

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



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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

Please check weekly schedule
for specific days (last page)

AMBO: Articles for publica-
tion should be submitted to:

ambo-theodosius

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JANUARY 31, 2021

WONDERWORKERS AND
UNMERCENARIES CYRUS AND
JOHN AND THOSE WITH THEM



Holy and Righteous Simeon the God-Receiver (February 3)

Righteous Simeon the God-Receiver was, according to the testimony of the holy Evangelist Luke, a just and devout man waiting for the consolation of Israel, and the Holy Spirit was upon him (Luke 2:25). God promised him that he would not die until the promised Messiah, Christ the Lord, came into the world.

Ancient historians tell us that the Egyptian pharaoh Ptolemy II Philadelphus (285-247 B.C.) wished to include texts of Holy Scripture in the famous Library at Alexandria. He invited scholars from Jerusalem, and the Sanhedrin sent their wise men. The Righteous Simeon was one of the seventy scholars who came to Alexandria to translate the Holy Scriptures into Greek. The completed work was called "The Septuagint," and is the version of the Old Testament used by the Orthodox Church.

Saint Simeon was translating a book of the Prophet Isaiah, and read the words: "Behold, a virgin shall conceive in the womb, and shall bring forth a Son" (Is 7:14). He thought that "virgin" was inaccurate, and he wanted to correct the text to read "woman." At that moment an angel appeared to him and held back his hand saying, "You shall see these words fulfilled. You shall not die until you behold Christ the Lord born of a pure and spotless Virgin."

From this day, Saint Simeon lived in expectation of the Promised Messiah. One day, the righteous Elder received a revelation from the Holy Spirit, and came to the Temple. It was on the very day (the fortieth after the Birth of Christ) when the All-Pure Virgin Mary and Saint Joseph had come to the Temple in order to perform the ritual prescribed by Jewish Law.

When Saint Simeon beheld their arrival, the Holy Spirit revealed to him that the divine Child held by the All-Pure Virgin Mary was the Promised Messiah, the Savior of the world. The Elder took the Child in his arms and said, "Lord, now lettest

Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel" (Luke 2:29-32).

There is a Christian epigram (Number 46) in "The Greek Anthology" which is addressed to Saint Simeon. It tells the righteous Elder to receive the Child Who was born before Adam, and Who will deliver Simeon from this life and bring him to eternal life. A similar idea is expressed in the Aposticha (Slavic use) for the Forefeast of the Nativity of the Lord (December 24). There the Mother of God refers to her Son as "older than ancient Adam."

Simeon blessed the All-Pure Virgin and Saint Joseph, and turning to the Mother of God he said, "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed" (Luke 2:34-35).

The holy Evangelist continues: "And there was one Anna, a prophetess, the daughter of Phanuel of the tribe of Aser. She was of a great age, and had lived with a husband for seven years from her virginity; and she was a widow of about eighty-four years, who did not leave the temple, but served God with fastings and prayers night and day. And coming at that very hour, also gave thanks to the Lord, and spoke of Him to all those who looked for redemption at Jerusalem" (Luke 2:36-38).

The holy righteous Simeon the God-Receiver died at a great age (Tradition says he was 360). His holy relics were transferred to Constantinople in the sixth century. His grave was seen by the Russian pilgrim Saint Anthony, the future Archbishop of Novgorod (October 8) in 1200

OK, Where do we go from here?

In last week's Epistle lesson, St. Paul reminds the Christians living in Colossae about the temptations and sins that abound and to which we sometimes succumb. Yes, it does seem like a broken record: don't do that; don't do this; don't say that stuff. Yada, yada, yada! Over and over again! Sometimes we just want to say: *We get it!* But do we really?

All too often we have to be reminded about the temptations we face daily. And, it's good for us to keep these things in mind so we can resist them when they come a-calling'. But, now that we have had these things enumerated yet again, where do we go from here?

In today's Epistle reading, we take our text from St. Paul's Letter to the Colossians (3:12-16). He gives us a most wonderful way of Christian living. Actually, this immediately follows the text of last week's reading, and is an excellent counterpoint to the temptations and sins he encourages us to resist.

As we are a new creation in Christ, St. Paul tells us: *There cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scyth'ian, slave, free man, but Christ is all, and in all. (Col 3:11)*. Therefore, there is a wonderful unity in Christ, irrespective of anything in outward appearance.

Now, St. Paul goes on to instruct us in a new Christian way of life! *Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.* What a wonderful concept! Indeed as we are God's chosen ones, who by that definition are "holy and beloved," we are called to a higher mode of living. We are to embody compassion, kindness, lowliness, meekness, being patient with one another. How would our lives change if we were to follow these precepts! He goes on to exhort us to forgive each

other since (now get ready for this!) as the Lord has forgiven us! This is really something that can change not only our own lives and relationships, but the world as well!

He then goes on to bring things together when he writes: *above all these, put on love, which binds everything together in perfect harmony. Not only does he echo the words of our Lord (Love one another as I have loved you!) but he emphasizes love as the foundation of our Christian life. But it gets even better!*

St. Paul goes on to explain: *Let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. (Col 3:15-17)*. This idea of "peace" is what the world is looking for, especially in these days. If we let the "peace of Christ" rule our lives, supplanting any ego-centric desires we may have, how much more beautiful our lives can be! If the "Word" of Christ lives in us, then it will color all our thoughts. Then we can be thankful for the events (good and bad) that we endure.

How much different would our lives, and outlooks be, if we were to dwell and think upon "psalms, hymns, and spiritual songs" rather than the obscene, vulgar music, video, and movies to which we are so often subjected. No, it is *our choice* to what we watch and listen. We must make sensible and holy choices!

Finally, St. Paul wraps it up with these wonderful and life changing words: *Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him.*

High Notes The St. Theodosius Cathedral Choir

There are times when the Cathedral Choir sings responses that get your attention because you don't recognize the language. Here are some of the responses you may hear and how to sing along with a phonetic approximation of the original language.

(1) "LORD, HAVE MERCY."

(2) "GOD GRANT YOU MANY YEARS!"

In Russian: "Hos-poh-dee, poh mee-louie"

In Russian: "Mno-gah-yah lyeh-tah!"

In Greek: "Key-ree-eh, ay-lay-ee-son"

Tuesday the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Luke 2:22-40). Forty days after His birth the God-Infant was taken to the Jerusalem Temple, the center of the nation's religious life. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple of God for forty days. At the end of this time the mother came to the Temple with the child, to offer a young lamb or pigeon to the Lord as a purification sacrifice. The Most Holy Virgin, the Mother of God, had no need of purification, since she had given birth to the Source of purity and sanctity without defilement. However, she humbly fulfilled the requirements of the Law.

At this time the righteous Elder Simeon (February 3) was living in Jerusalem. It had been revealed to him that he would not die until he should behold the promised Messiah. By inspiration from above, Saint Simeon went to the Temple at the very moment when the Most Holy Theotokos and Saint Joseph had brought the Infant Jesus to fulfill the Law.

The God-Receiver Simeon took the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel" (Luke 2:29-32). Saint Simeon said to the Most Holy Virgin: "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed" (Luke 2:34-35).

At the Temple was the 84-year-old widow Anna the Prophetess, daughter of Phanuel (February 3), "who did not leave the temple, but served God with fasting and prayers night and day. She arrived just when Saint Simeon met the divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption in Jerusalem" (Luke 2:37-38). In the icon of the Feast she holds a scroll which reads: "This Child has established Heaven and earth."

Before Christ was born, righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous people of the Old Testament, were deemed worthy to meet the Savior in the Temple. The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. We have sermons on the Feast by the holy bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilocius of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). Despite its early origin, this Feast was not celebrated so splendidly until the sixth century.

In 528, during the reign of Justinian, an earthquake killed many people in Antioch. Other misfortunes followed this one. In 541 a terrible plague broke out in Constantinople, carrying off several thousand people each day. During this time of widespread suffering, a solemn prayer service (Litia) for deliverance from evils was celebrated on the Feast of the Meeting of the Lord, and the plague ceased. In thanksgiving to God, the Church established a more solemn celebration of this Feast.

Church hymnographers have adorned this Feast with their hymns: Saint Andrew of Crete in the seventh century; Saint Cosmas Bishop of Maium, Saint John of Damascus, and Saint Germanus Patriarch of Constantinople in the eighth century; and Saint Joseph, Archbishop of Thessalonica in the ninth century.

On this day we also commemorate the icon of the Most Holy Theotokos known as "the Softening of Evil Hearts" or "Simeon's Prophecy." The Mother of God is depicted without Her Child, with seven swords piercing her breast: three from the left side, three from the right, and one from below.

A similar icon, "Of the Seven Swords" (August 13) shows three swords on the left side and four from the right.

The icon "Simeon's Prophecy" symbolizes the fulfillment of the prophecy of the righteous Elder Simeon: "a sword shall pierce through your own soul" (Luke 2:35).

FAITH ENRICHMENT EVERY THURSDAY

Please contact Subdeacon Leon Felon at (440) 666-7601 if you have any questions.



PRAYER REQUESTS



Departed:

Archpriest Rodion Pfeiffer (former Parishioner)

Archimandrite Alexander

Special Intentions:

Deacon Paul Mitchell (*Tom Mitchell's father*)

Subdeacon Theodore Lentz

Reader Paul Pangrace

Arlene Czajkowski

Child Mary Kate Zweidunger

Child Vivian Sherer

Melissa (*cousin of Mary Ann Kovach*)

Elizabeth (Betty) Balasz

Marie Borland

Horia Dascalescu

Debra Ellis

Gregory Galan

Aleksei Green

Virginia Haupt (*Lisa Theodore's mother*)

Don Hinkl

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

Diane Kearsey (*Janice Tkacz's sister*)

Annamarie Luvison (*Daughter of Kaite Ellis-Luvison*)

Chris Magee (*Erin Zawolowycz's brother*)

Paul Mihal

Natalya Miller (*Arlene Neale's great-*

niece)

Andrew Mytrohovich

Debra Parhamovich (*Karen Felon's sister*)

Grace Parhamovich (*Karen Felon's mother*)

Jim Paulitzky (*Jerry Czajkowski's son-in-law*)

James Peter Petkac

Susan Reese (*friend of Jerry & Arlene Czajkowski and Betty Balasz*)

Elena Rich (*Jerry Czajkowski's daughter*)

Andrew Sykaluk

Elaine Sudnick (*Joy Pfeiffer's mother*)

Tony Sykaluk (*friend of Lydia Mytrohovich*)

Janice Tkacz

Gayle Vidovitch

Eleanor Wachovec (*friend of Karen Felon*)

Robert Walsh (*friend of the Felons*)

Colleen Walsh (*friend of the Felons*)

Erin Zawolowycz

Kristin Robinson

Janet Budko (*sister-in-law of Arlene Neale*)

Laurie Budko (*niece of Arlene Neale*)

Mary Kay Weber

Mirta Szewczyk (*friend of Tatiana*)

Mickey O'Brien (*friend of Arlene*)

Kelly Buehner

Anna Sykaluk (*friend of Tatiana*)

Edward Zewczyk (*friend of Tatiana*)

Joe Czajkowski (*son of Jerry*)

Patrick Gallagher

Elliott Udell (*grandson of Michael Udell*)

Constance Zimmerman (*Cindy's cousin*)

William Nasi (*brother-in-law of Kenneth Kovach*)

Jonathan Maas (*friend of Eric Seddon*)

Michelle Frampton (*cousin of Fr. Zdinak*)

Steve Bondor

Louis Klinar (*father of Bob Klinar*)

Jeanne Charles (*friend of Arlene Neal/Czajkowski*)

Carol & Bert Nielsen (*Paul Pangrace's sister & brother-in-law*)

BIBLE READINGS FOR THE WEEK OF January 31

Jan 31

Matt 28:16-20
Col 3:12-16
Matt 25:14-30

Heb 12:25-26, 13:22-25

Mark 10:2-12
Heb 7:7-17
Luke 2:22-40

John 10:9-16
Heb 13:17-21
Luke 6:17-23
James 2:1-13
Mark 10:23-32

Feb 1

Heb 11:17-23, 27-31
Mark 9:42-10:1

Feb 3

James 1:1-18
Mark 10:11-16

Feb 6

Col 1:3-6
Luke 16:10-15

Feb 2

Composite 6—Exodus 12, 13; Numbers 8;
Leviticus 12
Isa 6:1-12
Composite 7: - Isa 19:1, 3, 4-5, 12, 16, 19-21
Luke 2:25-32

Feb 4

James 1:19-27
Mark 10:17:27

Feb 7

Mark 16:1-8
1 Tim 1:15-17
Matt 15:21-28

Feb 5

Composite 2—Proverbs 10, 3, 8
Composite 4—Proverbs 10; Wis 6, 7, 8, 9

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Special thanks to Council Vice President Cathy Weber and our Webmaster Kate Zolikoff for making this happen.



Sunday, Jan 31

Wonderworkers and Unmercenarys Cyrus and John and those with them
3rd and 6th Hours read at 8:40 AM
Liturgy Begins 9:00 AM

Monday, Feb 1

Martyr Tryphon of Lampsacus near Apamea in Syria

Tuesday, Feb 2

Meeting of Our Lord and Savior, Jesus Christ, in the Temple
9:00 AM Divine Liturgy

Wednesday, Feb 3

Holy and Righteous Simeon the God-receiver and Anna the Prophertess

Thursday, Feb 4

Ven. Isidore of Pelusium

Friday, Feb 5

Repose of St. Theodosius of Chernígov

Saturday, Feb 6

St. Bucolus, Bishop of Smyrna
Greeters' Meeting 5:00 PM
Great Vespers 6:00 PM

Sunday, Feb 7

St. Parthenius, Bishop of Lampsacus on the Hellespont
3rd and 6th Hours read at 8:40 AM
Liturgy Begins 9:00 AM

WEEKLY SCHEDULE

2021