

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

Diocesan Website: www.acrod.org

Church Phone: (440) 237-9196

Church Email: christsaviour@live.com



Schedule of Services:

Sunday August 26th: Obednitsa Service at 10 am – Council Meeting

Sunday September 2nd: Obednitsa Service at 10 am – Parish Meeting

Sunday September 9th: Obednitsa Service at 10 am

Sunday September 16th: Obednitsa Service at 10 am

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

If you wish to have someone added or removed from the Prayer list, please contact a member of the Royko family or send an email to:

- 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)
Marsha (Will)	Emerson (Sirilla)	Fr. Andrew (Harmon)
Dolores (Royko)	Pani Donna (Smoley)	Jane
Gerard (Mosback)		

Departed		
Matushka Catherine (Jula)	Very Reverend Father Doctor Stephen (Jula)	Pani Magdaline (Blaschak)
Joey (Jarvis)	Vicky (Zabala)	

“In the hearts of the meek the Lord finds rest, but a turbulent soul is a seat for the devil.” +St. John Climacus

Birthdays & Anniversaries:

Logan Gatchell- August 22nd

Theresa Popovich- September 1st



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 Wednesday September 12, 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: St. Paul's First Letter to the Corinthians 16:13-24

Brethren, be watchful, stand firm in your faith, be courageous, be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicos, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If any one has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

Gospel Reading: Matthew 21:33-42

The Lord said this parable, "There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' And they took him and cast him out of the vineyard and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." Jesus said to them, "Have you never read in the scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes?'"

Saints and Feasts

The Holy Martyrs Adrian and Natalie; Our Righteous Father Joseph; Icon of the Mother of God of Vladimir

Sermon on Faith

This week's epistle reading is a wonderful reminder that no parish exists in isolation (any more than Christians exist in isolation), and that the bonds between our parishes should be strengthened and cherished. I strongly encourage everyone to visit other parishes, especially on their feast days and when you find yourself away from here on Sunday. Something special happens when we do this. You see it on the faces and in the joy of people who visit here: be that source of joy and encouragement to others when you travel!

In this week's Gospel, Christ is warning the people to take their work seriously. In the parable, the landowner had grown weary of the way the vinedressers had misappropriated his vineyard and how they had treated his representatives. Now he had sent his own son to correct them. This was their last chance to repent of their behavior and see themselves as stewards and servants of God's will – and of his son. The warning to the Jews was clear: they had ignored God's instructions and they had ignored the corrections offered by the prophets. At the time of this Gospel proclamation, God had sent his own son. If they ignored him and his instructions – worse yet, if they killed him and tried to set themselves up in his place, not only would the vineyard finally be taken away from them, they would be punished according to the wickedness of their deeds.

But this warning was not just for the religious leaders of yesterday, it is a warning to us now as well. With this parable, Christ is reminding us of the terms of the contract when it comes to our own parish: he has not given us this parish. We do not own it to do with it as we want. He is simply leasing it to us. It is not ours by right, but by his own good will. And if we do not run things according to his desire, then we separate ourselves from his grace. He will send us warnings to get us back on track, but if we ignore those as well, he will find others to take our place and we ourselves will suffer according to our own wickedness.

I don't want to take this metaphor too far, but in what way does God send his son to us to ensure that we are doing things according to his will? There are at least three ways:

Wherever two or more are gathered in his name, he is there (St. Matthew 18:20). His spirit guides those who work in his name. The leaders of this parish are given a blessing to manifest his will in a special way, but this is something that we are all called to participate in. Because God's son is in and amongst us, we monitor and police ourselves.

He sends us sojourners, people in need of a home, people in need of spiritual food and drink, people in need of love. Whatever we do for "the least of these", we do for him as well (St. Matthew 25:40). These are a continual check on our management of this parish.

He is manifested most clearly in his living Body and Blood at the Holy Eucharist. The way we approach this mystery demonstrates our love of Christ and service to His Father.

So, in the light of today's parable, we have to ask ourselves, how are we doing? Have we done what the vinedressers did; have we thought of this parish as our own? How have we treated those he has sent us to instruct us? How have we treated him as he manifests himself among us? Is everything we do here done to glorify him and spread the good news of salvation through his son?

This weekend, let us rededicate ourselves to Christ and his work. We know what happens outside these doors when people refuse to work. What it does to their own souls, what it does to our economy, and what it does to our culture. And please don't misunderstand me, I am not talking about official unemployment - many of the supposedly "unemployed" work really hard and many people who are drawing a paycheck are complete shirkers. The simple fact is that when people outside these doors refuse to work, everyone is affected.

How much more true is that of what happens inside these doors, in the life of the church. We are the body of Christ in this world. We are called to do his work, to transform the world according to his will. When we refuse to

work, when we shirk our duties, everyone is affected. It is too bad that we think of Sunday as a day off – it isn't. It is the culmination of all we do. The work we do here is so important that we are forbidden to do any other work on this day.

We call what we do together the "liturgy"; this literally means "the work of the people." Why do we so often treat this work as if it were unimportant? People who would never dream of showing up late to their jobs – much less skipping it entirely – think very little of doing this very same on Sunday. We know better; it isn't right.

Outside these doors, very few people have the kind of jobs that allow them to see how much their efforts contribute to the health of our society; for people like farmers and nurses, the contribution is obvious, but for others it is much more abstract. I want you to know that what you do here, what we all do here together, is making a real difference. The changes Christ is making to this world through his church are profound. Occasionally we get to see glimpses.

You can see it in the healing that goes on among those of us who have been hurt (the example of the recently widowed priest in our community, a man who is struggling with the most profound grief and heartache, but who even now – at this very moment – is being healed through his service to the Church); you can see it in the joy that we share when we gather and fellowship together; you can see it in the awe that grows among us during our celebrations; you can see it in the forgiveness of sins and reconciliation that is practiced through confession here; and you can see it in our communal participation in Christ's Body and Blood.

Let me leave you with one final thought: Virtuous people do not work to make money or because they enjoy their jobs (although this is welcome when it comes). They work because they are good and work is what good people do. The Liturgy on Sunday and Feast days is this kind of work. It is what good people do. It is what God's people do. When people "out there" work, they become better and the economy and the culture flourish. This is good, but it is a pale reflection of what happens here. Because the work we

do here is done in Christ, we don't just become better – we are perfected;
and through this labor, the world doesn't just flourish – it is recreated in
Glory.

+ Fr. Anthony Perkins