

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL

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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 21, 2024

33RD SUNDAY AFTER PENTECOST

VENERABLE MAXIMUS
THE CONFESSOR



Saint Maximus the Confessor was born in Constantinople around 580 and raised in a pious Christian family. He received an excellent education, studying philosophy, grammar, and rhetoric. He was well-read in the authors of antiquity and he also mastered philosophy and theology. When Saint Maximus entered into government service, he became first secretary (asekretis) and chief counselor to the emperor Heraclius (611-641), who was impressed by his knowledge and virtuous life.

Saint Maximus soon realized that the emperor and many others had been corrupted by the Monothelite heresy, which was spreading rapidly through the East. He resigned from his duties at court, and went to the Chrysopolis monastery (at Skutari on the opposite shore of the Bosphorus), where he received monastic tonsure. Because of his

humility and wisdom, he soon won the love of the brethren and was chosen igumen of the monastery after a few years. Even in this position, he remained a simple monk.

In 638, the emperor Heraclius and Patriarch Sergius tried to minimize the importance of differences in belief, and they issued an edict, the "Ekthesis" ("Ekthesis tes pisteos" or "Exposition of Faith), which decreed that everyone must accept the teaching of one will in the two natures of the Savior. In defending Orthodoxy against the "Ekthesis," Saint Maximus spoke to people in various occupations and positions, and these conversations were successful. Not only the clergy and the bishops, but also the people and the secular officials felt some sort of invisible attraction to him, as we read in his Life.

When Saint Maximus saw what turmoil this heresy caused in Constantinople and in the East, he decided to leave his monastery and seek refuge in the West, where Monothelism had been completely rejected. On the way, he visited the bishops of Africa, strengthening them in Orthodoxy, and encouraging them not to be deceived by the cunning arguments of the heretics.

The Fourth Ecumenical Council had condemned the Monophysite heresy, which falsely taught that in the Lord Jesus Christ there was only one nature (the divine). Influenced by this erroneous opinion, the Monothelite heretics said that in Christ there was only one divine will (“thelema”) and only one divine energy (“energia”). Adherents of Monothelism sought to return by another path to the repudiated Monophysite heresy. Monothelism found numerous adherents in Armenia, Syria, Egypt. The heresy, fanned also by nationalistic animosities, became a serious threat to Church unity in the East. The struggle of Orthodoxy with heresy was particularly difficult because in the year 630, three of the patriarchal thrones in the Orthodox East were occupied by Monothelites: Constantinople by Sergius, Antioch by Athanasius, and Alexandria by Cyrus.

Saint Maximus traveled from Alexandria to Crete, where he began his preaching activity. He clashed there with a bishop, who adhered to the heretical opinions of Severus and Nestorius. The saint spent six years in Alexandria and the surrounding area.

Patriarch Sergius died at the end of 638, and the emperor Heraclius also died in 641. The imperial throne was eventually occupied by his grandson Constans II (642-668), an open adherent of the Monothelite heresy. The assaults of the heretics against Orthodoxy intensified. Saint Maximus went to Carthage and he preached there for about five years. When the Monothelite Pyrrhus, the successor of Patriarch Sergius, arrived there after fleeing from Constantinople because of court intrigues, he and Saint Maximus spent many hours in debate. As a result, Pyrrhus publicly acknowledged his error, and was permitted to retain the title of “Patriarch.” He even wrote a book confessing the Orthodox Faith. Saint Maximus and Pyrrhus traveled to Rome to visit Pope Theodore, who received Pyrrhus as the Patriarch of Constantinople.

In the year 647 Saint Maximus returned to Africa. There, at a council of bishops Monothelism was condemned as a heresy. In 648, a new edict was issued, commissioned by Constans and compiled by Patriarch Paul of Constantinople: the “Typos” (“Typos tes pisteos” or “Pattern of the Faith”), which forbade any further disputes about

one will or two wills in the Lord Jesus Christ. Saint Maximus then asked Saint Martin the Confessor (April 14), the successor of Pope Theodore, to examine the question of Monothelism at a Church Council. The Lateran Council was convened in October of 649. One hundred and fifty Western bishops and thirty-seven representatives from the Orthodox East were present, among them Saint Maximus the Confessor. The Council condemned Monothelism, and the Typos. The false teachings of Patriarchs Sergius, Paul and Pyrrhus of Constantinople, were also anathematized.

When Constans II received the decisions of the Council, he gave orders to arrest both Pope Martin and Saint Maximus. The emperor’s order was fulfilled only in the year 654. Saint Maximus was accused of treason and locked up in prison. In 656 he was sent to Thrace, and was later brought back to a Constantinople prison.

The saint and two of his disciples were subjected to the cruelest torments. Each one’s tongue was cut out, and his right hand was cut off. Then they were exiled to Skemmarum in Scythia, enduring many sufferings and difficulties on the journey.

After three years, the Lord revealed to Saint Maximus the time of his death (August 13, 662). Three candles appeared over the grave of Saint Maximus and burned miraculously. This was a sign that Saint Maximus was a beacon of Orthodoxy during his lifetime, and continues to shine forth as an example of virtue for all. Many healings occurred at his tomb.

In the Greek Prologue, August 13 commemorates the Transfer of the Relics of Saint Maximus to Constantinople, but it could also be the date of the saint’s death. It may be that his memory is celebrated on January 21 because August 13 is the Leavetaking of the Feast of the Transfiguration of the Lord.

Saint Maximus has left to the Church a great theological legacy. His exegetical works contain explanations of difficult passages of Holy Scripture, and include a Commentary on the Lord’s Prayer and on Psalm 59, various “scholia” or “marginalia” (commentaries written in the margin of manuscripts), on treatises of the Hieromartyr Dionysius the Areopagite (October 3) and Saint Gregory the Theologian (January 25). Among the exegetical works of Saint Maximus are his explanation of divine services, entitled “Mystagogia” (“Introduction Concerning the Mystery”).

The dogmatic works of Saint Maximus include the Exposition of his dispute with Pyrrhus, and several

tracts and letters to various people. In them are contained explanations of the Orthodox teaching on the Divine Essence and the Persons of the Holy Trinity, on the Incarnation of the Word of God, and on "theosis" ("deification") of human nature.

"Nothing in theosis is the product of human nature," Saint Maximus writes in a letter to his friend Thalassius, "for nature cannot comprehend God. It is only the mercy of God that has the capacity to endow theosis unto the existing... In theosis man (the image of God) becomes likened to God, he rejoices in all the plenitude that does not belong to him by nature, because the grace of the Spirit triumphs within him, and because God acts in him" (Letter 22).

Saint Maximus also wrote anthropological works (i.e. concerning man). He deliberates on the nature of the soul and its conscious existence after death. Among his moral compositions, especially important is his "Chapters on Love." Saint Maximus the Confessor also wrote three hymns in the finest traditions of church hymnography, following the example of Saint Gregory the Theologian.

The theology of Saint Maximus the Confessor, based on the spiritual experience of the knowledge of the great Desert Fathers, and utilizing the skilled art of dialectics worked out by pre-Christian philosophy, was continued and developed in the works of Saint Simeon the New Theologian (March 12), and Saint Gregory Palamas (November 14).

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!

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.

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 1/21/2024

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 21

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

Monday, January 22

Apostle Timothy of the Seventy (96)

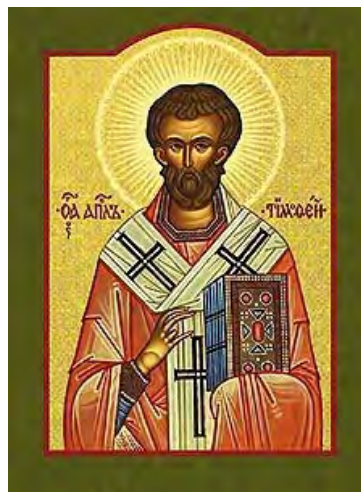
Tuesday, January 23

Hieromartyr Clement, Bishop of Ancyra, and Martyr Agathangelus (312)

Wednesday, January 24

Ven. Xenia of Rome and her two female servants (5th c.)
6:00 PM Akathist to the Tikhvin Icon
7:00 PM Choir Rehearsal

WEEKLY SCHEDULE 2024



Thursday, January 25

St. Gregory the Theologian, Archbishop of Constantinople (389)

Friday, January 26

Ven. Xenophon, his wife, Mary, and their two sons, Arcadius and John, of Constantinople (5th-6th c.)

Saturday, January 27

Translation of the Relics of St. John Chrysostom, Archbishop of Constantinople (438)
6:00 PM Great Vespers

Sunday, January 28

34th Sunday after Pentecost
New Martyrs and Confessors of Russia
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour