

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



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Dean

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Cell: 216. 554. 7282

- 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

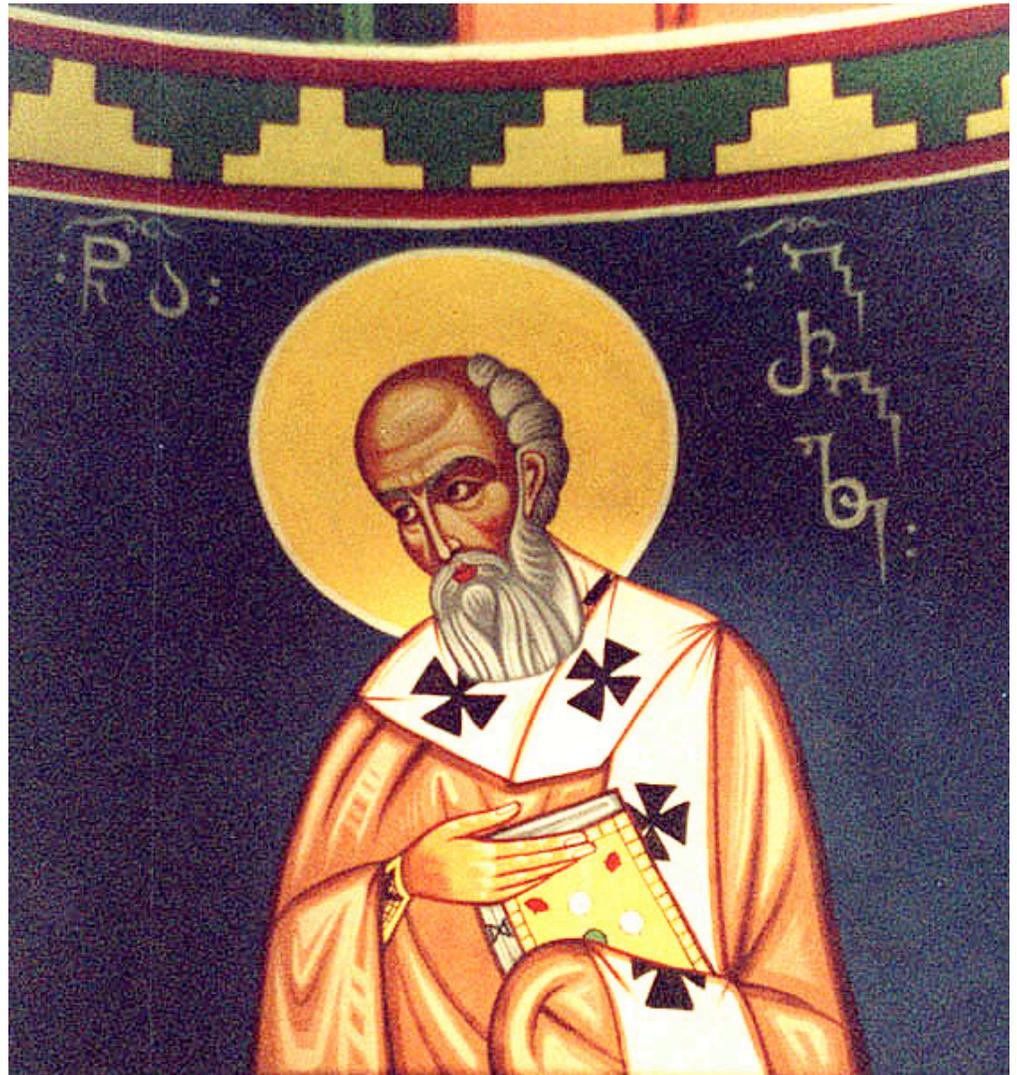
9:00 AM Divine Liturgy

* 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 25, 2015
ZACCHAEUS
SUNDAY

ST. GREGORY THE THEOLOGIAN



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 25

Jan. 25 1 Tim. 4:9-15
Luke 19:1-10

Jan. 27 1 Peter 3:10-22
Mark 12:18-27

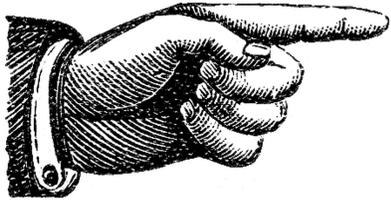
Jan. 30 2 Peter 1:1-10
Mark 13:1-8

Jan. 26 1 Peter 2:21-3:9
Mark 12:13-17

Jan. 28 1 Peter 4:1-11
Mark 12:28-37

Jan. 31 2 Tim. 2:11-19
Luke 18:2-8

Jan. 29 1 Peter 4:12-5:5
Mark 12:38-44



SAVE THE DATE

ANNUAL MEETING

**Sunday, March 15th, 2015
following Divine Liturgy**

**Parish Reports are DUE by Sunday,
February 15th, 2015. Please email
them in either PDF or Word format to
sttheocemetery@yahoo.com.**

Yearly contribution letters were mailed out late last week. If you discover that any amount on your letter is incorrect, whether it be the yearly total or the total of any particular month, please contact the Parish Office at 216-741-1310 to have a new letter drafted.



**Pre-Lenten Boys' Night
Out will be Meatfare
Sunday, February 15th
at 5:00 PM.**

**Location will be
announced soon.
See Dan Morris to join.**



PRAYER REQUESTS

Departed:

John Marhefka
12-18-14

Deacon Basil Frenchek
01-15-15

Ill Afflicted & Special Intentions:

Hieromonk Joseph
Mat. Vera Proctor
Mat. May Ozone
Mat. Catherine Jula
Mother Anna
Sr. Anastasia
Michael
Betty Balasz
Judy Baughman
Carol Bohurjak
Thomas Bohurjak, Jr.
Marie Borland
Frank Byndas
Navada Coneley
Elsie Conrad
John Conrad
Anne Crichton (*Joseph Crichton's
sister-in-law*)
Christine Crichton
Thomas Crichton (*Joseph Crichton's
brother*)
Arlene Czajkowski (*Neale*)
Laina Dachtyl
Metodije Damljanovic (*Child*)
Horia Dascalescu (*Lavinia Morris's
brother*)

Cindy Durkalski
Debra Ellis (*Katie & Nadine Ellis's
mother*)
Peter Fickinger (*friend of Joseph
Crichton*)
Vladimir Fowler
Frank Fox (*Carol Machaskee's son*)
Julia Grabowski
Roger Haupt (*Lisa Theodore's
cousin*)
Sandee Holod
Matthew Hungley (*Phyllis
Gindlesperger's brother-in-law*)
Donna Jacak
Victor Jacak
Joy Jahans (*friend of Paul Pangrace*)
Stephen Jahans (*friend of Paul
Pangrace*)
Diane Kearsy
(*Janice Tkacz's sister*)
John Kovalski (*friend of Paul
Pangrace*)
Dorothy Laskovich
Paul Laskovich
Elise Manella
Anna Mysiw (*friend and neighbor of
Helen Antonik*)
Karen Ohlin (*Tatiana Boyczewski's
daughter-in-law's mother*)
Maude Palumbo (*Michelle Rajisch's
mother*)
Debra Parhamovich (*Karen Felon's
sister*)
Grace Parhamovich (*Karen Felon's
mother*)
Donna Pelton

Liz Peterson (*Joseph Crichton's
friend*)
John A. Petkac (*Gartman*)
Peter and Gina Petkac (*Judy
Gartman's brother & sister-in-law*)
Debbie Pinta
Anastasia Pogorily
Cindy Powkowski
Marshall Prock
Joseph Rusynyk
Julia Sankovic (*Child*)
Mary Ann Silberhorn
Steven Soeder
Elaine Sudnick (*Joy Pfeiffer's
mother*)
Katrina Toone
Frank Tkacz
Janice Tkacz
Donald Tipka
Elisabeth Wright (*friend of Paul
Pangrace*)
John Yavornitzki
Erin Zawolowycz
Elaine Zdinak
Elizabeth Zdinak

**Fr. Andrew & Presbytera Lori
Lentz & Unborn Child**

**Alex & Jerilyn Oppenheim
& Unborn Child**

Congratulations:

**To newly baptized and chrismated
Andrew Colton Epperle**

**Please contact the Parish Office at 216-741-1310
when names need to be removed from the
prayer list. Thank you.**

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:

1/25/15	Lauren Miklos & Chandra Czaruk
2/1/15	Mary Swit & Tammy Ponomarenko
2/8/15	Mat. Cindy Zdinak & Mat. Jenn Boerio
2/15/15	Joyce Tabeling & Judy Schwind
2/22/15	Dan & Lavinia Morris
3/1/15	Nick & Kate Zolikoff
3/8/15	Cathy Weber & Mat. Jenn Boerio

Greeters:

Mat. Jenn Boerio & Karen Felon
Paul Pangrace & Michael Tabeling
Michael Tabeling & Sonia Vorell
Linda Smotzer & Michael Tabeling
Mat. Jenn Boerio & Tammy Ponomarenko
Linda Smotzer & Sonia Vorell
Paul Pangrace & Michael Tabeling



GOD'S GIFTS TO US - OUR GIFTS TO GOD

Weekly expenses:	\$ 6,538.00
Last week's collection	<u>\$ 1,938.00</u>
Over/Under	< \$ 4,600.00 >

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

ADULT MACEDONIAN FOLK DANCE GROUP

ALL ETHNIC GROUPS AND SKILL LEVELS WELCOME TO JOIN US IN
THIS WONDERFUL ADULT DANCE GROUP AGES 18 AND UP
(Our dance group has members of a wide variety of ages!)



If you are interested in participating please call:

440-623-9215

This is a lot of fun and a great way to celebrate culture!



The Russian American Cultural Society presents its
Fifty-Second Annual
TATIANA BALL
You Are Cordially Invited to Attend!

Friday, January 30, 2015

*Crystal Party Center
5745 Chevrolet Boulevard
Cleveland, Ohio 44130*

Cocktails at 7 pm

Dinner at 8 pm

*Lavish Russian Style Dinner
Includes "zakuski", four entrees, dessert.*

Entertainment

*Live Russian, Gypsy and Popular Music
For your dancing and listening pleasure.
Miss Tatiana Competition*

Tickets

\$60.00

\$50.00 Members, Seniors & Students

Cash Bar/No Outside Beverages

To Order Tickets

Call George Balasko at 440-843-9026 or Nicholas Rodzianko at 440-838-4117

Email: info@russianamericanculturalsociety.org

Or purchase tickets at the St. Sergius Cathedral candlestand after services

Formal Attire Requested

Visit our website at russianamericanculturalsociety.org

OBERLIN COLLEGE, OBERLIN, OHIO

Oberlin Orthodox Christian Fellowship
(OCF)

Present:

Dr. Eugenia Constantinou

Friday, February 13, 2015
Oberlin College, Wilder Hall 101, 7:00 pm.
(Opened to the general public)

Co-Sponsorship:

St. Nicholas Greek Orthodox Church, Lorain
SS. Peter & Paul Orthodox Church, Lorain
SS. Cyril & Methodius Orthodox Church, Lorain
St. George Serbian Orthodox Church, Lorain
St. Mary Ukrainian Orthodox Church, Lorain

Topic: **"Doubting One's Faith"**

SATURDAY, FEBRUARY 14TH

St. Nicholas Greek Orthodox Church, 2000 Tower Blvd., Lorain
- And The Orthodox Churches in Lorain -

Present a Conversation With:

DR. EUGENIA CONSTANTINO

11:30 am.	Lunch
12:30 pm.	First Session followed by Q&A "The Book of Revelation," Part 1
1:30 pm.	Break: Refreshments
2:30 pm. - 3:30 pm.	Second Session followed by Q&A "The Book of Revel," Part 2
	Vespers

PLEASE NOTE:

This will be a multi media presentation.

Saturday's Luncheon requires a pre- registration and is opened to the general public for \$5.00 per person ,You must call St. Nicholas Greek Orthodox Church from 10:00 am. - 2:00 pm.: 440.960.2992 or Email: stnlorain@yahoo.com to make your registration by FEBRUARY 2nd and after \$8.00 per person.

DR. EUGENIA (JEANNIE) CONSTANTINO:

She holds several Degrees in Religious Studies in Holy Scriptures, author of several books, speakers and contributor on Ancient Faith Radio. She is also featured on the Orthodox Christian Network (myocn.net) in a special series of podcasts on the Book of Revelation.

Has led Bible Studies, taught and lectured on the Bible at conferences, retreats and seminars for over thirty years. She is married to Father Costas, a Greek Orthodox Priest and have adult son in college.

Wisdom for Today from the Early Church (Book Review)

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>.



During the week of January 25, the Church commemorates some of the great Fathers of the early Church, particularly Gregory the Theologian, John Chrysostom, and Basil the Great.

These three bishops and theologians of the late fourth century, who lived in Asia Minor and Constantinople, grace the cover of a new book entitled *Wisdom for Today from the Early Church: A Foundational Study* by Dr. David C. Ford (St. Tikhon's Monastery Press, 2014). The author says that he chose to feature them there "as being representative of all the Saints of the first several centuries of the Christian era – who together, by the grace of the Holy Spirit, made possible the forging of the Christian world."

The first chapter of the book is entitled "An Orthodox Understanding of the Book of Acts." This chapter gives the Orthodox reader an invaluable perspective, showing how Acts is the basis of the Church's practice and physical structure. Going verse by verse, Dr. Ford provides insights that won't be found in many other commentaries on Acts. For example, he writes about verses 3: 1-3, in which Peter and John go to the temple at hour of prayer, that

the ethnically-Jewish early Christians continued their venerable practice of worshipping four times a day. He then adds that the Orthodox Church, to this day, "has services called the Hours, one for each of these four times."

Dr. Ford deftly interweaves events in the contemporary Church with Acts, as well. Writing about verses 9:3-6, in which Christ appears to Saul on the road to Damascus, he describes the vision of Christ experienced by Daniel Byantoro, a young Muslim, who became the first Indonesian Orthodox convert and later priest and apostle to his homeland.

Chapter 2 carries on the story of the early Church after Acts, and is called "The Apostolic Fathers Encourage and Teach the Faithful." Dr. Ford describes and quotes from several of these early Fathers, again giving insights that may be new to many readers, and will be valuable to all. From "The Letter to Diognetus", written by an unknown author to someone inquiring about the Christian faith, he takes these words describing the life of believers: "For they dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers ... They marry like all other men and they beget children, but they do not cast away their offspring. They have meals in common, but not their wives." The "otherness" of Christians has often been described, but this description is particularly memorable.

The remaining chapters, taking the reader through several more centuries of Church history, are filled with relevant quotations and comments. The writing is appealingly simple but still scholarly, telling the Church's story in ways that encourage reflection and further study. The book's Orthodox perspective adds another layer of enjoyment and value for those who want to learn more about the complicated, fascinating history of the Church.

WEEKLY SCHEDULE 2015

Sunday, Jan. 25
ZACCHAEUS SUNDAY
9:00 AM Divine Liturgy
6:00 PM Prayer Service for the
Unborn @ St. Matthew's in North
Royalton

Monday, Jan. 26
VEN. XENOPHON, MARY,
ARCADIUS & JOHN
RT. BLV. DAVID OF GEORGIA

Tuesday, Jan. 27
TRANSL. RELICS OF
ST. JOHN CHRYSOSTOM

Wednesday, Jan. 28
VEN. EPHRAIM THE SYRIAN
ST. ISAAC THE SYRIAN

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

JANUARY Special Collection THE DEANERY



Thursday, Jan. 29
TRANSLATION OF RELICS,
HIEROMARTYR IGNATIUS
THE GODBEARER
11:00 AM Faith Enrichment @
Ridge Manor

Friday, Jan. 30
SYNAXIS 3 HIERARCHS:
BASIL THE GREAT
GREGORY THE THEOLOGIAN
JOHN CHRYSOSTOM
7:00 PM Tatiana Ball

Saturday, Jan. 31
UNMERCENARY
SS. CYRUS AND JOHN
MARTYR ATHANASIA
6:00 PM Great Vespers

Sunday, Feb. 1
SUNDAY OF THE PUBLICAN
AND PHARISEE
9:00 AM Divine Liturgy
6:00 Great Vespers



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

JANUARY - FEBRUARY