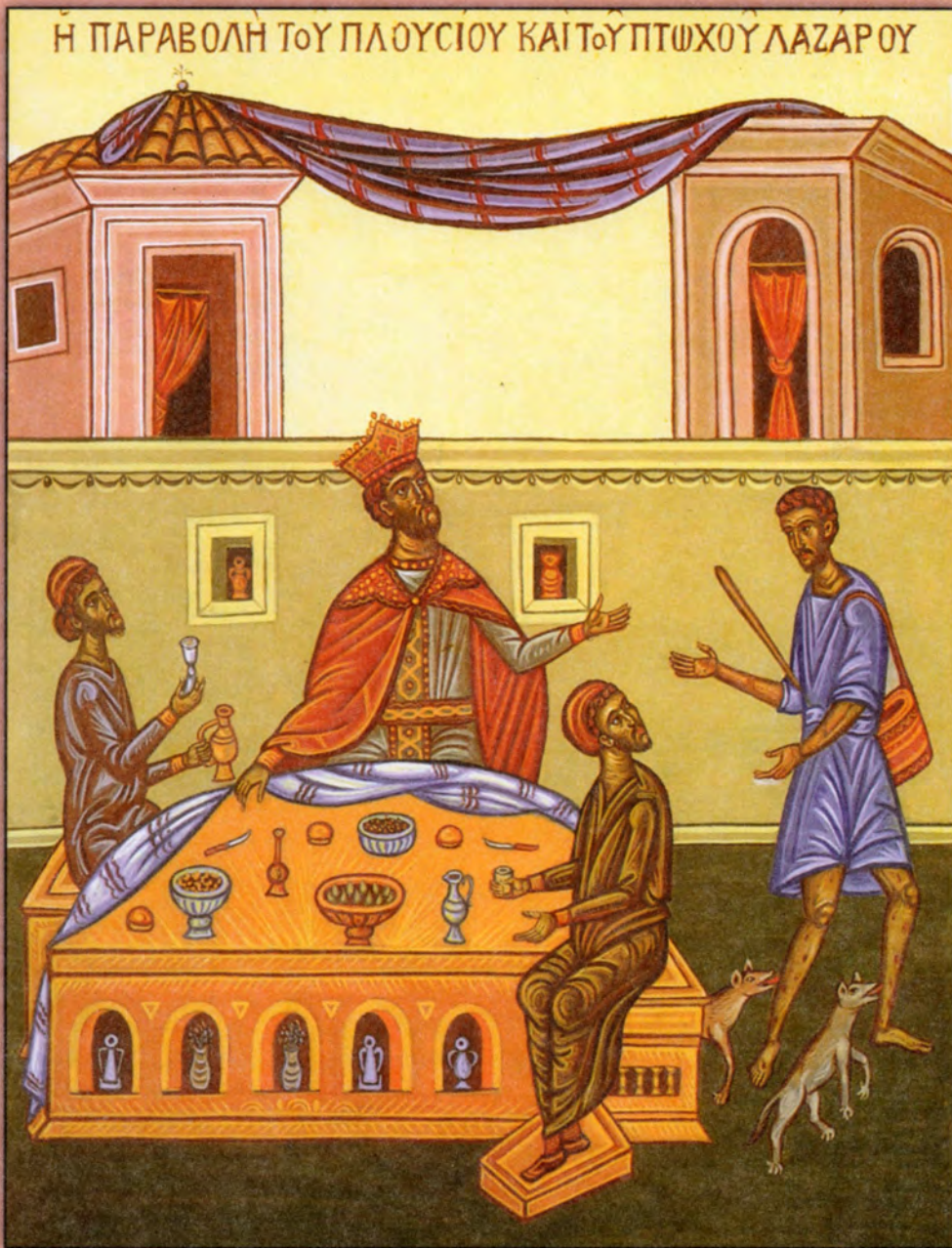


TWENTY-FIRST SUNDAY AFTER PENTECOST



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

A REFLECTION ON OUR READINGS FOR THIS WEEKEND

On this 21st weekend after Pentecost, our readings are taken from Paul's Letter to the Galatians and Luke's Gospel. In the passage we read from Paul's Letter, he sets forth his "basic teaching." The passage from Luke's Gospel presents the parable-like story of the Rich Man and the Beggar Lazarus.

Paul asserts that "man is not justified by legal observance but by faith in Jesus Christ." So, contrary to the religion he originally embraced, he asserted that the teachings of Jesus require "belief" not observance of laws. He further asserts that he has been "crucified with Christ," and that the life he was living was not his own but, rather, that Christ was living in him. He then writes: "I still live my human life, but it is a life of faith in the Son of God, who loved me and gave himself for me."

By these words, Paul teaches that we must attempt to live as Christ lived. We must, in essence, become other Christs (anointed persons) who carry on Christ's ministry in the here and now.

The parable of the rich man and Lazarus shows us a foolish misuse of material goods. It also raises slightly the curtain covering certain mysteries about man's portion beyond the grave.

One important thing to note, no name is given to the rich man in this parable, because such a man is not worthy to be remembered by God by name. As the Lord says, through the prophet, *nor will I make remembrance of their names through My lips.* But the story mentions the poor man by name, for the names of the righteous are inscribed in the Book of Life.



There is a story, according to the tradition of the Hebrews, of a certain Lazarus who lived at that time in Jerusalem, whose lot was one of extreme poverty and sickness. Because he was so well known in the city, the Lord used his name in the parable.

The two readings highlight a fundamental teaching of Jesus: *Do unto others as you would have them do unto you.* If we want to follow Jesus, we must, as Paul suggests, live like Jesus, treating others as we would want to be treated. It also means reaching out to others who are in need and showing kindness and mercy to them. That is the Jesus way of living!

THOUGHTS ON GENESIS

In the tale of Genesis, Man was made as the special handiwork of God, created to serve as His priest. God rested and resided in the world as in His cosmic temple, and Man lived close to God, tending His world in intimate fellowship with Him. Humanity was to tend the soil and bear children, living in the world and ruling it with loving care in God's Name. This would in time open up unimaginable future possibilities for joy, life and immortality. But, according to this story (and again I would assert that it is a story and not history), man chose to rebel against God's sovereignty, to defy Him, and set up his own moral autonomy apart from God. Such rebellious self-deification shattered his harmony with God and led to his inheriting the world as we now experience it - a place of struggle with evil, a place of sorrow, pain, toil and death. Man retained vestiges of his former nobility, but the path to endless possibilities had been closed.

Again the story highlights what people experienced and sensed about life. This story attempts to answer the question: *Why is life the way that it is?*

That tale, told in mythological terms of dust, breath, gift, garden, serpent and expulsion, is true of mankind generally and of each human being in particular. This latter application is reflected in the hymns of our church commemorating the expulsion from Paradise on the Sunday before the Great Fast (Lent), for it identifies the *adam* with each one of us: "The Lord my Creator took me as dust



from the earth and formed me into a living creature, breathing into me the breath of life." "In my wretchedness I have cast off the robe woven by God, disobeying Your divine command at the counsel of the enemy, and I am clothed now in fig leaves." This story is the story of our race and of every person in it.

Again, it must be remembered that these thoughts were thoughts of humans attempting to truly understand earthly life as it is. It would seem that Jesus presents an entirely different idea, namely that life is the way that it is so that we might freely choose to grow and change, transforming ourselves into the true humans that God intended when He created us.

QUESTIONS AND ANSWERS ON EASTERN CATHOLIC CHURCHES

Question: If the Catholic Church is “one, holy, catholic and apostolic,” why is it that the East does things so differently from the West?

Why can't we all be the same?

I am sure that the answer to this question will take more than one response. I will probably have to answer it over several weeks. Why? Because it also requires us to consider certain things about history and the growth of the Church.

Why doesn't everyone like a particular food, or a particular type of music? The Catholic Church is *one* because we share the same faith, not because we do everything the same way. Uniformity of faith is a requirement for membership in the church, but uniformity of practice and theological interpretation is not now - and *never* has been - a part of our church tradition. As St. John Paul II stated, the Church has two lungs - East and West - and it is only when these work in harmony and unity can we truly breathe the truth of God's revelation through Jesus.

When the apostles went out from Jerusalem to preach the good news, the people that they preached to were all Jewish people. However when Paul began preaching to the Gentiles, the Church discovered people with different traditions and languages. It must be remembered that the Good News was always preached in the context of the culture of the people. The liturgical starting point for Eastern worship seems to have been the Divine Liturgy of St. James, from which all other liturgies used as a model.

Ancient traditions tell us that St. Mark went to Alexandria, from which we later get the Divine Liturgy of St. Mark. That Liturgy was, in turn, modified for the Ethiopians and later for the Ge'ez Church in Eritrea. Why was it modified? Well, language would be one reason. All early Liturgies were celebrated in the language of the people. Why? Because the Divine Liturgy is the worship of the people. Further, each way



way of worship had, as its foundation, truly a different spirituality - a spirituality which flowed from the traditions of the people who used it to worship God. **THERE IS NO ONE WAY TO WORSHIP GOD....** to express a person's thanksgiving to God for the gift of life.

St. Paul went to Antioch and the worship that developed was in Greek and, because of the Byzantine Empire, included certain ideas in the Liturgy wherein God is seen as Emperor or King, replacing the earthly Emperor (I will attempt to share more about this).

St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



Although this has taken me much longer than I had hoped, I would invite our membership to join with me in offering prayers for several of our members. Also, if you know of anyone who you think should be added to this list, please let me know. Currently I would commend to your prayers:

**ANNA BLISS
LUBA BLUJ
ROBERT & CORINNE BOYKO
SADIE BOYKO
MARY KRILL
TARAS SIKORA
MARIA TARACH
DONYA VAWTER**

We ask Almighty God to grant them health and strength.

VIRUAL ADULT DISCUSSION SESSIONS

If you wish to participate, please go to our website and fill out the form. Our website is stmichaelarchangel.org

LIVING THE NEW LIFE

As I promised in the last issue of this article, I would share the PRAYER PROCESS that one Matthew Kelly developed. I believe it has merit to help us begin to pray. It has seven steps.



The **First Step**: begin your prayer with an expression of **GRATITUDE**. Begin by thanking God in a personal dialogue for whatever you are most grateful for that day. Use your own words. Find something you are truly grateful for.

The **Second Step**: express your **AWARENESS** during the past 24 hours when you were and were not the best - version-of-yourself. Talk to God about these situations and what you learned from them, if you learned anything. This allows you to truly share your life with all its complexities with God Who, of course, is already aware of your life. However it is important that you try to articulate it yourself.

The **Third Step**: try to share with God some **SIGNIFICANT MOMENTS** you just experienced and explore what God might be trying to say to you through them.

(Continued on page 8)

HOW TO PERSONALLY EXPERIENCE THE DIVINE LITURGY

I truly believe that one of the essential things we must do in order to have a true experience of the Divine Liturgy, is to follow the directives of the Liturgy. By this I mean that we must listen to the prayers, one prayer in particular, and attempt to do as it says. Of course the prayer I'm referring to is called the **CHERUBIC HYMN**. It says this:

Let us, who mystically represent the Cherubim and sing the thrice-holy hymn of the life-creating Trinity, now SET ASIDE ALL EARTHLY CARES.

We have to learn to set aside the cares of our lives to truly enter into the real experience of the Liturgy. If we are preoccupied with the cares of our life, we miss encountering God. Our true goal during the Divine Liturgy is to encounter God, especially in the Person of Jesus Christ. We have to follow the clergy into the next dimension, the altar area which represents the Kingdom to come, being led there by the Gospels (the small entrance) as well as by the symbols of human life, the bread and wine (the Great Entrance).

The petitions of the liturgy allow us to "ASK FOR" things that we believe we need. But in order to truly enter into the mystery of the Liturgy, we must then put aside our **EARTHLY CARES** and focus on the mystery that we believe is transpiring before our very lives - namely that the essence of human food, namely bread and wine,



is, through faith, transformed into spiritual food that has the power to feed our hearts, souls and minds. This spiritual food has the power to change us - to transform us - helping us grow in the **LIKENESS** of Jesus Christ.

In order to accomplish the task of growing spiritually, we have to feed our souls. As we partake of the changed bread and wine, we grow in our **COMM-UNION** (Union With) God as well as our union with our fellow human beings.

Of course for all this to make sense we have to first be **THANKFUL** for the gift of the life that God is sharing with us. While communion is an important summary to our worship service, the **EUCCHARIST**, which is what the Divine Liturgy is called, is a service of **THANKSGIVING**. So we have to come with a deep desire to thank God for the gift of life. When we are thankful for life, then we can enter into true **UNION WITH GOD**. The Divine Liturgy requires us to be **THOUGHTFUL** and **MINDFUL**.

BECOMING AN ADULT CHILD OF THE HEAVENLY FATHER

One of the elements that is necessary to be an ADULT CHILD of the Heavenly Father, is the element of being truly aware that He, God, created me with a FREE WILL. He doesn't attempt to force me to do anything. He simply loves me and hopes that I will freely return His love. To be an ADULT CHILD means that I'm very aware that He did not create me as a robot, someone who MUST do His will.

This, then, puts a great responsibility on me to cultivate and to develop a relationship with Him. To desire to have a relationship with Him.

He is always present in my life and is constantly extending a hand of friendship to me. How do I respond? If, however, I think that He only expects me to keep a set of rules and regulations, I cannot have a relationship with Him because it would not be a free relationship.

Why should I want to have a real and free relationship with God? Because I want to become all that I can possibly be! I want to become the person that I have the potential to be! A free and genuine relationship with Him will make this possible.

Of course the problem is that I

cannot see Him. So how do I begin to form a relationship with Him.

I have to decide that to have a genuine relationship with Him I must learn how to have a relationship. This is accomplished by learning how to have a genuine relationships with many other persons who I can see and interact with. I have to develop these skills.

Relationship skills are developed. I don't have them by nature. I must learn how to have a relationships that are not "conditional," that is filled with a whole lot of conditions which the other person must meet before I will consent to have a real relationship with them. Then, and only then, can I be ready to have a real and genuine relationship with God.

I cannot have a real genuine adult relationship with others if I constantly place conditions on the relationship - when I truly attempt to control the relationship. This makes the relationship unequal. I have to freely choose to enter into a relationship and accept the other person as they are and not make them conform to my expectations. This be true about a relationship with God? The relationship must be absolutely unconditional.



Schedule of Services

Sunday, October 25 - 21st Weekend after Pentecost - Tone 4
10:00 AM + Julius Dicky; John & Janet Dicky

22nd WEEK AFTER PENTECOST - Tone 5

Monday, October 26 - Demetrius, Great-Martyr
No Service Scheduled

Tuesday, October 27 - Nestor, Martyr
No Service Scheduled

Wednesday, October 28 - Paraskevia, Martyr
No Service Scheduled

Thursday, October 29 - Anastasia, Venerable Martyr
No Service Scheduled

Friday, October 30 - Zenobius & Zenobia, Martyrs
No Service Scheduled

Saturday, October 31 - Epimachus, Martyr
No Service Scheduled

Sunday, November 1 - 22nd Weekend after Pentecost - Tone 5
10:00 AM - Intentions of Deacon Leonard Mier, Jr
+ Eileen Vaseloff; Daughter Rene

(Continued from page 5 - Living The New Life)

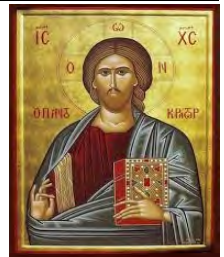
The Fourth Step: ask God to fill your life with **PEACE** and to forgive you for any wrong you have done.

The Fifth Step: seek **FREEDOM** by speaking with God about how He is inviting you to change your life.

The Sixth Step: lift up **OTHERS** to God, asking God to help anyone you believe needs His help or is struggling with the cares of life.

The Seventh Step: **FINISH** your prayer by truly thanking the Father for the gift of life.

While these are seven steps which can guide us, there are other possible ways to cultivate a habit of daily prayer. I shall be attempting to share some of those. You can modify the steps. I think that perhaps one of the primary elements of genuine prayer is **GRATITUDE**. I know this can be difficult if you are going through difficult times. But true gratitude can change your life and help you to desire to become a true Adult Child of the Heavenly Father.



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Rev. Wayne J. Ruchgy, Ph.D.
Pastor

Rectory: (313) 582-1424
Cell: (313) 580-4412
WRuchgy@gmail.com

LITURGY SCHEDULE

Sundays @ 10:00 AM
Ukrainian & English

Weekdays @ 8:00 AM
English

SACRAMENTS

Penance
By Appointment

Baptism & Matrimony
*In most instances membership
required for six months*

Funerals
*Membership of an immediate
family member required*

Parish Life Council

Bob & Corinne Boyko
734.451.1893

John & Janet Dicky
586.755.3129

Daria Drobny
313.791-0292

Robert Krokosky
248.734.7078

Leo & Mary LaDouceur
313.278.7378

Gordon Malaniak
734.564.9817

Rev Deacon Leonard Mier
313.584-6795

Greg & Esther Petrovich
734.453-4354

Rafic Vawter
313.624.9867

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

BECOMING A HEALING PRESENCE



Spirituality is about seeing and, above all else, about a relationship with Christ. But the self-made person is eternally stuck in the plight of doomed self-creation.

God makes us. We don't make ourselves. The genius of the portrayal (you will recall the statue of the self-Made Man in last week's Bulletin) is its depiction of the futility of the self-made man's effort. He is his own artist, his own sculptor, his own creator. The man expends utmost effort trying to finish "his work," making himself in his own image and likeness, yet never becoming his own god.

One of the essential aspects of becoming a healing person is that we must surrender to the notion that we are self-made. God makes us.

If we try to learn to surrender but seem baffled by the entire approach, where do we start? We start where the Lord told us to start. He said, "Ask, and it will be given to you; seek, and you will find; knock and it will be opened to you." Jesus is not stingy with light or strength, especially if we ask how to become a healing presence for others. But our little part is to ask and ask and ask. That is, we try to live in His presence and take our cues from Him. We say, "May Your desires be done through me. Not my desires but Yours be done." St. Irenaeus said, "We relax in God's hands." Or as St. Gregory the Theologian said, "It is necessary to be at ease to know God."

How often should we ask? We should continuously ask Him for His help. There is no limit to the times that we should ask Him for His help.

As Metropolitan Kallistos Ware reminds us, we need to understand that "gradualness is necessary - an orderly ascent from exterior to interior deeds." We have to work and strive. We have to do our part. But our efforts need to be fueled and directed by hearing God's voice, following His beckoning through our heart, striving to surrender to Him in ourselves and in others. We need to give time, time.

All this has to do with whether we are effective mutual healers in our lives *together*. Many of us have trouble with this. Researchers did an interesting study of missionaries of all denominations who returned prematurely - that is, before their expected date of return. The researchers gave the missionaries a list of ten possible reasons for returning and asked the missionaries to rank them from one to ten.

The results of this research next week.

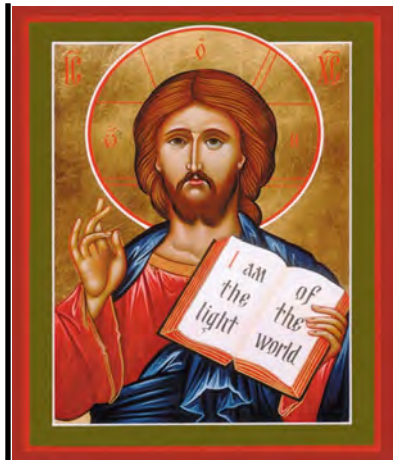
SOMETHING MORE ABOUT SACRED SCRIPTURE

Those divinely revealed realities which are contained and present in Sacred Scripture have been committed to writing under the inspiration of the Holy Spirit. For Holy Mother Church, relying on the belief of the Apostles, holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because, written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself. In composing the sacred books, God chose men and acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted.

This being the case, however, does not mean that the books are “history.” Just as Jesus taught in parables, so the books of scripture are meant to “inspire” us to believe. The Old Testament is included because Jesus and the early Apostles all used passages in their teachings as references. Therefore, the Church accepts the writings of the Old Testament as inspired as well.

Since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error the truth which God wanted put into the sacred writings for the sake of our salvation. Therefore “all Scripture is divinely inspired and has its use for teaching the truth and refuting error, for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good works of very kind.

However, since God speaks in Sacred Scripture through men in human fashion, the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully



investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words.

To search out the intention of the sacred writers, attention should be given, among other things, to “literary forms”. For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic or of other forms of discourse. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed.

This is what is unique about Scripture. It is meant to inspire and bring us to faith and belief in a living God.



THE EASTERN HERALD

СХІДНЬЙ ВІСНИК

The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, STL, Ph.D.
Vol. 67 No 42 21st Weekend After Pentecost October 24-25, 2020

SPIRITUAL GROWTH AND INNER HEALING

In this article I have been emphasizing that spiritual growth and inner healing first comes when I make an effort to find my “true self.” There are some spiritualities which don’t look at it in the same way. One spirituality that people have used to excuse themselves from growing spiritually and finding their true selves is to say that God never wants for us what we want for ourselves, our heart’s desires. When we think this way we are saying that God is against us and not on our side, thus contradicting His own Word. While it is true that God’s ways are higher than our ways, it is also true that in Baptism God writes his law on our hearts and plants within us the desire to live in goodness and truth. These are the deepest desires of our hearts. When we choose not to look at our heart’s desires, we choose not to look at God’s desire for us and we choose not to find our true selves.

Often we are afraid to look at our deepest desires and to admit what they are. Sometimes, because of the way our society programs us and tries to influence our ways of thinking consciously and

unconsciously, some of us fear that our deepest desires will be for something shameful.

I believe that more deeply than anything else, humans desire integrity, wholeness and to be able to contribute to life. Each person needs, however, to discover in what specific way he desires these things. We may have other desires that are less laudable, but they are not our deepest desires. When we allow these secondary desires to prevent us from finding our heart’s desire, we nurture our false selves and simultaneously we put to death our true selves. This is not Christ’s way.

Through inner healing Jesus helps us discover our true selves. This is a joyous experience, for the false self dies.

I wonder how many of my readers feel that they have discovered their true selves? Too frequently, I think, people discover the self that they believe others think is their true self. Only we can discover our true selves with the help of Jesus through the power of the Holy Spirit. Do you want to discover your true self?



The Rich Man vs. Lazarus

Lazarus, the beggar, is called by his name because he was a saint, but the man who is rich and proud is not deemed worthy of a name. ... The meaning of Lazarus' name is boethoumenos, one who has been helped; he is not a helper, but one who has been helped. He was a poor man and, in his poverty, the Lord came to his assistance. "Who lay at his gate, covered with sores." The rich man, in purple splendor, is not accused of being avaricious, nor of carrying off the property of another, nor of committing adultery, nor, in fact, of any wrongdoing; the evil alone of which he is guilty is pride. Most wretched of men, you see a member of your own body lying there outside at your gate, and have you no compassion? If the precepts of God mean nothing to you, at least take pity on your own plight, and be in fear lest you become such as he. Why do you save what is superfluous to your pleasures? Give in alms to your own

member what you waste. I am not telling you to throwaway your wealth. What you throw out, the crumbs from your table, offer as alms.

"Who lay at his gate." He was lying at the gate in order to draw attention to the cruelty paid to his body and to prevent the rich man from saying, "I did not notice him; he was in a corner; I could not see him; no one announced him to me." He lay at the gate; you saw him every time you went out and every time you came in. When your throngs of servants and clients were attending you, he lay there full of ulcers. If your eyes disdained to look upon putrid flesh, did not your ears, at least, hear his plea? "Who lay at his gate, covered with sores." He did not have just one sore, his whole body was sores, so that the magnitude of his suffering might arouse your utmost compassion.

St. Jerome