

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL

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st.theodosiuscathedral@gmail.com

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9AM-2PM, please call ahead

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Sacristan

Subdeacon Igor Gajewsky
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Paul 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).

Previous Ambos on website.

Articles for publication
should be submitted to:

ambo-theodosius@googlegroups.com

JANUARY 14, 2024

32ND SUNDAY AFTER PENTECOST

SAINT SAVVA I, FIRST
ARCHBISHOP OF SERBIA



Saint Anthony the Great (Jan 17) is known as the Father of monasticism, and the long ascetical sermon in *The Life of Saint Anthony* by Saint Athanasius (Sections 16-34), could be called the first monastic Rule.

He was born in Egypt in the village of Coma, near the desert of the Thebaid, in the year 251. His parents were pious Christians of illustrious lineage. Anthony was a serious child and was respectful and obedient to his parents. He loved to attend church services, and he listened to the Holy Scripture so attentively, that he remembered what he heard all his life.

When Saint Anthony was about twenty years old, he lost his parents, but he was responsible for the care of his younger sister. Going to church about six months later, the youth reflected on how the faithful, in the Acts of the

Apostles (4:35), sold their possessions and gave the proceeds to the Apostles for the needy.

Then he entered the church and heard the Gospel passage where Christ speaks to the rich young man: "If you would be perfect, go, sell what you possess and give it to the poor, and you will have treasure in heaven; and come follow Me" (Mt. 19:21). Anthony felt that these words applied to him. Therefore, he sold the property that he received after the death of his parents, then distributed the money to the poor, and left his sister in the care of pious virgins in a convent.

Leaving his parental home, Saint Anthony began his ascetical life in a hut not far from his village. By working with his hands, he was able to earn his livelihood and also alms for the poor. Sometimes, the holy youth also visited other ascetics living in the area, and from each he sought direction and benefit.

He turned to one particular ascetic for guidance in the spiritual life.

In this period of his life Saint Anthony endured terrible temptations from the devil. The Enemy of the race of man troubled the young ascetic with thoughts of his former life, doubts about his chosen path, concern for his sister, and he tempted Anthony with lewd thoughts and carnal feelings. But the saint extinguished that fire by meditating on Christ and by thinking of eternal punishment, thereby overcoming the devil.

Realizing that the devil would undoubtedly attack him in another manner, Saint Anthony prayed and intensified his efforts. Anthony prayed that the Lord would show him the path of salvation. And he was granted a vision. The ascetic beheld a man, who by turns alternately finished a prayer, and then began to work. This was an angel, which the Lord had sent to instruct His chosen one.

Saint Anthony's staunchness was greater than the wiles of the Enemy. Taking the form of ferocious beasts, the devils tried to force the saint to leave that place, but he defeated them by trusting in the Lord. Looking up, the saint saw the roof opening, as it were, and a ray of light coming down toward him. The demons disappeared and he cried out, "Where have You been, O Merciful Jesus? Why didn't You appear from the very beginning to end my pain?"

The Lord replied, "I was here, Anthony, but wanted to see your struggle. Now, since you have not yielded, I shall always help you and make your name known throughout all the world." After this vision Saint Anthony was healed of his wounds and felt stronger than before. He was then thirty-five years of age.

Having gained spiritual experience in his struggle with the devil, Saint Anthony considered going into the Thebaid desert to serve the Lord. He asked the Elder (to whom he had turned for guidance at the beginning of his monastic journey) to go into the desert with him. The Elder, while blessing him in the then as yet unheard of exploit of being a hermit, decided not to accompany him because of his age.

Saint Anthony went into the desert alone. The devil tried to hinder him, by placing a large silver disc in his path, then gold, but the saint ignored it and passed by. He found an abandoned fort on the other side of the river and settled there, barricading the entrance with stones. His faithful friend brought him bread twice a year, and there was water inside the fort.

Saint Anthony spent twenty years in complete isolation and constant struggle with the demons, and he finally achieved perfect calm. The saint's friends removed the stones from the entrance, and they went to Saint Anthony and besought him to take them under his guidance. Soon Saint Anthony's cell was surrounded by several monasteries, and the saint acted as a father and guide to their inhabitants, giving spiritual instruction to all who came into the desert seeking salvation. He increased the zeal of those who were already monks, and inspired others with a love for the ascetical life. He told them to strive to please the Lord, and not to become faint-hearted in their labors. He also urged them not to fear demonic assaults, but to repel the Enemy by the power of the Life-Creating Cross of the Lord.

In the year 311 there was a fierce persecution against Christians, in the reign of the emperor Maximian. Wishing to suffer with the holy martyrs, Saint Anthony left the desert and went to Alexandria. He openly ministered to those in prison, he was present at the trial and interrogations of the confessors, and accompanying the martyrs to the place of execution. It pleased the Lord to preserve him, however, for the benefit of Christians.

At the close of the persecution, the saint returned to the desert and continued his exploits. The Lord granted the saint the gift of wonderworking, casting out demons and healing the sick by the power of his prayer. The great crowds of people coming to him disrupted his solitude, and he went off still farther, into the inner desert where he settled atop a high elevation. But the brethren of the monasteries sought him out and asked him to visit their communities.

Another time Saint Anthony left the desert and arrived in Alexandria to defend the Orthodox Faith against the Manichean and Arian heresies. Knowing that the name of Saint Anthony was venerated by all the Church, the Arians said that he adhered to their heretical teaching. But Saint Anthony publicly denounced Arianism in front of everyone and in the presence of the bishop. During his brief stay at Alexandria, he converted a great multitude of pagans to Christ.

People from all walks of life loved the saint and sought his advice. Pagan philosophers once came to Abba Anthony intending to mock him for his lack of education, but by his words he reduced them to silence. Emperor Constantine the Great (May 21) and his sons wrote to Saint Anthony and asked him for a reply. He praised the emperor for his belief in Christ, and advised him to remember the future judgment, and to know that Christ is the true King.

The saint instructed two of his disciples, who had attended him in the final fifteen years of his life, to bury him in the desert and not in Alexandria. He left one of his monastic mantles to Saint Athanasius of Alexandria (January 18), and the other to Saint Serapion of Thmuis (March 21). Saint Anthony died peacefully in the year 356, at age 105, and he was buried in the desert by his disciples.

The Life of the famed ascetic Saint Anthony the Great was written by Saint Athanasius of Alexandria. This is the first biography of a saint who was not a martyr, and is considered to be one of the finest of

Saint Athanasius' writings. Saint John Chrysostom recommends that this Life be read by every Christian.

In the year 544 the relics of Saint Anthony the Great were transferred to Alexandria, and after the conquest of Egypt by the Saracens in the seventh century, they were transferred to Constantinople. The holy relics were transferred from Constantinople in the tenth-eleventh centuries to a diocese outside Vienna. In the fifteenth century they were brought to Arles (in France), to the church of Saint Julian.

VISITATIONS

Fr. Cizmar would like to know who requires visitation. He is eager to visit those who might have gone a long time without visitation for any reason at all. A key duty of a priest's ministry is to visit the sick and confined, those unable to attend the holy services for any reason. His phone number and email address are printed on the front of every Ambo, and are repeated here:

Father Jan Cizmar - 1(440) 732-8182 - st.theodosiuscathedral@gmail.com

Fr. Jan is now blessing homes. He asks that anyone wishing to have their home blessed call him at (440) 732-8182 or email him at st.theodosiuscathedral@gmail.com to make the arrangement.

Consider Sponsoring Coffee Hour!

For those who would like to HELP with Coffee Hour but don't cook, you can now *sponsor* a Coffee Hour! By donating \$65 you can sponsor a Coffee Hour, just put it in a white envelope marked "coffee hour" and place it in the collection basket or coffee hour basket in the Hall.

The St. Theodosius Events Committee Requests Your Ideas!

Please share any ideas for events you might have with either Wayne Vidovich or Nicholas Zolikoff. We need your ideas!

AN UPDATE ON READER PAUL PANGRACE

Paul is now at Vista Springs Greenbriar Village. Consider paying a visit or giving him a call, he'd love to hear from us.

Vista Springs Greenbriar Village
8668 Day Drive Apt 320
Parma, OH 44129

Main Desk: (440) 340-4000
Room Phone: (440) 340-4071

Church Kiosk

We have a little Church kiosk (shop) with some basic items for daily Orthodox life like prayer books, an Orthodox study bible, baptismal crosses, wedding/baptismal candles, icons, prayer rope, Nativity cards, thank you cards, etc. If you need anything from the kiosk, it will be available for 10min after the Sunday liturgy, or by request; see McKenna Athineo for more details.

His Beatitude Metropolitan Tikhon Announces Sanctity of Life Sunday, January 21, 2024

His Beatitude [Metropolitan Tikhon](#) has announced Sunday, January 21, 2024, as Sanctity of Life Sunday to be observed in parishes of the Orthodox Church in America. In conjunction with this occasion, His Beatitude has [released the following statement](#), and resources for liturgical prayers and petitions can be accessed on the [Sanctity of Life Resource Page](#).

Sanctity of Life Sunday falls two days after the annual March for Life, which is set to take place on Friday, January 19, 2024. This date marks the anniversary of the Roe v. Wade ruling that legalized abortion in the United States of America. The March will include the participation of members from the Holy Synod of Bishops, representatives from the Stavropegial seminaries, and other Orthodox Christians from around the country.

The Orthodox gathering for the March for Life will begin by assembling at the National Mall at 11:30am where the March for Life Rally will begin at Noon. His Beatitude will lead the other Orthodox hierarchs and faithful in a Service of Supplication for an End to Abortion. The March to the Supreme Court is from 1:00 PM - 4:00 PM.

The Friday events will conclude with a concert of the Archdiocesan Choir of Washington, DC, at 7:30pm, Sts. Peter & Paul Church in Potomac, MD.

You are invited to join His Beatitude and other Orthodox faithful from across the nation in commemorating the victims of abortion and to stand in witness to the sanctity of life.

More information, location addresses, and a full schedule of events can be found at the [Orthodox Christians for Life](#) website.

To the Clergy, Monastics, and Faithful of the Orthodox Church in America,

My Beloved Children in the Lord,

As we mark Sanctity of Life Sunday this year, there will be much discussion of the “right to life.” Of course, we Orthodox Christians believe that certain rights, the right to life among them, should be respected, enshrined in law, and protected by civil authority. But human life is something even more precious than a mere right: it is a divine gift.

“Lo, children are a heritage from the Lord, the fruit of the womb a reward,” as the Psalmist says (Ps. 126:3). We are called to recognize every human life, from conception to natural death, as a gift of the Lord. This means protecting the unborn, but in a broader sense this means helping our broken society and broken world to view our fellow human beings not as mere mouths to feed or potential threats or problems to be solved or subjects to be controlled, but as blessings from above. The unborn are a blessing; children are a blessing; the elderly are a blessing; the difficult people in our lives are a blessing; even our enemies—perhaps especially our enemies—are a blessing.

Moreover, we speak of the sanctity of life for two reasons: because life comes from the Lord, and because it should be offered back to the Lord through service to him and to others, resulting in sanctity. If we understand that we are merely servants, doing as we have been bidden (Lk. 17:10), and if we recognize that the greatest and holiest is the one who became a servant of all through his Incarnation, his ministry, and his Passion and Rising (Mt. 23:11), then we are in the best position of all to treat each human being as a blessing, not in an abstract sense, but in the sense of someone whom we are privileged to serve.

Living in this way, we also better understand our own life as a blessing, a blessing because it is an opportunity to attain to holiness. If we truly live according to our belief in the profound sanctity of life, then we will naturally

“commend ourselves and each other and all our life unto Christ our God,” sending up thanksgiving and blessing his holy Name on account of the incalculably precious gift of human life and for every man who comes into the world (Jn. 1:9).

On this Sanctity of Life Sunday, we pray that all people of North America and throughout the world would come to recognize the good and perfect gift (Jam. 1:17) that is human life

and learn to cherish that gift and render glory unto the Giver, the benevolent Creator of all things, one God in Trinity, Father, Son, and Holy Spirit, unto the never-ending ages.

Yours in Christ,

+Tikhon
Archbishop of Washington
Metropolitan of All America and Canada

Join us for a 3-week series on **building intergenerational relationships!**

January 16th

Looking Inward: The Path to Building Healthy Habits with Elissa Bjeletich Davis

January 23rd

Looking Outward: The Practices of Liturgy Beyond the Church Walls with Steve Christoforou

January 30th

Looking Forward: The Pursuit of Forgiving Yourself with Fr. Daniel Reese

BRIDGES:

BRINGING EVERYONE TO THE TABLE

BEGINS TUESDAY, JANUARY 16TH

5-6:30PM PT

8-9:30PM ET

High school students, college students, and adults of all ages are welcome!

- **The speaker will reflect on the topic**
- **YES leaders will facilitate small group sessions**
- **Each participant will spend time with their Bridge Buddy, a person from another age group**

TO SIGN UP, PLEASE FILL OUT THE GOOGLE FORM BY JANUARY 15TH!

VISIT

yesnorthamerica.org/series

*Please join ZOE for Life!®
and
St. Paul Greek Orthodox Church
for a Prayer Service as we*

Pray for the Unborn Children



***Sunday, January 21, 2024
6:00 pm
4548 Wallings Road
North Royalton 44133***

***Prayer Service & Presentation will also be Live
Streamed***

Guest Speaker Presentation Follows – 6:45 pm

***Father Costas Keares
St. Paul Greek Orthodox Church***

***Registration is Free, but required in order to receive a
Zoom link. If attending via zoom, please register using
the link or QR code below before January 14***



[ZOE for Life!® 2024 Google Form](#)

PRAYER REQUESTS

as of 1/14/2024

Deceased

Archpriest Moses Berry

Special Intentions:

Fr. Micah Chisholm

Subdeacon Theodore Lentz

Subdeacon Roger Pinta

Subdeacon Leon Felon

Reader Paul Pangrace

Reader Frank Tkacz

Stephan Chwalyk

Horia Dascalescu (*Lavinia's brother*)

Diane Kearsey (*Janice Tkacz's Sister*)

Janice Tkacz

Eleanor Wachovec (*friend of Karen Felon*)

Rachel Ohlin (*relative of Tatiana*)

Erin Zawolowycz

Carol Nielsen (*Paul Pangrace's sister*)

Virginia Medvec

Jeffrey Parhamovich (*brother of Karen Felon*)

Margaret Parhamovich (*sister-in-law of Karen Felon*)

Margaret Peyton (*Cathy's aunt*)

Jean Woycitzky Thompson (*Frank's cousin*)

Anna Marie Luvison (*daughter of Matthew & Katie Ellis Luvison*)

Debra Parhamovich (*sister of Karen Felon*)

Grace Mary Parhamovich (*mother of Karen Felon*)

Gayle Vidovich

Elizabeth Balasz

Lonnie Ellis (*Husband to Debra Ellis*)

Robert Martin Prock

Valentina Zawolowycz (*mother of Paul Z*)

Mark

Michael Kapeluck (*friend of Cathy*)

Robert McKay (*friend of Andrew Myrtrahovic*)

Paul Eppelle (*father-in-law of Lauren Eppelle*)

Elena Rich (*Jerry Czajkowski's daughter*)

Aaron and Nadine Drummond (*Ellis*) & unborn child

Wasył Miroewski (*Uncle of Tim Clos*)

Amelia Thombs (*Sister of Ethan*)

Milan Shumkaroff (*friend of Cindy Zdinak*)

Jeanine

Martha (*friend of Linda Kovach*)

Elizabeth Ballasz

Andrea Hochmann (*Clos*)

Yonathan and Melissa King (*Wojnicz*) & unborn child. (*daughter of Alex Wojnicz*)

Please submit names to the Prayer List by emailing them to Fr. Jan Cizmar
st.theodosiuscathedral@gmail.com

Or calling at 1(440) 732-8182

Names remain on the list for 30 days unless requested otherwise.

ST. THEODOSIUS IS 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>



St. Theodosius Orthodox Christian Cemetery

8200 Biddulph Rd., Brooklyn OH 44144 • Paul Webb, Cemetery Manager 216-296-9739

Grave Prices

Effective January 2024

All graves \$2,100.00 + \$400.00 perpetual care fee = \$2,500.00 total

All infant graves \$ 1000.00

Coffee Hour Sign-Up

Questions/Concerns: Cathy Weber (412-215-1928)

Jan 7 Gayle and Wayne	Feb 18 Sponsored by William Lynk (Mike and Sarah Brennan to host)
Jan 14 Sponsored by Mat. Ludmila Timko (Mat. Jana to host)	Feb 25 Georgi and Lina
Jan 21 Cindy and Nikol	Mar 3 Sarah and Mike Brennan
Jan 28 Sponsored by William Lynk (Joyce & Judy to host)	Mar 10 (Meatfare) Cathy and Tammy
Feb 4 Sponsored by Greg Born (Georgi and Lina to host)	Mar 17 (Cheesefare) Dan & Lavinia
Feb 11 Shawna	Mar 24 (Great Lent) Jana
	Mar 31 Joyce & Judy

Sunday, January 14

32nd Sunday after Pentecost
Leavetaking of the Theophany
St. Savva I, first Archbishop of Serbia (1237)
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour

Monday, January 15

Ven. Paul of Thebes (341)

Tuesday, January 16

Veneration of the Precious Chains of the Holy and All-glorious Apostle Peter

Wednesday, January 17

Venerable and Godbearing Father Anthony the Great (356)
6:00 PM Akathist to the Holy Theotokos

WEEKLY SCHEDULE 2024



Thursday, January 18

Ss. Athanasius the Great (373) and Cyril (444), Archbishops of Alexandria

Friday, January 19

Ven. Macarius the Great of Egypt (390-391)

Saturday, January 20

Ven. Euthymius the Great (473)

Sunday, January 21

33rd Sunday after Pentecost
Ven. Maximus the Confessor (662)
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour