

*Christ The Saviour Orthodox Church  
American Carpatho-Russian Orthodox Diocese  
Ecumenical Patriarchate*

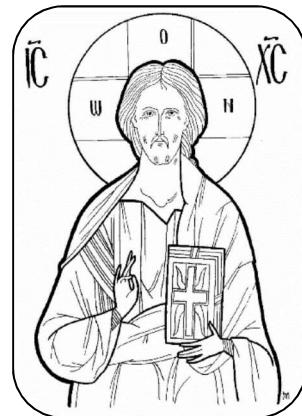
10000 State Road  
North Royalton, OH 44133

Parish Website: [www.christsaviour.weebly.com](http://www.christsaviour.weebly.com)

Diocesan Website: [www.acrod.org](http://www.acrod.org)

Church Phone: (440) 237-9196

Church Email: [christsaviour@live.com](mailto:christsaviour@live.com)



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Schedule of Services:

Sunday April 29<sup>th</sup>: Obednitsa Service at 10 am

Sunday May 6<sup>th</sup>: Obednitsa Service at 10 am

- Annual Parish Meeting following Obednitsa Service

Sunday May 13<sup>th</sup>: Obednitsa Service at 10 am

Sunday May 20<sup>th</sup>: Obednitsa Service at 10 am

Sunday May 27<sup>th</sup>: Obednitsa Service at 10 am

For more dates of services check out the parish website's calendar.

The Prayer list was restarted. If you wish to have someone on the list, please contact a member of the Royko family or send an email to:

- [christsaviour@live.com](mailto:christsaviour@live.com)

Prayer List:

| Living                       |                     |                     |
|------------------------------|---------------------|---------------------|
| Theodore (Bunevich)          | Theresa (Popovich)  | Frank (Popovich)    |
| Penney (Royko)               | Sally (Hubiak)      | Ethel (Rusyniak)    |
| Eileen (Bunevich)            | Virginia (Shymske)  | Rosalie (Strachan)  |
| Kathryn (Royko)              | Thomas (Royko)      | James (Strachan)    |
| Tiana (Hosta)                | Logan (Gatchell)    | Doris (Gatchell)    |
| Pani Magdaline<br>(Blaschak) | Emerson (Sirilla)   | Fr. Andrew (Harmon) |
| Dolores (Royko)              | Pani Donna (Smoley) | Marsha (Will)       |
| Jane                         |                     |                     |

| Departed                     |   |                |
|------------------------------|---|----------------|
| Matushka Catherine<br>(Jula) | Very Reverend Father<br>Doctor Stephen (Jula) | Vicky (Zabala) |
| Joey (Jarvis)                |   |                |

"We must understand that the human person, in reality, does not die. Death is simply the transfer from one life to the other." +St. Paisios the Athonite

Birthdays & Anniversaries:

Theodore Bunevich- April 29<sup>th</sup>

Betty Kovach- May 5<sup>th</sup>



ANNUAL PARISH MEETING:

This is the third of three announcements leading up to the Annual All Member Parish Meeting on Sunday May 6<sup>th</sup>. All parishioners are asked to attend! The meeting will begin immediately following the Obednitsa Service. The church will provide a light lunch. Please submit all nominations for parish council positions to [christsaviour@live.com](mailto:christsaviour@live.com), Penney Royko, or Kathryn Royko. All questions concerning membership status please see Penney Royko.

## Life Line Screening:

As a leading provider of community-based preventive health screenings, is pleased to offer a preventive health event at Christ the Saviour Orthodox Church on Tuesday May 22, 2018. Five screenings will be offered that scan for potential health problems related to:

- blocked arteries which is a leading cause of stroke
- abdominal aortic aneurysms which can lead to a ruptured aorta
- hardening of the arteries in the legs which is a strong predictor of heart disease
- atrial fibrillation or irregular heart beat which is closely tied to stroke risk
- bone density, for men and women, used to assess the risk of osteoporosis.

Register for a Wellness Package which includes 4 vascular tests and osteoporosis screening from \$149 (\$139 with our member discount). All five screenings take 60-90 minutes to complete. There are three ways to register for this event and to receive a \$10 discount off any package priced above \$129, please call toll-free 1-888-653-6441 or text the word circle to 797979 or visit <http://lifelinescreening.com/communitycircle>.



### **Epistle Reading: Acts of the Apostles 9:32-42**

In those days, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

### **Gospel Reading: John 5:1-15**

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another

steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.

Now that day was the sabbath. So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk!'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him.

### **Saints and Feasts**

Sunday of the Paralytic; Jason and Sosipater the Apostles of the 70 and their Companions; Holy Martyr Cercyra; Our Holy Father John of Kaloktenos, Metropolitan of Thebes; Basil, Bishop of Montenegro; Nektarios the New Martyr of Optina

## Sermon for the Sunday of the Paralytic

Today's Gospel of the healing of the paralytic raises a number of questions.

The first perhaps is:

Where does illness come from?

The answer to this question is contained within the selfsame Gospel, in the words of Our Lord to the healed paralytic: 'Sin no more lest a worse thing come unto thee'. In other words, the origin of illness is in sin.

We can see this very clearly in the cases of those who destroy their organisms through the taking of drugs, such as tobacco, alcohol or heroin. But most illnesses are not voluntary, they are involuntary. Thus anyone can catch a cold. And we all know people who have lung cancer but have never smoked a cigarette in their lives. Another example: at this very moment our prayers are with Archbishop Alipy who lies paralysed after falling from a tree that he was pruning. This was not his fault, and yet he is now an invalid, requiring healing. The fact is that the vast majority of illnesses and infirmities are involuntary, not the result of personal sin, but the result of the general sin that is in the world, the consequence of the Fall of Adam. This is part of our general human condition and this can happen to anyone.

What is the way out? What is the solution?

The answer to this question too is given in today's Gospel. The way out is Christ, He who healed the paralytic. Not only can He heal illness, because He overcomes sin, but also He can overcome the ultimate consequence of sin – death itself.

Today's miracle of the healing of the paralytic is most apt for today's world, for this world lies like a paralytic, in a spiritual and moral paralysis, seeming not to know how to overcome the problems that it has invented for itself.

Thus at this moment different countries stand on the brink of the horrors of war and catastrophe, of incalculable evil. Do they not know that peace is better than war?

Thus every single country in the world has among its leaders the criminal and the corrupt. Do they not know how to live according to good and not bad? Have they never heard the words: 'Do as you would be done by'?

Every single country in the world, it would seem, now has a spiralling crime rate. Do we not know how to teach our children the difference between right and wrong?

Given the many problems of today's world, some people ask: 'But why does Christ not intervene to heal the illnesses of the world?'

The answer to this question too is also contained in today's Gospel. If you remember, before Christ healed the paralytic, He first asked him if he wanted to be healed. Christ does not heal those who do not want to be healed. He gives us freedom. Thus:

Do the countries that wish to slaughter the peoples of other countries want to be healed of their passion for bloodletting, ethnic hatred and territorial conquest? Do corrupt politicians and arms merchants want to be healed of their greed for power? Do criminals want to be healed of their unending desire for material riches?

But rather than take the easy path of judging and blaming others for all the world's ills, perhaps we had better take the difficult path of first looking to ourselves: Do we, honestly, want to be healed of our own sinfulness and passions, of our indifference to God, our crucifying lack of faith in the Church of Christ? If we show no sign that we want to be healed, then we too will continue to lie paralysed in the same old rut as before.

And if the world shows no sign that it wants to be healed, then it too will continue to lie in the paralysis of its old hatreds and evil ways.

~Archpriest Andrew Phillips