

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



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- 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

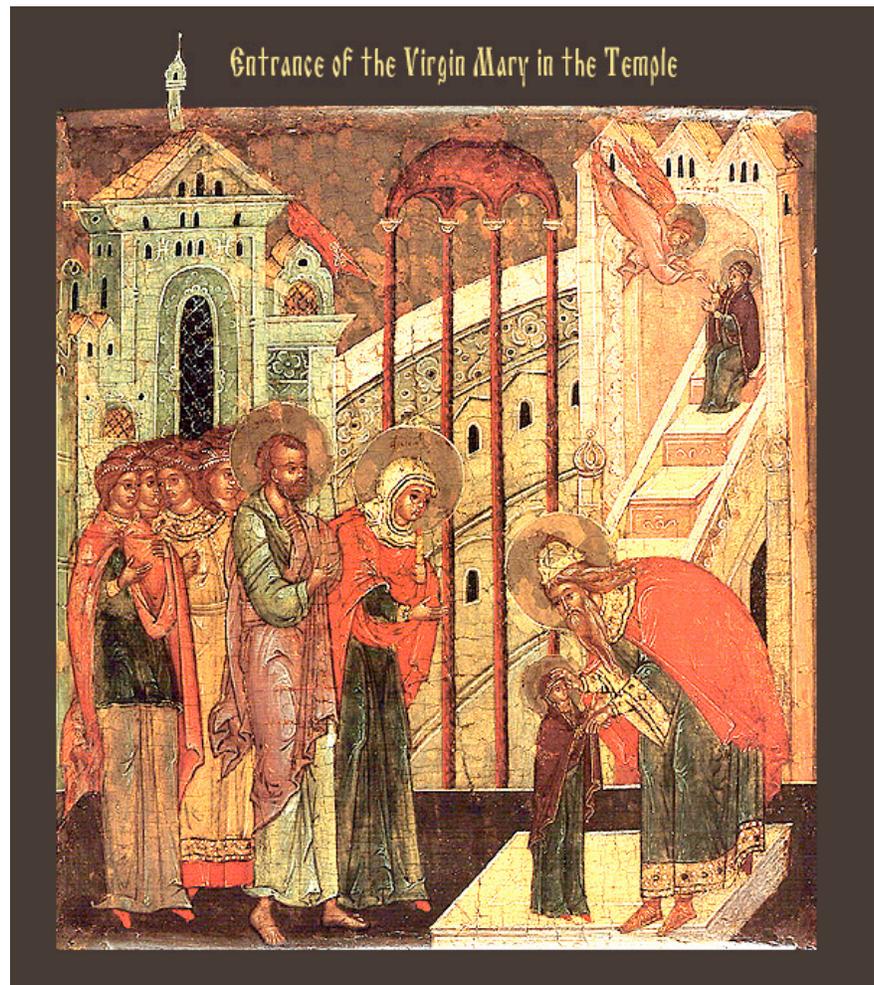
* AMBO: Articles for
publication should be
submitted to:
sttheocemetery@yahoo.com
by Wednesday of each week
before noon.

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

NOVEMBER 18, 2018

**MARTYRS PLATON
AND ROMAN**

ENTRY OF THE MOST-HOLY THEOTOKOS



NOVEMBER 21

According to Holy Tradition, the Entry of the Most Holy Theotokos into the Temple took place in the following manner. The parents of the Virgin Mary, Saints Joachim and Anna, praying for an end to their childlessness, vowed that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached the age of three, the holy parents decided to fulfill their vow. They gathered together their relatives and acquaintances, and dressed the All-Pure Virgin in Her finest clothes. Singing sacred songs and with lighted candles in their hands, virgins escorted Her to the Temple (Ps. 44/45:14-15). There the High Priest and several priests met the handmaiden of God. In the Temple, fifteen high steps led to the sanctuary, which only the priests and High Priest could enter. (Because they recited a Psalm on each step, Psalms 119/120-133/134 are called “Psalms of Ascent.”) The child Mary, so it seemed, could not make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly went up the remaining steps and ascended to the highest one. Then the High Priest, through inspiration from above, led the Most Holy Virgin into the Holy of Holies, where only the High Priest entered once a year to offer a purifying sacrifice of blood. Therefore, all those present in the Temple were astonished at this most unusual occurrence.

After entrusting their child to the Heavenly Father, Joachim and Anna returned home. The All-Holy Virgin remained in the quarters for virgins near the Temple. According to the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Luke 2: 37), and also the historian Josephus Flavius, there were many living quarters around the Temple, in which those who were dedicated to the service of God dwelt.

The earthly life of the Most Holy Theotokos from Her infancy until She was taken up to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. “If anyone were to ask me,” said Saint Jerome, “how the Most Holy Virgin spent the time of Her youth, I would answer that that is known to God Himself and the Archangel Gabriel, Her constant guardian.”

But there are accounts in Church Tradition, that during the All-Pure Virgin’s stay at the Temple, She grew up in a community of pious virgins, diligently read the Holy Scripture, occupied Herself with handicrafts, prayed constantly, and grew in love for God. From ancient times, the Church has celebrated the Feast of the Entry of the Most Holy Theotokos into the Temple. Indications that the Feast was observed in the first centuries of Christianity are found in the traditions of Palestinian Christians, which say that the holy Empress Helen (May 21) built a church in honor of the Entry of the Most Holy Theotokos into the Temple.

Saint Gregory of Nyssa, in the fourth century, also mentions this Feast. In the eighth century Saints Germanus and Tarasius, Patriarchs of Constantinople, delivered sermons on the Feast of the Entry.

The Feast of the Entry of the Most Holy Theotokos into the Temple foretells God’s blessing for the human race, the preaching of salvation, the promise of the coming of Christ.

DISCOURSE ON THE FEAST OF THE ENTRY

OF OUR MOST PURE LADY THEOTOKOS

INTO THE HOLY OF HOLIES

by Saint Gregory Palamas, Archbishop of Thessalonica

If a tree is known by its fruit, and a good tree bears good fruit (Mt. 7:17; Luke 6:44), then is not the Mother of Goodness Itself, She who bore the Eternal Beauty, incomparably more excellent than every good, whether in this world or the world above? Therefore, the coeternal and identical Image of goodness, Preeternal, transcending all being, He Who is the preexisting and good Word of the Father, moved by His unutterable love for mankind and compassion for us, put on our image, that He might reclaim for Himself our nature which had been dragged down to uttermost Hades, so as to renew this corrupted nature and raise it to the heights of Heaven. For this purpose, He had to assume a flesh that was both new and ours, that He might refashion us from out of ourselves. Now He finds a Handmaiden perfectly suited to these needs, the supplier of Her own unsullied nature, the Ever-Virgin now hymned by us, and Whose miraculous Entrance into the Temple, into the Holy of Holies, we now celebrate. God predestined Her before the ages for the salvation and reclaiming of our kind. She was chosen, not just from the crowd, but from the ranks of the chosen of all ages, renowned for piety and understanding, and for their God-pleasing words and deeds.

In the beginning, there was one who rose up against us: the author of evil, the serpent, who dragged us into the abyss. Many reasons impelled him to rise up against us, and there are many ways by which he enslaved our nature: envy, rivalry, hatred, injustice, treachery, slyness, etc. In addition to all this, he also has within him the power of bringing death, which he himself engendered, being the first to fall away from true life.

The author of evil was jealous of Adam, when he saw him being led from earth to Heaven, from which he was justly cast down. Filled with envy, he pounced upon Adam with a terrible ferocity, and even wished to clothe him with the garb of death. Envy is not only the begetter of hatred, but also of murder, which this truly man-hating serpent brought about in us. For he wanted to be master over the earth-born for the ruin of that which was created in the image and likeness of God. Since he was not bold enough to make a face to face attack, he resorted to cunning and deceit. This truly terrible and malicious plotter pretended to be a friend and useful adviser by assuming the physical form of a serpent, and stealthily took their position. By his God-opposing advice, he instills in man his own death-bearing power, like a venomous poison.

If Adam had been sufficiently strong to keep the divine commandment, then he would have shown himself the vanquisher of his enemy, and withstood his deathly attack. But since he voluntarily gave in to sin, he was defeated and was made a sinner. Since he is the root of our race, he has produced us as death-bearing shoots. So, it was necessary for us, if he were to fight back against his defeat and to claim victory, to rid himself of the death-bearing venomous poison in his soul and body, and to absorb life, eternal and indestructible life.

It was necessary for us to have a new root for our race, a new Adam, not just one Who would be sinless and invincible, but one Who also would be able to forgive sins and set free from punishment those subject to it. And not only would He have life in Himself, but also the capacity to restore to life, so that He could grant to those who cleave to Him and are related to Him by race both life and the forgiveness of their sins, restoring to life not only those who came after Him, but also those who already had died before Him. Therefore, Saint Paul, that great trumpet of the Holy Spirit, exclaims, “the first man Adam was made a living soul, the last Adam was made a quickening spirit” (1 Cor. 15:45).

Except for God, there is no one who is without sin, or life-creating, or able to remit sin. Therefore, the new Adam must be not only Man, but also God. He is at the same time life, wisdom, truth, love, and mercy, and every other good thing, so that He might renew the old Adam and restore him to life through mercy, wisdom and righteousness. These are the opposites of the things which the author of evil used to bring about our aging and death.

As the slayer of mankind raised himself against us with envy and hatred, so the Source of life was lifted up [on the Cross] because of His immeasurable goodness and love for mankind. He intensely desired the salvation of His creature, i.e., that His creature would be restored by Himself. In contrast to this, the author of evil wanted to bring God's creature to ruin, and thereby put mankind under his own power, and tyrannically to afflict us. And just as he achieved the conquest and the fall of mankind by means of injustice and cunning, by deceit and his trickery, so has the Liberator brought about the death of the author of evil, and the restoration of His own creature with truth, justice and wisdom.

It was a deed of perfect justice that our nature, which was voluntarily enslaved and struck down, should again enter the struggle for victory and cast off its voluntary enslavement. Therefore, God deigned to receive our nature from us, hypostatically uniting with it in a marvelous way. But it was impossible to unite that Most High Nature, Whose purity is incomprehensible for human reason, to a sinful nature before it had been purified. Therefore, for the conception and birth of the Bestower of purity, a perfectly spotless and Most Pure Virgin was required.

Today we celebrate the memory of those things that contributed, if only once, to the Incarnation. He Who is God by nature, the Co-unoriginate and Coeternal Word and Son of the Transcendent Father, becomes the Son of Man, the Son of the Ever-Virgin. "Jesus Christ the same yesterday and today, and forever" (Heb. 13:8), immutable in His divinity and blameless in His humanity, He alone, as the Prophet Isaiah prophesied, "practiced no iniquity, nor deceit with His lips" (Is. 53: 9). He alone was not brought forth in iniquity, nor was He conceived in sin, in contrast to what the Prophet David says concerning himself and every other man (Ps. 50/51: 5). Even in what He assumes, He is perfectly pure and has no need to be cleansed Himself. But for our sake, He accepted purification, suffering, death and resurrection, that He might transmit them to us.

God is born of the spotless and Holy Virgin, or better to say, of the Most Pure and All-Holy Virgin. She is above every fleshly defilement, and even above every impure thought. Her conceiving resulted not from fleshly lust, but by the overshadowing of the Most Holy Spirit. Such desire being utterly alien to Her, it is through prayer and spiritual readiness that She declared to the angel: "Behold the handmaiden of the Lord; be it unto Me according to thy word" (Luke 1:38), and that She conceived and gave birth. So, in order to render the Virgin worthy of this sublime purpose, God marked this ever-virgin Daughter now praised by us, from before the ages, and from eternity, choosing Her from out of His elect.

Turn your attention then, to where this choice began. From the sons of Adam God chose the wondrous Seth, who showed himself a living heaven through his becoming behavior, and through the beauty of his virtues. That is why he was chosen, and from whom the Virgin would blossom as the divinely fitting chariot of God. She was needed to give birth and to summon the earth-born to heavenly sonship. For this reason also all the lineage of Seth were called "sons of God," because from this lineage a son of man would be born the Son of God. The name Seth signifies a rising or resurrection, or more specifically, it signifies the Lord, Who promises and gives immortal life to all who believe in Him.

And how precisely exact is this parallel! Seth was born of Eve, as she herself said, in place of Abel, whom Cain killed through jealousy (Gen. 4:25); and Christ, the Son of the Virgin, was born for us in place of Adam, whom the author of evil also killed through jealousy. But Seth did not resurrect Abel, since he was only a type of the resurrection. But our Lord Jesus Christ resurrected Adam, since He is the very Life and the Resurrection of the earth-born, for whose sake the descendents of Seth are granted divine adoption through hope, and are called the children of God. It was because of this hope that they were called sons of God, as is evident from the one who

was first called so, the successor in the choice. This was Enos, the son of Seth, who as Moses wrote, first hoped to call on the Name of the Lord (Gen. 4:26).

In this manner, the choice of the future Mother of God, beginning with the very sons of Adam and proceeding through all the generations of time, through the Providence of God, passes to the Prophet-king David and the successors of his kingdom and lineage. When the chosen time had come, then from the house and posterity of David, Joachim and Anna are chosen by God. Though they were childless, they were by their virtuous life and good disposition the finest of all those descended from the line of David. In prayer they besought God to deliver them from their childlessness, and promised to dedicate their child to God from its infancy. By God Himself, the Mother of God was proclaimed and given to them as a child, so that from such virtuous parents the all-virtuous child would be raised. So in this manner, chastity joined with prayer came to fruition by producing the Mother of virginity, giving birth in the flesh to Him Who was born of God the Father before the ages.

Now, when Righteous Joachim and Anna saw that they had been granted their wish, and that the divine promise to them was realized in fact, then they on their part, as true lovers of God, hastened to fulfill their vow given to God as soon as the child had been weaned from milk. They have now led this truly sanctified child of God, now the Mother of God, this Virgin into the Temple of God. And She, being filled with Divine gifts even at such a tender age, ... She, rather than others, determined what was being done over Her. In Her manner She showed that She was not so much presented into the Temple, but that She Herself entered into the service of God of her own accord, as if she had wings, striving towards this sacred and divine love. She considered it desirable and fitting that she should enter into the Temple and dwell in the Holy of Holies.

Therefore, the High Priest, seeing that this child, more than anyone else, had divine grace within Her, wished to set Her within the Holy of Holies. He convinced everyone present to welcome this, since God had advanced it and approved it. Through His angel, God assisted the Virgin and sent Her mystical food, with which She was strengthened in nature, while in body She was brought to maturity and was made purer and more exalted than the angels, having the Heavenly spirits as servants. She was led into the Holy of Holies not just once, but was accepted by God to dwell there with Him during Her youth, so that through Her, the Heavenly Abodes might be opened and given for an eternal habitation to those who believe in Her miraculous birthgiving.

So it is, and this is why She, from the beginning of time, was chosen from among the chosen. She Who is manifest as the Holy of Holies, Who has a body even purer than the spirits purified by virtue, is capable of receiving ... the Hypostatic Word of the Unoriginate Father. Today the Ever-Virgin Mary, like a Treasure of God, is stored in the Holy of Holies, so that in due time, (as it later came to pass) She would serve for the enrichment of, and an ornament for, all the world. Therefore, Christ God also glorifies His Mother, both before, and also after His birth.

We who understand the salvation begun for our sake through the Most Holy Virgin, give Her thanks and praise according to our ability. And truly, if the grateful woman (of whom the Gospel tells us), after hearing the saving words of the Lord, blessed and thanked His Mother, raising her voice above the din of the crowd and saying to Christ, "Blessed is the womb that bore Thee, and the paps Thou hast sucked" (Luke 11:27), then we who have the words of eternal life written out for us, and not only the words, but also the miracles and the Passion, and the raising of our nature from death, and its ascent from earth to Heaven, and the promise of immortal life and unending salvation, then how shall we not unceasingly hymn and bless the Mother of the Author of our Salvation and the Giver of Life, celebrating Her conception and birth, and now Her Entry into the Holy of Holies?

Now, brethren, let us remove ourselves from earthly to celestial things. Let us change our path from the flesh to the spirit. Let us change our desire from temporal things to those that endure. Let us scorn fleshly delights, which serve as allurements for the soul and soon pass away. Let us desire spiritual gifts, which remain undiminished.

Let us turn our reason and our attention from earthly concerns and raise them to the inaccessible places of Heaven, to the Holy of Holies, where the Mother of God now resides.

Therefore, in such manner our songs and prayers to Her will gain entry, and thus through her mediation, we shall be heirs of the everlasting blessings to come, through the grace and love for mankind of Him Who was born of Her for our sake, our Lord Jesus Christ, to Whom be glory, honor and worship, together with His Unoriginate Father and His Coeternal and Life-Creating Spirit, now and ever and unto ages of ages. Amen.

BIBLE READINGS FOR THE WEEK OF NOVEMBER 18

Nov. 18 Eph. 4:1-6
Luke 12:16-21

Nov. 20 1 Tim. 1:8-14
Luke 17:26-37

Nov. 23 1 Tim. 4:4-8.16
Luke 19:12-28

Nov. 19 1 Tim. 1:1-7
Luke 17:20-25

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

Nov. 24 Gal. 3:8-12
Luke 10:19-21

Nov. 22 1 Tim. 3:1-13
Luke 18:31-34

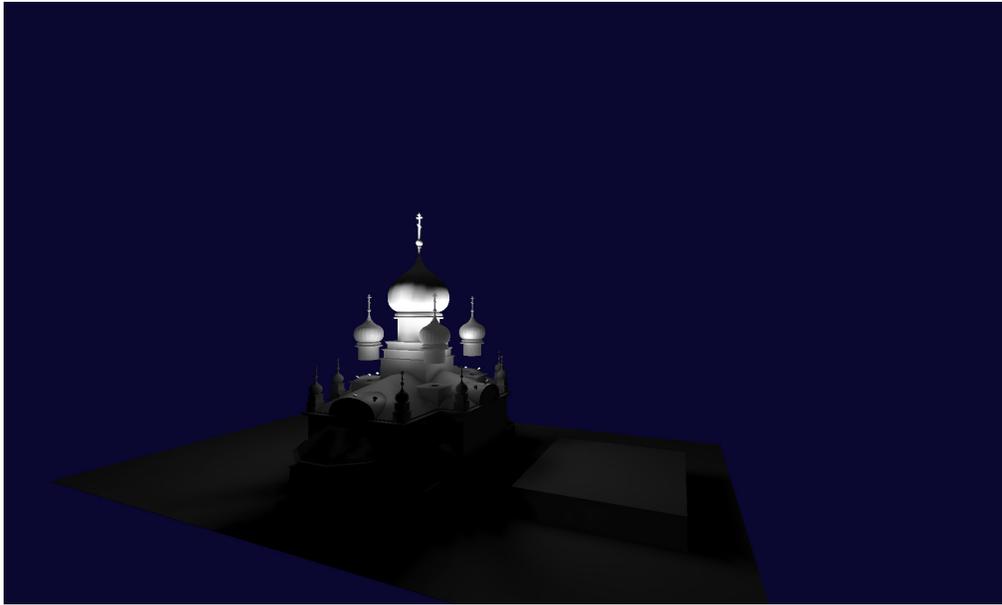
Cathedral Cookie Bakers!

**Dust off your rolling pins and get ready for the
2018 Christmas Cookie Walk!**

**This year's cookie walk will be held in conjunction
with December's Walkabout Tremont
Friday, December 14th from 6:00-9:00 PM
Saturday, December 15th from 11:00 AM-2:00 PM**

**Cookies will need to be dropped off by 5:00 PM on
Friday, December 14th
Freezer space is available for those who
wish to bake early
Please see Susan Lentz for more information**





We are proposing to change the dome lighting on the Cathedral from standard fixtures to LED fixtures.

There are many advantages of LED fixtures over standard ones. LEDs are difficult to damage with external shock. LEDs have a significantly longer lifespan when compared to traditional lighting solutions. The average LED lasts 50,000 to 100,000 operating hours or more. Less frequent replacement means two big things: lower maintenance costs in terms of labor and lower costs for replacement parts. To change any existing lamp that has burnt out, we are required to rent a lift AND hire an operator adding additional cost to the life of the existing fixtures. LEDs generally consume very low amounts of power. Most LED lighting retrofit projects result in a 60-75% improvement in the overall energy efficiency of the facility's lighting.

We are working on getting pricing for installation. The cost for the 12 new fixtures is just under \$18,000. This includes mounting the fixtures at the existing location (off of a single point mounting with a horizontal bracket on which will be mounted three fixtures per side of dome). PLEASE NOTE: lead-time for fixtures is 6 weeks from date order is placed. This cost, as stated above, does NOT include costs for installation.

We are looking for contributions to accomplish this LED project. One idea that has been suggested is to break the cost down into a per fixture cost to aid those considering making a donation. For example, each fixture will be approximately \$1,500. Perhaps a family could go in together and further break it down into smaller portions. The possibilities are endless!

As always we consider donations as did the widow and her mite: Christ, in commenting on her unselfish contribution, was looking not at how much she gave, but on how much she had left over.

Both Michael Tabeling and Fr. John are available to answer any questions you may have.



PRAYER REQUESTS

Departed:

Deacon Dennis Lucak
11-10-18

Helen Lucak
11-10-18

Ill Afflicted & Special Intentions:

Fr. Basil Stoyka
Matushka Susanne Senyo
Matushka Laryssa Hutnyan
Archpriest Theodore Bobosh
Child Katie Repasky (*friend of Fr. John*)
Melissa (*cousin of Mary Ann Kovach*)

Julia
Christopher Baymiller (*friend of Paul Pangrace*)
Paula Baymiller (*friend of Paul Pangrace*)
Debbie Bazelides (*Judy Schwind's cousin*)
Carol Bohurjak
Marie Borland
Sandra Brello
Gregory Cervo
Elsie Conrad
Arlene Czajkowski
Jerry Czajkowski
Horia Dascalescu (*Lavinia Morris's brother*)
Debra Ellis
Gregory Galan

Joseph Gammalo
Aleksei Green
Don Hinkle
Matthew Hunly (*Phyllis Gindlesperger's brother-in-law*)
Tom Jacobson
Joy Jahans (*friend of Paul Pangrace*)
Stephen Jahans (*friend of Paul Pangrace*)
Diane Kearsy (*Janice Tkacz's sister*)
Lacey Kihn (*friend of Michael Udell*)
Mara Kilbane (*Melissa McCutcheon's granddaughter*)
John Kovalski (*friend of Paul Pangrace*)
Chris Magee (*Erin Zawolowycz's brother*)
Melissa McCutcheon
Michael McCutcheon
Marguerite Mihal (*Paul Mihal's mother*)
Paul Mihal
Natalya Miller (*Arlene Neale's great-niece*)
Andrew Mytrohovich
Bert Nielsen (*Paul Pangrace's brother-in-law*)
Carol Nielsen (*Paul Pangrace's sister*)
Daniel O'Donnell
Pat O'Donnell

Patricia Owens
Debra Parhamovich (*Karen Felon's sister*)
Grace Parhamovich (*Karen Felon's mother*)
James Peter Petkac
Anastasia Pogorily
James Marshall Prock
Elena Rich (*Jerry Czajkowski's daughter*)
Julia Sankovic (*Child*)
Andrew Sykaluk
Elaine Sudnick (*Joy Pfeiffer's mother*)
Tony Sykaluk (*friend of Lydia Mytrohovich*)
Janice Tkacz
Gregory Verbick (*friend of Paul Pangrace*)
Eleanor Wachovec (*friend of Karen Felon*)
Robert Walsh (*friend of The Felons*)
Colleen Walsh (*friend of the The Felons*)
Elisabeth Wright (*friend of Paul Pangrace*)
Malcolm Wright (*friend of Paul Pangrace*)
Erin Zawolowycz
Theodore Zolikoff (*Nick Zolikoff's father*)



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.

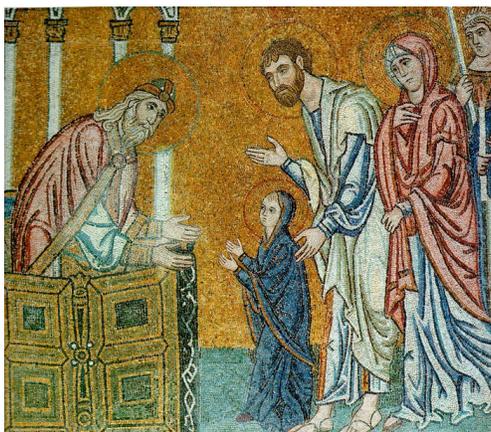
COFFEE HOUR & GREETERS SCHEDULES

Coffee Hour:

11/18/18 Joyce Tabeling & Judy Schwind
11/25/18 Paul & Deborah Finley
12/2/18 Mat. Cindy Zdinak & Tammy Ponomarenko
12/9/18 Lauren Miklos & Chanda Czaruk
12/16/18 Cathy Weber & Mat. Jenn Boerio
12/23/18 Shawna Whitlock & Gayle Vidovich
12/30/18 Dan & Lavinia Morris

Greeters:

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



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 2018 year:

In loving memory of Olga Fritskey

from John & Ruth Fritskey



Fr. John will be conducting a teaching series on the Divine Liturgy for the Sundays of the Nativity Fast beginning Sunday November 18th. The teaching sessions will be conducted during the Liturgy at points corresponding with the day's teaching. This is offered in hope that our Catechumens and all of us will gain a better understanding of what we do when we gather on Sunday mornings.

A five week series on Orthodox Worship will also take place beginning on Monday, November 12 at 7:00 PM. It will be conducted every Monday through December 10th.





St. Vladimir Campground & Retreat Center
2795 Wakefield Creek Road
Farmdale, OH 44417

Maple Syrup Fund Raiser

Leon is selling maple syrup harvested by a commercial processor;
a close neighbor of St. Vladimir Camp.

\$15/two 8oz. Bottles
Keep one & give one for the holidays

Thank you for your consideration

**Dear Brothers and Sisters: We
are looking for Greeters to add
to our Ministry. Please
prayerfully consider joining us
as we greet those who are
brought to us by Christ Himself!
We will provide the training
which is as simple as a smile
and a warm welcome! If you are
interested or have questions
please see Michael Tabeling or
any of the greeters you meet at
the front door of the Cathedral.**





Cordially invites you to join us for

Thanksgiving Day Buffet

Thursday, Nov. 22, 2018 • 11am-3pm
Serving all 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 and Garden Salad Bar
- South of the Border Mexican Station
- Pasta Bar with Creations of Your Choice
- Mouthwatering Dessert and Sweets Table
- And much more for only **\$24.95**
Children 6-11 only \$12.95

For details and reservations:
4630 Ridge Road, Brooklyn, OH 44144
216.749.5509
info@copperstonecatering.com

Reserve your Holiday party today!!

Call
216.749.5509
www.Copperstonecatering.com
For further details, follow us on Facebook, Twitter, and Instagram

Our annual Merrick House Angel Tree is up!
Take a tag, sign the sheet, and help make Christmas much brighter for a child. Suggested gift level is \$35, with the choices listed on the tag. Whatever you do is greatly appreciated. PLEASE, please have all gifts brought to church by Sunday 12/9. Distribution will be at Merrick House on Thursday 12/13, 6:30 PM. All are welcome to stop by. Thank you in advance, and may God bless you for your generosity. Any questions, see Dan Morris.





BOOK YOUR HOLIDAY PARTY!

Holiday Buffet Includes: mixed greens salad, warm rolls and butter, two entrée(s), two side dishes, water, coffee, tea, soft drinks, house linen service and centerpieces.

ENTREES

- Sausage and Peppers Marinara
- Beer Battered Cod
- Keilbasa and Sauerkraut
- Hand Breaded Fried Cod
- Chicken Caprese
- Breaded Chicken Breast Cutlet
- Chicken Parmesan
- Sliced Roast Sirloin of Beef
- Pot Roast with Gravy
- Chicken Marsala
- Roast Pork and Pan Gravy
- Stuffed Cabbage Rolls
- Honey Baked Ham
- Chicken Paprikash
- Lemon Cod Amandine

SIDE DISHES

- Green Beans
- Honey Glazed Carrots
- Broccoli and Cauliflower Au Gratin
- Seasonal Vegetable Medley
- Herb Roasted Vegetables
- Oven Roasted Redskin Potatoes
- Mashed Potatoes
- Au Gratin Potatoes
- Wild and White Rice Pilaf
- Penne Marinara

DESSERTS

- Display of assorted Holiday Cookies


216 -749-5509
\$ 18.95 per person
Plus 20% Service Chg
8% Tax

A very heartfelt thanks to everyone who volunteered to tend the church grounds this past year. Your help was greatly appreciated and your hard work kept everything looking beautiful. Thank you again!





DECEMBER 23, 2018
CLEVELAND LANDMARK
CHRISTMAS CONCERT
42nd 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

This year the
Cathedral Choir
is joined by the
*Greater Cleveland
Russian Male
Chorus.*

**FREE AND OPEN
TO ALL!**

Reception after
the concert.

**ST. THEODOSIUS
CATHEDRAL**

733 Starkweather Avenue

www.sttheodosius.org

Telephone: 216-741-1310

Can You Teach People by Ignoring Them?

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>.



Saint Amphilochius, Bishop of Iconium, was from Cappadocia like his contemporary Saint Basil the Great. Also like Saint Basil he had to deal with various false teachings that became popular during his lifetime. One of his chief opponents was Macedonius, a man who didn't merely teach wrong ideas, but used his position as a bishop to persecute some who did not agree. Macedonius was a power-hungry and cruel person who finally fell into disgrace, but not before he had done great damage to the Church and to many believers.

The basic teaching of Macedonius and his followers was that the Holy Spirit is merely a created being, not one of the divine and uncreated Persons of the Holy Trinity. His teaching went along with that of the Arians, who taught that Jesus Christ is not the divine Son of God.

Bishop Amphilochius argued powerfully against these teachings, knowing that they could lead people to misunderstand the truth about God. He persuaded Saint Basil to write his famous treatise on the Holy Trinity, and stood up to the threats of Macedonius and his friends.

Amphilochius also pleaded with the Emperor Theodosius to remove the false teachers from their positions of authority in the Church, especially the Arians who denied the divinity of the Son of God. The emperor was not willing to listen until the saint found an ingenious way of making his point. He asked for an audience with the emperor, and entered the royal chamber in which Theodosius was seated with his son, Arcadius.

Giving a proper greeting to Theodosius, Bishop Amphilochius completely ignored Arcadius. This snub of the royal heir angered the emperor, who was ready to punish Amphilochius for it, but the bishop quickly spoke up and said, "Now you see, O Ruler, how you cannot tolerate disrespect to your son! In the same way, God the Father does not tolerate disrespect to His Son, and turns away from those who deliberately dishonor the Lord Jesus Christ and lead others to do the same by false teaching."

Theodosius was amazed at the bishop's willingness to risk his imperial anger, and realized from this how important the matter was. Amphilochius knew that people will lose hope of their own salvation if they do not believe that Jesus Christ is equal in power and mercy to God the Father, and therefore able to save them.

In Saint Paul's second letter to the Thessalonians (3: 6-1) he expresses concern about some members of that community who were using their expectation of the Second Coming as an excuse to live in idleness. Paul warns the believers to ignore any such person, and have nothing to do with him. But like Amphilochius, Paul was concerned not with punishing but with saving people. He tells the Thessalonians: "Do not look on him as an enemy, but warn him as a brother."

Kontakion - Tone 2

Holy thunder, spiritual trumpet,
nurse of the faithful and axe striking down heresy,
hierarch Amphilochius,
great and well-pleasing servant of the Trinity,
as you stand forever with the angels,
unceasingly pray for us all.

WEEKLY SCHEDULE

2018

Sunday, Nov. 18

MARTYRS PLATON
AND ROMAN
9:00 AM Divine Liturgy
11:00 AM Memorial Service for
Theresa Shumaker

Monday, Nov. 19

PROPHET OBADIAH
MARTYR BARLAAM
7:00 PM Orthodox Worship
series @ Parish Hall

Tuesday, Nov. 20

VEN. GREGORY
DECAPOLITES
6:00 PM Great Vespers

Wednesday, Nov. 21

ENTRY OF THE
MOST-HOLY THEOTOKOS
INTO THE TEMPLE
9:00 AM Divine Liturgy
6:00 PM Thanksgiving Eve
Great Vespers

REMINDER:



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

NOVEMBER
Special Collection
CHRISTMAS
CHARITY



*Happy
Thanksgiving*

Thursday, Nov. 22

APOSTLES OF THE 70:
PHILEMON, ARCHIPPUS
AND MARTYR APPHIA
No Faith Enrichment
Parish Office Closed

Friday, Nov. 23

ST. AMPHILOCHIUS,
BP. OF ICONIUM
RT. BLV. GREAT PRINCE
ALEXANDER NEVSKY
Parish Office Closed

Saturday, Nov. 24

GREATMARTYR CATHERINE
GREATMARTYR MERCURIUS
MARTYR MERKURY
6:00 PM Great Vespers

Sunday, Nov. 25

HIEROMARTYR CLEMENT,
POPE OF ROME
ST. CLEMENT OF OCHRID,
EQUAL-TO-THE-APOSTLES
9:00 AM Divine Liturgy

Nativity Fast

Nov. 15th - Dec. 24th

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

NOVEMBER