

Ambo

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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

MARCH 17, 2024

THE EXPULSION OF ADAM
AND EVE FROM PARADISE



Saint Patrick, the Enlightener of Ireland was born around 385, the son of Calpornius, a Roman decurion (an official responsible for collecting taxes). He lived in the village of Bannavem Taberniae, which may have been located at the mouth of the Severn River in Wales. The district was raided by pirates when Patrick was sixteen, and he was one of those taken captive. He was brought to Ireland and sold as a slave, and was put to work as a herder of swine on a mountain identified with Slemish in Co. Antrim. During his period of slavery, Patrick acquired a proficiency in the Irish

language which was very useful to him in his later mission.

He prayed during his solitude on the mountain, and lived this way for six years. He had two visions. The first told him he would return to his

home. The second told him his ship was ready. Setting off on foot, Patrick walked two hundred miles to the coast. There he succeeded in boarding a ship, and returned to his parents in Britain.

Some time later, he went to Gaul and studied for the priesthood at Auxerre under Saint Germanus (July 31). Eventually, he was consecrated as a bishop, and was entrusted with the mission to Ireland, succeeding Saint Palladius (July 7). Saint Palladius did not achieve much success in Ireland. After about a year he went to Scotland, where he died in 432.

Patrick had a dream in which an angel came to him bearing many letters. Selecting one inscribed "The Voice of the Irish," he heard the Irish entreating him to come back to them.

Although Saint Patrick achieved remarkable results in spreading the Gospel, he was not the first or only missionary in Ireland. He arrived around 432 (though this date is disputed), about a year after Saint Palladius began his mission to Ireland. There were also other missionaries who were active on the southeast coast, but it was Saint Patrick who had the greatest influence and success in preaching the Gospel of Christ. Therefore, he is known as "The Enlightener of Ireland."

His autobiographical Confession tells of the many trials and disappointments he endured. Patrick had once confided to a friend that he was troubled by a certain sin he had committed before he was fifteen years old. The friend assured him of God's mercy, and even supported Patrick's nomination as bishop. Later, he turned against him and revealed what Patrick had told him in an attempt to prevent his consecration. Many years later, Patrick still grieved for his dear friend who had publicly shamed him.

Saint Patrick founded many churches and monasteries across Ireland, but the conversion of the Irish people was no easy task. There was much

hostility, and he was assaulted several times. He faced danger, and insults, and he was reproached for being a foreigner and a former slave. There was also a very real possibility that the pagans would try to kill him. Despite many obstacles, he remained faithful to his calling, and he baptized many people into Christ.

The saint's Epistle to Coroticus is also an authentic work. In it he denounces the attack of Coroticus' men on one of his congregations. The Breastplate (Lorica) is also attributed to Saint Patrick. In his writings, we can see Saint Patrick's awareness that he had been called by God, as well as his determination and modesty in undertaking his missionary work. He refers to himself as "a sinner," "the most ignorant and of least account," and as someone who was "despised by many." He ascribes his success to God, rather than to his own talents: "I owe it to God's grace that through me so many people should be born again to Him."

By the time he established his episcopal See in Armagh in 444, Saint Patrick had other bishops to assist him, many native priests and deacons, and he encouraged the growth of monasticism.

Saint Patrick is often depicted holding a shamrock, or with snakes fleeing from him. He used the shamrock to illustrate the doctrine of the Holy Trinity. Its three leaves growing out of a single stem helped him to explain the concept of one God in three Persons. Many people now regard the story of Saint Patrick driving all the snakes out of Ireland as having no historical basis.

Saint Patrick died on March 17, 461 (some say 492). There are various accounts of his last days, but they are mostly legendary. Muirchu says that no one knows the place where Saint Patrick is buried. Saint Columba of Iona (June 9) says that the Holy Spirit revealed to him that Patrick was buried at Saul, the site of his first church. A granite slab was placed at his traditional grave site in Downpatrick in 1899.



March 17, 2024
Protocol 03/001

To the clergy, monastics, and faithful of the Orthodox Church in America, my beloved children in the Lord:

Christ is in our midst!

I greet you at the outset of the Lenten fast, and I assure you of my prayers for you during this sacred season. I pray that the coming Forty Days will be a time of soul-saving struggle for all of you.

When a traveler sets out on a long and difficult journey, he endures the road by keeping his destination in mind. Similarly, at the beginning of the Fast, it is helpful for us to look forward, toward its end, towards our final destination. We look towards that destination so that we might properly direct our Lenten efforts, our prayer and fasting and almsgiving.

And what is the destination toward which the Lenten efforts are directed? What is the end of our journey?

We are going to see a king enthroned, to witness a ruler coming into his kingdom.

When the Lord took his seat in the place of judgment and Pilate stood before him, the Roman governor addressed the King of Glory with inquiries concerning the nature of his kingdom.

“Are you the King of the Jews?” (Jn. 18:33)

“So you are a king?” (Jn. 18:37)

The kingship of Christ was a stumbling block for Pilate then, and today, twenty centuries later, that same kingship remains a stumbling block for many. The Lord had already stated the matter plainly to his would-be judge: “My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world” (Jn 18:36). But Pilate refused to understand. “Do you not know that I have power to release you, and power to crucify you?” he asked the Lord (Jn. 19:10).

In his willful ignorance, Pilate remained convinced that his earthly authority, delegated by the emperor, made him the judge over the Man who sat before him, when in fact, it was that Man who had taken his seat to pass judgment over the world. Pilate thought that he held the life of this Man in his hand, when in fact, it was that Man who held the life of the world in his palms, palms soon to be pierced by the nails of torment. Pilate believed himself to be an agent of the rule of law, when in fact, it was Christ the Law-giver who was making ready to “reign from the tree” (cf. Ps. 95:10).

In short, Pilate thought the earthly empire of Rome was the measure of all kingship, when in fact, the greatest kingship is the otherworldly reign of Jesus Christ.

Today, earthly states and the passing polities of this world continue to assert themselves through violence, warfare, the application of crude power. In this unsettled time, we are filled with sorrow and anxiety at the sharp increase in partisan political tensions, together with vitriol and factionalism, in the lands where the Orthodox Church in America sojourns. We are filled with sorrow and anxiety as we hear of wars and rumors of wars in Ukraine, the Holy Land, Armenia, Yemen, throughout the Middle East, in East Africa, in the Korean Peninsula. We are filled with sorrow and anxiety as we see our fellow Orthodox Christians persecuted, suffering, and endangered in Ukraine, in Russia, in Gaza. As our Lord tells us, these frightening circumstances are characteristic of the troubled age in which we live—“but the end is not yet” (Matt. 24:6).

“The end is not yet,” but, as Orthodox Christians, we should be *living for the end*. We are called by Christ to live for the last things, for the kingdom that does not belong to this world of time. Thus, it is with acute sorrow that we observe today many Orthodox Christians manipulated by the false powers of this passing age. Confusing the temporal for the eternal, many have chosen the Pilate-like paths of violent aggression, apology for violence, and religious imperialism and nationalism. As tragic as Pilate’s lack of vision was, it is all the more tragic when those who have been illumined by holy Baptism choose short-sighted ideologies that place their hope in a this-worldly future rather than in the eternity of Christ’s kingdom.

Witnessing this confusion, and this idolatrous embrace of ideology, I pray for those who have been deceived and led astray. Moreover, I see how, in certain places that present themselves as safe havens for the Faith, those who pray for peace are jailed and suffer as prisoners of conscience, and I pray for those who are persecuted. I see how, in other lands, the legitimate interests of the state, distorted by the passions of nationalism, have become a cause for the unjust treatment of Orthodox Christians who desire nothing other than fidelity to the holy Canons and Tradition of the Church, and I pray for those who are oppressed. I see how, in my own Church, political divisions have infiltrated many of our communities, and I pray that we all might resist the temptation of diabolical division along ideological lines, instead growing in unity of mind, striving together to put on the mind of Christ.

Even as we shun the temptation to place our hope in this fleeting world and its crumbling powers, we must be clear: Christ reigns even now, in the present. It is in the present that we encounter him who is

named "I AM." Although Christ's kingdom is not of this world, nevertheless, Christians are called to become heirs of that kingdom even in this life. The kingdom is not found in a place or a time; it "is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God," says the Lord, is within us and in our midst, in the midst of his disciples, in the midst of the Church (Lk. 17:21).

Christ's rule is not postponed to the future age, but neither is it merely another earthly reign; it is the eternal reign of God already manifest in time among the people of God. This rule is revealed and made real whenever men proclaim the Name of Jesus Christ, not merely in word, but in deeds. Christ's kingdom is love, mercy, and forgiveness; it is repentance, self-sacrifice, and virtue.

The champions of Christ's kingdom, then, are not those who rise up to defend it from earthly attack. The Lord once rebuked St. Peter for his mistaken recourse to a crude, material sword (Mt. 26: 52-4), and St. Paul reminds us that, in our struggle, "we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12).

The champions of Christ's kingdom, rather, are those who bear witness to the Passion and Resurrection of the Savior by, in their flesh, completing what is lacking in Christ's afflictions (Col. 1:24). These stalwart soldiers and knights of Christ are, in the first place, the holy martyrs—not those who kill in the Name of the Lord, but who die in the Name of the Lord. "Blessed are those who die in the Lord henceforth" (Rev. 14:13).

Many Christians today believe, and viscerally feel, that the kingdom of Christ is under attack. This is true. Satan is always going about like a roaring lion, seeking whom he may devour. As St. Paul indicates, there is a war underway. But that war is spiritual in nature; earthly swords will do no better than St. Peter's blade did when he turned it against Malchus. To seek to defend the kingdom of God with tanks and airplanes is to accept Pilate's debased notion of kingship rather than embrace the exalted rule of Jesus Christ; using violence to establish a kingdom is the way of Herod, not of the tiny martyrs of Bethlehem. To believe that salvation depends on earthly rulers and regimes and favorable conditions for the faith is not the way of the martyrs, but the way of emperor-worship. In this regard, we must remember that many saints gave their lives rather than offer even a pinch of incense in worship of Caesar.

Of course, we desire that our earthly rulers provide us with a favorable situation for the propagation of the faith, for the peace and welfare of the churches of God, and we pray for this at the Divine Liturgy and the other holy services. Moreover, among the saints there is an entire rank of right-believing rulers. Indeed, from the time of Sts. Boris and Gleb to the time of St. Nicholas II and his royal family, there is sometimes significant overlap between the ranks of the right-believing rulers and the ranks of the martyrs and passion-bearers. Some of those rulers were effective; some were less effective. What they had in common was a fidelity to the Gospel of Jesus Christ, beginning in their own personal lives. The holy rulers were not those who sought earthly power; they are those who, presented with power,

remained faithful to the Lord and turned their earthly power back over to his service as best as they could.

Thus, our way forward consists neither in vainly grasping after earthly power nor in capitulation to the dark spirit of the age, but in fidelity to the Gospel according to our circumstances. We must reject sin—through repentance, confession, and preaching to those who have ears to hear. We must strive for the kingdom—through worship, charity, and virtue. We must fight for the faith—against the old Adam, against the devil, and against the passions. We do not reject the world's dark ideologies by embracing the vanity of external violence and power. Instead, we reject the world's dark ideologies by putting sin to death in our flesh through the violence of the ascetic life and the grace-filled power of God in whom is our hope and trust.

As we speak of the violence of the ascetic life, I point us back towards our Lenten efforts. In the face of tragedy and conflict, it is characteristic for all manner of organizations and companies and parties and public figures to offer up their “thoughts and prayers.” However, as Orthodox Christians, we are invited truly to pray, truly to fast, to bear some small martyrdom, some small witness, in our bodies. By the grace of God, this ascetic struggle, this little martyrdom, connects us to the Lord, his saints, and all those who suffer innocently. During these Forty Days that Save Our Souls, I exhort all of you to make a genuine effort to fast for peace and to pray for those who suffer. Platitudes are not enough: real ascetic effort is required. This ascetic effort makes concrete the hope and trust that we place in the kingdom to come.

It is this hope in the coming kingdom and this trust in the Savior that gave the martyrs the power to accomplish the greatest feat of arms—willingly to die, and thereby to join in Christ's conquest of the world, death, and the devil. May God give us all the strength and the courage necessary to follow the way of the martyrs and to reject the false paths of human violence, power, and pride.

To our Lord and God and Savior Jesus Christ, who suffers with all the innocent sufferers and lives in the deaths of all the martyrs, be unending glory and adoration, together with his Father and his Most Holy Spirit, now and unto everlasting ages. Amen.

Sincerely yours in our Lord Jesus Christ,
With all the blessings of the Holy Forty Days,

+TIKHON
Archbishop of Washington
Metropolitan of All America and Canada

ST. THEODOSIUS ORTHODOX CHRISTIAN CATHEDRAL

JOURNEY TO HEAVEN

ACCORDING TO ST. TIKHON OF ZADONSK

March 22 The fall of Adam

March 29 Remember the love of God

April 5 The way of salvation

April 12 Spiritual struggles

April 19 The way of duty

April 26 The Last Judgment

Each class will be about 15min long and will follow a 6pm
Presanctified liturgy

MEMORIAL SATURDAYS

With the coming of Great Lent it is again time to submit names for Memorial Saturdays.

We ask for the names of your departed, to be remembered in prayer.

We also invite you to join us in prayer for the departed. The Ambo schedule will list each Memorial Saturday service.

Parish Directories Available

If you would like a hard copy of our recently updated Parish Directory, please contact Fr. Jan Cizmar or the church office. Thank you!

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.



**EASTERN ORTHODOX WOMEN'S GUILD
OF GREATER CLEVELAND
Unity Through Participation**

**Saturday, March 23, 2024
10:00 A.M.**

Memorial Service for Deceased EOWG Members

St. Theodosius Cathedral

**733 Starkweather Ave
Cleveland, OH 44113**

Program following Memorial Service

- **Lenten Refreshments**
- **Presentation by Father Ján Čižmár**
- Mini retreat explaining the significance of Memorial Saturday, why we have a memorial service and why we pray for the departed





SAINT GREGORY PALAMAS MONASTERY

Ecumenical Patriarchate – Greek Orthodox Archdiocese of America
METROPOLIS OF PITTSBURGH
His Eminence Metropolitan SAVAS

February 9, 2024

Dear brother and concelebrant,

It has been a few years since we have had our traditional St. Gregory Palamas Pilgrimage on the second Saturday of Great Lent. These were wonderful times of gathering with our hierarch for the Divine Liturgy, sharing a Lenten meal and meeting other Orthodox Christians from other parishes and jurisdictions. We are planning to resume this event. This year, the second Saturday in Great Lent is **March 30** and this will be the date for the **Spring Pilgrimage**.

We cordially invite you to attend and serve with His Eminence Metropolitan Savas. The presence of the area priests is a great blessing and support for us and we are very grateful for the time that you would take from your busy schedule to be with us. We also ask you publish our invitation to your faithful in your church bulletins.

The schedule:

Saturday March 30: 9:30 a.m. entrance of the bishop

(Clergy, please be present at 9:15 a.m.)

10:00 a.m. Hierarchal Divine Liturgy

Followed by a Lenten Meal in the large trapeza

We ask that if you are able to attend and if any of the faithful are accompanying you that you would notify us in advance so that we can appropriately prepare the meal. You may call us at 419-368-5335 or email us at monastery@palamasmonastery.org

With our prayers and good thoughts.

In Christ,

Fr. Joseph and the Brotherhood of St. Gregory Palamas Monastery



GREATER CLEVELAND COUNCIL OF
Orthodox Clergy

31 January 2024

Beloved Friends in the Lord,

Greetings! The Orthodox Christian Community of Greater Cleveland and Lorain will soon be honoring the Sunday of Orthodoxy, the first Sunday of the Great Fast. A celebration of this triumph of our Faith will take place on the evening of 24 March 2024, at 4:00pm. This service of Great Vespers will be hosted by Saint Theodosius Orthodox Cathedral (OCA), located at 733 Starkweather Avenue, Cleveland, Ohio 44113. His Eminence, the Most Reverend Nicolae, Metropolitan of the Romanian Orthodox Archdiocese of the Americas, will preside as well as offer the homily.

Each year, the Greater Cleveland Council of Orthodox Clergy (GCCOC) solicits donations to help underwrite this celebration of our Faith, and this year, donations will be given to International Orthodox Christian Charities for humanitarian relief in Gaza. We humbly ask that you consider providing a contribution to the GCCOC; in return, you will be listed as a "Patron" within the handout at this special service.

If you wish to donate, we ask that you make checks payable to the "Greater Cleveland Council of Orthodox Clergy," or simply the "GCCOC." Checks can either be given to your parish priest, or they can be mailed to the address below no later than 12 March 2024.

In Christ,
>>>Father Peter Simko
GCCOC Treasurer

2024 SUNDAY OF ORTHODOXY | PATRON DONATION

YOUR NAME _____

MAILING ADDRESS _____

EMAIL ADDRESS _____

YOUR PARISH NAME _____

DONATION AMOUNT _____

GCCOC, c/o St. Innocent Orthodox Church, PO Box 38208, Olmsted Falls, Ohio 44138

PRAYER REQUESTS

as of 3/17/2024

Deceased

Patriarch Neophyt of Bulgaria
Reader Paul Pangrace
Antonina Clos

Robert Martin Prock

Valentina Zawolowycz (*mother of Paul Z*)
Aaron and Nadine Drummond (Ellis) & newborn
child Isaac

Justina Zolikoff

Special Intentions:

Fr. Micah Chisholm
Subdeacon Theodore Lentz
Subdeacon Roger Pinta
Subdeacon Leon Felon
Reader Frank Tkacz

Melissa and Yohnathan King and unborn child

Julie Velikoff

Kevin Reck (*Stepfather of Cathy Weber*)

Mark

Gazzilo Family

Daniel (*brother of James*)

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

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*)

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)

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, March 17

The Expulsion of Adam and Eve from Paradise

Sunday of Cheesefare
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour
12:00 PM Forgiveness Sunday Vespers

Monday, March 18

Beginning of the Great Fast
Repose of St. Nikolai of Zhicha (1956)
6:00 PM Canon of St. Andrew of Crete

Tuesday, March 19

Great Canon of St. Andrew of Crete
6:00 PM Canon of St. Andrew of Crete

Wednesday, March 20

The Holy Fathers who were slain at the Monastery of St. Savva: Ven. John, Sergius, Patrick, and others (796)
4:30 PM Confessions
5:30 PM 9th Hour and Typica
6:00 PM Presanctified Liturgy

Thursday, March 21

St. James (Jacob, Iago) the Confessor, Bishop of Catania (8th-9th c.)
6:00 PM Canon of St. Andrew of Crete

WEEKLY SCHEDULE 2024



Friday, March 22

Hieromartyr Basil of Ancyra (362-363)
4:30 PM Confessions
5:30 PM 9th Hour and Typica
6:00 PM Presanctified Liturgy

Saturday, March 23

First Saturday of Great Lent
Commemoration of St. Theodore the Recruit and the Miracle of the Boiled Wheat
10:00 AM Eastern Orthodox Women's Guild Panichida
5:00 PM Confessions
6:00 PM Great Vespers

Sunday, March 24

Sunday of Orthodoxy

Forefeast of the Annunciation
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour
4:00 PM Sunday of Orthodoxy Pan-Orthodox Vespers

Monday, March 25

The Annunciation of our Most Holy Lady, Theotokos and Ever-Virgin Mary

8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy