Ambo

St. Theodosius Orthodox Cathedral

733 Starkweather Ave.
Cleveland, Ohio
Mailing:
733 Starkweather Avenue
Cleveland, Ohio 44113
T 216 741.1310
F 216 623 1092
www.sttheodosius.org

REMINDER:

Please be sure that cell phones are turned off before entering the temple.

- Archpriest John Zdinak Dean
- Dn. Daniel Boerio
- Subdeacon Theodore Lentz
- Reader Julius Kovach Ecclesiarch & Choirmaster

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

*** AMBO: Articles for publication should be submitted to: sttheocemetery@yahoo.com by Wednesday of each week before noon.**

*** CALENDAR: Event dates must be submitted by the 15th. of each month.**

MAY 1, 2011
ST. THOMAS SUNDAY
PROPHET JEREMIAH
VEN. PAPHNUTIUS OF BOROVSK

Christ is Risen!

Repose of St Alexis Toth the Confessor and Defender of Orthodoxy in America (May 7)

Saint Alexis Toth/Tovt (or Alexis of Wilkes-Barre) (18 March 1853, Kobylnice - 7 May 1909, Wilkes-Barre, Pennsylvania) was a Russian Orthodox church leader in the American Midwest who, having resigned his position as a priest in the Ruthenian Catholic Church, became responsible for the conversions of approximately 20,000 Eastern-Rite Catholics to the Russian Orthodox Church. This in turn contributed to the growth of Orthodoxy in America and the ultimate establishment of the Orthodox Church in America. He was canonized by that church in 1994.

Alexis Georgievich Toth was born to Father George and Cecilia Toth on March 14, 1853, near Prešov in Zepes county of Slovakia (then a part of the Austrian Empire) during the reign of Franz Joseph. Having completed his primary schooling, he attended a Roman Catholic seminary for one year, followed by three years in a Greek Catholic seminary and additional time at the University of Prague, where he graduated with a degree in theology.

Toth married Rosalie Mihaluk on April 18, 1878, and was

Indeed He is Risen!

ordained to the priesthood in 1878 by Bishop Nicholas Toth, the Greek Catholic bishop of Prešov. Following the death of his wife and child a few years later, he served in local parishes, as a diocesian chancellor, and as professor and director at the Greek Catholic seminary of Prešov. In 1889, Fr. Alexis' bishop received a petition from the Ruthenian Greek-Catholic church in America, asking that Toth be sent to them as a priest. He arrived on November 15, 1889, and by the 27th of that month was holding services at St. Mary's Greek Catholic Church in Minneapolis, Minnesota. Finding the church practically barren of furnishings and deeply in debt, he set about rectifying the situation, ultimately bringing the parish to a place of fiscal stability—all while never receiving a salary.

As an Eastern-Rite Catholic, Toth honored the custom that required him to visit the local Latin Rite Roman Catholic bishop in his new area, since there was no Eastern-Rite Catholic bishop serving in America at this time.[1] The Catholic bishop of the Archdiocese of Saint Paul and Minneapolis at this time was John Ireland, who was involved in attempts to "Americanize" German and other Catholic immigrants; this made him hostile to ethnic parishes such as Toth's.[2]

When speaking of their meeting, Toth later claimed that Bishop Ireland became angry and threw Toth's priestly credentials onto his table while ardently protesting his presence in the city. Toth reported that Ireland said he did not consider Toth or his bishop to be Catholic at all,[3] in clear contradiction of the Union of Brest and Papal decrees to the contrary.[4] Toth reported that the conversation became more heated as it progressed, with both men losing their tempers.[5] Ireland refused to give Toth permission to serve as a priest in Minneapolis, and furthermore ordered the Roman Catholic parishes and priests in the city not to have anything to do with the Ruthenian Catholic priest or his parishioners.

Although Toth sent letters to his bishop in Slovakia detailing his experience with Ireland and requesting specific instructions, he never heard anything in reply.[6] Later, Fr. Toth came to believe that he and other Eastern-Rite Catholic priests in America were to be recalled to Europe, and their parishioners folded into existing Roman Catholic congregations in their respective cities.[7]

For Alexis Toth, this was the last straw. Having heard nothing from his own bishop, he and other Eastern-Rite Catholic priests who had shared in similar experiences began to cast about for a different solution to their dilemma. In December 1890, they contacted the Russian consul in San Francisco, asking to be put in touch with a Russian Orthodox bishop. Correspondence and personal meetings with Bishop Vladimir Sokolovsky of San Francisco followed, culminating in Toth's decision to formally enter the Russian Orthodox church in March 1892. Toth was accompanied by 361 fellow Eastern-Rite Catholics; thousands more would follow in the years to come, largely due to his own efforts to evangelize them toward this move.

Following his conversion to Orthodoxy, Alexis Toth tirelessly preached his new religion to other Eastern-Rite Catholics in North America. This combined with further demands by American Roman Catholic bishops against Eastern Rite parishes to facilitate the conversion of over 20,000 Eastern-Rite Catholics to Russian Orthodoxy by the time Toth died in 1909. Although critics would insist that Pan Slav nationalism was more to blame for this than genuine religious feeling, a further 80,000 or so would leave Rome for Orthodoxy after publication of the Papal Apostolic letter Ea Semper in 1907 by Pius X (insisting that all new Eastern-Rite Catholic priests in America were celibate; Eastern-Rite Catholic clergy have traditionally been allowed to marry). The Russian Orthodox Church in America claimed that by 1916, the Roman Catholic Church had lost 163 Eastern-Rite parishes, with over 100,000 faithful, to the Russian missionary diocese.[8]

[edit] Death and canonization

Toth was elevated to the rank of Protopresbyter later in his life, continuing his efforts to convert the Uniates of America to Eastern Orthodoxy. He died on May 7, 1909, and was honored with a special shrine at St. Tikhon's Monastery in South Canaan, Pennsylvania. On May 29, 1994, Toth was glorified (canonized) as St. Alexis of Wilkes-Barre by the Orthodox Church in America, whose establishment and membership numbers are largely traceable to his efforts.

PRAYER REQUESTS

DEPARTED:

Michael Brello + 3/22/11

George Ponomarenko Jr. + 3/25/11

Ill Afflicted & Special Intentions

Archpriest Jason Kappanadze

Fr. David Lis

Sister Anastasia (Monastery Marcha)
Mother Anna (Monastery Marcha)
Matushka Olga Kuzara
Afanasi Balasz
John Baranich
Amanda Bernes
Carol Bohurjak
Thomas Bohurjak
Albert Casey Sr.
Christine Crichton
Laina Dachtyl
Eugene Erhardt
Melanie Faunce
Bernadine Gindlesperger
Julia Grabowski
Sandee Holod
Donna Jacak
Victor Jacak
Lexus Kasubienski
(Judy Baughman's Granddaughter)
Sarah Kersey
Dorothy Laskovich
Paul Laskovich
Evelyn Makarek (Debbie Mytrohovich's Sister)
Elise Manella
Brian and **Valerie** Marshall (Parishioners of Fr. Andrew)
Phil Maxin
Douglas Moltz
Anna Mysiw (Friend and Neighbor of Helen Antonik)
Michael Mytrohovich
Alex and Jerilyn Oppenheim
Walter & Grace Parhamovich *(Karen Felon's parents)*
Peter and **Gina** Petkac (Judy Gartman's Brother & Sister-in-law)
Natalie Ponomarenko
David Roman *(Nephew of Margaret Rusynyk)*
Thomas Shepard
Mary Ann Silberhorn
Elsie Sudnick
Barbara Thompson *(Phyllis Gindlesperger's Sister-In-Law)*
Shirley Villoni *(Ann Mytrohovich's mother)*
Christopher Walsh
James Walsh
Wayne Yurik
Russell & Tanya Carlton & Unborn Child
Patrick & Anna Gallagher

THANK YOU

.... to everyone who contributed to our Lenten Project for Merrick House. Your contributions are greatly appreciated. Hopefully this has provided an option for giving during Great Lent.

God bless each of you for your love.

Dan Morris, and the Charities Committee

BIBLE READINGS FOR THE WEEK OF MAY 1

May 1 Acts 5:12-20
John 20:19-31

May 2 Acts 3:19-26
John 2:1-11

May 3 Acts 4:1-10
John 3:16-21

May 4 Acts 4:13-22
John 5:17-24

May 5 Acts 4:23-31
John 5:24-30

May 6 Acts 5:1-11
John 5:30-6:2

May 7 Acts 5:21-33
John 6:14-27

Welcome Visitors

Our parish welcomes you and thanks you for joining us at today's Divine Liturgy.
While only Orthodox Christians may approach the chalice for Holy Communion,
everyone is welcome to partake of the Holy Bread after Liturgy.
You are also invited to join us for fellowship in the Parish Hall following Liturgy.

COFEE HOUR & GREETERS SCHEDULES

Coffee Hour Hosts:		Greeters:
05/01/11	Mary Swit & Tammy Ponomarenko	Jennifer Boerio & Tammy Ponomarenko
05/08/11	*Mothers' Day Brunch*	Sonia Vorell & Virginia Medvec
05/15/11	Cindy Zdinak & Jennifer Boerio	Paul Pangrace & Michael Tabeling
05/22/11	Karen Felon	Linda Smotzer & Phyllis Gindlesperger
05/29/11	Jim & Vicki Danko	Albert Casey & Karen Felon

GOD'S GIFTS TO US - OUR GIFTS TO GOD

Weekly expenses:	$ 6,538.00
Last week's collection	$ 7,954.00
Over/Under	$ 1,416.00

ATTENDANCE

Members 140 ~ Visitors 10 ~
Total 150

8TH ANNUAL EASTERN ORTHODOX WOMEN'S GUILD PAN ORTHODOX LUNCHEON PICNIC 11:30 AM
SATURDAY, MAY 14 - Tickets $12.00
St. Michael's Orthodox Church Shanty
See Darrell Felon for additional information

☛ NEXT COUNCIL MEETING

The next Parish Council Meeting will be held on **THURSDAY, June 9**, **6:00 PM @ Ridge Manor**

Dome Lighters

Donations to offset the cost of lighting the domes can be made for the health of or in memory of your loved ones. Contact the Parish Office if you are interested.

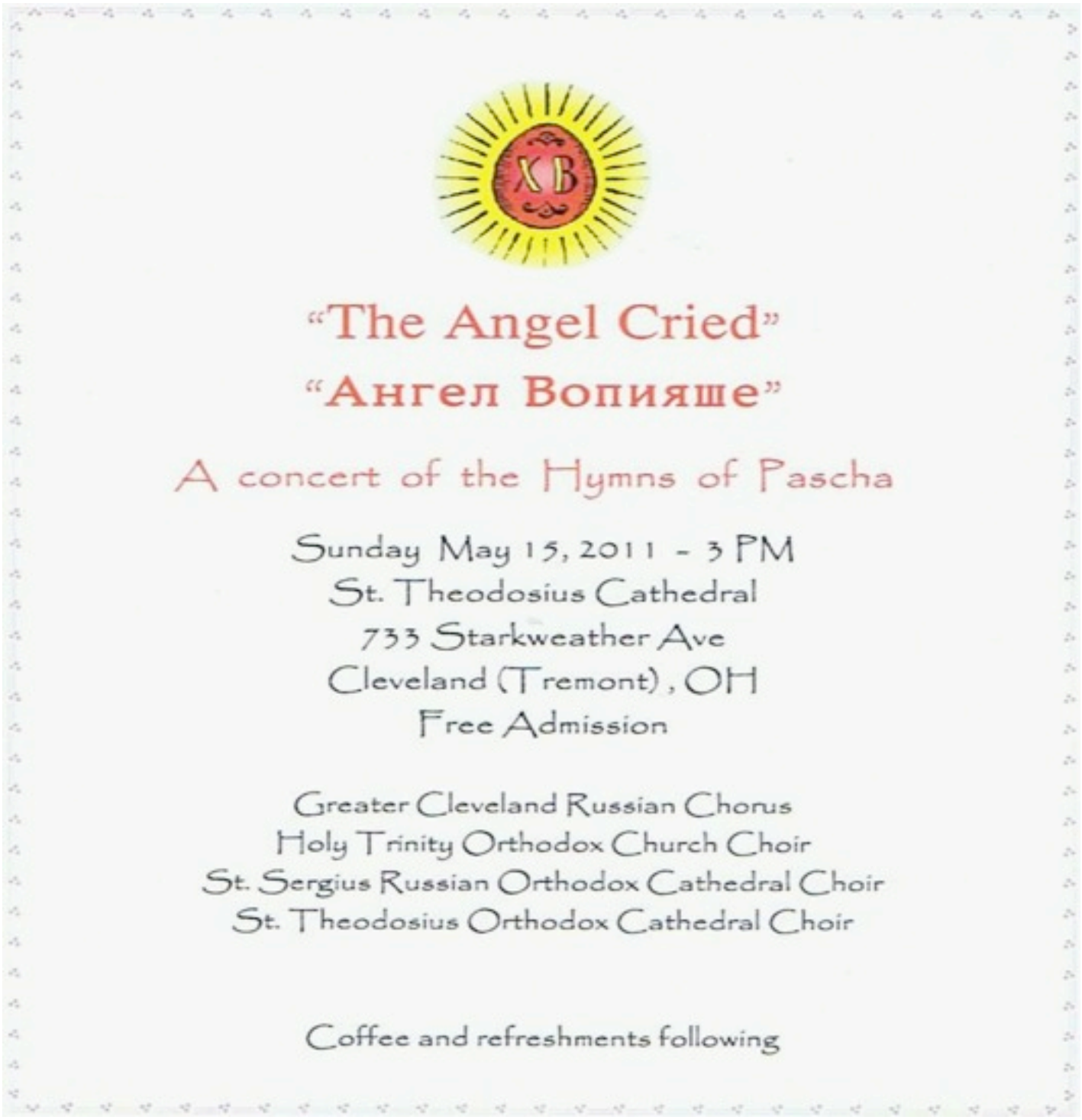
For The Weeks of May 1 - May 22:
ANONYMOUS

WELCOME V. REV. JOHN STEFFARO

We welcome this weekend, ***Fr. Steffaro,***
who is serving while Fr. John is out of town.

ASSISTANCE NEEDED!

Do you have any wonderful, exciting or interesting ideas for a parish fundraiser or social activity such as bowling, monster golf, steak roast, lamb roast, sledding, wingding, spaghetti dinner, or fish fry? If you have ideas, or contacts, and are able to help at the event in any way, contact Darrell Felon @440-238-3837 or at makarov50@yahoo.com.



A True Easter Story

It was not an unusually cold day as Russian winters go, that day in 1924. The Russian government was increasing its campaign against religion, and was sponsoring many rallies and meetings to make fun of religion and the Church. Today was one of those days.

Commissar Vasili had organized this demonstration. The soldiers had their orders: they were to find two thousand people and bring them to the appointed spot so that there would be an audience. The program itself was all arranged: Dr. Burdikoff, the famous anti-religious speaker, was going to talk. His subject: Jesus' resurrection is a lie.

The people gathered and Burdikoff began to speak. For over an hour he attacked the Gospels, made fun of the Christian faith, and laughed at the Church before his captive audience. Finally he threw out a challenge. "If anyone here thinks he can prove that what I have been saying is false, I dare him to come up here now. The microphone is his."

The people stood silently, unmoving. No one would dare challenge the speaker. Poor workers — they could not match Burdikoff's keen mind and quick tongue, no matter how strongly they held to their faith. Besides, even if someone could out-talk the Doctor, the soldiers would probably kill him on the spot.

Suddenly a murmur rose in the crowd, because it seemed that someone was actually going to accept the Doctor's challenge. An old man, a peasant, was making his way slowly to the speaker's platform. Even Burdikoff was stunned; he never expected that anyone would try to debate with him.

After the first momentary shock, however, he began to laugh within himself. "What can this old fool have to say. I will make him the laughing stock of the city," he thought. By that time the man had reached the speaker's stand and looked out over the silent sea of faces: thousands of believing Christians afraid of what was to come. For several moments the old man looked out over the crowd as if he were trying to look into the eyes of each person there. At last his lips formed three words, the Easter Greeting, "Christ is Risen!"

There was silence for a moment until the people realized what had happened. Then, suddenly, two thousand voices shouted back the reply, "Indeed He Is Risen!" Again and again the old man screamed out the greeting: "Christ is Risen! — Indeed He is Risen!" until soldiers dragged the old man off the platform. When the crowd saw that, they began to sing the Easter Troparion — **Christ Is Risen** — over and over. The Commissar was furious: a simple old man had turned his rally into a Prayer Service with the Eastern Christian's Easter Cheer, "Christ Is Risen!"

19TH ANNUAL IOCC BANQUET

MONDAY · MAY 23, 2011

International Orthodox Christian Charities
IOCC

HELP US GROW

St. Michael's - *Woodside*
5025 East Mill Road
Broadview Hts., OH

Donation $30

Doors Open - 6:30PM
Dinner - 7PM

See Frank Tkacz or call Frank at 216-351-1011

Deadline for reservations is May 9, 2011

TheGood News and Bad News About Longsuffering

Department of CHRISTIAN EDUCATION ORTHODOX CHURCH in AMERICA

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at http://dce.oca.org.

On May 6 the Church remembers Righteous Job the Longsuffering. Scripture tells a lot about that quality of "longsuffering" which is often ascribed to God in Church prayers, and sometimes refers to Job and other human beings.

A modern definition of longsuffering might be "putting up with a lot for an extended length of time." That is what God the Father does, according to the Old Testament. We read in Joel 2:12-13 an urgent plea to the wayward people of Israel to "return to the Lord, your God, for He is gracious and merciful, slow to anger, and abounding in steadfast love." God asks His people to "rend your hearts and not your garments."

The Book of Nehemiah speaks about God's patience, His warnings, His punishment when His people absolutely refuse to listen, and His unchanging love: "Many years Thou didst bear with them, and didst warn them by Thy Spirit through Thy prophets; yet they would not give ear. Therefore Thou didst give them into the hands of the peoples of the lands. Nevertheless in Thy great mercies Thou didst not forsake them; for Thou art a gracious and merciful God" (9:30-31).

II Chronicles 33 offers a story of God dealing in a similar way with one specific person, the proud and evil-doing Manasseh. When the Israelites under Manasseh's rule "pay no heed," God allows the Assyrian army to take him with hooks and bind him with fetters, bringing him in disgrace to Babylon.Yet when he repents and entreats God, he is allowed to return to Jerusalem as a humbled and better ruler.

In the New Testament it is clear that Christ's patience caused Him suffering. He asks, "O faithless generation, how long am I to be with you? How long am I to bear with you?" (Mark 9:19). Another time He says, "O, Jerusalem...How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not" (Matthew 23: 37). Yet He continues in "perfect patience" as Paul calls it in I Timothy 1:16.

The New Testament gives us several reasons why we ourselves should be longsuffering. One is simply that it is the only way to share in Christ's life as fully as we can. The bad news is that without patience and suffering we can't really become like Christ.

The good news is that our longsuffering can be the means for others to be saved, including those we love. Paul says he endures everything "for the sake of the elect, that they also may obtain salvation in Christ Jesus with its eternal glory" (2 Timothy 2:10).

Troparion - Tone 1

As an indestructible pillar of courage,
you repulsed the attacks of Belial and remained unmoved in temptation.
Therefore, O wise Job,
the Church praises you as a model of endurance and an example of virtue;
and she is made radiant by your great deeds.

The good news of longsuffering is also for us personally. In I Peter 5:8-10 we are encouraged to resist the devil who prowls like a roaring lion. Then, "after you have suffered a little while, the God of all grace, who has called you to His eternal glory in Christ, will Himself restore, establish, and strengthen you."

The Power of Peter's Shadow

Today is St. Thomas Sunday, when we read the well-known story of the apostle Thomas' encounter with the risen Christ. But on this day we also read a passage that reveals the extraordinary spiritual growth of another apostle, Peter.

This passage, Acts 5:15, tells us that the Spirit-filled apostles were doing many signs and wonders among the people, in a part of the Temple in Jerusalem

called Solomon's Portico. The leader in this exciting work was none other than Peter, once so afraid and craven that he denied knowing Christ. But now, people "carried out the sick into the streets, and laid them on beds and pallets, so that as Peter came by at least his shadow might fall on some of them."

Some might question the idea that Peter's shadow could have an effect. But Luke makes two other references to such healing power. One is in his Gospel, where we read (8:43-44) about the woman who has had flow of blood for twelve years. She comes up behind Jesus, obviously in fear and trembling, and touches the fringe of His garment. The flow of blood ceases at once. Far from rebuking her or criticizing what she has done, the Lord receives her humble declaration "in the presence of the people" that she has been healed of a terrible affliction by touching His clothing. He says, "Daughter, your faith has made you well; go in peace."

Luke also tells us, in Acts 19:11, that God "did extraordinary miracles by the hands of Paul." The apostle was so revered and trusted as a healer that people took handkerchiefs or aprons that had touched his body to the sick, and "diseases left them and the evil spirits came out of them."

Some people still have difficulty in understanding this working of God's grace through human beings. Visitors to an Orthodox Liturgy may express discomfort at seeing worshippers venerate the hem of the priest's garment. But the examples in Luke and Acts give us a good basis to explain what is going on. The same explanation could apply to kissing the hand of a priest and asking for a blessing; the grace that comes is only in God, but it comes through the hand of His ordained servant.

Peter's new courage as he and the apostles worked among the people would soon be needed, as today's passage from Acts reveals. The jealous Sadducees arrested and imprisoned him and the others. They were rescued and released by an angel, but their release didn't mean that they could go home and relax. The angel gave specific instructions: "Go and stand in the Temple and speak to the people all the words of this Life." The apostles were to return to the very place where opposition to their message was strongest and most concentrated, and were to continue delivering that message.

It was not an easy assignment, but they carried it out admirably, creating the foundation of the Church to which we can now belong.

Paschal Candles

IN MEMORY OF:

Anonymous
Casey Family
Helen Chwalyk
Felon Family
Ferencz Family
Henry, Anastasia, Joseph, Anna, Olga, Mike, Peter, Mary Lou, and Sam
Protodeacon Peter Homik
Peter and Moisey Nasta Hryhory
Hubeny Famiy
Jacob and Mary
Joseph, Mary Anastasia, Peter and Lawrence
Machaskee Family
Moore Family
Mytrohovich Family
Parhamovich Family
Petkac Family
Romig Family
Andrew & Mary Scuba
Sudnick Family
Virosteck - Mary Virosteck
Vorell Family

WEEKLY SCHEDULE

Sunday, May 1
ST. THOMAS SUNDAY
9:00 AM Divine Liturgy

Monday, May 2
ST. ATHANASIUS
THE GREAT
PATR. OF ALEXANDRIA

Tuesday, May 3
VEN. THEODOSIUS
OF THE KIEV CAVES

Wednesday, May 4
VIRGIN MARTYR PELAGIA
OF TARSUS

Thursday, May 5
GREATMARTYR IRENE
OF THESSALONICA
11:00 AM Faith Enrichment
@Ridge Manor

Friday, May 6
RIGHTEOUS JOB
THE LONGSUFFERING

Saturday, May 7
ST. ALEXIS TOTH
CONFESSOR & DEFENDER
OF ORTHODOXY
IN NORTH AMERICA
6:OO PM Great Vespers

Sunday, May 8
HOLY MYRRH-
BEARING WOMEN
HOLY APOSTLE JOHN
THE THEOLOGIAN
9:00 AM Divine Liturgy
MOTHERS' DAY BRUNCH

MAY
Special Collection
ST. JOHN MONASTERY

St. Theodosius Orthodox Cathedral
733 Starkweather Avenue
Cleveland, Ohio 44113

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