

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:

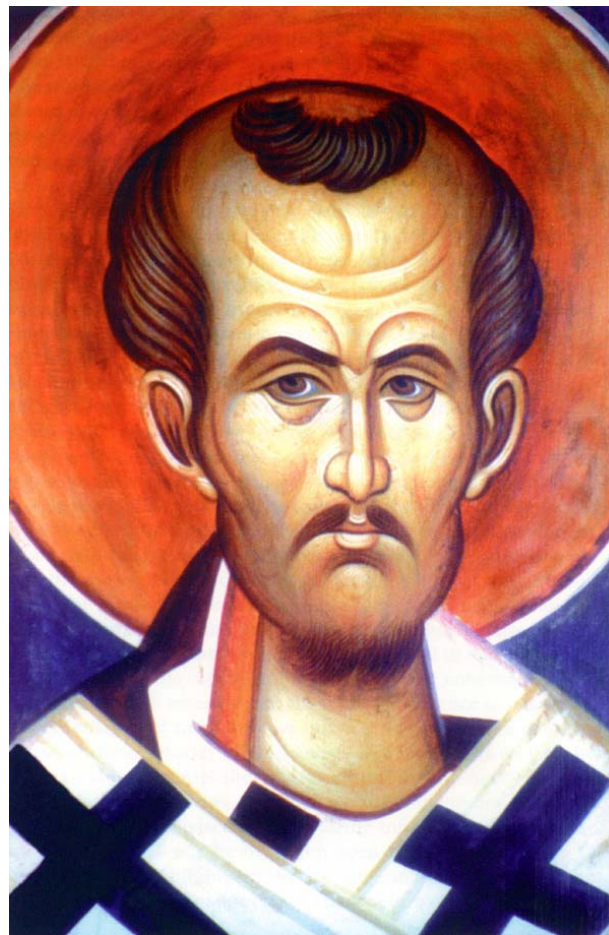
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NOVEMBER 10, 2024

20TH SUNDAY AFTER PENTECOST

APOSTLES OF THE
SEVENTY



Saint John Chrysostom, Archbishop of Constantinople, one of the Three Hierarchs [January 30], was born at Antioch in about the year 347 into the family of a military commander. His father, Secundus, died soon after the birth of his son. His mother, Anthusa, widowed at twenty years of age, did not seek to remarry but rather devoted all her efforts to the raising of her son in Christian piety. The youth studied under the finest philosophers and rhetoricians. But, scorning the vain disciplines of pagan knowledge, the future hierarch turned himself to the profound study of Holy Scripture and prayerful contemplation. Saint Meletius, Bishop of Antioch (February 12), loved John like a son, guided him in the Faith, and in the year 367 baptized him.

After three years John was tonsured as a Reader. When Saint Meletius had been sent into exile

by the emperor Valens in the year 372, John and Theodore (afterwards Bishop of Mopsuestia) studied under the experienced instructors of ascetic life, the presbyters Flavian and Diodorus of Tarsus. The highly refined Diodorus had particular influence upon the youth. When John's mother died, he embraced monasticism, which he called the "true philosophy." Soon John and his friend Basil were being considered as candidates for the episcopal office, and they decided to withdraw into the wilderness to avoid this. While Saint John avoided the episcopal rank out of humility, he secretly assisted in Basil's consecration.

During this period Saint John wrote his "Six Discourses on the Priesthood," a great work of Orthodox pastoral theology. The saint spent four years struggling in the wilderness, living the ascetic life under the guidance of an experienced spiritual guide. And here he wrote three books entitled, "Against the Opponents of Those Attracted to the Monastic Life", and a collection entitled, "A Comparison of the Monk with the Emperor" (also known as "Comparison of Imperial Power, Wealth and Eminence, with the True and Christian Wisdom-Loving Monastic Life"), both works which are marked by a profound reflection of the worthiness of the monastic vocation.

For two years, the saint lived in a cave in complete silence, but was obliged to return to Antioch to recover his health. Saint Meletius, the Bishop of Antioch, ordained him deacon in the year 381. The following years were devoted to work on new theological writings: "Concerning Providence" ("To the Ascetic Stagirios"), "Book Concerning Virginity," "To a Young Widow" (2 discourses), and the "Book of Saint Babylos, and Against Julian and the Pagans."

In the year 386 Saint John was ordained presbyter by Bishop Flavian of Antioch. Saint John was a splendid preacher, and his inspired words earned him the name "Golden-Mouthed" ("Chrysostom"). For twelve years the saint preached in church, usually twice a week, but sometimes daily, deeply stirring the hearts of his listeners.

In his pastoral zeal to provide Christians with a better understanding of Holy Scripture, Saint John employed hermeneutics, an interpretation and analysis of the Word of God (i.e. exegesis). Among his exegetical works are commentaries on entire books of the Holy Scripture (Genesis, the Psalter, the Gospels of Matthew and John, the Epistles of the Apostle Paul), and also many homilies on individual texts of the Holy Bible, but also instructions on the Feastdays, laudations on the Saints, and also apologetic (i.e. defensive) homilies (against Anomoeans, Judaizers and pagans). As a priest, Saint John zealously fulfilled the Lord's command to care for the needy. Under Saint John, the Antiochian Church provided sustenance each day to as many as 3,000 virgins and widows, not including in this number the shut-ins, wanderers and the sick.

Saint John began his commentary on Genesis at the beginning of Great Lent in 388, preaching thirty-two homilies during the forty day period. Dur-

ing Holy Week he spoke of how Christ was betrayed, and about the Cross. During Bright Week, his pastoral discourse was devoted to the Resurrection. His exegesis of the Book of Genesis was concluded only at the end of October (388).

At Pascha in the following year the saint began his homilies on the Gospel of John, and toward the end of the year 389 he took up the Gospel of Matthew. In the year 391 the Christians of Antioch listened to his commentary on the Epistles of the holy Apostle Paul to the Romans and to the Corinthians. In 393 he explained the Epistles to the Galatians, the Ephesians, Timothy, Titus, and the Psalms. In his homily on the Epistle to the Ephesians, Saint John denounced a schism in Antioch, "I tell you and I witness before you, that to tear asunder the Church means nothing less than to fall into heresy. The Church is the house of the heavenly Father, one Body and one Spirit."

The fame of the holy preacher grew, and in the year 397 with the death of Archbishop Nectarius of Constantinople, successor to Saint Gregory the Theologian, Saint John Chrysostom was summoned from Antioch, and elected to the See of Constantinople. At the capital, the holy archpastor was not able to preach as often as he had at Antioch. Many matters awaited the saint's attention, and he began with the most important -- the spiritual perfection of the priesthood. He himself was the best example of this. The financial means apportioned for the archbishop were channeled by the saint into the upkeep of several hospices for the sick and two hostels for pilgrims. He fasted strictly and ate very little food, and usually refused invitations to dine because of his delicate stomach.

The saint's zeal in spreading the Christian Faith extended not only to the inhabitants of Constantinople, but also to Thrace to include Slavs and Goths, and to Asia Minor and the Pontine region. He established a bishop for the Bosphorus Church in the Crimea. Saint John sent off zealous missionaries to Phoenicia, to Persia, and to the Scythians, to convert pagans to Christ. He also wrote letters to Syria to bring back the Marcionites into the Church, and he accomplished this. Preserving the unity of the Church, the saint would not permit a powerful Gothic military commander, who wanted the emperor to reward his bravery in battle, to open an Arian church at Constantinople. The saint exerted much effort in enhancing the splendor of the church services: he compiled a Liturgy, he introduced antiphonal singing for the all-night Vigil,

and he wrote several prayers for the rite of anointing the sick with oil.

The saintly hierarch denounced the dissolute morals of people in the capital, especially at the imperial court, irrespective of person. When the empress Eudoxia connived to confiscate the last properties of the widow and children of a disgraced dignitary, the saint rose to their defense. The arrogant empress would not relent, and nursed a grudge against the archpastor. Eudoxia's hatred of the saint blazed forth anew when malefactors told her that the saint apparently had her in mind during his sermon on vain women. A court was convened composed of hierarchs who had been justly condemned by Chrysostom: Theophilus of Alexandria, Bishop Severian of Gabala, who had been banished from the capital because of improprieties, and others.

This court of judgment declared Saint John deposed, and that he be executed for his insult to the empress. The emperor decided on exile instead of execution. An angry crowd gathered at the church, resolved to defend their pastor. In order to avoid a riot, Saint John submitted to the authorities. That very night there was an earthquake at Constantinople. The terrified Eudoxia urgently requested the emperor to bring the saint back, and promptly sent a letter to the banished pastor, beseeching him to return. Once more, in the capital church, the saint praised the Lord in a short talk, "For All His Ways."

The slanderers fled to Alexandria. But after only two months a new denunciation provoked the wrath of Eudoxia. In March 404, an unjust council was convened, decreeing the exile of Saint John. Upon his removal from the capital, a fire reduced the church of Hagia Sophia and also the Senate building to ashes. Devastating barbarian incursions soon followed, and Eudoxia died in October

404. Even pagans regarded these events as God's punishment for the unjust judgment against the saint.

In Armenia, the saint strove all the more to encourage his spiritual children. In numerous letters (245 are preserved) to bishops in Asia, Africa, Europe and particularly to his friends in Constantinople, Saint John consoled the suffering, guiding and giving support to his followers. In the winter of 406 Saint John was confined to his bed with sickness, but his enemies were not to be appeased. From the capital came orders to transfer Saint John to desolate Pityus in Abkhazia on the Black Sea. Worn out by sickness, the saint began his final journey under military escort, traveling for three months in the rain and frost. He never arrived at his place of exile, for his strength failed him at Comana.

At the crypt of Saint Basiliscus (May 22), Saint John was comforted by a vision of the martyr, who said, "Despair not, brother John! Tomorrow we shall be together." After receiving the Holy Mysteries, the hierarch fell asleep in the Lord on September 14, 407. His last words were, "Glory to God for all things!"

The holy relics of Saint John Chrysostom were solemnly transferred to Constantinople in the year 438. The disciple of Saint John, the venerable Isidore of Pelusium (February 4), wrote: "The house of David is grown strong, and the house of Saul enfeebled. He is victor over the storms of life, and has entered into heavenly repose."

Although he died on September 14, Saint John's celebration was transferred to this day because of the Feast of the Elevation of the Holy Cross. Saint John Chrysostom is also celebrated on January 27 and January 30.

Time to Bake for the Annual Christmas Cookie Walk

The Altar Society will sponsor the cookie sale on **Friday, December 13th** and **Saturday, December 14th**. We need your help to bake your favorite Christmas cookie for the sale. The sign-up sheet is posted in the parish hall.

If you have any questions, call Susan Lentz 216-258-8048, or Joyce Tabelaing 216-408-7187



CATECHESIS FALL 2024

WEDNESDAYS AFTER THE AKATHIST

11/13	<p>The Sacraments (Mysteries) of the Church (Part 1)</p> <ul style="list-style-type: none"> • The Mystery of Holy Baptism • The Mystery of Chrismation • The Mystery of Holy Eucharist • The Mystery of Holy Confession
11/20	<p>The Sacraments (Mysteries) of the Church (Part 2)</p> <ul style="list-style-type: none"> • The Mystery of Holy Priesthood • The Mystery of Holy Matrimony • The Mystery of Holy Unction • The Mystery of Death and the Funeral

In Memoriam: Archbishop Peter of Chicago and Mid-America

CHICAGO, IL [DOM] – His Eminence Archbishop Peter of Chicago and Mid-America of the Russian Orthodox Church Outside of Russia reposed in the Lord today, November 8, 2024.

His Eminence Archbishop Daniel of Chicago and the Midwest expresses his condolences to His Eminence Metropolitan Nikolai, First Hierarch of the Church Abroad, Archpriest Gregory Joyce, Secretary of the Mid-American Diocese, and the all of the clergy, monastics, and faithful of Mid-American Diocese.

In a memo to diocesan clergy, the Archbishop reflected on the good relationship that the Diocese of the Midwest shared with the reposed hierarch, “Vladyka Peter has been a constant friend and supporter to me, to my predecessors and to our diocesan clergy. I ask that he be remembered in your prayers, both privately and liturgically.”

A memorial service was held at the Diocesan Cathedral, Holy Trinity Cathedral, Chicago, IL, shortly after the news was received.

May the Lord grant His servant, the newly-reposed Archbishop Peter, rest with the saints in the Kingdom of Heaven and memory eternal! Funeral services will be announced once they are available.

Wednesday, 30 October 2024

Hieromartyr Zenobius & Martyr Zenobia

№. 166

ARCHPASTORAL MESSAGE

REGARDING DIOCESAN DEPARTMENTS

Very Reverend and Reverend Fathers, Brothers and Sisters,

Glory to Jesus Christ!

The recent Diocesan Assembly held at St. Nicholas Church in Mogadore, Ohio was a very uplifting and encouraging gathering for the clergy and faithful who attended and also for me personally, as I felt the presence of the Holy Spirit in our worship, discussions, deliberations, and fellowship.

When we gather each year for the Assembly, we are given an opportunity to pray, reflect, and discern to what good works our Lord Jesus Christ is calling us to in our diocese—both collectively and in each parish, bearing witness to the Holy Gospel.

I am encouraged by the enthusiasm and willingness expressed during our gathering to renew our commitment to accepting the Great Commission as our life's primary responsibility. The work before us is significant and requires a proper order and plan to grow our parishes and the diocese.

One of the highlights of our recent Assembly was the presentation of an organizational plan to strengthen our shared efforts in specific areas of parish life: evangelization, charitable service, education, music, liturgics, and the support of our clergy and clergy families. This plan, adopted by those gathered at the Assembly, will benefit your parish and your parish's local programs in these vital areas of Christian witness.

In the coming month, my office and our Diocesan Chancellor, Archpriest Herman Kincaid, are appointing qualified individuals to lead and staff each department, so that by **Friday, November 15**, I will be able to provide you with our initial plan and short-term goals for working in the Lord's vineyard locally and at the diocesan level.

Prior to November 15, the representatives from your parish who attended the Assembly should be sharing information about the organizational plan to raise awareness and lead discussions to identify the needs of your parish in each area, so we can work together to strengthen our witness to the Holy Orthodox Faith.

As part of the role of the departments, our diocesan website will serve as a central hub for the sharing of ideas and information, so we can work wisely within our resources in collaborative and efficient ways from parishes to deaneries to the diocesan level.

I have stressed to those in my office the need for consistent and clear communication, so that we can work effectively, with realistic goals and objectives to make meaningful contributions for the growth of our diocese and parishes. Your involvement in these efforts is needed and appreciated, so that our diocesan departments facilitate the good order of the work given to us by Our Lord.

As your Archbishop, I offer my prayers to God each day for you, for your parish, and for every community in our diocese. I thank God for your current service in this vineyard and your future efforts to support the well-being and growth of Holy Orthodoxy throughout the Diocese of the Midwest.

May our Lord, Jesus Christ, always bless our common work and fellowship, and may our sacrifices, labors, and worship be acceptable offerings before His Throne of Glory.

[With gratitude and love in Christ,](#)

[+DANIEL](#)

[Archbishop of Chicago and the Midwest](#)

PRAYER REQUESTS

as of 11/10/2024

Deceased

Donna Fabris (*Jerry Czajkowski's friend*)

Margaret Peyton (*Cathy's aunt*)

Special Intentions:

Archpriest Jason Kappanadze

Subdeacon Theodore Lentz

Subdeacon Roger Pinta

Subdeacon Leon Felon

Subdeacon Peter Nicholas Zolikoff

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)

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*)

Child McKenna Kranek

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

Betty Balasz

Jeremy, Yvonne, and Unborn Child

Herman Leslie Levin

Russell Schafer

Sonia Vorell

Ivan Lavrisiuk

Elisabeth Lavrisiuk

Elena Rich

Kevin Hunley

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.

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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>



Apostle and Evangelist Matthew

The Holy Apostle and Evangelist Matthew, was also named Levi (Mark 2:14; Luke 5:27); he was one of the Twelve Apostles (Mark 3:18; Luke 6:45; Acts 1:13), and was brother of the Apostle James Alphaeus (Mark 2:14). He was a publican, or tax-collector for Rome, in a time when the Jews were under the rule of the Roman Empire. He lived in the Galilean city of Capernaum. When Matthew heard the voice of Jesus Christ: “Come, follow Me” (Mt. 9:9), he left everything and followed the Savior. Christ and His disciples did not refuse Matthew’s invitation and they visited his house, where they shared table with the publican’s friends and acquaintances. Like the host, they were also publicans and known sinners. This event disturbed the pharisees and scribes a great deal.

Sunday, November 10

20th Sunday after Pentecost
Apostles of the Seventy
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour
Annual Parish Budget Meeting

Monday, November 11

Martyrs Menas of Egypt (304)

Tuesday, November 12

Saint Varnava (Nastic) (1964)

Wednesday, November 13

St. John Chrysostom, Archbishop of Constantinople (407)
6:00 PM Akathist to St. Theodosius
The Sacraments (Mysteries) of the Church

Thursday, November 14

Holy and All-praised Apostle Philip (1st c.)

Friday, November 15

Holy Martyrs and Confessors Gurias, Samonas, and Habibus, of Edessa (299-306)

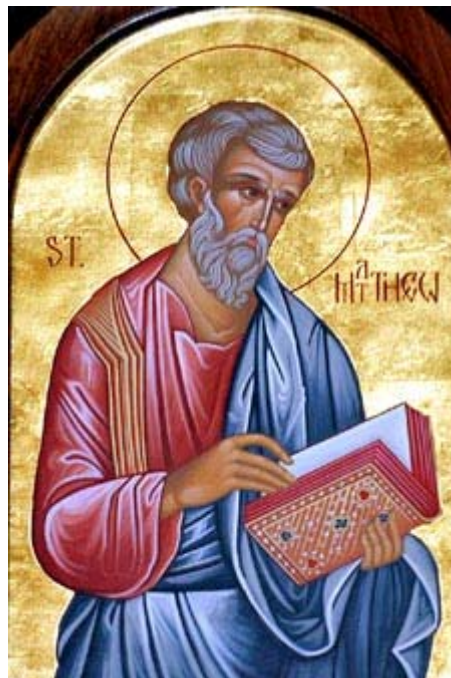
Saturday, November 16

Holy Apostle and Evangelist Matthew (60 A.D.)
6:00 PM Great Vespers

Sunday, November 17

21st Sunday after Pentecost
St. Gregory, Wonderworker of Neo-Cæsarea (ca. 266-270)
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour

BIWEEKLY SCHEDULE 2024



Apostle and Evangelist
Matthew
(November 16)

Monday, November 18
Martyr Plato of Ancyra (ca. 306)

Tuesday, November 19
Prophet Obadiah (Abdia—9th c. B.C.)
6:30 PM Parish Council Meeting

Wednesday, November 20
Forefeast of the Entry Into the Temple of the Most-holy Theotokos
Ven. Gregory the Decapolite (816)
6:00 PM Great Vespers
The Sacraments (Mysteries) of the Church

Thursday, November 21
The Entry of the Most-Holy Theotokos into the Temple
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy

Friday, November 22
Afterfeast of the Entry Into the Temple
Apostles of the Seventy Philemon and Archippus, Martyr Apphia, wife of Philemon and Equal-to-the-Apostles, and Onesimus, disciple of St. Paul (1st c.)

Saturday, November 23
Afterfeast of the Entry Into the Temple
Repose of Rt. Blv. Great Prince Alexander Nevsky, in schema Aleksy (1263)
6:00 PM Great Vespers

Sunday, November 24
Afterfeast of the Entry Into the Temple
Great Martyr Catherine of Alexandria (305-313)
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour
FOCA meeting to follow