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ST. THEODOSIUS ORTHODOX CATHEDRAL



Mailing:

733 Starkweather Avenue

Cleveland, Ohio 44113

T 216. 741. 1310

F 216. 623. 1092

www.sttheodosius.org

- Archpriest John Zdinak,
Dean

dean@sttheodosius.org

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.

APRIL 19, 2015

ST. THOMAS

SUNDAY

ST. GEORGE



APRIL 23

The Holy Great Martyr George the Victory-Bearer, was a native of Cappadocia (a district in Asia Minor), and he grew up in a deeply believing Christian family. His father was martyred for Christ when George was still a child. His mother, owning lands in Palestine, moved there with her son and raised him in strict piety.

When he became a man, St George entered into the service of the Roman army. He was handsome, brave and valiant in battle, and he came to the notice of the emperor Diocletian (284-305) and joined the imperial guard with the rank of comites, or military commander.

The pagan emperor, who did much for the restoration of Roman might, was clearly concerned with the danger presented to pagan civilization by the triumph of the Crucified Savior, and intensified his persecution against the Christians in the final years of his reign. Following the advice of the Senate at Nicomedia, Diocletian gave all his governors full freedom in their court proceedings against Christians, and he promised them his full support.

St George, when he heard the decision of the emperor, distributed all his wealth to the poor, freed his servants, and then appeared in the Senate. The brave soldier of Christ spoke out openly against the emperor's designs. He confessed himself a Christian, and appealed to all to acknowledge Christ: "I am a servant of Christ, my God, and trusting in Him, I have come among you voluntarily, to bear witness concerning the Truth."

"What is Truth?" one of the dignitaries asked, echoing the question of Pontius Pilate. The saint replied, "Christ Himself, Whom you persecuted, is Truth."

Stunned by the bold speech of the valiant warrior, the emperor, who had loved and promoted George, attempted to persuade him not to throw away his youth and glory and honors, but rather to offer sacrifice to the gods as was the Roman custom. The confessor replied, "Nothing in this inconstant life can weaken my resolve to serve God."

Then by order of the enraged emperor the armed guards began to push St George out of the assembly hall with their spears, and they then led him off to prison. But the deadly steel became soft and it bent, just as the spears touched the saint's body, and it caused him no harm. In prison they put the martyr's feet in stocks and placed a heavy stone on his chest.

The next day at the interrogation, powerless but firm of spirit, St George again answered the emperor, "You will grow tired of tormenting me sooner than I will tire of being tormented by you." Then Diocletian gave orders to subject St George to some very intense tortures. They tied the Great Martyr to a wheel, beneath which were boards pierced with sharp pieces of iron. As the wheel turned, the sharp edges slashed the saint's naked body.

At first the sufferer loudly cried out to the Lord, but soon he quieted down, and did not utter even a single groan. Diocletian decided that the tortured one was already dead, and he gave orders to remove the battered body from the wheel, and then went to a pagan temple to offer thanks.

At this very moment it got dark, thunder boomed, and a voice was heard: "Fear not, George, for I am with you." Then a wondrous light shone, and at the wheel an angel of the Lord appeared in the form of a radiant youth. He placed his hand upon the martyr, saying to him, "Rejoice!" St George stood up healed.

When the soldiers led him to the pagan temple where the emperor was, the emperor could not believe his own eyes and he thought that he saw before him some other man or even a ghost. In confusion and in terror the pagans looked St George over carefully, and they became convinced that a miracle had occurred. Many then came to believe in the Life-Creating God of the Christians.

Two illustrious officials, Sts Anatolius and Proton, who were secretly Christians, openly confessed Christ. Immediately, without a trial, they were beheaded with the sword by order of the emperor. Also present in the pagan temple was Empress Alexandra, the wife of Diocletian, and she also knew the truth. She was on the point of glorifying Christ, but one of the servants of the emperor took her and led her off to the palace.

The emperor became even more furious. He had not lost all hope of influencing St George, so he gave him over to new and fiercesome torments. After throwing him into a deep pit, they covered it over with lime. Three days later they dug him out, but found him cheerful and unharmed. They shod the saint in iron sandals with red-hot nails, and then drove him back to the prison with whips. In the morning, when they led him back to the interrogation, cheerful and with healed feet, the emperor asked if he liked his shoes. The saint said that the sandals had been just his size. Then they beat him with ox thongs until pieces of his flesh came off and his blood soaked the ground, but the brave sufferer, strengthened by the power of God, remained unyielding.

The emperor concluded that the saint was being helped by magic, so he summoned the sorcerer Athanasius to deprive the saint of his miraculous powers, or else poison him. The sorcerer gave St George two goblets containing drugs. One of them would have quieted him, and the other would kill him. The drugs had no effect, and the saint continued to denounce the pagan superstitions and glorify God as before.

When the emperor asked what sort of power was helping him, St George said, "Do not imagine that it is any human learning which keeps me from being harmed by these torments. I am saved only by calling upon Christ and His Power. Whoever believes in Him has no regard for tortures and is able to do the things that Christ did" (John 14:12). Diocletian asked what sort of things Christ had done. The Martyr replied, "He gave sight to the blind, cleansed the lepers, healed the lame, gave hearing to the deaf, cast out demons, and raised the dead."

Knowing that they had never been able to resurrect the dead through sorcery, nor by any of the gods known to him, and wanting to test the saint, the emperor commanded him to raise up a dead person before his eyes. The saint retorted, "You wish to tempt me, but my God will work this sign for the salvation of the people who shall see the power of Christ."

When they led St George down to the graveyard, he cried out, "O Lord! Show to those here present, that You are the only God in all the world. Let them know You as the Almighty Lord." Then the earth quaked, a grave opened, the dead one emerged from it alive. Having seen with their own eyes the Power of Christ, the people wept and glorified the true God.

The sorcerer Athanasius, falling down at the feet of St George, confessed Christ as the All-Powerful God and asked forgiveness for his sins, committed in ignorance. The obdurate emperor in his impiety thought otherwise. In a rage he commanded both t Athanasius and the man raised from the dead to be beheaded, and he had St George again locked up in prison.

The people, weighed down with their infirmities, began to visit the prison and they there received healing and help from the saint. A certain farmer named Glycerius, whose ox had collapsed, also visited him. The saint consoled him and assured him that God would restore his ox to life. When he saw the ox alive, the farmer began to glorify the God of the Christians throughout all the city. By order of the emperor, St Glycerius was arrested and beheaded.

The exploits and the miracles of the Great Martyr George had increased the number of the Christians, therefore

Diocletian made a final attempt to compel the saint to offer sacrifice to the idols. They set up a court at the pagan temple of Apollo. On the final night the holy martyr prayed fervently, and as he slept, he saw the Lord, Who raised him up with His hand, and embraced him. The Savior placed a crown on St George's head and said, "Fear not, but have courage, and you will soon come to Me and receive what has been prepared for you."

In the morning, the emperor offered to make St George his co-administrator, second only to himself. The holy martyr with a feigned willingness answered, "Caesar, you should have shown me this mercy from the very beginning, instead of torturing me. Let us go now to the temple and see the gods you worship."

Diocletian believed that the martyr was accepting his offer, and he followed him to the pagan temple with his retinue and all the people. Everyone was certain that St George would offer sacrifice to the gods. The saint went up to the idol, made the Sign of the Cross and addressed it as if it were alive: "Are you the one who wants to receive from me sacrifice befitting God?"

The demon inhabiting the idol cried out, "I am not a god and none of those like me is a god, either. The only God is He Whom you preach. We are fallen angels, and we deceive people because we are jealous."

St George cried out, "How dare you remain here, when I, the servant of the true God, have entered?" Then noises and wailing were heard from the idols, and they fell to the ground and were shattered.

There was general confusion. In a frenzy, pagan priests and many of the crowd seized the holy martyr, tied him up, and began to beat him. They also called for his immediate execution.

The holy empress Alexandra tried to reach him. Pushing her way through the crowd, she cried out, "O God of George, help me, for You Alone are All-Powerful." At the feet of the Great Martyr the holy empress confessed Christ, Who had humiliated the idols and those who worshipped them.

Diocletian immediately pronounced the death sentence on the Great Martyr George and the holy Empress Alexandra, who followed St George to execution without resisting. Along the way she felt faint and slumped against a wall. There she surrendered her soul to God.

St George gave thanks to God and prayed that he would also end his life in a worthy manner. At the place of execution the saint prayed that the Lord would forgive the torturers who acted in ignorance, and that He would lead them to the knowledge of Truth. Calmly and bravely, the holy Great Martyr George bent his neck beneath the sword, receiving the crown of martyrdom on April 23, 303.

The pagan era was coming to an end, and Christianity was about to triumph. Within ten years, St Constantine (May 21) would issue the Edict of Milan, granting religious freedom to Christians.

Of the many miracles worked by the holy Great Martyr George, the most famous are depicted in iconography. In the saint's native city of Beirut were many idol-worshippers. Outside the city, near Mount Lebanon, was a large lake, inhabited by an enormous dragon-like serpent. Coming out of the lake, it devoured people, and there was nothing anyone could do, since the breath from its nostrils poisoned the very air.

On the advice of the demons inhabiting the idols, the local ruler came to a decision. Each day the people would draw lots to feed their own children to the serpent, and he promised to sacrifice his only daughter when his turn

came. That time did come, and the ruler dressed her in her finest attire, then sent her off to the lake. The girl wept bitterly, awaiting her death. Unexpectedly for her, St George rode up on his horse with spear in hand. The girl implored him not to leave her, lest she perish.

The saint signed himself with the Sign of the Cross. He rushed at the serpent saying, “In the Name of the Father and of the Son and of the Holy Spirit.” St George pierced the throat of the serpent with his spear and trampled it with his horse. Then he told the girl to bind the serpent with her sash, and lead it into the city like a dog on a leash.

The people fled in terror, but the saint halted them with the words: “Don’t be afraid, but trust in the Lord Jesus Christ and believe in Him, since it is He Who sent me to save you.” Then the saint killed the serpent with a sword, and the people burned it outside the city. Twenty-five thousand men, not counting women and children, were then baptized. Later, a church was built and dedicated to the Most Holy Theotokos and the Great Martyr George.

St George went on to become a talented officer and to amaze the world by his military exploits. He died before he was thirty years old. He is known as Victory Bearer, not only for his military achievements, but for successfully enduring martyrdom. As we know, the martyrs are commemorated in the dismissal at the end of Church services as “the holy, right victorious martyr...”

St George was the patron saint and protector of several of the great builders of the Russian state. St Vladimir’s son, Yaroslav the Wise (in holy Baptism George), advanced the veneration of the saint in the Russian Church. He built the city of Yuriev [i.e., “of Yurii.” “Yurii” is the diminutive of “George”, as “Ivan” is of “John”], he also founded the Yuriev monastery at Novgorod, and he built a church of St George the Victory Bearer at Kiev.

The day of the consecration of St George’s Church in Kiev, November 26, 1051 by St Hilarion, Metropolitan of Kiev and All Rus, has entered into the liturgical treasury of the Church as a special church feastday. Yuriev Day is beloved by the Russian people as an “autumn Feast of St George.”

The name of St George was also borne by the founder of Moscow, Yurii Dolgoruky (+ 1157), who was the builder of many churches dedicated to St George, and the builder of the city of Yuriev-Polsk. In the year 1238 the heroic fight of the Russian nation against the Mongol Horde was led by the Great Prince Yurii (George) Vsevolodovich of Vladimir (February 4), who fell at the Battle at the Sita River. His memory, like that of Igor the Brave, and defender of his land, was celebrated in Russian spiritual poems and ballads.

The first Great Prince of Moscow, when Moscow had become the center of the Russian Land, was Yurii Danilovich (+ 1325), the son of St Daniel of Moscow, and grandson of St Alexander Nevsky. From that time St George the Victory Bearer, depicted as a horseman slaying the serpent, appeared on Moscow’s coat of arms, and became an emblem of the Russian state. This has strengthened Russia’s connections with Christian nations, and especially with Iberia (Georgia, the Land of St George).

BIBLE READINGS FOR THE WEEK OF APRIL 19

Apr. 19 Acts 1:1-8
John 1:1-17

Apr. 21 Acts 2:14-21
Luke 24:12-35

Apr. 24 Acts 3:1-8
John 2:12-22

Apr. 20 Acts 1:12-17, 21-26
John 1:18-28

Apr. 22 Acts 2:22-36
John 1:35-51

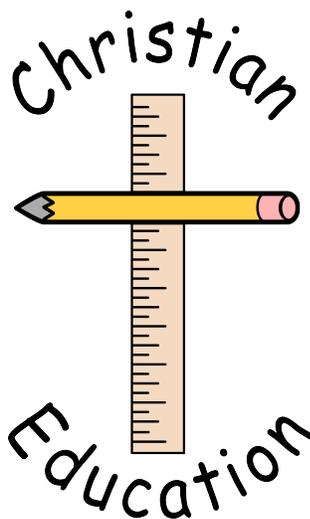
Apr. 25 Acts 3:11-16
John 3:22-33

Apr. 23 Acts 2:38-43
John 3:1-15

Ridge Manor Fish Fry Fridays

Every Friday night
4:00 PM- 9:00 PM

February 20th - April 24th, 2015



Upcoming Church School Dates

Saturday, May 2nd at 4:45 PM

Evening of Wednesday May 20th
after Vespers of Ascension (which begins at 6:00 PM)

Fr. John will teach on the Feasts of
Ascension & Pentecost -

This will be the LAST session of this Church School year.



PRAYER REQUESTS

Departed:

Protopresbyter Thomas Hopko
03-18-15

Tamara Citron
03-19-15

Michael McNeilly (*Dan McNeilly's*
brother)
03-29-15

Archpriest Michael Herrick
03-29-15

Mary Semanko
04-03-15

Dorothy Shumkaroff (*friend of Fr.*
John)
04-07-15

Ill Afflicted & *Special Intentions:*

Protopresbyter Vasilije Sokolovic
Mat. May Ozone
Mat. Catherine Jula
Mother Anna
Sr. Anastasia
Mary
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)
Maher Khalil
Nashwa Fam Khalil
Thomas Khalil
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)
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)
Anastasia Pogorily
Cindy Powkowski
Marshall Prock
Valerie Rolls (*Fr. John's cousin*)
Joseph Rusynyk
Julia Sankovic (*Child*)
Emily Scott (*friend of Paul*
Pangrace)
Elaine Sudnick (*Joy Pfeiffer's*
mother)
Katrina Toone
Frank Tkacz
Janice Tkacz
Donald Tipka
Elisabeth Wright (*friend of Paul*
Pangrace)
John Yavornitzki
Erin Zawolowycz
Elizabeth Zdinak

Fr. Andrew & Presbytera Lori
Lentz & Unborn Child

Alex & Jerilyn Oppenheim
& Unborn Child

Steve & Laura Zvara
& Unborn Child

Jason & Rachel Wojnicz
& Unborn Child

Congratulations:

Newly Chrismated
Daniel Semelsberger

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:

4/19/15	Joy & David Pfeiffer
4/26/15	Mat. Cindy Zdinak & Mat. Jenn Boerio
5/3/15	Dan & Lavinia Morris
5/10/15	Nick & Kate Zolikoff
5/17/15	Lauren Miklos Chandra Czaruk
5/24/15	Cathy Weber & Mat. Jenn Boerio
5/31/15	Mary Swit & Tammy Ponomarenko

Greeters:

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



GOD'S GIFTS TO US - OUR GIFTS TO GOD

Weekly expenses:	\$ 6,538.00
Last week's collection	<u>\$ 7,477.00</u>
Over/Under	< \$ 939.00 >

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

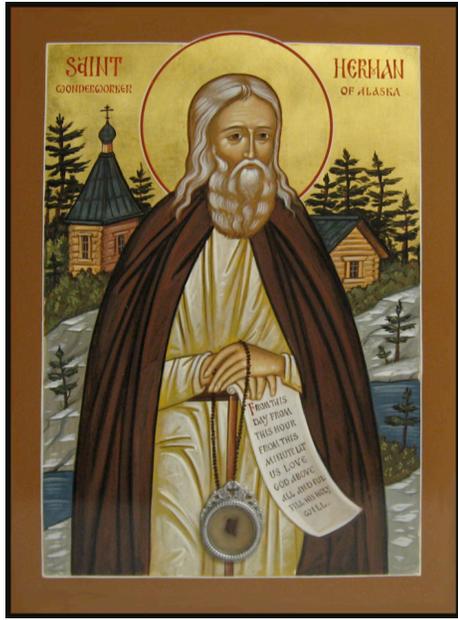


Dome Lighters

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



**On Palm Sunday
we raised
\$1,235.00 for
St. Herman's!
Thank you so
much for your
generous
contributions!**

Upcoming EOWG Events

**Saturday, May 2nd, 12:30 PM
Pan Orthodox Luncheon
at St. Michael's Shanty**

**Saturday, June 6th, 11:00 AM
Book Review & Luncheon
at Annunciation**



**Many thanks and God's blessing to all the men
who aided in the processions of Holy Friday and
Pascha; and to those who stood tomb watch.
May God grant you all many years! - Subdeacon
Leon Felon**



23RD ANNUAL IOCC BENEFIT

Monday May 11, 2015 ~ 6PM



St. Sava Cathedral | 6306 Broadview Road | Parma, OH

Contact: Connie Zimmerman
(216) 347-3123

Protinica Kathy Babich
(216) 524-6832

Deadline for reservations
is **May 4, 2015**



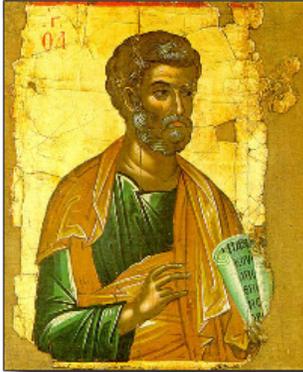
Cost: **\$30 per ticket**

Guest Speaker:
Mark Gruin,
Director of Strategic Initiatives

****For more information, please contact Frank Tkacz at 216-351-1838 or 216-789-3267****

Love Overcomes Fear

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 Thomas Sunday, April 19th, we read Acts 4: 13 to 5: 33 in sections. These verses are filled with wonderful evidence of the power of love in the young Church.

The first verses describe the "boldness" of the apostles Peter and John, who preach to growing crowds that there is "salvation in no one else" except Jesus Christ. When the chief priests and elders warn them to stop, their response shows that they are not the same fearful men who hid away when Christ was crucified. They are compelled, they answer, to share the truth they have seen and heard.

The two apostles return to their friends, and everyone prays together that God will look upon the threats made against them, and "grant to Thy servants to speak Thy word with all boldness." The place where they are gathered is "shaken" and they are filled with the Holy Spirit. There will be hostile enemies trying to instill fear in them, but the Spirit will strengthen them to overcome it with love.

The next verses describe the practical results of the love God has enabled them to share. "Great grace" is upon them all, and there "is not a needy person among them." Everyone gives their property or money, laying it at the apostles' feet to be used for the common good.

But the Book of Acts is not a naive description of idealized human behavior. So the very next verses tell us of a married couple, Ananias and Sapphira, who succumb to temptation and betray this communal trust and love. They sell their property and bring what they claim is the total of the proceeds, while actually keeping back some.

Peter says solemn words to Ananias: "You have not lied to men but to God." He is not pronouncing judgment, but seems to be saying that in the atmosphere of love, deceit cannot survive. Ananias falls dead on the spot. When his wife Sapphira continues to lie to Peter about the price of their property, she too dies immediately.

Following both deaths, we read that "great fear" fell upon those who heard about them, and indeed upon the whole church. But even this fear is overcome by God's love, the love uniting His people. The next verses tell us that "more than ever believers were added to the Lord, multitudes of both men and women..."

On April 22nd the Church commemorates the Holy Martyr Leonidas, the father of the prominent theologian Origen. Leonidas, a brilliant Christian philosopher, was imprisoned during one of the third-century persecutions of Christians. His wife and seven children, of whom Origen was the oldest, were terrified, especially when all their possessions were confiscated by imperial decree, leaving them in abject poverty.

Yet Leonidas had nurtured in his eldest son a deep love for God. Origen wrote to his father in prison: "Do not worry about us, and do not flee from martyrdom on our account." He was one more person who knew that love centered in God can always overcome fear.

WEEKLY SCHEDULE 2015

Sunday, Apr. 19
ST. THOMAS SUNDAY
9:00 AM Divine Liturgy

Monday, Apr. 20
VEN. THEODORE TRICHINAS
OF CONSTANTINOPLE

Tuesday, Apr. 21
HIEROMARTYR JANUARIUS
HIEROMARTYR THEODORE

Wednesday, Apr. 22
ST. THEODORE SYKEOTE,
BP. OF ANASTASIOPOLIS

REMINDER:



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

**APRIL
Special Collection
Youth Work**



Thursday, Apr. 23
HOLY GREATMARTYR,
VICTORYBEARER AND
WONDERWORKER GEORGE

Friday, Apr. 24
MARTYR SABBAS
STRATELATES
AND HIS COMPANIONS
4:00 PM Fish Fry @ Ridge Manor

Saturday, Apr. 25
HOLY APOSTLE AND
EVANGELIST MARK
6:00 PM Great Vespers

Sunday, Apr. 26
SUNDAY OF THE HOLY
MYRRHBEARING WOMEN
9:00 AM Divine Liturgy



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

APRIL