

Ambo

ST. THEodosius ORTHODOX CATHEDRAL



APRIL 18, 2021

FIFTH SUNDAY OF LENT
ST. MARY OF EGYPT

Mailing:

733 Starkweather Avenue
Cleveland, Ohio 44113

www.sttheodosius.org

Eric Seddon, Parish Secretary
1(216) 574-4886
StTheodosiusCathedral@protonmail.com

Protodeacon Daniel Boerio
1(216) 513-5307
dboerio79@yahoo.com

Subdeacon Michael Tabeling,
Sacristan

Reader Julius Kovach,
Ecclesiarch & Choirmaster

Erin Zawolowycz
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

Please check weekly schedule
for specific days (last page)

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

ambo-theodosius

[@googlegroups.com](mailto:ambo-theodosius@googlegroups.com)



Greatmartyr, Victory-bearer, and Wonderworker 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, Saint 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.

Saint 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 Saint 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, Saint 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 Saint 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!" Saint 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 Saint 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, Saints 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 Saint 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, they led him back to the interrogation, cheerful and with healed feet, and 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 Saint 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, Saint 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 Saint 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 Saint 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 Athanasius and the man raised from the dead to be beheaded, and he had Saint 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, Saint 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 Saint 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 Saint 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 Saint 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."

Saint 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 Saint George to execution without resisting. Along the way she felt faint and slumped against a wall. There she surrendered her soul to God.

Saint 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, Saint 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, Saint 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." Saint 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.

Saint 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 ser-

vices as "the holy, right victorious martyr...."

Saint George was the patron saint and protector of several of the great builders of the Russian state. Saint 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 Saint George the Victory Bearer at Kiev.

The day of the consecration of Saint George's Church in Kiev, November 26, 1051 by Saint 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 Saint George."

The name of Saint George was also borne by the founder of Moscow, Yurii Dolgoruky (+ 1157), who was the builder of many churches dedicated to Saint 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 Saint Daniel of Moscow, and grandson of Saint Alexander Nevsky. From that time Saint 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 Saint George).

THE KURSK ROOT ICON OF THE MOTHER OF GOD

The Kursk Root Icon of the Mother of God is coming to **St. Sergius Orthodox Church**

St. Sergius Russian Orthodox Cathedral
6520 Broadview Road, Parma, OH 44134

The Eve of Thomas Sunday

Saturday, May 8th, 6:00 PM

Vigil with Akathist in the presence of the Miraculous Kursk Root Icon of the Mother of God

Thomas Sunday

Sunday, May 9th, 9:40 AM

Hours, Liturgy, and Panikhida in the presence of the Miraculous Kursk Root Icon of the Mother of God



Due to the pandemic, and our financial position last year, we suspended the Food Pantry bags for **Merrick House** (20 bags of groceries for their Moms First program). Now, things are looking up, and we have restarted the monthly program in March. There are envelopes in the foyer specifically for this, or you can earmark a special offering envelope for the Merrick House Food Pantry. Please consider 'sponsoring a bag' for \$10.

Thank you for your consideration.

- Dan Morris

From the Desk of Fr. Adamcio...

What Does One Confess?

Now that we have examined the origins of the Mystery of Penance (Reconciliation, Confession), and have addressed our preparation for Confession, we now come to the actual confession itself. This is something usually dreaded! It's almost as bad as going to the dentist! But, it really doesn't have to be.

In the Orthodox Church, Confession is a very personal interaction between the Father Confessor (the parish priest) and the penitent. The two are in close proximity: there is no "confessional" to separate them; there are no physical barriers. It is just the priest, the penitent, and the Lord.

As mentioned earlier, each priest will have a different approach to doing the Confession. Some will ask

questions, others will wait until the penitent begins to speak. Some will offer counsel, other just pronounce the "Prayer of Absolution." I can share with you what I think appropriate.

After welcoming the penitent, there is the opportunity for them to express the sins they have committed. This, again, is not the time for a spiritual chat. There is plenty of time for that after the services. Neither is it a time for spiritual counsel, although the Mystery of Confession does contain an aspect of that. Sometimes much personal time needs to be set aside to delve into the concerns of the penitent which may not be readily available at this particular time. However, this is the time to "get personal."

Coming to Confession and saying: “I have sinned,” or “I am a sinner” is really not enough. One should confess what they have done whether it be: swearing, taking the Name of the Lord in vain, judging others, gossiping, stealing, not praying, not fasting, not reading the Bible; not attending church services, arguing, hurting others emotionally or spiritually on purpose, not being meek or humble, not honoring parents or children, lying, jealousy, pride..... The list can go on and on if we really think about it. While these may seem small, little sins, very few of us have the audacity to commit the really BIG sins: adultery, murder, apostasy. They are sins just the same and need to be admitted and confessed.

This is the time to be honest with one’s self and confess our sins plainly in order to be forgiven. It is not a time to fear or be afraid, but to be sincere in what is said.

The priest does not judge! Judgment and forgiveness are for the Lord Jesus Christ Himself, Who has promised to forgive our sins! The priest is only a witness who will often offer advice and perhaps suggest some prayers, Psalms, and/or Bible passages to help one in their spiritual journey.

There we have it! When we prepare ourselves for Confession, take responsibility for our sinful actions, listen to the guidance offered by our Spiritual Father, and perform the actions he may suggest, we are able to feel relief and joy in the knowledge that the chasm of sin which has separated us from our Lord is now breached and we are able to be reunited with Him in faith and love!

Student Outreach

St. Theodosius is looking to reach out to young adults in high school and in college to send Pascha greetings. Please email the office at StTheodosiusCathedral@protonmail.com with students’ name and address.

LENT & HOLY WEEK 2021

Sunday	MONDAY	Tuesday	Wednesday	Thursday	Friday	Saturday
April 18 9AM Divine Liturgy 11AM Pogorily Panikhida Modified Coffee hour to follow	April 19	April 20	April 21 5PM Confession 5:35PM Hours 6PM Presanctified Liturgy Potluck to follow	April 22	April 23 1:00 PM Decorate Cathedral for Palm Sunday weekend	April 24 9AM Lazarus Saturday Divine Liturgy Church cleaning to follow 6PM Vigil for Palm Sunday
April 25 Palm Sunday 9AM Palm Sunday Divine Liturgy + Procession Change colors back to purple/black 6PM Bridegroom Matins	April 26 Great and Holy Monday 3PM Presanctified Liturgy 6PM Bridegroom Matins	April 27 Great and Holy Tuesday 3PM Presanctified Liturgy 6PM Bridegroom Matins	April 28 Great and Holy Wednesday 3PM Presanctified Liturgy 6PM Bridegroom Matins	April 29 Great and Holy Thursday 2PM Vespersal Divine Liturgy 6PM Matins (Passion Gospels) Tomb prep	April 30 Great and Holy Friday 3PM Vespers with Holy Shroud 7PM Matins with Procession Limited Tomb Watch	May 1 Great and Holy Saturday 1PM Vespersal Divine Liturgy of Holy Saturday 10PM Nocturnes and Paschal Vigil
May 2 Holy Pascha	May 3 Bright Monday 9AM Divine Liturgy					



EASTERN ORTHODOX WOMEN'S GUILD
OF GREATER CLEVELAND
UNITY THROUGH PARTICIPATION

Annual
Pan-Orthodox
Benefit
Luncheon



Holy Trinity Church Hall
6822 Broadview Road
Parma, OH 44134

Date: Saturday, May 15, 2021
Time: Doors open @ 12:00 PM
Luncheon @ 12:30 PM

Menu: Chicken, potato salad, pasta salad,
Fruit cup, roll, cookie

Take-out or eat-in (specify at purchase of ticket)

Tables spaced for social distancing

Basket Raffle with lots of items!

- Reservations must be made by Monday, May 10, 2021
- See Parish Representatives for tickets
- Or call Karen Felon (440-666-7538) or Helen Beverly (440-212-5545)

Reservations required

No tickets sold at door

Tickets: Adults - \$15.00

Children 6 to 12 - 7.50

Children present under 6 – FREE

Proceeds from sale of tickets to benefit Pan-Orthodox Charities
see list compiled by EOWG -- <https://www.eowgcle.org/charities>



PRAYER REQUESTS



Departed:

Child Jax Ponomarenko

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 Kearsy (*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*)

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

Carol Nielsen (*Paul Pangrace's sister*)

Dennis Kovach (*Kenneth Kovach's brother*)

Millie Koberling (*friend of Arlene*)

Jimmy Koberling (*friend of Arlene*)

Tom Jacobson

Matthew Ponomarenko

Alexander Ponomarenko

Virginia Medvec

Wayne Vidovich

Rocky (Brooklyn Heating)

BIBLE READINGS FOR THE WEEK OF April 18

Apr 18
 Matt 28:16-20
 Gal 3:23-29
 Luke 7:36-50
 Heb 9:11-14
 Mark 10:32-45

Apr 19
 Isa 48:17-49:4
 Gen 27:1-41
 Prov 19:16:25

Apr 20
 Isa 49:6-10
 Gen 31:3-16
 Prov 21:3-21

Apr 21
 Isa 58:1-11
 Gen 43:26-31, 45:1-16
 Prov 21:23-22:4

Apr 22
 Isa 65:8-16
 Gen 46:1-7
 Prov 23:15-24:5

Apr 23
 Isa 66:10-24
 Gen 49:33-50:26
 Prov 31:8-31
 Isa 43:9-14
 Wis 3:1-9
 Wis 4:7-15
 Luke 12:2-12
 Acts 12:1-11
 John 15:17-16:2

Apr 24
 Heb 12:28-13:8
 John 11:1-45

Apr 25
 Gen 49:1-2, 8-12,
 Zeph 3:14-19
 Zech 9:9-15
 James 1:1-12
 James 1:13-27
 James 2:1-13
 Luke 10:1-15
 1 Peter 5:6-14
 Mark 6:7-13
 Matt 21:1-11, 15-17
 Phil 4:4-9
 John 12:1-8

ST. THEODOSIUS IS NOW A SUBSCRIBER TO TITHE.LY

In response to requests to be able to donate electronically, we have set up a Tithe.ly account so people can donate either regularly or for special occasions online. Click here to see: <https://www.sttheodosius.org/donate>
 Special thanks to Council Vice President Cathy Weber and our Webmaster Kate Zolikoff for making this happen.



Sunday, Apr 18

Fifth Sunday of Lent
 St. Mary of Egypt
 3rd and 6th Hours read at 8:40 AM
 Liturgy Begins 9:00 AM
 Modified Coffee Hour to follow

Monday, Apr 19

Ven. John of the Ancient Caves in Palestine

Tuesday, Apr 20

Ven. Theodore Trichinas (“the Hair-shirt Wearer”) Hermit near Constantinople

Wednesday, Apr 21

Hieromartyr Januarius, Bishop of Benevento and his companions
 Confession 5:00 PM
 Hours begin at 5:35 PM
 Presanctified Liturgy 6:00 PM
 Modified potluck to follow

WEEKLY SCHEDULE

2021

Thursday, Apr 22

St. Theodore the Sykeote, Bishop of Anastasiopolis

Friday, Apr 23

Holy Glorious Greatmartyr, Victorybearer, And Wonderworker George

Saturday, Apr 17

Lazarus Saturday
 Martyr Savva Stratelates (“the General”) Of Rome and 70 soldiers with him
 Confessions 5:00 PM
 Great Vespers 6:00 PM

Sunday, Apr 25

Entry of Our Lord into Jerusalem
Palm Sunday
 Holy Apostle and Evangelist Mark
 3rd and 6th Hours read at 8:40 AM
 Liturgy Begins 9:00 AM
 Modified Coffee Hour to follow