

TWENTY-THIRD SUNDAY AFTER PENTECOST



Icon of Healing Jairus' Daughter (Luke 8:41-56)

A REFLECTION ON OUR READINGS FOR THIS WEEKEND

On this 23rd weekend after Pentecost we also celebrate our Patronal Feast - the Feast of St. Michael the Archangel. There are four different readings: passages from Paul's letters to the Ephesians and Hebrews and two passages from Luke's Gospel. The readings from Luke's Gospel relates two different cures, that of a hemorrhage victim and the raising from the dead of Jairus' daughter and then the mission of the seventy-two, saying: *He who hears you, hears me.*

The passage from Ephesians relates the Generosity of God's Plan and that from Hebrews the various counsels that Paul shared with the Hebrews.

The counsels of Paul are summed up by giving directions to older and younger men and women about how they should live. Then Paul adds: *Your teaching must have the integrity of serious, sound words to which no one can take exception.*

In Hebrews he writes: *Both with and in Christ Jesus He (God) raised us up and gave us a place in the heavens.* Paul stresses that God became incarnate in Jesus Christ in order to help us understand how to live this earthly life and derive the most benefit.

We hear this on the occasion of our patronal feast. The fullness of life is given to us if we, with the help of our patron, follow the teachings of Jesus.

I'm sure that most members of the parish can articulate the teachings of Jesus since I think that I have reiterated them over and over again. We are called to follow these teachings and to embrace the Jesus way of living. His way of living is summed up with: *Do unto others as you would have them do*



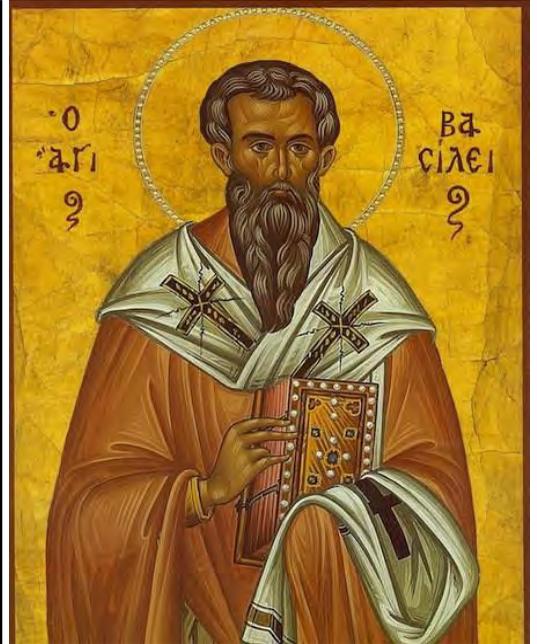
unto you. This means that we treat others the way that we would like to be treated, not as, perhaps, we are treated. When we do this we spiritually grow and change. We live this way because we realize that it is more important than anything else to be WHO GOD CREATED US TO BE. To become the person God created us to be we must cooperate with His Spirit and work to become more like Jesus. The goal is to become a spiritual person - *another christ* or anointed of God. In order to do this we must cooperate with God's grace (help) as given to us through the model of Jesus and the power of the Spirit Who is within us.

THOUGHTS ON GENESIS

Here is C.S. Lewis' fairy tale. Once upon a time, there were many hominids upon the earth, animals who walked upright and had such advantages as opposable thumbs. One day, by God's decision and gift, a new consciousness was found in this race, permitting it to know itself as special, different in kind from the other animals and not just different in degree. This new consciousness allowed the hominid to reflect, to philosophize, to transcend itself in love, to create such wonders as language, stories, art, tools, wheels and fire and to know god through His creation. The hominid passed along this knowledge to its offspring, and a new kind of race began, one which had before it untold possibilities as gifts from God.

Then the hominid race decided it would turn from god and find its destiny and endless possibilities without reference to Him. The harmony was shattered, its possibilities for future glory never to materialize. Instead of experiencing harmony, the new race began to fight among themselves in ways the other animals never did. Its new consciousness remained but was used for dark things, such as murder, crime, ambition, lust and greed.

Conscious of itself in a way it had never been before, the hominid race was also conscious that death was a tragedy and it experienced death as bitterness, loss and as something fearful. For animals, death was not fearful but simply the closing of life's circle, its culmination. The animals regarded death as they



regarded everything else, simply accepting it as natural. Man regarded death as fearful indeed, an intrusion and a tragedy, a denial of all that had gone before it, something that cried out for explanation. And for all of this, there was no hope or remedy.

This myth, I believe, is perhaps compatible with the findings of the anthropological theorists and also compatible with our Genesis stories. Issues of historicity and science have little to say to contradict the sacred text.

So I wonder what my readers think about the book of Genesis? Do you believe that it is history and accurately presents **HOW** God created all things?

QUESTIONS AND ANSWERS ON EASTERN CATHOLIC CHURCHES

Question: Why can't the Eastern and Western Catholic Churches be the same in their practices & spirituality.

The more I have thought about this question the more I have become convinced that God, in His infinite wisdom, has wished that the Eastern and Western Churches are not the same so that one church cannot say that it is right and true and the other wrong. This would allow one church to claim a monopoly on the truth about God when we know that no one and no church can claim that it has the sole truth about God WHO IS INCOMPREHENSIBLE - beyond human knowing.

Humans are funny. They typically want to be able to say that the way that they think and believe is the truth and that all others are wrong. It happens so very frequently in religious circles.

The word catholic doesn't mean Roman Catholic. It means universal beliefs. But we know that any belief can be understood in a variety of ways. Just think about the many debates that the early church went through before she was able to say that God is Three-In-One and the Jesus is God-and-Man. The Fathers of the church didn't always agree with one another but, rather found ways to find consensus and agree that multiple expressions of the truth were acceptable. Is there always only one answer to a question?

This reminds me of a wonderful joke. Forrest Gump when to heaven and encountered St. Peter who told him that he had to answer three questions before he could get in to heaven. They were: (1) how many days of the week begin with "T"; (2) how many seconds are there in a year; and (3) what is God's first name.

Forrest answered: (1) there are two days, Today and Tomorrow; (2) 12nds [January 2nd, February 2nd]; and (3) **ANDY**. Peter was dumb founded, especially with the last answer. Forrest told him that was the easiest. He learned it from a song: **Andy walks with**



me and **Andy** talks with me and he tells me I am his own.

St. Peter had to agree and just said: Run Forrest to your reward. (I just couldn't resist sharing this).

We learn much more about the truth and God when there are different expressions about Who He Is and what He revealed through Jesus.

I say, thank God that the Eastern and Western churches are not the same in all ways. It opens our hearts and minds to think about God, faith, religion and the meaning of life!

St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



VIRTUAL ADULT DISCUSSION SESSIONS SCHEDULED

Four sessions are scheduled. Each will take place at 8:00 PM. They are:

Thursday, November 12th

Thursday, December 3rd

Thursday, December 10th

Thursday, December 17th

Register today if you want to take part in these sessions. Go to:

stmichaelarchangel.org

OUR PATRONAL FEAST



Today we also celebrate the patronal feast of our parish. In April of 1951, that is 69 years ago, a group of people held an organizational meeting to establish St. Michael's Parish. After two temporary locations of worship, our present church building in 1966 was dedicated - some 54 years ago. During all this time St. Michael has been our guiding patron. Since 1977 I have served this community (43 years).

Today let us thank God for the many good people who have sustained this parish.

LIVING THE NEW LIFE

As you my readers have already surmised from reading this particular article, to live the new life means taking time each day to think about life. In last week's sermon, I



I mentioned that a sentence in Paul's Letter to the Galatians truly struck home for me. Paul wrote: *All that matters is that one is created anew.* That statement captures what the journey of earthly existence is intended to help us do, namely be created anew.

It is when we finally reach the adult stage of life that we find that this must become the "goal" of our life - we must give ourselves to the task of creating ourselves anew. This means that we have to weed out erroneous attitudes and ways of thinking about God, others and life and replace them with the ideas that God has shared with us through the teachings of Jesus and all those that sincerely follow Him.

Jesus inspired Paul, for example, to set forth his understanding of what we must do to create ourselves anew. So we turn to Paul *(Continued on page 8)*

HOW TO PERSONALLY EXPERIENCE THE DIVINE LITURGY

I don't know about my readers, but I'm actually having thoughtful fun in thinking about how to personally have a true experience when celebrating the Divine Liturgy. I've had to think about prayers and rituals and how to use my senses and imagination to derive a deep meaning of what we do when we gather to worship.

One of the things that just crossed my mind was that the very word we use to describe our worship has a deep meaning. It denotes the "work of the people of God."

In the Eastern Church a priest can never serve the Liturgy without at least one person present. Why? Because it is, in essence, a dialogue between God and His people. During the service, the priest represents Jesus who is the intermediary between God and man. The priest or deacon intone something and there is a response from the people who are worshipping together.

So the Divine Liturgy is something that we do together, clergy and laity. It amounts to offering praise, gratitude, honor and thanksgiving to God for all that He has done for us. We do this together with Jesus.

You will note that in the Eastern, Byzantine Liturgy, every prayer ends with giving praise to Father, Son and Holy Spirit. Our worship is of the Trinity and not just Jesus. In the West prayers end with saying that everything is offered to God through Jesus. Again noticing some of these very subtle



differences can help us come to a deeper experience of the Divine Liturgy.

For example, another poignant prayer is the one that the deacon or priest proclaims before people come to receive communion. The prayer is: *Approach now with fear of God, with faith and with love.* The response is: *Blessed is He Who comes in the name of the Lord. God, the Lord, has revealed Himself to us.*

This has to trigger thought. Do I approach communion with deep awe of God and belief in His existence and with love not only for Him but with love in my heart for all other humans. At the time of communion I have to let go of all troubling thoughts and feelings and just reflect on the thought that I desire a real "UNION WITH" God which, I know, is only made real when I have a real "UNION WITH" with my brothers and sisters - other humans. To experience the Liturgy I have to think about these things.

BECOMING AN ADULT CHILD OF THE HEAVENLY FATHER

I don't know if any of you, my readers, but I have found this article interesting and, even perhaps, thought provoking. I have found it very interesting to write. I have come to realize that I have never before thought about being an **ADULT CHILD** of the Heavenly Father. I have been fascinated by the thoughts that this idea has brought to my own mind. It is my sincerest desire to be an **ADULT CHILD** of the Heavenly Father and I hope that it is also your sincerest desire.

Jesus, I truly feel, was an **ADULT CHILD** of the Heavenly Father. He seems to have always sensed the presence of the Father Who was His **ABBA**. He, as a man, never even seemed to think about the Father as being someone who would want to punish Him. He also didn't think of His relationship with the Father in terms of laws and commandments. By all of His actions He demonstrated that the way to bring honor and praise to His Father was by "treating others as He wanted to be treated" - by unconditionally loving all others so that He could love the Father.

Now I would immediately remind my readers that although Jesus was

God as well as man, how He lived was based on His humanity and not on His divinity. In other words, His divinity did not dictate how He chose to live. (This, by the way, is the doctrine of our church. He lived as a human being so that He might be an example to us. If His Godhead influenced how He lived as a human, then we would not be able to imitate Him).

While it is true that He was, at times, honest with people, His honesty was always done in a loving way. We can be honest with others without in any way withholding our love for them.

As I write these words I wonder what you, my readers, are thinking as you read them. I wonder if my words even make you think? In order to have an adult understanding of and relationship with God, we have to first think about how we see and think about God! What kind of person is He? Is He a loving Father Who only wants the very best for you? Is He a strict Father Who demands that you keep rules or He will withhold His love for you or even punish you in some way? I beg you to think about **Who God Is For You**. You won't be sorry if you do.



Schedule of Services

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
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

Sunday, November 8 - 23rd Weekend after Pentecost - Tone 6
10:00 AM - John & Ann Kushner; John & Janet Dicky

24th WEEK AFTER PENTECOST - Tone 7

Monday, November 9 - Onesiphorus & Pophryius, Martyrs
No Service Scheduled

Tuesday, November 10 - Erastus & Others, Apostles
No Service Scheduled

Wednesday, November 11 - Menas, Victor & Vincent, Martyrs
No Service Scheduled

Thursday, November 12 - Josaphat, Archbishop
No Service Scheduled

Friday, November 13 - John Chrysostom, Archbishop
No Service Scheduled

Saturday, November 14 - Philip, Apostle
No Service Scheduled

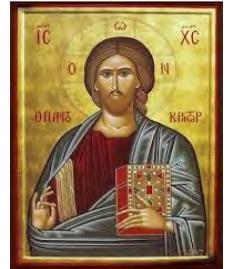
Sunday, November 15 - 24th Weekend after Pentecost - Tone 7
10:00 AM - Special Intention

(Continued from page 5 - Living The New Life)

and glean from his writings how to live a new life. There are other apostles and Fathers of the Church who have likewise written about living a new life.

Of course we have to truly believe that God created human life the way that He did so that humans would, with His help, work to live a new life - a life that is filled with inner peace because of the insights we have received from our faith/religion.

Not only do we truly have to believe this, we have to desire to accomplish this. We have to desire to personally grow spiritually and to become, with God's help, all that we can possibly be. God will not force us to personally grow. He will, however, give us the help and inspiration to grow if we cooperate with His help. While we cannot achieve salvation on our own, we have to cooperate with God in order to achieve. God has to be a part of our lives to achieve it.



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

BECOMING A HEALING PRESENCE



A metaphor for mystery might be incense. Incense is beautiful, fragrant, rises to high heaven and is known sensually, yet it beyond our grasp. We can't grasp incense or incense smoke, yet incense takes us to a deeper experience of what is real, what is really going on. Mystery. This is only one of the reasons why we use incense in our services.

In a sense, speaking about the present moment can be ho-hum because we know that we ought to live in the present moment but aren't very good at it. Talking about the present moment can be like "do good and avoid evil." Self-evident. Yet the more we open our minds to new levels of the importance of the present moment, the more chance we

have of "getting there." We only "get there," or better said, "get here," by settling down and becoming centered. The present moment is quietly explosive, combustible with the very presence of God. Our task is to be faithful to the present moment - that is, to have an unconditional interest in it. (An aside: if you want to get a more modern version about living in the present moment, get Eckhart Tolle's book [The Power of Now](#)).

Interestingly, we can be a healing presence only] in the present moment. There is no other place to go. This requires focused attentiveness to the present moment and the person in front of us. As St. Simeon the New Theologian said, "Do not worry about what will come next; you will discover it when it comes."

Archimandrite Meletios Webber speaks eloquently of the mystery of the present moment: *We can only meet God in the present moment. this is an area where God chooses to put limits on His own power. We choose whether or not to live in the present moment.... We can only make decisions in the present moment. We can only enjoy sights and sounds in the present moment. We can only love or hate, sing or cry, in the present moment. Of all the possible points in time, only the present moment is available for repentance.*

The present moment is an opportunity or a burden. We are free to choose our attitude about the present moment, making the moment a joy or a hindrance.

Unhappy people are those who live in the past or the future and forget to grasp the beauty and joy of the present moment. You cannot change the past and can't guarantee what the future will be like.

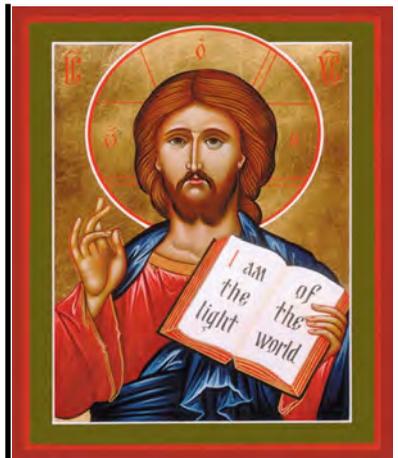
WHAT DOES IT MEAN TO BE A CHRISTIAN TODAY?

I have decided to start a new article. With all the confusion and chaos in our society right now I have asked myself this question, *What does it mean to be a Christian today in our country?* I think there are probably two different answers to this question. The first is an earlier vision of Christianity; the second, an emerging vision. Both, I believe, are present in the churches of North America today and deeply dividing, unfortunately, Christians. We live in a time of conflict and change in the church.

I have a personal conviction: Christianity makes sense and gives not only focus to my life but it also helps me understand the meaning and purpose of my life. I have learned over the years that, largely for intellectual reasons, the form of Christianity that I learned in my childhood is no longer appropriate or adequate. I now truly believe that there are no serious intellectual obstacles to being Christian. There is a way of seeing Christianity that makes persuasive and compelling sense of life in the broadest sense - a way of seeing reality and our lives in relationship to what is real; a way of seeing God, our relationship to God and the path of transformation. The sacrifice that Christianity asks of us is not ultimately a sacrifice of the intellect.

Our churches, especially our more traditional churches, are slowly dying. People are attracted to mega-churches that truly know how to “entertain” people. Some people remain in our traditional churches but struggle with the beliefs they learned in childhood - the Baltimore Catechism. They either think they should believe them, or they reject them without having anything to put in their place. And some, especially many under 40, have never been very involved in the church and find little in Christianity that attracts them, but often are hungry for a source of meaning and values.

I have come to realize that what I, and I think,



most people want to know is “what is the meaning and purpose of life.” I also believe that Christianity can answer that question.

Fundamentalism, it is my belief, keeps us from discovering the true meaning and purpose of earthly existence. The earlier version of our faith, which I think came into vogue after the Protestant Reformation, has lingered. After the upheaval, the church hunkered down and just dictated to people what they had to do to be saved. And people loved it. Simple: just keep the rules and all is well - you don't have to fear the punishment of hell.



THE EASTERN HERALD

СХІДНЬЙ ВІСНИК

The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, STL, Ph.D.
Vol. 67 No 44 23rd Weekend After Pentecost November 7-8, 2020

SPIRITUAL GROWTH AND INNER HEALING

Paul told us that when we entered Christ we came into full life, for life is not only physical but also of the spirit. All that was opposed to our life and growth He took away and nailed to the Cross, forever disarming those powers from having authority over us. They remain powerless over us as we remain in Christ. But when we leave Christ and completely entrust our lives to something of merely human origins like humanism, psychology, ideologies, materialism or just the contemporary mores of modern society, those “empty and rational philosophies” can have power over us again. This is not to say that everything in psychology is empty. There is much, much good in it. What is dangerous is putting them in the center - making Jesus’ teachings conform to psychology, or evaluating Jesus’ teachings by the standards of philosophical teaching. Rather, we evaluate human wisdom by the way in which it agrees with Jesus’ teaching.

Jesus is the norm, not worldly wisdom.

Once we live in this biblical point of view we can use whatever of secular sciences and philosophies comes our way and agrees with Jesus in order to free our true selves. Doing so creates in us a God-consciousness centered in Jesus, and this is the essence of praise - to be fully conscious of God as we can, because our true selves have been liberated by Jesus, whom we have invited to live in the center of our beings. Freeing our true selves to praise God with all that we have and are is



the first goal of spiritual growth through inner healing.

As yourself these questions: *What are some of the ideas you have believed that have prevented you from finding your true self and have nurtured your false self? What are the signs by which you can tell that you do or do not live by Paul’s words: There is no condemnation for those who are in Christ?*

Two Miracles Attest that Jesus is the Resurrection and Life

Christ foreknew His mystery, even before the foundations of the world. It was in the last ages of the world that He arose for the inhabitants of earth. Having borne the sin of the world, He abolished both it and death, which is its consequence and was brought upon us by its means. He plainly said, "I am the resurrection and the life," and "he who believes in me has everlasting life, and shall not come into judgment, but has passed from death unto life." We will see this fulfilled in facts. The ruler of the synagogue of the Jews came near and, embracing the Savior's knees, begged Him to deliver his daughter from the bonds of death. Look, she already was brought down

to this and was in extreme danger! The Savior consented and set out with him. He was even hurrying on to the house of the one who invited Him and was aware that what was being done would profit many of those who followed Him and would also be for His own glory. On the way, He saved the woman who was the victim of a severe and incurable malady. No one could stop her issue of blood that ruined the art of physicians. No sooner had she touched the hem in faith, than He immediately healed her. A miracle so glorious and revealed was, so to speak, the work merely of Christ's journey.

St. Cyril of Alexandria