

Ambo

ST. THEodosius ORTHODOX CATHEDRAL



APRIL 4TH, 2021

THIRD SUNDAY OF LENT
VENERATION OF THE CROSS
VEN. JOSEPH THE HYMNOGRAPHER

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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

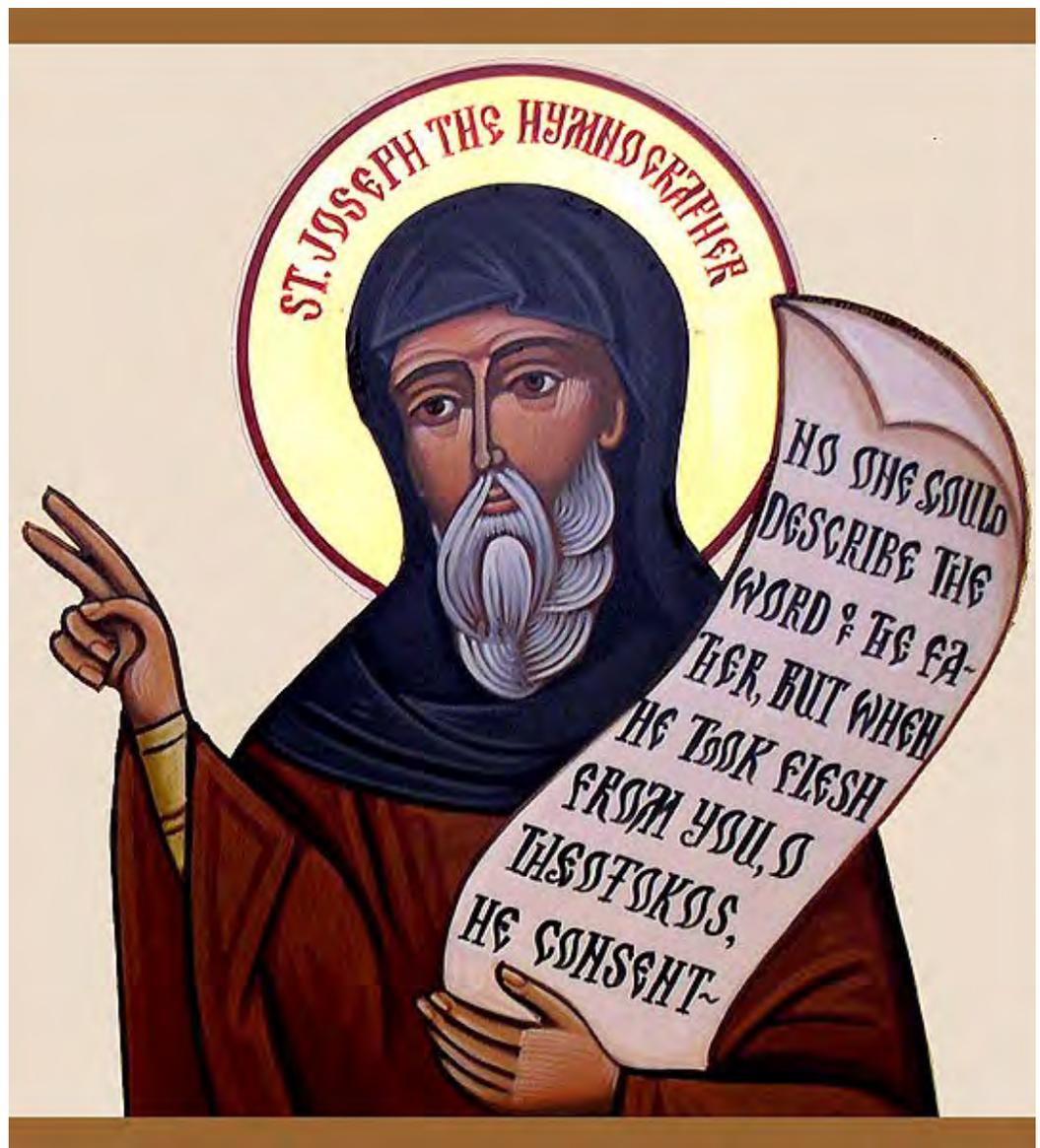
9:00 AM Divine Liturgy

Please check weekly schedule
for specific days (last page)

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tion should be submitted to:

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Ven. Joseph the Hymnographer (April 4)

Saint Joseph the Hymnographer, “the sweet-voiced nightingale of the Church,” was born in Sicily in 816 into a pious Christian family. His parents, Plotinos and Agatha, moved to the Peloponnesos to save themselves from barbarian invasions. When he was fifteen, Saint Joseph went to Thessalonica and entered the monastery of Latomos. He was distinguished by his piety, his love for work, and his meekness; and he gained the good will of all the brethren of the monastery. He was later ordained as a priest.

Saint Gregory the Dekapolite (November 20) visited the monastery and took notice of the young monk, taking him along to Constantinople, where they settled together near the church of the holy Martyrs Sergius and Bacchus. This was during the reign of the emperor Leo the Armenian (813-820), a time of fierce iconoclast persecution.

Saints Gregory and Joseph fearlessly defended the veneration of holy icons. They preached in the city squares and visited in the homes of the Orthodox, encouraging them against the heretics. The Church of Constantinople was in a most grievous position. Not only the emperor, but also the patriarch were iconoclast heretics.

At that time the Roman bishops were in communion with the Eastern Church, and Pope Leo III, who was not under the dominion of the Byzantine Emperor, was able to render great help to the Orthodox. The Orthodox monks chose Saint Joseph as a steadfast and eloquent messenger to the Pope. Saint Gregory blessed him to journey to Rome and to report on the plight of the Church of Constantinople, the atrocities of the iconoclasts, and the dangers threatening Orthodoxy.

During the journey, Saint Joseph was captured by Arab brigands who had been bribed by the iconoclasts. They took him to the island of

Crete, where they handed him over to the iconoclasts, who locked him up in prison. Bravely enduring all the deprivations, he encouraged the other prisoners. By his prayers, a certain Orthodox bishop who had begun to waver was strengthened in spirit and courageously accepted martyrdom.

Saint Joseph spent six years in prison. On the night of the Nativity of Christ in 820 he was granted a vision of Saint Nicholas of Myra, who told him about the death of the iconoclast Leo the Armenian, and the end of the persecution.

Saint Nicholas gave him a paper scroll and said, “Take this scroll and eat it.” On the scroll was written: “Hasten, O Gracious One, and come to our aid if possible and as You will, for You are the Merciful One.” The monk read the scroll, ate it and said, “How sweet are Thine oracles to my throat” (Ps 118/119:103). Saint Nicholas bade him to sing these words. After this the fetters fell off the saint, the doors of the prison opened, and he emerged from it. He was transported through the air and set down on a large road near Constantinople, leading into the city.

When he reached Constantinople, Saint Joseph found that Saint Gregory the Dekapolite was no longer among the living, leaving behind his disciple John (April 18), who soon died. Saint Joseph built a church dedicated to Saint Nicholas and transferred the relics of Saints Gregory and John there. A monastery was founded near the church.

Saint Joseph received a portion of the relics of the Apostle Bartholomew from a certain virtuous man. He built a church in memory of the holy apostle. He loved and honored Saint Bartholomew, and he was distressed that there was no Canon glorifying the holy Apostle. He desired to adorn the Feast of Saint Bartholomew with hymns, but he did not dare to compose them

himself.

For forty days Saint Joseph prayed with tears, preparing for the Feast of the holy apostle. On the eve of the Feast the Apostle Bartholomew appeared to him in the altar. He pressed the holy Gospel to Joseph's bosom, and blessed him to write church hymns with the words, "May the right hand of the Almighty God bless you, may your tongue pour forth waters of heavenly wisdom, may your heart be a temple of the Holy Spirit, and may your hymnody delight the entire world." After this miraculous appearance, Saint Joseph composed a Canon to the Apostle Bartholomew, and from that time he began to compose hymns and Canons in honor of the Mother of God, of the saints, and in honor of Saint Nicholas, who liberated him from prison.

During the revival of the iconoclast heresy under the emperor Theophilus (829-842), Saint Joseph suffered a second time from the heretics. He was exiled to Cherson [Chersonessus] for eleven years. The Orthodox veneration of holy icons was restored under the holy empress Theodora (February 11) in 842, and Saint Joseph was made keeper of sacred vessels at Hagia Sophia in Constantinople. Because of his bold denunciation of the brother of the empress, Bardas, for unlawful cohabitation, the saint was again sent into exile and returned only after Bardas died in 867.

Patriarch Photius (February 6) restored him to his former position and appointed him Father-confessor for all the clergy of Constantinople.

Having reached old age, Saint Joseph fell ill. On Great and Holy Friday, the Lord informed him of his approaching demise in a dream. The saint made an inventory of the church articles in Hagia Sophia, which were under his official care, and he sent it to Patriarch Photius.

For several days he prayed intensely, preparing

for death. He prayed for peace for the Church, and the mercy of God for his soul. Having received the Holy Mysteries of Christ, Saint Joseph blessed all who came to him, and with joy he fell asleep in the Lord in 886 (some sources say in 883). The choirs of the angels and the saints, whom Saint Joseph had glorified in his hymnology, carried his soul to Heaven in triumph.

In 890, his biographer John the deacon of the Great Church wrote about the spirit and power of Saint Joseph's Canons: "When he began to write verses, then the hearing was taken with a wondrous pleasantness of sound, and the heart was struck by the power of the thought. Those who strive for a life of perfection find a respite here. Writers, having left off with their other versification, from this one treasure-trove, from the writings of Saint Joseph, began to scoop out his treasure for their own songs, or better to say, daily they scoop them out.

"And finally, all the people carry it over into their own language, so as to enlighten with song the darkness of night, or staving off sleep, to continue with the vigil until sunrise. If anyone were to peruse the life of a saint of the Church on any given day, they would see the worthiness of Saint Joseph's hymns and acknowledge his glorious life. Actually, since the lives and deeds of almost every saint are adorned with praises, is not he worthy of immortal glory, who has worthily and exquisitely known how to glorify them?

"Now let some saints glorify his meekness, and others his wisdom, and others his works, and all together glorify the grace of the Holy Spirit, Who so abundantly and immeasurably has bestowed his gifts on him."

Most of the Canons in the MENAION are Saint Joseph's work. His name may be found in the Ninth Ode as an acrostic. He also composed many of the hymns in the PARAKLETIKE.

(or, Why are we not celebrating Easter with everybody else?)

Many people may be wondering why the Orthodox Church is not celebrating the Resurrection of Christ today with most of Western Christianity. The reason is complex, but fascinating.

We first must understand the name of the holy day. In Christianity, the Resurrection of our Lord and Saviour Jesus Christ is the "passover" from death to life. In the Book of Exodus, the angel of death "passed over" the homes of the Israelites who swabbed the lentils of their doors with the blood of the lamb sacrificed for the Seder (the meal of haste). Eventually, the pharaoh set the Israelites free: they "passed over" from slavery to freedom. In Hebrew, the word for passover is *pesach*. The Greek translation of this word is *pascha*. Hence, the celebration of the Lord's Resurrection is called Pascha (or in Slavonic: *voskresenie*).

The word *easter* comes from the name of an ancient Celtic fertility goddess *eostre*, who was celebrated in the Spring, roughly equivalent to April.

Man has always been interested in time. The ancients would look to the sun, moon, and stars to calculate the passage of time. It was important for early man to keep track of the seasons so they knew when to plant, harvest, or hunt. Eventually, calendars were developed to keep track of time.

The earliest calendars were based on the lunar cycle: from new moon to new moon is about 28 days. Most of these calendars were rather unscientific and unreliable. The farmers especially demanded something more defined. Under the auspices of Julius Caesar, a very accurate calendar was developed: the *Julian Calendar*. This was the standard throughout the Roman Empire and was used in the time of Christ.

Passover is celebrated in the Jewish month of Nissan, the first month of the Jewish calendar as given by God in the book of Exodus. On the evening of the fourteenth of Nissan, a lamb was to be sacrificed, and a special meal of hastily made, unleavened food (the Seder) would be consumed as a memorial of this event.

The Bible tells us Jesus Christ, the Lamb of God, was crucified (sacrificed on the Cross) for the remission of our sins, our salvation, during the feast of Passover. This first Great and Holy Friday would have been calculated as the fourteenth of Nissan. That year, Passover was a high holy day as if fell on the Sabbath (Saturday). The Resurrection was then revealed on the first day of the week, which we now know as Sunday.

The Christian Church would go on to celebrate the Resurrection of Christ as a memorial of His great love for us and His condescension for our salvation. However, there

was a difference how the Christians in the eastern part of the Roman Empire would remember this date from the Christians living in the west. According to the Bible, the timeline of our Lord's Mystical Supper, His Crucifixion, Entombment, and Resurrection is very specific. The date of the Resurrection would have been set as the fifteenth of Nissan. The Christians in the east would celebrate Pascha whatever day of the week the fifteenth of Nissan would fall: Tuesday, Wednesday, whenever. However, the Christians in the west followed the timeline formula which would place the Resurrection on a Sunday, the first day of the week. This became quite a controversy.

In the year 325, St. Constantine, the Emperor of the Roman Empire, convened the First Ecumenical Council of Nicea not only to dispel the Arian heresy, which violently spread throughout the Church, and also to settle the date of celebrating Pascha. At that Council, it was determined the date of Pascha would be calculated with formula which compromised the eastern and western traditions. Pascha would be celebrated on the first Sunday, following the first full moon, after the vernal equinox, not coming before (or during) Jewish Passover. It was given to the Church of Alexandria, using scientific and astronomical data, to develop the Paschalion, which is a complex, mathematical formula which we still use today.

In the sixteenth century, it was noted the calendrical dates of the equinoxes and solstices were not coinciding with nature. There was now a ten day difference between the calendar on the wall with what was observable in nature. In 1582, Pope Gregory of Rome dictated Thursday, October 4 would be followed by Friday, October 15, thus giving birth to the *Gregorian Calendar*. This new calendar was based on the movements of the sun, as well as recalculating the lunar cycle. This new calendar was adopted by the Roman Catholic Church, and those countries in which it was dominant.

However, the Orthodox Church did not accept this new "Roman Catholic Calendar," as most of the Protestant countries of Europe. During the centuries, there would be a divergence of one day for every century (more or less) between the Julian and Gregorian calendars. Hence, in the twentieth century there would be a thirteen day difference between the calendars. As an example, the twenty-fifth of December on the Julian Calendar would fall on the seventh of January on the Gregorian. If left unchecked, this divergence would continue until the 25th of December on the Old Julian Calendar would come in June on our modern calendar!

Stick with me, as now it gets interesting! The calculation of Jewish Passover, which is based on a lunar calendar does not mesh with the solar Gregorian calendar. In order to calculate the date of Easter, the Western churches had to drop the final clause of the Council of Nicea which says

the celebration of Pascha could not come before or during Passover. This clause was included in the original Paschalion so there would be no confusion between the Christian celebration of Pascha and the Jewish Passover. According to the Orthodox reckoning of Pascha, if the first Sunday, following the first full moon, after the vernal equinox was before or in conjunction with Jewish Passover,

we would have to wait for another full cycle of the moon to celebrate the Resurrection!

This is what happened this year! Sometimes, Easter and Pascha coincide, but there are times when there is a month long difference between the two.

LENT 2021

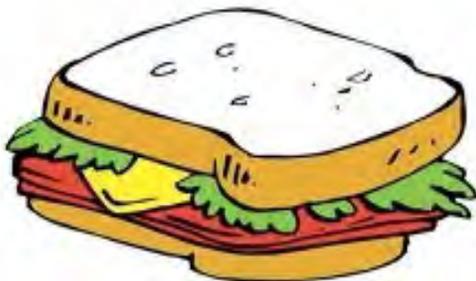
Confession available at 5:00 PM on each Presanctified Liturgy on Wednesdays and each Great Vespers on Saturdays

Sunday	MONDAY	Tuesday	Wednesday	Thursday	Friday	Saturday
April 4 9AM Divine Liturgy	April 5	April 6	April 7 5PM Confession 5:35PM Hours 6PM Presanctified Liturgy Potluck to follow	April 8	April 9	April 10 5PM Confession 6PM Great Vespers
April 11 9AM Divine Liturgy	April 12	April 13	April 14 5PM Confession 5:35PM Hours 6PM Presanctified Liturgy Potluck to follow	April 15	April 16	April 17 6PM Great Vespers
April 18 9AM Divine Liturgy	April 19	April 20	April 21 5PM Confession 5:35PM Hours 6PM Presanctified Liturgy Potluck to follow	April 22	April 23	April 24 9AM Lazarus Saturday Divine Liturgy 6PM Vigil for Palm Sunday
April 25 9AM Palm Sunday Divine Liturgy 6PM Bridegroom Matins	April 26 3PM Presanctified Liturgy 6PM Bridegroom Matins	April 27 3PM Presanctified Liturgy 6PM Bridegroom Matins	April 28 3PM Presanctified Liturgy 6PM Bridegroom Matins	April 29 2PM Vespers Divine Liturgy 6PM Matins (Passion Gospels) Tomb prep	April 30 3PM Vespers with Holy Shroud 7PM Matins with Procession Limited Tomb Watch	May 1 1PM Vespers Divine Liturgy of Holy Saturday 10PM Nocturnes and Paschal Vigil

Student Outreach

St. Theodosius is looking to reach out to young adults in high school and in college to send Pascha greetings. Please email the office at StTheodosiusCathedral@protonmail.com with students' name and address.

Sandwiches for St. Herman's



While we have not been able to continue serving lunch, or making sandwiches in the Parish Hall for St. Herman's, there have been several families that have been making and delivering sandwiches through this pandemic (thank you to Brad & Victoria Foran, Tom & Laverne Jacobson and Lauren Epele and her boys).

With Great Lent at the door, are you looking for a way to offer your time and alms? If you would be willing and able to buy supplies and make ~150 simple sandwiches (\$80-\$90), St. Herman's would welcome your gift. You can team up with others, if it sounds daunting. Please see Dan Morris, and I will

try to line up a convenient date for you to deliver sandwiches.

This appeal will run through early April, so if you would like to help, let me know as soon as possible. Thank you.

THE KURSK ROOT ICON OF THE MOTHER OF GOD

The Kursk Root Icon of the Mother of God is coming
to **St. Sergius Orthodox Church**

St. Sergius Russian Orthodox Cathedral
6520 Broadview Road, Parma, OH 44134

The Eve of Thomas Sunday

Saturday, May 8th, 6:00 PM

Vigil with Akathist in the presence of the Miraculous
Kursk Root Icon of the Mother of God

Thomas Sunday

Sunday, May 9th, 9:40 AM

Hours, Liturgy, and Panikhida in the presence of the
Miraculous Kursk Root Icon of the Mother of God



Due to the pandemic, and our financial position last year, we suspended the Food Pantry bags for **Merrick House** (20 bags of groceries for their Moms First program). Now, things are looking up, and we have restarted the monthly program in March.

There are envelopes in the foyer specifically for this, or you can earmark a special offering envelope for the Merrick House Food Pantry. Please consider 'sponsoring a bag' for \$10. Thank you for your consideration. - Dan Morris

New Matching Campaign!

Our *Most Generous* Anonymous Donor is back, offering to match \$5,000.00 in donations throughout this Lenten Season. Any donations made especially for *Great Lent* during Lent & Holy Week of up to **FIVE THOUSAND DOLLARS** will be matched by said mysterious benefactor.

THANK YOU AND GOD BLESS YOU

Virtual National Lenten Youth Retreat

“Rediscovering Pascha”

After a year of Pandemic

A gathering via Zoom of Orthodox Youth grades K - 12

Sunday April 11 4 -7:00 pm (Eastern time)

Join our Retreat Leaders:

Archpriest Timothy Hojnicky & Archpriest Benjamin Tucci

As they remind us of the pathway to the Feast of Feasts

Our Lord’s Resurrection

Registration Required

To Register go to our registration page at

<https://forms.gle/poHQ7xdrXDNVhDS5A>

or visit our website www.orthodoxfellowship.org



Sponsored by the Fellowship of Orthodox Christians in America



PRAYER REQUESTS



Departed:

Child Jax Ponomarenko

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*)

Elizabeth (Betty) Balasz

Marie Borland

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*)

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

Chris Magee (*Erin Zawolowycz's brother*)

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*)

Andrew Sykaluk

Elaine Sudnick (*Joy Pfeiffer's mother*)

Tony Sykaluk (*friend of Lydia Mytrohovich*)

Janice Tkacz

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*)

Mary Kay Weber

Mirta Szewczyk (*friend of Tatiana*)

Mickey O'Brien (*friend of Arlene*)

Kelly Buehner

Anna Sykaluk (*friend of Tatiana*)

Edward Zewczyk (*friend of Tatiana*)

Joe Czajkowski (*son of Jerry*)

Patrick Gallagher

Elliott Udell (*grandson of Michael Udell*)

Constance Zimmerman (*Cindy's cousin*)

William Nasi (*brother-in-law of Kenneth Kovach*)

Jonathan Maas (*friend of Eric Seddon*)

Michelle Frampton (*cousin of Fr. Zdinak*)

Jeanne Charles (*friend of Arlene Neal/Czajkowski*)

Carol Nielsen (*Paul Pangrace's sister*)

Dennis Kovach (*Kenneth Kovach's brother*)

Millie Koberling (*friend of Arlene*)

Jimmy Koberling (*friend of Arlene*)

Tom Jacobson

Matthew Ponomarenko

Alexander Ponomarenko

BIBLE READINGS FOR THE WEEK OF April 4

Apr 4

John 21:1-14
Heb 4:14-5:6
Mark 8:34-9:1

Apr 5

Isa 14:24-32
Gen 8:21-9:7
Prov 11:19-12:6

Apr 6

Isa 25:1-9
Gen 9:8-17

Prov 12:8-22

Apr 7

Isa 26:21-27:9
Gen 9:18-10:1
Prov 12:23-13:9
Wis 3:1-9
Wis 5:15-6:3
Wis 4:7-15
Heb 7:26-8:2
John 10:9-16

Apr 8

Isa 28:14-22

Gen 10:32-11:9

Prov 13:19-14:6

Apr 9

Isa 29:13-23
Gen 12:1-7
Prov 14:15-26

Apr 10

1 Cor 15:47-57
John 5:24-30
Heb 6:9-12

Mark 7:31-37

Apr 11

John 21:15-25
Eph 5:9-19
Matt 4:25-5:12
Heb 6:13-20
Mark 9:17-31

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 Webmaster Kate Zolikoff for making this happen.



FAITH ENRICHMENT HAS CONCLUDED

Stay tuned for more information & future announcements!

Please contact Subdeacon Leon Felon at (440) 666-7601 if you have any questions.

Sunday, Apr 4

Third Sunday of Lent
Veneration of the Cross
Ven Joseph the Hymnographer
3rd and 6th Hours read at 8:40 AM
Liturgy Begins 9:00 AM
Modified Coffee Hour to follow

Monday, Apr 5

Martyrs Agathopodes the Deacon and Theodulus the Reader at Thessalonica

Tuesday, Apr 6

St. Eutychius, Patriarch of Constantinople

Wednesday, Apr 7

Repose of St. Tikhon, Patriarch of Moscow and All Russia, and Enlightener of North America
Confession 5:00 PM
Hours begin at 5:35 PM
Presanctified Liturgy 6:00 PM
Modified potluck to follow

WEEKLY SCHEDULE

2021

Thursday, Apr 8

Holy Apostles of the Seventy Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes and those with them

Friday, Apr 9

Martyr Eupsychius of Caesarea in Cappadocia

Saturday, Apr 10

Martyrs Terence, Pompeius, Africanus, Maximus, Zeno, Alexander, Theodore, Macarius & 33 others
beheaded at Carthage
Confessions 5:00 PM
Great Vespers 6:00 PM

Sunday, Apr 11

Fourth Sunday of Lent
St. John Climacus (of *The Ladder*)
3rd and 6th Hours read at 8:40 AM
Liturgy Begins 9:00 AM
Modified Coffee Hour to follow