

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



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- Subdeacon Theodore
Lentz, Sacristan
- Reader Julius Kovach,
Ecclesiarch & Choirmaster
- Reader Paul Pangrace,
Ambo Editor

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

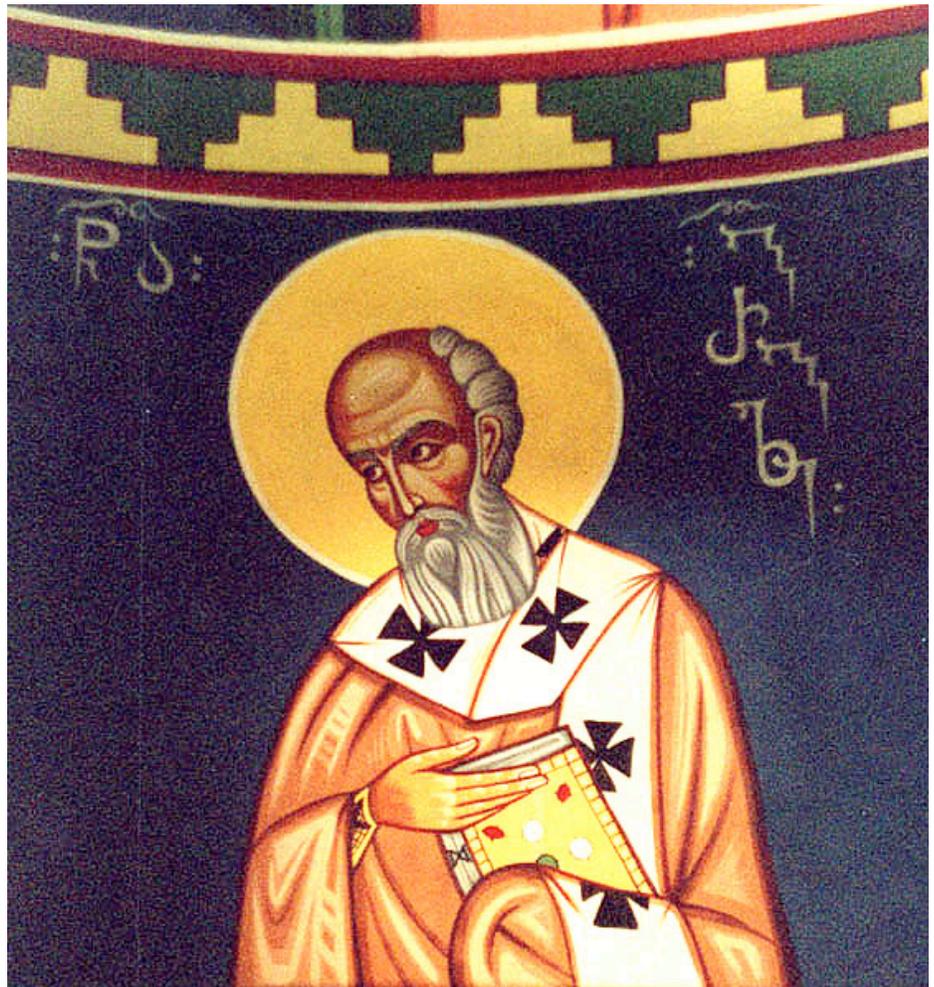
9:00 AM Divine Liturgy

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

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

JANUARY 20, 2019
VEN. EUTHYMIUS THE GREAT
MARTYRS INNAS, PINNAS
AND RIMMAS

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 Saint Gregory Nazianzus encountered in Patristic theology. His pious mother, Saint 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. Saint Gregory received a complete and extensive education: after working at home with his uncle Saint 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. Saint 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. Saint 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.

Saint Gregory spent six years in Athens studying rhetoric, poetry, geometry, and astronomy. His teachers were the renowned pagan rhetoricians Gymorias and Proeresias. Saint Basil, the future Archbishop of Caesarea (January 1) also studied in Athens with Saint 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, Saint Gregory remained for a certain while at Athens as a teacher of rhetoric. He was also familiar with pagan philosophy and literature.

In 358 Saint 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, Saint 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. Saint Basil had organized a monastery in Pontus and had written to Gregory inviting him to come.

Saint Gregory remained with Saint Basil for several years. When his brother Saint 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. Saint 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.

Saint 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. Saint Basil had been consecrated as the Archbishop of Caesarea, Cappadocia. Anthimus wished to separate from Saint Basil and to divide the province of Cappadocia.

Saint Basil the Great made Saint Gregory bishop of the city of Sasima, a small town between Caesarea and Tyana. However, Saint 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 Saint Gregory to help the Church of Constantinople, which at this time was ravaged by heretics. Obtaining the consent of Saint Basil the Great, Saint 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, Saint 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 Saint Gregory was baptizing catechumens, a mob of armed heretics burst into the church and cast stones at the Orthodox, killing one bishop and wounding Saint Gregory. But the fortitude and mildness of the saint were his armor, and his words converted many to the Orthodox Church.

Saint 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,” Saint 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, Saint 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. Saint 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, Saint 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).

Saint Gregory then turns to Holy Scripture, with particular attention examining a place where it points out the Divine Nature of the Son of God. Saint 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 Saint 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 Saint 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 Saint 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, Saint 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 Saint 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 Saint Gregory making a solemn entrance. An attempt on the life of Saint Gregory was planned, but instead the assassin appeared before the saint with tears of repentance.

At the Second Ecumenical Council in 381, Saint Gregory was chosen as Patriarch of Constantinople. After the death of Patriarch Meletius of Antioch, Saint 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 Saint 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.

Saint 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, Saint Gregory appeared again at the Council to deliver a farewell address (Or. 42) asking to be allowed to depart in peace.

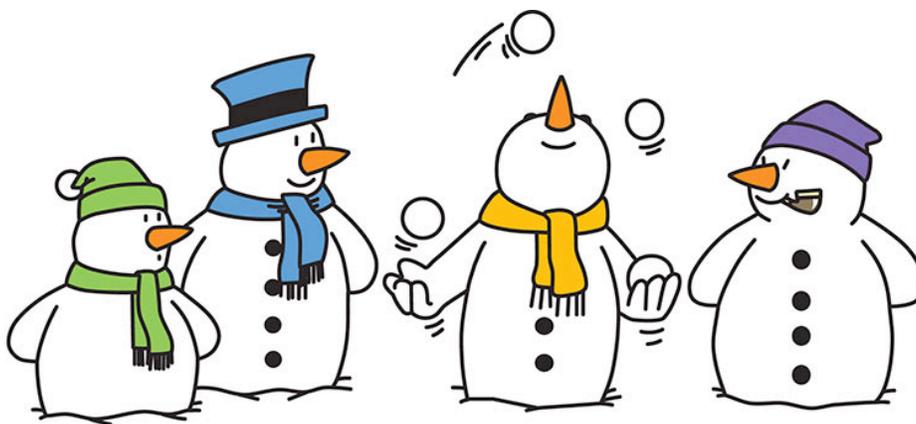
Upon his return to his native region, Saint Gregory turned his attention to the incursion of Appolinarian heretics into the flock of Nazianzus, and he established the pious Eulalius there as bishop, while he himself withdrew into the solitude of Arianzos so dear to his heart. The saint, zealous for the 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 Saint Gregory, like that other Theologian Saint John, directs everything toward the Pre-eternal Word. Saint John of Damascus (December 4), in the first part of his book AN EXACT EXPOSITION OF THE ORTHODOX FAITH, followed the lead of Saint Gregory the Theologian.

Saint 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 Saint 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 20

Jan. 20 Col. 3:4-11
Luke 18:35-43

Jan. 22 Heb. 9:8-10,15-23
Mark 8:22-26

Jan. 25 Heb. 11:8,11-16
Mark 9:33-41

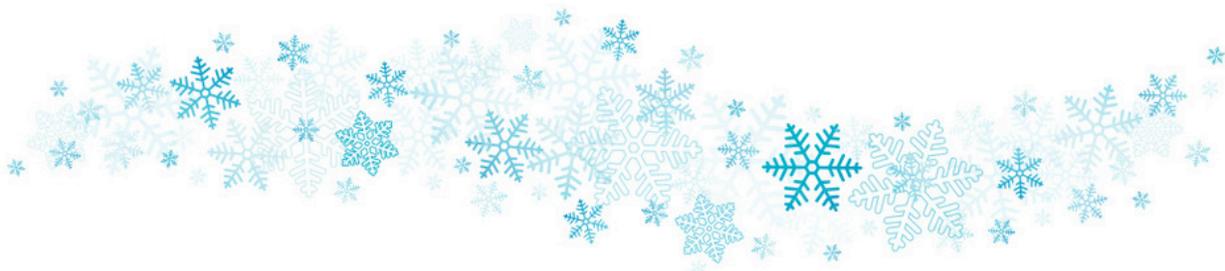
Jan. 21 Heb. 8:7-13
Mark 8:11-21

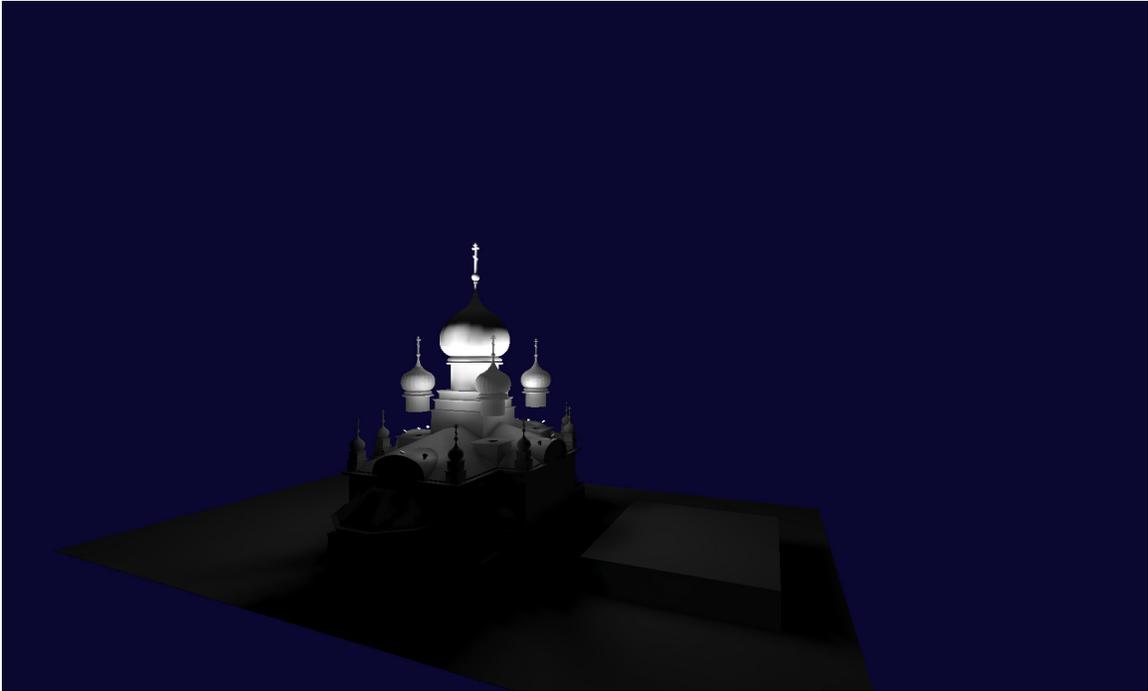
Jan. 23 Heb. 10:1-18
Mark 8:30-34

Jan. 26 Eph. 5:1-8
Luke 14:1-11

Jan. 24 Heb. 10:35-11:7
Mark 9:10-16

As Fr. John had mentioned, we are going try to assemble a small group of volunteers to serve dinner at St. Herman's. We can do as much (prep, cook, serve, clean up) or as little (simply serve) as we would like, and we can do it anywhere from each week to once a quarter. What's important is that we have dedicated folks involved. There are 2 couples who have stepped up the plate, but we can use more help. We would like to be ready to go before Great Lent. We don't need to have a lot of people, we need commitment If you would like to help, please see Dan Morris. Thank you for your consideration.





We have an update on the status of the proposal to change the existing dome lighting to LED:

We now have pricing for the complete project, including labor and a new time clock, as follows:

PROPOSED PROJECT COST

**A total of 12 fixtures approximately \$1,500/ea. = \$18,000.00
Mounting brackets, a new time clock, labor and 85' lift rental =
\$18,000.00**

TOTAL PROJECT COST: \$36,000.00

To-date, we have received donations amounting to \$7,000.00. We continue to seek your support. However, we will not begin the project until we have 75% of the funds in-hand. Therefore, we will be taking donations in the form of pledges.

Michael & Joyce Tabeling and Fr. John are available to answer any questions you may have.

(to clarify: the image above is a computer generated image of the proposed new lighting)



PRAYER REQUESTS

Departed:

Ill Afflicted & Special Intentions:

Fr. Basil Stoyka

Matushka Susanne Senyo

Matushka Laryssa Hutnyan

Archpriest Theodore Bobosh

Child Katie Repasky (*friend of Fr. John*)

Child Mary Kate Zweidunger

Melissa (*cousin of Mary Ann Kovach*)

Julia

Dan Aleksandrovic

Mollie Aleksandrovic

Christopher Baymiller (*friend of Paul Pangrace*)

Paula Baymiller (*friend of Paul Pangrace*)

Debbie Bazelides (*Judy Schwind's cousin*)

Carol Bohurjak

Marie Borland

Sandra Brello

Gregory Cervo

Elsie Conrad

Arlene Czajkowski

Jerry Czajkowski

Horia Dascalescu (*Lavinia Morris's brother*)

Debra Ellis

Gregory Galan

Joseph Gammalo

Aleksei Green

Don Hinkle

Janet Hostelley

Matthew Hunly (*Phyllis*

Gindlesperger's brother-in-law)

Joy Jahans (*friend of Paul Pangrace*)

Stephen Jahans (*friend of Paul Pangrace*)

Diane Kearsy (*Janice Tkacz's sister*)

Lacey Kihn (*friend of Michael Udell*)

Mara Kilbane (*Melissa McCutcheon's granddaughter*)

John Kovalski (*friend of Paul Pangrace*)

Kathy Kuzmins

Janet Laganiak (*cousin to Pogorily family*)

Chris Magee (*Erin Zawolowycz's brother*)

Melissa McCutcheon

Michael McCutcheon

Marguerite Mihal (*Paul Mihal's mother*)

Paul Mihal

Natalya Miller (*Arlene Neale's great-niece*)

Andrew Mytrohovich

Bert Nielsen (*Paul Pangrace's brother-in-law*)

Carol Nielsen (*Paul Pangrace's sister*)

Daniel O'Donnell

Pat O'Donnell

Patricia Owens

Debra Parhamovich (*Karen Felon's sister*)

Grace Parhamovich (*Karen Felon's mother*)

Tala Pavicic

James Peter Petkac

Anastasia Pogorily

James Marshall Prock

Elena Rich (*Jerry Czajkowski's daughter*)

Julia Sankovic (*Child*)

Andrew Sykaluk

Elaine Sudnick (*Joy Pfeiffer's mother*)

Tony Sykaluk (*friend of Lydia Mytrohovich*)

Janice Tkacz

Gregory Verbick (*friend of Paul Pangrace*)

Eleanor Wachovec (*friend of Karen Felon*)

Robert Walsh (*friend of The Felons*)

Colleen Walsh (*friend of the The Felons*)

Elisabeth Wright (*friend of Paul Pangrace*)

Malcolm Wright (*friend of Paul Pangrace*)

Erin Zawolowycz

Theodore Zolikoff (*Nick Zolikoff's father*)

Jeremy (*Nisi Pozderac's son*) **and**

Yvonne Pozderac & Unborn Child

Michael & Sarah Boerio & 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:

1/20/19	Shawna Whitlock & Gayle Vidovich
1/27/19	Lauren Miklos & Chanda Czaruk
2/3/19	Cathy Weber & Mat. Jenn Boerio
2/10/19	Joyce Tabeling & Judy Schwind
2/17/19	Paul & Deborah Finley
2/24/19	Dan & Lavinia Morris
3/3/19	Michael Tabeling & Michael Udell

Greeters:

Sonia Vorell & Virginia Medvec
Karen Felon & Michael Tabeling
Tammy & Eva Ponomarenko
The Epele Family
Mat. Jenn Boerio & Paul Pangrace
Linda Smotzer & Michael Tabeling
Igor Gajewsky & Sonia Vorell



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 2019 year:

In loving memory of Olga Fritskey

from John & Ruth Fritskey

Please join ZOE for Life! as we

Pray for the Unborn



Sunday, January 20, 2019

6:00

***Supplication Service at
The Good Shepherd Lutheran Church
8235 Memphis Road
Brooklyn, OH 44144***

***Guest Speaker: Fr. Andrew Harmon
Light Refreshments Will be Served
For Information call: 440-893-9990***

Saving the Songs We Sing to God

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>.



The Church remembers the Abbot and Confessor Ekvtime (or Euthymius) Kereselidze of Georgia, who had a special love for the liturgical music of the Georgian Church. He did his most important work of saving that music during the terrible years of Communist domination in his home country.

Born in a small Georgian village in 1865, Evstate (his birth name) was raised by Christian parents. But conditions in the village were harsh and unpromising, so when he was fifteen, Evstate went to the capital city of Tbilisi to find work. There he met other young people who shared his love of the music of the Church. They also had a common desire to strengthen the Georgian people in their understanding of the Church's teachings. For the next several years they worked together to publish and distribute various theological texts.

By 1912 Evstate was ready to make a profound change in his life, actually something that had been in his heart and mind for many years. He went to the Gelati Monastery, a center of prayer and learning near the town of Kutaisi. The monastery had been built in the 11th century by the beloved Georgian King David, known as "the Builder."

When 1912 ended, Evstate had completed his time as a novice, and then had been tonsured a monk by the monastery's abbot. He was given the name "Ekvtime." The next year he was ordained to the diaconate, and in 1917 to the priesthood.

But 1917 brought great trouble to the Georgian Church, as the power of the Communists grew. They became especially influential in Kutaisi, and in 1924 they burned down the cathedral there, killing the Metropolitan of Kutaisi and the priests who served with him. All clergy were suspect, and everyone was in danger. As people tried to flee to the capital, they killed thousands on the road between Kutaisi and Tbilisi. Fr. Ekvtime himself was arrested but later released for lack of evidence.

He was determined to preserve the ancient manuscripts of hymns he had been working on, transcribing them to Western musical notation. Hiding them in a cart, he managed to get them safely to a town near Tbilisi. Later, as the Communists continued to murder clergy and obliterate churches, he guarded the treasured documents, knowing they too would have been destroyed if they had fallen into Communist hands. A priceless part of the Church's tradition of worship would have been lost forever.

In 1929, Fr. Ekvtime moved to Zedazeni Monastery, and there he concealed the manuscripts in metal containers, burying them underground. Six years later he gave the documents, containing almost 6000 liturgical chants and songs, to Georgia's State Museum.

By 1944 he was exhausted from his labors and from the fear and distress caused by ongoing persecution of the Church. He died that year.

Psalm 81 urges us to "sing aloud to God our strength." Fr. Ekvtime preserved the Georgian Church's musical heritage so that its people could continue to sing to Him.

WEEKLY SCHEDULE

2019

Sunday, Jan. 20

VEN. EUTHYMIUS THE GREAT
MARTYRS INNAS, PINNAS
AND RIMMAS

9:00 AM Divine Liturgy

11:00 AM Memorial Service for
Josh Zdinak

6:00 PM Zoe for Life! Supplication
Service @ Good Shepherd Church

Monday, Jan. 21

VEN. MAXIMUS THE CONFESSOR
MARTYR NEOPHYTUS

VEN. MAXIM THE GREEK

7:00 PM Great Lent Class @ Parish
Hall

Tuesday, Jan. 22

APOSTLE TIMOTHY OF THE 70
MONK-MARTYR ANASTASIUS
THE PERSIAN

Wednesday, Jan. 23

HIEROMARTYR CLEMENT
OF ANCYRA
MARTYR AGATHANGEL
ST. PAULINIUS OF NOLA

REMINDER:



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

**JANUARY
Special Collection
THE DEANERY**



Thursday, Jan. 24

VEN. XENIA OF ROME
MARTYR BABYLAS OF SICILY
BL. XENIA OF ST. PETERSBURG

11:00 AM Faith Enrichment @
Copper Stone

Friday, Jan. 25

ST. GREGORY THE THEOLOGIAN
NEW HIEROMARTYR VLADIMIR,
METROPOLITAN OF KIEV

Saturday, Jan. 26

VEN. XENOPHON, MARY,
ARCADIUS & JOHN

RT. BL. DAVID OF GEORGIA
6:00 PM Great Vespers

Sunday, Jan. 27

TRANSLATION OF THE RELICS
OF ST. JOHN CHRYSOSTOM

9:00 AM Divine Liturgy

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

JANUARY