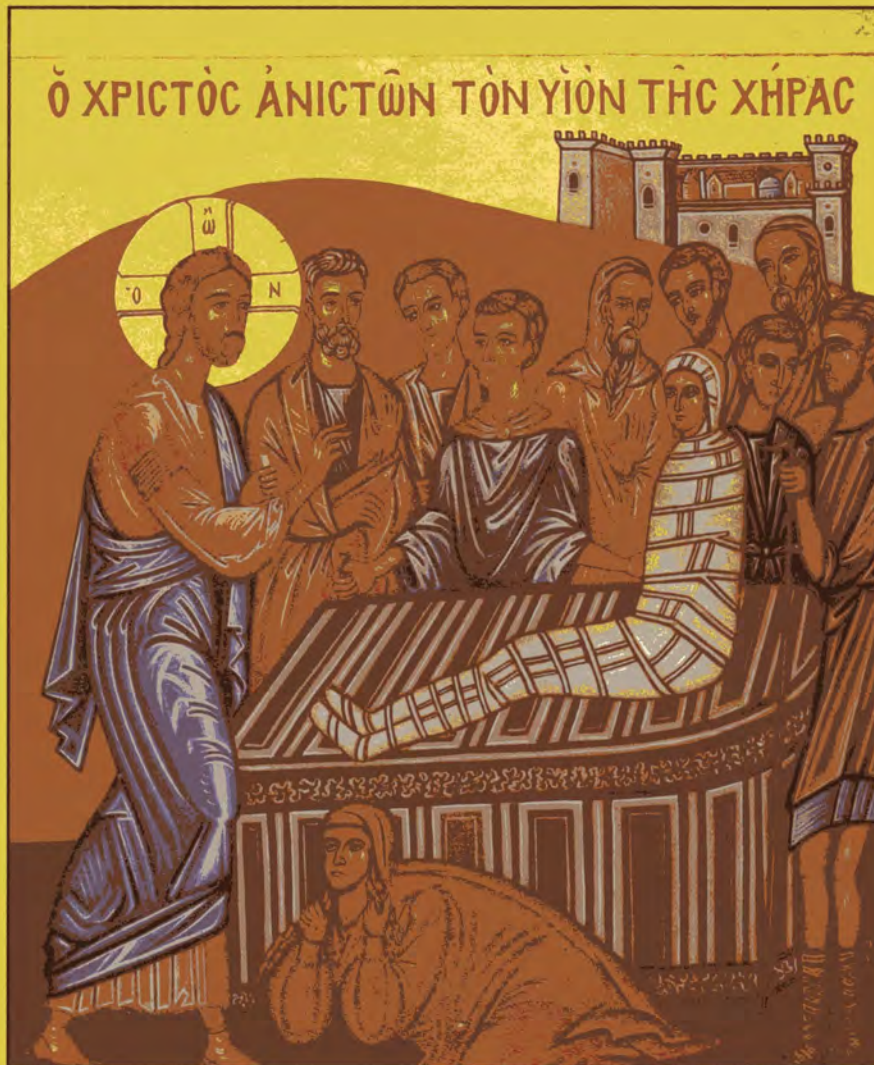


EIGHTEENTH SUNDAY AFTER PENTECOST
THIRD SUNDAY OF LUKE



Icon of the Raising of the Son of the Widow of Naim

Reflections on the Scripture Readings for this Weekend

This weekend our first reading, the Epistle, is again taken from St. Paul's second letter to the Corinthians. In this particular chapter of his letter, he encourages the followers of Jesus to be generous in their offerings. He tells them that life will respond to them generously if their generosity is true and real. Life always responds to how we live. If a person is generous, life responds generously to that person. Why? Because the basic law of the universe is that we can only receive what we are able to give. Paul puts it in this way: *He who sows sparingly will reap sparingly, and he who sows bountifully will reap bountifully.* Of course a person has to actually believe that this is true. What is also true is that a person's generosity cannot be real if he is only generous because he expects to generously receive in return. One must give without expectations.

The second reading, taken from Luke's Gospel, is the miracle story of Jesus raising from the dead the son of the Widow of Naim. As many know, this miracle story is read at the doors of the church building when the body of a dead person is lead out.

This incident is only found in

Luke's Gospel. It shows Luke's special delight in portraying Jesus not only overwhelmed with pity at the sight of tragedy but also turning with kindly regard toward women. Luke's hand is also evident in the vocabulary, uniquely his own. The episode has literary links with the preceding one: the servant was dear to his master; the dead youth was his mother's only son. The narrative possesses the charm, color and pathos of an excellent story: two large crowds meet, approaching from different directions; the silence with which Jesus touches the bier and stops the funeral procession; also the thundering message, calmly spoken, bringing the dead back to life. It is the first time that we



see Jesus portrayed as a life-giver.

So what message can we derive from these two readings? As I thought about it, it dawned on me that if I am generous in life, I give life not only to myself but to others. I make my world a better place and life is enriched.

I think it is important to point out that generosity is not just connected to money. I can be generous with my compliments to others, my giving of my time to others, and just being generous in my love for others.

Understanding Our Ukrainian Greek-Catholic Church

Our Ukrainian Greek-Catholic Church, like all Eastern Catholic churches, corresponds in kind to the more numerous Eastern Orthodox Churches and the Ukrainian Orthodox Churches, of which there are three separate Churches. The Ukrainian Orthodox Churches are separated into three separate groups, depending upon the Patriarch to which they are allied. There is the Autocephalous Ukrainian Orthodox Church which is not allied to any other Orthodox Church. Then there is the Ukrainian Orthodox Church allied to Constantinople and the one allied to Moscow. Within this fuller context, Eastern Catholics as a group are the smallest segment within Eastern Christianity, although the Ukrainian Greek-Catholic Church is the largest of the Eastern Catholic Churches.

Furthermore, from the viewpoint of the Eastern Orthodox and Oriental Orthodox traditions, Eastern Catholics may be looked upon with suspicion, primarily because of the Latinizing influence once found in their ranks. The majority of Eastern Orthodox Churches typically characterize Eastern Catholics as “Uniate” churches. The term Uniate is taken from the Slavic *uniya*, a term coined by the opponents of the Union of Brest-Litovsk. “Uniatism” implies hybridism, or the tendency for Latinization, and hence a betrayal of one’s ancient and national tradition. Eastern Catholic



Churches prefer to be considered as “united” churches rather than Uniate, because of its negative implications. Further, you will notice that the Roman Catholic and our own Church has made a real effort in more recent years to remove Latinizations.

Eastern Catholic Churches truly make manifest the pluralistic composition of the Catholic tradition. Eastern Catholic Churches permit a married clergy and the immediate admission of baptized infants to the sacraments of Holy Communion and Chrismation (i.e. Confirmation in the Western Church).

In *Orientalium ecclesiarum*, the Roman pontiff reaffirmed the pledge of his predecessors to preserve the ritual of the Eastern churches. “All members of the Eastern Churches should know and be convinced,” states the decree, “that they can preserve their legitimate liturgical ritual and their established way of life, and that these may not be altered except to obtain for themselves an organic improvement.” The Code of Canons of the Eastern Churches was promulgated by Pope John Paul II in 1990. This established a code of Eastern Catholic Canon Law.

The Divine Liturgy and Our Worship of God

As I shared with those who joined me in worship last weekend, there are three things that we offer to God: prayers, supplications and unbloody sacrifices.

The first two things we are called to offer to God are fairly self-evident. We know that the Liturgy is filled with prayers, prayers which are addressed to the Father and the Son, although the Holy Spirit is always included at the end of each prayer.

It is also fairly self-evident that we offer supplications. Litanies are very typically in Byzantine Worship, more so than in the Liturgies of other non-Byzantine Churches. Throughout the Liturgy we “ask” God for things, with the hope that He will hear our requests and grant them.

The third thing that we offer to God is not as self-evident. Unbloody sacrifices, of course, refer to Jesus and ourselves under the signs of food and drink. During the Last Supper, Jesus took bread and wine and, after praying over them, told His disciples that the food He shared with them were truly Himself.

Food is also a symbol of human life. Food sustains human life. Food is necessary for human life. Food, truly, represents human life. So, when we pray to God to transform the food and drink that we use during the Liturgy into true representations of ourselves and Jesus, we ask Him to accept this offering of food and drink as an



offering, together with Jesus, of our own very lives. The Liturgy truly becomes our worship of God when we decide that we want to offer our lives back to Him in thanksgiving for the gift of life. This act of offering of ourselves is an “unbloody sacrifice.”

This means that our participation in the Liturgy must be “thoughtful” and “willful”. We have to really want to offer our very lives back to God in thanksgiving. This requires that we ask ourselves: *Am I truly thankful for my life? Do I really intend and want to offer my life back to God?*

When I approach the Liturgy in this manner, my worship changes. When I actually think about this action, I have to want it to be true - I have to be, primarily, thankful for my life. It distorts the action of the Liturgy if I am not “thankful” for the life I have been given, even though I may have to face all sorts of challenges, struggles and difficulties. If I am thankful for my life, it means that I truly understand that the difficulties I must face in life are given to me by life in order to help me transform my life - help me to change and be more like Jesus Christ.



St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan

ONE PHASE OF RENOVATION



We have completed one phase of our renovation of our church building. The Parish Council decided that we needed to deal with the windows first and look to the future to address the front porch of our building. As you know, we changed the windows in the building and I made the decision that the decorative screen be placed on the windows to reduce what I saw as the “commercial” feeling of the building. Having heard no objections from the Council and members, I had Gary Tarala, the contractor, who did the original major renovation of the building, complete the screens. We then had Gary complete the change in our church windows by addressing the windows in the two rooms that we call sacristies. He did an amazing job, I truly believe. It was costly, however, and resulted an expenditure of \$44,400 from our treasury. We have, however, new doors and bricked in areas which, because they are also insulated, will reduce energy costs.

Whatever is bringing you down, get rid of it. You don't need that negativity in your life

CALLED TO HOLINESS

The “call to holiness” requires that we freely and voluntarily answer several questions: *Do I truly believe that life is eternal - that life goes on forever? Do I truly believe that how I live this life impacts the next life? Do I believe that how I live my life today determines how I will live the next life in this eternal cycle of life?*



The call to holiness is a call to come to a true and realistic understanding of the purpose and meaning of this present life. It calls us to take time to reflect on what we think about what we are here for on earth at this present time. It also requires us to think about the meaning of this present life, asking these questions: *Why am I here? What is life all about and why is it as it is? Am I suppose to learn something during this present life?*

It would seem that our religion truly tells us that this earthly life is not all there is to human life. It suggests, very strongly, that this earthly life is not the only experience of life given us for the purpose of transforming, changing ourselves into true children of our Creator-God - into true people who live like Jesus.

(Continued on page 8)

FROM OUR DEACON CANDIDATE

By Len Mier
Old Testament Studies

Question 1:

As a non-neutral Bible reader do you have a perspective to reading the Old Testament? Do you tend to read it as a remembrance of God's saving acts in human history and all that means for today? Or, does your understanding of the New Testament mean you anticipate the New in the Old? Are you ever able to read the OT as a document, separate and apart from the New? Does it play any importance in your devotional life? In your church life? Are they the same or different and why?

I believe that I am a non - neutral Bible reader. I would defiantly say that I have a perspective when I read the Old Testament (NT). My perspective comes from Saint Paul when he tells the Romans, as read on the Seventh Sunday after Pentecost, "For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope." I approach what is contained in the OT as more than a remembrance of God's saving acts in human history (and see it rather as) a lived out in the light of the New Testament (NT). I cannot look at what is written without the bias of knowing that what is found there is brought to fulfillment in Jesus Christ and what is written in the NT. Having at my disposal the NT I read the OT looking for those things that are fulfilled by Jesus' teachings.

As a Christian I feel I cannot read the OT apart from the New. That is

not to say that I don't want to read what Jewish Biblical scholars have written as commentary on OT passages. For me this investigation gives me an insight to a broader and hopefully a fuller understanding of what is written taking in to account the cultural differences of a Christian versus a Jewish world view.

The OT to me has the same importance in my personal devotion as it does in my church life. I don't think that you can separate how you live the message that is found in scripture, either Old or New Testaments, from how you process that message in your interior or devotional life.

Question 2:

The fact that history's first recorded murder occurs in the context of an act of worship? What implications, if any, does this have for us beings created in God's divine economy? As Christians? As a church?

The story of Cain's murder of Abel is one that has perplexed me since this question of the implications it has in the context worship was raised. I have never given much thought about-when it happened or why it happened.

Abel did nothing that should have incited his brother to raise this hand against him, and yet his brother did. Cain's reaction to what happened at the sacrifice, namely that God rejected his offering of fruit, while accepting

(Continued on page 7)



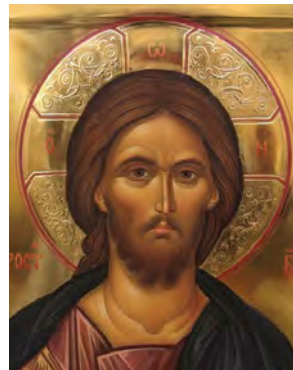
FROM OUR DEACON CANDIDATE

(Continued from page 6 - Mier)

his younger brother's finest lamb of his flock, doesn't, at first, make sense. My understanding is that Cain perceive that God rejected him, and loved his brother more and that this was the catalyst for Cain's actions.

Being made in God's image and unto His likeness means that we have free will and are rational beings which should mitigate our actions when dealing with strong negative emotions, I might even say non-God like emotions. I think Cain's rational intellect should have told him to ask, what is wrong with my offering? What did I do to cause this outcome? Instead Cain, just as some Christians even to this day, find it easier to harbor feelings of jealousy over someone being more accepted or better loved than they are? The inability to ask what I can change or do to take control of my emotions or my actions to effect a positive outcome and exhibit a more God-like attitude, it part of becoming more like Jesus.

The implications I see as a person wanting to be an ordained minister in the church is very important. I need to be more like Christ in how I relate to those in the church and in my life. The goal of life is to make myself more in the likeness of God, as manifested in the Person of Christ and not make God in my image. I need to understand God's love is the same for everyone (*even though His response to the prayers and petitions of everyone*) may be different. I have to be able to make real for myself and explain to those who harbor anger or jealousy towards their brothers, that God's love is unending and equal for everyone (*even though it is individual to each particular person*). I must understand that I have been



given what I need and not what I want and that is a good thing. I must understand that although sin is always at the door, I can control the outcome of the situation.

This essay addresses a very important issue: *Why do some people get what they want and others don't?* I think that it is extremely important to believe that life gives us, through the love of God, exactly what we need to transform our lives so that we might be truly God's children and live with the same attitudes and behaviors of Jesus, the Christ. Cain didn't understand the meaning and purpose of life. He was truly self-centered and only thought about himself. He could have learned from this experience that God accepts equally all gifts from us, especially the gift of self. How do you see this Old Testament story?

Schedule of Services

**Sunday October 8 - 18th Weekend after Pentecost - Tone 1
10:00 AM + Special Intention**

19h WEEK AFTER PENTECOST - TONE 2

Monday October 9 - James Alepheus, Apostle
No service scheduled

Tuesday, October 10 - Eulampius & Eulampia, Martyrs
No Service Scheduled

Wednesday October 11 - Phillip, Deacon Apostle
No service scheduled

Thursday October 12 - Probus & Others, Martyrs
No Service Scheduled

Friday October 13 - Carpus & Others, Martyrs
No service scheduled

Saturday October 14 - Paraskevia, Venerable
No Service Scheduled

**Sunday October 15t - 19h Weekend after Pentecost - Tone 2
10:00 AM + Michajlo Zallopanyj; Wife Jaroslava**

(Continued from page 5 - Call to Holiness)

So this earthly life is given to us, and it is one of many different lives that will be given to us throughout eternity, to use the opportunities given to us to change - to become transformed into people who are more like Jesus, the Christ. We will be given multiple opportunities to develop our spiritual life - that dimension of our personalities that can become more like Jesus.

Life is mysterious and wonderful. God has given it to us so that we might develop, over the course of eternity, personalities that will be more in His image and unto His likeness. This is the true meaning and purpose of life. We are here to "GROW" in His likeness. Earthly life provides us with constant opportunities to grow in His likeness. Are you ready to grow and truly be God's child?



St. Michael the Archangel
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Pastor

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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
313.563.5509

Daria Drobny
313.791-0292

Robert Krokosky
248.431.9554

Leo & Mary LaDouceur
313.278.7378

Gordon Malaniak
734.564.9817

Leonard Mier
313.584-6795

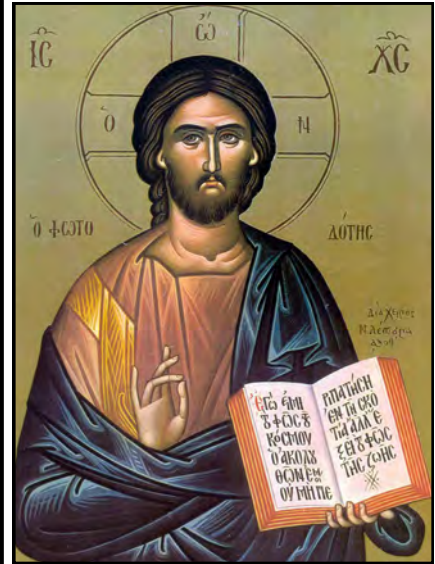
Greg & Esther Petrovich
734.453-4354

Rafic Vawter
313.624.9867

<http://www.stmichaelarchangel.org>
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Gaining a Deeper Understanding of the New Testament

Within Eastern Christianity, the relationship between Word and Sacrament is one of essential unity, grounded in silence. “In the beginning,” God speak out of silence to create heaven and earth by the power of His Word. Divine speech has a dynamic, creative quality that may be termed “sacramental.” in that it accomplishes what it signifies. Through His *dabar* or “word-reality,” Yahweh determines the growth and destiny of His chosen people while uniting Himself to them in a covenant of love. As the Old Covenant draws to a close in order to make possible a new and deeper relationship of love between God and man, the Spirit of prophecy withdraws from Israel, prompting the rabbis to explain the ensuing silence as a sign of divine wrath and consequent judgment. St. Ignatius, with the whole of Christendom, interprets this crucial moment in Israel’s history as a prelude to “the fullness of time,” when God will once again “speak out of silence” to utter the promise of a new creation through the person and teaching of His incarnate Word. This new and final creative act the apostle calls a “mysterion,” a “sacrament” hidden in God from before all time, but now revealed and accomplished in the person of the divine Logos, the crucified and risen Son of God. The true purpose of this sacramental act, like the original work of creation, is to call mankind “from nothingness into being,” from a non-being of man’s own making into a radically new existence bestowed by grace, from fragmentation and hostility into reconciliation and unity, and eternal participation in the very life of God. To accomplish this “sacrament,” which is nothing less than the divine economy of universal salvation, the divine Word summons and introduces humanity into a



new order of reality, the eternal life of the Kingdom. There He brings His saving work to fulfillment by submitting Himself, with all of creation to God the Father.

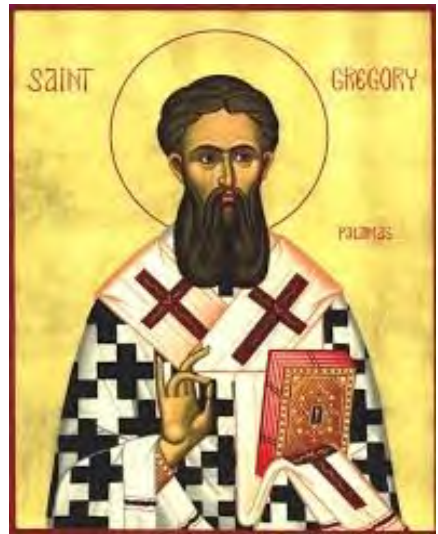
Knowing that free will, which God voluntarily and willfully grant to human beings, would keep them from working to build a true and real relationship with Him, God came, in the Person of His Son, Jesus, to show us how to live in order to have a real and true relationship with Him. He desired and desires that we know how to be like Him - to have a real relationship with Him.

Learning Our Faith From the Greek Fathers of the Church

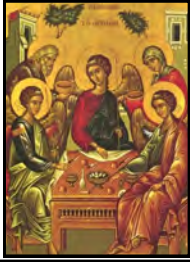
This continues the thoughts of Gregory about the mystery and wonder of the Trinity. Indeed, it is not some deficiency in the Son which prevents his being Father (for sonship is not a deficiency) and yet he is not Father.... For the Father is not the Son, and yet this is not due to either deficiency or subjection of essence; but the very fact of being unbegotten or begotten, or proceeding, has given the name of Father to the first, of the Son to the second, and to the third, him of whom we are speaking, of the Holy Spirit, that the distinction of the three persons may be preserved in the one nature and dignity of the Godhead. There must be some distinction between the three Persons of the Godhead and yet some intrinsic connection - each sharing in the same essence.

Is, then, the Spirit God? Most certainly," Gregory responds. Is he then consubstantial - that is, having the same nature or essence - with the Father and Son? "Yes, if he is God." The central problem, of course, is how to maintain the unity within the Trinity without falling into Sabellianism, or how to maintain the proper distinctions between Father, Son and Spirit without falling into tritheism.

In Christianity, **Sabellianism** in the Eastern Church or **Patripassianism** in the Western Church, is the non-trinitarian belief that the Heavenly Father, Resurrected Son and Holy Spirit are three different *modes* or *aspects* of one monadic God, as perceived by the *believer*, rather than three distinct persons within the Godhead, that there are no real or substantial differences among the three, such that there is no substantial identity for the Spirit or the Son. Modalistic monarchianism has been generally understood to have arisen during the second and



and third centuries, and to have been regarded as heresy after the fourth, although this is disputed by some. *Sabellianism* comes from Sabellius, who was a theologian and priest from the 3rd century and taught that God the Father was the only true existence of the Godhead, a belief known as Monarchianism. One author has described this teaching thus: "The true question, therefore, turns on this: what is it which constitutes what we name 'person' in the Godhead? Is it original, substantial, essential to divinity itself? The idea of God being Three -In-One has been a difficult religious concept.



THE EASTERN HERALD

СХІДНЬЙ ВІСНИК

The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.

Vol. 63 No 41

18th Weekend After Pentecost

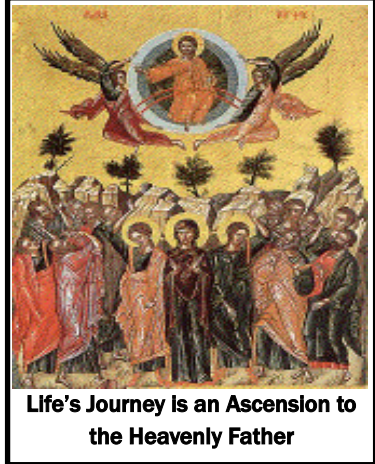
October 7-8, 2017

The Spirituality of the Christian East

Eastern Christian spirituality does not call for an indifference to life, for a withdrawal from its affairs. This idea is totally erroneous. St. Maximus the Confessor, especially, has demonstrated the movement of God's creation and the need for every person to participate in it, if he wants to reach the perfection represented by the mystical union with God. This movement is intended in general to elevate a person to the level of the highest good and to perfection. God's creation is intrinsically good and can assist us in our quest for spiritual growth.

Maximus formulates in his own way the idea of a dynamism of creation. When asked what Christ meant when He said His Father works (John 5:17), when in the six days of creation He finished bringing into existence all the categories of being which make up the world. Maximus framed his response by saying that God is still working today, not only sustaining all things in existence but also helping all things become all that they can possibly be and as He intended when He created them.

This, of course, speaks to the purpose of our earthly existence. We are given this earthly life, with all of its challenges, struggles and rewards, to help us grow into the persons that God intended when He created us. Life is dynamic. It was created to be constantly changing and growing, becoming ever closer to the archetype upon which it is modeled. For us humans that means growing to be



Life's Journey is an Ascension to the Heavenly Father

more like Jesus Christ who is the type of human God intended when He created humankind.

If you ever want to know who God intended you to be like, just turn to Gospels and ask: *What was Jesus like? How did Jesus think and act?*

God did not just create us and then leave us to figure out the meaning and purpose of earthly life. He came Himself and showed us how to live.

A Peaceful Ending of Our Lives

Surely the secret of true life is to accept each state as it comes. To die the death and to live the new life, not to cling to the past but to live with total integrity in the present. Now in all these cases out of dying there comes resurrection. Not loss but enrichment, not decay but growth. Something dies means something comes alive. May not the death that comes right at the end of our life, fit into that pattern? May not our bodily death be the final stage in our growth? The last and greatest in the long series of deaths and resurrections, that we have been experiencing ever since the day we were born. If the small deaths each lead beyond death to resurrection, may this not be true of the great death that awaits us when we finally leave this world? May

this not be the greatest passover? Then we should enlarge our vision, we should look beyond our own life stories to the Christ story. We should relate the death and resurrection pattern within our own life to the death and resurrection of Jesus our Savior. Our story makes sense in the light of His story. Our small deaths and resurrections are joined across history through His definitive death and resurrection. What do we hear at Paschal midnight? "Let none fear death, for the death of the Savior has set us free. He has destroyed death by undergoing death. Christ is risen and death reigns in fear. Christ is risen and there is none dead in the tomb."

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