

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



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Parish Office

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Reader Julius Kovach,
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Erin 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

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

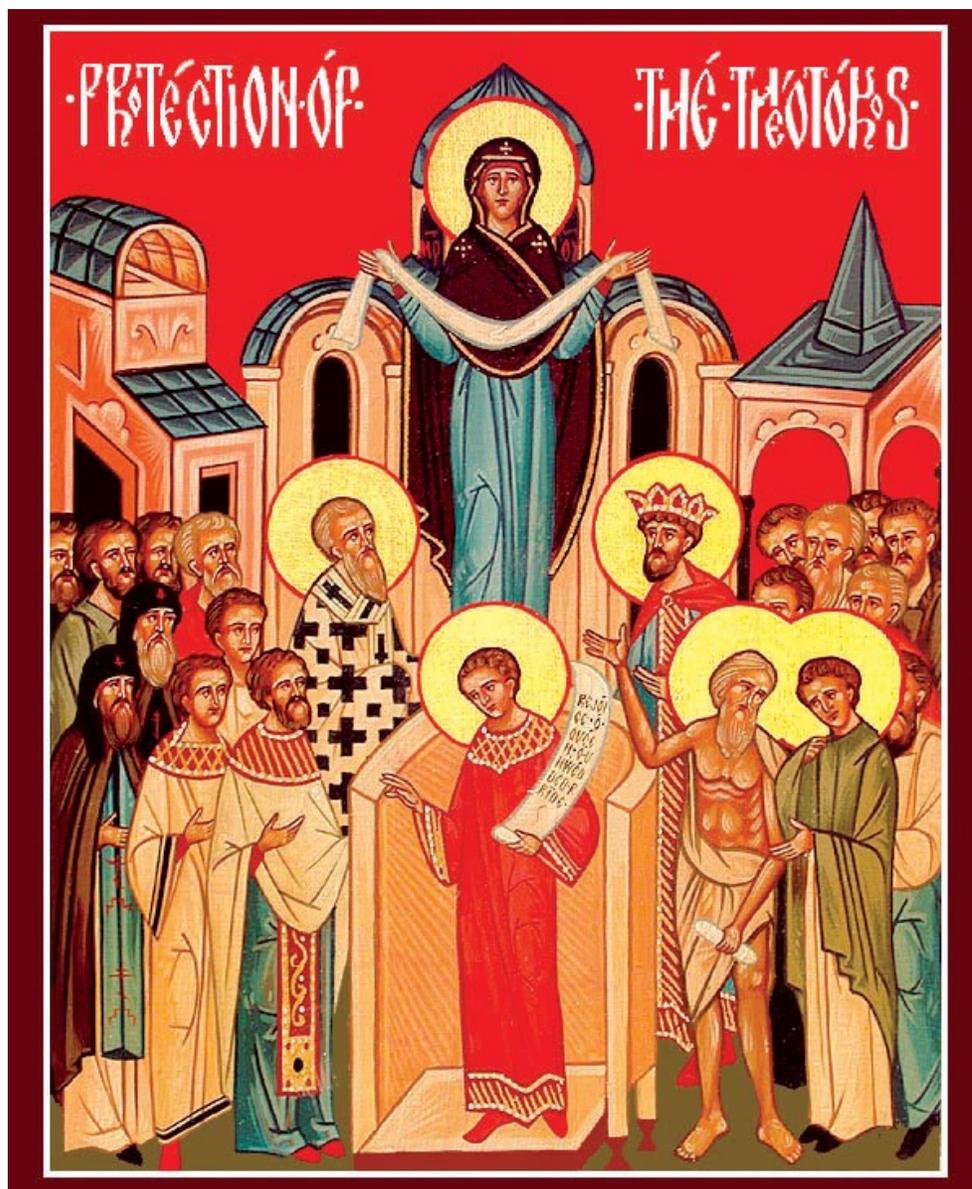
[ambo-theodosius](mailto:ambo-theodosius@googlegroups.com)

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

by Wednesday of each week
before noon.

SEPTEMBER 27, 2020

MARTYR CALLISTRATUS AND
HIS COMPANY



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

(October 1)

The Protection of the Most Holy Theotokos:
“Today the Virgin stands in the midst of the Church, and with choirs of Saints she invisibly prays to God for us. Angels and Bishops venerate Her, Apostles and prophets rejoice together, Since for our sake she prays to the Eternal God!”

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew (October 2), at the fourth hour, lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop’s Throne, she continued her prayer.

After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed “more than the rays of the sun.” Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, “Do you see, brother, the Holy Theotokos, praying for all the world?” Epiphanius answered, “I do see, holy Father, and I am in awe.”

The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all

the people calling on His Most Holy Name, and to respond speedily to her intercession, “O Heavenly King, accept all those who pray to You and call on my name for help. Do not let them go away from my icon unheard.”

Saints Andrew and Epiphanius were worthy to see the Mother of God at prayer, and “for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation.”

At the Blachernae church, the memory of the miraculous appearance of the Mother of God was remembered. In the fourteenth century, the Russian pilgrim and clerk Alexander, saw in the church an icon of the Most Holy Theotokos praying for the world, depicting Saint Andrew in contemplation of her.

The Primary Chronicle of Saint Nestor reflects that the protective intercession of the Mother of God was needed because an attack of a large pagan Russian fleet under the leadership of Askole and Dir. The feast celebrates the divine destruction of the fleet which threatened Constantinople itself, sometime in the years 864-867 or according to the Russian historian Vasiliev, on June 18, 860. Ironically, this Feast is considered important by the Slavic Churches but not by the Greeks.

The Primary Chronicle of Saint Nestor also notes the miraculous deliverance followed an all-night Vigil and the dipping of the garment of the Mother of God into the waters of the sea at the Blachernae church, but does not mention Saints Andrew and Epiphanius and their vision of the Mother of God at prayer. These latter elements, and the beginnings of the celebrating of the Feast of the Protection, seem to postdate

Saint Nestor and the Chronicle. A further historical complication might be noted under (October 2) dating Saint Andrew's death to the year 936.

The year of death might not be quite reliable, or the assertion that he survived to a ripe old age after the vision of his youth, or that his vision involved some later pagan Russian raid which met with the same fate. The suggestion that Saint Andrew was a Slav (or a Scythian according to other sources, such as S. V. Bulgakov) is interesting, but not necessarily accurate. The extent of Slavic expansion and repopulation into Greece is the topic of scholarly disputes.

In the PROLOGUE, a Russian book of the twelfth century, a description of the establishment of the special Feast marking this event states, "For when we heard, we realized how wondrous and merciful was the vision... and it transpired that Your holy Protection should not remain without festal celebration, O Ever-Blessed One!"

Therefore, in the festal celebration of the Protection of the Mother of God, the Russian Church sings, "With the choirs of the Angels, O Sovereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the Hieromartyrs and Hierarchs, pray for us sinners, glorifying the Feast of your Protection in the Russian Land." Moreover, it would

seem that Saint Andrew, contemplating the miraculous vision was a Slav, was taken captive, and became the slave of the local inhabitant of Constantinople named Theognostus.

Churches in honor of the Protection of the Mother of God began to appear in Russia in the twelfth century. Widely known for its architectural merit is the temple of the Protection at Nerl, which was built in the year 1165 by holy Prince Andrew Bogoliubsky. The efforts of this holy prince also established in the Russian Church the Feast of the Protection of the Mother of God, about the year 1164.

At Novgorod in the twelfth century there was a monastery of the Protection of the Most Holy Theotokos (the so-called Zverin monastery) In Moscow also under Tsar Ivan the Terrible the cathedral of the Protection of the Mother of God was built at the church of the Holy Trinity (known as the church of Saint Basil the Blessed).

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, "Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Protection, we magnify you."

Some Thoughts From Fr. Adamcio...

THE LUCAN JUMP

With today's Gospel, we make what is called the "Lucan Jump." In the preceding weeks, our weekly Gospel lessons have been taken from the Gospel according to St. Matthew. Now, we "jump" to reading from St. Luke's Gospel, from which we continue until the beginning of the Lenten Triodion (the Lenten

Hymn Book).

Why is this? The Holy Orthodox Church in her wisdom has divided the readings from the Holy Gospels into four sections, predicated on the date of Pascha, and then numbered as "Sundays after Pentecost." Just after the beginning of the new liturgical year

(September 1), we take the Gospel readings from St. Luke. Generally we read from this Gospel until the 30th to 36th Sunday after Pentecost when we begin reading from the Gospel according to St. Mark. On Pascha (Easter), our readings are taken from the Gospel according to St. John, from which we read, until Pentecost, when we begin reading from St. Matthew.

To further define the order of readings, the order of Gospel readings depends whether the cycle is either “In Season,” or “Out of Season,” referring to the timing of Pascha whether it in, or out, of a 365 day year. Depending on the number of Sundays following Pentecost, the Gospel readings may be either increased, decreased, or even repeated according to the number of weeks involved.

Each Gospel has its own, unique “flavor,” or theme:

St. Luke’s Gospel is the longest of the four canonical Gospels. The text narrates the life of Jesus, with particular interest concerning His birth, ministry, death, and resurrection, ending with an account of the Ascension. St. Luke, an educated Greek physician, records the greatest number of miracles and healings. More emphasis is placed on women than in the other Gospels.

According to some Church Fathers, St. Mark is writing for the Christian community of Rome, which was experiencing the great persecution by Nero (beginning in AD 64). St. Mark, also known as John Mark, accompanied both St. Paul and St. Peter, and tells the story of Jesus so readers may see their own suffering as a prelude to the glorious Second Coming of Jesus, and may discern the reward of those who endure to the end. It is also said to be the earliest Gospel written.

In St. John’s Gospel we have an account of the

life and ministry of [Jesus of Nazareth](#). It details the story of Jesus from His Baptism to His Resurrection, describing Him as the Christ, the Messiah, as the Divine Logos (λόγος, the Greek for “word,” “wisdom,” or “reason”), through which all things were made, declaring Him to be God (chapter 1 specifically), and is the most theologically oriented.

The pervading theme of St. Matthew’s Gospel (St. Matthew was a publican), is to show that Jesus of Nazareth was the promised Messiah—He “of Whom Moses in the Law and the Prophets did write”—and that in Him the ancient prophecies had their fulfillment. This book is full of allusions to passages of the Old Testament which the book interprets as predicting and foreshadowing Jesus’ life and mission. This Gospel contains no fewer than 65 references to the Old Testament, 43 of these being direct verbal citations, thus greatly outnumbering those found in the other Gospels. The main feature of this Gospel may be expressed in the motto “I am not come to destroy, but to fulfill” (Matt. 5:17). The Apostle Matthew preached among people who were awaiting the Messiah. His Gospel manifests itself as a vivid proof that Jesus Christ is the Messiah foretold by the prophets, and that there would not be another (Matt. 11:3). It is from this Gospel that we take *The Beatitudes*, and *The Lord’s Prayer*.

Merrick House Angel Tree

Thank you VERY much for your faithfulness in committing to the Merrick House Angel Tree coming soon!

In the event you missed out, this is one final call: if you would like to make a child’s Christmas much brighter, please

either see me or (preferably) reply to: lavidan@sbcglobal.net

God bless you, and watch for an announcement in the AMBO for the tree (with tags) going up in the foyer.

-Dan Morris

ST. THEODOSIUS IS NOW 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> Special thanks to Council Vice President Cathy Weber and our new Webmaster Kate Zolikoff for making this happen.



PARISH ANNUAL MEETING 2020

St. Theodosius Parish Annual Meeting September 27th, 2020 12:30 PM

The link to the online meeting will be sent via the Ambo Mailing List, so if you are not on that list by this time, make a request of a fellow parishioner to forward the link to you at the start of the meeting. **The link will be sent out at 12:15 PM.**

There is still plenty of room left on the sign-in sheet, so if you wish to attend in person please do so! We have room.

THE AGENDA

- Opening Prayer
- Determination of a Quorum
- Appointment of Election Committee
- Minutes of Previous Meeting
- Reports
- Financial statement and auditor's report
- Adoption of Parish Budget for 2021
- Election of Parish Council
 - Wayne Vidovich, Judy Schwind, Greg Ponomarenko, and Nicholas Kozak are appointees, and must run for their seats. Judi Byndas is stepping down due to term limits. Thus one seat will be vacant and ought to be filled.
- Election of Auditing Committee
- Election of Nominating Committee
- Election of representatives to the Diocesan Assembly and the All-American Council
- Unfinished Business
- New Business
- Adjournment
- Closing Prayer

NOTE: There is a Parish Council Meeting Tuesday, September 29, at 6:30 PM to settle new councilors and to appoint officers.



PRAYER REQUESTS



Departed:

Ann Litnar
William Byndas

Special Intentions:

Deacon Paul Mitchell (*Tom Mitchell's father*)
Subdeacon Theodore Lentz
Reader Paul Pangrace
Arlene Czajkowski

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
Marguerite Mihal (*Paul Mihal's mother*)
Paul Mihal
Natalya Miller (*Arlene Neale's great-niece*)
Andrew Mytrohovich
Debra Parhamovich (*Karen Felon's sister*)
Grace Parhamovich (*Karen Felon's mother*)
Jim Paulitzky (*Jerry Czajkowski's son-in-law*)
James Peter Petkac
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
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*)
Roger Pinta Jr.
Kelly Buehner
Anna Sykaluk (*friend of Tatiana*)
Edward Zewczyk (*friend of Tatiana*)
Joe Czajkowski (*son of Jerry*)
Patrick Gallagher

Jeremy & Yvonne Pozderac and unborn child.

BIBLE READINGS FOR THE WEEK OF September 27

Sept 27

Luke 24:12-35
2 Cor 6:1-10
Luke 5:1-11

Sept 28

Wis 5:15-6:3
Wis 3:1-9
Wis 4:7-15
Matt 4:25-5:12
2 Cor 4:6-15
Luke 6:17-23
Eph 1:22-2:3
Luke 4:37-44

Sept 29

Eph 2:19-3:7
Luke 5:12-16

Sept 30

Eph 3:8-21
Luke 5:33-39

Oct 1

Gen 28:10-17
Ezek 43:27-44:4
Prov 9:1-11
Luke 1:39-49, 56
Heb 9:1-7
Luke 10:38-42; 11:27-28
Eph 4:14-19
Luke 6:12-19

Oct 2

Eph 4:17-25
Luke 6:17-23

Oct 3

1 Cor 14:20-25
Luke 5:17-26

Oct 4

Luke 24:36-53
2 Cor 6:16-7:1
Luke 6:31-36

Sunday, Sept 27

Martyrs Callistratus and his company
3rd and 6th Hours read at 8:40 AM
Liturgy Begins 9:00 AM
Parish Annual Meeting 12:30 PM

Monday, Sept 28

Ven. Chariton the Confessor,
Abbot of Palestine

Tuesday, Sept 29

Ven. Cyriacus the Hermit, of Palestine

Wednesday, Sept 30

Hieromartyr Gregory, Bishop of Greater
Armenia, Equal of the Apostles

Thursday, Oct 1

The Protection of our Most Holy Lady, Theotokos
And Ever-Virgin Mary

Friday, Oct 2

Hieromartyr Cyprian, Virgin Martyr Justina, and
Martyr Theoctistus of Nicomedia

Saturday, Oct 3

Hieromartyr Dionysius the Areopagite, Bishop of
Athens and those with him
6:00 PM Great Vespers

Sunday, Oct 4

Hieromartyr Hierotheus, Bishop of Athens
3rd and 6th Hours read at 8:40 AM
Liturgy Begins 9:00 AM

WEEKLY SCHEDULE

2020