

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL

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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

JUNE 9, 2024

6TH SUNDAY OF PASCHA

THE BLIND MAN



In the Ascension resides the meaning and the fullness of Christ's Resurrection.

The Lord did not rise in order to return again to the fleshly order of life, so as to live again and commune with the disciples and the multitudes by means of preaching and miracles. Now he does not even stay with them, but only "appears" to them during the forty days, from time to time, and always in a miraculous and mysterious manner. "He was not always with them now, as He was before the Resurrection," comments Saint John Chrysostom. "He came and again disappeared, thus

leading them on to higher conceptions. He no longer permitted them to continue in their former relationship toward Him, but took effectual measures to secure these two objects: That the fact of His Resurrection should be believed, and that He Himself should be ever after apprehended to be greater than man." There was something new and unusual in His person (cf. John 21:1-14). As Saint John Chrysostom says, "It was not an open presence, but a certain testimony of the fact that He was present." That is

why the disciples were confused and frightened. Christ arose not in the same way as those who were restored to life before Him. Theirs was a resurrection for a time, and they returned to life in the same body, which was subject to death and corruption—returned to the previous mode of life. But Christ arose for ever, unto eternity. He arose in a body of glory, immortal and incorruptible. He arose, never to die, for “He clothed the mortal in the splendor of incorruption.” His glorified Body was already exempt from the fleshly order of existence. “It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body” (I Cor. 15:42-44). This mysterious transformation of human bodies, of which Saint Paul was speaking in the case of our Lord, had been accomplished in three days. Christ’s work on earth was accomplished. He had suffered, was dead and buried,



and now rose to a higher mode of existence. By His Resurrection He abolished and destroyed death, abolished the law of corruption, “and raised with Himself the whole race of Adam.” Christ has risen, and now “no dead are left in the grave” (cf. The Easter Sermon of Saint John Chrysostom). And now He ascends to the Father, yet He does not “go away,” but abides with the faithful for ever (cf. The Kontakion of Ascension). For He raises the very earth with Him to heaven, and even higher than any heaven. God’s power, in the phrase of Saint John Chrysostom, “manifests itself not only in the Resurrection, but in something much stronger.” For “He was received up into heaven, and sat on the right hand of God” (Mark 16:19).

And with Christ, man’s nature ascends also.

“We who seemed unworthy of the earth, are now raised to heaven,” says Saint John Chrysostom. “We who were unworthy of earthly dominion have been raised to the Kingdom on high, have ascended higher than heaven, have come to occupy the King’s throne, and the same nature from which the angels guarded Paradise, stopped not until it as-

cended to the throne of the Lord.” By His Ascension the Lord not only opened to man the entrance to heaven, not only appeared before the face of God on our behalf and for our sake, but likewise “transferred man” to the high places. “He honored them He loved by putting them close to the Father.” God quickened and raised us together with Christ, as Saint Paul says, “and made us sit together in heavenly places in Christ Jesus” (Ephes. 2:6). Heaven received the inhabitants of the earth. “The First fruits of them that slept” sits now on high, and in Him all cre-

ation is summed up and bound together. “The earth rejoices in mystery, and the heavens are filled with joy.”

“The terrible ascent....” Terror-stricken and trembling stand the angelic hosts, contemplating the Ascension of Christ. And trembling they ask each other, “What is this vision? One who is man in appearance ascends in His body higher than the heavens, as God.”

The Ascension is the token of Pentecost, the sign of its coming, “The Lord has ascended to heaven and will send the Comforter to the world”

For the Holy Spirit was not yet in the world, until Jesus was glorified. And the Lord Himself told the disciples, "If I go not away, the Comforter will not come unto you" (John 16:7). The gifts of the Spirit are "gifts of reconciliation," a seal of an accomplished salvation and of the ultimate reunion of the world with God. And this was accomplished only in the Ascension. "And one saw miracles follow miracles," says Saint John Chrysostom, "ten days prior to this our nature ascended to the King's throne, while today the Holy Ghost has descended on to our nature." The joy of the Ascension lies in the promise of the Spirit. "Thou didst give joy to Thy disciples by a promise of the Holy Spirit." The victory of Christ is wrought in us by the power of the Holy Spirit.

The very existence of the Church is the fruit of the Ascension. It is in the Church that man's nature is truly ascended to the Divine heights. "And gave Him to be Head over all things" (Ephesians 1:22). Saint John Chrysostom comments: "Amazing! Look again, whither He has raised the Church. As though He were lifting it up by some engine, He has raised it up to a vast height, and set it on yonder throne; for where the Head is, there is the body also. There is no interval of separation between the Head and the body; for were there a separation, then would the one no longer be a body, nor would the other any longer be a Head." The whole race of men is to follow Christ, even in His ultimate exaltation, "to follow in His train." Within the Church, through an acquisition of the Spirit in the fellowship of Sacraments, the Ascension continues still, and will continue until the measure is full. "Only then shall the Head be filled up, when the body is rendered perfect, when we are knit together and united," concludes Saint John Chrysostom.

The Ascension is a sign and token of the Second Coming. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

The mystery of God's Providence will be accomplished in the Return of the Risen Lord. In the fulfillment of time, Christ's kingly power will be revealed and spread over the whole of faithful mankind. Christ bequeathes the Kingdom to the whole of the faithful. "And I appoint unto you a Kingdom as My Father has appointed unto me. That ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29-30). Those who followed Him faithfully will sit with Him on their thrones on the day of His coming. "To him that overcomes will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 3:21). Salvation will be consummated in the Glory. "Conceive to yourself the throne, the royal throne, conceive the immensity of the privilege. This, at least if we chose, might more avail to startle us, yea, even than hell itself" (Saint John Chrysostom).

We should tremble more at the thought of that abundant Glory which is appointed unto the redeemed, than at the thought of the eternal darkness. "Think near Whom Thy Head is seated...." Or rather, Who is the Head. In very truth, "wondrous and terrible is Thy divine ascension from the mountain, O Giver of Life." A terrible and wondrous height is the King's throne. In face of this height all flesh stands silent, in awe and trembling. "He has Himself descended to the lowest depths of humiliation, and raised up man to the height of exaltation."

What then should we do? "If thou art the body of Christ, bear the Cross, for He bore it" (Saint John Chrysostom).

"With the power of Thy Cross, Oh Christ, establish my thoughts, so that I may sing and glorify Thy saving Ascension."

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SERBIAN GOLF OUTING DINNER AND MUSIC SATURDAY, July 6, 2024

Net proceeds for the *SERBIAN CULTURAL GARDEN*



NEW SHOTGUN FORMAT

SLEEPY HOLLOW GOLF COURSE
9445 Brecksville Road
Brecksville, Ohio 44141
SHOTGUN START FORMAT

**\$140 FEE
INCLUDES**

Morning Pastries
and Coffee
18 Holes Golf
and Cart
Italian Luncheon
Prizes * Music *
Dinner

TIME

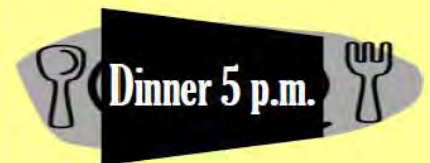
EVENT

8:30 a.m.	Registration (with a shot of Slivo)
10:00 a.m.	Tee time for shotgun start
5:00 p.m.	Dinner, Music and Awards

GOLFER FEE PAYMENT
REQUIRED IN ADVANCE

Winning foursome receives a catered dinner for 8 at
The Serbian Cultural Garden in Rockefeller Park OR a cash prize

St. Sava Serbian Orthodox Church
2151 West Wallings Rd., Broadview Hts., OH 44147
Non-golfing spouses, friends and guests welcome!
\$35.00 includes Dinner, Prizes and Music!



Checks payable to the: *Serbian Golf Outing*

Mail to: Serbian Cultural Garden, P. O. Box 91896, Cleveland, Ohio 44101

CHECKS TO BE RECEIVED NO LATER THAN JUNE 25, 2024

For further information, call (216) 716-4305 or email
amaoffice80@gmail.com



Holy Spirit Monday Liturgy & Potluck

Holy Trinity Orthodox Church

6822 Broadview Rd, Parma, OH 44134

Come celebrate our feast with us in our 60th anniversary year!

-Liturgy: Monday June 24th @ 9:30am

-Outdoor potluck and games to begin after Liturgy around 11:30am

Sign-up for the potluck here →→→

or send an email to frchristopher@holy-trin.org



PRAYER REQUESTS

as of 6/9/2024

Deceased

Trisha Corey

Robert Martin Prock

Valentina Zawolowycz (*mother of Paul Z*)

Special Intentions:

Elizabeth Balasz

Subdeacon Theodore Lentz

Jeff Zvara

Subdeacon Roger Pinta

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

Subdeacon Leon Felon

Michael Kalinich (*Uncle of Linda Kovach*)

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

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)

April 7 Joyce & Judy

April 14 Mary & Tammy

(In memory of the Pogorily Family)

April 21 Wayne & Gayle Vidovich & Shawna
Whitlock

April 28 Lina & Georgi

May 5 HOLY PASCHA

May 12 (Mother's Day) Nick Zolikoff

(sponsored by William Lynk and John & Patty Sankovic)

May 19 Cindy & Nikol

May 26 Wayne Vidovich (sponsored by Una
& John Alexandrovic and anonymous)

June 2 Matushka Jana (**cancelled**)

June 9 Cathy & Tammy (**cancelled**)

June 16 (Father's Day) Wayne & Gayle
Vidovich & Shawna Whitlock

June 23 Sarah & Mike Brennan

June 30 Cathy (sponsored by John & Patty
Sankovic)

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.

Sunday, June 9

6th Sunday of Pascha

Sunday of the Blind Man

St. Cyril, Archbishop of Alexandria (444)

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

Holy Trinity Orthodox Church

6822 Broadview Rd.

Parma, Ohio 44134

Special Parish Meeting to follow

Monday, June 10

Hieromartyr Timothy, Bishop of Prussa
(4th c.)

Tuesday, June 11

Holy Apostles Bartholomew and
Barnabas (1st c.)

Wednesday, June 12

Leavetaking of Pascha

Forefeast of the Ascension

Ven. Onuphrius the Great (4th c.)

WEEKLY SCHEDULE 2024



Thursday, June 13

The Ascension of our Lord

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy (*Location TBD*)

Friday, June 14

Afterfeast of the Ascension

Glorification of St. John of Kronstadt
(1990)

Saturday, June 15

Afterfeast of the Ascension

Prophet Amos (8th c. B.C.)

6:00 PM Great Vespers

Sunday, June 16

7th Sunday of Pascha

Holy Fathers of the

First Ecumenical Council

Afterfeast of Ascension

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

(*Location TBD*)

Coffee Hour