



## A REFLECTION ON OUR READINGS FOR THIS WEEKEND

On this second weekend after the glorious feast of Easter, are readings are taken again from the Acts of the Apostles and Mark's Gospel. Out of all of the weekends during the year, the message presented to us through these readings is quite clear and the very same. Intrinsic to the Jesus "WAY OF LIVING" is "SERVICE" to our fellowmen. It is the way to spiritual growth and growth in our likeness to Jesus.

In the passage we hear from ACTS, the early Church quickly realized the need for assistance in carrying out the ministry of Jesus. Service to others, especially those in need, was and is the foundation for the Jesus way of living. As a result of this awareness, the early Church called people to be "DEACONS," to carry out the social ministry of the Church.

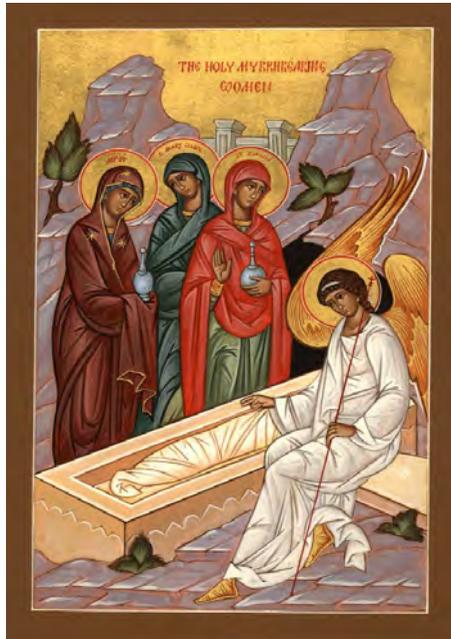
The word **deacon** is derived from the Greek word (diákonos) which is a standard ancient Greek word meaning "SERVANT". Originally the role of a deacon was not so much a liturgical one as, rather, a ministerial one, namely carrying out the social mission of the Church: feeding the hungry and

poor, helping those who were sick and in prison and clothing the naked. We must always remember that Jesus' primary focus was to bring God's love and help to the poor and helpless.

Our Gospel reading relates to this same function of service to others. The women came to the tomb to complete the Jewish burial ritual. To bury the dead is one of the **CORPORAL WORKS OF MERCY**.

Corporal works of mercy are charitable actions by which we help our neighbors in their bodily needs. They include feed the hungry, give drink to the thirsty, shelter the homeless, clothe the naked, visit the sick, visit the prisoners, bury the dead and give alms to the poor.

All Christians are called to engage in their works of mercy. You will recall the Gospel we heard on Meatfare Weekend: we will be called to give an account at the Last Judgment how we carried out such acts. Those who engage in Corporal Works of Mercy will be acknowledged by Christ as having lived the way He lived. It behooves us to think about this and attempt to integrate these acts into our lives.



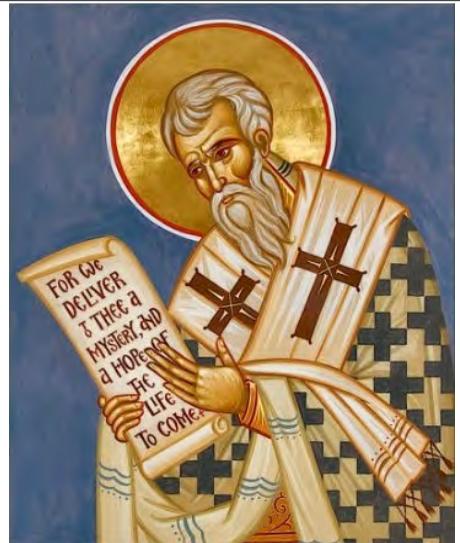
# THE RESURRECTION OF THE HUMAN BODY

In the last issue of this Bulletin, I began sharing the ideas of St. Cyril of Alexandria about the “resurrection of the human body.” I believe that the sharing of this information is very poignant at this time since it amplifies the meaning of the Resurrection of Christ from the dead.

The very strong soteriological (soteriology is the doctrine of salvation) perspective in Cyril’s Christology is more than apparent here. The underlying presupposition is clear enough: Christ could not truly be said to have redeemed mankind - human flesh, by which Cyril means human nature in its totality - unless He had also resurrection His own human body.

Christ, then, deigned to appear before His disciples still bearing the signs of corruptibility on His hands and side - marks which, properly speaking, should no longer have been present on His resurrected and therefore incorruptible body - so as to make it absolutely clear that He had risen with the very same body that He had received from the Holy Virgin.

St. Cyril adds that the Resurrection must have been of the body of Christ, since its very purpose was to release human flesh from the power of death and corruption. Following here the *Logos-sarx* schema (i.e., Greek, “word-flesh”; a Christology centered on the eternally preexistent Logos who descends into the world; maintained the genuine divinity and true unity of Christ as an acting subject; faced the question concerned with the Word of God taking on a fully human way of acting), Cyril says that “the power of death extended only over the flesh”, that is, over the humanity but not the divinity of Christ; for death and

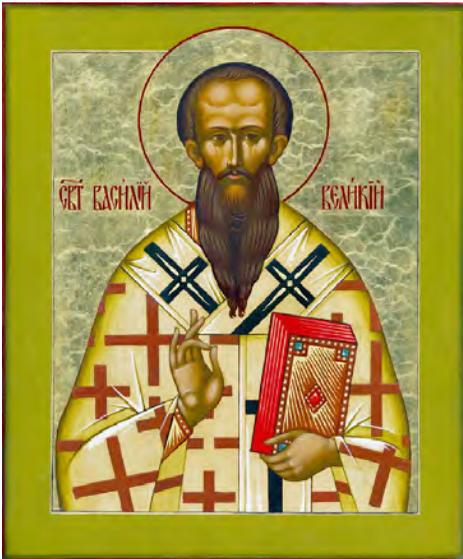


## ST CYRIL OF ALEXANDRIA

Corruption could not be said to have any dominion over the Person of Christ, the divine LOGOS, Who is by His very nature LIFE itself. Cyril describes the mystery thus:

If his dead body had not risen, what kind of death was vanquished, and how was the power of corruption rendered powerless? Not by the death of one of the rational creatures, by a soul, or by an angel, nor even by that of the Word of God Himself. Since the power of death extends only over that which is by nature corruptible, it is with respect to this [the body] that the power of the Resurrection should reasonably be understood.

## ST BASIL'S THOUGHTS ON GENESIS



### ST BASIL THE GREAT

Where I left off in presenting Basil's thoughts on Genesis is that God, on the first day, created light. The issue is that God created not a physical substance such as galactic light or electric charge, but TIME. The sacred text then says that God saw that the light was good. The narrator presents us with an image of God stepping back to look at what He had made, like a craftsman studying a newly made product to judge its quality. The divine Craftsman pronounced His product GOOD. The word *good* here does not simply mean that physical creation is morally acceptable. In this

context, the declaration and verdict of *good* means that the product of daylight would well serve its assigned function, which was that of allowing creatures to arise from the darkness of nighttime and live their lives. We can almost see a smile of satisfaction on the face of the divine Craftsman as He surveys His strong and beautiful created daylight.

The light being good and adequate to its appointed function, God separated the light from the darkness. That is, He did not claw apart the light from the darkness, but assigned to each their separate spheres of influence. Day would be followed by night, and daylight by darkness, as time began. Why does the text stress that God gave these things names? Because in the thought of the ancients, the conferral of a name bestowed function, and things did not truly exist until they were functionally related to society. Society requires that all things have names. Naming and calling the light "day" and the darkness "night" was essential to their full creation.

We see here now why light was created as the first of God's works, for time formed the foundation for the rest of creation. God created the first day, to be followed by the second, and so on for the entire first week. In creating daylight and time, God created the light in which He could work. Men needed light to work, and God also created the light and day during which He would continue to create the world.

After this, the period of a working day, evening came, ending God's labors as evening ends the labors of any working man.

# St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



**TODAY**

## **OUR EASTER DINNER**

We gather today to order to celebrate our communal belief in truth of our Lord's Resurrection from the dead. It is a wonderful custom. We gather together to profess this primary belief of our faith: Christ rose from the dead to conquer Death for all humans.

\*\*\*\*\*

## **OUR SISTER PARISH**

If you picked up one of the flyers that I had in the vestibule, you know that our sister parish, St Johns, is in dire need. It is the first parish in the Detroit area. We will be sending some financial support the them as a gesture of friendship. We currently are supporting various non-profit groups each quarter as a Christian outreach. Pray for St. Johns.

***You cannot control everything that happens to you; you can only control the way you respond to what happens. In your response is your power***

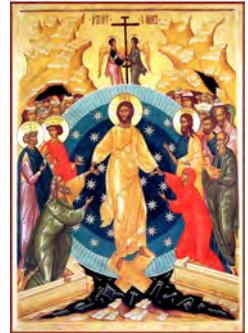
## **A CALL TO HOLINESS**

When I think of the Call to Holiness during this post-Resurrection period, I think about what this major feast calls us to celebrate. It is not just the Resurrection of Jesus Christ from the dead BUT rather, God's message of eternal life for us humans. The resurrection of the Son of God, Jesus, who became a human, tells us about our human life (of course this requires that you believe that this actually happened). This event reveals to us the truth about human life. Human life, because it is a sharing in Divine Life itself, is IMMORTAL. This means that although we have to go through the experience of human death, HUMAN LIFE, OUR LIFE, DOES NOT CEASE. We do not know how our human life will be beyond the grave, but we do believe that life continues and, if it continues, it continues in a manner that we do not lose our personal identity. I know that this is much to truly believe, but that is what the Resurrection of Christ reveals.

We must remember that those who loved Jesus, while at first they did not recognize Him, did come to realize that He still existed. That will be true with us also. Although we may not be recognized by others who have been a part of our lives, we do know that we will recognize, after death, who we are.

I know that this all sounds like some kind of fantasy,

*(Continued on page 8)*



## OUR MOST IMPORTANT DOCTRINE: THE TRIUNE GOD

In my estimation, the most important dogma that we are asked to believe in is the dogma of God as a Trinity of Persons. This belief in the very nature of God sets us Christians apart from all other religions since we profess to be monotheists (i.e., that is people who believe in ONE GOD), we also believe that this one God is really Three-Persons-In One. Given this, I would like to begin an article on our Triune God.

St. Gregory of Nazianzus says, “When I say God, I mean Father, Son and Holy Spirit.” Far from being a form of abstract speculation, the doctrine of the Trinity was always, for the Greek patristic tradition, a matter of religious experience - liturgical, mystical and, often poetical:

No sooner do I conceive of the one than I am illumined by the splendor of the three; no sooner do I distinguish them than I am carried back to the one. When I think of any one of the three, I think of Him as the whole, and my eyes are filled and the greater part of what I am thinking escapes me.

The basis of this Trinitarian theology, which was truly formulated by the Cappadocian Fathers (i.e., Basil the Great [330-379], who was bishop of Caesarea; Basil's younger brother Gregory of Nyssa [335-395], who was bishop of Nyssa; and a close friend, Gregory of Nazianzus [329-389], who became Patriarch of Constantinople) in the fourth century at the conclusion of the Arian controversies, and which remained standard throughout the Byzantine period, is found in soteriology: the Fathers were actually



preoccupied, not with speculation, but with man's salvation. The doctrine of consubstantiality, formulated at the Council of Nicaea, meant “the confession of the fullness of divinity in Christ and implied that the Incarnation was essential to the redemptive act of Christ”; and maintained, similarly, that if “the Spirit is not fully God, He is unable to bestow sanctification.”

We must always remember that the doctrine of the Trinity was the result of the Fathers seeing Jesus as both God and Man. This belief required a new look at our understanding of who our God really is. ***More to follow!***

---

## END OF LIFE ISSUE BY DEACON CANDIDATE LEN MIER, JR

---

*Sweet is the present life, and full of much pleasure, yet not to all, but to those who are riveted to it. Since, if any one look to heaven and see the beauteous things there, he will soon despise this life, and make no account of it. Just as the beauty of an object is admired while none more beautiful is seen, but when a better appears, the former is despised. If then we would choose to look to that beauty, and observe the splendor of the kingdom there, we should soon free ourselves from our present chains; for a kind of chain it is, this sympathy with present things.*

*St John Chrysostom Homily 67 On the Gospel of John*

In our modern prevailing culture that likes to think of itself as a culture of life, love, tolerance, and free choice, the tendency is to view life as easy and carefree, and to shun anything that would make the present burdensome or upsetting. Many young people are obsessed with youth, good looks, and a life free from pain and suffering, and do not see past the present and perceptible world. We strive for all things that could prolong or sustain youth and beauty, and shun anything that recalls pain, suffering or a burden. But far from life and tolerance, what this obsession has created instead is a culture of death. The notion that many youths espouse is that they are not “religious” but are rather “spiritual,” holding that belief in a God is old and antiquated as are formal systems of belief, that is religion. Using often vague and hollow definitions of “spirituality” to justify their focus on youth over suffering, they dwell on their “spiritual being,” but do not understand or seek to know what “being of spirit” means.

As Christians we believe that our spirit or soul is a gift from God and is a partaking

in that same spirit that is God. This truth has consequences on how we live our lives in the present world and how we will live once the Kingdom of God is brought to its fulfillment. As Christians we know that this life is not the end or fulfillment of who or what we are. As children of God we know that once we shed our current state of being we will unite ourselves for eternity with God, constantly growing into closer communion with the Trinity.

Unlike God, we are created beings. Only God is uncreated, without a beginning or end. We however share in His creative acts and have a starting point. As believers we acknowledge that when the human egg of the female is fertilized by the male spermatozoa and once all the genetic material is combined a new life is created. We also believe that, just as in the creation story of Genesis, God breathes His life into that new person we procreated. You will note I did not say that this only happens when the two people are in the married state or in some other form of a committed relationship. This is one of the arguments that some pro-choice proponents use as a reason to terminate this new life, that two people may not be in a committed relationship and may feel the pleasures available in this life may somehow be diminished or denied by this new life and so choose to end the new life. There is a failure to see that this life is so much more than the here and now, a burden on one's lifestyle, or a commodity.

What is worse is the chance that, once that new life is terminated, it could serve as raw material, with stem cells or tissue harvested for medical therapies or to rebuild organs

*(Continued on page 10)*

# 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  
248.431.9554

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

**Sunday, May 5 - Weekend of the Ointment Bearers**  
**10:00 AM - Mary & Catherine Mihalko; Kotlinski Family**

## **THIRD PASCHAL WEEK**

**Monday, May 6 - Job, Venerable**  
**8:00 AM - Ann**

Tuesday, May 7 - Appearance of the Sign of the Cross  
*No Service Scheduled*

**Wednesday May 8 - John, Apostle & Evangelist**  
**8:00 AM - Special Intention**

Thursday, May 9 - Translation of Nicholas' Relics  
*No Service Scheduled*

**Friday, May 10 - Simon the Zelot, Apostle**  
**8:00 AM - Special Intention**

Saturday, May 11 - Cyril & Methodius, Apostles to the Slavs  
*No Service Scheduled*

**Sunday, May 12 - Weekend of the Paralytic Man**  
**10:00 AM - Special Intention**

(Continued from page 5 – Called to Holiness)

but this is what our religion call us to believe. Can I prove this? NO! But it is my belief and, I must say, that it is a belief that brings me great comfort in this present life and fuels my desire to make the most of the challenges of this life.

Why do I believe this? Because I hope and trust in God. I believe that He has done everything in His power to allow me to think in this manner and has demonstrated this through the Person of Jesus. I also believe that there is One God Who is the creator of this entire universe and me and that He only wants what is good for me. This is the beginning point. **DO YOU BELIEVE THIS?**

*What do you really believe?*



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

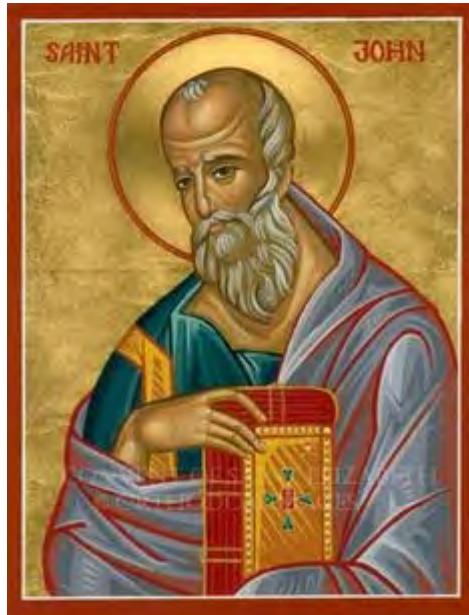
## MORE ABOUT HOLY SCRIPTURES: THE GOSPEL OF JOHN

For those familiar with the synoptic Gospels (i.e., Matthew, Mark & Luke), what strikes one so forcibly about John's Gospel is how *different* it is. Despite their different emphases, the Synoptics tell the same story (probably because Matthew and Luke both build upon Mark's account) They are telling one part of Jesus' story. John, however, tells another part of that story. This is not to say that John's account contradicts the Synoptics. Rather John makes explicit what Matthew, Mark and Luke only hint at. He leaves out a lot of material covered in the Synoptics, but he adds information about aspects of Jesus' ministry not discussed elsewhere.

And he records for us not just Jesus' pithy statement, so prominent in the Synoptics, but also his longer discourses.

In John's gospel, we find no information about Jesus' birth; his baptism is only alluded to; and his temptation is not even mentioned. In the fourth Gospel, Jesus casts out no demons, cures no lepers, almost never speaks in parables, and does not

emphasize the idea of the kingdom of God. John does not mention the institution of the Lord's Supper of Jesus' agony in the Garden of Gethsemane, even though, as the other gospels report, John was present with Jesus in the Garden.



### ST JOHN THE EVANGELIST

Instead, in John's gospel we are told about portions of Jesus' ministry not discussed in the Synoptics. We hear about Jesus' ministry before John the Baptizer's fatal imprisonment. We hear of Jesus' visits to Jerusalem before his final visit when He was crucified. Perhaps most importantly, in the fourth Gospel we are given details of Jesus' ministry in Judea (the

Synoptic gospels focus on his Galilean ministry). John's gospel is particularly rich when it comes to the teachings of Jesus. Here we find his long discourses on great themes such as light, love, life, truth and abiding. Here in the great *I AM* sections we listen to Jesus reveal who He is.

We must always remember that John's is the last Gospel to be written, some 40 years after Jesus' death.

## END OF LIFE ISSUE BY DEACON CANDIDATE LEN MIER, JR

---

*(Continued from page 7)*

of a person outside the womb. The dignity of that unborn child has to be the same as for all life outside the womb. At no time should we contemplate making our lives better or relieving our sufferings by exploiting those who have not yet left the womb.

We have come to a point in our history where barbaric procedures are being allowed. Politicians and activists advocate procedures that would take the life of a viable child and kill it in the name of health care, or allow the barbaric practice of infanticide and kill a child that the parents and/or doctors deem would have a life too burdensome to the child or parents. One country in recent history was so bold as to claim that it has almost “cured” Down syndrome and other birth defects by use of abortion and infanticide. (Camarata, 2018)

What is worse is the chance that, once that new life is terminated, it could serve as raw material, with stem cells or tissue harvested for medical therapies or to rebuild organs

Now for us as Christians outside the womb, we also face the notions of what society tells us should be a good death. That is the terminology used by people who advocate euthanasia, a word that literally means “a good death”. But here is where Christianity and modern culture diverge. A good death for pro-choice people allows people who we know are terminally ill, or in some places care givers and doctors, to decide when pain and suffering meet a clinical criterion of “too great to endure”. I think for a Christian a good death means something totally

foreign to the modern idea of euthanasia. For the Christian a good death is living and knowing that life is a life in Christ and God determines when we have reached the end of our earthly existence.

What is “the beauty of an object that is admired while none more beautiful is seen,” that beauty more beautiful being heaven and union with the Trinity. Knowing that the physical reality and physical life we experience. Today is only the starting point of a greater and more personal relationship with a Trinity that is beyond our comprehension at this point in time. This is something to be desired but not at the cost of shunning this life we now have. We are called to neither hasten or selfishly prolong our current life.

While working on this paper I had the opportunity to shadow a team of physicians, nurses and social workers who deal with the practice of palliative care in a Catholic hospital. These physicians deal with persons having terminal diseases and work to relieve the physical, emotional and spiritual pain associated with these diseases. One question that the doctors always asked the patient is, “What kind of life do you want?” and “Are you at peace?” They are asking the simple question of quality verses length of life. They are also asking, “Are you aware and comfortable with your medical state and do you understand what is happening?” This brings up the issue of what we as Christians can do to help those we love understand what we want done should we lose the ability to speak for ourselves. What I am talking about is advanced medical directives.

*To be continued.*



# THE EASTERN HERALD

## СХІДНИЙ ВІСНИК

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

Vol. 65 No 18

Weekend of the Ointment-Bearers

May 4-5, 2019

### THE SPIRITUALITY OF THE CHRISTIAN EAST

The spirituality of the Christ East, as you have probably surmised if you have been following this article, is absolutely connected to our personal efforts to transform ourselves, activating our potential to be more like Jesus. It is this process which supports the idea that: *Life's journey is an ascension to the Heavenly Father.* The only way that we can ascend to the Heavenly Father is through personal change.

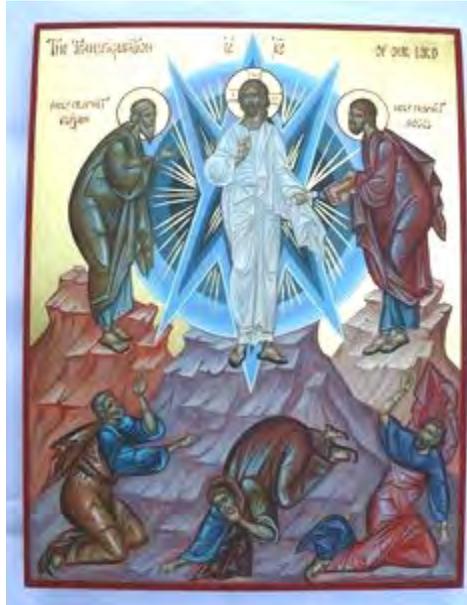
Unfortunately, we humans don't like change. To embrace change means to realize that all of us have room for personal improvement. In fact God created life in such a way that all people have the need for personal improvement. In fact this is the true purpose of this earthly life. This earthly life gives abundant opportunities to improve ourselves. Of course we have

to embrace personal improvement and see this process as something good and to our benefit.

It takes, however, personal and honest reflection and, of course, introspection. I must be willing to honestly assess who I am and the ability to admit where I think I must change in order to be more like Jesus. I cannot take time beating myself up about my failings but, rather, determine how I can change. I cannot

spiritually grow if I spend my time thinking only about my failing instead of deciding how I must change.

Sometime a good friend can help you by giving you honest feedback - or even a therapist. We must try to do whatever it takes to determine what and how we can change ourselves. The result is wonderful because it helps us become more like Jesus.



THE TRANSFIGURATION

## *The Myrrh-Bearing Women*

The Sunday of the Myrrh-Bearing Women ... reminds us that the love and faithfulness of a few individuals shone brightly in the midst of hopeless darkness. It calls us to ensure that in this world love and faithfulness do not disappear or die out. It judges our lack of courage, our fear, our endless and servile rationalizations. The mysterious Joseph and Nicodemus, and these women who go to the grave at dawn, occupy so little space in the gospels. Precisely here, however, is where the eternal fate of each of us is decided.

Today, I think, we are especially in need of recovering this love and basic human loyalty. For we have entered a time when even these are being discredited by harmful concepts of the person and human life now prevailing in this world. For centuries, the world still had the weak, but still

flickering and shining, glow from that faithfulness, love and co-suffering which was silently present at the sufferings of the Man cast aside by all. And we need to cling, as if to a last thread, to everything in our world that still thrives on the warm light of simple, earthly, human love. Love does not ask about theories and ideologies, but speaks to the heart and soul. Human history has rumbled along, kingdoms have risen and fallen, cultures have been built and bloody wars fought, but what has remained unchanging on earth and in this troubled and tragic history is the bright image of the woman. An image of care, self-giving, love, compassion. Without this presence, without this light, our world, regardless of its successes and accomplishments, would be a world of terror.

*Father Alexander Schmemmann*