

Ambo

ST. THEodosius ORTHODOX CATHEDRAL



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Cleveland, Ohio 44113

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Dean

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- Protodeacon Daniel Boerio

- Father Jacob Van Sickle

- 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: sttheocemetery@yahoo.com by Wednesday of each week before noon.

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

NOVEMBER 20, 2016

VEN. GREGORY

DECAPOLITES

ST. CLEMENT OF OCHRID



NOVEMBER 25

Saints Clement, Bishop of Ochrid, Equal of the Apostles, Naum, Sava, Gorazd and Angelar were Slavs, disciples of Sts Cyril and Methodius (May 11). At first they lived as ascetics in Moravia, where St Gorazd succeeded St Methodius as bishop. He was fluent in Slavonic, Greek and Latin. Sts Clement, Naum, Angelar and Sava were priests.

The Enlighteners of the Slavs were opposed by German missionaries, who had the support of the Pope and the patronage of the Moravian prince Svyatopolk. The struggle centered around the questions of the need for divine services in Slavonic, the Filioque and Saturday fasting. Pope Stephen VI prohibited the use of Slavonic in church.

The proponents of the three-tongued heresy (who wanted to use only Hebrew, Greek, or Latin for Church purposes), after setting aside the ancestral language of the Slavic peoples, brought the disciples of St Methodius to trial, including St Clement. They subjected them to fierce torture: dragging them through thorns, and holding them in prison for a long time, just as they had done with their spiritual Father, St Methodius.

In 886, some of the prisoners were sold to slave-traders, and ended up in the Venice marketplace. The ambassador of the Byzantine Emperor Basil the Macedonian went to Venice, ransomed the saints and brought them to Constantinople. The older confessors were banished. It is not known where St Gorazd went, nor where St Sava found shelter. Naum and Angelar went to Bulgaria.

In 907 Moravia collapsed under the onslaught of the Magyars, and Moravian refugees escaped along those same paths followed earlier by the saints they had exiled.

The Bulgarians received the Slavonic confessors with respect and requested them to conduct divine services in the Slavonic language. The Bulgarian prince Boris sought out such people as the disciples of St Methodius, who labored for the enlightenment of his nation. The saints immediately began to study Slavonic books collected by the Bulgarian nobles.

St Angelar soon died, and St Clement received the appointment to teach at Kutnichivitsa, a region in southwest Macedonia. In the Eastern Church a worthy man was chosen to be a teacher, someone known for his pious life, and possessed with a gift of words. St Clement was a teacher while he was still in Moravia. In Bulgaria, St Clement worked as an instructor until 893. He organized a school at the princely court, which attained high esteem during the reign of Simeon. In southwest Macedonia he created separate schools for adults and for children.

St Clement instructed the children in reading and in writing. The total number of his students was enormous. Those chosen and accepted for the clergy amounted to 3500 men. In the year 893, St Clement became Bishop of Dremvitsa, or Velitsa, and St Naum took his place.

St Clement was the first Bulgarian hierarch to serve, preach and write in the Slavonic language. To this end he systematically prepared clergy from among the Slavic people. The holy bishop labored for the glory of God into his old age. When his strength failed, and he was unable to fulfill his responsibilities in the cathedral, he asked Tsar Simeon to let him retire.

The Tsar urged the saint not to forsake the cathedral, and St Clement agreed to continue his episcopal service. After this he went to Ochrid, to a monastery he founded. There the saint continued with his translation activities and translated important parts of the PENTEKOSTARION.

Soon the saint became seriously ill and departed to the Lord in the year 916. The saint's body was placed in a coffin he made with his own hands, and was buried in Ochrid's St Panteleimon monastery.

St Clement is considered the first Slavonic author. He not only continued the translation work begun by Sts Cyril and Methodius, but also left behind works of his own composition, the first samples of Slavonic spiritual literature.

Many of the lessons and sermons of St Clement were brought to Russia, where they were read and lovingly copied by pious Russian Christians.

St Clement is also commemorated on July 27.

BIBLE READINGS FOR THE WEEK OF NOVEMBER 20

Nov. 20 Gal. 6:11-18
Luke 12:16-21

Nov. 22 1 Thess. 1:6-10
Luke 17:26-37

Nov. 25 1 Thess. 2:14-19
Luke 19:12-28

Nov. 21 Heb. 9:1-7
Luke 10:38-42:
11:27-28

Nov. 23 1 Thess. 2:1-8
Luke 18:15-17,26-30

Nov. 26 2 Cor. 8:1-5
Luke 10:19-21

Nov. 24 1 Thess. 2:9-14
Luke 18:31-34



Christmas Cookie Walk

at The Parish Hall

Friday, Dec. 9th, 5:00 - 8:00 PM

Saturday, Dec. 10th, 10:00 AM - Noon

Available Now
\$5.00 for one sleeve of filling
which makes approximately
10 dozen kolaches





PRAYER REQUESTS

Departed:

Ill Afflicted & Special Intentions:

Archpriest Yves Babich
Matushka Laryssa Hutnyan
Matushka Catherine Jula
Archpriest Theodore Bobosh
Mary
Michael
Pauline Alexander (*friend of Paul Pangrace*)
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*)
Tony Boccheccio
Carol Bohurjak
Thomas Bojurjak, Jr.
Thomas Bojurjak, Sr.
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*)
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 Kearsay (*Janice Tkacz's sister*)
Maher Khalil
Thomas Khalil
Jacquelyn Kiiskila (*Subdeacon John & Debby Pinta's family member*)
John Kovalski (*friend of Paul Pangrace*)
Dorothy Laskovich
Joseph Laskowski (*Dorothy Laskovich's nephew*)
Chris Magee (*Erin Zawolowycz's brother*)
Melissa McCutcheon
Jethro Miles

Paul Mihal
Andy Mytrohovich
Maude Palumbo (*Michelle Rajisch's mother*)
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
Elizabeth Zimmerman
Peter Zimmerman
Alice Zdinak (*Fr. John's Mother*)

David & Jessie Jacobson & Unborn Child

Yohnathan & Melissa King (Alex & Debbie Wojnicz's daughter) & 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:



| | |
|----------|----------------------------------|
| 11/20/16 | Cathy Weber & Mat. Jenn Boerio |
| 11/27/16 | Joyce Tabeling & Judy Schwind |
| 12/4/16 | Nick & Kate Zolikoff |
| 12/11/16 | Michael Tabeling & Michael Udell |
| 12/18/16 | Lauren Miklos & Chandra Czaruk |
| 12/25/16 | NATIVITY |
| 1/1/17 | TBA |

Greeters:

| |
|----------------------------------|
| Tammy & Eva Ponomarenko |
| Michael Tabeling & Paul Pangrace |
| Mat. Jenn Boerio & Karen Felon |
| Linda Smotzer & Igor Gajewsky |
| Tammy & Eva Ponomarenko |
| Linda Smotzer & Sonia Vorell |
| TBA |

GOD'S GIFTS TO US - OUR GIFTS TO GOD

| | |
|------------------------|--------------------|
| Weekly expenses: | \$ 6,538.00 |
| Last week's collection | <u>\$ 2,909.00</u> |
| Over/Under | < \$ 3,629.00 > |

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 2016 year:

In loving memory of Olga Fritskey
from John & Ruth Fritskey



**Copper
Stone**
Catering & Event Center



CORDIALLY INVITES YOU TO JOIN US FOR OUR

THANKSGIVING DAY BUFFET

THURSDAY, NOVEMBER 24, 2016
11 AM - 3 PM

SERVING ALL OF YOUR TRADITIONAL FAVORITES

FABULOUS TURKEY STATION WITH ALL THE TRIMMINGS
HONEY GLAZED BAKED VIRGINIA HAM
VARIETY OF DINNER ENTREES TO CHOOSE FROM
24 FOOT SOUP & GARDEN SALAD BAR
SOUTH OF THE BORDER MEXICAN STATION
MADE TO ORDER PASTA BAR
MOUTHWATERING DESSERT & SWEETS TABLE
AND MUCH MORE FOR ONLY

\$24.95

CHILDREN 6-11 YRS
\$12.95
CHILDREN 5 YRS & UNDER
FREE



FOR DETAILS & RESERVATIONS
4630 RIDGE RD BROOKLYN, OH 44144 - 216.749.5509
INFO@COPPERSTONECATERING.COM



The Merrick House Angel Tree is up! Please take a name, sign the sheet, and make Christmas more joyous for a child. You can choose your gift(s) from each child's list (suggested donation \$30). All gifts need to be at church no later than Sunday, Dec. 4th. Distribution at Merrick House on Thursday, Dec. 8th at 6:30 PM. All are welcome. Please see Dan Morris with any questions. Thank you and God bless you!





DECEMBER 18, 2016 **CLEVELAND LANDMARK** **CHRISTMAS CONCERT**

40th Annual Concert at 3:00 PM

Please join us for a special Christmas holiday program in the historic St. Theodosius Cathedral in the Tremont community on Cleveland's west side. Each year our program reflects the large repertoire of liturgical music from the Orthodox Christian Church. We sing a cappella, in English, and in concert format.

Come experience the beauty of this national landmark and example of Eastern Orthodox Christianity in practice. Following the Cathedral Choir's program all are invited to participate in a sing-a-long of popular carols!

Tours: 1 PM
Concert: 3 PM

Visit the "Mother"
Church of the
many Orthodox
Churches in
northeast Ohio!

**FREE AND OPEN
TO ALL!**

Reception after
the concert.

45th Anniversary
of Choirmaster
Kenneth Kovach

**ST. THEODOSIUS
CATHEDRAL**

733 Starkweather Avenue

www.sttheodosius.org

Telephone: 216-741-1310

Why We Fast Before Christmas

VINCENT GABRIEL
Ancient Faith Radio Blog
November 14, 2016



The time of preparation before Christmas is intended to be a time of purposeful asceticism, almsgiving, and learning to say yes to God while saying no to our own desires.

But Christmas, and especially in present day America, has become a time of great anxiety and materialism, despite the fact that most every song one hears, most every retail ad one reads, and most every film that is produced—with “Christmas” as a theme—will try to convince us that it’s a time for warmth, joy, spending time with family, and even taking a break from the regular hustle of everyday life. If only this were the case.

On the contrary, Christmas — a period of time that seems to grow longer and more arduous by the year — is preceded by ominous social media status updates that lament: “I can’t believe it’s already November ... Christmas is just around the corner,” or “My children won’t stop bothering me about [insert the latest gadget here] ... I can’t wait until Christmas is over,” and so on. Many will also complain: “Wow. I am not ready for Christmas. Where has the time gone?”

This grief and anxiety should not be. No, we have certainly missed the purpose of this feast — and the time of preparation and fasting that precedes it — if all we can do is approach it with stress and sorrow.

As I mentioned above, the time before Nativity — Advent (or “Coming”) in the West, and the Fast of St. Philip the Apostle (due to its beginning on the eve of this Saint’s feast) or simply “the Nativity fast” in the Orthodox Church — is intended to be utilized for one’s Spiritual benefit (and indeed, for the life of the world), not for remorse or regret.

The Nativity fast dates to the year 1166 and a synod at Constantinople, where our fathers inaugurated a forty-day period of fasting and preparation before the annual celebration of Christ’s Incarnation. This period of forty days is analogous to the forty days that Moses fasted before receiving the commandments from God.

Of this connection, St. Symeon of Thessaloniki (ca. A.D. 1381–1429) writes:

The Nativity Forty-day Fast represents the fast undertaken by Moses, who — having fasted for forty days and forty nights — received the Commandments of God, written on stone tablets. And we, fasting for forty days, will reflect upon and receive from the Virgin the living Word — not written upon stone, but born, incarnate — and we will commune of His Divine Body.

If nothing else, then, the time of prayer and fasting before Nativity reminds us that we, as Orthodox Christians, are given the immense and unthinkable blessing, privilege, and honor of receiving the very Body and Blood of our Lord, God and Savior Jesus Christ. But as we say yes to Christ in the holy mysteries, we must also learn to say no to ourselves, making a point to both follow Christ and serve those in need.

It is no coincidence that Christ, in one of the Gospel readings during Nativity exhorts: “Whoever does not bear his cross” as well as “forsake all that he has cannot be my disciple” (Luke 14:27,33). While the faithful prepare to receive Christ anew in his Incarnation, we must also be prepared to relinquish whatever it is we possess that keeps us from the glory of his everlasting kingdom.

But even as the faithful are called to a period of spiritual quietude and even asceticism during this fasting period, we should not engage in asceticism and bear this cross as an end unto itself. Rather, we learn to say no to ourselves so that we can say yes to God. And in saying yes to the poor and the needy, we are saying yes to Christ, so that we might share in the vision of Cornelius, hearing: “Your prayers and alms have ascended as a memorial before God” (Acts 10:4).

An effective remedy for the anxieties and desires of this time of year is found in a concern for our fellow man. Rather than being so caught up in the materialism and “me too” nature of contemporary celebrations, Orthodox Christians should play a pivotal role in showing a wholly better and more noble way forward.

Incidentally, the other Gospel readings throughout the Nativity fast remind us not only why we are participating, but also how we can make the most out of it. For example, we should not lay up treasure for ourselves, while neglecting God (Luke 12:16–21), but should rather be “rich” towards God — and by consequence, towards those who are in need. We should not make excuses when it

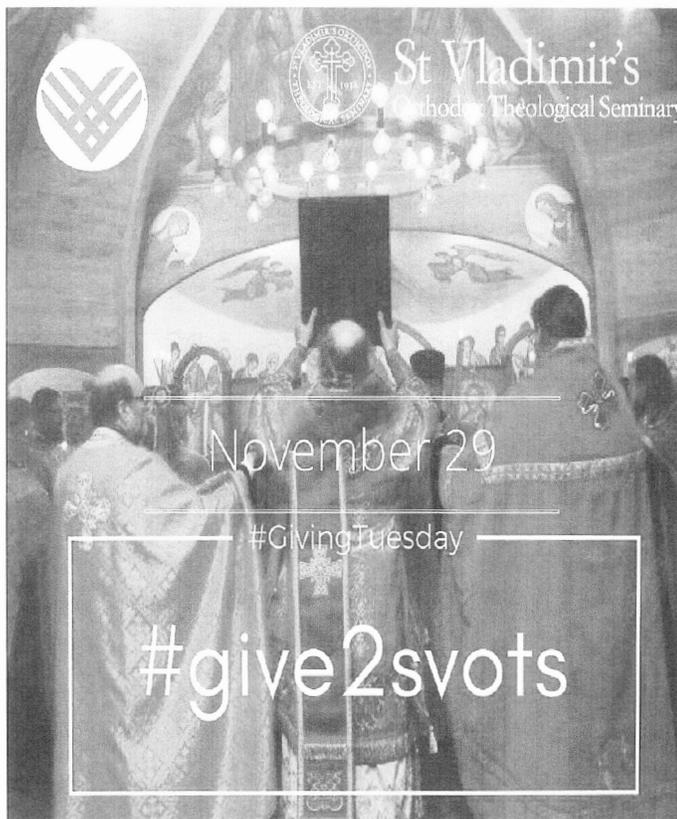
comes to serving or helping those in distress (Luke 13:10–17). And, of course, we should be willing to “sell all that [we] have and distribute to the poor” (Luke 18:22).

It’s in these virtues, and in a genuine concern for others, that we can be released from the empty cares of this world, especially as they are emphasized during the holiday season. If we give to the poor, we are giving to God. If we say no to our own desires, we can fulfill the needs of those who are looking for someone — anyone — that is willing to say yes on their behalf.

As families, we can help our children give or donate to a family, friend, or even a complete stranger in need, rather than providing them with more and more stuff.

As individuals, we can honor the fast, spend more time in prayer, and make a conscious effort to love our neighbors as ourselves, dedicating this season to be a time for true, spiritual growth. We can practice the religion of St. James that is “pure and undefiled” before God: “... to visit orphans and widows in their afflictions, and to keep oneself unstained by the world” (James 1:27). Instead of overeating for the next month, spending countless hours at parties and other premature celebrations, we can fast from our regular intake of food so that we have more time and resources to give to those who are truly in need—not to mention more focus and attention for prayer and spiritual growth.

Rather than approaching this Nativity season with anxiety and distress, dedicate yourself to the true spirit of the season and the greater purpose that lies within: the salvation and healing of the world through the Incarnation of Jesus Christ.



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will support seminarians

10% will support
university education for
Guatemalan orphans

100% will support
Orthodox Christianity

learn more
svots.edu/givingtuesday

WEEKLY SCHEDULE

2016

Sunday, Nov. 20

VEN. GREGORY
DECAPOLITES

9:00 AM Divine Liturgy
Vespers for The Entrance of
the Theotokos following Liturgy

Monday, Nov. 21

ENTRY OF THE
MOST-HOLY THEOTOKOS
INTO THE TEMPLE

9:00 AM Divine Liturgy
7:00 PM Bible Study @ Parish Hall

Tuesday, Nov. 22

APOSTLES OF THE 70:
PHILEMON, ARCHIPPUS
AND MARTYR APHIA

Wednesday, Nov. 23

ST. AMPHILOCHIUS,
BP. OF ICONIUM
RT. BLV. GREAT PRINCE
ALEXANDER NEVSKY
6:00 PM Thanksgiving Eve
Vesperal Divine Liturgy

REMINDER:



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

NATIVITY FAST

Nov. 15th - Dec. 24th

NOVEMBER
Special Collection
CHRISTMAS
CHARITY



Thursday, Nov. 24

GREATMARTYR CATHERINE
GREATMARTYR MERCURIUS
MARTYR MERKURY
No Faith Enrichment
Parish Office Closed

Friday, Nov. 25

HIEROMARTYR CLEMENT,
POPE OF ROME
ST. CLEMENT OF OCHRID,
EQUAL-TO-THE-APOSTLES
Parish Office Closed

Saturday, Nov. 26

VEN. ALYPIUS THE STYLITE
ST. INNOCENT OF IRKUTSK
6:00 PM Great Vespers

Sunday, Nov. 27

GREATMARTYR JACOB
(JAMES)
OF PERSIA
9:00 AM Divine Liturgy

*Happy
Thanksgiving*



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

NOVEMBER