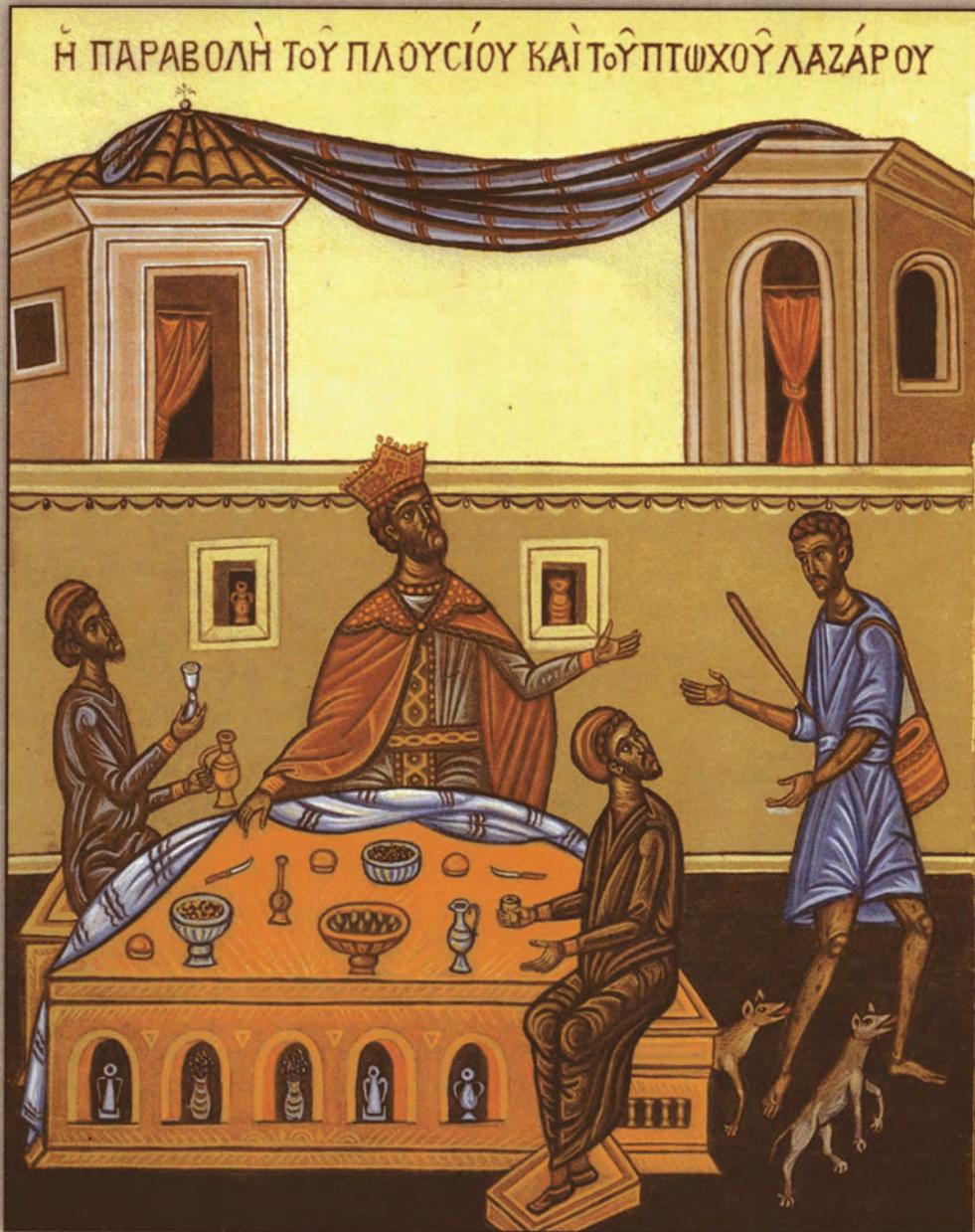


TWENTY-SECOND SUNDAY AFTER PENTECOST



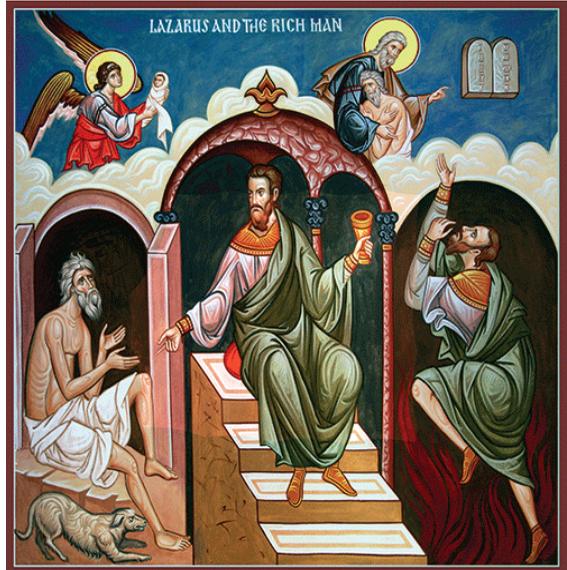
Icon of the Rich Man and Lazarus (Luke 16:19-31)

REFLECTIONS ON OUR READINGS FOR THIS WEEKEND

On this 22nd weekend after Pentecost, our readings are taken from portions of Paul's Letter to the Galatians and Luke's Gospel. Paul ends his letter by proclaiming that the Cross of Christ must be the true boast of Christians. In fact he writes: *may I never boast of anything but the cross of our Lord Jesus Christ! Through it, the world has been crucified to me and I to the world.... All that matters is that one is created anew.*

Paul clearly understood that when people attempt to respond to life as Jesus did, they will experience spiritual growth. Jesus modeled for us how to deal with suffering, cruelty, hatred and betrayal - with life's great challenges - in a way that brings about spiritual growth. We are called to imitate Him.

The portion of Luke's Gospel that we hear is the parable of the rich man and Lazarus. This is just one of several parables that Luke relates in this portion of his Gospel. In this parable, Jesus is addressing "the Pharisees who were fond of money" and who thought to find justification in their own punctilious observance of the Law. The rich man is similar in many respects to the "Dishonest Manager" in one of the previous parables. Both seem successful for a time, both are unaware of evil in mishandling riches. Similar stories existed in Egypt and among the rabbis. Jesus could easily have adapted this tradition to his own purpose.



This is the only case in a parable where a name is assigned to one of the characters. For this reason it is suspect. Was the name borrowed from Lazarus of Bethany who was at a banquet and whose resurrection from the dead failed to convince the Jewish leaders of Jesus' messiahship?

The message I received is that if I make the focus of my efforts in life to become more like Jesus, then one of the first things I have to do is to make the *things of this world* less important to me. I cannot love the riches of the world and have a real attachment to the riches of God's Kingdom. I have to make a choice. Further, it is important how we treat others.

What choice will I make? Do I really believe that this life is given to me to become more like Jesus? How do I treat others - all others?

SOME THOUGHTS ON PRAYER

One of the most important of all Christian practices is prayer. I thought, therefore, that I would begin a series of thoughts on prayer. My thoughts have been stimulated by a book by Archimandrite Sophrony entitled ON PRAYER. As usual, I will use parts of his work to stimulate my own thoughts and reflections. The New Testament tells us that Jesus spent much time in prayer. Therefore, it is critical that we, if we are to be His followers, integrate prayer into our own lives.

Sophrony begins his book with this comment: *Prayer is infinite creation, far superior to any form of art or science. Through prayer we enter into communion with Him who was and is before all creation.*

Indeed prayer brings us into a relationship with our invisible God. It is the channel by which we attempt to establish *communication with*, and therefore a *relationship* with God.

Prayer is, however, more difficult than it seems. Real prayer is not just the mumbling of words. Integrated into real prayer are moments or periods of silence. Prayer is not a monologue in which we mentally engage ourselves. It is not just a mental list of *wants* or *wishes*. It has to become a sharing of our life with the author of life Himself. Again, prayer is not something we do to beg favors of our God Who we believe can do anything and everything. Real prayer is not meant to be a way of getting what we want. It is

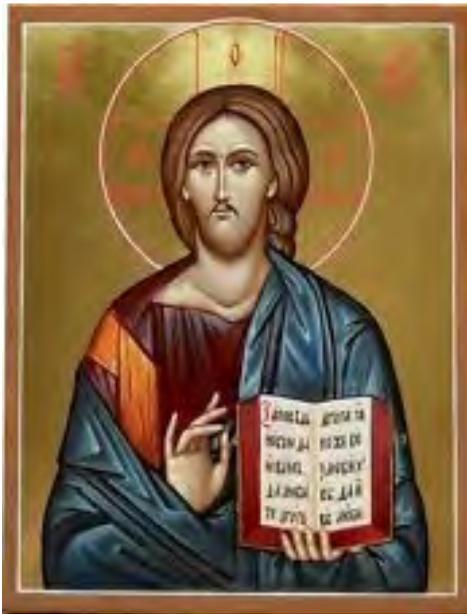


a way of coming into contact with God, Who is present within us in the Holy Spirit. Prayer assuredly revives in us the divine breath which God breathed into us when we became a living soul.

A simple definition of prayer is: *the raising of one's mind and heart to God in thanksgiving and in praise of his glory*. It is the response of faith to the free promise of salvation - a response of love. It has many forms. During the coming weeks I hope to share these different forms of prayer.

Prayer, in my estimation, should be like a conversation that I have with a friend. Hopefully I don't just talk at God but allow Him to also talk to me.

ACQUIRING THE MIND OF CHRIST



The Scriptures and the patristic tradition of the Eastern Church speak of only two realities after this world: heaven and hell. These two words carry such heavy prejudice and cause such intellectual bias in the modern world that their reality is often totally obscured by misguided notions and preconceptions, making the world inattentive and unable to hear the truth. And yet when has the world ever been receptive to the truth? Popular opinion today often states that all religions have the same God, that they all lead to the same place. And yet to become forgetful of the judgment of God is to trivialize His existence, suggesting that

beyond this world there is no accountability; that the righteous will stand with the unrepentant enjoying the same place of Paradise. How could anyone think this could be so?

The Scriptures describe hell as an eternal destruction and exclusion from the presence of the Lord (II Thessalonians 1:9); a great tribulation (Revelations 2:22); a storing up of the wrath of God (Romans 2:5); a fury of fire which will consume the adversaries of God (Hebrews 10:27); the lake that burns with fire and sulfur (Revelations 21:8); the neither gloom of darkness, reserved forever (II Peter 2:17, Jude 13); a death and the second death (Romans 6:21; Revelations 21:11, 20:6-14, 21:8); a place where the worm does not die and the fire is never quenched (Mark 9:42-48; Isaiah 66:24); and a burning of unquenchable fire (Matthew 3:12).

From the biblical perspective, it is not God Who punishes man, but man who reaps what he has sown. The Apostle Paul tells us: God will render to every man according to his deeds: To them who by patient continuance in doing well seek for glory and honor and immortality, eternal life: But unto them that are contentious ... indignation and wrath, tribulation and anguish, upon every soul of man that does evil, of the Jew first, and also the Gentile; but glory, honor, and peace to every man that works good, to the Jew first, and also to the Gentile (Romans 2:6-10)

In the patristic understanding of the Eastern Church, God's grace is one and the same, for God does not change. Yet how man relates to the uncreated grace of God in this world is the determining factor of his state in the afterlife. Again, this is mankind's idea of how this all works!



St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan

FEAST DAY CELEBRATION

Sunday November 11th



This year our Parish Council has elected to try something different to celebrate our Patronal Feast. Instead of having a catered dinner, we will be meeting at a

restaurant: CARIERAS ITALIAN which is located on Telegraph Road, north of Ford Road and South of Warren Road. It is on the West side of Telegraph. This will allow members of the Council to enjoy the celebration without the responsibility of "clean-up."

Donation: \$20 with a cash bar.

There will be a choice of four different entrées and the meal comes with salad or soup and coffee. There will be dessert.

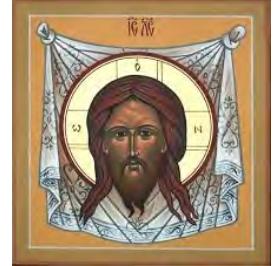
RESERVATIONS ARE ABSOLUTELY NECESSARY

For those needing transportation, we will be making arrangements. The Reservation Sheet is coming.

The biggest adventure you can take is to live the life of your dreams

CALLED TO HOLINESS

Holiness is possible. This is the good news that Christians everywhere need to be convinced and reminded of. This is the good news that will raise us out of



our neutralized, passive, inactive state and open our hearts, minds and souls to an amazing new reality - a new way of truly enjoying and understanding life. The single beautiful truth transforms us into people of possibility.

Part of this new reality is the joy that comes from Gospel living. The lie that holiness is not possible keeps us from the joy that God wants us to experience. You don't need to work hard at creating Holy Moments for months or years before you start to experience this joy; it is immediate. Each Holy Moment brings with it an injection of joy. Each Holy Moment is its own reward.

As I have said so many times, when we lead a positive life - unconditionally loving others and having a real sense of the meaning of life - we are filled with joy and contentment. Having some sense about

(Continued on page 8)

MAN, THE TARGET OF GOD



Theology imparted as a gift of Christ is the result of faith. With this gift the believer is harmoniously joined to the Body of Christ, the Church. There is an initial faith, and there is also a perfect faith. Initial faith is the turning of our life towards the Lord. For anyone who wishes to search for God, the journey starts at believing that “He is and becomes a rewarder of them that diligently seek Him.” Faith is perfect when it comes from the heart and “works by love”, when it inspires a passion for Christ.

This raises important questions for me. Do I, do you, have a “passion” for Christ? What does it mean to have a passion for Him? How does a person develop a “passion” for Him?

As I thought about this, I realized that to have a “passion” for Christ means that I am truly and genuinely concerned with becoming like Him. I see the value of His teaching and am firmly convinced that I want to try to become like Him because it will fulfill my life - I will come to know the true meaning and purpose of my life.

One of the reasons, I believe, that life becomes very confusing is that we don’t always sense the meaning and purpose of our lives. Why am I here? What am I suppose to learn from life? Why is life the way that it is?

These are the essential questions, I truly believe, that each of us must try to find answers. They must, however, by our own answers. There is no one right answer. The answers that we must formulate must make sense to us. That is why it behooves each of us to attempt to formulate answers to these questions.

One saintly father expressed the fact that the way to faith is prepared by the grace of mindfulness of death. When this grace visits a person it is accompanied by a strange inner feeling that takes its abode in the ‘deep heart’. It convinces one ‘of the futility of any and every acquisition on earth’. This vision is fearful because it beholds the whole created world with which man is linked, ‘like a mirage liable at any moment to vanish into an everlasting void’. It comes with a deep realization that all the things of this world are ‘fleeting and passing’ and of very little or no worth in the long run.

Will you take time to formulate your answers?

THE DOCTRINE OF THE HOLY TRINITY - WHO IS GOD?

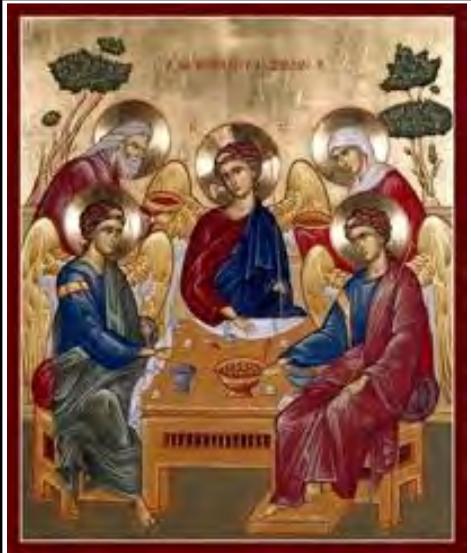
The doctrine of the Holy Trinity is not merely an “article of faith” which men are called to “believe.” It is not simply a dogma which the Church requires its good members to “accept on faith.” Neither is the doctrine of the Holy Trinity the invention of scholars and academicians, the result of intellectual speculation and philosophical thinking.

The doctrine of the Holy Trinity arises from man’s deepest experiences with God. It comes from the genuine living knowledge of those who have come to know God in faith.

What I will attempt to present is intended to show something of what God has revealed of Himself to the saints of the Church. To grasp the words and concepts of the doctrine of the Trinity is one thing; to know the Living Reality of God behind these words and concepts is something else. We must work and pray so that we might pass beyond every word and concept about God and to come to know Him for ourselves in our own living union with Him: “The Father through the Son in the Holy Spirit” (Ephesians 2: 18–22).

In the Old Testament we find Yahweh, the one Lord and God, acting toward the world through His Word and His Spirit. In the New Testament the “Word becomes flesh” (Jn 1.14) as Jesus of Nazareth, the only-begotten Son of God. The Holy Spirit, who is in Jesus making him the Christ, is poured forth from God upon all flesh (Acts 2.17).

One cannot read the Bible nor the history of the Church without being struck by the numerous references to God the Father, the Son (Word) of God and the Holy Spirit. The New Testament record, and the life of the Church is absolutely incomprehensible and meaningless



interrelation and interaction of the Father, the Son, and the Holy Spirit towards each other and towards man and the world.

The main question for the Church to answer about God is that of the relationship between the Father, the Son, and the Holy Spirit. According to Sacred Tradition, there are a number of wrong doctrines which must be rejected. One wrong doctrine is that the Father alone is God and that the Son and the Holy Spirit are creatures, made “from nothing” like angels, men and the world. The Church formulated answers to these incorrect ideas about God which I will share in coming issues of the Bulletin.

SCHEDULE OF SERVICES

Sunday, October 21 - 22nd Sunday after Pentecost - Tone 5
10:00 AM + Len Mier Sr; Len Mier Jr

23rd WEEK AFTER PENTECOST – TONE 6

Monday, October 22 - Abercius, Bishop
No service scheduled

Tuesday, October 23 - James, Apostle & Brother of the Lord
8:00 AM - Special Intention

Wednesday, October 24 - Arethas & Others, Martyrs
No service scheduled

Thursday, October 25 - Marclan & Martyrius, Martyrs
8:00 AM - Special Intention

Friday, October 26 - Demetrius, Great Martyr
8:00 AM - Special Intention

Saturday, October 27 - Nestor, Martyr
No service scheduled

Sunday, October 28 - 23rd Sunday after Pentecost - Tone 6
10:00 AM + Wasyl Tkacz; Family (40th Day)

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
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

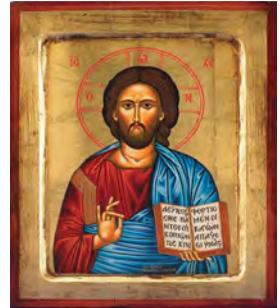
Greg & Esther Petrovich
734.453-4354

Rafic Vawter
313.624.9867

(Continued from page 5 - Called to Holiness)
why we are here and why life is
the way that it is, brings joy and
peace.

A real part of the anxiety that
people have about life is not
feeling they really know the
purpose and meaning of life. If
we develop a solid and genuine
understanding about life's meaning and purpose, we
can feel content even during difficult times. When
we engage in the practice of Holy Moments, we gain
a deeper understanding of life since we begin to
focus on that which makes life meaningful.

Collaborate with God to create Holy Moments. Try
it today. In the process you will become a better-
version-of-yourself. You will also begin to see the
world through different lenses.



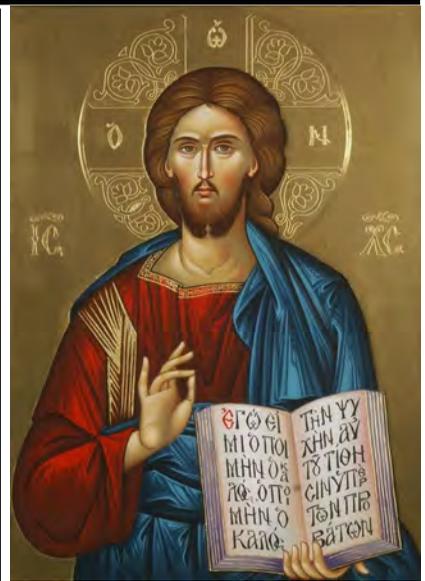
<http://www.stmichaelarchangel.org>
[facebook.com/stmichaelugccdbn](https://www.facebook.com/stmichaelugccdbn)

MORE ABOUT JESUS CHRIST

The Chalcedonian definition of Christ is the definition that is accepted by the Church as the true and genuine faith. It proclaimed that Christ is consubstantial, not only with His Father, but also “with us.” Though fully man, Christ does not possess a human hypostasis, for the hypostasis of His two natures is the divine hypostasis of the Logos - the Son.

Hopefully at this point, my readers are able to truly understand this statement. There is but one personality (*person*) in Christ that informs both His Divine and human natures. This means that Who He Is as a person, is the same as God and as man. This is a mystery, of course. We know who we are as persons. Think about that. It is quite separate from us as persons with a human nature, albeit intimately intertwined.

Each human individual, fully “consubstantial” with his fellow men, is, nonetheless, radically *distinct* from them in his unique, unrepeatable, and unassimilable personality or hypostasis; no man can fully be *in* another man, even though he shares the same nature and life. But Jesus’ hypostasis has a fundamental affinity with all human personalities: that of being their *model*. For indeed all men and women are created according to the image of God (i.e., *according to the image of the Logos, Christ*). When the Logos became incarnate, the divine stamp matched all its imprints: God assumed humanity in a way which did not exclude any human hypostasis, but which opened to all of them the possibility of developing their unity in Him. He became, indeed, the “new Adam,” in whom every man and woman finds his own nature realized perfectly and fully, without the limitations which would have been inevitable if Jesus were only a human personality. Created in His image and capable of His likeness.



It is this concept of Christ which Maximus had in mind when he re-emphasized the old Pauline image of “recapitulation” in reference to the incarnate Logos, and saw in Him the victory over the disintegrating separations in humanity. As man, Christ “accomplishes” in all truth the true human destiny that He Himself had predetermined as God, and which man could not achieve without God’s help. Christ unities humans to God. Thus Chalcedonian and post-Chalcedonian Christology would be meaningless speculation were it not oriented toward the notion of redemption.

UNDERSTANDING THE HOLY GOSPELS

Many scholars discern in the Lucan gospel and Acts an apologetic strain presumably directed against unfounded criticisms of Christian teaching. Written after the persecution of Nero that began in 64 CE and caused hostility toward Christians throughout the empire. Luke-Acts reveal that Jesus himself was accounted innocent by the Roman governor Pontius Pilate and that St. Paul, founder of many Christian communities in the empire, was often acquitted by the Roman magistrates of charges against him.

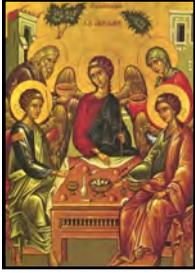
The evangelist portrays Christianity, not as a political movement, nor as a sect organized for an initiated few, but as a religious faith open to all men. His portrait of Jesus, drawn from the gospel tradition, manifests the Savior's concern for humanity and His identification with the poor, the outcast and the criminal. Although the apologetic thought in Luke's writing must be acknowledge, it was nevertheless not his chief purpose to produce an apology for Christianity.

Unlike the other evangelists, Luke presents no main thesis. He is content to let the material of the gospel narrative speak for itself without any argumentative intrusion of his own. The correct understanding of the importance of the Christian gospel is delicately introduced into the traditional material. By aligning Jesus' birth and the preaching of John the Baptizer with the facts of secular history, the evangelist indicates that the gospel tradition did not originate in a myth about gods, but was lived out by Jesus of Nazareth in the real world wherein all men and women are born, struggle over the meaning of their experience, and die. He depicts Jesus as resolutely facing the reality which that world had in store for Him. Luke also, in harmony with the growing realization of the Christian communities of his time, removes the concept of the proximate Parousia so prominent in Mark. But neither these concepts nor any particular aspects of



Jesus' teaching that Luke chooses to emphasize are presented in any but a serene fashion. His reverence extends, not only to Jesus as God's Son, and to the invisible persons of the Father and the Holy Spirit, but also to humanity itself as the fruitful recipient of God's word.

In saying this, it is very important to indicate that although we can see the references to the Father and the Holy Spirit in his gospel, he had no idea about God being Three-In-One. Some of this may be due to 'editing' over the years. Centuries passed before the Church thought of Jesus as God and God as Triune.



THE EASTERN HERALD

СХІДНЬЙ ВІСНИК

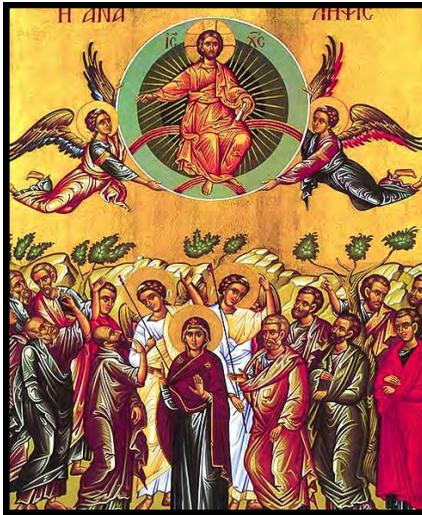
The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.
Vol. 64 No 42 22nd Weekend After Pentecost October 20-21, 2018

THE SPIRITUALITY OF THE CHRISTIAN EAST

Our faith proclaims that God made humans according to His image. The Old Testament states that 'God made man, according to the image of God he made him; male and female he made them'. We are told that He, God, made man in the singular, but in the last clause we are told that he made 'them' male and female. It is hardly a mistake. We are being told about the unity of humanity, and yet, that humanity is also manifold, based on the distinction between the sexes, between male and female. This unique combination of one and many comes again in the next chapter of Genesis when God makes woman from man's side, for 'it is not good for man to be alone', and presents her to him, saying that he should cleave to her, and 'the two will become one flesh.' 'One is one, and all alone, and ever more shall be so', as the folk song has it: not a

good idea! The Scriptures present humanity as one-in-many, a unity embracing different persons.

This is why the cornerstone of the Jesus teaching is about "how we treat others." It is extremely important for our spiritual growth that we see that real and true unity with others - all others - is important. We grow in our unity with God when we develop the ability to be in unity - that is true unconditional unity - with others. This is something that must be learned and why we have been given life on this earth - to learn how to unconditionally love



Life's Journey Is an Ascension to the Heavenly Father

all others, regardless of how they treat us. We must learn how to live in accord with our own beliefs and convictions. If we only love those who love us, where is the growth? Learning to live in accord with our beliefs brings about our spiritual growth.

Does this make any sense to you?

The Rich Man and Lazarus

[F]rom the parable, it is quite certain that souls when they leave the body do not still linger here, but are forthwith led away. And hear how it is shown: 'It came to pass,' it is said, 'that he died, and was carried away by the angels.' Not the souls of the just only, but also those of sinners are led away. This also is clear from the case of another rich man. For when his land brought forth abundantly, he said within himself, 'What shall I do? I will pull down my barns and build greater,' (Luke xii. 18.) Than this state of mind nothing could be more wretched. He did in truth pull down his barns; for secure storehouses are not built with walls of stone; they are 'the mouths of the poor.' But this man neglecting these, was busy about stone walls. What, however, did God say to him? 'Thou fool, this night shall they require thy soul of thee.' Mark also: in one passage it is said that the soul is carried away by angels; in the other, that 'they require it;

and in the latter case they lead it away as a prisoner; in the former, they guard and conduct it as a crowned victor. And like as in the arena a combatant, having received many wounds, is drenched with blood; his head being then encircled with a crown, those who stand ready by the spot take him up, and with great applause and praise they bear him home amid shouting and admiration. In this way the angels on that occasion led Lazarus also away. But in the other instance dreadful powers, probably sent for that purpose, required the soul. For it is not of its own accord that the soul departs this life; indeed, it is not able. For if when we travel from one city to another we need guides, much more does the soul stand in want of those who can conduct it, when it is separated from the flesh, and is entering upon the future state of existence.

+ *St. John Chrysostom, Discourse 2.1-2*