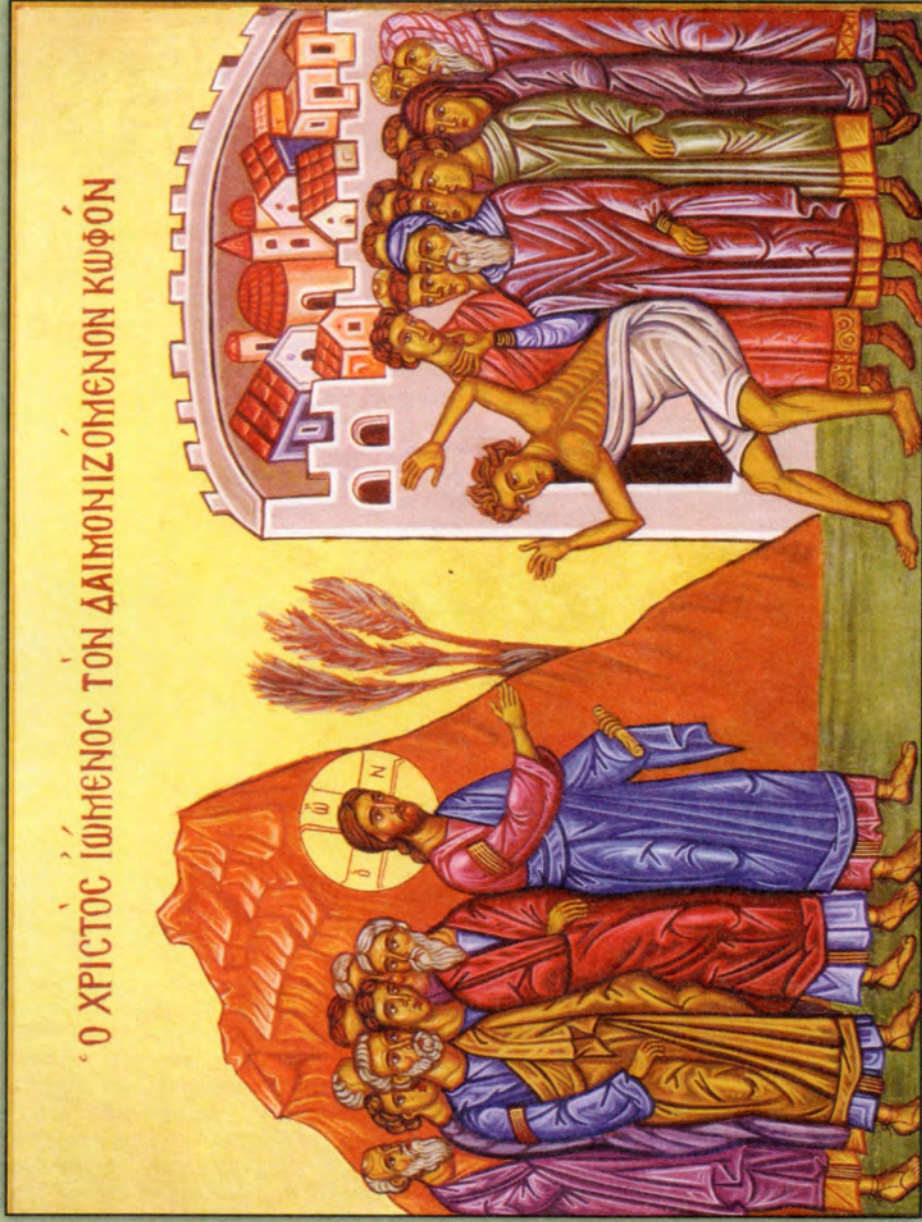


TENTH SUNDAY AFTER PENTECOST



Icon of the Healing of the Demoniac Boy

A REFLECTION ON OUR READINGS FOR THIS WEEKEND

On this 10th weekend after Pentecost, our readings are taken from Paul's first letter to the Corinthians and Matthew's Gospel. Again Paul writes of his hope that they Corinthians would follow what he taught them. He called them to be imitators of him, saying that he was attempting in every way to be a follower of Jesus Christ. He felt that he had truly demonstrated to them how Jesus lived.

The passage from Matthew's Gospel we hear, shares the story of Jesus curing a possessed boy who His disciples could not cure. He indicates that they could not cure the little boy because of their "lack of trust."

To spiritually grow and become more like Jesus we have to develop our trust in His teaching. He taught us that the way that spiritual growth is accomplished is to work on developing our unconditional love for all other human beings and to trust in God that when we do this we will grow to become more like the spiritual beings that intended when He created us.

To accomplish spiritual growth relies heavily on our ability to believe and trust in God Who expressed His love for us by coming into the world in the Person of His Son, Jesus to show us how to live.

We sometimes don't realize that we are possessed by a "distracting" spirit when we fail, for whatever reason, to embrace this exhortation to unconditionally love all others. We seem to find reasons why we don't want to love certain persons and yet Jesus taught us that we must put aside our reticence to limit our unconditional love. There should never be any reason why we limit our love for others. When we do, we limit ourselves and



truly diminish our ability to achieve what God intended when He created us.

What, I may ask you my readers, what do you think the purpose of earthly life is? It is to learn how to be a spiritual being in the image of God, Who is Jesus Christ. How Christ lived is how we are called to live. We are called to unconditionally love all others **REGARDLESS OF HOW THEY TREAT US**. It is all a matter of living in accord with the basic principles of our faith. When we live according to our faith, **WE SPIRITUALLY GROW** and, of course, that is what is important in this life.

WHAT DOES IT MEAN TO BE A CHRISTIAN TODAY?

I ended the last issue of this article by asserting that the premodern meanings of the English words “believe” and “believing” and the Latin word *credo* are very different from what believing has come to mean in our time. By recovering these premodern meanings, we will see that faith *is* believing.

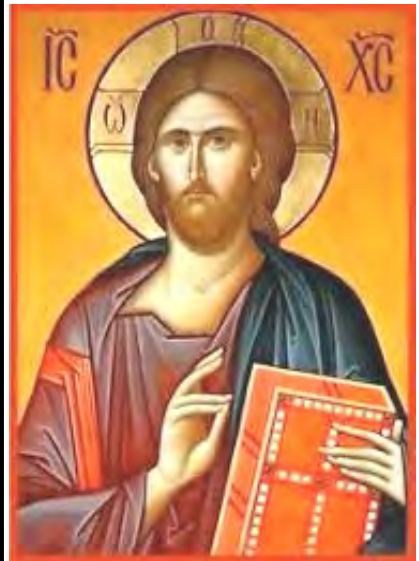
We must begin with the meaning of the Latin word *credo*. It is the root of the word “creed” as well as the first word of the Nicene Creed and the Apostles’ Creed. Both are seen as definitive statements of Christian faith.

We commonly translate *credo* as “I believe”. And because most modern people understand “I believe” as “I give my asset to,” many Christians have difficulty with the creeds. Most people feel that saying “I believe” means giving one’s mental assent to the literal truth of each statement in the creed. *Assensus* and literalism are often combined in the modern world, by believers and unbelievers alike.

But *credo* does not mean “I hereby agree to the literal-factual truth of the following statements.” Rather, its Latin roots combine to mean “I give my heart to.” the heart is the self at its deepest level, a level below the intellect. As the giving of one’s heart, *credo* means “I commit my loyalty to,” “I commit my allegiance to.”

Thus, when we say *credo* at the beginning of the creed, we are saying, “I give my heart to God.” And who is that”? Who is the God to whom we commit our loyalty and allegiance? The rest of the creed tells the story of the one to whom we give our hearts: God as the maker of heaven and earth, God as known in Jesus, God as present in the Spirit.

Just as *credo* involves a level of the self deeper than the intellect, so do the premodern meanings of the word “believe”. Prior to the 17th century.



the word “believe” did not mean believing in the truth of statements or propositions, whether problematic or not. Grammatically the object of believing was not statements, but a person. Moreover, the contexts in which it is used in premodern English make it clear that it means: to hold dear; to prize; to give one’s loyalty to; to give one’s self to; to commit oneself. It meant that *fideltas* and *fiducia* mean”: *faithfulness, allegiance, loyalty, commitment and trust*. We must remember, we believe in a PERSON, Who we call God as Triune.

THE SIX ECUMENICAL COUNCILS OF THE CHURCH

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as “lights upon the earth,” guiding us to the true Faith. “Adorned with the robe of truth,” the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church.

The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.

The Church’s conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: “It seemed good to the Holy Spirit and to us...” (Acts 15: 28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Church’s teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is

dealing with the concerns of a given historical moment, “not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something” (Saint Gregory the Theologian).

Therefore the Church proclaims: “The faith of all in the Church of God hath been glorified by men, which were



luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestow writings and dogmas. We reject and we anathematize all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not cleave to nor admit the aforementioned pious

dogmas, and does not teach or preach accordingly, let him be anathema” (Canon I of the Council of Trullo).

The last of the truly Ecumenical Councils was held in 787 since after that the Great Schism took place (July 16,1054) and made it impossible to hold a truly “ecumenical council”. The Roman Catholic Church integrated the dogma about Holy Communion in the Council of Trent as a result of the Protestant Reformation which denied that communion was the true Body and Blood of Christ.

St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



CHOOSING TO LIVE A NEW LIFE



In the previous issue of this article, I was sharing how the “heart” played a real role in piety. I shared St. Augustine’s thoughts about the heart. We have to note, however, that in the times that followed the century of Augustine, the

heart is far from occupying the central place in piety. In its immense effort to make the mystery accessible to human reason, medieval scholastic theology tends rather not to trust anything that depends upon the heart. However, in its practice, if not its theology, the West is far from having lost its connection to the heart. The first one to ask himself the question of what role the heart plays in man’s inner world, even to the point of making it the foundation of his anthropology is Blaise Pascal (a French mathematician, physicist, inventor, philosopher, writer and Catholic theologian. He was a child prodigy who was educated by his father, a tax collector in Rouen)

When reading his *Pensees*, one cannot fail to be struck by the abundance of biblical quotations where the word “heart” is found. As in Augustine, the heart marks the dynamism of the soul, the deep movements of the inner life. Sometimes on a very personal note, Pascal paints a somber picture of the heart: *(Continued on page 8)*

TRANSFIGURATION

FRIDAY, AUGUST 6th
Liturgy at 7:00 PM



As I already announced, we will be celebrating the Feast of the Transfiguration not only on the actual date, August 6th but on the following Sunday, August 8th. Fruit will be blessed on both days, but fruit from the parish will only be distributed on Sunday.

On Sunday, August 15th flowers will be blessed for the Feast of the Dormition of Mary.

The way that I see it is, if you want the rainbow you gotta put up with the rain.

THE EUCHARIST, DIVINE LITURGY AND HOLY COMMUNION



After the recitation of the Creed, we enter into the core of the Divine Liturgy, namely the ANAPHORA. The anaphora is a repetition of words or phrases in a group of sentences, clauses or poetic lines. The ANAPHORA of the Divine Liturgy is a repetition of some of the words of Jesus as He promised His disciples that He would be with them until the end of time. It includes the words, in particular, that He said over “bread” and “wine”, declaring that they were His “Body” and His “Blood.”

The Anaphora begins by the clergy and people entering into a dialogue that is meant to prepare them for that which is to follow, namely a repetition and remembering of what Jesus did the night before He died. One of the major exhortations is for us to “LIFT UP OUR HEARTS” and “GIVE THANKS TO THE LORD.

So the Liturgy, if we properly serve it as the church, requires us to consciously do something - namely to focus our attention on God, “putting aside all earthly cares.”

What follows is a priestly prayer that is directed to the Trinity, Father, Son and Holy Spirit. In this prayer we “give thanks” to the Three Persons of the Godhead for “all that we know and that we do not know, the manifest and the hidden benefits bestowed upon us.”

To make the Divine Liturgy a true act of our personal worship, we must call to mind that God is constantly bestowing good things upon us - things that are for our benefit.

The end of this prayer, which we take aloud, calls us to join with the saints and angels in singing the great hymn of praise. The text comes from Isaiah’s vision of heaven (chapter 6), John’s vision of heaven contained in Revelation (4) and Matthew’s account (21:9) of Jesus’ Entrance into Jerusalem on Willow Sunday.

This hymn, HOLY, HOLY, HOLY is thought to be the hymn of praise that is constantly being offered to God by all the members of heaven. We must think about making this prayer our own. Envision yourself standing before the Throne of God and joining with the saints and angels constantly praying this beautiful prayer.

This beautiful hymn is then followed by a priestly prayer which is addressed to the FATHER. In this prayer we declare that the Father “so loved Your world that You gave Your only begotten Son” so that everyone who believes should not perish.

A BEGINNER'S GUIDE TO SPIRITUALITY

PRAYER AS ADORATION. Adoration is recognizing God for who He is, and the language of adoration is most often linked with the Church's worship of Him. When the prophet Isaiah had a vision of God in the temple, he responded by writing, "Woe is me, for I am undone. Because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts. Our growth in holiness will begin with two visions: the first is of God, transcendent and glorious beyond anything we can imagine; and the second is of ourselves in relation to that glorious majesty. In short, we need to see that (1) there is a God; and (2) we are not He. The act of praying is not always about us.

Adoration is the natural response of the creature in the presence of its Creator. God is our King and Lord, our Father who has adopted us into His family by grace and has surrounded us with endless compassion and love. He is the transcendent Creator of the universe, who by means of the Incarnation of His Son Jesus, who joins heaven and earth together in Himself, allows us a relationship of great

intimacy. There is always an element of respect in any true form of love, and with our love for God that respect comes out as adoration. When we pray, we do so as children in our Father's house, but also as servants before the great King. Christ has humbled Himself

to enter into creation and death on the Cross so that we might be restored to our true home; but we are very unworthy of this. If we forget this, our intimacy with God, rather than being the familiar relationship of the faithful servant with his Lord, may easily turn into the familiar contempt of one who believes he is entitled to a response, no matter what. God loves

us and desires to give to us both Himself and those gifts that are necessary for our salvation - not because we are worthy, but because He is gracious and good.

When we pray, we need to remember whose presence we are in and love Him for Himself, rather than for the things we receive from Him. Our adoration must be genuine and without guile. We offer Him adoration because of Who He Is - Creator, Father, Giver of life and Redeemer. We must allow His majesty to move us to true love.



SCHEDULE OF SERVICES

Sunday, August 1 - 10th Weekend after Pentecost - Tone 1
10:00 AM + Divine Liturgy

11th WEEKEND AFTER PENTECOST - Tone 2

Monday, August 2 - Translation of Stephen's Relics
No Service Scheduled

Tuesday, August 3 - Isaaius & Others, Venerables
No Service Scheduled

Wednesday, August 4 - Seven Youths of Ephesus, Martyrs
No Service Scheduled

Thursday, August 5 - Eusignius, Martyr
No Service Scheduled

Friday, August 6 - Transfiguration of Our Lord - Solemn, Major Feast
7:00 PM - Divine Liturgy of the Feast - Blessing of Fruit

Saturday, August 7 - Domitius, Venerable Martyr
No Service Scheduled

Sunday, August 8 - 11th Weekend after Pentecost & Transfiguration
10:00 AM + Divine Liturgy - Blessing of Fruit

(Continued from page 5 - Choosing to Live a New Life)

“how hollow and foul is the heart of man!” Bent over the edge of this “cistern” (the image is taken from Jeremiah), he casts glances filled with dread: “I see my abyss of pride, of curiosity, of concupiscence... this infinite cave can be filled only by God Himself.” in the spaces of his heart, St. Augustine enjoyed peace and sweetness, whole Pascal turned away in disgust from this “hateful me.”



Choose to life a new life - a life in accord with the teachings of Jesus - we have to put our “whole heart and soul” into the effort. The biggest question that must be answered, however, is how do I open my heart to God? This is done by opening our hearts to our fellow human beings, regardless of who they are. If I can learn to open my heart to other humans, then I can begin to open my heart to God. That why this earthly life is like a school. It is meant to help me learn how to “open my heart” to God and others.

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

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 & Matrmony
*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

THE BEATITUDES INTERPRETED: GREGORY OF NYSSA

What does it mean to be created in the likeness of God? Likeness refers to our potentiality. The word “likeness,” as used in the Septuagint (a Greek version of the Hebrew Bible [or Old Testament], including the Apocrypha, made for Greek-speaking Jews in Egypt in the 3rd and 2nd centuries BC and adopted by the early Christian Churches), expresses something dynamic and not yet realized, whereas the word “image” signifies a realized state, which in the present contexts constitutes the starting point for the attainment of the “likeness.” Such a state, or way of being, is the goal of existence.

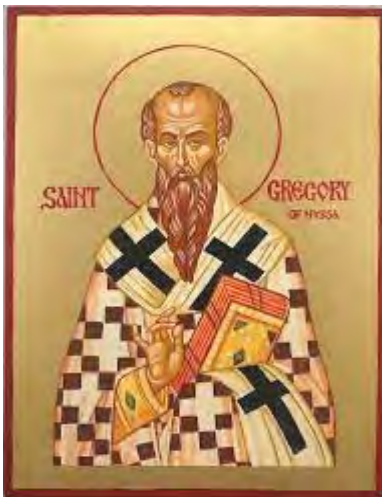
Another term that is often used to describe “likeness” is *deification* or *theosis*. Here by God’s grace and the person’s efforts, one becomes united with God, while remaining distinct from God. Ware explains that the human person “does not become God *by nature*, but is merely a ‘created god,’ a god *by grace* or *by status*.” In other words although man is united with “the divine, man still remains man; he is not swallowed up or annihilated, but between him and God there continues always to exist an “I-Thou” relationship of person to person. Further, this

participation in God’s *energies*, not His *essence*. Thus we have the potential of becoming like God, but not become God Himself. The distinction is very important. The Eastern Church does not teach pantheism. While a bridge is erected between Creator and creation, the essence of both God and the person remain unchanged.

We find the scriptural basis for this teaching in several places. For example, in the priestly prayer of Christ, Jesus prays that all believers “may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.” Not only are we one with God, but also one with each other. Deification is mentioned in St. Peter’s second epistle: “His divine power

has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion and become partakers to the divine nature.

The goal of life is to grow in the likeness of God as seen in Jesus Christ.



THE DOCTRINES OF PRIMITIVE CHRISTIANITY



Peter writes in chapter 4, Whoever imitates Christ in his suffering “has ceased from sin” - not that he is sinless, but he will not be a compulsive, habitual sinner, for sin will not have dominion over him. What follows in 4:3-6 illustrates and enforces what was already written in 4:1-2. The gentiles “abuse” Christians who have given up their former pagan way of life and refuse to join again “in the same wild profligacy,” and for this they will be responsible to Christ, “who is ready to judge the living and the dead,” that is all the people. This judgment is just, for the

dead heard the gospel and were given an opportunity for salvation, that “they might live in the spirit like God.

Christ is “ready to judge,” and the author adds that the end is “at hand”. This eschatological perspective colors the ethical teachings of the epistle. Because the end is around the corner Asian Christians are exhorted to use their baptismal gifts and to manifest “love for one another”. The waiting for the end intensifies their tension with the world and inspires them on the road to a life of holiness. In the perspective of the epistle, the persecution of the Asian Christians appears as a sign that points to the end. Christ is the Lord, and His coming is to be expected. This hope of an imminent end gives to the ethical teaching a special importance, as it does in St. Paul’s letters to the Thessalonians.

So we must remember that the early followers of Jesus strongly believed that His return was imminent and that the end-times were near. This is an attitude that surfaces quite frequently among Christians. Much like the idea of being “judged”, there was a hope that this might encourage followers to do their very best to imitate Christ.

The reminder of what God has done for the salvation of men is followed by a call to Christians to live in the light of what has been revealed to them. This new way of life is different from what they practiced while they were pagans. The words “passions” and “ignorance” point to a gentile background of these people, who were recent converts to Christianity. ***More to follow!***

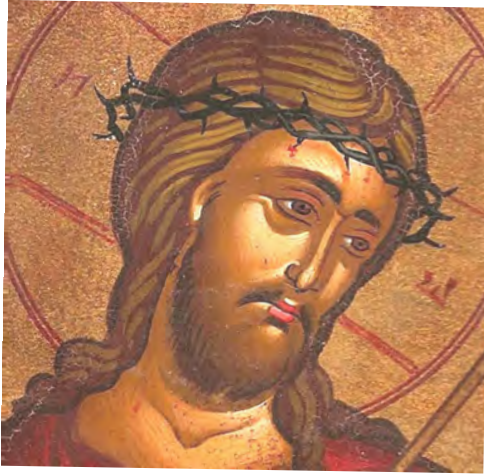


THE EASTERN HERALD

СХІДНЬЙ ВІСНИК

The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, STL, Ph.D.
Vol. 68 No 31 10th Weekend After Pentecost July 31 - August 1, 2021

VARIOUS ASPECTS OF SPIRITUAL GROWTH



I ended the last issue of this article by quoting St. Paul exhortation to the Ephesians. He wrote this: “So from now on, there must be no more lies: you must speak the truth to one another since we are all parts of one another.” In this statement he links this idea immediately with being honest about difficult emotions like anger, for in the next sentence he says: “Even if you are angry you must not sin: never let the sun set on your anger or else you will give the devil a foothold.”

St Paul is saying that the way we sin with our anger is by

keeping it inside us longer than to the end of that day on which we first felt it. We must find a way to express our anger or else we are giving the devil a foothold. A foothold to what, we may ask? We are giving him a foothold in our lives to accomplish all the works of repressed anger. Those sins will come as a necessary consequence to “letting the sun set on” our anger.

But Paul continues, saying that there are limits on how we can express that anger: “Never have grudges against others, or lose your temper, or raise your voice to anybody, or call each other names, or allow any sort of spitefulness.” Often, when we resist the notion of acknowledging and feeling all of our feelings, it is not because the feeling is “wrong” (no feelings are wrong, they just are; what we do with them may be right or wrong), but because when we think of the feeling, in this case, anger, we judge it by its companions or by the way we have expressed it in the past. If our anger is usually accompanied by spitefulness or name-calling or screaming, it is the companions we are judging to be wrong, not the anger itself. Our expression of feelings and expressing them properly will always be necessary to psychological health and spiritual growth. I wonder what you think about all of this? Let me know!

Christ Heals the Demoniac Boy

It is by Him that we have gained deliverance from the power of unclean spirits, this lesson proves. For we heard read that a man ran towards Him from among the multitude, and related the intolerable malady of his son. For he said that he was cruelly torn by an evil spirit, and suffered violent convulsions. But the manner of his approach was not free from fault: for he made loud outcries against the company of the holy apostles, saying that they could not rebuke Satan: whereas it would have been more fitting, had he honored Jesus when asking His aid, and imploring grace.

For He grants us our request when we honor and confide in Him, as being the Almighty, Whose power nothing can withstand. For He verily is the Lord of powers, and nothing can offer resistance to His will. Yea rather, every-

thing whatsoever that is capable of possessing power obtains entirely from Him the possibility of being what it is.

For just as He sheds His light upon those who are capable of being illuminated, as being Himself the true light; and just as in like manner He is the bestower of wisdom upon those who are capable thereof, as being Himself Wisdom, and perfect understanding: so, inasmuch as He is Power, He bestows power on those capable of receiving it. When then by our disbelief we despise His glory, and wickedly scorn His supreme majesty, we can receive nothing from Him: for, We must ask in faith, nothing wavering, as His disciple said.

Saint Cyril of Alexandria