

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



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- Reader Julius Kovach,
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- Casandra Vasu,
Office Administrator
Office Hours, M-F
9:00 AM-3:00 PM

Divine Services

Eve Sundays & Feast Days

5:00 PM Confessions

6:00 PM Great Vespers

Sundays and Feast Days

8:40 AM 3rd and 6th Hour

9:00 AM Divine Liturgy

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

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

NOVEMBER 22, 2015

**APOSTLES OF THE 70:
PHILEMON, ARCHIPPUS
AND THE MARTYR APPHIA**

GREAT PRINCE ALEXANDER NEVSKY



NOVEMBER 23

The Holy Prince Alexander Nevsky was born on May 30, 1220 in the city of Pereslavl-Zalesk. His father Yaroslav II, Theodore in Baptism (+1246), “a gentle, kindly and genial prince”, was the younger son of Vsevolod III Large Nest (+ 1212), brother of the Holy Prince Yuri Vsevolodovich (February 4). St Alexander’s mother, Theodosia Igorevna, a Ryazan princess, was Yaroslav’s third wife. Their older son was the Holy Prince Theodore (June 5), who departed to the Lord at age fifteen. St Alexander was their second son.

His childhood was spent at Pereslavl-Zalesk, where his father was prince. The princely tonsure of the lad Alexander (a ceremony of initiation to be soldier) was done in the Savior Transfiguration Cathedral of Pereslavl by St Simon, Bishop of Suzdal (May 10), one of the compilers of the Kiev Caves Paterikon (Lives of the Fathers). From this Elder-hierarchy, St Alexander received his first blessing for military service in the name of God, to defend the Russian Church and the Russian Land.

In 1227 Prince Yaroslav, at the request of the people of Novgorod, was sent by his brother Yuri, the Great Prince of Vladimir, to rule as prince in Novgorod the Great. He took with him his sons, Sts Theodore and Alexander. Dissatisfied with the Vladimir princes, the people of Novgorod soon invited St Michael of Chernigov (September 20), and in February 1229 Yaroslav with his sons departed to Pereslavl. The matter ended peacefully: in 1230 Yaroslav with his sons returned to Novgorod, and St Michael’s daughter Theodosia was betrothed to St Theodore, the elder brother of St Alexander. After the death of the bridegroom in 1233 the young princess went to a monastery and became famous in monastic exploits as the nun St Euphrosyne of Suzdal (September 25).

From his early years St Alexander went along on his father’s campaigns. In 1235 he participated in a battle at the River Emajogi (in present-day Estonia), where the forces of Yaroslav totally routed the Germans. In the following year Yaroslav went to Kiev, “settling” his son, St Alexander, to rule independently as prince at Novgorod. In 1239 St Alexander entered into marriage, taking as wife the daughter of the Polotsian prince Briacheslav. Some histories relate that the day the princess was baptized was the Name Day of her saintly spouse, and she was named Alexandra. His father, Yaroslav, blessed them at betrothal with the holy wonderworking icon of the Theodore Mother of God (the father was named Theodore in Baptism). Afterwards, St Alexander constantly prayed before this icon. Later, it was taken from the Gorodetsk Monastery, where he died, by his brother Basil of Kostroma (+1276), and transferred to Kostroma.

A very troublesome time had begun in Russian history: from the East came the Mongol Horde destroying everything in their path; from the West came the forces of the Teutonic Knights, which blasphemously and with the blessing of the Roman Pope, called itself “Cross-bearers” by wearing the Cross of the Lord. In this terrible hour the Providence of God raised up for the salvation of Russia holy Prince Alexander, a great warrior, man of prayer, ascetic and upholder of the Land of Russia. “Without the command of God there would not have been his prince.”

Abetted by the invasion of Batu, by the ruin of Russian cities, by the dismay and grief of the nation, by the destruction of its finest sons and leaders, a horde of crusaders made incursions into the borders of Russia. First were the Swedes. “A king of Roman faith from the midnight land,” Sweden, in 1240 gathered a great armed force and sent them to the Neva on many ships under the command of his son-in-law, Yarl (Prince) Birger. The haughty Swede sent his messengers to Novgorod to say to St Alexander: “Fight me if you have the courage, for I am already here and I am taking your land captive.”

St Alexander, then not yet twenty years old, prayed a long time in the church of St Sophia, the Wisdom of God.

He recited the Psalm of David, saying: “Judge, O Lord, those who injure me, fight against those who fight against me. Take hold of shield and buckler, and rise up to help me” (Ps. 34/35). Archbishop Spyridon blessed the holy prince and his army for the battle. Leaving the church, St Alexander exhorted his troops with words of faith: “The power of God is not in numbers, but in truth.” With a smaller force, trusting in the Holy Trinity, the prince hastened towards the enemy to await help from his father, not knowing whether the enemy would attack, nor when.

But there was a miraculous omen: at dawn on July 15 the warrior Pelgui, in Baptism Philip, saw a boat, and on it were the Holy Martyrs Boris and Gleb, in royal purple attire. Boris said: “Brother Gleb, let us help our kinsman Alexander.” When Pelgui reported the vision to the prince, St Alexander commanded that no one should speak about the miracle. Emboldened by this, he urged the army to fight valiantly against the Swedes.

“There was a great slaughter of the Latins, and a countless multitude was killed, and their leader was left with a mark upon his face from a sharp spear.” An angel of God invisibly helped the Orthodox army: when morning came, on the opposite bank of the River Izhora, where the army of St Alexander was unable to proceed, was a multitude of the slain enemy. Because of this victory at the River Neva on July 15, 1240, the nation called the saint Alexander Nevsky.

The Teutonic Knights remained a dangerous enemy. In a lightning-quick campaign in 1241 St Alexander recaptured the ancient Russian fortress of Kopore, expelling the knights. But in 1242, the Germans succeeded capturing Pskov. The enemy boasted of “subjecting all the Slavic nation.” St Alexander, setting forth in a winter campaign, liberated Pskov, that ancient home of the Holy Trinity, and in spring of the year 1242 fought a decisive battle against the Teutonic Order. On the ice of Lake Chud both armies clashed on April 5, 1242. Raising his hands towards the heavens, St Alexander prayed: “Judge me, O God, and judge my strife with a boastful nation and grant help to me, O God, as to Moses of old against Amalek, and to my great-grandfather Yaroslav the Wise against accursed Svyatopolk.”

By his prayer, by the help of God, and by military might the Crusaders were completely destroyed. There was a terrible slaughter, and there was such a crashing of striking spears and swords that it seemed as though the frozen lake were in motion and not solid ice, since it was covered with blood. When they turned to flee, the enemy was pursued and slashed by Alexander’s army “as if they sped through the air, and there was nowhere for the enemy to flee.” Later, they led a multitude of captives behind the holy prince, marching in disgrace.

Contemporaries clearly understood the universal historical significance of the Great Battle of the Ice, and the name of St Alexander was celebrated throughout Holy Russia, “through all the lands, from the Egyptian Sea to Mount Ararat, from both sides of the Varangian Sea to Great Rome.”

The western boundaries of the Russian land were safely secured, and it was time to guard Russia from the East. In 1242 St Alexander Nevsky and his father Yaroslav journeyed to the Horde. Metropolitan Cyril blessed them for this new service of many hardships: it was necessary to turn the Tatars from enemies and plunderers into honorable allies, and this required “the meekness of an angel and the wisdom of a snake.”

The Lord crowned the holy mission of the defenders of the Russian land with success, but this required years of hardship and sacrifice. Prince Yaroslav passed from this life. Having made an alliance with Khan Batu, he was required, however, to travel to faraway Mongolia, to the capital of all the nomadic empire. The situation of Batu

himself being precarious, he sought the support of the Russian princes, wishing to break with his own Golden Horde from faraway Mongolia. And there in turn, they trusted neither Batu nor the Russians.

Prince Yaroslav was poisoned. He died in agony, surviving the Holy Martyr Michael of Chernigov, whose relative he nearly became, by only ten days. Since his father bequeathed him an alliance with the Golden Horde, it was necessary for St Alexander Nevsky to hold fast to it in order to avert a new devastation of Russia. Sartak, the son of Batu, had accepted Christianity, and was in charge of Russian affairs with the Horde. He became his friend, and like a brother to him. Vowing his support, St Alexander allowed Batu to launch a campaign against Mongolia, to become the chief power in all the Great Steppes, and to raise up the Tatar Christian leader, Khan Munke (most of his Tatar Christians were Nestorians) on the throne in Mongolia.

Not all the Russian princes possessed the wisdom of St Alexander Nevsky. Many hoped for European help in the struggle against the Mongol Yoke. St Michael of Chernigov, Prince Daniel of Galich, and Andrew, St Alexander's brother, conducted negotiations with the Roman Pope. But St Alexander well knew the fate of Constantinople, seized and devastated by Crusaders in the year 1204. His own personal experience taught him not to trust the West. The alliance of Daniel of Galich with the Pope, giving him nothing in return, was a betrayal of Orthodoxy, a unia with Rome. St Alexander did not want this to happen to his Church.

When ambassadors of the Roman Pope appeared in 1248 to seduce him also, he wrote in answer that the Russians were faithful to the Church of Christ and to the belief of the Seven Ecumenical Councils: "These we know very well, but we do not accept your teaching." Catholicism was unsuitable for the Russian Church, and a unia signified a rejection of Orthodoxy, a rejection of the source of spiritual life, a rejection of the historical future foreordained by God, and the dooming of itself to spiritual death.

In the year 1252 many Russian cities rose up against the Tatar Yoke, supporting Andrew Yaroslavich. The situation was very risky. Again there arose a threat to the very existence of Russia. St Alexander had to journey to the Horde once more, in order to prevent a punitive Tatar incursion on the Russian lands. Defeated, Andrew fled to the Swedes seeking the help of those very robbers whom his great brother had crushed with the help of God at the Neva.

St Alexander became the ruling Great Prince of All Rus: Vladimir, Kiev and Novgorod. A great responsibility before God and history lay upon his shoulders. In 1253, he repelled a new German incursion against Pskov; in 1254 he made a treaty with Norway concerning peacetime borders; in 1256 he went on a campaign to the Finnish land. The chronicler called it "the dark campaign," because the Russian army went along through the polar night, "going to impassable places, unable to see neither day nor night". Into the darkness of paganism St Alexander brought the light of Gospel preaching and Orthodox culture. All the coastal region was enlightened and opened up by the Russians.

In 1256 Khan Batu died, and soon his son Sartak was poisoned, the one who was like a brother to Alexander Nevsky. The holy prince journeyed a third time to Sarai in order to confirm peaceful relations of Rus and the Horde with the new Khan, Berke. Although the successor to Batu had accepted Islam, he needed the alliance with Orthodox Rus. In 1261, by the diligent efforts of St Alexander and Metropolitan Cyril, a diocese of the Russian Orthodox Church was established at Sarai, the capital of the Golden Horde.

There followed an epoch of great Christianization of the pagan East, and St Alexander Nevsky prophetically speculated about the historical vocation of Rus. The holy prince used every possibility to uplift his native land

and the ease its allotted cross. In 1262 by his decree in many of the cities the Tatar collectors of tribute and the conscription of soldiers were stopped. They waited for a Tatar reprisal. But the great intercessor of the nation again journeyed to the Horde and he wisely directed the event into quite another channel. Having been dismissed for the uprising of the Russians, Khan Berke ceased to send tribute to Mongolia and proclaimed the Golden Horde an independent entity, making it a veritable shield for Russia from the East. In this great uniting of the Russian and Tatar lands and peoples the future multi-national Russian State was matured and strengthened. Later, within the bounds of the Russian Church, was encompassed nearly the entire legacy of Ghenghis Khan to the coasts of the Pacific Ocean.

This diplomatic journey of St Alexander Nevsky to Sarai was his fourth and last. The future of Rus was rescued, his duty before God was fulfilled. But his power was wholly devoted, and his life put to the service of the Russian Church. On the return journey from the Horde St Alexander fell deathly ill. Unable to reach Vladimir, in a monastery at Gorodets the prince-ascetic gave up his spirit to the Lord on November 14, 1263, completing his difficult earthly path by receiving the monastic schema with the name of Alexis.

Metropolitan Cyril, the spiritual Father and companion of the holy prince, said in the funeral eulogy: "Know, my child, that already the sun has set for the land of Suzdal. There will be no greater prince in the Russian land." They took his holy body to Vladimir, the journey lasted nine days, and the body remained undecayed.

On November 23, before his burial at the Nativity Monastery in Vladimir, there was manifest by God "a wondrous miracle and worthy of memory." When the body of St Alexander was placed in the crypt, the steward Sebastian and Metropolitan Cyril wanted to take his hand, in order to put in it the spiritual gramota (document of absolution). The holy prince, as though alive, reached out his hand and took the document from the hand of the Metropolitan. "Because of their terror, and they were barely able to stumble from his tomb. Who would not be astonished at this, since he was dead and the body was brought from far away in the winter time."

Thus did God glorify the saintly Soldier-Prince Alexander Nevsky. The universal Church glorification of St Alexander Nevsky took place under Metropolitan Macarius at the Moscow Cathedral in 1547. The Canon to the saint was compiled at that time by the monk Michael of Vladimir.

BIBLE READINGS FOR THE WEEK OF NOVEMBER 22

Nov. 22 Eph. 4:1-6
Luke 12:16-21

Nov. 24 1 Tim. 1:8-14
Luke 17:26-37

Nov. 27 1 Tim. 4:4-8,16
Luke 19:12-28

Nov. 23 1 Tim. 1:1-7
Luke 17:20-25

Nov. 25 1 Tim. 1:18-20;
2:8-15
Luke 18:15-17,26-30

Nov. 28 Gal. 3:8-12
Luke 10:19-21

Nov. 26 1 Tim. 3:1-13
Luke 18:31-34

FOCA Lenten Soup Sale

Sunday, December 6th, 2015

**Proceeds benefit
Gift of Love Program**



St. Vladimir Campground

2016 Fundraising

The St. Vladimir Camp Committee is planning a number of improvements for the future of our facility. To accomplish these goals will, of course, require funding. To initiate this financing a very generous donor (wishing to remain anonymous) has come forth with a challenge for us; the donor will match each \$100 donation up to a total of \$1000! Can you help us grow? If you are able to donate \$100 (on behalf of a family member, or just because you know of the good things our camping program is able to accomplish each summer), please forward a check made payable to St. Vladimir Camp to me so that I can advise the donor of our progress.

Thank you. Leon Sheean, Administrator,
3496 Meadowbrook Blvd., Cleveland Heights, Ohio, 44118.



The Merrick House Angel Tree is up! Won't you please take a tag, sign the sheet, and make a child's Christmas much brighter?

Presents are due Sunday Dec. 13th, with distribution - all are welcome! - at Merrick House on Thursday Dec. 17th at 7:00 PM.

Suggested amount per child is \$35 - you can go with that, or do more if you're able. A "Christmas list" is on each tag.

Any questions, please see Dan Morris. Thank you and God bless you for the past years' success, and in advance for another one!



PRAYER REQUESTS

Departed:

Archpriest Sergei Garklavs
10-19-15

Ill Afflicted & Special Intentions:

Father John Udics
Matushka Catherine Jula
Archpriest Theodore Bobosh
Mother Anna
Mary
Michael
Betty Balasz
David C. Baringer (*friend of Karen Felon*)
Judy Baughman
Carol Bohurjak
Frank Byndas
Navada Coneley
Elsie Conrad
John Conrad
Metodije Damljanovic (*Child*)
Horia Dascalescu (*Lavinia Morris's brother*)
Cindy Durkalski
Nadine Ellis
Nashwa Fam
Leonora Felon

Dorothy Fowler
Vladimir Fowler
Julia Grabowski
Roger Haupt (*Lisa Theodore's cousin*)
Janet Hennig (*friend of Judy Schwind*)
Sandee Holod
Matthew Hunley (*Phyllis Gindlesperger's brother-in-law*)
Donna Jacak
Victor Jacak
Patrick Jacobson (*friend of Paul Pangrace*)
Joy Jahans (*friend of Paul Pangrace*)
Stephen Jahans (*friend of Paul Pangrace*)
Diane Kearsey (*Janice Tkacz's sister*)
Maher Khalil
Thomas Khalil
John Kovalski (*friend of Paul Pangrace*)
Dorothy Laskovich
Paul Laskovich
Ralph Magee (*Erin Zawolowycz's father*)
Paul Mihal
Anna Mysiw (*friend and neighbor of Helen Antonik*)

Lydia Mytrohovich
Maude Palumbo (*Michelle Rajisch's mother*)
Debra Parhamovich (*Karen Felon's sister*)
Grace Parhamovich (*Karen Felon's mother*)
Daria Petrokowski
Debby Pinta
Cindy Powkowski
Cheryl Regrut (*Deb Ellis's sister-in-law*)
Valerie Rolls (*Fr. John's cousin*)
Dorothy Romig
Julia Sankovic (*Child*)
Elaine Sudnick (*Joy Pfeiffer's mother*)
Janice Tkacz
Elisabeth Wright (*friend of Paul Pangrace*)
Erin Zawolowycz
Theodore Zolikoff (*Nick Zolikoff's father*)
Alice Zdinak (*Fr. John's Mother*)

Douglas & Kaitlyn Evans & Unborn Child

Gabriel & Shyanne Tabeling & Unborn Child

Please note that names will remain on the list for approximately one month and then removed. If you would like a name to be relisted, please contact the office at 216-741-1310.

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:

11/22/15	Cathy Weber & Mat. Jenn Boerio
11/29/15	Lauren Miklos & Chandra Czaruk
12/6/15	Nick & Kate Zolikoff
12/13/15	Steve Rusnak
12/20/15	Joyce Tabeling & Judy Schwind
12/27/15	Joy & David Pfeiffer
1/3/16	TBA

Greeters:

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



GOD'S GIFTS TO US - OUR GIFTS TO GOD

Weekly expenses:	\$ 6,538.00
Last week's collection	<u>\$ 2,636.00</u>
Over/Under	< \$ 3,902.00 >

FOOD PANTRY

Our Food Pantry ministry continues through Merrick House. They currently use the bags in their Moms First program. We can always use your help by "sponsoring a bag". Envelopes are in the foyer, \$10 fills a bag. Thank you and God bless you for helping those in need. - Dan Morris



Dome Lighters

Donations to offset the cost of lighting the domes can be made for *The Health Of* or *In Memory Of* your loved ones. Contact the Parish Office if you are interested.

For the entire 2015 year:

In loving memory of Olga Fritskey
from John & Ruth Fritskey

FIRST EVER
ZOE FOR LIFE! VOLUNTEER TRAINING

Saturday, Dec. 5
10:00 am—4:00 pm

Archangel Michael Church
5025 Mill Rd, Broadview Hts, OH

Lunch and Continental Breakfast provided

RSVP to Kathy @ 440 842-6639

“I want to help,
but what can I
do?”

“If only someone
would teach me
how to help”

There will never be a
better time to join the
fight for life than
NOW!

Ever think about volunteering?

“Do I have any gifts to offer?”

“But I don't know how to help!”

*****The Altar Society still has cookies for sale*****

Kolache - \$6/dozen

Russian tea cakes - \$1/bag

**EASTERN ORTHODOX WOMEN'S GUILD
OF GREATER CLEVELAND
53rd Anniversary Year**



Unity Through Participation



DECEMBER

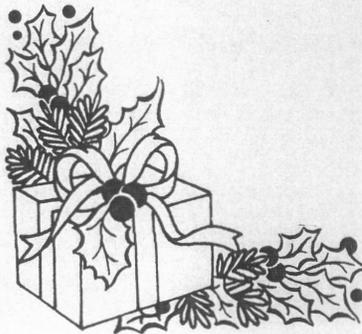


**Monday
December 14, 2015**



6:30PM

**CHRIST THE SAVIOUR
10000 State Road
North Royalton, OH 44133**



*****Gloria Zabala will speaking on Healing Oils of the Bible*****



DECEMBER 20, 2015 CLEVELAND LANDMARK CHRISTMAS CONCERT

39th 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

Visit the "Mother"
Church of the
many Orthodox
Churches in
northeast Ohio!

FREE AND OPEN
TO ALL!

Reception after
the concert.

We keep "Christ"
in Christmas!

ST. THEODOSIUS CATHEDRAL

733 Starkweather Avenue

www.sttheodosius.org

Telephone: 216-741-1310



Cookie Walk
Saturday, December 12th
@ Agostino's.
Details coming soon!

Help the Orthodox Christian Mission Center provide the means for priests in Kenya to “make the rounds” in the new year!

Diocese of the Midwest Nativity Fast fundraiser



■ Please send all donations to the **Diocese of the Midwest, 927 North LaSalle, Chicago, IL 60610** by **January 1, 2016**.

■ Please make checks payable to the **Diocese of the Midwest**, with “**Motorbikes for Kenya**” noted in the memo line.

■ Once **all donations** have been received, they will be **forwarded to OCMC**, with our **prayers** for the **ongoing ministry** of the Kenyan clergy and the **faithful they serve**.



Unlike the clergy of our Diocese, Orthodox Christian **priests in Kenya** must serve several far-flung and remote parish communities – a **difficult ministry** to pursue **without proper transportation!**

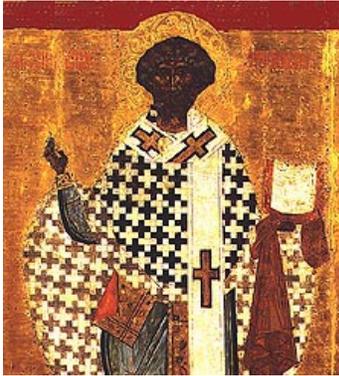
With the blessing of **His Grace, Bishop Paul of Chicago**, the **Diocese of the Midwest** is partnering with the **Orthodox Christian Mission Center** to raise funds to **provide motorbikes** for the clergy in Kenya. **With your help**, we can ensure that they will be able to **serve their flocks** more regularly while bringing the **Good News of Jesus Christ** to **far more people**.

Parishes, organizations and individuals are asked to **raise funds** during this year’s Nativity Fast to **make it easier** for the Kenyan clergy to “**make the rounds**” in **2016!**



The Continuing Conflicts in Corinth

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>.



On November 25th the Church remembers Saint Clement of Rome, who is one of the Apostolic Fathers.

That title is given to a group of men who taught and defended the faith in the first centuries of Christianity, when problems and wrong teachings abounded. Saint Clement is the first of these Fathers, and his "Letter to the Corinthians" is one of the earliest existing Christian documents outside the New Testament.

The details of Clement's life are not well-known. He "saw the blessed Apostles and conversed with them, and had still ringing in his ears the preaching of the Apostles and had their tradition before his eyes..." as Saint Irenaeus writes. Most historians agree that he is the person Paul refers to in Philippians 4:3 as "Clement, and the rest of my fellow workers, whose names are in the Book of Life".

He was the third successor of Saint Peter as Bishop of Rome, and served from about 92 to 101 A.D. Those years were not easy, because Clement attracted people to the Christian faith, rousing the fear and hatred of still-powerful pagans.

But Clement's letter to the Corinthians, written a decade before his episcopal consecration, was not a response to problems with pagans. It was an effort to bring peace to the deeply divided members of the Church at Corinth.

Already, years earlier, Saint Paul had addressed serious problems in Corinth. Greed, lust and mutual disrespect were threatening the stability of the Church there. Paul's letters had to confront these things, and also defend his apostolic authority, which was being questioned and denigrated.

The disunity in Corinth continued. Clement sent his letter because one younger faction had conspired to depose the older leaders. Gently but gravely, he reminded them of their Christian duty to love and respect one another.

The letter's opening greeting is from "the Church of God which sojourns in Rome to the Church of God which sojourns in Corinth." This reminds us that then, as now, the Church has seen herself as a "sojourner" and not a permanent resident in this earthly realm.

Another part of the letter shows that the Church faced difficulties from many directions. Clement writes that "owing to the sudden and repeated calamities and misfortunes which have befallen us we must acknowledge that we are somewhat tardy in turning our attention to the matter is dispute among you, beloved..." The "calamities and misfortunes" may be imperial persecutions, or the eruption of Mount Vesuvius in the year 79, which caused a devastating fire in Rome.

Clement doesn't hold back in admonishing Corinth's Christians. He deplores "that abominable and unholy sedition, alien and foreign to the elect of God, which a few rash and self-willed persons have enflamed to such madness..."

Yet he also urges them to turn to God, confident that He will not be angry over our sins forever. Clement writes that Scripture tells us to "take shelter in your rooms for a little while, until My wrath subsides. Then I will remember the good days, and will raise you from your graves."

Kontakion - Tone 4

"Today You have shown forth..."
Unshakeable and godlike towers of the Church,
truly inspired and mighty pillars of the Faith,
all-praised Clement and Peter,
protect us all by your prayers.

WEEKLY SCHEDULE

2015

Sunday, Nov. 22

APOSTLES OF THE 70:
PHILEMON, ARCHIPPUS
AND MARTYR APPHIA
9:00 Divine Liturgy

Monday, Nov. 23

ST. AMPHILOCHIUS,
BP. OF ICONIUM
RT. BLV. GREAT PRICE
ALEXANDER NEVSKY

Tuesday, Nov. 24

GREATMARTYR CATHERINE
GREATMARTYR MERCURIUS
MARTYR MERKURY
6:30 PM Orthodoxy 101 @
Parish Hall

Wednesday, Nov. 25

HIEROMARTYR CLEMENT,
POPE OF ROME
ST. CLEMENT OF OCHRID,
EQUAL-TO-THE-APOSTLES
Parish Office Closed
6:00 PM Thanksgiving Eve
Vesperal Divine Liturgy

REMINDER:



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

ADVENT FAST
Nov. 15th - Dec. 24th

NOVEMBER
Special Collection
**CHRISTMAS
CHARITY**



Thursday, Nov. 26

VEN. ALYPIUS THE STYLITE
ST. INNOCENT OF IRKUTSK
Parish Office Closed
No Faith Enrichment

Friday, Nov. 27

GREATMARTYR JACOB
(JAMES)
OF PERSIA
Parish Office Closed

Saturday, Nov. 28

MONK MARTYR STEPHEN
MARTYR IRENARCHUS AND
SEVEN WOMEN MARTYRS
6:00 PM Great Vespers

Sunday, Nov. 29

MARTYR PARAMON AND
HIS COMPANIONS
VEN. ACACIUS OF SINAI
9:00 AM Divine Liturgy

*Happy
Thanksgiving*

A graphic with the words "Happy Thanksgiving" written in a decorative, cursive script. To the right of the text is a stylized silhouette of a turkey's head and neck, facing right.

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

NOVEMBER