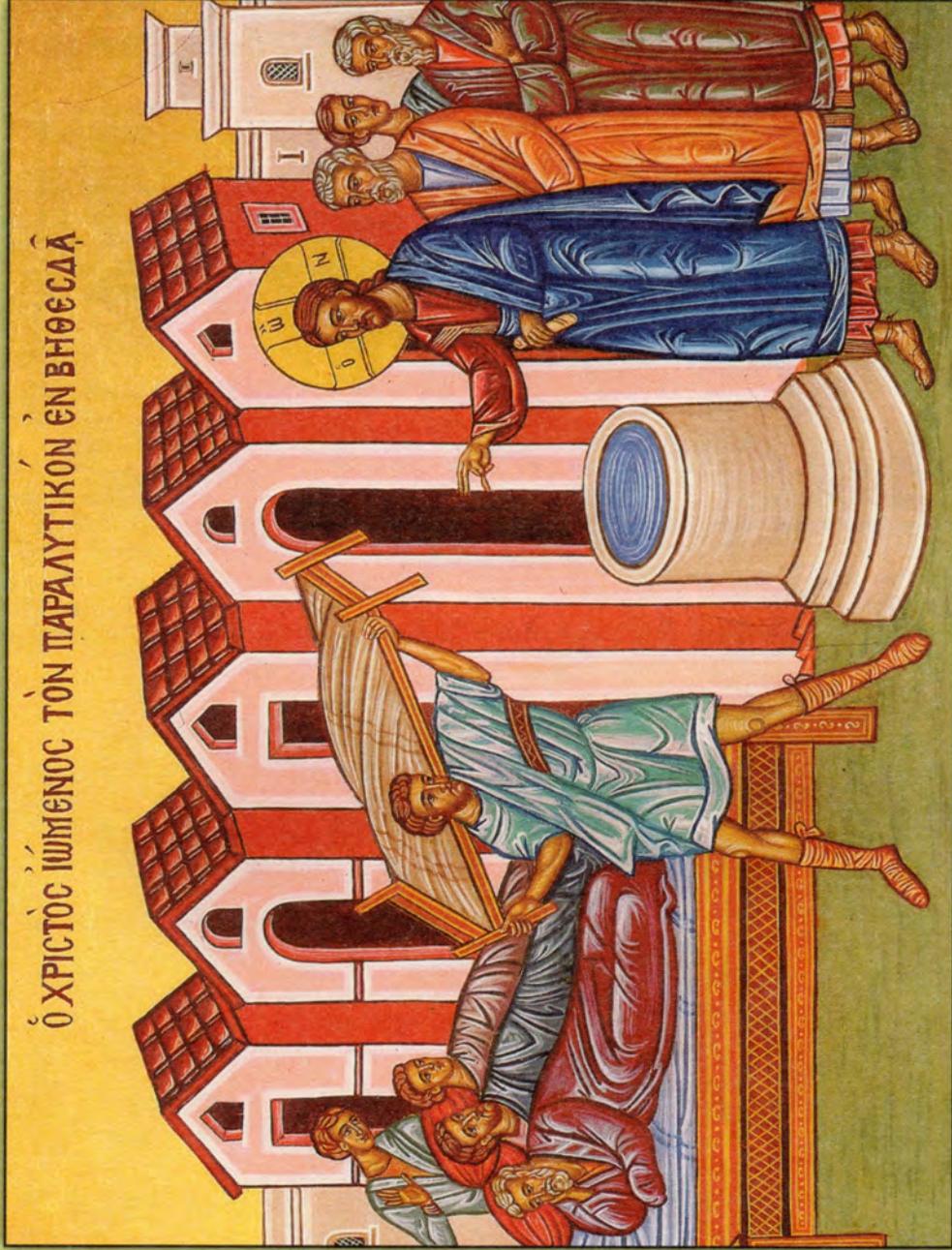


SUNDAY OF THE PARALYTIC MAN

Ὁ ΧΡΙΣΤΟΣ ΪΩΜΕΝΟΣ ΤὸΝ ΠΑΡΑΛΥΤΙΚΟΝ ΕΝ ΒΗΘΣΑΔᾶ



Icon of Our Lord Healing the Paralytic

A REFLECTION ON OUR READINGS FOR THIS WEEKEND

On this third weekend of our celebration of the Resurrection of Our Lord and Savior, our readings are again taken from ACTS and the Gospel of John. What is unique about our readings this weekend is that they present both Jesus and Peter curing paralytic men. The account in ACTS also includes Peter raising Tabitha from the dead.

I derived two specific messages from these readings. First, that the teaching of Jesus can free from spiritual paralysis, that is an inability of spiritually grow which is the main “purpose” of this earthly life. And second, the teachings of Jesus, which Peter embraced and preached, are life-giving.

So what are the teachings of Jesus? (*I know that you have already heard me share these many times*). I believe that it is always good to hear them again. The following are the four distinct teachings that are at the core of the Jesus’ teachings:

- ◆ **Do unto others** as you would have them do unto you. It contradicts the attitude that I should do unto others as they do unto me. I don’t base my behaviors on how others treat me.
- ◆ **Love others**, your neighbors and enemies, as yourself: (a) Your neighbor is any other human being; (b) You have to love yourself in order to accomplish this.
- ◆ **Forgive others** as you want to be forgiven. This means to unconditionally forgive.
- ◆ **Don’t judge others** but rather, respect all and accept all others even though they don’t think, act or believe like you. All are equal in God’s Kingdom.

To become a person who is more like Jesus, we have to attempt to integrate these four



basic ways of behaving into our lives. The problem is that quite frequently our “egos” and “need to be right” get in the way of us treating others in this manner.

The teachings of Jesus all center around how we treat other human beings. We must always remember what Jesus said: *Whatsoever you do to the least of your brothers, you do unto Me.*

Salvation is all about learning how to be the human God intended when He created us. We’re here on earth to learn how to transform ourselves into children of God. Trying to live this way brings us closer to that goal of life.

St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



A BIG THANK YOU

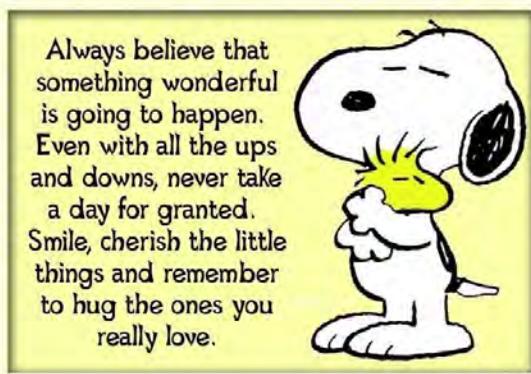
First, a I would extend a Big Thank You to Deacon Len for serving the Liturgy with me and, together with John Dicky, making it possible for us to “stream” the Liturgy. It has been a challenge.

Second, I would like to also extend a Big Thank You to all those who have remembered the Parish during this unique time by continuing to make donations to the Parish. Many bills still come in despite that we are not really open.

And third, I would like to extend a Big Thank You to all those who find time to “check on me” and to see if I am OK. I appreciate it.

WAITING FOR THE DAY

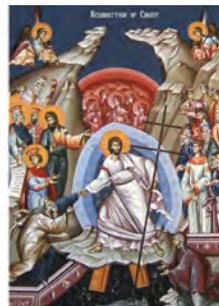
that we can all physically join together in prayer. Please know you are loved!



Always believe that something wonderful is going to happen. Even with all the ups and downs, never take a day for granted. Smile, cherish the little things and remember to hug the ones you really love.

LIVING THE NEW LIFE

As I have suggested, we are called to live the NEW LIFE, that is the life revealed to us by God through Jesus. The NEW LIFE we are called to live believes that the life-force that animates us is none other than the Divine Life-force that permeates the entire universe. The NEW LIFE calls us to believe that we are made in God's IMAGE and given the potential to grow in His LIKENESS if we cooperate with His Spirit, Who is within us.



His Spirit calls us to live a certain way. The way that we are called to live will help us to achieve the “FULLNESS OF LIFE.” If we live the Jesus way, we will come to see life in an entirely different way. We will also see that like Jesus and His followers, we are called to witness to the love of God and to make His Kingdom real right now by the way we live and treat others. In doing this we greatly benefit from the efforts and witness of God's Kingdom. We are changed! We obtain interior peace. We see the beauty of life. We know that we are loved.

So, how do we (Continued on page 6)

OUR LIVES AS UKRANIAN GREEK-CATHOLIC CHRISTIANS

Our lives as Ukrainian Greek-Catholics puts us in an unique position to understand our faith in terms of Eastern theology and still have union with Rome. In fact the Roman Church has encouraged us to embrace Eastern theology since it brings strength to the Catholic position. As St. John Paul II stated, have a Eastern Church in union with the western Church gives the church two lungs — gives the Catholic Church a clearer understanding of the faith.



Since we are talking about faith, we are not talking about evidence of the absolute truth but, rather, a way of understanding what happened when God took on human nature in the Person of Jesus. This is a mystery. From the very beginning of the Church people have understood this in several different ways - one not being right and the other wrong.

Now I know that many find this difficult to comprehend since they want to know that absolute truth about things. They want facts. They want to know exactly what God thinks and what actually He revealed through Jesus. It didn't happen that way and it doesn't matter. What matters is what interpretation helps me, helps you, to grow in our likeness of Jesus - what

helps us to come to a deeper understanding of the purpose of life.

It should be noted that from the very beginning of the Church there were always various schools of thought about the mystery of God becoming human. The

early Fathers fought over interpretation and, it wasn't until they met as a total group and came to a compromise, did we have dogma. But even then, dogma is still interpreted in a different manner in the East and the West.

We should never get into a situation where we believe that our way of understanding the events of salvation history in only one way. The more important thing is whether we believe that God has brought about salvation for humankind (i.e. *a better understanding of the meaning and purpose of human life*). Any time we think our way is the only way of thinking about these things, we're in trouble. Our puny human minds can't possibly know the truth and only the truth.

What is important is: *Do I believe that God, because of His love for us, became a human being to show us how to live in order to grow in our likeness of Jesus Christ? Think about this, it is important!*

CHRIST'S DESCENT INTO HADES

As I shared in the last issue of this article, while the Western Fathers saw the reference in Peter's Letter about the descent of Christ into Hades as "allegorical", this view does not correspond to any early or Eastern Christian understandings of the passage. What is universally endorsed is the teaching that Christ mortified death and destroyed hell. This is, however, understood in different ways. The Eastern Liturgical texts and many of the fathers speak of a total destruction of Death and hell. Others are more specific, saying that Death and hell continue to exist but only inasmuch as people's evil will encourage its existence. In the Western tradition the view that Christ's death harmed hell but did not mortify it came into dominance.

The soteriological (*dealing with the definition of salvation*) significance of the descent into Hades has been evaluated in a variety of ways. In the West, some maintained that the descent into Hades was a "one-time" event that had significance only for those who were in hell when it happened. Certain Western writers even considered that the "memory" of Christ's descent into Hades was not retained there. This is a perception

that is entirely foreign to the Eastern tradition, in which the descent is seen as an event of universal significance. A great number of Eastern authors perceived Christ's descent into Hades as an event of universal significance, and some extended its saving action not only to past generations but also to all those who followed. The idea that all the dead received the opportunity to be saved is quite widespread among Eastern Christian writers, and it was only in the West where some authors labeled it heretical.

Personal opinions of individual church writers, however respected they may be, are not always representative of church doctrine.

What I shall be sharing over the next several weeks, are sources which establish the doctrine of the Eastern Church. While we are united with the Catholic Church which rejects "universal significance" for the Lord's descent into Hades, this is not what our Church believes since it is founded on Eastern theology. Is one understanding right and the other wrong? No. But they are different. Since we cannot prove either stance from "evidence", it is what we believe. I believe the understanding of the Eastern Church is more hopeful.



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, May 3 - Weekend of the Paralytic Man - Liturgy Streamed
10:00 AM - George & Irene Durisin's Wedding Anniversary; Family**

4th PASCHAL WEEK

Monday, May 4 - Pelagia, Martyr
No Service Scheduled

Tuesday, May 5 - Irene, Great Martyr
No Service Scheduled

Wednesday, May 6 - Mid-Pentecost
No Service Scheduled

Thursday, May 7 - Appearance of the Sign of the Cross
8:00 AM - Divine Liturgy

Friday, May 8 - John, Apostle & Evangelist
No Service Scheduled

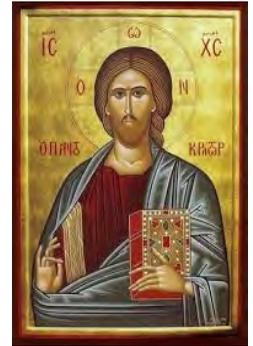
Saturday, May 9 - Translation of St. Nicholas' Relics
No Service Scheduled

**Sunday, May 10 - Weekend of the Samaritan Woman - Liturgy Streamed
10:00 AM - Special Intention - Liturgy Streamed**

(Continued from page 5 - Living The New Life)
achieve this?

First, we have to have a clear picture of how we have to change. That means an examination of our present lives to determine whether we are attempting to live in accord with our beliefs. Especially in this day-and-age, do we try not to see others as enemies and not judge them *(This is probably the most difficult thing to do in our modern world, especially when we are waging a "War on Terror". This very fact puts fear in so many people and, as a result, they see others as enemies)*. Jesus did not see the Romans as enemies!

Second, we have to live with the attitude that what I believe is important for me but not judge the beliefs of others as wrong. This is very difficult. We seem to have been raised that our beliefs are the only correct and good beliefs. ***More to follow!***



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



THE EASTERN HERALD

СХІДНИЙ ВІСНИК

The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.
Vol. 67 No 18 Weekend of the Paralytic Man May 2-3, 2020

THE IMPACT OF THE RESURRECTION

As I shared in the last issue of this article, our Church emphasizes the fact that the Lord's resurrection from the dead reveals that life is immortal. God conquered Death by Jesus experiencing death Himself. And since Death could not conquer the God-Man Jesus, it was destroyed.

This revelation should give us the desire to truly grow as human beings since we no longer have to worry about dying and then either receiving reward or punishment. It gives us a clear picture of the "purpose" of life, that is growing in our likeness of Jesus. It also shares with us God's great love for us since it emphasizes that human life is a sharing in Divine Life. God is truly our "Heavenly Father", the true "Giver of Life".

Of course this means that we have to truly believe in this revelation - this story passed down to us through the followers of Jesus. It also means that we have to see the purpose of life as

an opportunity to grow in our likeness of Jesus, Who is the Image of the Father. It also means that we have to work at "personal transformation" or "personal change" since we do not come into this world with this belief or this desire to change.



Further, we know that we are very, very susceptible to just follow how others live this life and that means that we have no real idea or desire to change. We also are frequently taught, as children, something entirely different as we grow up in a very diverse society. We have to also be aware that our society fosters

a "desire" to "amass things" and to think only about ourselves. Our natural instinct is to follow the group and, as we are aware, our modern society is materialistic, individualistic and narcissistic. That almost means that we have to be countercultural, desirous of following Jesus instead of society.

Healing the Heart

A monk, well known for his holiness, once went on a pilgrimage to the Holy Land. He had the great fortune of visiting many of the places where Jesus lived and taught. One of his great privileges was to visit the Jordan River, where he immersed himself in the very water in which Jesus had been baptized. He was very eager to take some of this Jordan River water back to the monastery.

As he was journeying back to the monastery, however, he encountered a beggar. The beggar wanted nothing more than a sip of water. The monk refused the request, explaining that the only water he had left was very special water from the Jordan River, and it was not for drinking or sharing. The beggar persisted, and the monk grew angry and cursed the beggar. At that

moment the monk heard the words, "My son, you have washed your body in the Jordan River, but you have not washed your heart." With that, the beggar vanished from his sight.

In the Gospel reading today, we hear of Jesus' cure of a paralyzed man near the pool of Bethesda. It was believed that anyone who washed in that pool, during the stirring of the water, would be cured. How wonderful it would be, we might say to ourselves, to have such a pool of healing today. Let us remember that we do not need a pool or any other means of miracles when we have Christ Himself. Our Risen Lord, Who has power over death, certainly has dominion over illness and our bodies as well. Sometimes, however, He desires for us a healing of the heart, before a healing of the body.