

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 February 18th: Obednitsa Service at 10 am

Sunday February 25th: Obednitsa Service at 10 am

Sunday March 4th: Obednitsa Service at 10 am

Sunday March 11th: Obednitsa Service at 10 am

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

Candle Prices:

-Large are \$3

-Small are \$1

Our Calendars have arrived and are in the foyer!

Prayer List:

Living		
Pani Donna (Smoley)	Thomas (Royko)	Kathryn (Royko)
Penney (Royko)	Sally (Hubiak)	Ethel (Rusyniak)
Eileen (Bunevich)	Jane	Emerson (Sirilla)
Theresa (Popovich)	Theodore (Bunevich)	Fr. Andrew Harmon
Tiana (Hosta)	Virginia (Shymske)	Bonnie Harmon

Departed		
Matushka Catherine Jula	Very Reverend Father Doctor Stephen Jula	

“May Christ dwell in your hearts through faith; so that you, being rooted and grounded in love, may be able to comprehend with all the saints how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge.” +Ephesians 3:17-19

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

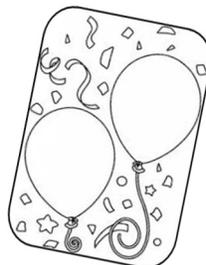
The yearly envelopes are in the foyer with your name on the box!

February 25th: Sunday of Orthodoxy at 5 pm

Sunday of Orthodoxy is being held at St. Constantine and Helen 3352 Mayfield Rd, Cleveland, OH 44118, United States

Birthdays & Anniversaries:

Kathryn Royko- March 3rd



Epistle Reading: St. Paul's Letter to the Romans 13:11-14; 14:1-4

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for God is able to make him stand.

Gospel Reading: Matthew 6:14-21

The Lord said, "If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

"And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.

"Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also."

Saints of the Day:

Leo the Great, Pope of Rome; Agapetus the Confessor, Bishop of Sinai; Flavian the Confessor, Patriarch of Constantinople

Sermon for Forgiveness Sunday

Today we stand at the threshold of Great Lent and prepare ourselves for the struggle of the long journey towards Pascha, the Bright Resurrection of Christ. Again, after another year of sinful falls, defeat by the passions, and entanglement with all the pleasures and distractions of the world, we strive once more, with Christ's help, to lay for ourselves a good



beginning. Because of our human weakness and our nature which so often seems to change with the wind, it is necessary for us each day, each hour, each minute to strive to make this good beginning, but each year on this day especially we are given the opportunity to lay a good foundation for the Lenten season of repentance which is about to dawn.

In the church hymns for this day is commemorated the expulsion of Adam from Paradise; he is vividly portrayed to us sitting outside the Garden of Eden, weeping for his sin and for all that he has lost. But these hymns are often sung in the first person; for like Adam, all of us have sinned, all of us have been cast out by God, all of us weep for our lost homeland. But unlike Adam, we weep for what we have never know. We long for the heavenly kingdom, but we have never been there. We have only known this broken life, full of empty pleasures, of toil, of the innumerable snares of the enemy and the terrible wickedness of men.

It may seem strange that this day, commemorating the curse and the exile of all mankind, should also bear the name of Forgiveness Sunday. It may seem hard to us that we must undergo over and over again the struggle and the toil of the Lenten fast in order to reach the joyful Paschal night. It may seem inexplicable that all of us human beings must spend a lifetime in a world full of such misery, evil, and sin, subjected year after year to the

cruelty and callousness of those around us and to the raging passions within our own souls... all in order to reach a paradise that we probably have never even glimpsed. Like the disciples, when we see reality of the wicked world and the wretchedness of our own sinful hearts, we can sometimes only cry out: "Lord, who then can be saved?"

Yet it is precisely in our exile that God has provided us with the only possible path to return. It was His great mercy and compassion which exiled us from the ancestral paradise into this world of suffering, for as Abba Dorotheos teaches, upon seeing mankind's fall into sin, the Lord said: "man is mad; he does not know how to be happy, unless he experiences evil days he will go away and completely perish." If the prodigal son had gone into the far country and their experienced great prosperity, peace and happiness, he would likely have never returned to the Father's house, nor indeed have even remembered it at all. And what's more, if the Lord had not allowed us to be subject to physical death as well as suffering, if we had been born to live eternally in this fallen world experiencing nothing but peaceful times and earthly happiness, then we would never even know our spiritual misery, our lives would be totally deprived of any meaning, and we would spend all eternity in total separation from God.

And so, it turns out that even the curse of God is for us only a blessing. As St. Ephraim the Syrian writes, "the staves with which Thou punishest are carved from the wood of Thy loving-kindness." The Lord does nothing out of vindictiveness, for in Him there is only mercy and compassion.

So let us remember this during the coming fast, and indeed for the rest of our lives: that every temptation, every pain and sorrow, every sickness of body and even every sinful fall is allowed by a loving God in order to turn us toward Him, to remind us that this world is not our home, that without Him our life is only a fleeting shadow and a passing dream. Let us bow our necks and accept with tears of gratitude the blows and chastisements given to us by a loving Father for the sake of our eternal healing and happiness. And then let us lift up our eyes from this broken world and see shining before us the Bright Day of Pascha and let us never forget that the road upon which God is guiding us is the only one that can lead us home.

Flavian the Confessor, Patriarch of Constantinople:

Saint Flavian the Confessor, Patriarch of Constantinople, occupied the patriarchal throne of Constantinople under the holy Emperor Theodosius the Younger (408-450) and his sister the holy Empress Pulcheria (September 10).

At first, he was a presbyter and caretaker of church-vessels in the cathedral. He became Patriarch after the death of holy Patriarch Proclus (November 20). During this time, various disturbances and heresies threatened church unity.

In the year 448, Saint Flavian convened a local Council at Constantinople to examine the heresy of Eutyches, which admitted only one nature (the divine) in the Lord Jesus Christ. Persisting in his error, the heretic Eutyches was excommunicated from the Church and deprived of dignity, but Eutyches had a powerful patron in the person of Chrysathios, a eunuch close to the emperor.

Through intrigue Chrysathios brought Bishop Dioscorus of Alexandria over to the side of Eutyches and obtained permission from the emperor to convene a church council at Ephesus, afterwards known as the "Robber Council."

Dioscorus presided at this council, gaining the acquittal of Eutyches and the condemnation of Patriarch Flavian by threats and force. Saint Flavian was fiercely beaten up during the sessions of this council by impudent monks led by a certain Barsumas.

Even the impious president of the Robber Council, the heretic Dioscorus, took part in these beatings. After these heavy chains were put upon Saint Flavian, and he was sentenced to banishment at Ephesus. The Lord, however, ended his further suffering, by sending him his death (+ August 449). The holy Empress Pulcheria withdrew from the imperial court. Soon the intrigues of Chrysathios were revealed. The emperor dismissed him and restored his sister Saint Pulcheria. Through her efforts, the relics of holy Patriarch Flavian were reverently transferred from Ephesus to Constantinople.

