

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

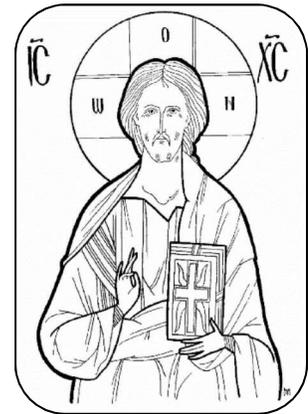
10000 State Road
North Royalton, OH 44133

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 May 13th: Obednitsa Service at 10 am

Sunday May 20th: Obednitsa Service at 10 am

Sunday May 27th: Obednitsa Service at 10 am

Sunday June 3rd: 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

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

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

“If we all took what was necessary to satisfy our own needs, giving the rest to those who lack, no one would be rich and no one would be poor.” +St. Basil the Great

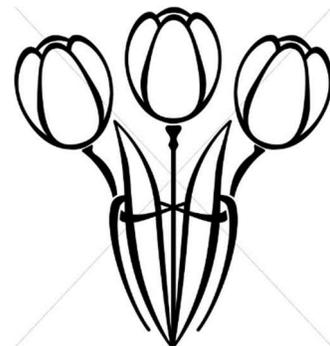
Birthdays & Anniversaries:

Logan & Doris- May 22nd

James & Rosalie- May 25th



The Parish Council would like to wish all of our Mothers a HAPPY and BLESSED Mother's Day!



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 16:16-34

IN THOSE DAYS, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

Gospel Reading: John 9:1-38

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already

agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him."

So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe"; and he worshiped him.

Saints and Feasts

Sunday of the Blind Man; The Holy Martyr Glyceria; Sergios the Confessor; Alexandros the Martyr; Pausikakos, Bishop of Synnada

Sermon for Sunday of the Blind Man

It is so easy for people to be blind to the truth about themselves. It is not hard to notice when others do not see the truth about what they do, but it is often quite difficult to notice our own blindness. If we are honest, we will acknowledge that we are quite skilled in shutting our eyes to uncomfortable truths. That should not be surprising, for we are inhabitants of a world darkened by sin and death. Like the man in today's gospel lesson, we are all blind because we lack full spiritual clarity; and we cannot simply give ourselves the ability to behold the truth perfectly.

Unfortunately, we often prefer the darkness of our impaired vision to the brilliant light of Christ's empty tomb.

The blind man in today's gospel did not even know that Jesus Christ was the Son of God at the time of the miracle. He apparently did not even ask Him for healing. Instead, the Savior was simply doing the work of His Father as the Light of the world when He restored his sight. The healing of the blind man is an icon of Who Christ is, a sign of what happens when the Son of God shares His life with us. Christ spat into the ground, anointed the man's eyes with the clay, and told him to wash. These details reflect that the Lord in His Incarnation truly entered into our life as the God-Man, becoming in His humanity one of those created from the dust of the earth even as He remains fully divine. It is through the washing of baptism that we put Him on like a garment and enter into His death in order to rise to the new life for which He created us in the first place. His glorious resurrection on the third day is the fulfillment of His restoration and healing of humanity in the divine image and likeness. In Him, our blindness dies that His words may be fulfilled in us: "Blessed are the pure in heart, for they shall see God." (Matt. 5:8)

Remember how dark it was at the Pascha service when one candle was lit with the words: "Come receive the Light from the Light and glorify Christ, Who is Risen from the dead." And then after we sang the Lord's resurrection outside in candle light, we returned to a brilliantly lit church all decked out in white. Not only is Pascha a celebration of Christ's resurrection, but also of ours through Him. And that resurrection is not

simply a future hope, but already a present reality when we find healing from the blinding power of sin and death in our lives. His resurrection has made it possible for us to participate in the light-filled joy of holiness for which He breathed life into us in the first place. It has opened the eyes of our souls to His glory.

Our epistle reading provides us with another icon of what it looks like when the darkness is overcome by light. The jailer was ready to kill himself rather than endure the penalty that awaited him for letting his prisoners escape after the earthquake. In the brutal world of the Roman Empire, a cruel death awaited him for losing his captives. The man was so shocked when St. Paul assured him that they were all still in their cells that he asked how to find salvation. Christ's resurrection destroyed the prison of Hades, opened its doors, and set its prisoners free. Now in this miracle, a man who was literally a slave to death had the eye of his soul opened to the light. He was set free from despair, received the washing of baptism, and began a new life.

The jailer may have known nothing about Jesus Christ before the earthquake, even as the blind man did not know that Jesus Christ was the Son of God until after his sight was restored. One said, "What must I do to be saved?" and the other asked "And Who is, He, Sir, that I may believe in Him?" Here we see that true spiritual knowledge of Christ is Christ Himself. By His merciful initiative, He enables us to participate in Him, to experience and know Him by grace. The Lord gave neither of these men mere ideas, rules, or feelings. No, He made them true participants in life-changing spiritual truth, in His own divine energies. He is the Light that they beheld. He released them from the dark prisons they had known.

In these last days of the season of Pascha, we must learn from their examples to open the eyes of our souls as fully as possible to the healing light of the Savior. None of us has perfect knowledge of our sins, of course, but can we all name some fairly obvious ways in which blindness has remained in us. By virtue of putting on Christ in baptism and being filled with the Holy Spirit in chrismation, we all have the spiritual clarity to know generally in what ways we have chosen to remain in the dark prison

of the tomb. The good news of Pascha is that Christ has shattered the doors and chains of that prison. He has opened the eyes of us who have always been blind. He has become one of us so fully that He has made even death itself a passage way to life. He has made even the darkest night radiant with His divine glory.

As hard as it may be to believe, the Lord enables each of us to behold and shine with His holy Light. The more that we embrace Him through faith, love, and repentance, the clearer vision we will have of the remaining spots of darkness in our lives. Keep in mind that great saints do not pat themselves on the back about becoming more holy; to the contrary, they are all the more aware of their sins and their constant need for mercy. They know the truth about themselves more clearly before the infinite holiness of God, which inspires them to deep humility.

We must not fall prey, then, to the temptation to discouragement when we catch a glimpse of the darkness that is still in us. Due to our pride, we may want to abandon the serious pursuit of the Christian life when growing spiritual health enables us to see our own sinfulness more clearly. That is the problem with better vision: we may not like what we see. Due to our sloth and laziness, we may want to put aside prayer, fasting, forgiveness, serving our neighbors, or other spiritual disciplines because they require effort and we do not do them particularly well. And the more we advance in them, the more we will see how much room we have for growth.

When such temptations arise, we must remember that our goal is not to accomplish anything that can be measured according to the standards of this world, for we seek to experience something different from anything else in this life. To behold the divine glory as we share in the life of Christ is an eternal goal, a transcendent reality that cannot be compared with anything else. It is true, real, spiritual experience and knowledge. The full opening of our spiritual eyes is another way of speaking of the purity of heart that, as Christ said, enables us to see God.

Our awareness of the darkness in our lives is simply a realistic reminder that we have an infinitely long way to go in the journey to theosis. Instead

of giving up, we must use our failings and struggles as inspirations to press on in obedience to the only One Who has conquered sin and death, the only One Who has united divinity and humanity in His own Person. He is the Light shining in the darkness of this world and of our own sick and weak souls. Though it is not easy, we must continue to do what it takes to open ourselves more fully to His brilliant light. As those who have beheld the glory of His resurrection, returning to the dark prison of the tomb is simply not an option. Instead, we must keep moving further into the Light, into Him, trusting that He is still at work giving sight to the blind and setting free the prisoners of sin and death. And, yes, that includes you and me.

Fr. Philip LeMasters