

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

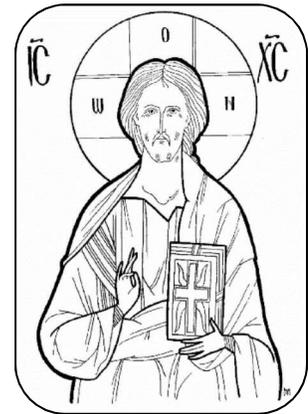
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Parish Website: [www.christsaviour.weebly.com](http://www.christsaviour.weebly.com)

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Schedule of Services:

Sunday October 7<sup>th</sup>: Obednitsa Service at 10 am

Sunday October 14<sup>th</sup>: Obednitsa Service at 10 am

Sunday October 21<sup>st</sup>: Obednitsa Service at 10 am

Sunday October 28<sup>th</sup>: Obednitsa Service at 10 am & Council 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](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)	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 11<sup>th</sup>



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

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

**Epistle Reading: St. Paul's Second Letter to the Corinthians 11:31-33; 12:1-9**

Brethren, the God and Father of the Lord Jesus, he who is blessed forever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall and escaped his hands.

I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven -- whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise --whether in the body or out of the body I do not know, God knows -- and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

### **Gospel Reading: Luke 7:11-16**

At that time, Jesus went to a city called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, he had compassion on her and said to her, "Do not weep." And he came and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." And the dead man sat up and began to speak. And he gave him to his mother. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!"

### **Saints and Feasts**

Sergius & Bacchus the Great Martyrs of Syria; Polychronios the Martyr;  
Julian the Presbyter & Caesarius the Deacon; John the Hermit of Crete;  
Jonah of Manchuria

## Sermon for the 3<sup>rd</sup> Sunday of Luke

Jesus and his disciples came to a small village in Galilee called Nain which still exists. In the time of Christ only a few families lived there. It is an Arab village and not much bigger now. Eusebius the church historian and St. Jerome mention it as near the village of Indur which was destroyed in the 1948 partitioning of Palestine. Nain rests at the foot of the hill called Moreh not far from the Tabor, the Mount of Transfiguration.

Here Jesus demonstrates his nearness to us in the details of life. He is present in our eating, our sleeping, our daily chores and in our death. He warns us not to listen to those who say he is "over there" for he is not someplace else remote from us, he is in us and around us. Do not look for him anywhere than in your own heart and then you will see him everywhere.

The miracle he performs is not to demonstrate his power, but to heal the widow's broken heart. God is not interested in power. He does not need to prove himself. The thing he wants us to know is that he cares for all of us personally in every detail of life.

I saw recently a criticism leveled by a very rigid preacher towards Christians who, like me, who are more progressive. It went something like this: those so-called Christians believe in a namby-pamby Jesus who loves everybody.

Well, I am happy to agree with him (except for the namby-pamby part) because I do believe that Jesus loves everybody completely and unconditionally. The critic's mistake is that he equates compassion with weakness. On this I must disagree. Compassion is courageous and strong and sometimes fierce. It was gentle compassion that healed the broken heart of the poor widow of Nain and fierce compassion that told death, "No, not today!"

Compassion is how Jesus defeated death forgiving his persecutors and executioners as he suffered. In a contemporary example, Gandhi brought low the British Empire with his teaching on nonviolent resistance based on

a belief in the power of compassion. No, compassion is not weak, it is strong and courageous and fierce.

Jesus chose the way of Compassion even over the scripture. How many times did he tell people, "You have heard that it was said, but I tell you..."? In other words, "the scripture says this, the law proscribes this, but here is what I say." He touched lepers and dead bodies, consorted with women, both prostitutes and foreigners, all of which were strictly forbidden by scripture. He released his followers from the tyranny of the Sabbath, saying that the Sabbath was made for man not man for the Sabbath. This is what raised the ire of his enemies more than anything. Clearly Jesus was not a biblical literalist or a legalist. He released us from the tyranny of religion. I remember Fr. Alexander Schmemmann who told us many times, "Christianity is not religion." Not, religion, it is life.

I like Frank Schaffer's take on this from his excellent book WHY I AM AN ATHEIST WHO BELIEVES IN GOD. "Jesus undermined (the idea) of the inerrancy of the scriptures in favor of his version of pragmatic empathy. The message of Jesus' life is an intervention in and an acceleration of the evolution of empathy."

So, the Lord of Compassion reached out and touched the bier of the poor widow's son and raised him from the dead. This was a kind and fierce act of pragmatic empathy stronger than death and stronger than fear. Jesus, clearly did not let anything stand in the way of love. Compassion is what drew the common people to Him. It is what separated Jesus from the religious authorities who had lost the respect of the masses. The willingness to walk the way of Compassion is what separates true believers from pretenders.

But we get fooled sometimes because the way of Compassion demands patience and often suffering. Results are not always instantaneous. It seems like compassionate people are often the biggest losers of all. They stand up for things that seem for all the world like lost causes and they get trampled on. It is because, like Jesus, they are willing to sacrifice everything, including their reputations for the good of others. Remember, the Lord

was crucified by religious people who knew the scriptures inside and out, but who did not understand the “weightier matters of the law” which are to “love justice, show mercy and walk humbly with God.” That is what compassionate people do. The authorities knew the letter of the law but did not know the spirit of the law. They missed the point so much that the Incarnate Lord stood before them and they condemned him to death for the sake of their reputations and their law. But compassionate people don’t give up. They take the long view believing that what is good will triumph in the end.

Here is a wonderful quote from Dr. Martin Luther King that Subdeacon Peter shared with me this week:

“I believe that unarmed truth and unconditional love will have the final word in reality. That is why right, temporarily defeated, is stronger than evil triumphant.” That, my friends, is faith.

It takes courage to follow the way of Compassion. It is the way of detachment from our own desires and of suffering on behalf of others. It is not the way of the world. We fear this narrow path. We know that it is the way of the Cross and we don’t want it. We would rather not empty ourselves or die to ourselves and become, as St. Paul said, the refuse of the world. We would rather be important, respected, honored and spoken well of than to allow ourselves to be identified and suffer with those who are not. We care more for our fortunes than we do for our souls or the suffering of our sisters and brothers. “What good is it for a man to gain the whole world and to lose his soul?” Once again, that is Jesus talking.

Lest you believe that the way of Compassion is joyless and dismal, here is a lovely quote from Pope John Paul II that we would do well to remember, especially when we are tempted to walk the broad path of this world.

"Do not abandon yourselves to despair. We are the Easter people and Alleluia is our song."

That is the message of Nain.

+ Fr. Antony Hughes