

CHRIST THE SAVIOUR ORTHODOX CHURCH
AMERICAN CARPATHO-RUSSIAN ORTHODOX DIOCESE

ECUMENICAL PATRIARCHATE

TEN THOUSAND STATE ROAD

NORTH ROYALTON, OH 44133

Parish Website: www.christsaviour.weebly.com

Diocesan Website: www.acrod.org



Rev. Fr. Nicholas Mihaly

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Sunday, November, 6 2016- Twentieth Sunday After Pentecost

Schedule of Services:

Sunday, November 6; 10:0 AM-Divine Liturgy

Tuesday, November 8; 10:00 AM-Divine Liturgy for the Feast of the Angels

Wednesday, November 9; 7:00 PM-Molebn to St. Nectarios for his Feast Day

Saturday, November 12; 4:00 PM-Vespers

Sunday, November 13; 10:00 AM- Divine Liturgy

Upcoming Events

November 11-13-Fall Youth Encounter at Camp Nazareth

November 13-Presentation On St. Herman of Alaska

November 15-Beginning of Advent

December 11-St. Nicholas Brunch

December 16-Visitation of the Myrh-Streaming *Kardiotissa* Icon; Hermitage,
PA

With the blessing of His Grace, Bishop Gregory, we will be having monthly unction services. Unction is one of the seven sacraments of the Orthodox Church. It is not reserved exclusively for the dying or for Holy Wednesday. Rather, it is a healing sacrament which can be performed at any time of the year. It is open to all Orthodox Christians who require healing of both the body and the soul. Please come and experience this healing sacrament.

The myrh-streaming icon of the Virgin Mary Kardiotissa, Tender Hearted, will be at our deanery parish of St. John the Baptist in Hermitage, PA on Friday, December 16. This is the icon which is housed at our diocesan parish of St. George in Taylor, PA. Please do all you can to be there and to experience the presence of the Mother of God and her healing love. The icon will arrive around 5:00 PM at which time Fr. Mark Leasure will have a talk about the icon. A service to the Mother of God will then take place around 6:00 PM.

Very Rev. Dr. Chad Hatfield will be giving a presentation on St. Herman of Alaska on November 13. It will take place at St. Paul's Hellenic Center on Wallings Road. Tickets are \$30.00 and include hors d'oeuvres, drinks, coffee and dessert. All proceeds will benefit St. Herman's House in downtown Cleveland. For tickets, please call: (216) 961-3806 or visit: www.FocusNorthAmerica.org/events

Today we welcome Paula Kappos, President of Zoe for Life. Please join us downstairs for coffee and refreshments and listen to Paula's presentation on this beautiful and needed ministry in our neighborhood! Please keep the Zoe for Life ministry in your prayers.

St. Nicholas will be visiting our parish on Sunday, December 11. All are asked to bring a covered dish for a parish brunch that morning after Divine Liturgy.

The Annual Fall Youth Encounter will take place from Friday Nov 11 - Sunday Nov 13, 2016 at Camp Nazareth in Mercer, PA. The Encounter is sponsored by the National JR. ACRY and is open to youth ages 8-18. All Diocesan youth are invited and do not have to be a member of the JR. ACRY to attend. The weekend will be full of fun and fellowship and will include Divine Liturgy, a religious talk with clergy, sports and a special event that is sure to be a highlight of the weekend.

For more information and the registration forms, please visit: <http://www.acrod.org/news/7283/fall-encounter-2016>

To register please do the following:

- 1 Please email asudik93@verizon.net Sunday November 6th. Include name of Encounter participant, age and any food allergies.
- 2 Download and mail completed registration forms (pages 3-7) and a check made out to "National Jr. ACRY" for \$90 by Sunday, November 6th to:

Angela Sudik
832 Northridge Dr.
Pittsburgh, PA 15216

Prayer List

Living

Pani Donna (Smoley)	Thomas (Royko)	Kathryn (Royko)
Fr. James (Gleason)	Fr. Ronald (Hazuda)	Ethel (Rusyniak)
Fr. John (Zboyovski)	Angela (Hubiak)	Emerson (Sirilla)
Penney (Royko)	John (Bazilewich)	Fr. George (Hutnyan)
Theodore (Bunevich)		

Departed

Virgilia (Nicula)	Peter (Tatsis)	Infant Nazareth (Mihaly)
Fr. Paul (Herbert)	Marion (Fallon)	

“Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects.” James 5:16

If you have someone you would like to be added to the prayer list, please see Fr. Nick

Birthdays & Anniversaries

Nov	
12	Brandon Fischer
15	John Bazilewich



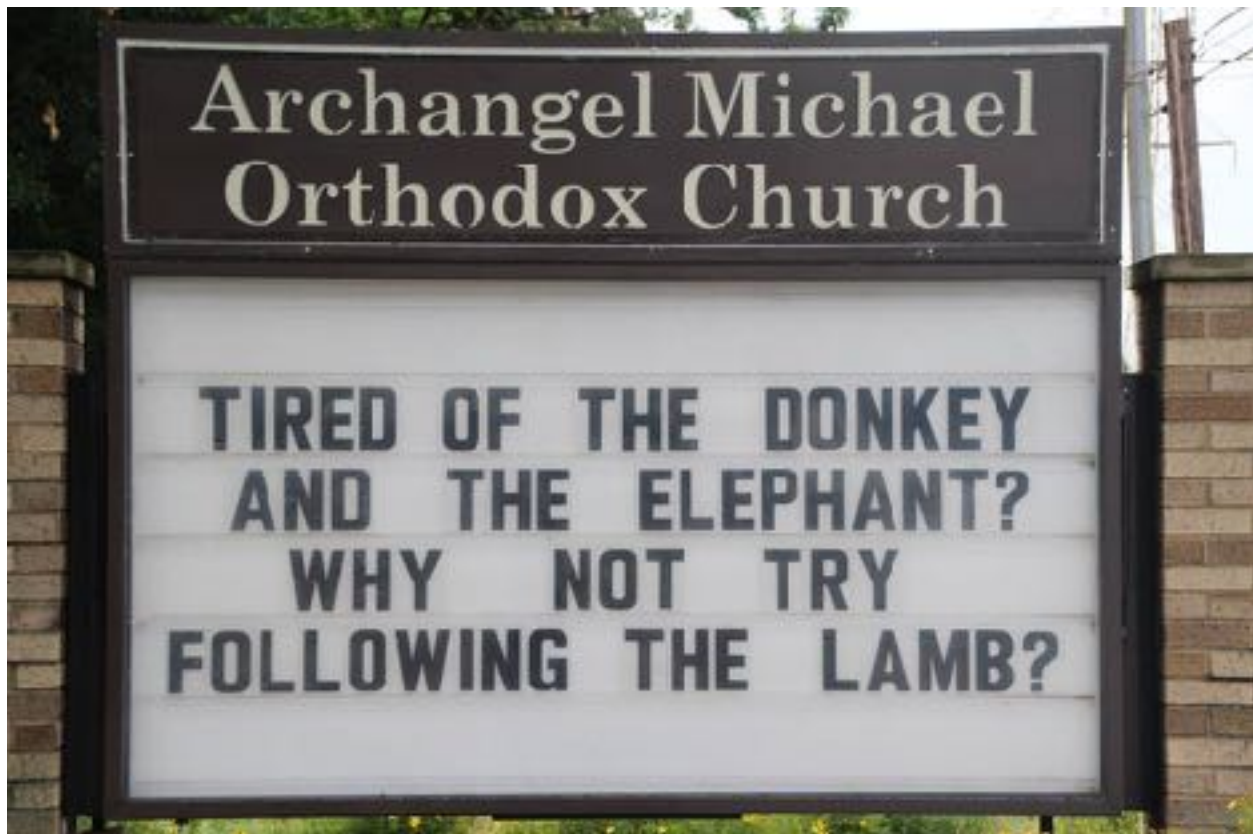
To Ponder

“Put not your trust in princes, in a son of man, in whom there is no salvation.”—Psalm 146:3 (145:2)

“To everyone in general the prophet says: Put not your trust in princes, not in emperors, not in governors, not in judges of this world. . .Who are princes? The sons of men. Who are sons of men? Those for whom there is no salvation.

‘When his spirit departs he returns to his earth.’ When he has returned to his earth, what happens? ‘In that day all his thoughts shall perish.’ All the self-reliance of princes vanishes; all their plans perish. . . Many have put their trust in a prince. Today, he is; tomorrow, he is no more.”

—St. Jerome



WHAT ORTHODOX CHRISTIANITY CAN BRING TO AMERICAN CHRISTIAN POLITICS

by George Demacopoulos

Politics may make for strange bedfellows but the political alliances forged by many American Christians are worse than strange—they are ironic and self-contradictory.

On the left, partisans draw on Christian teaching to pursue social justice, racial and gender equality, and responsibility for the environment. But in order to have a voice within the political left, Christians align themselves with advocates of unrestricted abortion rights, assisted suicide, and those who (naively) seek to remove religious discourse from the public square.

On the right, partisans draw on Christian teaching to challenge abortion and to advocate for traditional values. But in order to gain influence with the political right, they routinely align themselves with policies and organizations that obstruct clean air and water legislation, endorse capital punishment, and resist immigration and gun control.

When Christians uncritically affiliate themselves with either party, they do so because of political conviction rather than sound theological reflection. It is only through ignorance or duplicity that one can suggest that the Democrats or Republicans genuinely reflect Christian teaching.

While Orthodox Christians in the United States are just as likely as others to succumb to these false dichotomies, their history might offer a way out of the ideological traps and self-contradictions that dominate current political discourse.

In the second century, when Christians first intervened in the public arena, they stressed that their contribution was superior to ordinary Roman citizens because they were motivated by faith in God, rather than political advancement. For authors like St. Justin Martyr, Christians sought the public good, for the sake of the good, regardless of whether the state looked favorably upon Christianity. This is a profoundly important insight.

Even after the legalization of Christianity, when Christians enjoyed a position of privilege, the most significant theologians of the Church were also

those who consistently championed political causes that no ancient government could accept.

St. Ambrose censured judges who issued the death penalty, St. Basil excommunicated soldiers who killed in battle, and St. John Chrysostom demanded that the political establishment redistribute its wealth on behalf of impoverished laborers and refugees who had no legal standing.

Not only do these issues remain with us today, these interventions bear witness to the fact that the saints did not jettison their moral convictions for the sake of political expediency or predetermined alliances.

It was during St. Ambrose's tenure as bishop that the emperor Theodosius first declared Christianity the official religion of the empire. Theodosius was also responsible for orchestrating the Second Ecumenical Council. But neither endeavor did anything to deter St. Ambrose from repeatedly condemning the emperor for behavior and policies that contravened the Gospel.

The political, social, and economic setting of Orthodox Christian history is certainly different than our contemporary context. And, of course, we face a great number of political and social questions for which there is no unambiguous answer from Christian thought or practice. But there are some important lessons from the Orthodox Christian experience that would benefit all American Christians who hope to be active in the public arena.

Most importantly, we learn that the engagement in politics should be motivated by a concern for the public good for its own sake. We also learn that the most significant Christian thinkers were those who maintained their moral credibility rather than strike deals with the politically powerful.

A politics that entails moral self-contradiction may be expedient, but it can never reflect a genuine Christian politics.

George Demacopoulos is the Fr. John Meyendorff and Patterson Family Chair of Orthodox Christian Studies and Co-Director of the Orthodox Christian Studies Center at Fordham University.



MESSAGE
OF HIS ALL-HOLINESS ECUMENICAL PATRIARCH BARTHOLOMEW
To the Plenitude of the Ecumenical Patriarchate Worldwide
On the 25th Anniversary of His Election to the Ecumenical Throne

We offer praise and glory to the Triune God, who deemed us worthy to reach the twenty-fifth anniversary since the day when, by the mandate of our Holy and Sacred Synod, we ascended the martyred Apostolic Throne of the Church of Constantinople. With God's grace, having gladly run this long course of service in the First-Throne among the Orthodox Churches, we look back at the experiences, events, prayers, journeys and activities, while at the same time looking forward with a spirit of optimism and steadfast hope to the future, even as today we exclaim the words of our saintly predecessor, St. John Chrysostom: "Glory be to God for all things."

We express our wholehearted gratitude to all those who contributed in our endeavor to lift the cross of the Patriarchal office, which the Holy and Great Church of Christ placed on our shoulders upon our election, while also entrusting us with the anxiety and hope of our pious Orthodox people, both within the Ecumenical Throne and the entire Orthodox Church.

Throughout our Patriarchal tenure, many people contributed, like other Cyrenaans, to lightening the weight and often softening the pain and labor of the journey. We recall with thanks the words and deeds of brother clergy and laity of the courageous and sacrificial Mother Church, both close and afar, who offered their time and toil in support over these past twenty-five years. Our pastoral visitations to the Eparchies of the most sacred Ecumenical Throne and our communications with our faithful throughout the world, but also with the honorable Authorities in various countries, comprised a unique occasion for sincere dialogue, personal relations, and fellowship.

This journey would not have had the desired result without the love and support of our Brother Primates of the other Orthodox Autocephalous Churches. This fraternal support of Their Beatitudes the Primates, whom we wholeheartedly thank, as well as expression of respect on the part of the holy clergy, external authorities, and people of good will – from the southernmost tip of Africa to Siberia, and from the Far East to the end of Europe – proved inspiring and undiminished. The many visits to the Phanar by clergy and laity from other Orthodox Churches bears witness to this fact, which also underlines and reinforces our unshakeable spiritual bonds and the unwavering unity of the Church.

We fondly remember the magnanimous hospitality extended to us by our brother Primates and Hierarchs. We call to mind the pious faithful that welcomed us with emotional tears and diverse expressions of unfeigned love. And we cannot forget the devout monks and nuns, who frequently received us and constantly pray for us as well as the Church of Christ's poor.

Our Orthodox Church is One, and its head is our Lord Jesus Christ, who deemed us worthy to convene – with the consent of all Their Beatitudes the Primates – the Holy and Great Council of the Orthodox Church recently held in Crete. This great historical event of our Holy Church fills us with immense joy and enables us to take pride in the Lord, for it constitutes the culmination of our Patriarchal tenure. The Holy and Great Council demonstrated the conciliar identity of the Orthodox Church and it is the obligation of us all – both those who attended and those who were prevented from attending – to receive and apply the Decisions of this Council, as well as to transmit and cultivate the spirit of unity to our pious Orthodox faithful throughout the world.

Acknowledging the demands of our time, we continued and enhanced the Theological Dialogue with the rest of the Christian world, along with the academic dialogue with other religious

communities. We recognize with gratitude and appreciate the labors and great contribution of those who participated and continue to participate in all of these dialogues, where the credible witness of our Orthodox Faith has been and continues to be offered.

The ongoing plague of war and terrorism all over the planet has never ceased to be of concern to us. The wave of violence that affects many regions of the world has resulted in the annihilation of peoples and the persecution of our Christian brothers and sisters in the Middle East. We especially pray for those Christians who have been martyred and address our appeal to all concerned for the cessation of hostility and criminal activity.

Our most holy Church prays for the peace of the whole world and considers the respect of human dignity and freedom as the foundational and indelible right of every person. There is no "sacred" war. Only peace is sacred, and it is the supreme obligation of all.

With afflicted heart and profound pain, we follow the tragedy of those who have been violently uprooted from their places of origin, who are hopeful for a better future and a new homeland. Our recent visit to the refugee welcome center on the island of Lesbos, together with His Holiness Pope Francis and his Beatitude Archbishop Ieronymos of Athens, resulted in a common effort to sensitize global opinion on our suffering fellow human beings.

The world is today experiencing a vast financial and social crisis. The phenomenon of globalization arouses great turmoil in international economy and disturbs social cohesion, widening the gap between poor and rich. The principle of autonomy in economy, which separates the economy from human need, results in profiteering and exploitation. We are, therefore, opposed to any financial activity as an end in itself and propose an "economy with a human face," an economy adhering to the gospel principles of justice and solidarity.

From the outset of our Patriarchal ministry, we have been profoundly concerned with advancing the preservation of the natural environment. We are stewards and protectors of God's creation, and it is our sacred duty to respect and transmit this divine gift to future generations unharmed and complete. The spiritual and ethical crisis of humanity, the abuse of human freedom, have led to the rupture in human relations with creation as well as to a distortion in its proper use. Today we not only abuse the natural resources of our planet and pollute only the natural environment, but we have expanded our pollution beyond our planet to space, since in recent years the volume of so-called (space debris) has increased dramatically and there is even talk of exploiting resources of other celestial entities. The only solution is a radical change of mindset, the reversal from an acquisitive and consumerist attitude to a eucharistic and ascetic approach to creation, along with a spiritual education of young people in order for them to treat the environment with sensitivity, respect, and responsibility.

We offer praise and thanks, in humility and prayer, to God in the highest, for the completion of twenty-five years at the rudder of the First-Throne Church of Orthodoxy, and we address all of you, honorable brothers and beloved children in the Lord, as we ask for your prayers and wishes to «the great God and Savior Jesus Christ» (cf. Titus 2.13) to strengthen us for a continued fruitful service for the glory of His honorable name «that is above all names.» (Phil. 2.9)

At the Ecumenical Patriarchate, on October 22, 2016

Your beloved brother in Christ
and fervent supplicant before God,

✠ BARTHOLOMEW
Archbishop of Constantinople-New Rome
and Ecumenical Patriarch