

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



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March 4, 2007

2nd Sunday of Great Lent

St. Gregory Palamas

Glory to God for All Things!

- Archpriest John Zdinak
Dean
- Archpriest Pavel Soucek
Retired/Attached
- Subdeacon Theodore Lentz
Sacristan
- Reader Julius Kovach
Ecclesiarch & Choirmaster

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



Welcome Visitors

Our parish welcomes you and thanks you for joining us in worship and praise this morning. 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.

2nd Sunday of Great Lent St Gregory Palamas

This Sunday was originally dedicated to St Polycarp of Smyrna (February 23). After his glorification in 1368, a second commemoration of St Gregory Palamas (November 14) was appointed for the Second Sunday of Great Lent as a second "Triumph of Orthodoxy."

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. St Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder St Nicodemus of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

After the demise of the Elder Nicodemus, St Gregory spent eight years of spiritual struggle under the guidance of the Elder Nicephorus, and after the latter's death, Gregory transferred to the Lavra of St Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and St Macarius of Egypt (January 19).

Later on, in the eleventh century St Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (from the Greek "hesychia" meaning calm, silence), and those practicing it were called "hesychasts."

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and

adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

St Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In the 1330s events took place in the life of the Eastern Church which put St Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of St Dionysius the Areopagite (October 3), whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts'. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

St Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the "Triads in Defense of the Holy Hesychasts" (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called "Hagiorite Tome." At the Constantinople Council of 1341 in the church of Hagia Sophia St Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. *Continued on page 3*

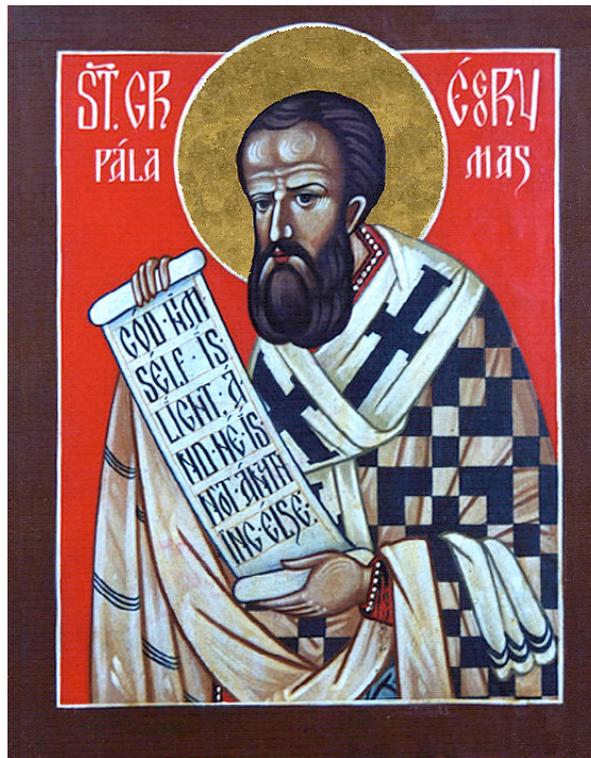
Continued from page 2

On May 27, 1341 the Council accepted the position of St Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam's disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means "one who inflicts no harm," actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared St Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos' errors. The patriarch supported Akyndinos and called St Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349),

St Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept St Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, St Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, St Gregory was ransomed and returned to Thessalonica.



St Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, St John Chrysostom appeared to him in a vision. With the words "To the heights! To the heights!" St Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council

under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint. ✙

LENTEN VESPERS 2007

3/4 - LORAIN - SS. PETER & PAUL

3/11 - CAMPBELL - ST. JOHN THE BAPTIST

3/18 - MOGADORE - ST. NICHOLAS

3/25 PARMA - HOLY TRINITY

LENTEN RETREAT IN LORAIN, OHIO

The St. George Serbian Orthodox Church in Lorain, Ohio will host the fourth annual Lenten Retreat on **Saturday, March 24, 2007**. The day will begin with the Divine Liturgy at 9:00 am. The retreat will begin at 11:00 am. A Lenten brunch will follow the retreat. The cost is \$6.00 to cover the brunch. For reservations call Fr. Milorad or Popadija Milena Orlic at 440-277-4400 by March 20.

Guest speaker will be Fr. Patrick Reardon, Pastor of All Saints Orthodox Church in Chicago. Fr. Patrick is the senior editor of "Touchstone" magazine, author

of "Christ in the Psalms", "Christ in His Saints", "The Trail of Job" and "History and Worship" as well as over 500 articles for various publications on three continents. A convert to Orthodoxy, his education included Southern Baptist Theological Seminary, St. Anselm's College (Rome), Pontifical Biblical Institute (Rome), University of Liverpool (England), and St. Tikhon's Orthodox Seminary.

Parish Annual Meeting

The Annual Meeting for the year 2006 will be held on Sunday April 29, 2007. The late date is due to accounting changes initiated as a result of the 2005 Meeting as well as an early Pascha this year, April 8. Please note April 15 is Thomas Sunday and Grave Blessings and April 22 is the International Buffet. *Reminder - in order to vote, 2006 Dues must have been paid (\$250).*

TIME TO START SOLICITING DONATIONS FOR THE INTERNATIONAL BUFFET ON 4/22! SEE SONIA VORELL FOR DETAILS AND TO GET INVOLVED WITH THE COMMITTEE!

LENTEN ADULT STUDY focusing on the spiritual journey/purpose of Great Lent is being organized by Will Oprisko. It will include contemplation of "Great Lent" by Alexander Schmemmann and "The Lenten Spring" by Thomas Hopko. Write goprisko@jcu.edu for details.

Prayer Requests

Departed:

Irene Kobelak +1/24/07

Ill-afflicted:

Fr. Stephen Jula

Helen Baldner

Mary Marhefka

John Clements

Eileen Eschuk

Henry & Julia Grabowski

John & Ann Shuleva

Jan Tkacz

Jeanne Twitchell

Billy J Spurlock

James Sheehan

Julia Zimmerman

Mary Wazevich

Valentina Ponomarenko

Natalie Ponomarenko

Roy A. Baldner

Michael & Jennifer Turczyk

Helen Kozak

Nick Jarachovic

Marshall Prock

Mary Ann Silberhorn

Margaret Rusnyk

Karen Felon

Maura & Will Oprisko & Unborn

Child

Emily & Jason Grimes & Unborn

Child

Matthew & Rhonda Fox & Unborn

Child

Parish Council News

☛ The next Parish Council Meeting is 6:00 PM, **Tuesday, March 6, 2007** at Ridge Manor. Any parish member is welcome.

Note that March donations made using the monthly "Special Collection" envelope will be directed to Christian Education/Youth Activities.

Upcoming Events

- 🕯 March 4 - Lenten Vespers @ St. Peter & Paul, Lorain
- 🕯 March 11 - Lenten Vespers @ St. John Baptist, Campbell
- 🕯 March 17 - Lenten Retreat @ St. Nicholas, Mentor
- 🕯 March 18 - Lenten Vespers @ St. Nicholas, Mogadore
- 🕯 March 24 - Lenten Retreat at St. George Serbian, Lorain
- 🕯 March 25 - Annunciation of the Most Holy Theotokos
- 🕯 March 25 - Lenten Vespers @ Holy Trinity, Parma
- 🕯 March 31 - Lazarus Saturday
- 🕯 April 1 - Palm Sunday
- 🕯 April 8 - Pascha

When we find love, we partake of heavenly bread and are made strong without labor and toil. The heavenly bread is Christ, who came down from heaven and gave life to the world. This is the nourishment of angels. The person who has found love eats and drinks Christ every day and every hour and is thereby made immortal. ...When we hear Jesus say, "Ye shall eat and drink at the table of my kingdom," what do we suppose we shall eat, if not love? Love, rather than food and drink, is sufficient to nourish a person. This is the wine "which maketh glad the heart." Blessed is the one who partakes of this wine! Licentious people have drunk this wine and become chaste; sinners have drunk it and have forgotten the pathways of stumbling; drunkards have drunk this wine and become fasters; the rich have drunk it and desired poverty, the poor have drunk it and been enriched with hope; the sick have drunk it and become strong; the unlearned have taken it and become wise. - St. Isaac the Syrian

Coffee Hour & Greeters Schedules

Coffee Hour Hosts:

3/04 Mary Swit, Tammy Ponomarenko

3/11 Joyce Tabeling

3/18 Patti Sankovic, Natalia Pricinovskis

3/25 Maca Tyler & Judy Schwind

4/01

Greeters:

Steven & Eileen Bondor

Debbi Pinta & Joyce Tabeling

Paul Pangrace & Maca Tyler

Steven & Eileen Bondor

Linda Smotzer & Tom Broslawik

2006 and 2007

Dues

\$250.00 per

Adult member

(18 and older)

per year.

Uncovering of the Precious Cross and the Precious Nails by the Empress St Helen in Jerusalem

Commemorated on March 6

The Holy Empress Helen uncovered the Precious Cross and Nails of the Lord at Jerusalem in 326.

At the beginning of the reign of St Constantine the Great (306-337), the first Roman emperor to recognize Christianity, he and his pious mother St Helen decided to rebuild the city of Jerusalem. They also planned to build a church on the site of the Lord's suffering and Resurrection, in order to reconsecrate and purify the places connected with the Savior's death and Resurrection from the foul taint of paganism.

The empress Helen journeyed to Jerusalem with a large quantity of gold. St Constantine wrote a letter to Patriarch Macarius I (313-323), requesting him to assist her in every possible way with her task of the restoring the Christian holy places.

After her arrival in Jerusalem, the holy empress Helen began to destroy all the pagan temples and reconsecrate the places which had been defiled by the pagans.

In her quest for the Life-Creating Cross, she questioned several Christians and Jews, but for a long time her search remained unsuccessful. Finally, an elderly Hebrew named Jude told her that the Cross was buried beneath the temple of Venus. St Helen ordered that the pagan temple be demolished, and for the site to be excavated. Soon they found Golgotha and the Lord's Sepulchre. Not far from the spot were three crosses, a board with the inscription written by Pilate (John 19:19), and four nails which had pierced the Lord's Body.

Now the task was to determine on which of the three crosses the Savior had been crucified. Patriarch Macarius saw a dead person being carried to his grave, then he ordered that the dead man be placed upon each cross in turn. When the corpse was placed on the Cross of Christ, he was immediately restored to life. After seeing the raising of the dead man, everyone was convinced that the Life-Creating Cross had been found. With great joy the empress Helen and Patriarch Macarius lifted the Life-Creating Cross and displayed it to all the people standing about. ✙



LENTEN RETREAT

Saturday, March 17, 2007

St. Nicholas Orthodox Church
9650 Johnny Cake Ridge Road
Mentor, Ohio 44060

Protopresbyter Thomas Hopko

Dean Emeritus
St. Vladimir's Orthodox Theological Seminary

"The Word of the Cross"

9:30 – 10:00	Check in and Coffee
10:00 – 11:30	Lecture
11:30 – 12:00	Q & A Session
12:00 – 1:00	Lenten Lunch
1:00 – 2:30	Lecture
2:30 – 3:30	Q & A Session
3:30 – 4:30	Lenten Snack
4:30 p.m.	Vespers

Cost: \$10 which includes lectures, Lenten lunch and snack

Registration: Tickets for this Lenten Retreat must be purchased in advance, by mail. There will be no tickets sold at the door.

Seating is limited. Tickets will be sold on a first-come, first-served basis.

REGISTRATION DEADLINE: Must be received by February 23, 2007

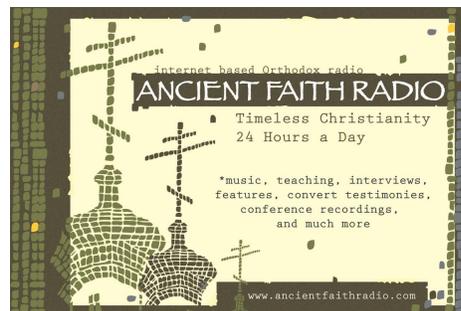
To register, please complete the form below and mail with payment to:
St. Nicholas Lenten Retreat
c/o Mary Ellen Sabol
569 Battles Road
Gates Mills, Ohio 44040

Make checks payable to: St. Nicholas Orthodox Church
Tickets will be mailed back to you prior to the Retreat.

St. Nicholas Orthodox Church – Lenten Retreat – March 17, 2007

Name _____
Street _____
City _____
State _____ Zip Code _____

Number of tickets _____ x \$10 each = \$ _____ payment



Please pay 2006 dues in one of these ways:

- Submit your check in the yellow dues envelope through the collection basket or by mail to the Cemetery Office
- Give your check to one of the vestrymen at the Candle Stand
- Come in person to the Cemetery Office with a check - or say "charge it" and earn bonus points on your credit card!

Thank You for Your Continuing Donations to the Cathedral Roof Fund. As of February 25, 2007, \$43,786 has been collected toward the \$50,000 goal.



PLEASE SUBMIT AMBO ANNOUNCEMENTS TO

sttheocemetery@yahoo.com or in writing to the Cemetery Office by Wednesday of each week for the upcoming Sunday

REMEMBER TO LISTEN TO "COME RECEIVE THE LIGHT" ON RADIO AT WHK, 1220AM TODAY AT 2:30 PM. OR VISIT WWW.RECEIVE.ORG



TIMELESS FAITH. TIMELY MESSAGE.

Weekly Schedule

Sunday March 4

2nd Sunday of Great Lent

St. Gregory Palamas

9:00 AM *Divine Liturgy*

5:00 PM *Lenten Vespers at Ss. Peter & Paul in Lorain*

Monday March 5

Tuesday March 6

6:00 PM Parish Council at Ridge Manor

Wednesday March 7

10:30 AM Ridge Manor Committee

6:00 PM *Pre-sanctified Liturgy*

Potluck following Liturgy

Thursday March 8

11:00 AM Faith Enrichment at Ridge Manor

Friday March 9

6:00 PM *Pre-sanctified Liturgy*

Potluck following Liturgy

Saturday March 10

Memorial Saturday

9:00 AM *Divine Liturgy*

6:00 PM *Great Vespers*

Sunday March 11

2nd Sunday of Great Lent

9:00 AM *Divine Liturgy*

5:00 PM *Lenten Vespers at St. John the Baptist in Campbell*

A meditation during Great Lent...

"God is fire that warms and kindles the heart and inward parts. And so, if we feel in our hearts coldness, which is from the devil — for the devil is cold — then let us call upon the Lord and He will come and warm our hearts with perfect love not only for Him but for our neighbor as well." - Saint Seraphim of Sarov



St. Theodosius Orthodox Cathedral

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Addressee