

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



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- Dn. Daniel Boerio

- Subdeacon Theodore
Lentz, Sacristan

- Reader Julius Kovach,
Ecclesiarch & Choirmaster

- Casandra Vasu,
Office Administrator
Office Hours, M-F
9:00 AM-3:00 PM

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

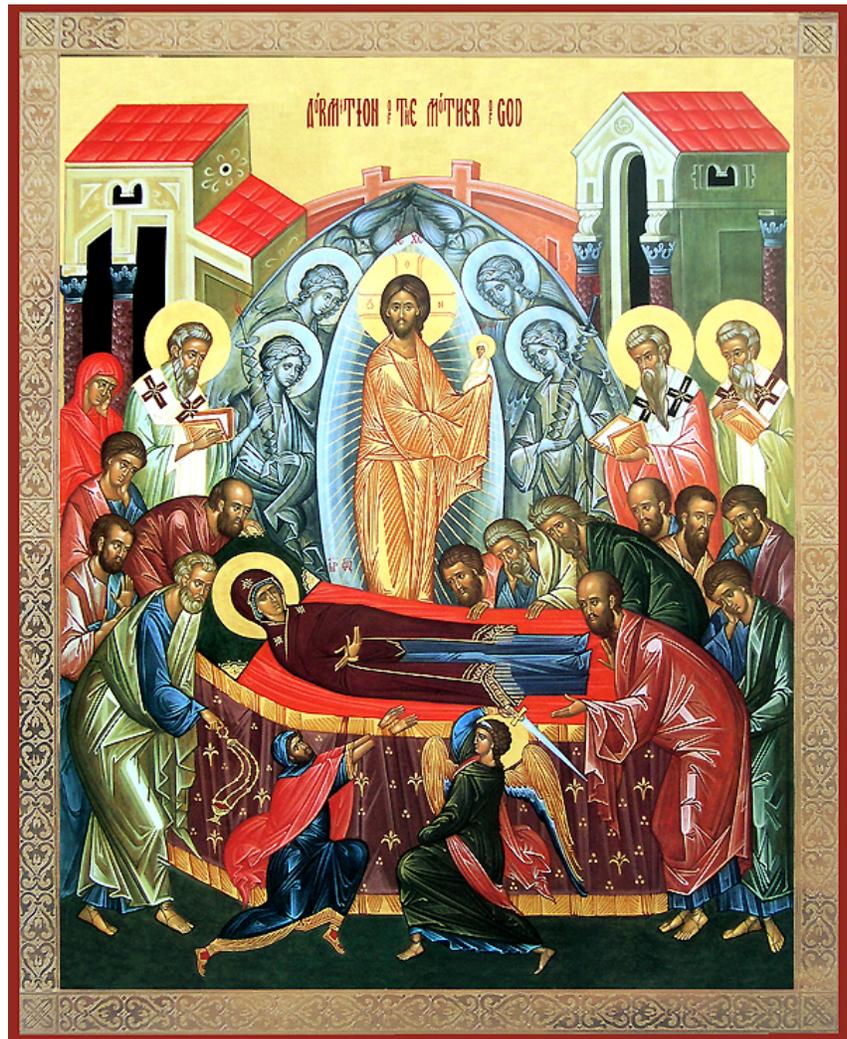
9:00 AM Divine Liturgy

* AMBO: Articles for publication should be submitted to: sttheocemetery@yahoo.com by Wednesday of each week before noon.

* CALENDAR: Event dates must be submitted by the 15th of each month.

AUGUST 9, 2015
VEN. HERMAN OF ALASKA,
WONDERWORKER OF
ALL AMERICA

DORMITION OF THE MOST-HOLY THEOTOKOS



AUGUST 15

The Dormition of our Most Holy Lady Theotokos and Ever-Virgin Mary: After the Ascension of the Lord, the Mother of God remained in the care of the Apostle John the Theologian, and during his journeys She lived at the home of his parents, near the Mount of Olives. She was a source of consolation and edification both for the Apostles and for all the believers. Conversing with them, She told them about miraculous events: the Annunciation, the seedless and undefiled Conception of Christ born of Her, about His early childhood, and about His earthly life. Like the Apostles, She helped plant and strengthen the Christian Church by Her presence, Her discourse and Her prayers.

The reverence of the Apostles for the Most Holy Virgin was extraordinary. After the receiving of the Holy Spirit on the day of Pentecost, the Apostles remained at Jerusalem for about ten years attending to the salvation of the Jews, and wanting moreover to see the Mother of God and hear Her holy discourse. Many of the newly-enlightened in the Faith even came from faraway lands to Jerusalem, to see and to hear the All-Pure Mother of God.

During the persecution initiated by King Herod against the young Church of Christ (Acts 12:1-3), the Most Holy Virgin and the Apostle John the Theologian withdrew to Ephesus in the year 43. The preaching of the Gospel there had fallen by lot to the Apostle John the Theologian. The Mother of God was on Cyprus with St Lazarus the Four-Days-Dead, where he was bishop. She was also on Holy Mount Athos. St Stephen of the Holy Mountain says that the Mother of God prophetically spoke of it: "Let this place be my lot, given to me by my Son and my God. I will be the Patroness of this place and intercede with God for it."

The respect of ancient Christians for the Mother of God was so great that they preserved what they could about Her life, what they could take note of concerning Her sayings and deeds, and they even passed down to us a description of Her outward appearance.

According to Tradition, based on the words of the Hieromartyrs Dionysius the Areopagite (October 3), Ignatius the God-Bearer (December 20), St Ambrose of Milan (December 7) had occasion to write in his work "On Virgins" concerning the Mother of God: "She was a Virgin not only in body, but also in soul, humble of heart, circumspect in word, wise in mind, not overly given to speaking, a lover of reading and of work, and prudent in speech. Her rule of life was to offend no one, to intend good for everyone, to respect the aged, not envy others, avoid bragging, be healthy of mind, and to love virtue."

When did She ever hurl the least insult in the face of Her parents? When was She at discord with Her kin? When did She ever puff up with pride before a modest person, or laugh at the weak, or shun the destitute? With Her there was nothing of glaring eyes, nothing of unseemly words, nor of improper conduct. She was modest in the movement of Her body, Her step was quiet, and Her voice straightforward; so that Her face was an expression of soul. She was the personification of purity.

All Her days She was concerned with fasting: She slept only when necessary, and even then, when Her body was at rest, She was still alert in spirit, repeating in Her dreams what She had read, or the implementation of proposed intentions, or those planned yet anew. She was out of Her house only for church, and then only in the company of relatives. Otherwise, She seldom appeared outside Her house in the company of others, and She was Her own best overseer. Others could protect Her only in body, but She Herself guarded Her character."

According to Tradition, that from the compiler of Church history Nicephorus Callistus (fourteenth century), the Mother of God "was of average stature, or as others suggest, slightly more than average; Her hair golden in appearance; Her eyes bright with pupils like shiny olives; Her eyebrows strong in character and moderately dark,

Her nose pronounced and Her mouth vibrant bespeaking sweet speech; Her face was neither round nor angular, but somewhat oblong; the palm of Her hands and fingers were longish...

In conversation with others She preserved decorum, neither becoming silly nor agitated, and indeed especially never angry; without artifice, and direct, She was not overly concerned about Herself, and far from pampering Herself, She was distinctly full of humility. Regarding the clothing which She wore, She was satisfied to have natural colors, which even now is evidenced by Her holy head-covering. Suffice it to say, a special grace attended all Her actions.” (Nicephoros Callistus borrowed his description from St Epiphanius of Cyprus (May 12), from the “Letter to Theophilus Concerning Icons.”

The circumstances of the Dormition of the Mother of God were known in the Orthodox Church from apostolic times. Already in the first century, the Hieromartyr Dionysius the Areopagite wrote about Her “Falling-Asleep.” In the second century, the account of the bodily ascent of the Most Holy Virgin Mary to Heaven is found in the works of Meliton, Bishop of Sardis. In the fourth century, St Epiphanius of Cyprus refers to the tradition about the “Falling Asleep” of the Mother of God. In the fifth century, St Juvenal, Patriarch of Jerusalem, told the holy Byzantine Empress Pulcheria: “Although there is no account of the circumstances of Her death in Holy Scripture, we know about them from the most ancient and credible Tradition.” This tradition was gathered and expounded in the Church History of Nicephorus Callistus during the fourteenth century.

At the time of Her blessed Falling Asleep, the Most Holy Virgin Mary was again at Jerusalem. Her fame as the Mother of God had already spread throughout the land and had aroused many of the envious and the spiteful against Her. They wanted to make attempts on Her life; but God preserved Her from enemies.

Day and night She spent her time in prayer. The Most Holy Theotokos went often to the Holy Sepulchre of the Lord, and here She offered up fervent prayer. More than once, enemies of the Savior sought to hinder Her from visiting her holy place, and they asked the High Priest for a guard to watch over the Grave of the Lord. The Holy Virgin continued to pray right in front of them, yet unseen by anyone.

In one such visit to Golgotha, the Archangel Gabriel appeared to Her and announced Her approaching departure from this life to eternal life. In pledge of this, the Archangel gave Her a palm branch. With these heavenly tidings the Mother of God returned to Bethlehem with the three girls attending Her (Sepphora, Abigail, and Jael). She summoned Righteous Joseph of Arimathea and other disciples of the Lord, and told them of Her impending Repose.

The Most Holy Virgin prayed also that the Lord would have the Apostle John come to Her. The Holy Spirit transported him from Ephesus, setting him in that very place where the Mother of God lay. After the prayer, the Most Holy Virgin offered incense, and John heard a voice from Heaven, closing Her prayer with the word “Amen.” The Mother of God took it that the voice meant the speedy arrival of the Apostles and the Disciples and the holy Bodiless Powers.

The faithful, whose number by then was impossible to count, gathered together, says St John of Damascus, like clouds and eagles, to listen to the Mother of God. Seeing one another, the Disciples rejoiced, but in their confusion they asked each other why the Lord had gathered them together in one place. St John the Theologian, greeting them with tears of joy, said that the time of the Virgin’s repose was at hand.

Going in to the Mother of God, they beheld Her lying upon the bed, and filled with spiritual joy. The Disciples

greeted Her, and then they told her how they had been carried miraculously from their places of preaching. The Most Holy Virgin Mary glorified God, because He had heard Her prayer and fulfilled Her heart's desire, and She began speaking about Her imminent end.

During this conversation the Apostle Paul also appeared in a miraculous manner together with his disciples Dionysius the Areopagite, St Hierotheus, St Timothy and others of the Seventy Apostles. The Holy Spirit had gathered them all together so that they might be granted the blessing of the All-Pure Virgin Mary, and more fittingly to see to the burial of the Mother of the Lord. She called each of them to Herself by name, She blessed them and extolled them for their faith and the hardships they endured in preaching the Gospel of Christ. To each She wished eternal bliss, and prayed with them for the peace and welfare of the whole world.

Then came the third hour (9 A.M.), when the Dormition of the Mother of God was to occur. A number of candles were burning. The holy Disciples surrounded her beautifully adorned bed, offering praise to God. She prayed in anticipation of Her demise and of the arrival of Her longed-for Son and Lord. Suddenly, the inexpressible Light of Divine Glory shone forth, before which the blazing candles paled in comparison. All who it saw took fright. Descending from Heaven was Christ, the King of Glory, surrounded by hosts of Angels and Archangels and other Heavenly Powers, together with the souls of the Forefathers and the Prophets, who had prophesied in ages past concerning the Most Holy Virgin Mary.

Seeing Her Son, the Mother of God exclaimed: "My soul doth magnify the Lord, and my spirit hath rejoiced in God My Savior, for He hath regarded the low estate of His Handmaiden" (Luke 1:46-48) and, rising from Her bed to meet the Lord, She bowed down to Him, and the Lord bid Her enter into Life Eternal. Without any bodily suffering, as though in a happy sleep, the Most Holy Virgin Mary gave Her soul into the hands of Her Son and God.

Then began a joyous angelic song. Accompanying the pure soul of the God-betrothed and with reverent awe for the Queen of Heaven, the angels exclaimed: "Hail, Full of Grace, the Lord is with Thee, blessed art Thou among women! For lo, the Queen, God's Maiden comes, lift up the gates, and with the Ever-Existing One, take up the Mother of Light; for through Her salvation has come to all the human race. It is impossible to gaze upon Her, and it is impossible to render Her due honor" (Stikherion on "Lord, I Have Cried"). The Heavenly gates were raised, and meeting the soul of the Most Holy Mother of God, the Cherubim and the Seraphim glorified Her with joy. The face of the Mother of God was radiant with the glory of Divine virginity, and from Her body there came a sweet fragrance.

Miraculous was the life of the All-Pure Virgin, and wondrous was Her Repose, as Holy Church sings: "In Thee, O Queen, the God of all hath given thee as thy portion the things that are above nature. Just as in the Birth-Giving He did preserve Thine virginity, so also in the grave He did preserve Thy body from decay" (Canon 1, Ode 6, Troparion 1).

Kissing the all-pure body with reverence and in awe, the Disciples in turn were blessed by it and filled with grace and spiritual joy. Through the great glorification of the Most Holy Theotokos, the almighty power of God healed the sick, who with faith and love touched the holy bed.

Bewailing their separation from the Mother of God, the Apostles prepared to bury Her all-pure body. The holy Apostles Peter, Paul, James and others of the Twelve Apostles carried the funeral bier upon their shoulders, and

upon it lay the body of the Ever-Virgin Mary. St John the Theologian went at the head with the resplendent palm-branch from Paradise. The other saints and a multitude of the faithful accompanied the funeral bier with candles and censers, singing sacred songs. This solemn procession went from Sion through Jerusalem to the Garden of Gethsemane.

With the start of the procession there suddenly appeared over the all-pure body of the Mother of God and all those accompanying Her a resplendent circular cloud, like a crown. There was heard the singing of the Heavenly Powers, glorifying the Mother of God, which echoed that of the worldly voices. This circle of Heavenly singers and radiance accompanied the procession to the very place of burial.

Unbelieving inhabitants of Jerusalem, taken aback by the extraordinarily grand funeral procession and vexed at the honor accorded the Mother of Jesus, complained of this to the High Priest and scribes. Burning with envy and vengefulness toward everything that reminded them of Christ, they sent out their own servants to disrupt the procession and to set the body of the Mother of God afire.

An angry crowd and soldiers set off against the Christians, but the circular cloud accompanying the procession descended and surrounded them like a wall. The pursuers heard the footsteps and the singing, but could not see any of those accompanying the procession. Indeed, many of them were struck blind.

The Jewish priest Athonios, out of spite and hatred for the Mother of Jesus of Nazareth, wanted to topple the funeral bier on which lay the body of the Most Holy Virgin Mary, but an angel of God invisibly cut off his hands, which had touched the bier. Seeing such a wonder, Athonios repented and with faith confessed the majesty of the Mother of God. He received healing and joined the crowd accompanying the body of the Mother of God, and he became a zealous follower of Christ.

When the procession reached the Garden of Gethsemane, then amidst the weeping and the wailing began the last kiss to the all-pure body. Only towards evening were the Apostles able to place it in the tomb and seal the entrance to the cave with a large stone.

For three days they did not depart from the place of burial, praying and chanting Psalms. Through the wise providence of God, the Apostle Thomas was not to be present at the burial of the Mother of God. Arriving late on the third day at Gethsemane, he lay down at the tomb and with bitter tears asked that he might be permitted to look once more upon the Mother of God and bid her farewell. The Apostles out of heartfelt pity for him decided to open the grave and permit him the comfort of venerating the holy relics of the Ever-Virgin Mary. Having opened the grave, they found in it only the grave wrappings and were thus convinced of the bodily ascent of the Most Holy Virgin Mary to Heaven.

On the evening of the same day, when the Apostles had gathered at a house to strengthen themselves with food, the Mother of God appeared to them and said: "Rejoice! I am with you all the days of your lives." This so gladdened the Apostles and everyone with them, that they took a portion of the bread, set aside at the meal in memory of the Savior ("the Lord's Portion"), and they exclaimed: "Most Holy Theotokos, save us". (This marks the beginning of the rite of offering up the "Panagia" ("All-Holy"), a portion of bread in honor of the Mother of God, which is done at monasteries to the present day).

The sash of the Mother of God, and Her holy garb, preserved with reverence and distributed over the face of the

earth in pieces, have worked miracles both in the past and at present. Her numerous icons everywhere pour forth signs and healings, and Her holy body, taken up to Heaven, bears witness to our own future life there. Her body was not left to the vicissitudes of the transitory world, but was incomparably exalted by its glorious ascent to Heaven.

The Feast of the Dormition of the Most Holy Theotokos is celebrated with special solemnity at Gethsemane, the place of Her burial. Nowhere else is there such sorrow of heart at the separation from the Mother of God, and nowhere else such joy, because of Her intercession for the world.

The holy city of Jerusalem is separated from the Mount of Olives by the valley of Kedron on Josaphat. At the foot of the Mount of Olives is the Garden of Gethsemane, where olive trees bear fruit even now.

The holy Ancestor-of-God Joachim had himself reposed at 80 years of age, several years after the Entry of the Most Holy Theotokos into the Temple (November 21). St Anna, having been left a widow, moved from Nazareth to Jerusalem, and lived near the Temple. At Jerusalem she bought two pieces of property: the first at the gates of Gethsemane, and the second in the valley of Josaphat. At the second locale she built a tomb for the members of her family, and where also she herself was buried with Joachim. It was there in the Garden of Gethsemane that the Savior often prayed with His disciples.

The most-pure body of the Mother of God was buried in the family tomb. Christians honored the sepulchre of the Mother of God, and they built a church on this spot. Within the church was preserved the precious funeral cloth, which covered Her all-pure and fragrant body.

The holy Patriarch Juvenal of Jerusalem (420-458) testified before the emperor Marcian (450-457) as to the authenticity of the tradition about the miraculous ascent of the Mother of God to Heaven, and he sent to the empress, St Pulcheria (September 10), the grave wrappings of the Mother of God from Her tomb. St Pulcheria then placed these grave-wrappings within the Blachernae church.

Accounts have been preserved, that at the end of the seventh century a church had been built atop the underground church of the Dormition of the Most Holy Theotokos, and that from its high bell-tower could be seen the dome of the Church of the Resurrection of the Lord. Traces of this church are no longer to be seen. And in the ninth century near the subterranean Gethsemane church a monastery was built, in which more than 30 monks struggled.

Great destruction was done the Church in the year 1009 by the despoiler of the holy places, Hakim. Radical changes, the traces of which remain at present, also took place under the crusaders in the year 1130. During the eleventh to twelfth centuries the piece of excavated stone, at which the Savior had prayed on the night of His betrayal disappeared from Jerusalem. This piece of stone had been in the Gethsemane basilica from the sixth century.

But in spite of the destruction and the changes, the overall original cruciform (cross-shaped) plan of the church has been preserved. At the entrance to the church along the sides of the iron gates stand four marble columns. To enter the church, it is necessary to go down a stairway of 48 steps. At the 23rd step on the right side is a chapel in honor of the holy Ancestors-of-God Joachim and Anna together with their graves, and on the left side opposite,

the chapel of St Joseph the Betrothed with his grave. The right chapel belongs to the Orthodox Church, and the left to the Armenian Church (since 1814).

The church of the Dormition of the Theotokos has the following dimensions: in length it is 48 arshin, and in breadth 8 arshin [1 arshin = 28 inches]. At an earlier time the church had also windows beside the doors. The whole temple was adorned with a multitude of lampadas and offerings. Two small entrances lead into the burial-chamber of the Mother of God. One enters through the western doors, and exits at the northern doors. The burial-chamber of the All-Pure Virgin Mary is veiled with precious curtains. The burial place was hewn out of stone in the manner of the ancient Jewish graves and is very similar to the Sepulchre of the Lord. Beyond the burial-chamber is the altar of the church, in which Divine Liturgy is celebrated each day in the Greek language.

The olive woods on the eastern and northern sides of the temple was acquired from the Turks by the Orthodox during the seventh and eighth centuries. The Catholics acquired the olive woods on the east and south sides in 1803, and the Armenians on the west side in 1821.

On August 12, at Little Gethsemane, at the second hour of the night, the head of the Gethsemane church celebrates Divine Liturgy. With the end of Liturgy, at the fourth hour of the morning, he serves a short Molieben before the resplendent burial shroud, lifts it in his hands and solemnly carries it beyond the church to Gethsemane proper where the holy sepulchre of the Mother of God is situated. All the members of the Russian Spiritual Mission in Jerusalem, with the head of the Mission presiding, participate each year in the procession (called the "Litania") with the holy burial shroud of the Mother of God..

The rite of the Burial of the Mother of God at Gethsemane begins customarily on the morning of August 14. A multitude of people with hierarchs and clergy at the head set off from the Jerusalem Patriarchate (nearby the Church of the Resurrection of Christ) in sorrowful procession. Along the narrow alley-ways of the Holy City the funeral procession makes its way to Gethsemane. Toward the front of the procession an icon of the Dormition of the Most Holy Theotokos is carried. Along the way, pilgrims meet the icon, kissing the image of the All-Pure Virgin Mary and lift children of various ages to the icon. After the clergy, in two rows walk the black-robed monks and nuns of the Holy City: Greeks, Roumanians, Arabs, Russians. The procession, going along for about two hours, concludes with Lamentations at the Gethsemane church. In front the altar, beyond the burial chamber of the Mother of God, is a raised-up spot, upon which rests the burial shroud of the Most Holy Mother of God among fragrant flowers and myrtle, with precious coverings.

"O marvelous wonder! The Fount of Life is placed in the grave, and the grave doth become the ladder to Heaven..." Here at the grave of the All-Pure Virgin, these words strike deep with their original sense and grief is dispelled by joy: "Hail, Full of Grace, the Lord is with Thee, granting the world, through Thee, great mercy!"

Numerous pilgrims, having kissed the icon of the Dormition of the Most Holy Theotokos, following an ancient custom, then stoop down and go beneath it.

On the day of the Leave-taking of the feast (August 23), another solemn procession is made. On the return path, the holy burial shroud is carried by clergy led by the Archimandrite of Gethsemane.

There is an article in the "Journal of the Moscow Patriarchate", 1979, No. 3 regarding the rite of the litany and Feast of the Dormition of the Mother of God in the Holy Land.

Today flowers are blessed in church, and people keep them in their homes. During times of family strife or illness, the flower petals are placed in the censer with the incense, and the whole house is censured. See the Prayer at the Sanctification of any Fragrant Herbage.

BIBLE READINGS FOR THE WEEK OF AUGUST 9

Aug. 9 1 Cor. 4:9-16
Matt. 17:14-23

Aug. 11 2 Cor. 2:14-3:3
Matt. 23:23-28

Aug. 14 2 Cor. 4:13-18
Matt. 24:27-33,42-51

Aug. 10 2 Cor. 2:4-15
Matt. 23:13-22

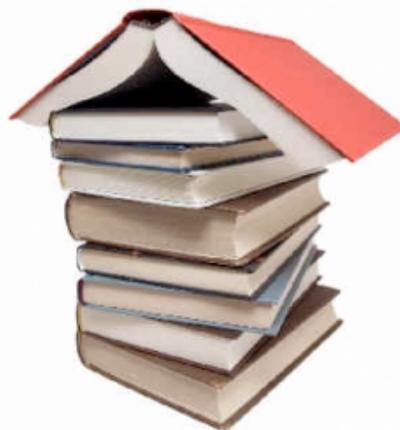
Aug. 12 2 Cor. 3:4-11
Matt. 23:29-39

Aug. 15 Phil. 2:5-11
Luke 10:38-42;
11:27-28

Aug. 13 2 Cor. 4:1-6
Matt. 24:13-28

**Another dog day of summer or a Boys' Night Out? It's your call, but we're going for the night out to Prosperity Social Club on Sunday, August 23rd at 5:00 PM. Address is 1109 Starkweather, across from Lincoln Park, same side of the street as the Cathedral.
Please see Daniel Morris to join.**

**Eastern Orthodox Women's Guild
Book Review @ Parish Hall
Saturday, September 12th, 2015
10:00 AM - 1:30 PM**





PRAYER REQUESTS

Departed:

Mary Ann Silberhorn
06-25-15

Phyllis Miklos
07-10-15

Helen Kuligowski
07-27-15

Ill Afflicted & Special Intentions:

Protopresbyter Vasilije Sokolovic
Protopresbyter Rastko Trbuhovic
Archpriest Theodore Bobosh
Mother Anna
Mary
Michael
Betty Balasz
Judy Baughman
Carol Bohurjak
Frank Byndas
Navada Coneley
Anne Crichton (*Joseph Crichton's
sister-in-law*)
Christine Crichton
Thomas Crichton (*Joseph Crichton's
brother*)
Metodije Damljanovic (*Child*)

Horia Dascalescu (*Lavinia Morris's
brother*)

Cindy Durkalski

Nashwa Fam

Peter Fickinger (*friend of Joseph
Crichton*)

Julia Grabowski

Roger Haupt (*Lisa Theodore's
cousin*)

Sandee Holod

Matthew Hunley (*Phyllis
Gindlesperger's brother-in-law*)

Donna Jacak

Victor Jacak

Patrick Jacobson (*friend of Paul
Pangrace*)

Joy Jahans (*friend of Paul Pangrace*)

Stephen Jahans (*friend of Paul
Pangrace*)

Diane Kearsy (*Janice Tkacz's
sister*)

Maher Khalil

Thomas Khalil

John Kovalski (*friend of Paul
Pangrace*)

Dorothy Laskovich

Paul Laskovich

Paul Mihal

Anna Mysiw (*friend and neighbor of
Helen Antonik*)

Jillian Oppenheim

Maude Palumbo (*Michelle Rajisch's
mother*)

Debra Parhamovich (*Karen Felon's
sister*)

Grace Parhamovich (*Karen Felon's
mother*)

Liz Peterson (*Joseph Crichton's
friend*)

Cindy Powkowski

Valerie Rolls (*Fr. John's cousin*)

Dorothy Romig

Julia Sankovic (*Child*)

Elaine Sudnick (*Joy Pfeiffer's
mother*)

Janice Tkacz

Elisabeth Wright (*friend of Paul
Pangrace*)

Erin Zawolowycz

Alice Zdinak (*Fr. John's Mother*)

**Steve & Laura Zvara
& Unborn Child**

**Jason & Rachel Wojnicz
& Unborn Child**

**Douglas & Kaitlyn Evans
& Unborn Child**

**Please note that names will remain on the list for
approximately one month and then removed.
If you desire that a name be relisted please contact the
office at 216-741-1310.**

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.

COFFEE HOUR & GREETERS SCHEDULES

Coffee Hour:

8/9/15	Steve Rusnak & Joseph Crichton
8/16/15	Joyce Tabeling & Judy Schwind
8/23/15	Joy & David Pfeiffer
8/30/15	Mat. Cinday Zdinak & Mat. Jenn Boerio
9/6/15	Dan & Lavinia Morris
9/13/15	Nick & Kate Zolikoff
9/20/15	Lauren Miklos & Chandra Czaruk

Greeters:

Nina & Elizabeth Antonik
Linda Smotzer & Sonia Vorell
Karen Felon & Michael Tabeling
Mat. Jenn Boerio & Tammy Ponomarenko
Karen Felon & Sonia Vorell
Nina & Elizabeth Antonik
Michael Tabeling & Linda Smotzer



GOD'S GIFTS TO US - OUR GIFTS TO GOD

Weekly expenses:	\$ 6,538.00
Last week's collection	<u>\$ 8,972.00</u>
Over/Under	< \$ 2,434.00 >

FOOD PANTRY

Our Food Pantry ministry continues through Merrick House. They currently use the bags in their Moms First program. We can always use your help by "sponsoring a bag". Envelopes are in the foyer, \$10 fills a bag. Thank you and God bless you for helping those in need. - Dan Morris



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 entire 2015 year:

In loving memory of Olga Fritskey
from John & Ruth Fritskey



ST. MARY ROMANIAN Festival

August 21st-23rd



• FUN

• GOOD FOOD

• ENTERTAINMENT

Fri. 4:30-11 pm

Sat. 2-11 pm

Sun. 12 noon-10 pm

LOCATED IN WESTPARK
JUST SOUTH OF I-90, WARREN ROAD EXIT
3256 Warren Rd., Cleveland, OH 44111
(216) 941-5550. Directions: www.smroc.org

**ST. MARY MAGDALENE
BYZANTINE CATHOLIC CHURCH**



6th Annual

European Festival

**Saturday, September 12, 2015
11 AM - 11 PM**

**COME EXPERIENCE CULTURES
FROM ACROSS EUROPE!**

**Live Music & Dancing
Craft Fair and Religious Gifts
Ethnic Cuisine, Bakery, Beer & Wine
Church Services, Tours & Speakers
Basket Raffles & Cash Prizes
Children's Activities** 

**5390 W. 220th St. Fairview Park, OH
stmmeurofest.com | 216.906.3463**

Inside on the main stage

- 11:30 Piast Polish Artistic Folk Ensemble
- 12:00 Cleveland Saxon Dance Group
- 12:30 Cannon Irish Dancers
- 1:00 STV Bavaria
- 1:30 Tribal Fire Dancers
- 2:30 STV Bavaria
- 3:00 St. Demetrios Greek Dancers
- 3:30 St. Sava Serbian Dancers
- 4:00 Syrena Polish Dance Group
- 5:00 Geauga Highlanders Pipes & Drums



**6:30- "Jimmy K. & Ethnic Jazz"
10:30 Polka and more!**

Guest Speakers in the Church

- 1:00 Rev. Michael Lee, Byzantine priest
- 3:00 Rev. Dennis Hrubciak, former pastor
- 2:00 & 4:00 Church Tours

Sisters of Christ the Bridegroom Monastery

Church Services

- 6:00 PM Vespers (Evening Prayers)
- 11:00 PM Divine Liturgy (Catholic Mass)

Menu

- Hand-pinched Potato Cheese Pierogi
- Chicken Paprikash, Potato Pancakes
- Stuffed Cabbage, Pork Goulash
- Hot Dogs, Kielbasa & Kraut
- Cabbage & Noodles
- Nut & Poppyseed Roll and other Bakery

No Pity and No Fear

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>.



August 10 is the feast day of the Hieromartyr Sixtus, who became Bishop of Rome at a time when having that position meant almost certain death

Sixtus was born in Athens, and served the Church in Spain before settling in Rome. Competent and well-liked, he was an obvious choice to become Bishop of Rome.

But in the third century the Church had to contend with an emperor, Valerian, who hated Christianity and feared the growing influence and social position of its followers. So strong was Valerian's opposition to the faith that any Christian matron who would not worship the gods was, by his decree, to be banished. Any Christian member of the imperial household who would not renounce the faith was to be enslaved and put to menial work on the imperial estates.

The Bishop of Rome, as the most visible and influential Christian, was the special object of Valerian's hatred. Several men who preceded Sixtus in the position had been martyred, and that is why an appointment as Rome's bishop was seen as a death sentence.

People must have felt pity for Sixtus, who by obeying his calling in the Church was put in such a terrible position. They weren't surprised when the pattern continued and he was arrested and later martyred.

But what about Sixtus himself? If he felt fear, he overcame it and comforted those around him. He didn't feel deserving of pity, because he looked forward to his eternal life with God.

The readings for this day and the next have something to say about both fear and pity. Matthew 14: 22-34 is the story of Jesus Christ walking on the water, and telling His disciples to "Take heart, it is I; have no fear." Then, because He wants to share everything with them, He gives Peter a chance to walk on water too, and when Peter is too afraid asks him, "Why did you doubt?"

In Matthew 21: 18-22 the Lord withers a fig tree that isn't bearing fruit. When the disciples marvel at this, He tells them. "...if you have faith and never doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will be done." He wants them to cast away fear when they face the huge challenges that will come.

In I Corinthians 15: 12-19, Saint Paul tells us there is only one reason why we should ever be pitied: "If for this life only we have hoped in Christ, we are of all men most to be pitied."

Bishop Sixtus did not hope in Christ "for this life only." His hope was based on his confident anticipation of a life that would never end, and which no emperor could take away.

Nobody who shares his anticipation needs pity. Nobody who faces fearful things needs to be totally overcome by them. That's the message of Sixtus' life and of the words we read in these days.

WEEKLY SCHEDULE 2015

Sunday, Aug. 9
VEN. HERMAN
OF ALASKA,
WONDERWORKER OF
ALL AMERICA
9:00 AM Divine Liturgy

Monday, Aug. 10
HOLY MARTYR AND
ARCHDEACON
LAWRENCE OF ROME

Tuesday, Aug. 11
HOLY MARTYR AND
ARCHDEACON
EUPLUS OF CATANIA

Wednesday, Aug. 12
MARTYRS ANICLETUS
AND PHOTIUS

REMINDER:



Please be sure
that cell phones
are turned off
before entering
the temple.

**AUGUST
Special Collection
ORTHODOX
CHRISTIAN
FELLOWSHIP**

Thursday, Aug. 13
ST. TIKHON
WONDERWORKER OF
ZADONSK

Friday, Aug. 14
PROPHET MICAH
ST. THEODOSIUS-CAVES

Saturday, Aug. 15
DORMITION OF THE
MOST-HOLY THEOTOKOS
6:00 PM Great Vespers

Sunday, Aug. 16
IMAGE OF CHRIST
"NOT-MADE-BY-HANDS"
9:00 AM Divine Liturgy



**Dormition Fast
August 1st - August 15th**



St. Theodosius Orthodox Cathedral
733 Starkweather Avenue
Cleveland, Ohio 44113

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