

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL

733 Starkweather Avenue
Cleveland, Ohio 44113

www.sttheodosius.org

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

Office Hours TWTh
9AM-2PM, please call ahead

Subdeacon Michael Tabeling
Sacristan

Subdeacon Igor Gajewsky
Sacristan

Reader Julius Kovach
Ecclesiarch & Choirmaster

Denise "Nisi" Pozderac
dpozderac.tlc@gmail.com
Parish Council President

Mary Swit
Parish Secretary
1(216) 574-4886
StTheodosiusCathedral@protonmail.com
Office Hours MTWTh
10:00AM-2:00PM

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

AUGUST 4, 2024

6TH SUNDAY AFTER PENTECOST

HOLY SEVEN YOUTHS OF
EPHESUS



Discourse on the Holy Transfiguration of Our Lord God and Savior Jesus Christ of Saint Gregory Palamas, Archbishop of Thessalonica:

For an explanation of the present Feast and understanding of its truth, it is necessary for us to turn to the very start of today's reading from the Gospel: "Now after six days Jesus took Peter, James and John his brother, and led them up onto a high mountain by themselves" (Mt.17:1).

First of all we must ask, from whence does the Evangelist Matthew begin to reckon with six days? From what sort of day is it? What does the preceding turn of speech indicate, where the Savior, in teaching His disci-

ples, said to them: "For the Son of Man shall come with his angels in the glory of His Father," and further: "Amen I say to you, there are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (Mt.16:27-28)? That is to say, it is the Light of His own forthcoming Transfiguration which He terms the Glory of His Father and of His Kingdom.

The Evangelist Luke points this out and reveals this more clearly saying: "Now it came to pass about eight days after these words, that He took Peter and John and James, and went up the mountain to pray. And as He prayed, His countenance was altered, and His raiment became a radiant white" (Luke 9:28-29). But how can the two be reconciled, when one of them speaks definitively about the interval of time as being eight days between the sayings and the manifestation, whereas the other (says): "after six days?"

There were eight on the mountain, but only six were visible. Three, Peter, James and John, had come up with Jesus, and they saw Moses and Elias standing there and conversing with Him, so altogether there were six of them. However, the Father and the Holy Spirit were invisibly with the Lord: the Father, with His Voice testifying that this was His Beloved Son, and the Holy Spirit shining forth with Him in the radiant cloud. Thus, the six are actually eight, and there is no contradiction regarding the eight. Similarly, there is no contradiction with the Evangelists when one says "after six days," and the other says "eight days after these words."

But these twofold sayings as it were present is a certain format set in mystery, and together with it that of those actually present upon the Mount. It stands to reason, and everyone rationally studying in accordance with Scripture knows that the Evangelists are in agreement one with another. Luke spoke of eight days without contradicting Matthew, who declared "after six days." There is not another day added on to represent the day on which these sayings were uttered, nor is the day on which the Lord was transfigured added on (which a rational person might reasonably imagine to be added to the days of Matthew).

The Evangelist Luke does not say "after eight days" (like the Evangelist Matthew says "after six days"), but rather "it came to pass eight days after these words." But where the Evangelists seem to contradict one another, they actually point out to us something great and mysterious. In actual fact, why did the one say "after six days," but the other, in ignoring the seventh day, have in mind the eighth day? It is because the great vision of the Light of the Transfiguration of the Lord is the mystery of the Eighth Day, i.e., of the future age, coming to be revealed after the passing away of the world created in six days.

About the power of the Divine Spirit, through Whom the Kingdom of God is to be revealed, the Lord predicted: "There are some standing here who shall not

taste death, until they have seen the Son of Man coming in His Kingdom" (Mt.16:28). Everywhere and in every way the King will be present, and everywhere will be His Kingdom, since the advent of His Kingdom does not signify the passing over from one place to another, but rather the revelation of its power of the Divine Spirit. That is why it is said: "come in power." And this power is not manifest to simply ordinary people, but to those standing with the Lord, that is to say, those who have affirmed their faith in Him like Peter, James and John, and especially those who are free of our natural abasement. Therefore, and precisely because of this, God manifests Himself upon the Mount, on the one hand coming down from His heights, and on the other, raising us up from the depths of abasement, since the Transcendent One takes on mortal nature. Certainly, such a manifest appearance by far transcends the utmost limits of the mind's grasp, as effectualized by the power of the Divine Spirit.

Thus, the Light of the Transfiguration of the Lord is not something that comes to be and then vanishes, nor is it subject to the sensory faculties, although it was contemplated by corporeal eyes for a short while upon an inconsequential mountaintop. But the initiates of the Mystery, (the disciples) of the Lord at this time passed beyond mere flesh into spirit through a transformation of their senses, effectualized within them by the Spirit, and in such a way that they beheld what, and to what extent, the Divine Spirit had wrought blessedness in them to behold the Ineffable Light.

Those not grasping this point have conjectured that the chosen from among the Apostles beheld the Light of the Transfiguration of the Lord by a sensual and creaturely faculty, and through this they attempt to reduce to a creaturely level (i.e., as something "created") not only this Light, the Kingdom and the Glory of God, but also the Power of the Divine Spirit, through Whom it is meet for Divine Mysteries to be revealed. In all likelihood, such persons have not heeded the words of the Apostle Paul: "Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him. But to us God has revealed them through His Spirit. For the Spirit searches all things, even the deep things of God" (1 Cor.2:9-10).

So, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray. He always prayed alone, withdrawing from everyone, even from the Apostles themselves, as for example when with five loaves and two fish He fed the five thousand men, besides women and children (Mt.14:19-23). Or, taking with Him those who excelled others, as at the approach of His Saving Pas-

sion, when He said to the other disciples: "Sit here while I go over there and pray" (Mt.26:36). Then He took with Him Peter, James and John. But in our instance right here and now, having taken only these same three, the Lord led them up onto a high mountain by themselves and was transfigured before them, that is to say, before their very eyes.

"What does it mean to say: He was transfigured?" asks the Golden-Mouthed Theologian (Chrysostom). He answers this by saying: "It revealed something of

His Divinity to them, as much and insofar as they were able to apprehend it, and it showed the indwelling of God within Him." The Evangelist Luke says: "And as He prayed, His countenance was altered" (Luke 9:29); and from the Evangelist Matthew we read: "And His face shone as the sun" (Mt.17:2). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known through the senses). Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses. Therefore, some other Light for the knowing the Divinity is not necessary for those who are enriched by Divine gifts.

That same Inscrutable Light shone and was mysteriously manifest to the Apostles and the foremost of the Prophets at that moment, when (the Lord) was praying. This shows that what brought forth this blessed sight was prayer, and that the radiance occurred and was manifest by uniting the mind with God, and that it is granted to all who, with constant exercise in efforts of virtue and prayer, strive with their mind towards God. True beauty, essentially, can be contemplated only with a purified mind. To gaze upon its luminance assumes a sort of participa-

tion in it, as though some bright ray etches itself upon the face.

Even the face of Moses was illumined by his association with God. Do you not know that Moses was transfigured when he went up the mountain, and there beheld the Glory of God? But he (Moses) did not effect this, but rather he underwent a transfiguration. However, our Lord Jesus Christ possessed that Light Himself. In this regard, actually, He did not need prayer for His flesh to radiate with the Di-

vine Light; it was but to show from whence that Light descends upon the saints of God, and how to contemplate it. For it is written that even the saints "will shine forth like the sun" (Mt.13:43), which is to say, entirely permeated by Divine Light as they gaze upon Christ, divinely and inexpressibly shining forth His Radiance, issuing from His Divine Nature. On Mount Tabor it was manifest also in His Flesh, by reason of the Hypostatic Union (i.e., the union of the two perfect natures, divine and human, within the divine Person [Hypostasis] of Christ, the Second Person of the Most Holy Trinity). The Fourth Ecumenical Council at Chalcedon defined this Hypostatic union of Christ's two natures, divine and human, as "without mingling, without change, without division, without separation."



We believe that at the Transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. For do you not see that eyes that can perceive

natural things would be blind to this Light?

Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

So also she who miraculously conceived and gave birth recognized that the One born of her is God Incarnate. So it was also for Simeon, who only received this Infant into his arms, and the aged Anna, coming out [from the Jerusalem Temple] for the Meeting, since the Divine Power illumined, as through a glass windowpane, giving light for those having pure eyes of heart.

And why did the Lord, before the beginning of the Transfiguration, choose the foremost of the Apostles and lead them up onto the Mount with Him? Certainly, it was to show them something great and mysterious. What is particularly great or mysterious in showing a sensory light, which not only the foremost, but all the other Apostles already abundantly possessed? Why would they need a transforming of their eyes by the power of the Holy Spirit for a contemplation of this Light, if it were merely sensory and created? How could the Glory and the Kingdom of the Father and the Holy Spirit project forth in some sort of sensory light? Indeed, in what sort of Glory and Kingdom would Christ the Lord come at the end of the ages, when there would not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, "God will be all in all" (1 Cor.15: 28)? That is to say, will He alter everything for all? If so, then it follows that light is included.

Hence it is clear that the Light of Tabor was a Divine Light. And the Evangelist John, inspired by Divine Revelation, says clearly that the future eternal and

enduring city "has no need of the sun or moon to shine upon it. For the Glory of God lights it up, and the Lamb will be its lamp" (Rev 21:23). Is it not clear, that he points out here that this [Lamb] is Jesus, Who is divinely transfigured now upon Tabor, and the flesh of Whom shines, is the lamp manifesting the Glory of divinity for those ascending the mountain with Him?

John the Theologian also says about the inhabitants of this city: "they will not need light from lamps, nor the light of the sun, for the Lord God will shed

light upon them, and night shall be no more" (Rev 22:5). And how otherwise could the Apostles recognize those whom they had never seen before, unless through the mysterious power of the Divine Light, opening their mental eyes?

But let us not tire our attention with the furthestmost interpretations of the words of the Gospel. We shall believe thus, as those same ones have taught us, who themselves were enlightened by the Lord Himself, insofar as they alone know this well: the Mysteries of God, in the words of a prophet, are known to God alone and His perpetual proximity. Let us, considering the Mystery of the Transfiguration of the Lord in accord with their teaching, strive to be illumined by this Light ourselves and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying our spiritual eyes

of worldly thoughts and refraining from perishable and quickly passing delights and beauty which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness. Let us be freed from these by the illumination and knowledge of the incorporeal and ever-existing Light of our Savior transfigured on Tabor, in His Glory, and of His Father from all eternity, and His Life-Creating Spirit, Whom are One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages. Amen.



Holy Assumption Orthodox Church



Halupki Festival

SUNDAY AUGUST 18, 2024

110 E. MAIN STREET (SR 163) MARBLEHEAD, OHIO 43440

67th Annual

Divine Liturgy 10:00 AM

FOOD

Carpatho-Russian Dinner

Starting at 11:30am

2 Halupki
2 Perohi
Kielbasa
Baklava
Roll & Butter

Bake Sale

Eastern European Ala Cart

Starting at 2:00 pm

Halupki
Perohi
Kielbasa & Kraut
Bratwurst
Halushki & Cabbage
And more!



ACTIVITIES

Historic Church Tours

Live Polka Music

Frank Moravcik Orchestra

Culkar-Golob Band

Herman Halupki's Craft Fest

20+ vendors

Rusyn (Pysanky) Easter Egg Art

Bounce House

Balloon Art & Face Painting

by Sillie Tillie

VIOC Rock Climbing Wall

Main Raffle

Hourly 50/50

Admission is FREE!

FREE SHUTTLE SERVICE FROM
PARKING LOCATION

We
Accept
Credit Cards!

FOR MORE INFORMATION



419-798-4591



HalupkiFestival



holyassumptionmarblehead.org



info@holyassumptionmarlehead.org

THE CRY OF THE FORERUNNER

A retreat for Orthodox men
27-29 September 2024
Holy Transfiguration Orthodox Church
Livonia, MI



**“I am the voice of one crying in the wilderness,
Prepare the way of the Lord. Make His paths straight.”**

Whether you're a young man trying to figure out who he is and get a handle on the vision for his life, or a middle-aged man wondering where his dreams and passion have gone, or an older man needing to let go of past hurts so he can move on to the next phase of his life, this retreat is for you.

Grounded in the life and teachings of St John the Baptist, we'll deal with some hard truths that every man needs to learn if he is to grow into mature masculinity. We'll blend worship, fellowship, deep personal work, and play into a weekend you don't want to miss. Sign up asap for an early bird discount. We look forward to seeing you there!

**Retreat schedule, cost,
registration, contact and
other information can be
found at**

[https://www.avq2alpha.com/cry
-of-the-forerunner/](https://www.avq2alpha.com/cry-of-the-forerunner/)



Scan the QC code to get to information

PRAYER REQUESTS

as of 8/4/2024

Deceased

Matushka Annice Oleynik

John “Jack” Zimmerman (*Uncle of Nisi & Matushka Cindy*)

Kuzma Hanchuk

Eva Hanchuk

Victor Hanchuk

Diane Kearsey (*Janice Tkacz's Sister*)

Special Intentions:

Subdeacon Theodore Lentz

Subdeacon Roger Pinta

Subdeacon Leon Felon

Reader Frank Tkacz

Reader Daniel Morris

Stephan Chwalyk

Horia Dascalescu (*Lavinia's brother*)

Janice Tkacz

Eleanor Wachovec (*friend of Karen Felon*)

Rachel Ohlin (*relative of Tatiana*)

Erin Zawolowycz

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*)

Lonnie Ellis (*Husband to Debra Ellis*)

Robert Martin Prock

Valentina Zawolowycz (*mother of Paul Z*)

Paul Epele (*Father-in-law of Lauren*)

Michael Kalinich (*Uncle of Linda Kovach*)

Child McKenna Kranek

Linda Smotzer

Elena Rich (*Jerry Czajkowski's daughter*)

Donna Fabris (*Jerry Czajkowski's friend*)

Karen Slowey (*sister of Nancy Prock*)

Elizabeth and **Michael** Prendergast and their **unborn child**

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>



Coffee Hour Sign-Up

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

July 7	Joyce & Judy	Aug 25	Shawna & Wayne (sponsors John and Patricia Sankovic)
July 14	Mary (anonymous sponsor)	Sept 1	Cathy
July 21	Cathy (sponsors John and Patricia Sankovic)	Sept 8	Matushka Jana (sponsors John and Patricia Sankovic)
July 28	Chanda Czaruk anonymous sponsor)	Sept 15	Shawna
Aug 4	Matushka Jana (sponsor Lisa Theodore)	Sept 22	Joyce & Judy
Aug 11	Joyce (sponsors Dan & Lavinia)	Sept 29	Sarah & Mike B (sponsor William Lynk)
Aug 18	Tammy & Cathy		

Notice: A request from Maria Hadjian

Her mother is 91, recently had a fall and is currently in rehab at Fairview Hospital. She is looking to bring her mother back home and wants to hire someone to help watch and take care of her because she has dementia. She is also offering options of aide/companion living at the home as a way of compensation. She is originally from the Canton area; and moved here to Cleveland after remodeling a house to accommodate her mother. If you are interested you can reach Maria Hadjian at (234-521-5718)

Sunday, August 4

6th Sunday after Pentecost
Holy Seven Youths (“Seven Sleepers”) of Ephesus
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour

Monday, August 5

Forefeast of the Transfiguration
Martyr Eusignius of Antioch (362)
6:00 PM Transfiguration Vespers
Blessing of the Fruits

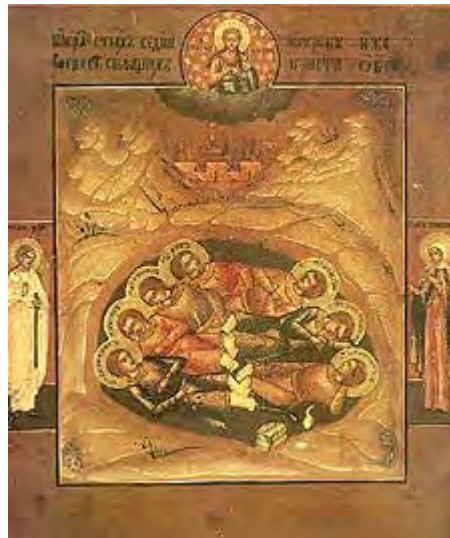
Tuesday, August 6

The Holy Transfiguration of our Lord God and Savior Jesus Christ
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Blessing of the Fruits

Wednesday, August 7

Afterfeast of the Transfiguration
Holy Martyr Mercurius of Smolensk (13th c.)

WEEKLY SCHEDULE 2024



Thursday, August 8

Afterfeast of the Transfiguration
St. Emilian the Confessor, Bishop of Kyzikos
6:00 PM Akathist to St. Herman of Alaska

Friday, August 9

Afterfeast of the Transfiguration
Glorification of Ven. Herman of Alaska, Wonderworker of All America (1970)

Saturday, August 10

Afterfeast of the Transfiguration
Holy Martyr and Archdeacon Lawrence of Rome, Hieromartyr Sixtus, Bishop of Rome, and Martyrs Felicissimus and Agapitus, Deacons (258)
6:00 PM Great Vespers

Sunday, August 11

7th Sunday after Pentecost
Afterfeast of the Transfiguration
Holy Martyr and Archdeacon Euplus (Euplius) of Catania (304)
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour