

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



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- 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

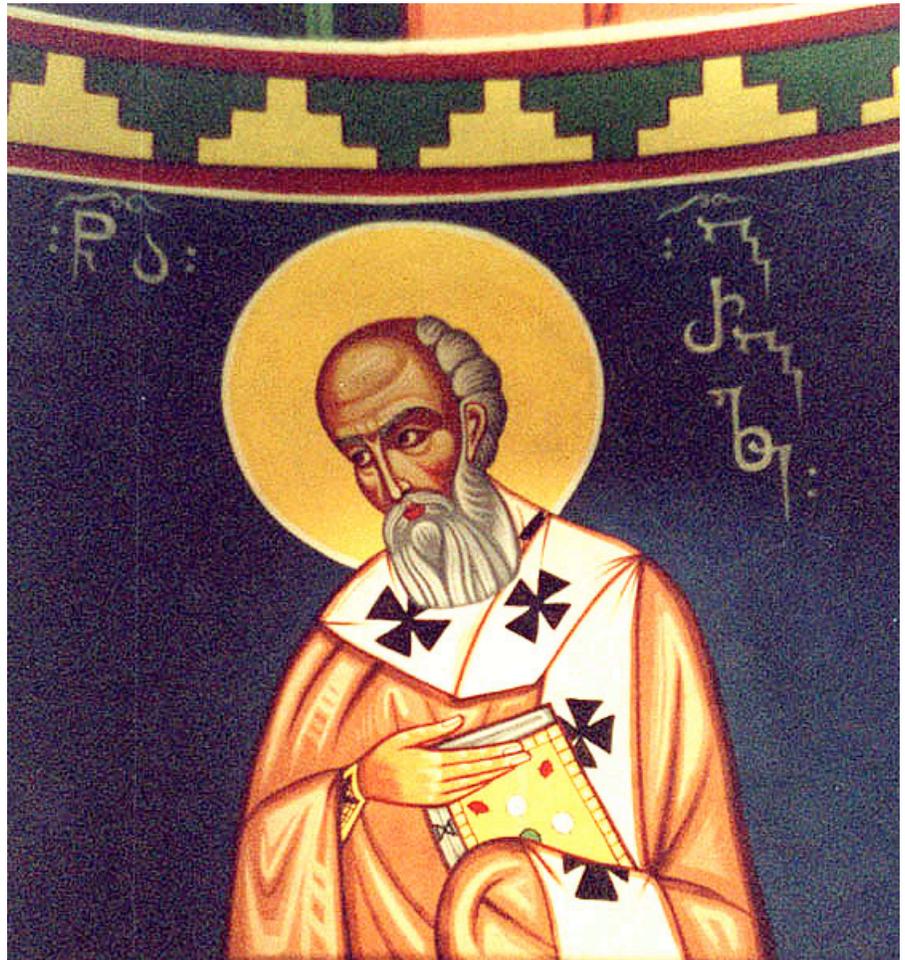
9:00 AM Divine Liturgy

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

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

JANUARY 22, 2017
APOST. TIMOTHY OF THE 70
MONK MARTYR
ANASTASIUS THE PERSIAN

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 Valentus of Constantinople in the year 378, a council of bishops invited Saint Greg

ory 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 Appollinarian 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 22

Jan. 22 1 Tim. 1:15-17
Luke 18:35-43

Jan. 24 James 3:1-10
Mark 10:2-12

Jan. 27 1 Peter 1:1-2,10-12
2:6-10
Mark 10:23-32

Jan. 23 James 2:14-26
Mark 9:42-10:1

Jan. 25 James 3:11-4:6
Mark 10:11-16

Jan. 28 1 Thess. 5:14-23
Luke 16:10-15

Jan. 26 James 4:7-5:9
Mark 10:17-27



PRAYER REQUESTS

Departed:

Dorothy Laskovich
01-16-17

Thomas Bohurjak, Sr.
01-18-17

Ill Afflicted & Special Intentions:

Archpriest Yves Babich
Matushka Laryssa Hutnyan
Matushka Catherine Jula
Archpriest Theodore Bobosh
Mary

Michael
Judith Allgire (*friend of Sonia Vorell*)

Judy Baughman
Christopher Baymiller (*friend of Paul Pangrace*)

Paula Baymiller (*friend of Paul Pangrace*)

Karen Beech (*friend of Jerry Czajkowski & Arlene Neale*)

Tami Blaylock (*Igor Gajewsky's daughter*)

Carol Bohurjak

Thomas Bohurjak, Jr.

Marie Borland

Julie Byndas

Elsie Conrad

Arlene Czajkowski

Jerry Czajkowski

Metodije Damljanovic (*Child*)

Horia Dascalescu (*Lavinia Morris's brother*)

Cindy Durkalski

Nadine Ellis

Nashwa Fam

Dorothy Fowler

Gayle Franks (*Judy Schwind's cousin*)

Allison Hart (*colleague of Ken Kovach*)

Roger Haupt (*Lisa Theodore's cousin*)

Janet Hennig (*friend of Judy Schwind*)

Sandee Holod

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

Donna Jacak

Victor Jacak

Kevin Jackam (*Sonia Vorell's cousin*)

Tom Jacobson

Joy Jahans (*friend of Paul Pangrace*)

Stephen Jahans (*friend of Paul Pangrace*)

Diane Kearsy (*Janice Tkacz's sister*)

Maher Khalil

Thomas Khalil

Jacquelyn Kiiskila (*Subdeacon John & Debby Pinta's family member*)

John Kovalski (*friend of Paul Pangrace*)

Joseph Laskowski (*Dorothy Laskovich's nephew*)

Chris Magee (*Erin Zawolowycz's brother*)

Melissa McCutcheon

Jethro Miles

Paul Mihal

Andy Mytrohovich

Debra Parhamovich (*Karen Felon's sister*)

Grace Parhamovich (*Karen Felon's mother*)

Anastasia Pogorily-Soljanik

Cindy Powkowski

Kay Rogozinski (*Janice Tkacz's mother*)

Dorothy Romig

Julia Sankovic (*Child*)

Debbie Seguin (*friend of Leon Felon*)

Helen Smotzer

Elaine Sudnick (*Joy Pfeiffer's mother*)

Janice Tkacz

Elisabeth Wright (*friend of Paul Pangrace*)

Erin Zawolowycz

Peter Zimmerman

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

David & Jessie Jacobson &
Unborn Child

Yohnathan & Melissa King
(**Alex & Debbie** Wojnicz's
daughter) & **Unborn Child**

Deacon Daniel & Mat. Jenn
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:



1/22/17	Dan & Lavinia Morris
1/29/17	Joy & David Pfeiffer
2/5/17	Cathy Weber & Mat. Jenn Boerio
2/12/17	Joyce Tabeling & Judy Schwind
2/19/17	Nick & Kate Zolikoff
2/26/17	Michael Tabeling & Michael Udell
3/5/17	Cathy Weber & Mat. Jenn Boerio

Greeters:

Paul Pangrace & Michael Tabeling
Igor Gajewsky & Karen Felon
Tammy & Eva Ponomarenko
Nina & Elizabeth Antonik
Paul Pangrace & Igor Gajewsky
Mat. Jenn Boerio & Karen Felon
Linda Smotzer & Sonia Vorell

GOD'S GIFTS TO US - OUR GIFTS TO GOD

Weekly expenses:	\$ 6,538.00
Last week's collection	<u>\$ 3,982.00</u>
Over/Under	< \$ 2,556.00 >

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 2017 year:

In loving memory of Olga Fritskey
from John & Ruth Fritskey

WEEKLY SCHEDULE

2017

Sunday, Jan. 22

APOST. TIMOTHY OF THE 70
MONK MARTYR
ANASTASIUS THE PERSIAN
9:00 AM Divine Liturgy
12:00 PM Pork & Sauerkraut Dinner
@ Holy Trinity
6:00 PM Akathist Service for the
Unborn @ St. Matthew

Monday, Jan. 23

HIEROMARTYR CLEMENT
MARTYR AGATHANGEL
ST. PAULINIUS OF NOLA
7:00 PM Bible Study @ Parish Hall

Tuesday, Jan. 24

VEN. XENIA OF ROME
BLESSED XENIA
OF ST. PETERSBURG

Wednesday, Jan. 25

ST. GREGORY
THE THEOLOGIAN

REMINDER:



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

**JANUARY
Special Collection
THE DEANERY**



Thursday, Jan. 26

VEN. XENOPHON, MARY,
ARCADIUS & JOHN
RT. BLV. DAVID OF GEORGIA
11:00 AM Faith Enrichment @
Copper Stone

Friday, Jan. 27

TRANSL. RELICS OF
ST. JOHN CHRYSOSTOM

Saturday, Jan. 28

VEN. EPHRAIM THE SYRIAN
ST. ISAAC THE SYRIAN,
BISHOP OF NINEVEH
6:00 PM Great Vespers

Sunday, Jan. 29

ZACCHAEUS SUNDAY
TRANSLATION OF RELICS,
HIEROMARTYR IGNATIUS
THE GODBEARER
9:00 AM Divine Liturgy



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

JANUARY