analysis of Genesis wherein God has confronted Adam and Eve about their fear of appearing to Him because of their nakedness. According to the story, God immediately knew that something was wrong. He automatically knew that they had done something wrong. He therefore quickly demanded, "Who told you that you were nude? " How could you know that unless you had disobeyed Me? God asks, have you eaten of the tree of which I commanded you not to eat? Note that God refers to the tree *not* as "the tree of the knowledge of good and evil" as the serpent did, but as "the tree of which I commanded you not to eat". The question contains its own blame.

The correct answer to the question was, of course, "Yes' (or possibly, "Yes, I'm very sorry"). But the man does not so answer. Rather, he evades responsibility by answering, "The woman whom You gave to be with me, she gave me of the tree, and I ate," as if this were all the woman' fault - and a bit God's fault, too, for giving him the woman in the first place. Once she was his joy, "bone of my bones and flesh of my flesh." Now she is "the woman whom You gave to be with me." The man sinned by passivity and failure to lead, by open disobedience, and now adds ingratitude to the list. His time with Yahweh God is not going well.

Upon learning that they ate of the tree, God turns next to the woman and asks, "what is this that you have done?" It is obviously not a request for information,



for the man has just given this information. Nor is it so much an attempt to elicit confession and repentance. In its context it is more like a shocked cry of distress at the catastrophe they have brought upon themselves. The woman is more subdued in her response, but like her husband, still offers no expression of repentance. She too does her best to shift the blame and simply says, "The serpent deceived me, and I ate" - three words in the Hebrew. One can imagine the downcast eyes, the muted tone, the heavy heart.

Hopefully you, my readers, are getting a clearer understanding of Genesis. This story has influenced Christianity over the centuries.

QUESTIONS AND ANSWERS ON EASTERN CATHOLIC CHURCHES

Question: Are the Eastern Church “under” the pope?

The easy answer is yes - sort of. According to canon law, the pope has jurisdiction over all the churches in the Catholic communion. How this jurisdiction is carried out depends on a number of factors. First, it depends on the structure of the church in question. Generally the pope works through his curia, and, for the Eastern Catholic churches, this would be the Congregation for Oriental Churches. According to their profile, “This Dicastery received from the Supreme Pontiff the mandate to be in contact with the Oriental Catholic Churches for he sake of assisting their development, protecting their rights and also maintaining whole and entire in the one Catholic church, alongside the liturgical, disciplinary and spiritual patrimony of the Latin Rite, the heritage of the various oriental Christian traditions.

If the pope needs to work directly with a given church he will deal with the head of that church or, if there is not head, may act directly. The structure of the church determines if there is a head. Generally, patriarch and archiepiscopal churches have a head, while other structure do no.

There is, however, a more

appropriate understanding of this relationship. The Eastern Catholic Churches are “in communion” with the pope. This means that the pope recognizes the various Eastern Catholic churches as valid churches and has entered into an agreement by which the sacraments/mysteries are shared between members of the various churches. This description more fully recognizes the fact that some of the these churches have their own heads.



The Ukrainian Greek-Catholic Church has a head. He is recognized by Ukrainians as a Patriarch although the Roman Church only recognizes him has an Archbishop. According to tradition,

Roman never declared who is a Patriarch, the local church did. So we have an interesting conflict. While we, as Ukrainians Greek-Catholics recognize Sviatoslav Shevchuk as our patriarch, the Roman Church only recognizes him as an Archbishop.

The Ukrainian Greek-Catholic Church is the largest of the Eastern Churches in union with Rome. It is an internationally diverse church, with jurisdictions and churches throughout the world because of immigration. We see ourselves as a “patriarchal” church, that is a self-ruling, self-governing Church.

St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



TODAY'S CELEBRATION

August 15th & 16th



As I shared in last week's Bulletin, we are celebrating one of the 12 major feasts of our church this weekend, namely the Dormition or Falling Asleep of the Mother of God. The first

mention made of this feast occurred in the ninth century.

It is believed that her body did not know corruption after death and that her body and soul were taken up into heaven. Hence, another name for the feast is "the Assumption".

We have no historical data to indicate how long Mary remained on earth after the Ascension of Jesus into heaven, nor when, where or how she died. It is also believed that three days before her death the Archangel Gabriel appeared and announced to her the time of her departure into eternity. This is the same Archangel Gabriel that announced to her that she would be the mother of Jesus.

From the beginning of the sixth century, many believed that her tomb was found in Gethsemane where there is not a church in her honor.

LIVING THE NEW LIFE

We human beings are a delicate composition of body, soul and spirit, mysteriously linked by the will and the intellect. The important word here is *soul*. You have a soul. It is literally your life force. When it leaves your body, you die.



Its time to start paying more attention of your soul. Think about these five aspects of the human person: body, soul, spirit, will, intellect. We are obsessed with three of them: body, will and intellect. We pamper our bodies, vigorously defend our right to decide the path we walk, and celebrate our individual and collective intellectual accomplishments. Yet, we often ignore the most important two: soul and spirit. Have you been taking care of your soul and spirit? Rate yourself between one and ten. Most of us neglect these two in favor of the body. The body is constantly barking orders at us: feed me, wash me, clothe me, pleasure me, feed me again and so on. The body makes a continuous stream of demands upon us. The soul and spirit, on the other hand, are quiet and faithful. *(Continued on page 8)*

WORSHIP AND OUR DIVINE LITURGY

The Lord's Day (Sunday) is a Christian institution. It is the Christian festival, founded upon Christ's resurrection. It is "the day which the Lord has made" It is a day of rejoicing and holy convocation, when no one is permitted to fast or kneel in sorrow or in penance. In 321 A.D. St. Constantine, the first Christian Emperor, declared it a day of rest. Long before him, however, Christians were already known to observe the day with special solemnity, treating it as a holy day devoted to spiritual things. As a day of rest, the Lord's Day is not to be abused as a day of idleness and inactivity. For the faithful it is always a day for participation in the communal worship of the Church, for Christian fellowship, for the service of God through works of charity, for personal quiet and meditation, and for the discovery and enjoyment of God's presence in us, and in the people and the world that surround and touch our lives.

The principal activity of the Church on the Lord's Day is to assemble for the celebration of the Divine Liturgy. The divine Liturgy stands at the center of the weekly remembrance of the Resurrection, because through it the paschal mystery is perpetuated and realized in every Christian community. There has never been a Sunday when the Eucharist has not been celebrated. In and through the Eucharistic action the risen and reigning Christ offers and distributes Himself in Word and Sac-



rament to every believer; and the miracle and the mystery of the new life lived in community is continuously revealed and built up.

Because the celebration of the Eucharist introduces us to the "final day" (*eschata*), the Lord's Day is also known as the "eighth day," i.e. the day which will have "no need of sun or moon to shine upon it, for the glory of God is its light and its lamp is the Lamb" (Rev. 21: 23). The "eighth day" is a term which indicates the final age, when the new creation, already begun by the resurrection of Christ, will be fulfilled and completed; when the new world will be ushered in by the general resurrection.

There is evidence, too, that the primitive Church set aside other days of the week for special consideration. Saturday (Sabbath) was regarded as the memorial of the creation narrative: "so God blessed the seventh day and hallowed it, because on it God rested from all His work which he had done in creation" (Gen. 2: 3).

BECOMING AN ADULT CHILD OF THE HEAVENLY FATHER

For some reason I feel compelled to change the focus of this article. I awoke the other day with these thoughts: when we hear the words that we are children of the Heavenly Father we think of ourselves as children. The truth of the matter is that we are called to be an "ADULT CHILD" of the Heavenly Father.

Many times we find it difficult to be "ADULTS" in the presence of our earthly parents. And so it seems that this is true about our relationship with God. I believe that we too frequently remain "children" of God but not Adults.

What do I mean? I find that many persons still see our Heavenly Father as this Father who only waits for us to do something "bad" so that He can threaten us with the punishment of hell. This, in my estimation, is such a distortion of the truth (He has better things to do, like keeping all of creation in existence).

So the question is: How do I become an ADULT CHILD of the Heavenly Father? This is, of course, what Jesus came to teach us.

Being an ADULT CHILD of the Heavenly Father means that we assume responsibility for our lives and

our behaviors. It means that we don't just ascribe to the "DON'T" that we hear but rather to the "DOS" that we hear in the Scriptures.

Let me give you an example. All humans, I truly believe, "LIE" for one reason or another. Thinking of lying as bad and immediately going to confession isn't going to teach us anything. Why we lie, and under what circumstances we lie, is more important. Understanding why we do the things that we do is more important than confessing the things that we do. We will never change if we only "confess" what we feel are "sins" and never understand why we do them.

Adults tend to discover why they do what they do, without making excuses. Adult children learn, hopefully, how to deal with their parents in an adult manner. They don't make excuses. They simply state why they did what they did.

Should this not be the same way that we deal with our Heavenly Father. The fear is that He is almighty and above us and that He can punish us. This attitude keeps us from having an adult relationship with our Heavenly Father. *Wonder what you think?*



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, August 16 - 11th Weekend after Pentecost - Tone 2
10:00 AM + Walter Boyko; Robert & Corinne Boyko (Anniversary)
- Health of Sadie, Robert and Corinne Boyko

12th WEEK AFTER PENTECOST - Tone 3

Monday, August 17 - Myron, Martyr
No Service Scheduled

Tuesday, August 18 - Florus & Laurus, Martyrs
No Service Scheduled

Wednesday, August 19 - Andrew & Others, Martyr
No Service Scheduled

Thursday, August 20 - Samuel, Prophet
No Service Scheduled

Friday, August 21 - Thaddeus, Apostle
No Service Scheduled

Saturday, August 22 - Agathonicus & Others, Martyrs
No Service Scheduled

Sunday, August 23 - 12th Weekend after Pentecost - Tone 3
10:00 AM - Special Intention of Greg & Esther Petrovich

(Continued from page 5 - Living The New Life)

When our soul is hungry our stomach doesn't rumble and growl. But it is important to feed our soul each day.

Yes, each day. How many days has it been since you intentionally fed your soul? You are a spiritual being having a physical experience in this world. You have a soul. Feeding your soul is the missing piece of the puzzle. There is no better time than right now to nurture your inner life, discover your spiritual needs and feed your soul.

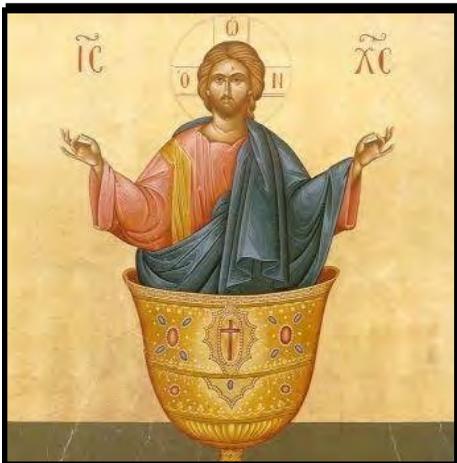
It is time to stop ignoring our souls. The soul integrates and harmonizes every aspect of our humanity. It re-orientes us toward what matters most.

This I believe is one reason why, perhaps, the central prayer of the Church is the Divine Liturgy. It, in a very concrete way, presents the "feeling" and "nourishing" of our souls. It is heavenly food given to us by God to aid us in our spiritual growth.



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

BECOMING A HEALING PRESENCE



As we name others with the name of Jesus, our vision changes. If we go through the world with this new vision, saying “Jesus” over every person, seeing Jesus in every person, everybody will be transformed and transfigured before our eyes. The more we are ready to give of ourselves to others, the more will our new vision be clear and vivid. Rightly did Jacob say to Esau, when they were reconciled, “No, please, if I have now found favor in your sight, then receive my present from my hand, inasmuch as I have seen your face as though I had seen the face of God” (Genesis 33:10). Christ changes us as we allow Him to change others through us.

Sanctity and sanity are the same reality, as revealed in

in the Person of Jesus. He is sanctity, or holiness, personified. He is sanity, or emotional and cognitive stability, personified. The question for us is, “How can we become more saintly and more sane as we live our vocation?” For starters the process is one of elimination, of ridding ourselves of the darkness clouding the Light.

Sanctity is a process of subtraction, not addition or multiplication or division. We subtract our resistances to grace. Christ subtracts the defenses we build against His power in us. Like the peeling of an onion, we allow Christ to peel away the layers of our outer shell to reveal our light within, His healing presence within us.

(As you read this, think of the revelation that God made through Jesus with the event of the Transfiguration of Jesus on Mount Tabor. The light within us is God’s own presence).

Our unique vocation is to live, moment by moment, the way Christ wants us to live. He is the Way. He came to show us the way. And He told us how to find the way. He said, “These things I have spoken to you, that My joy may remain in you and *that* your joy may be full” (John 15:11). Clearly Jesus wants us to have joy and to spread joy. When we spread joy, we give others strength and hope, thereby becoming a healing presence.

In his book *For the Life of the World*, Father Alexander Schmemmann, a man who exuded joy, spoke glowingly of the place of joy in the Christian life. He said that the “great joy” is the context from which everything else in Christianity developed and acquired its meaning.

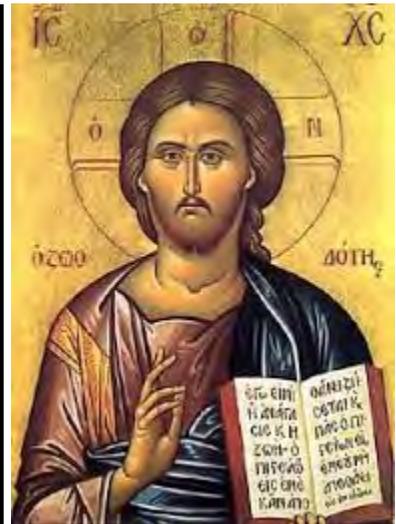
A question: Does being a Christian bring you and me great joy?

SOMETHING MORE ABOUT SACRED SCRIPTURE

Modern Bible criticism emphasizes the idea of sources and authors of the Bible. It attempts to find out who and when wrote each book, or portion of a book. Ample academic literature is available in the field of Biblical sources and authors, but unluckily, this literature is full of controversial and disputable theories. From the Eastern Church's point of view, the significance of inspiration of this or that Biblical book is not dependent on authorship. We do not know the names of authors of some Old Testament books; however the books that they wrote enjoy equal reverence with books, written by great prophets. The Church's belief in the inspiration of all canonical books of the Old Testament is based upon the testimony of Christ and His Apostles.

When speaking, our Lord Jesus Christ often referred to the Old Testament books. For example, He witnessed the genuineness of the ancient prophecies about the Messiah: *"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me"* (John 5:39). The Lord often quoted the prophetic words of Moses, King David, Isaiah, and Daniel. He also pointed it out to the Jews that the Scripture was infallible in the affairs of faith: *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"* (Matthew 4:27-28).

By referring to many events, mentioned in the Old Testament, the Lord confirmed their historical accuracy. He mentioned creation of man by God, establishment of matrimony, Jacob's vision, Abraham, Lot's wife and the destruction of Sodom and Gomorrah, God's appearance to Moses, Jonah's staying in the belly of a whale, coming of the Prophet Elias, to name but a few.



In a like manner the Apostles, who had been taught by Christ, instructed Christians to revere the Writing of the Old Testament. The Apostle Peter says clearly: *"For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Spirit"* (2 Peter 1:21). The Apostle Paul's testimony is similar: *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."*

In the next issue a closer look at what is meant by inspiration.



THE EASTERN HERALD

СХІДНИЙ ВІСНИК

Vol. 67 No 33

11th Weekend After Pentecost

The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.
August 15-16, 2020

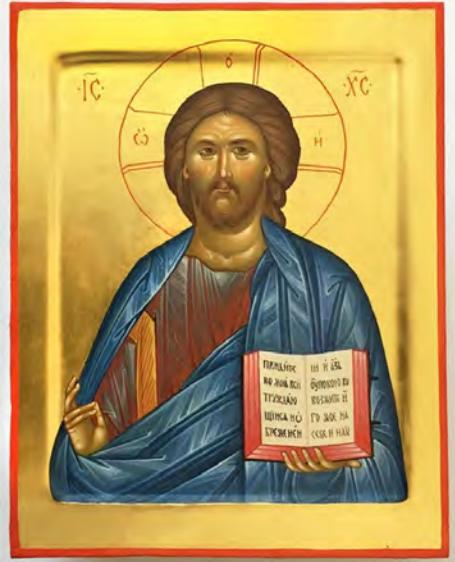
SPIRITUAL GROWTH AND INNER HEALING

Inner healing is nothing new to Christianity. The name may be new, and the terms by which we explain it are contemporary, but the kernel of the experience is as old as the healing stories of Jesus and the writings of Paul. Jesus ministered inner healing with the woman at the well, with the sinful woman who anointed him, with the boy who was possessed by an evil spirit, with the paralyzed man who was brought to Him, and many others.

Inner healing, therefore, is part of the heritage of our forefathers in the Church. Inner healing because it is a form of prayer in which Jesus gently guides people to see themselves in the Light of His Love, can lead us into spiritual growth and wholeness.

Because the body, mind and spirit are all one within each human person, what happens in one part affects the other parts as well. For example, the field of psychosomatic medicine is helping us to see more clearly how our bodies can be made sick and can be made well by what happens in our minds. Similarly, the life that is or is not in our spirits greatly affects how our minds and bodies function. This is one reason that Jesus stated so clearly, "I have come that they may have life and have it to the full" (John 10:10).

Spiritual growth through inner healing, then, naturally leads us to living healthier lives. It has led many to see the importance of, as



giving them divine assistance in altering their diets, including exercise in their weekly schedule and becoming more sensitive to their very real needs for rest, relaxation and prayer. Inner healing gives people more energy, more zest for living; their bodies perform and feel better; they are less prone than they were in the past from colds and diseases; and they function with greater spiritual power.

More to come!

Heirs of God

Whosoever fears God and keeps His commandments, is the servant of God. And in this service is not perfection, but the righteousness which leads to adoption. For this cause the prophets also and the apostles, the holy band whom God chose, entrusting to them the apostolic preaching, by the goodness of God the Father became prisoners in Christ Jesus. For Paul says, "Paul, the prisoner of Christ Jesus, called to be an apostle" (Eph 3: 1; Rom 1: 1): so that the written law works with us in a good servitude, until we are able to master every passion, and to become perfect in the good ministry of virtue through this apostolic state.

For if a man draws near to grace, then Jesus will say to him, "I will no longer call you servants, but I will call you my friends and my brothers: for all things that I have heard of my Father I have made known unto you" (Jn 15: 15). For those who have drawn near, and have been taught by the Holy Spirit, have known themselves according to their intellectual substance. And in their knowledge of

themselves they have cried out and said, "For we have not received the spirit of bondage again to fear, but the spirit of adoption whereby we cry, Abba, Father" (Rom 8: 15): that we may know what God has given us - "If we are sons, then are we heirs; heirs of God, and joint heirs with the saints" (Rom 8: 17).

My dear brothers and sisters, and joint heirs with the saints, not foreign to you are all the virtues, but they are yours, if you are not under guilt from this fleshly life, but are manifest before God. For the Spirit enters not the soul of one whose heart is defiled, nor the body that sins; a holy power it is, removed from all deceit.

Truly, my beloved, I write to you as to reasonable people, who have been able to know yourselves. For he who knows himself, knows God: and he who knows God, is worthy to worship Him as is right.

St. Cyril of Alexandria