

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

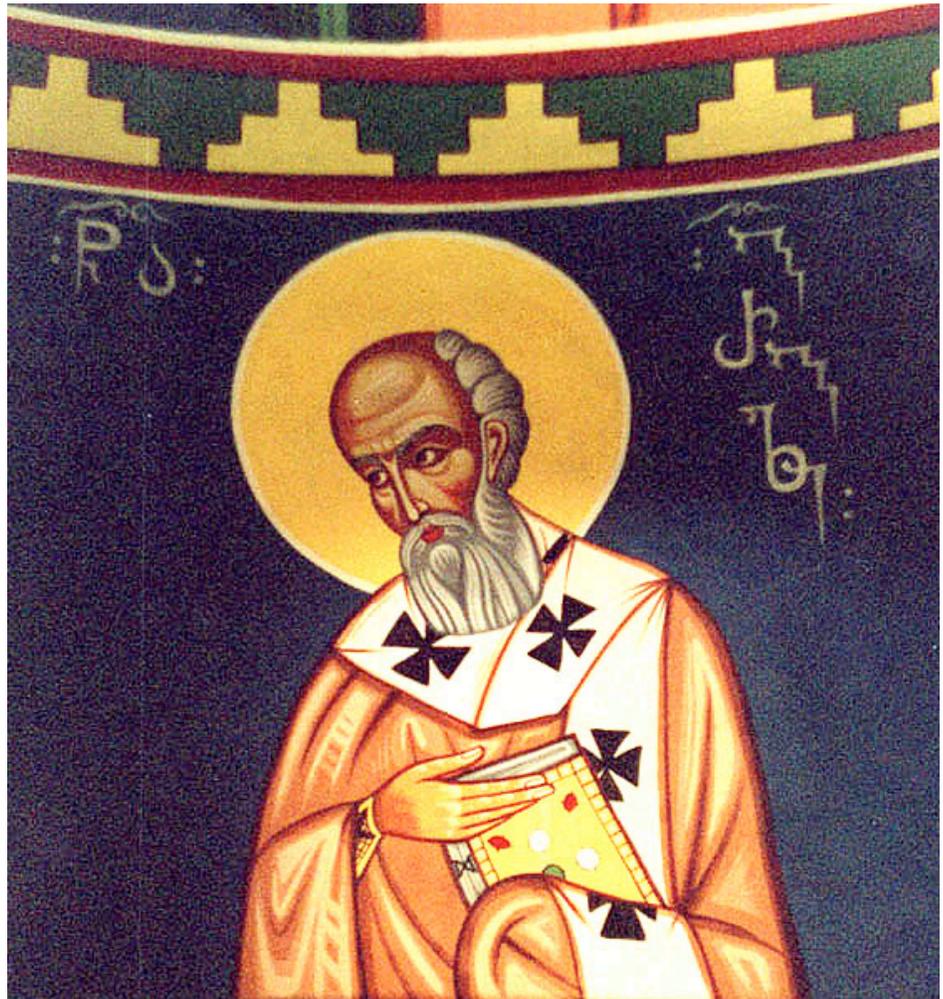
9:00 AM Divine Liturgy

* 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.

JANUARY 19, 2014
VEN. MACARIUS THE GREAT
ST. MARK, ARCHBISHOP
OF EPHESUS

ST. GREGORY THE THEOLOGIAN



JANUARY 25

Saint Gregory the Theologian, Archbishop of Constantinople, a great Father and teacher of the Church, was born into a Christian family of eminent lineage in the year 329, at Arianzos (not far from the city of Cappadocian Nazianzos). His father, also named Gregory (January 1), was Bishop of Nazianzus. The son is the St Gregory Nazianzus encountered in Patristic theology. His pious mother, St Nonna (August 5), prayed to God for a son, vowing to dedicate him to the Lord. Her prayer was answered, and she named her child Gregory.

When the child learned to read, his mother presented him with the Holy Scripture. St Gregory received a complete and extensive education: after working at home with his uncle St Amphilochius (November 23), an experienced teacher of rhetoric, he then studied in the schools of Nazianzos, Caesarea in Cappadocia, and Alexandria. Then the saint decided to go to Athens to complete his education.

On the way from Alexandria to Greece, a terrible storm raged for many days. St Gregory, who was just a catechumen at that time, feared that he would perish in the sea before being cleansed in the waters of Baptism. St Gregory lay in the ship's stern for twenty days, beseeching the merciful God for salvation. He vowed to dedicate himself to God, and was saved when he invoked the name of the Lord.

St Gregory spent six years in Athens studying rhetoric, poetry, geometry, and astronomy. His teachers were the renowned pagan rhetoricians Gymnorias and Proeresias. St Basil, the future Archbishop of Caesarea (January 1) also studied in Athens with St Gregory. They were such close friends that they seemed to be one soul in two bodies. Julian, the future emperor (361-363) and apostate from the Christian Faith, was studying philosophy in Athens at the same time.

Upon completing his education, St Gregory remained for a certain while at Athens as a teacher of rhetoric. He was also familiar with pagan philosophy and literature.

In 358 St Gregory quietly left Athens and returned to his parents at Nazianzus. At thirty-three years of age, he received Baptism from his father, who had been appointed Bishop of Nazianzus. Against his will, St Gregory was ordained to the holy priesthood by his father. However, when the elder Gregory wished to make him a bishop, he fled to join his friend Basil in Pontus. St Basil had organized a monastery in Pontus and had written to Gregory inviting him to come.

St Gregory remained with St Basil for several years. When his brother St Caesarius (March 9) died, he returned home to help his father administer his diocese. The local church was also in turmoil because of the Arian heresy. St Gregory had the difficult task of reconciling the bishop with his flock, who condemned their pastor for signing an ambiguous interpretation of the dogmas of the faith.

St Gregory convinced his father of the pernicious nature of Arianism, and strengthened him in Orthodoxy. At this time, Bishop Anthimus, who pretended to be Orthodox but was really a heretic, became Metropolitan of Tyana. St Basil had been consecrated as the Archbishop of Caesarea, Cappadocia. Anthimus wished to separate from St Basil and to divide the province of Cappadocia.

St Basil the Great made St Gregory bishop of the city of Sasima, a small town between Caesarea and Tyana. However, St Gregory remained at Nazianzos in order to assist his dying father, and he guided the flock of this city for a while after the death of his father in 374.

Upon the death of Patriarch Valentinus of Constantinople in the year 378, a council of bishops invited St Gregory to help the Church of Constantinople, which at this time was ravaged by heretics. Obtaining the consent of St Basil the Great, St Gregory came to Constantinople to combat heresy. In the year 379 he began to serve and preach in a small church called "Anastasis" ("Resurrection"). Like David fighting the Philistines with a sling, St Gregory battled against impossible odds to defeat false doctrine.

Heretics were in the majority in the capital, Arians, Macedonians, and Appolinarians. The more he preached, the more did the number of heretics decrease, and the number of the Orthodox increased. On the night of Pascha (April 21, 379) when St Gregory was baptizing catechumens, a mob of armed heretics burst into the church and cast stones at the Orthodox, killing one bishop and wounding St Gregory. But the fortitude and mildness of the saint were his armor, and his words converted many to the Orthodox Church.

St Gregory's literary works (orations, letters, poems) show him as a worthy preacher of the truth of Christ. He had a literary gift, and the saint sought to offer his talent to God the Word: "I offer this gift to my God, I dedicate this gift to Him. Only this remains to me as my treasure. I gave up everything else at the command of the Spirit. I gave all that I had to obtain the pearl of great price. Only in words do I master it, as a servant of the Word. I would never intentionally wish to disdain this wealth. I esteem it, I set value by it, I am comforted by it more than others are comforted by all the treasures of the world. It is the companion of all my life, a good counselor and converser; a guide on the way to Heaven and a fervent co-ascetic." In order to preach the Word of God properly, the saint carefully prepared and revised his works.

In five sermons, or "Theological Orations," St Gregory first of all defines the characteristics of a theologian, and who may theologize. Only those who are experienced can properly reason about God, those who are successful at contemplation and, most importantly, who are pure in soul and body, and utterly selfless. To reason about God properly is possible only for one who enters into it with fervor and reverence.

Explaining that God has concealed His Essence from mankind, St Gregory demonstrates that it is impossible for those in the flesh to view mental objects without a mixture of the corporeal. Talking about God in a positive sense is possible only when we become free from the external impressions of things and from their effects, when our guide, the mind, does not adhere to impure transitory images. Answering the Eunomians, who would presume to grasp God's Essence through logical speculation, the saint declared that man perceives God when the mind and reason become godlike and divine, i.e. when the image ascends to its Archetype. (Or. 28:17). Furthermore, the example of the Old Testament patriarchs and prophets and also the Apostles has demonstrated, that the Essence of God is incomprehensible for mortal man. St Gregory cited the futile sophistry of Eunomios: "God begat the Son either through His will, or contrary to will. If He begat contrary to will, then He underwent constraint. If by His will, then the Son is the Son of His intent."

Confuting such reasoning, St Gregory points out the harm it does to man: "You yourself, who speak so thoughtlessly, were you begotten voluntarily or involuntarily by your father? If involuntarily, then your father was under the sway of some tyrant. Who? You can hardly say it was nature, for nature is tolerant of chastity. If it was voluntarily, then by a few syllables you deprive yourself of your father, for thus you are shown to be the son of Will, and not of your father" (Or. 29:6).

St Gregory then turns to Holy Scripture, with particular attention examining a place where it points out the Divine Nature of the Son of God. St Gregory's interpretations of Holy Scripture are devoted to revealing that the divine power of the Savior was actualized even when He assumed an impaired human nature for the salvation of mankind.

The first of St Gregory's Five Theological Orations is devoted to arguments against the Eunomians for their blasphemy of the Holy Spirit. Closely examining everything that is said in the Gospel about the Third Person of the Most Holy Trinity, the saint refutes the heresy of Eunomios, which rejected the divinity of the Holy Spirit. He comes to two fundamental conclusions. First, in reading Holy Scripture, it is necessary to reject blind literalism and to try and understand its spiritual sense. Second, in the Old Testament the Holy Spirit operated in a hidden way. "Now the Spirit Himself dwells among us and makes the manifestation of Himself more certain. It was not safe, as long as they did not acknowledge the divinity of the Father, to proclaim openly that of the Son; and as long as the divinity of the Son was not accepted, they could not, to express it somewhat boldly, impose on us the burden of the Holy Spirit" (Or. 31:26).

The divinity of the Holy Spirit is a sublime subject. “Look at these facts: Christ is born, the Holy Spirit is His Forerunner. Christ is baptized, the Spirit bears witness to this... Christ works miracles, the Spirit accompanies them. Christ ascends, the Spirit takes His place. What great things are there in the idea of God which are not in His power? What titles appertaining to God do not apply also to Him, except for Unbegotten and Begotten? I tremble when I think of such an abundance of titles, and how many Names they blaspheme, those who revolt against the Spirit!” (Or. 31:29).

The Orations of St Gregory are not limited only to this topic. He also wrote Panegyrics on Saints, Festal Orations, two invectives against Julian the Apostate, “two pillars, on which the impiety of Julian is indelibly written for posterity,” and various orations on other topics. In all, forty-five of St Gregory’s orations have been preserved.

The letters of the saint compare favorably with his best theological works. All of them are clear, yet concise. In his poems as in all things, St Gregory focused on Christ. “If the lengthy tracts of the heretics are new Psalters at variance with David, and the pretty verses they honor are like a third testament, then we also shall sing Psalms, and begin to write much and compose poetic meters,” said the saint. Of his poetic gift the saint wrote: “I am an organ of the Lord, and sweetly... do I glorify the King, all atremble before Him.”

The fame of the Orthodox preacher spread through East and West. But the saint lived in the capital as though he still lived in the wilderness: “his food was food of the wilderness; his clothing was whatever necessary. He made visitations without pretense, and though in proximity of the court, he sought nothing from the court.”

The saint received a shock when he was ill. One whom he considered as his friend, the philosopher Maximus, was consecrated at Constantinople in St Gregory’s place. Struck by the ingratitude of Maximus, the saint decided to resign the cathedra, but his faithful flock restrained him from it. The people threw the usurper out of the city. On November 24, 380 the holy emperor Theodosius arrived in the capital and, in enforcing his decree against the heretics, the main church was returned to the Orthodox, with St Gregory making a solemn entrance. An attempt on the life of St Gregory was planned, but instead the assassin appeared before the saint with tears of repentance.

At the Second Ecumenical Council in 381, St Gregory was chosen as Patriarch of Constantinople. After the death of Patriarch Meletius of Antioch, St Gregory presided at the Council. Hoping to reconcile the West with the East, he offered to recognize Paulinus as Patriarch of Antioch.

Those who had acted against St Gregory on behalf of Maximus, particularly Egyptian and Macedonian bishops, arrived late for the Council. They did not want to acknowledge the saint as Patriarch of Constantinople, since he was elected in their absence.

St Gregory decided to resign his office for the sake of peace in the Church: “Let me be as the Prophet Jonah! I was responsible for the storm, but I would sacrifice myself for the salvation of the ship. Seize me and throw me... I was not happy when I ascended the throne, and gladly would I descend it.”

After telling the emperor of his desire to quit the capital, St Gregory appeared again at the Council to deliver a farewell address (Or. 42) asking to be allowed to depart in peace.

Upon his return to his native region, St Gregory turned his attention to the incursion of Appolinarian heretics into the flock of Nazianzus, and he established the pious Eulalius there as bishop, while he himself withdrew into the solitude of Arianzos so dear to his heart. The saint, zealous for the truth of Christ continued to affirm Orthodoxy through his letters and poems, while remaining in the wilderness. He died on January 25, 389, and is honored with the title “Theologian,” also given to the holy Apostle and Evangelist John.

In his works St Gregory, like that other Theologian St John, directs everything toward the Pre-eternal Word. St John of Damascus (December 4), in the first part of his book AN EXACT EXPOSITION OF THE ORTHODOX FAITH, followed the lead of St Gregory the Theologian.

St Gregory was buried at Nazianzos. In the year 950, his holy relics were transferred to Constantinople into the church of the Holy Apostles. Later on, a portion of his relics was transferred to Rome.

In appearance, the saint was of medium height and somewhat pale. He had thick eyebrows, and a short beard. His contemporaries already called the archpastor a saint. The Orthodox Church, honors St Gregory as a second Theologian and insightful writer on the Holy Trinity.

“O glorious Father Gregory, Your knowledge has overcome the pride of false wisdom. The church is clothed with your teaching as a robe of righteousness. We your children celebrate your memory crying out: Rejoice, O father of unsurpassable wisdom!” [Kontakion].

BIBLE READINGS FOR THE WEEK OF JANUARY 19

Jan. 19 Col. 3:12-16
Luke 18:35-43

Jan. 21 Heb. 12:25-26,
13:22-25
Mark 10:20

Jan. 24 James 2:1-13
Mark 10:23-32

Jan. 20 Heb. 1:17-23,27-31
Mark 9:42-10:1

Jan. 22 James 1:1-18
Mark 10:11-16

Jan. 25 Col. 1:1-3-6
Luke 16:10-15

Jan. 23 James 1:19-27
Mark 10:17-27

Dear Brothers and Sisters:

Let us love one another as Christ loves us! As you know, we have a Thursday morning Faith Enrichment study class that meets at Ridge Manor. This class is mostly retirees.

I know there are others who work that would like to participate in a similar class.

With Fr. John's blessing, I would like to start an evening bible study class for those working during the day.

I will need some input from those interested such as day of the week, time of class and location. Please use the form on the bottom of the following page to indicate choices of day, time and location. Also, put your name and phone number for contact information.

Thank you for your prayerful consideration of this endeavor.

**Yours in Christ,
Subdeacon Leon Felon**

2014 March for Life



Wednesday January 22, 2014

Washington D.C.

Bus departing from the Zoe House on Wednesday, January 22, 2014 at 4AM

Returning at Midnight

Please park behind St. Vladimir's Orthodox Church

5913 State Road, Parma, Ohio

Cost is \$30 per person (food and beverage provided on bus)

“Speak up for those who cannot speak for themselves...”

(Proverbs 31:8)

Join us and hundreds of other Orthodox Christians as we witness to the truth

Of the Sanctity of Life

For more information and to reserve a seat on the bus, please call;

Kathy Kovalak (440)842-6639

In Ohio in 2012 more than 25,000 people lost their lives to abortion.

MAY THEIR MEMORIES BE ETERNAL

AKATHIST SERVICE TO OUR LORD JESUS CHRIST WITH PRAYERS FOR THE VICTIMS OF ABORTION

A PAN-ORTHODOX GATHERING IN COLLABORATION
WITH ZOE FOR LIFE

SUNDAY, JANUARY 19, 6:00 PM

ST. MATTHEW'S ORTHODOX CHURCH
10383 ALBION RD., NORTH ROYALTON

*PLEASE JOIN US IN THIS AKATHIST WITH PRAYERS
FOR THE MANY VICTIMS OF ABORTION*

COFFEE TIME AND BRIEF PRESENTATION FOLLOWING
THE SERVICE

Name:

Phone Number:

Day:

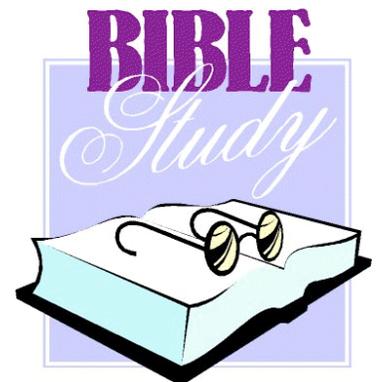
Tuesday Wednesday Thursday

Time:

6:00-8:00 PM 7:00-9:00 PM

Location:

Ridge Manor Church Hall





PRAYER REQUESTS

Departed:

Ill Afflicted & Special Intentions:

Mat. Vera Proctor
Mat. May Ozone
Mat. Catherine Jula
Mother Anna
Sr. Anastasia
Margarete
Michael
Betty Balasz
Ralph Barbato
Judy Baughman
Carol Bohurjak
Thomas Bohurjak, Jr.
Frank Byndas
Navada Coneley
Elsie Conrad
John Conrad
Christine Crichton
Laina Dachtyl
Horia Dascalescu
(Lavinia's Brother)
Cindy Durkalski
Bernice Ferencz
Vladimir Fowler
Frank Fox (*Son of Carol Machaskee*)
Kathy Garlesky
Julia Grabowski
Roger Haupt (*Lisa Theodore's Cousin*)
Sandee Holod

Matthew Hungley (*Brother-in-law of Phyllis Gindlesperger*)
Magdalena Imre (*Friend of Helen Antonik*)
Donna Jacak
Victor Jacak
Joy Jahans (*friend of Paul Pangrace*)
Stephen Jahans (*friend of Paul Pangrace*)
Diane Kearsley
(*Janice Tkacz's Sister*)
Elaine Kelley (Mary Ann Silberhorn's sister)
John Kovalski (*Friend of Paul Pangrace*)
Dorothy Laskovich
Paul Laskovich
Elise Manella
Anna Mysiw (*Friend and Neighbor of Helen Antonik*)
Christine O'Connell (*Friend of Joseph Crichton*)
Benji Okrafo-Smart (*Friend of Paul Pangrace and parishioner of Fr. Andrew*)
Karen Ohlin (*Tatiana Boyczewski's daughter-in-law's mother*)
Maude Palumbo (*Michelle Rajisch's Mother*)
Grace Parhamovich
(*Karen Felon's Mother*)

Donna Pelton
John A. Petkac (Gartman)
Peter and **Gina** Petkac (*Judy Gartman's Brother & Sister-in-law*)
Cindy Powkowski
Marshall Prock
Joseph Rusynyk
Fr. James Ryerson (*friend of Paul Pangrace & Joseph Crichton*)
Julia Sankovic (*Child*)
Mary Ann Silberhorn
Janice Tkacz
Donald Tipka
Elisabeth Wright (*Friend of Paul Pangrace*)
Erin Zawolowycz
Elaine Zdinak
Elizabeth Zdinak

Gaby & Lea El Khoury & Unborn Child

Natalie & Geoff Kenny & Unborn Child

Gabriel & Shyanne Tabeling & Unborn Child

Ryan and Marcie (*Jim and Judy Schwind's daughter*) **Handley & Unborn Child**

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:

1/19/14	Dan & Lavinia Morris
1/26/14	Natalia Pricinovskis
2/2/14	Jim & Vicki Danko
2/9/14	Nick & Kate Zolikoff
2/16/14	Lauren Miklos & Chandra Czaruk
2/23/14	Mary Swit & Tammy Ponomarenko
3/2/14	Cathy Weber & Mat. Jennifer Boerio

Greeters:

Mat. Jennifer Boerio & Tammy Ponomarenko
Nina & Elizabeth Antonik
Linda Smotzer & Paul Pangrace
Michael Tabeling & Sonia Vorell
Karen Felon & Virginia Medvec
Mat. Jennifer Boerio & Tammy Ponomarenko
Nina & Elizabeth Antonik

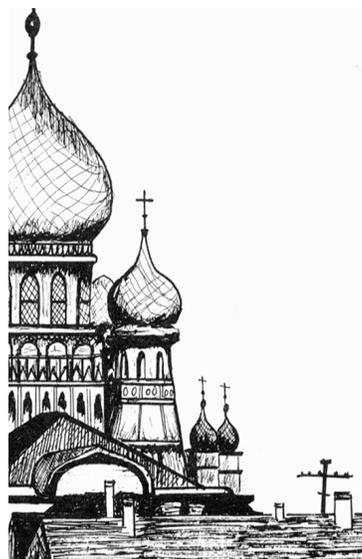


GOD'S GIFTS TO US - OUR GIFTS TO GOD

Weekly expenses:	\$ 6,538.00
Last week's collection	<u>\$ 3,961.00</u>
Over/Under	< \$ 2,577.00 >

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.

Disturber of the Peace

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 January 19 the Church honors two saints named Macarius.

The first is Macarius the Great, to whom a demon once said, "There is only one thing in which I cannot excel you. It isn't in fasting, because I never eat, and it isn't in keeping vigil, because I never sleep." When Macarius asked what it was, the demon replied, "Your humility."

The second saint remembered on this day is Macarius of Alexandria. Born there in 295, he was a merchant until he was forty, when he was baptized and went into the desert to begin a life of prayer.

Even though he began his monastic effort later in life, Macarius was so conscientious in prayer that he came to have great spiritual power, and one story about him gives a good example. As he was crossing the Nile on a ferry boat, another passenger, a military officer, noticed him. The officer was wearing his gold-braided uniform, encircled by a gold belt, and carrying his handsome sword at his side. He said to Macarius, whose monastic clothes were simple and almost ragged, "You are blessed in being scorned by the world."

Macarius told the official, "Your words are prophetic, for my name is Macarius, which means 'blessed.' But if, as you say, I am happy and blessed in being scorned by the world, are you not miserable in being so obviously enslaved by the world?" These words had such a profound effect on the officer that he left the military, gave his possessions to the poor, and became a solitary monk.

But the devil, always trying to disturb our peace, sometimes tries especially hard with people like Macarius. For a long time, the saint was tempted by lustful dreams and desires, and had a hard struggle to overcome them. He also was struck by a longing to leave his cell and travel to faraway places, which is dangerous for any monk trying to keep his life focused on God and prayer.

Macarius had to work so hard against these temptations that his efforts became legendary. He sat in a swamp and let himself be almost devoured by mosquitoes. He ate practically nothing, and tried, until it became impossible, to go without sleep. Once he spent many months walking in the desert with a heavy basket of sand on his shoulders. When another monk asked him what he was doing he replied, "I am wearing out him who wears me out."

Because his efforts to overcome temptations were sincere, Macarius reached a point where the devil could no longer disturb his peace so easily. He even became able to recognize and heal others possessed by demons or afflicted by serious temptations of the devil.

In a verse from one of this day's readings, Saint Paul tells us to "let the peace of Christ rule in your hearts" (Colossians 3:15). The disturber of the peace will keep trying, but saints like Macarius are with us in the fight to snatch victory out of his evil hands.



Troparion - Tone 1

Dweller of the desert and angel in the body
you were shown to be a wonder-worker,
our God-bearing Father Macarius.
You received heavenly gifts through fasting, vigil, and prayer:
healing the sick and the souls of those drawn to you by faith.
Glory to Him who gave you strength!
Glory to Him who granted you a crown!
Glory to Him who through you grants healing to all!

WEEKLY SCHEDULE 2014

Sunday, Jan. 19

VEN. MACARIUS THE GREAT
ST. MARK, ARCHBISHOP
OF EPHESUS

9:00 AM Divine Liturgy
6:00 Akathist for Victims of
Abortion @ St. Matthew

Monday, Jan. 20

VEN. EUTHYMIUS
THE GREAT

Tuesday, Jan. 21

VEN. MAXIMUS CONFESSOR
VIRGIN MARTYR AGNES
VEN. MAXIM THE GREEK

Wednesday, Jan. 22

APOST. TIMOTHY OF THE 70
MONK MARTYR
ANASTASIUS THE PERSIAN
4:00 AM March for Life (bus
departing from Zoe House)

REMINDER:



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

Thursday, Jan. 23

HIEROMARTYR CLEMENT
MARTYR AGATHANGEL
ST. PAULINUS OF NOLA
11:00 AM Faith Enrichment @
Ridge Manor

Friday, Jan. 24

VEN. XENIA OF ROME
BLESSED XENIA
OF ST. PETERSBURG

Saturday, Jan. 25

ST. GREGORY
THE THEOLOGIAN
6:00 PM Great Vespers

Sunday, Jan. 26

VEN. XENOPHON, MARY,
ARCADIUS & JOHN
RT. BLV. DAVID OF GEORGIA
9:00 AM Divine Liturgy
FOCA Meeting following Liturgy

JANUARY
Special Collection
PARISH HALL ROOF



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

JANUARY