

# Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



## Mailing:

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Cleveland, Ohio 44113

[www.sttheodosius.org](http://www.sttheodosius.org)

## Parish Office

1(216) 574-4886 \*New\*

## Protodeacon Daniel Boerio

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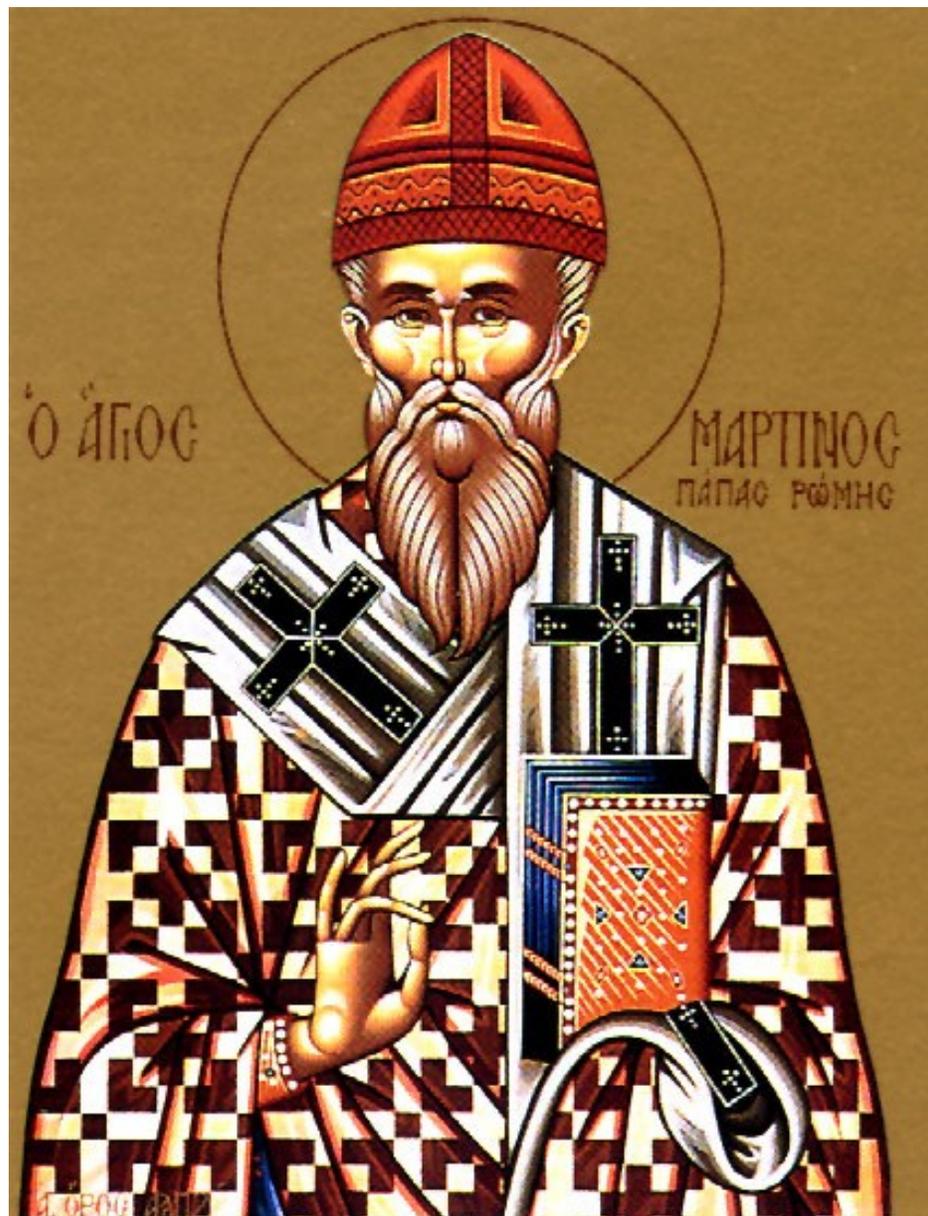
Subdeacon Michael Tabeling,  
Sacristan

Reader Julius Kovach,  
Ecclesiarch & Choirmaster

Erin Zawolowycz  
Ambo Editor

APRIL 12, 2020

Palm Sunday



## Divine Services:

See inside for Streaming  
Schedule

AMBO: Articles for publica-  
tion should be submitted to:

[ambo-theodosius](mailto:ambo-theodosius@googlegroups.com)

[@googlegroups.com](mailto:ambo-theodosius@googlegroups.com)

by Wednesday of each week  
before noon.

St. Martin the Confessor, Pope of Rome (April 14)

**Saint Martin the Confessor, Pope of Rome**, was a native of the Tuscany region of Italy. He received a fine education and entered into the clergy of the Roman Church. After the death of Pope Theodore I (642-649), Martin was chosen to succeed him.

At this time the peace of the Church was disturbed by the Monothelite heresy (the false doctrine that in Christ there is only one will, whereas in fact He has a divine, and a human will). The endless disputes of the Monothelites with the Orthodox took place in all levels of the population. Even the emperor Constans (641-668) and Patriarch Paul of Constantinople (641-654) were adherents of the Monothelite heresy. The emperor Constans II published the heretical "Pattern of Faith" (Typos), obligatory for all the population. In it all further disputes were forbidden.

The heretical "Pattern of Faith" was received at Rome in the year 649. Saint Martin, a firm supporter of Orthodoxy, convened the Lateran Council at Rome to condemn the Monothelite heresy. At the same time Saint Martin sent a letter to Patriarch Paul, persuading him to return to the Orthodox confession of faith. The enraged emperor ordered the military commander Olympius to bring Saint Martin to trial. But Olympius feared the clergy and the people of Rome who had descended upon the Council, and he sent a soldier to murder the holy hierarch. When the assassin approached Saint Martin, he was blinded. The terrified Olympius fled to Sicily and was soon killed in battle.

In 654 the emperor sent another military commander, Theodore, to Rome. He accused Saint Martin of being in secret correspondence with the enemies of the Empire, the Saracens, and of blaspheming the Most Holy Theotokos, and of uncanonically assuming the papal throne.

Despite the proofs offered by the Roman clergy

and laity of Saint Martin's innocence, the military commander Theodore with a detachment of soldiers seized Saint Martin by night and took him to Naxos, one of the Cyclades islands in the Aegean Sea. Saint Martin spent an entire year on this almost unpopulated island, suffering deprivation and abuse from the guards. Then they sent the exhausted confessor to Constantinople for trial.

They carried the sick man on a stretcher, but the judges callously ordered him to stand up and answer their questions. The soldiers propped up the saint, who was weakened by illness. False witnesses came forward slandering the saint and accusing him of treasonous relations with the Saracens. The biased judges did not even bother to hear the saint's defense. In sorrow he said, "The Lord knows what a great kindness you would show me if you would deliver me quickly over to death."

After such a trial they brought the saint out in tattered clothes to a jeering crowd. They shouted, "Anathema to Pope Martin!" But those who knew the holy Pope was suffering unjustly, withdrew in tears. Finally the sentence was announced: Saint Martin was to be deposed from his rank and executed. They bound the half-naked saint with chains and dragged him to prison, where they locked him up with thieves. These were more merciful to the saint than the heretics.

In the midst of all this the emperor went to the dying Patriarch Paul and told him of the trial of Saint Martin. He turned away from the emperor and said, "Woe is me! This is another reason for my judgment." He asked that Saint Martin's torments be stopped. The emperor again sent a notary and other persons to the saint in prison to interrogate him. The saint answered, "Even if they cripple me, I will not have relations with the Church of Constantinople while it remains in its

evil doctrines.” The torturers were astonished at the confessor’s boldness, and they commuted his death sentence to exile at Cherson in the Crimea.

Saint Martin departed to the Lord, exhausted by sickness, hunger and deprivations on September 16, 655. Two other bishops, who were banished to Cherson, also died after many hardships. The Saint was buried just outside the city of Cherson, in the Blachernae church of the Most Holy Theotokos. Great crowds of people visited his

tomb because of the many miracles which took place there. Later, his relics were transferred to Rome, and placed in a church dedicated to Martin of Tours (November 11). The transfer of his relics is commemorated on November 12.

The Monothelite heresy was condemned at the Sixth Ecumenical Council in 680.

In Greek usage, the holy Confessor Martin is commemorated on April 13 and on September 20, while the Slavic churches commemorate him on April 14.

## NEW PHONE NUMBER

The Parish Office has a new phone number. It is:

**1(216) 574-4886**

Our office is not regularly manned at this time but messages will be checked regularly. This is not suitable for emergencies. If you have an emergency, please call Protodeacon Daniel Boerio at (216) 513-5307 or Paul Zawolowycz at (440) 941-7099



### *Look in the Sky*

or

### *How we got the Orthodox Paschalion*

Folks may be wondering why the Churches in the West are celebrating Easter this weekend, and the Orthodox will celebrate Pascha next Sunday, April 19. The answer is simple, yet complex.

One of the most ancient ways of calculating long periods of time is to follow the cycles of the moon. Every 28 days, it goes through a cycle of New Moon (when the moon is dark), waxing until it becomes a Full Moon, then waning until it is dark again – the New Moon.

Many of the calendars of the ancient world following this rhythmic waxing and waning, notably, the Hebrew calendar. It is upon this Lunar Calendar the Hebrews based their holy days and ultimately the year.

The Romans began to codify the lunar calendar making it

possible for the farmers to know when to plant and harvest. Eventually, this calendar would be dedicated to Julius Ceaser, thus becoming the Julian Calendar. In the Roman Empire, the Julian Calendar was in place to calculate time.

The celebration of Jewish Passover is based on the lunar calendar. According to Exodus 12 the first month of the year is Nissan. On the tenth day of Nissan, a lamb without blemish is to be selected and kept until the fourteenth day of Nissan, when it is to be slaughtered. The lamb then is roasted and consumed. The blood of the lamb is to be spread on the door lintel as a sign so the Lord will “passover” that house when the plague comes to destroy the firstborn of the Egyptians.

Then, the fifteenth of Nissan would be celebrated as Passover, a holy day in the Jewish calendar. We read in the Gospels the year Jesus was crucified, the fifteenth of Nissan fell on a Saturday, the Jewish sabbath, thus making this a High Holy Day.

In that year, Jesus was crucified on Friday, which would be the fourteenth of Nissan. Hence Orthodox hymnography refers to Jesus as the "Paschal Lamb," as He accepted crucifixion as His Sacrifice, taking upon Himself the sins of the world. On the third day, the first day of the week (which would have been Sunday), He resurrected Himself making a way to salvation for us!

The fifteenth of Nissan typically coincides with the full moon following the vernal equinox.

In the early church, the Christians of the Eastern part of the Empire would celebrate the Resurrection on any day which the civil calendar would reflect fifteenth of the Jewish month Nissan. The timing of this can be traced to the Gospel narrative. However, the Christians in the Western part of the Empire would celebrate the Resurrection on the Sunday after Nissan fifteen. Again, this is found in the Gospel narrative. What to do?

This went on for several centuries until St. Constantine convened the First Ecumenical Council. While the Council was convened to condemn the Arian heresy, which was splitting the Empire, the 318 Holy Fathers gathered devised a compromise formula to solidify the celebration of the Resurrection within the Church.

The Paschalion now sets the Resurrection of Christ as being: the first Sunday, after the first full moon, after the vernal equinox, not coming before or during the Jewish Passover. The Church of Alexandria was accorded the task of determining the dates of Pascha following the astronomical position of the moon. To this end, they developed a marvelous scientific, mathematical formula which is still used today,

In the sixteenth century, western astronomers noted a difference of about 11 days when the Julian calendar calculated the equinoxes as opposed to the astronomical, physical observations. Taking this information to Pope Gregory, the Pope decided to make a change of 10 days in October to compensate for this discrepancy. October 1 was now October 11. This became popularly known as the Gregorian Calendar.

However, the Gregorian Calendar is a *solar* calendar (based on the movements of the sun), not *lunar*. This dis-

sonance would continue in succeeding centuries with the Julian calendar falling one day behind the Gregorian calendar approximately every one hundred years. Hence, the Julian calendar is now 13 days behind the Gregorian. For example, the celebration of our Lord's Nativity (Christmas) has *always* been December 25. As the discrepancy between the two calendars widened, when the calendar in the church read December 25, the secular calendars read January 7. (Following this progression, in the next few years December 25 on the old Julian Calendar will be on January 8. The Armenian Orthodox Church changed calendars before the last century, so their celebration of Christmas, December 25 is January 6).

Several of the Orthodox Churches (the Orthodox Church of Greece and the Orthodox Church in America) now follow the New Julian Calendar, the official calendar of the United States of America!

So, one can see that our celebration of Pascha is not 13 days behind the Gregorian calendar, but is calculated according to the Alexandrian formula.

Why do we not celebrate Pascha with the other Western churches? As mentioned earlier, the original formula for celebrating Pascha mandates that it not come before or during Jewish Passover. The early Church Fathers did not want any confusion between Christianity and Judaism, especially around the time of the Resurrection of Christ and the Passover.

As the Gregorian, Western, calendar is solar based, and the Paschalion is based on a lunar computation. Therefore the last part of the formulation does not really work. This year, Passover began on April 8 and ends on April 16. This happened this year so Pascha is celebrated on the following Sunday. Yet there will be times when Passover comes very early, then the Orthodox need to wait for another cycle of the moon to occur before we celebrate Pascha. An example of this will occur in 2021 when Western Easter will be April 4, but Pascha will be celebrated May 2! (There are even times when Easter comes *before* Passover!)

## BIBLE READINGS FOR THE WEEK OF Apr 12

### Apr 12

Gen 49:1-2, 8-12  
Zeph 3:14-19  
Zech 9:9-15  
Matt 21:1-11, 15-17  
Phil 4:4-9  
John 12:1-18

### Apr 13

Ezek 1:1-20  
Exod 1:1-20  
Job 1:1-12  
Matt 21:18-43  
Matt 24:3-35

### Apr 14

Ezek 1:21-28  
Exod 2:5-10  
Job 1:13-22  
Matt 22:15:23-39  
Matt 24:36:26:2

### Apr 15

Ezek 2:3-3:3  
Exod 2:11-22  
Job 2:1-10  
John 12:17-50  
Matt 26:6-16

### Apr 16

Jer 11:18-12:5, 9-11, 14-15  
Exod 19:10-19  
Job 38L1-23; 42:1-15  
Isa 50:4-11  
Luke 22:1-39

1 Cor 11:23-32

Matt 26:2-20; John 13L3-17, Matt  
26:21-39; Luke 22:43-45; Matt  
26:40-27:2  
John 13:1-11  
John 13:12-17

### Apr 17

John 13:31-1\*:1  
John 18:1-28  
Matt 26:57-75  
John 18:28-19:16  
Matt 27:3-32  
Mark 15:16-32  
Matt 27:33-54  
Luke 23L32-49  
John 19:25-37  
Mark 15:43-47  
John 19:38-42  
Matt 27:62-66  
Zech 11:10-13  
Gal 6:14-18  
Matt 27:1-56  
Isa 50:4-11  
Rom 5:6-11  
Mark 15:16-41  
Isa 52:13-54:1  
Amos 8:9-12  
Heb 2:11-18

Luke 23L32-49

Jer 11:18-12:5; 9:11, 14-15  
Heb 10:19-31  
John 18:28-19:37  
Exod 33:11-23  
Job 12-17 LXX

Isa 52:13:54-1

1 Cor 1:18-2:2  
Matt 27:1-38; Luke 23:39-43; Matt  
27:39-54; John 19:31-37  
Matt 27:55-61

### Apr 18

Ezek 37:1-14  
1Cor 5:6-8; Gal 3:13-14  
Matt 27:62-66  
Gewn 1:1-13  
Isa 60:1-16  
Exod 12:1-11  
Jonah 1:1-4:11  
Josh 5:10-15  
Exod 13:20-15:19  
Zeph 3:8-15  
3[1] Kings 17:8-24  
Isa 61:10-62:5  
Gen 22:1-18  
Isa 61:1-9  
4[2]Kings 4:8-37  
Isa 63:11-64:5  
Jer 31:31-34  
Daniel 3:1-23; Song of the Three 1  
-66 with verses  
Rom 6:3-11  
Matt 28:1-20

### Apr 19

Acts 1:1-8  
John 1:1-17

## ON WASHING HANDS...

If you need a bit of help as to how long to wash your hands according to CDC directives: recite Psalm 23 – The Lord is my Shepherd!



## PRAYER REQUESTS



### **Departed:**

**Gwen** Hasselquist

### **Special Intentions:**

**Deacon Paul** Mitchell (*Tom Mitchell's father*)

**Subdeacon Theodore** Lentz

**Reader Paul** Pangrace

**Child Mary Kate** Zweidunger

**Child Vivian** Sherer

**Melissa** (*cousin of Mary Ann Kovach*)

**Lyndsey** (*friend of Melissa McCutcheon*)

**Elizabeth (Betty)** Balasz

**Marie** Borland

**Sandra** Brello

**Elsie** Conrad

**Horia** Dascalescu

**Debra** Ellis

**Gregory** Galan

**Aleksei** Green

**Virginia** Haupt (*Lisa Theodore's mother*)

**Don** Hinkl

**Matthew** Hunly (*Phyllis Gindlesperger's brother-in-law*)

**Diane** Kearsey (*Janice Tkacz's sister*)

**Lacey** Udell (*wife of Michael Udell*)

**Mara** Kilbane (*Melissa McCutcheon's granddaughter*)

**Annamarie** Luvison (*Daughter of Kaite Ellis-Luvison*)

**Chris** Magee (*Erin Zawolowycz's brother*)

**Melissa** McCutcheon

**Michael** McCutcheon

**Marguerite** Mihal (*Paul Mihal's mother*)

**Paul** Mihal

**Natalya** Miller (*Arlene Neale's great-niece*)

**Andrew** Mytrohovich

**Annie** Mytrohovich

**Debra** Parhamovich (*Karen Felon's sister*)

**Grace** Parhamovich (*Karen Felon's mother*)

**Jim** Paulitzky (*Jerry Czajkowski's son-in-law*)

**James** Peter Petkac

**Anastasia** Pogorily

**Susan** Reese (*friend of Jerry & Arlene Czajkowski and Betty Balasz*)

**Elena** Rich (*Jerry Czajkowski's daughter*)

**Joseph** Rusynyk

**Andrew** Sykaluk

**Elaine** Sudnick (*Joy Pfeiffer's mother*)

**Tony** Sykaluk (*friend of Lydia Mytrohovich*)

**Janice** Tkacz

**Joanne** Theodore (*Lisa Theodore's mother-in law*)

**Gayle** Vidovitch

**Eleanor** Wachovec (*friend of Karen Felon*)

**Robert** Walsh (*friend of the Felons*)

**Colleen** Walsh (*friend of the Felons*)

**Erin** Zawolowycz

**Susan** Yurik

**Kristin** Robinson

**Janet** Budko (*sister-in-law of Arlene Neale*)

**Laurie** Budko (*niece of Arlene Neale*)

**Alex** Ponomarenko

**Mary Kay** Weber

**Mirta** Szewczyk (*friend of Tatiana*)

**Mickey** O'Brien (*friend of Arlene*)

**Elisa** Seddon (*wife of Eric*)

**David** Sacco (*friend of Frank*)

**Dominic & Megan Theodore and unborn child**

**Nicholas & Erin Reidy and unborn child**

**David & Jessie Jacobson and unborn child**

**Jeremy & Yvonne Pozderac and unborn child.**

Three exciting opportunities to work with us! ZOE Women's Center is looking for a part-time Executive Director, and a radiologist to read scans. We are also seeking someone to help with grant writing. If you or someone you know is interested, please contact Cindy George



**PLEASE SUPPORT**  
*Chris Weber*  
*and*  
**TEAM IOCC**  
*at the Pittsburgh*  
**Marathon Weekend**  
*May 2, 2020*



In accordance with the Bishop's message, we will be streaming services on Palm Sunday and during Holy Week. A link will be sent out a short time prior to the beginning of the service (to include the reading the Hours when appropriate). The link will be sent via the Ambo Mailing List, and can be forwarded to anyone. Schedule details below:

**SUNDAY, APR 12**

**PALM SUNDAY**

**Entrance of Our Lord and Savior into Jerusalem**

**Streaming to begin at ~ 9:40 AM**

**MONDAY, APR 13**

**Great and Holy Monday**

**Hieromartyr Artemon, Presbyter of Laodicea in Syria**

**TUESDAY, APR 14**

**Great and Holy Tuesday**

**St. Martin the Confessor, Pope of Rome**

**WEDNESDAY, APR 15**

**Great and Holy Wednesday**

**Apostles of the Seventy: Aristarchus, Pudens and Trophimus**

**THURSDAY, APR 16**

**Great and Holy Thursday**

**Virgin Martyrs Agape, Irene and Chionia in Illyria**

**WEEKLY SCHEDULE**

**HOLY WEEK 2020**

**Divine Liturgy streams at 1:00 PM**

**Passion Gospels stream at 4:00 PM**

**FRIDAY, APR 17**

**Great and Holy Friday**

**Winding Sheet Vespers stream begins at 3:00PM**

**Matins & Lamentations streaming begins at 5:30 PM**

**SATURDAY, APR 18**

**Great and Holy Saturday**

**Vespertal Liturgy streams at 1:00 PM**

**Nocturnes, Matins, and Divine Liturgy begins streaming at 10:00 PM**

**SUNDAY, APR 19**

**HOLY PASCHA**

**THE RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST**