

SUNDAY OF THE FATHERS OF THE  
SEVENTH ECUMENICAL COUNCIL



*Icon of the Fathers of the Seventh Ecumenical Council*

## A REFLECTION ON OUR READINGS FOR THIS WEEKEND

On this 19th weekend after Pentecost, we also remember the Fathers of the 7th Ecumenical Council. This council ended almost fifty years of iconoclast persecution and established the veneration of holy icons as basic to the belief and spirituality of Christ's Church. As the Synaxarion (an abridged collection of the "Lives of the Saints," intended for reading in public worship and to nourish the personal prayer life of the faithful) says, "It was not simply the veneration of the holy images that the Fathers defended in these terms but, in fact, the very reality of the Incarnation of the Son of God."

The readings for the regular weekend are from Paul's 2nd letter to the Corinthians and Luke's Gospel story about the widow of Naim. This Gospel story is read at funerals before the deceased person leaves the church.

The portion of Paul's letter that is read, relates the "visions and revelations" that he said he had. He relates an instance when he was snatched up to the third heaven and heard words which humans cannot speak.

The readings that commemorate the Fathers of the 7th Council are taken from Paul's letter to the Hebrews and John's Gospel. John conveys the words of Jesus as He was ending His ministry. His words were in the form of a prayer to the Father. There is a wonderful phrase in this Gospel story. It says that Jesus prayed that the Father to bestow eternal life on those who followed Him. Then a phrase is inserted into this passage that says: *Eternal life is this: to know you, the only true God, and him whom you have sent, Jesus.*



There is so much in these four readings that we can use for meditation as well as thinking about what the commemoration of the 7th Council means.

What is interesting is the fact that Jesus is the ICON of God in human form and we are called to become icons of Jesus. The only way we can become an icon of Jesus is by "living the way that He lived" - embracing His attitudes about God, others, ourselves and life.

In order to become a living icon of Jesus, however, we have to "want" to personally change, transforming ourselves into true children of God. Is that truly something you want?

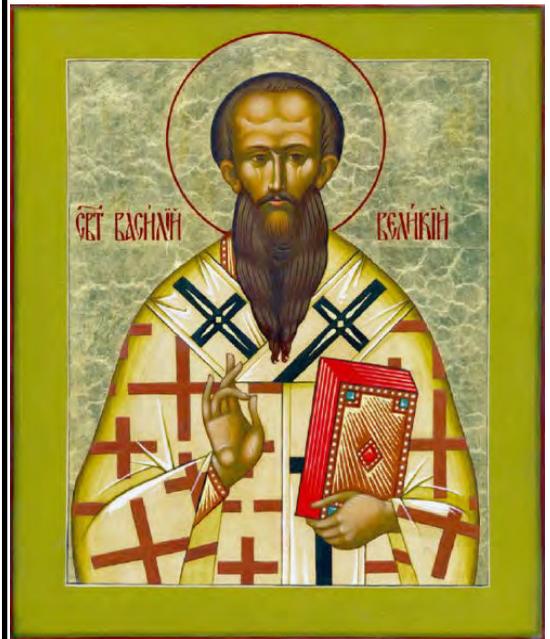
## THOUGHTS ON GENESIS

I ended the last issue of this article with the thought that God stationed Cherubim at the entry of the garden. They were assisted by the flaming sword that whirled around. The image of the sword seems to be one of lightning, striking wherever one might seek illicit entry.

The way to the tree of life had been thoroughly lost, forfeited through sin. There was no going back. The former days of innocence, bliss and the possibility of immortality in Paradise had been lost forever. With these mournful words, the narrator draws his story to a close. The bright dawn of Paradise was over. The long and arduous road through this age was about to begin.

In Genesis 3:15, in His curse upon the serpent, God said He would put enmity between the serpent and the woman and between his seed and her seed. This latter would strike at the serpent's head, and the serpent would strike at his heel. What does this mean?

The first question regards the significance of the serpent. As early as the Wisdom of Solomon (in about the first century before Christ), the serpent was identified with the devil: "God made man for incorruption and made him in the image of His own eternity, but through the devil's envy death entered the world." This theme is reflected in Revelation 12:9, which speaks of "the great dragon," "that ancient serpent who is called the devil and Satan, the deceiver of the whole world." These represent applications of the sacred text, fruit of



examining its "plainer sense", rather than historical exegesis. That is, these applications are not wrong, but we must begin further back.

The serpent is present in the text as a chaos creature, one from a place of non-order in the world who brought disorder into Paradise. The serpent's "seed" or descendants are not *snakes* but *people* - those who choose disorder and who do evil. This is an important theme in Genesis, which will soon, in chapters 6-8, relate the story of how such evil brought the Flood upon the world.

Go back and read Genesis. If you haven't, I would truly encourage you to do so. This whole commentary on Genesis will make more sense if you do! Remember, this is not history!

# QUESTIONS AND ANSWERS ON EASTERN CATHOLIC CHURCHES

## **Question: Do Eastern Catholics believe in Transubstantiation?**

This question deals with what we believe happens to the bread and wine once we pronounce the words of consecration over them. The term transubstantiation is based on Aristotelian philosophy and deals with the ideas of substance and accidents, the characteristics of typical earthly substances. The Eastern Church, speaks, rather, of **Metousiosis** - the change of the very essence of the gifts.

Teaching on the Eucharist that deals with the Real Presence is clear and concise in both the East and the West. That is, *Jesus is present under the forms of bread and wine*. The West uses one approach to explain this and the East uses another. It all depends on which philosophical approach you use to speak about what takes place during the Divine Liturgy and the consecration of the Gifts.

For the East the philosophy of Aristotle does not enter the picture. It is simply acknowledged that the bread and wine are no longer bread and wine but are really the Body and Blood of Jesus.

So, while the East uses neither the term transubstantiation nor the philosophy that underlies it, there is certainly belief in the Real Presence, in the transformation of the bread and wine into the Body and Blood of Jesus.

As you can appreciate, this is a rather dense idea that can only be understood with faith and with a certain “philosophical” understanding. The truth of the matter is that the bread and wine become, because Jesus willed it to be, His presence. So the Eastern Church asserts that the bread and wine, when we remember what Jesus did on the night before He died and told His apostles that when they remembered what He did, He would be with them not symbolically but truly.

We truly believe that when we say the words that He used over the bread and wine at the last supper,



He is present in His essence, that is Who He is. Our actions are not just a commemorative memorial of what He did, but, rather, an actual action that makes Him presence. He said that whenever we do this He would be with us. So, each time we, in faith, remember and proclaim His words over the bread and wine, He is present with us. It truly must be remembered that in the Divine Liturgy we join ourselves to Christ Who we believe is present with us in worshipping the Father. We are also the bodies and blood of Christ. Believe this?

# St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



## CELEBRATING UNTIY WITH GRATITUDE

Bishop Benedict cordially invites you to the St. Nicholas Ukrainian Catholic Eparchy Virtual Event on **Sunday, October 18th pm (CST)**. Watch the live feed [facebook.com/Ukr.Eparchy](https://www.facebook.com/Ukr.Eparchy) or on the website [esn-cc.org](http://esn-cc.org). For more information go to [esn-cc.org](http://esn-cc.org). Meet with other parishes of our Eparchy, and express your solidarity & support for St. John the Baptizer Ukrainian Catholic Church in San Diego CA ([stjohnthebaptizer.org](http://stjohnthebaptizer.org)). To support online go to [esn-cc.org](http://esn-cc.org) (click on "Pledge & Donate") or mail a check to St. Nicholas Eparchy, 2245 W Rice St., Chicago, IL 60622. If you want, at least tune into this live broadcast. We're going to get in on this

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I gave up trying to  
understand people  
long ago.  
Now I let them try to  
understand me!

Charles M. Schulz

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## LIVING THE NEW LIFE

What I was suggesting in the last issue of this article is that if you want to spiritually grow, you must first develop a practice of daily prayer. I also suggested that there is a Prayer Process that can be used in order to develop the habit of daily prayer. It is a process that can be used by anyone, anywhere, at any time, regardless of your experience in the spiritual life - and it is designed to grow with you.



The primary reason the Prayer process is so effective and impactful is because it immediately overcomes many of the obstacles that prevent people from persevering in prayer. It is a method, yes. But it is a method of prayer that actually teaches people to pray as they pray. The first barrier to developing a habit of daily prayer is that most people who feel drawn to pray simply don't know how to do it; they have never been taught. The Prayer Process teaches people to pray.

The Prayer Process requires no mentor, no guide and no instructions. The process itself is the guide and the instructions. *(Continued on page 8)*

# HOW TO PERSONALLY EXPERIENCE THE DIVINE LITURGY

The Divine Liturgy is the ultimate prayer of the Church. It calls us to join with Jesus in worshipping the Heavenly Father, the Giver of Life. It calls us to be “thankful” for the gift of life. This requires, however, that we are truly thankful for the gift of life.

The problem is that when we are severally challenged by life, we are not always ready to be thankful for life. I truly understand this. But this is the meaning and focus of the Divine Liturgy.

Jesus wanted to find away to tell His disciples that He would be with them in all the challenges that they would have to face for believing in Him - and indeed they faced martyrdom. So, every time they met and shared a meal, they also remembered what He told them. They were given the strength to meet the challenges of life that society presented them.

So as we attempt to personally experience the Divine Liturgy, we must first look at the challenges that life presents to us and answer this very important question: *Am I truly thankful for the life I have?*

What does the word Eucharist mean: it means, derived from the Greek word *eucharistia*, an act of true ‘**thanksgiving**’. It calls us to be thankful for the revelation that God has given us through the death and resurrection of His Son, Jesus.

Since Jesus was human, His death and resurrection reveals to us the truth



about human life and it calls us to be thankful to God for sharing this life.

So the primary disposition that we attempt to have as we come to Divine Liturgy is that of **thankfulness** even though we may be going through some very difficult challenges in our lives.

This is the challenge! Can we be thankful for life even though we may be experiencing some very serious challenges? If you can be thankful, then the Divine Liturgy truly becomes a moment of personal transformation - a moment of person change.

Religion and worship are not so magical when we think about them in these terms. They become as *opportunities* to deal with life’s challenges and use these challenges as an opportunity to spiritually grow.

So, why do you come to the Divine Liturgy? Do you come to thank God for the gift of life. OR, do you come with something else in mind? Rescue from the challenges of life? Freedom from eternal condemnation?

## BECOMING AN ADULT CHILD OF THE HEAVENLY FATHER

This has been one of the more challenging articles that I have written. Why? Because I have had to truly think about what it means to be an ADULT CHILD of Our Heavenly Father and to dispel many of my old natural thoughts about God. I have had to challenge myself to not think of God as the Rule Giver and/or Punisher/Rewarder. I have had to truly think about what my relationship is with Him. I can only hope that the same is true of my readers, if they have read my thoughts.

First of all, what does it mean to be an ADULT. Secondly, how can I, someone created by an almighty God, be an adult in my relationship with Him? His Almightyness seems to suggest that I cannot be an adult in my relationship with Him. And yet, my faith tells me that this is the type of relationship I need to develop with Him, precisely because He has given me a free will and only calls me to a voluntary love relationship with Him.

All the old thoughts about God that I leaned in childhood seem to surface and to impede my desire to have an adult relationship with Him. And yet I know, at some basic and intrinsic level,

that He calls me to be an ADULT. So what does this all mean?

I also wonder if any of my readers have ever had this insight? I don't necessarily think that the Church supports this concept. In fact with the approach that I see in the Church I usually think that she wants us to remain "children" in our relationship to Him.

The problem is that I cannot accept this. He didn't treat His early disciples in this way. He called them to be adults, to be people who think about the message that He taught and to accept this message as a way of living. Only an adult can respond to this kind of invitation.

So, what does it mean to be in an adult relationship with God?

It means that I sincerely think about being one with Him, being truthful with Him and being someone who tries to understand His revelation to me through the Person of Jesus. It means that I realize that the "way I choose to live is important" and that it must be a way that is in concert with the first and foremost human, Jesus Christ.

I wonder if you, my readers, find this a challenge? If you do, why not share that with me?



# Schedule of Services

**Sunday, October 11 - 19th Weekend after Pentecost - Tone 2**  
**10:00 AM - Special Intention**

## 20th WEEK AFTER PENTECOST - Tone 3

Monday, October 12 - Probus & Others, Martyrs  
*No Service Scheduled*

Tuesday, October 13 - Carpus & Others, Martyrs  
*No Service Scheduled*

Wednesday, October 14 - Paraskevia, Venerable  
*No Service Scheduled*

Thursday, October 15 - Euthymius, Venerable  
*No Service Scheduled*

Friday, October 16 - Longinus, Martyr  
*No Service Scheduled*

Saturday, October 17 - Hosea, Prophet  
*No Service Scheduled*

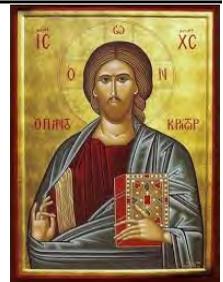
**Sunday, October 18 - 20th Weekend after Pentecost - Tone 3**  
**10:00 AM + Michajlo Zalopanyj; Wife Jaroslava**

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

The process itself is the guide and the instructions. If someone found a card on the street with the Prayer Process printed on it, just by reading the card, he/she would be able to practice this powerful method of prayer. Simply following the seven prompts leads us into a powerful experience of prayer, and at the same time, teaches us how to pray.

The other barrier the Prayer Process breaks down is that it gets people started immediately. You can begin practicing it today. All you need is an open heart and the 153 words of the Prayer Process. Getting started is half the battle - in fact, its more than half.

It is also a process, which I shall begin sharing with you during the coming weeks, that meets you where you are in your spiritual journey. Hopefully some of my readers will attempt to learn this Process and use it.



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### 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  
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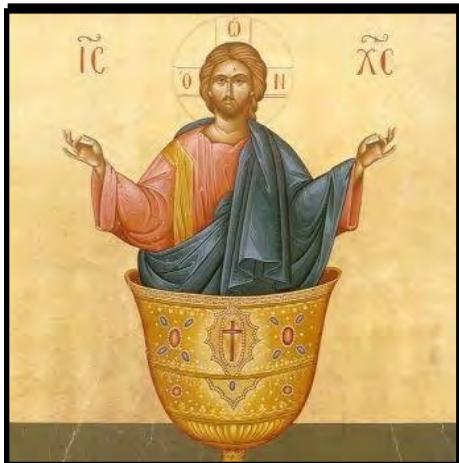
Rev Deacon Leonard Mier  
313.584-6795

Greg & Esther Petrovich  
734.453-4354

Rafic Vawter  
313.624.9867

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

## BECOMING A HEALING PRESENCE



How do we start the process of becoming a “healing” presence to others? We begin by turning to Christ, who said, “Love one another as I have loved you.” The huge challenge rests in the word *as*. We do that by encountering others and giving them Christ’s strength and hope. It is both fascinating and humbling to know that He wants to allow His fire of healing to flow through us to others. We allow this fire to flow through us to others by surrendering our ego and accepting His fire in us.

Surrender is not defeat. On the contrary, surrender is victory in and through Christ. As I have written elsewhere in this Bulletin, surrender does not make us lose our individual identity. It reinforces it and makes it more real.

Surrender is not dull or capitulating. It can be filled with music, wonder and awe. Surrender is a receptive engagement with the present moment, much like a bride awaiting her bridegroom. Christ is our Bridegroom.

In our Eastern Liturgical literature we sing and hear the music of surrender: “Behold the Bridegroom comes” as we begin the Great Fast, a time of preparation and surrender by fasting so that we can become lean and receptive.

We surrender our desires so that we unite to each other at a deeper level. As we surrender our self-centeredness, we open the channel to true engagement with others and ultimately with God

The way to have more to give others is to have less of ourselves, our expectations, plans and agendas. We surrender our ego to heal others! This is a variant of John the Forerunner’s words, “He must increase and I must decrease.” My neighbor - friend or stranger - must increase in my mind; then I automatically think less of myself. This also allows me to become a person who truly listens to others. I choose to fill my mind with more than my own predilections, desires and wants.

This is called surrender of self. Surrender is not passive but active. Surrender is opening my hands and heart to be filled by God.

Clearly, this understanding of surrender is countercultural. Generally, the culture defines surrender in terms of a loser and a winner. However, according to the Christian understanding of surrender, when I surrender my ego, I win and the other person wins. Surrender is a win-win situation.

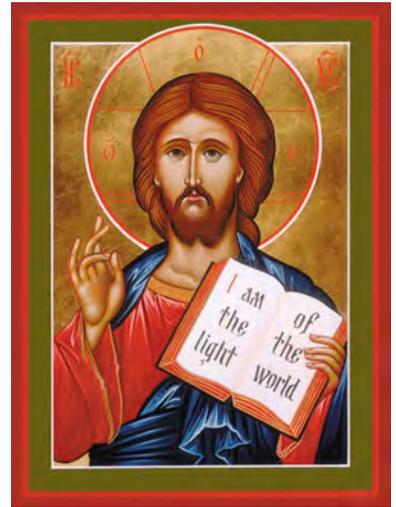
Have you ever felt that you have surrendered your self-centeredness? If so, when?

## SOMETHING MORE ABOUT SACRED SCRIPTURE

The apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved by an unending succession of preachers until the end of time through the Church. Therefore the Apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned either by word of mouth or by letter and to fight in defense of the faith handed on once and for all. Now what was handed on by the Apostles includes everything which contributes toward the holiness of life and increase in faith of the people of God; and so the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, all that she believes.

The tradition which comes from the Apostles develops in the church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts, through a penetrating understanding of the spiritual realities which they experience and through the preaching of those who have received through episcopal succession the sure gift of truth. For as the centuries succeed one another, the church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her.

The words of the holy Fathers witness to the presence of this living tradition, whose wealth is poured into the practice and life of the believing and praying church. Through the same tradition the Church's full canon of the sacred books is known, and the sacred writings themselves are more profoundly understood and unceasingly made active in her; and thus God, who spoke of old,



uninterruptedly converses with the bride of His beloved Son; and the Holy Spirit, through whom the living voice of the Gospel resounds in the Church, and through her, in the world, leads unto all truth those who believe and makes the word of Christ dwell abundantly in them.

We believe that God, through the power of the Holy Spirit, guides the Church in her ongoing interpretation of the Holy writings, gaining more and more insight into what has been passed down. The Holy Spirit protects the Church from error as she considers the meaning of Scripture.



# THE EASTERN HERALD

## СХІДНЬЙ ВІСНИК

The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, STL, Ph.D.  
Vol. 67 No 40                      19th Weekend After Pentecost                      October 10-11, 2020

### SPIRITUAL GROWTH AND INNER HEALING

I have asserted in this article that God wants us to find out who we really are. He wants us to have abundant life and to know the Truth that will set us free.

Jesus has told us that if we follow His way of living we will ultimately find our true selves. Jesus points the way down the path of spiritual growth and self-discovery. He asks only that He can come along. He knows that the way is dark and only He has enough light to guide us unerringly on that road. This is one place where Christianity and psychology both meet and diverge. Like psychology, He does not require us to discover who we really are on our own. On the contrary, He knows that task would be impossible, because our true selves are hidden with Christ in God. Therefore, Jesus - and only Jesus - can successfully lead us to find our true selves.

Self-discovery without Jesus' guiding is introspection and it easily

leads to self-centeredness, pride, confusion and error. Self-discovery *with* Jesus as guide is inner healing and when we allow Him to guide every step it leads to God-centeredness, hope, freedom and joy. This kind of spiritual growth is God's will for us.



If we are to die to ourselves, it is our false selves to which we must die. Our false selves are all those patterns of thinking, feeling and behaving that betray in us a false notion of who we are - selfishness, pride, lust, confusion and the like. Each of us is created in the hand of God as a person who can be actualized only by love in both affirmation and discipline. When we have not been able to find ourselves because we have not been loved, we have been forced to think of ourselves as "something" - that is, as some particular kind of person - and so we identify with false notions of who we are. ***Think about this!***

### *The Image of God Within*

There was once a very interesting psychological experiment carried out on a college campus. A researcher asked twelve volunteers to assist her in studying how the general public would respond to a person with a physical deformity. Each one of the students was placed in a separate room without mirrors. Next, a make-up artist was sent in to each room to paint a life-like facial scar on the left cheek of each volunteer.

When this was done, the researcher then came into each room and privately told each volunteer that she had to make some last minute adjustments to the scar. While pretending to make adjustments the scar, the researcher actually wiped off the make-up! The students, however, still believed that they had a scar on their left cheek. They were then sent out to various loca-

tions to observe how the public responded to their scar. Upon returning at the end of the day, each student reported that they were treated rudely and that people stared at the "scar."

The study provided the students with a good lesson in self-image. If we dislike ourselves, we may convince ourselves that others dislike us as well and we will treat them accordingly. How many arguments and personality conflicts could be avoided if only we remembered that we are all made in the image and likeness of God. This Sunday commemorates the restoration of icons (holy images) at the Seventh Ecumenical Council in 787. Let us take this occasion to remind ourselves that the Holy Image of God is within each of us and that we are all unique and precious in God's eyes!