

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 October 14th: Obednitsa Service at 10 am

Sunday October 21st: Obednitsa Service at 10 am

Sunday October 28th: Obednitsa Service at 10 am & Council Meeting

Sunday November 4th: Obednitsa Service at 10 am & Parish Meeting

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)	Thomas (Sirilla)	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)	Joey (Jarvis)
Logan (Gatchell)		

“Pride makes us forget our sins. For the remembrance of them leads to humility.” +St. John Climacus

Birthdays & Anniversaries:

Nancy Sirilla- October 11th

Derek Popovich- October 19th



St. Mary Romanian Orthodox Cathedral is hosting the Forum, “Cleveland the Pan Orthodox City” an October 20th at 9am. The event includes speakers and 2 meals. Tickets are \$15.

The Eastern Orthodox Women’s Guild is having their annual Gala October 25th at 6pm at Holy Trinity Orthodox Church. Please see the posted flyer!!

Epistle Reading: St. Paul's Letter to Titus 3:8-15

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned.

When I send Artemas or Tychicos to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.

All who are with me send greeting to you. Greet those who love us in the faith. Grace be with you all. Amen.

Gospel Reading: Luke 8:5-15

The Lord said this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when his disciples asked him what this parable meant, he said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As he said these things, he cried out "He who has ears to hear, let him hear."

Saints and Feasts

Nazarius, Gervasius, Protasius, & Celsus of Milan; Cosmas the Hagiopolite; Praised Ignatius, Archbishop of Methymna; Righteous Paraskeve of Serbia

Sermon for the Sunday of the Sower

Christ often taught in parables. He told stories because people always like to hear a good story. That's one of the ways we learn, by listening and processing.

As the Good Teacher, Jesus knew that He couldn't just talk straight, give all the details, to some of the people, they would not be able to understand. So He spoon-fed them, so to speak, by telling them parables, by giving examples of what the Kingdom of God might be like.

So today's parable talks about the sower who, as he is sowing, is casting seed really wide. Some seed falls on the road, some on the rocks, some is eaten by the birds, and then some falls on the good soil and gives fruit.

As Christ explained to His disciples, the Sower is God, the seed is the Word of God, which is one of the names we use for Jesus Christ. And the different ground or soil the seed falls on is – us.

Where the seed falls, depends on how it grows. How we hear the Word of God, how we react to it shows what kind of Christians we are.

The seed is the word. We interact, for the most part, through a spoken word. Spoken word used to have power. People agreed to contracts through the spoken word. Promises were given and taken seriously. There was no empty talk involved. No one would throw around their words.

Times have changed, spoken word has lost its significance. I can promise to you anything I want, and even if you have it on tape, I would still not be liable by today's standards.

But one thing has not changed about the spoken word – our words reflect our inner selves, the state of our heart. Our words reveal our Christian conscience and our faith. Spoken word still shows what kind of person I am.

In Christianity spoken word is still important. For example, we say aloud the Creed, "I believe in one God, the Father...", during our baptism, which

is effectively our confession of faith, our contract of faith. We don't sign any documents stating that we believe this or that, we say it.

Or, in our tradition, we confess aloud. We don't just do our confession in our heart, whatever that means. Internal repentance is an important first step towards confession, but internal repentance is insignificant without a confession that is done with a spoken word.

Ask any serious psychologist whether thinking about our problems is the same as talking about them?

Spoken word has lost its importance in our society, but it still is a big part of our faith.

The word is also what we call the Gospel. And in today's parable the word of God is the seed that falls into our heart and only depending on our choices and our actions it either gives fruit or dies in vain.

We decide what kind of ground the seed falls on – is our heart a hardened road, where the seed falls and dies right away? Or is our heart a rock, where the seed can grow a little bit, but then dies of dryness? Or maybe our heart is full of thorns, which devour the good seed? Or is our heart a good soil that gives fruit to the word of God?

This is our choice. God gives us as much as He can, without interfering with our freedom – we were baptized, God-willing we are coming to church regularly, we hear the word of God read from the Gospels, and we receive the Body and Blood of Jesus Christ. The seed, the word of God, has been planted in our hearts.

If you have ever planted a seed in your garden, you know that the seed has to die first in order to give fruit. That's the natural process.

Our seed that has been planted inside our hearts, the Word of God, Who is our Lord Jesus Christ, has died. He accepted crucifixion, one of the most humiliating ways to die, so that His seed planted in us would give fruit.

In order to make our heart a good soil for the seed of Christ to grow, we always cultivate it by praying, by reading the Bible, by confession, and by fasting.

Recently I was told by a former parishioner of this parish, that they left Orthodox Church in favor of non-denominational church because that church is, quote, "more biblical." Which is very sad.

It's sad because we are the most biblical church there is. We are perhaps, the only biblical church there is. How do we lose track of that? How do we come to think that others read the Bible and use it in their services more?

If we don't read the Bible, if we don't practice our faith seriously the 6 days we are not in church, then we might believe anything. Perhaps even that evil is good, that sin is inconsequential, and that God is the reason for all our problems. In other words, by being ignorant of our faith and by taking it for granted.

Our God is the great Sower. He is not the problem, He is the reason we are still alive. He has done His job - He has sowed upon us, and the seed has died, now it's waiting for the good soil so it can grow roots and give fruit inside our soul.

May we cultivate ourselves to become the good soil for the word of God to grow in us.

+ Fr. Aleksey Paranyuk