

*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](http://www.christsaviour.weebly.com)

Diocesan Website: [www.acrod.org](http://www.acrod.org)

Church Phone: (440) 237-9196

Church Email: [christsaviour@live.com](mailto:christsaviour@live.com)



---

Schedule of Services:

Sunday September 16<sup>th</sup>: Obednitsa Service at 10 am

Sunday September 23<sup>rd</sup>: Obednitsa Service at 10 am

Sunday September 30<sup>th</sup>: Obednitsa Service at 10 am & Council Mtg.

Sunday October 7<sup>th</sup>: 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](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)	Logan (Gatchell)	Doris (Gatchell)
Marsha (Will)	Emerson (Sirilla)	Fr. Andrew (Harmon)
Dolores (Royko)	Pani Donna (Smoley)	Jane
Gerard (Mosback)	Thomas (Sirilla)	

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

“All who truly believe in Christ and cleave to Him with all their soul, are changed into His image by the power of His Resurrection.” +St. Theopham the Recluse

Birthdays & Anniversaries:

Paulette Bazilewich- October 1<sup>st</sup>

Leonard & Gloria Zabala- October 4<sup>th</sup>



The Cleveland Museum of Art will be hosting a free event on Sunday September 30<sup>th</sup> at 2 pm to present a lecture on Ancient Greek and Byzantine Art. The speaker will be Dr. Antony Eastmond. Reservations are required. You call at (216) 421-7350 or online at [engage.clevelandart.org](http://engage.clevelandart.org).

### **Epistle Reading: St. Paul's Letter to the Galatians 2:16-20**

Brethren, knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

### **Gospel Reading: Mark 8:34-38; 9:1**

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

### **Saints and Feasts**

Euphemia the Great Martyr; Sebastiana, Disciple of St. Paul the Apostle; Dorotheos the Hermit of Egypt; Melitina the Martyr; Afterfeast of the Holy Cross; Ninian the Enlightener of Scotland; Edith the Nun of Wilton Abbey

## Sermon for the Sunday After the Elevation of the Cross

There is a story about a monk who despaired of the cross God had given him and complained of it constantly. God finally relented and offered him a chance to select a different cross. He led the monk into a room filled with several crosses from which to pick. The monk was appalled at what he saw: huge crosses, bloody crosses, crosses with nails. He wandered through the room and finally spied a lovely small silver cross tucked away in a corner. He picked this cross and held it up saying, "I'll take this cross!" God simply replied, "But that is the cross you already had!"

We should ask ourselves: Do I embrace the cross God has given me? Or do I try to take my salvation or as St. Paul says, my justification, into my own hands? Am I trying to get to heaven without God's help or guidance? In today's gospel, from the Sunday after the Exaltation of the Precious Cross (Mark 8:34 - 9:1), Jesus says, "Whoever desires to come after Me, let him deny himself, and take up his cross and follow Me" (v.34). Like the monk we may not want the cross we've been given, or we may think we know a better way than the way Jesus is leading us.

This relates to St. Paul's words from today's epistle (Galatians 2:16-20) where he says, "A man is not justified by the works of the law but by faith in Jesus Christ" (v.16). Let us take a closer look at this verse. Whenever we hear the word "justify" in the scripture, we should think of the more accurate translation "righteous." So to be justified is to be made righteous which means to act in an upright, moral, virtuous way. When we hear "works of the law" we should think of the Mosaic Law, the Tablets of the Law given to Moses by God (Exodus 20ff).

This Law gave commandments for life that instructed the Israelites on how to relate to God and to each other. This law revealed the difference between good and evil and functioned as a tutor that would lead them to the Messiah—Jesus Christ (Galatians 3:24). In this particular verse "faith in Christ" should be translated "faith of Christ." The faith of Christ is the absolute trust and obedience Jesus placed in God the Father that He demonstrated throughout His life, especially leading up to and including

His crucifixion and death. Reflected in many of his epistles, St. Paul was addressing the problem of Judaizers in the early Church. Judaizers were those Christians who demanded that new followers of Christ must be circumcised and follow the Jewish dietary laws.

So how does all of the above relate to us 2,000 years later? We no longer have the problem of Judaizers but we still have the problem of people thinking that their righteousness apart from Christ can do them good. How often do we think, "I did a good deed yesterday, I don't need to pray today; I went to liturgy last week, I can probably skip liturgy this week; I confess to God in my personal prayer, I don't need to go to the Sacrament of Confession with the priest; I received Holy Communion last year during Holy Week so I'm all set until next year." Even worse may be, "I did something good for someone or I attended liturgy or I received communion, so now I can sin a little bit. I deserve it or I earned it." It's like how some people approach dieting or fasting. Unfortunately, what we're doing is taking our spiritual life into our own hands instead of placing our trust in the the Lord.

In order to be made righteous by the faith of Christ, we must seek to imitate as best we can, the absolute trust in and obedience towards God the Father. Bargaining with God using our righteous actions as leverage is making the same mistake that the ancient Judaizers did: Placing our faith in our works rather than in God. To think or try to become righteous before God in order to get to heaven without living in the life of His Church, the Body of Christ, is to be ashamed of Christ and His words (Mark 8:38).

The Prayer of Metropolitan Philaret of Moscow, who lived in the 19th century, expresses the attitude and disposition we should have towards God. He wrote:

God, grant me to greet the coming day in peace. Help in all things to rely upon Your holy will. In every hour of the day reveal Your will to me. Bless my dealings with all who surround me and teach me to treat all that come to me throughout the day with peace of soul and firm conviction that Your will governs all things. In all my words and deeds guide my thoughts

and feelings. In unforeseen events let me not forget that all things are under Your care. Teach me to act firmly and wisely without embittering or embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray, pray Yourself in me.

Hopefully, we can now understand better that to lose our life for Christ and the Gospel is expressed when we deny ourselves from what we want or what we think is best (Mark 8:34-35). That taking up our cross is to be crucified with Christ. And finally, that to place our complete trust in God is to have the faith of Christ. Thus, "it is no longer I who live, but Christ lives in me" (Galatians 2:20).

+Fr. Richard Demetrius Andrews