Ambo

St. Theodosius Orthodox Cathedral

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  Dean
- Dn. Daniel Boerio
- Subdeacon Theodore Lentz
- Reader Julius Kovach
  Ecclesiarch & Choirmaster

Divine Services

Eve Sundays & Feast Days
5:00 PM Confessions
6:00 PM Great Vespers

Sundays and Feast Days
8:40 AM 3rd and 6th Hour
9:00 AM Divine Liturgy

Fr. John Office Hours
Tuesday & Wednesday
10:00 AM - 1:00 PM

*Articles for publication in the AMBO should be submitted to: AMBO@sttheodosius.org by Wednesday of each week before noon.

September 27, 2009
16th Sunday After Pentecost

HIEROMARTYR DIONYSIUS THE AREOPAGITE

(October 3)

The Hieromartyr Dionysius the Areopagite, Bishop of Athens St Dionysius lived originally in the city of Athens. He was raised there and received a classical Greek education. He then went to Egypt, where he studied astronomy at the city of Heliopolis. It was in Heliopolis, along with his friend Apollophonos where he witnessed the solar eclipse that occurred at the moment of the death of the Lord Jesus Christ by Crucifixion. "Either the Creator of all the world now suffers, or this visible world is coming to an end," Dionysius said. Upon his return to Athens from Egypt, he was chosen to be a member of the Areopagus Council (Athenian high court).

When the holy Apostle Paul preached at the place on the Hill of Ares (Acts 17:16-34), Dionysius accepted his salvific proclamation and became a Christian. For three years St Dionysius remained a companion of the holy Apostle Paul in preaching the Word of God. Later on, the Apostle Paul selected him as bishop of the city of Athens. And in the year 57 St Dionysius was present at the repose of the Most Holy Theotokos.

During the lifetime of the Mother of God, St Dionysius had journeyed from Athens to Jerusalem to meet Her. He wrote to his teacher the Apostle Paul: "I witness by God, that besides the very God Himself, there is nothing else filled with such divine power and grace. No one can fully comprehend what I saw. I confess before God: when I was with John, who shone among the Apostles like the sun in the sky, when I was brought before the countenance of the Most Holy Virgin, I experienced an inexpressible sensation. Before me gleamed a sort of divine radiance which transfixed my spirit. I perceived the fragrance of indescribable aromas and was filled with such delight that my very body became faint, and my spirit could hardly endure these signs and marks of eternal majesty and heavenly power. The grace from her overwhelmed my heart and shook my very spirit. If I did not have in mind your instruction, I should have mistaken Her for the very God. It is impossible to stand before greater blessedness than this which I beheld."

After the death of the Apostle Paul, St Dionysius wanted to continue with his work, and therefore went off preaching in the West, accompanied by the Presbyter Rusticus and Deacon Eleutherius. They converted many to Christ at Rome, and then in Germany, and then in Spain. In Gaul, during a persecution against Christians by the pagan authorities, all three confessors were arrested and thrown into prison. By night St Dionysius celebrated the Divine Liturgy with angels of the Lord. In the morning the martyrs were beheaded. According to an old tradition, St Dionysius took up his head, proceeded with it to the church and fell down dead there. A pious woman named Catulla buried the relics of the saint.

The writings of St Dionysius the Areopagite hold great significance for the Orthodox Church. Four books of his have survived to the present day:

On the Celestial Hierarchy On the Ecclesiastical Hierarchy On the Names of God On Mystical Theology In additional, there are ten letters to various people.

The book On the Celestial Hierarchies was written actually in one of the countries of Western Europe, where St Dionysius was preaching. In it he speaks of the Christian teaching about the angelic world. The angelic (or Celestial-Heavenly) hierarchy comprises the nine angelic Ranks:

Seraphim Cherubim Thrones Dominions Powers Authorities Principalities Archangels Angels

The account of the Synaxis of the Bodiless Powers of Heaven is located under November 8.

The purpose of the divinely-established Angelic Hierarchy is the ascent towards godliness through purification, enlightenment and perfection. The highest ranks are bearers of divine light and divine life for the lower ranks. And not only are the sentient, bodiless angelic hosts included in the spiritual light-bearing hierarchy, but also the human race, created anew and sanctified in the Church of Christ.

The book of St Dionysius On the Ecclesiastical Hierarchies is a continuation of his book On the Celestial Hierarchies. The Church of Christ, like the Angelic ranks, in its universal service is set upon the foundation of priestly principles established by God.

In the earthly world, for the children of the Church, divine grace comes down indescribably in the holy Mysteries of the Church, which are spiritual in nature, though perceptible to the senses in form. Few, even among the holy ascetics, were able to behold with their earthly eyes the fiery vision of the Holy Mysteries of God. But outside of the Church's sacraments, outside of Baptism and the Eucharist, the light-bearing saving grace of God is not found, neither is divine knowledge nor theosis (deification).

The book On the Names of God expounds upon the way of divine knowledge through a progression of the Divine Names.

St Dionysius' book On Mystical Theology also sets forth the teaching about divine knowledge. The theology of the Orthodox Church is totally based upon experience of divine knowledge. In order to know God it is necessary to be in proximity to Him, to have come near to Him in some measure, so as to attain dommunion with God and deification (theosis). This condition is accomplished through prayer. This is not because prayer in itself brings us close to the incomprehensible God, but rather that the purity of heart in true prayer brings us closer to God.

The written works of St Dionysius the Areopagite are of extraordinary significance in the theology of the Orthodox Church, and also for late Medieval Western theology. For almost four centuries, until the beginning of the sixth century, the works of this holy Father of the Church were preserved in an obscure manuscript tradition, primarily by theologians of the Alexandrian Church. The concepts in these works were known and utilized by Clement of Alexandria, Origen, Dionysius the Great, pre-eminent figures of the catechetical school in Alexandria, and also by St Gregory the Theologian. St Dionysius of Alexandria wrote to St Gregory the Theologian a Commentary on the "Areopagitum." The works of St Dionysius the Areopagite received general Church recognition during the sixth-seventh centuries.

Particularly relevant are the Commentaries written by St Maximus the Confessor (January 21). (trans. note: although many scholars suggest that the "Areopagitum" was actually written by an anonymous sixth century figure who employed the common ancient device of piously borrowing an illustrious name, this in no way diminishes the profound theological significance of the works.)

In the Russian Orthodox Church the teachings of St Dionysius the Areopagite about the spiritual principles and deification were at first known through the writings of St John of Damascus (December 4). The first Slavonic translation of the "Areopagitum" was done on Mt. Athos in about the year 1371 by a monk named Isaiah. Copies of it were widely distributed in Russia. Many of them have been preserved to the present day in historic manuscript collections, among which is a parchment manuscript "Works of St Dionysius the Areopagite" belonging to St Cyprian, Metropolitan of Kiev and All Rus (September 16) in his own handwriting.

According to one tradition, he was killed at Lutetia (ancient name of Paris, France) in the year 96 during the persecution under the Roman emperor Dometian (81-96). Today most scholars and theologians believe that St Dionysius the Areopagite did not die in Gaul, and that St Dionysius (or Denys) of Paris is a different saint with the same name.

BIBLE READINGS FOR THE WEEK OF SEPTEMBER 27

September 27	2 Cor. 6:1-10 Luke 5:1-11	September 29	Eph. 2:19-3:7 Luke 5:12-16	October 2	Eph. 4:17-25 Luke 6:17-23
September 28	Eph. 1:22-2:3 Luke 4:37-44	September 30	Eph. 3:8-21 Luke 5:33-39	October 3	1 Cor. 14:20-25 Luke 5:17-26
		October 1	Hebrew 9:1-7 Luke 10:38-42 Luke 11:27-28		

PRAYER REQUESTS

DEPARTED:

Elena Dascalescu + 9/12/09
(Lavinia Morris' Mother)

Charles Vorell + 9/12/09
(John Vorell's Brother)

Ill Afflicted & Special Intentions

Fr. Michael Conrad
Fr. Anthony Dimitri
Fr. Stephen Jula
Helen Antonik
Dan Arangelovich
Jerry Arangelovich
Alice Artino
Helen Baldner
John Baranich
Carol Bohurjak
John Conrad
Eugene Erhardt
Tony Eschuk
Gloria Gindlesperger *(Sister-In-Law)*
Larry Gindlesperger *(Brother-In-Law)*
Phyllis Gindlesperger
Julia Grabowski
Maria Hanzel
Donna Jacak
Paul Kappanadze *(son of Fr. Jason Kappanadze)*
Sarah Kersey
Dorothy Laskovich
Paul Laskovich
Shane, Sierra and Taylor McNeilly
Brian Nemec *(Frank Tkacz's Godson)*
Walter & Grace Parhamovich *(Karen Felon's parents)*
Natalie Ponomarenko
David Roman *(Nephew of Margaret Rusynyk)*
Dorothy Romig
Mary Ann Silberhorn
Elsie Sudnick
Barbara Thompson *(Phyllis Gindlesperger's Sister-In-Law)*
Donald Tipka
Damian Tyler
Hannah Ward *(God Child of Fr. Andrew Stevens)*
Harrison Ward *(God Child of Fr. Andrew Stevens)*
Deborah Wojnicz
Helen Zawisza *(Joseph Rusynyk's sister)*
Julia Zimmerman
Denise Zweifel *(Sister of Marshall Prock)*

Grant & Stephanie Dever & Unborn Child
(Fr. John's Niece)

Anthony & Nikol Gammalo (Nickol Zdinak) & Unborn Child

The Catechumens
Erik & Gwen Hasselquist & Unborn Child

Miki McNally & Unborn Child
(Cindy Zdinak's Cousin)

Nathan & Chelsea Pozderac & Unborn Child
(Cindy Zdinak's Nephew)

Dome Lighters

Donations to offset the cost of lighting the domes can be made for the health of or in memory of your loved ones. Contact the Parish Office if you are interested.

For the week of September 20 - 26

In honor of **St. Theodosius Choir** by Joshua and Christin Zdinak for singing at their wedding on Sunday, September 6, 2009

For the weeks of September 27 - October 11

In memory of **Mary Sudnick** & **Eleanor Samo** by Elsie Sudnick

THANK YOU

Thank you to all who prayed for Elena (Lenita-Lavinia's Mother), offered words of comfort or who came to the funeral. She really enjoyed the people of St. Theodosius, and to you we are grateful. May God bless each of you.

Dan and Lavinia

GOD'S GIFTS TO US - OUR GIFTS TO GOD

Weekly expenses:	$ 6,538.00
Last week's collection	$ 3,952.00
Over/Under	< $ 2,586.00 >

ATTENDANCE

Members 115 Visitors 7
Total 122

Welcome Visitors

Our parish welcomes you and thanks you for joining us at today's Divine Liturgy. While only Orthodox Christians may approach the chalice for Holy Communion, everyone is welcome to partake of the Holy Bread after Liturgy. You are also invited to join us for fellowship in the Parish Hall following Liturgy.

COFEE HOUR & GREETERS SCHEDULES

Coffee Hour Hosts:		Greeters:
09/27/09	Maca Tyler & Judy Schwind	Debby Pinta & Maca Tyler
10/04/09	Jim & Vicki Danko	Debby Pinta & Maria Broslawik
10/11/09	Mary Swit & Tammy Ponomarenko	Sonya Vorell & Maca Tyler
10/18/09	Dan & Lavinia Morris	Linda Smotzer &Paul Pangrace
10/25/09	Donna Jacak	Eileen Bondor

For your convenience, we will have HOMEMADE APRICOT, NUT and POPPYSEED ROLLS for sale at every Sunday's *Coffee Hour*.

The price is $8.00. Homemade rolls are also available at the Ridge Manor Party Center. Please call Sharon Glagola at: 216-749-5509.

DID YOU KNOW?

Dome light donations are $150.00 a month or $37.50 a week. Contact Parish Office if you are interested.

STEWARDSHIP - ENVELOPES

Please use your assigned church envelopes to ensure that each parishioner receives their proper credit for all donations. If you do not have an assigned envelope number, please see the Treasurer, Mary Lee Erhardt. Thank You.

THANK YOU FOR YOUR PRAYERS

Glory to Jesus Christ!

Thank you, Father John and everyone at St. Theodosius for your prayers for the past months while I have been going through various medical treatments to save my eyesight. One problem was the increasing eye pressure which has come down to acceptable levels. Miracles have come through the power of prayer and I believe this is one. Thanks be to God for His Mercy and Goodness! Please continue to pray for me as I still have other eye issues.

May God Bless you all.

David Roman *(Margaret Rusynyk's Nephew)*

BAKERS NEEDED

COOKIES

Tuesdays: Sept. 29, Oct. 6, Oct. 13, Oct. 20, Oct. 27, Nov. 3 (Ridge Manor)

NUT, POPPYSEED & APRICOT ROLLS

Mondays: Oct. 12, Oct. 19, Oct. 26 Nov. 3 and Nov. 9

Ridge Manor
9:00 AM

Please call Phyllis Gindlesperger at (216) 661-0201 or Virginia Medvec at (440)892-4562 if you have any questions or if you would like to volunteer.

SEPTEMBER SPECIAL COLLECTION

EASTERN ORTHODOX WOMEN'S GUILD OF GREATER CLEVELAND

...cordially invites you to attend their meeting on Monday, **October 12**, 7:00 p.m. at St. Michael Orthodox Church, 5025 East Mill Drive, Broadview Hts.

Speaker: Fr. John Memorich

For details please contact Helen Ksenyak at 330-467-5571 or Antoinette Geanneses at 216-479-8125.

☛ Parish Council News

Parish Council Meeting

Tuesday, October 20 at **6:00 PM**
@ Ridge Manor

Finance Committee Meeting
Wednesday, November 4
4:30 PM
@Ridge Manor

Mothers of Saints

Department of CHRISTIAN EDUCATION ORTHODOX CHURCH in AMERICA

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at http://dce.oca.org.

On Monday of this week, we remember a saint who lived in the 14th century but who was glorified very recently, in 1992. She is Maria, the mother of Saint Sergius of Radonezh.

Her story gives insight into the effect on mothers when a child desires to become a monastic. Young Bartholomew (Saint Sergius' baptismal name) expressed this desire fairly early in life. But both his brothers were married and had families to take care of, so the parents were not eager to let him leave. He agreed to delay his departure in order to take care of them. This was especially important for Maria. Had her husband died, she would have had only her sons to depend on.

In respecting his parents' wishes, Bartholomew was similar to Saint John Chrysostom, whose mother Anthusa had been widowed very young. When her son told her he wanted to be a monk, Anthusa pointed out that there were family lands to be managed, taxes to be paid, and wily officials eager to take advantage of an inexperienced and unworldly woman who had suddenly been thrust into great responsibility. Like Bartholomew, John put off his entry into the monastic life to help his mother.

Though Maria needed her son, she was open to God's plan for him. In this she was like other holy mothers. Hannah, the mother of Samuel, dedicated her long-awaited only child to the Temple. Elizabeth, the mother of John the Baptist, paid attention when the child in her womb leaped for joy at the sound of the Virgin Mary's greeting, and called her "the mother of my Lord." Maria and her husband lost no time in bringing their little Bartholomew to church and offering him as God's servant, believing this was His will for the child.

Maria was fortunate in having raised children who loved and cared about each other. In this too she was like other mothers of saints. Gregory of Nyssa wrote with great admiration and gratitude about his sister Macrina. Many saints made sure their siblings were provided for before becoming monastics. Bartholomew did this, bequeathing his considerable possessions to a brother before entering the new life in which he would be tonsured with the name Sergius.

Again like other holy mothers, Maria made an agreement with her husband that they would go to separate monasteries. That is where they spent the remaining years of their lives. The title given to Maria by the Church is "Venerable Schema-Nun." That she became a schema-nun means that she reached a high spiritual level in the judgment of her superior, the abbess. She had already taken the formal vows of chastity, obedience, poverty and stability of place. She was already entitled to wear the mantle of a monastic. But as a schema-nun, she reached the highest level of monasticism.

Saint Maria lived as a wife, a mother, and an advanced monastic, all in one lifetime. It's a richness befitting the woman who mothered and raised one of Russia's greatest saints.

Weekly Schedule

SPECIAL OCTOBER COLLECTION

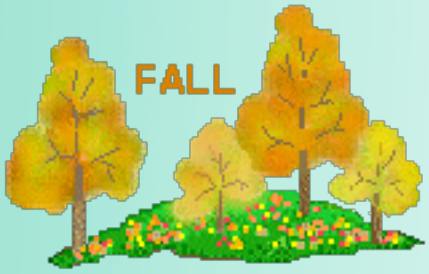
YOUTH ACTIVITIES

Sunday, September 27
Martyr Callistratus
His 49 Companions
9:00 AM Divine Liturgy
6:00 PM How To Pray
@St. Matthew Orthodox Church
North Royalton

Monday, September 28
Ven. Chariton
The Confessor

Tuesday, September 29
Ven. Cyriacus,
Hermit Of Palestine

Wednesday, September 30
Hieromartyr Gregory,
Bishop Of Armenia



Thursday, October 1
PROTECTION (POKROV)
OF THE MOST-HOLY
THEOTOKOS
9:00 AM Divine Liturgy
11:00 AM Faith Enrichment
@Ridge Manor

Friday, October 2
Hieromartyr Cyprian,
Martyrs Justina
And Theoctistus

Saturday, October 3
Hieromartyr Dionysius
The Areopagite,
Bishop Of Athens
4:30 PM Church School
6:00 PM Great Vespers

Sunday, October 4
Hieromart. Hierotheus
Martyrs Domnina &
Berenice (Veronica)
9:00 AM Divine Liturgy
6:00 PM How To Pray
@St. Matthew Orthodox Church
North Royalton

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