

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



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Sacristan

Reader Julius Kovach,
Ecclesiarch & Choirmaster

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

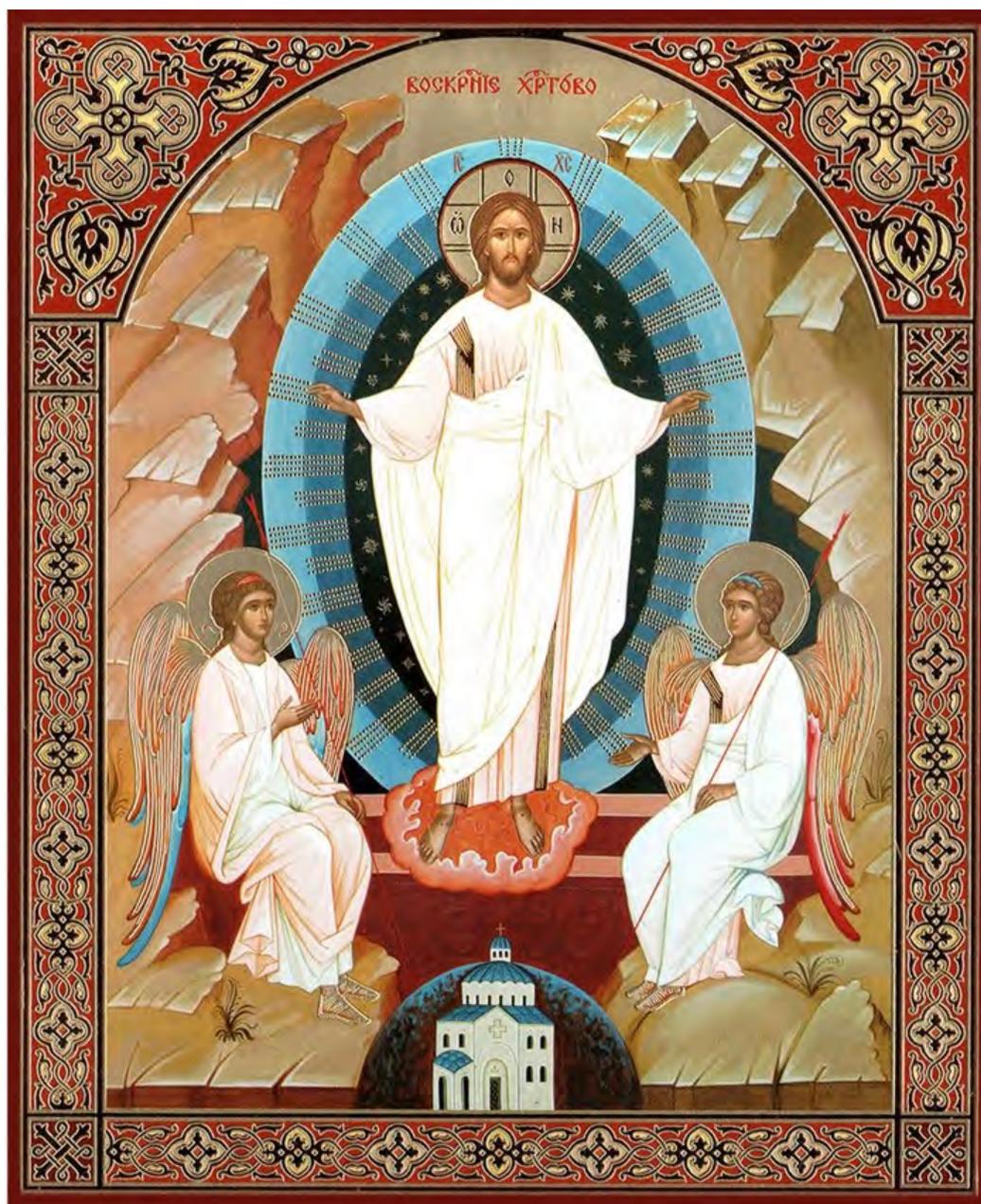
Please check weekly schedule
for specific days (last page)

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

ambo-theodosius

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

MAY 2, 2021
HOLY PASCHA



Christ is Risen!

Enjoy ye all the feast of faith; receive ye all the riches of loving-kindness.

(Sermon of Saint John Chrysostom, read at Paschal Matins)

The resurrection of Jesus Christ from the dead is the center of the Christian faith. Saint Paul says that if Christ is not raised from the dead, then our preaching and faith are in vain (I Cor. 15:14). Indeed, without the resurrection there would be no Christian preaching or faith. The disciples of Christ would have remained the broken and hopeless band which the Gospel of John describes as being in hiding behind locked doors for fear of the Jews. They went nowhere and preached nothing until they met the risen Christ, the doors being shut (John 20: 19). Then they touched the wounds of the nails and the spear; they ate and drank with Him. The resurrection became the basis of everything they said and did (Acts 2-4): “. . . for a spirit has not flesh and bones as you see that I have” (Luke 24:39).

The resurrection reveals Jesus of Nazareth as not only the expected Messiah of Israel, but as the King and Lord of a new Jerusalem: a new heaven and a new earth.

Then I saw a new heaven and a new earth. . . the holy city, new Jerusalem. And I heard a great voice from the throne saying “Behold, the dwelling place of God is with men. He will dwell with them, and they shall be his people. . . He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain



any more, for the former

things have passed away (Rev. 21:1-4).

In His death and resurrection, Christ defeats the last enemy, death, and thereby fulfills the mandate of His Father to subject all things under His feet (I Cor. 15:24-26).

Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing (Rev. 5: 12)

THE DAY WITHOUT EVENING

Pascha is the inauguration of a new age. It reveals the mystery of the eighth day. It is our taste, in this age, of the new and unending day of the Kingdom of God. Something of this new and unending day is conveyed to us in the length of the paschal services, in the repetition of the paschal order for all the services of Bright Week, and in the special paschal features retained in the services for the forty days until Ascension. Forty days are, as it were, treated as one day. Together they comprise the symbol of the new time in which the Church lives and toward which she ever draws the faithful, from one degree of glory to another.

O Christ, great and most holy Pascha.
O Wisdom, Word and Power of God,
grant that we may more perfectly partake of Thee in the never-ending day of Thy kingdom
(Ninth Ode, Paschal Canon).

The V. Rev. Paul Lazor
New York, 1977

WE HAVE A NEW PRIEST!

Christ is Risen! Indeed He is Risen!

I am pleased and eager to announce our new priest, Fr. Jan ("Yan") Cizmar! Beginning with Great Vespers on May 8th and St. Thomas Sunday Divine Liturgy on May 9th, 2021, Fr. Jan Cizmar will officiate his first services with us.

I have asked him for a short biography which he has provided below. Come and join us Saturday and Sunday to greet and welcome our new priest and to meet him and his wonderful family.

In my communications with him I have come to greatly anticipate this day. I cannot wait to get to know him better and I look forward to the new era that awaits our parish.

We as a parish have worked long and hard for this day, and I am grateful to His Eminence for making it my privilege to make this announcement.

And now I present to you, **Fr. Jan Cizmar!**

- Paul Zawolowycz
Parish Council President

I was born in 1982 to a family of loving parents. My father was a carpenter and mother worked as a cleaning lady. These two simple, but God dedicated parents taught me to obey God. I started discerning a priestly vocation when I was around 14 years old, and under the leadership of a good priest I applied and was accepted to a Eastern Catholic seminary in Prešov. It was the same seminary, where Saint Alexis Toth, the confessor and defender of the Orthodoxy in America finished his studying. During my seminary formation I was working one year in a hospital as a spiritual support for patients. After I finished the Theology and Seminary, I decided to postpone my ordination, since my father had serious health problems, so I could be home with him. During this time I worked as a teacher at the Elementary School. My father Jan passed away in 2008. With the blessing of my Bishop I entered marriage with Jana Tomasova in May 2009, and was ordained on the Feast of St. Cyril and Methodius (celebrated 7/5 in Slovakia). I was assigned to St. Cyril and Methodius Church in Gelnica and Prakovce (Slovakia). Our three children, son Alexej, daughter Alzbeta (Elizabeth), and son Jonas were born there. After I received the blessing of Bishop Milan, I came to the Eastern Catholic Eparchy of Parma in February 2016, based on an invitation of Bishop John Kudrick. As an assistant I was helping in St. Joseph Church in Brecksville



under Fr. Bruce Riebe, and later in November 2017 I was assigned as an administrator of St. Emilian Parish in Brunswick. St. Emilian Parish has a very vivid community, around 100 active people. During the last three years we have accomplished a few projects for the good of the parish, but most of all, I focused on spiritual goods and benefits for my parishioners. In the United States we were blessed with two children, daughters Anna and Magdalene. I always felt very close to the Orthodox faith, since my mom was Orthodox (father was Roman Catholic). In November 2020 I shared with Fr. Paul Monkowski my desire

to become an Orthodox priest and he connected me with Fr. John Zdinak and His Grace Bishop Paul. They were very supportive and helped me to take this important step. The Book of Psalm says that "If the Lord does not build the house, it is useless for the builders to work on it." I saw that God took care of everything, and he led my steps, and opened the door... I should say hearts. By the grace of God and with the blessing of His Beatitude Metropolitan Tikhon, I'm being received by His Grace Archbishop Paul to the Orthodox Church of America. I hope and pray that my service in St. Theodosius will be a blessing for you, and that with your prayers I will be able to grow spiritually.

In Christ your Fr. Jan

Our holy Father Alexis, the defender of the Orthodox Faith and **zealous worker in the Lord's vineyard, was born in Austro-Hungary** on March 18, 1854 into a poor Carpatho-Russian family. Like many others in the Austro-Hungarian empire, the Toths were Eastern Rite Catholics. **Alexis' father and brother were priests and his uncle was a bishop** in the Uniate church. He received an excellent education and knew several languages (Carpatho-Russian, Hungarian, Russian, German, Latin, and a reading knowledge of Greek). He married Rosalie Mihalich, a **priest's daughter, and was ordained on April 18, 1878 to serve as second priest** in a Uniate parish. His wife died soon afterwards, followed by their only child—losses which the saint endured with the patience of Job.

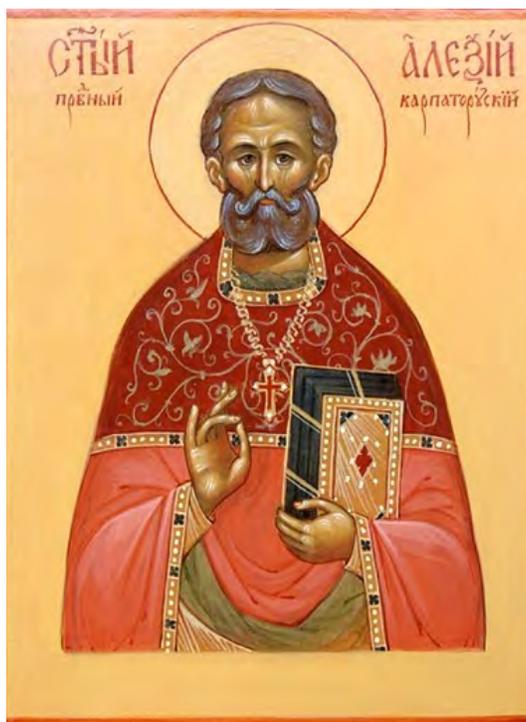
In May, 1879, Father Alexis was appointed secretary to the Bishop of Presov and also Administrator of the Diocesan Administration. He was also entrusted with the directorship of an orphanage. At Presov Seminary, Father Toth taught Church History and Canon Law, which served him well in his later life in America. Saint Alexis did not serve long as a professor or an administrator, for the Lord had a different future planned for him. In October, 1889 he was appointed to serve as pastor of a Uniate parish in Minneapolis, Minnesota. Like another Abraham, he left his country and his relatives to fulfill the will of God (Gen 12:1).

Upon his arrival in America, Father Alexis presented himself to the local Roman Catholic diocesan authority, Archbishop John Ireland, since there was no Uniate bishop in America at that time. Archbishop Ireland belonged to the **party of American Catholics who favored the "Americanization" of all Roman Catholics**. His vision for the future was founded on a common faith, customs, and the use of the English language for everything except liturgical celebrations. Naturally, ethnic parishes and non-Latin rite clergy did not fit into this vision. Thus, when Father Toth came to present his credentials, Archbishop Ireland greeted him with open hostility. He refused to recognize him as a legitimate Catholic priest or to grant permission for him to serve in his diocese.

As a historian and professor of Canon Law, Father Toth knew his rights **under the terms of the Unia and would not accept Archbishop Ireland's unjust decisions**. In October of 1890, there was a meeting of eight of

the ten Uniate priests in America at Wilkes-Barre, Pennsylvania under the chairmanship of Father Toth. By this time the American bishops had written to Rome demanding the recall to Europe of all Uniate priests in America, fearing that Uniate priests and parishes would hinder the assimilation of immigrants into American culture. Uniate bishops in Europe refused to listen to the priests' pleas for help.

Archbishop Ireland sent a letter to his parishes ordering their members **not to attend Father Toth's parish nor to accept any priestly ministrations** from him. Expecting imminent deportation, Father Toth explained the situation to his parishioners and suggested it might be best for him to leave and return to Europe.



"No," they said. "Let's go to the Russian bishop. Why should we always submit ourselves **to foreigners?" It was decided to write to the Russian consul in San Francisco** in order to ask for the name and address of the Russian bishop. Ivan Mlinar went to San Francisco to make initial contact with Bishop Vladimir; then in February, 1891 Father Toth and his church warden, Paul Podany, also made the journey. Subsequently, Bishop Vladimir came to Minneapolis and on March 25, 1891 received Father Toth and 361 parishioners into the Orthodox Church of their ancestors. The parishioners regarded this event as a new **Triumph of Orthodoxy, crying out with joy: "Glory to God for His great mercy!"**

This initiative came from the people themselves, and was not the result of any coercion from outsiders. The Russian Orthodox Church was unaware of the existence of these Slavic Uniate immigrants to America, but responded positively to their petition to be reunited to the Orthodox Church.

The example of Saint Alexis and his parish in returning to Orthodoxy was an encouragement to hundreds of other Uniates. The ever-memorable one was like a candle upon a candlestick giving light to others (Mt.5:15), and his flock may be likened to the leaven mixed with meal which leavened the whole (Mt.13:33). Through his fearless preaching he uprooted the tares which had sprung up in the wheat of true doctrine, and exposed the false teachings which had led his people astray. Although he did not hesitate to point out errors in the doc-

trines of other denominations, he was careful to warn his flock against intolerance. His writings and sermons are filled with admonitions to respect other people and to refrain from attacking their faith.

While it is true that he made some strong comments, especially in his private correspondence with the church administration, it must be remembered that this was done while defending the Orthodox Church and the American Mission from unfounded accusations by people who used much harsher language than Father Toth. His opponents may be characterized by intolerance, rude behaviour, unethical methods and threats against him and his parishioners. Yet, when Father Alexis was offended or deceived by other people he forgave them, and he would often ask his bishop to forgive his omissions and mistakes.

In the midst of great hardships, this herald of godly theology and sound doctrine poured forth an inexhaustible stream of Orthodox writings for new converts, and gave practical advice on how to live in an Orthodox manner. For example, his article “How We should Live in America” stresses the importance of education, cleanliness, sobriety, and the presence of children in church on Sundays and Holy Days.

Although the Minneapolis parish was received into the Orthodox Church in March, 1891, it was not until July, 1892 that the Holy Synod of Russia recognized and accepted the parish into the Diocese of Alaska and the Aleutians. This resolution reached America only in October, 1892. During that time there was a climate of religious and ethnic hostility against the new converts. Father Alexis was accused of selling out his own Carpatho-Russian people and his religion to the “Muscovites” for financial gain.

In reality he did not receive any financial support for a long time, for his parish was very poor. Until his priestly salary began to arrive from Russia, the righteous one was obliged to work in a bakery in order to support himself. Even though his funds were meager, he did not neglect to give alms to the poor and needy. He shared his money with other clergy worse off than himself, and contributed to the building of churches and to the education of seminarians in Minneapolis. He was not anxious about his life (Mt.6:25), what he would eat or drink or wear. Trusting in God to take care of him, Saint Alexis followed the admonition of Our Savior to “seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Mt.6:33). So he bore the tribulation, slander, and physical attacks with patience and spiritual joy, reminding us that “godliness is stronger than all” (Wisdom of Solomon 10:12).

Bishops Vladimir, Nicholas, Saint Tikhon, and Platon recognized the special gifts of Father Toth, so they often sent him forth to preach and teach wherever there were people of Slavic background. Even though he was aware of his shortcomings and inadequacies, yet he was obedient to the instructions of the bishops. He did not hesitate or make excuses, but went immediately to fulfill his mission. Saint Alexis visited many Uniate parishes, explaining the differences between Orthodoxy, Protestantism, Roman Catholicism and Uniatism, stressing that the true way to salvation is in Orthodoxy.

Like Josiah, “he behaved himself uprightly in the conversion of his people” (Sir 49:2). He was instrumental in the formation or return of seventeen parishes, planting a vineyard of Christ in America, and increasing its fruitful yield many times over. By 1909, the time of his blessed repose, many thousands of Carpatho-Russian and Galician Uniates had returned to Orthodoxy. This was a major event in the history of the North American Mission, which would continue to shape the future of Orthodoxy in this country for many generations to come. Any future growth or success may truly be regarded as the result of Father Toth’s apostolic labors.

Who can tell of the saint’s spiritual struggles? Who can speak of the prayers which his pious soul poured forth unto God? He did not make a public display of his piety, but prayed to God in secret with all modesty, with contrition and inward tears. God, Who sees everything done in secret, openly rewarded the saint (Mt.6:6). It is inconceivable that Saint Alexis could have accomplished his apostolic labors unless God had blessed and strengthened him for such work. Today the Church continues to reap the fruits of his teaching and preaching.

Father Toth’s efforts did not go unrecognized in his own lifetime. He received a jeweled miter from the Holy Synod, as well as the Order of Saint Vladimir and the Order of Saint Anna from Czar Nicholas II for distinguished service and devotion to God and country. In 1907, he was considered as a candidate for the episcopal office. He declined this honor, however, humbly pointing out that this responsibility should be given to a younger, healthier man.

At the end of 1908, Saint Alexis’ health began to decline due to a complication of illnesses. He went to the seashore in southern New Jersey in an attempt to regain his health, but soon returned to Wilkes-Barre, where he was confined to bed for two months. The righteous one reposed on Friday, May 7, 1909 (April 24 on the Old Calendar), the feast of Saints Sava and Alexius the Hermit of the Kiev Caves. Saint Alexis’

love and concern for his spiritual children did not cease with his death. Before closing the account of his life, it would be most appropriate to reveal but one example of his heavenly intercession:

In January, 1993 a certain man prayed to Saint Alexis to help him obtain information about his son from whom he had been separated for twenty-eight years. Placing his confidence in the saint's boldness before God, he awaited an answer to his prayer. The very next day the man's son telephoned him. It seems the young man was in church when he was suddenly filled with an overwhelming desire to contact his father. He had been taken to another state by his mother, and she changed his name when he was a child. This is why his father was unable to locate him. Having learned from his mother that his father was an Orthodox Christian, he was able with the help of an Orthodox priest to obtain his father's phone number in a distant city. As a result

of that telephone call, the young man later visited his father, who rejoiced to see what sort of man his son had become. The father gave thanks to God and to Saint Alexis for reuniting him with his son.

Saint Alexis was a true man of God who guided many Carpatho-Russian and Galician immigrants through the dark confusion of religious challenges in the New World and back to the unity of the Orthodox Church through his grace-filled words and by his holy example. In his last will and testament Saint Alexis commended his soul to God's mercy, asking forgiveness from everyone and forgiving everybody. His holy relics now rest at Saint Tikhon Monastery in South Canaan, Pennsylvania where the faithful may come to venerate them and to entreat Saint Alexis' intercessions on their behalf.

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



EASTERN ORTHODOX WOMEN'S GUILD
OF GREATER CLEVELAND
UNITY THROUGH PARTICIPATION

Annual
Pan-Orthodox
Benefit
Luncheon



Holy Trinity Church Hall
6822 Broadview Road
Parma, OH 44134

Date: Saturday, May 15, 2021

Time: Doors open @ 12:00 PM
Luncheon @ 12:30 PM

Menu: Chicken, potato salad, pasta salad,
Fruit cup, roll, cookie

Take-out or eat-in (specify at purchase of ticket)

Tables spaced for social distancing

Basket Raffle with lots of items!

- Reservations must be made by Monday, May 10, 2021
- See Parish Representatives for tickets
- Or call Karen Felon (440-666-7538) or Helen Beverly (440-212-5545)

Reservations required

No tickets sold at door

Tickets: Adults - \$15.00

Children 6 to 12 - 7.50

Children present under 6 – FREE

Proceeds from sale of tickets to benefit Pan-Orthodox Charities
see list compiled by EOWG -- <https://www.eowgcle.org/charities>



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

Virginia Medvec

Wayne Vidovich

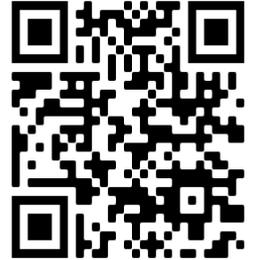
Rocky (Brooklyn Heating)

BIBLE READINGS FOR THE WEEK OF May 2

<p>May 2 Acts 1:1-8 John 1:1-17</p>	<p>John 1:18-28 May 4 Acts 2:14-21 Luke 24:12-35</p>	<p>3, 8 Composite 4—Prov 10, Wis 6, 7, 8, 9 Composite 5—Wis 4, 6, 7, 2 John 10:9-16 Gal 1:11-19 John 10:1-9 Phil 2:5-11 Luke 10:38-42; 11:27-28</p>	<p>1 John 4:11-16 1 John 4:20-5:5 John 21:15-25 1 John 1:1-7 John 19:25-27; 21:24-25 Acts 3:11-16 John 3:22-33</p>
<p>May 3 John 20:19-25 Matt 28:1-20 Mark 16:1-8 Wis 5:15-6:3 Wis 3:1-9 Wis 4:7-15 Luke 6:17-23 Heb 13:7-16 Matt 11:27-30</p>	<p>May 5 Acts 2:22-36 John 1:35-51</p>	<p>May 6 Acts 2:38-43 John 3:1-15</p>	<p>May 9 Matt 28:16-20 Acts 5:12-20 John 20:19-31</p>
<p>Acts 1:12-17, 21-26</p>	<p>May 7 Composite 2—Prov. 10,</p>	<p>May 8 1 John 3:21-4:6</p>	

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.



Sunday, May 2
HOLY PASCHA

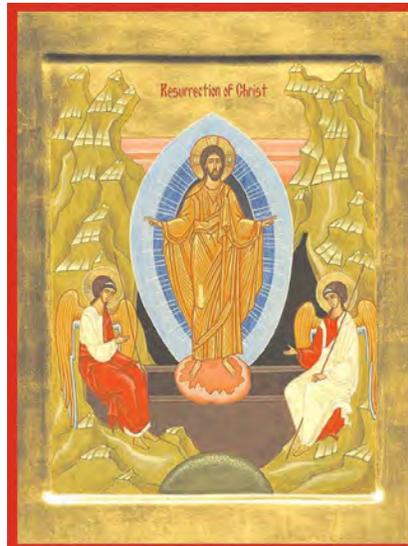
Monday, May 3
BRIGHT MONDAY
Ven. Theodosius, Abbot of the Kiev Caves Monastery
8:40 AM 3rd and 6th Hours read
9:00 AM Divine Liturgy

Tuesday, May 4
BRIGHT TUESDAY
Virgin Martyr Pelagia of Tarsus in Asia Minor

Wednesday, May 5
BRIGHT WEDNESDAY
Greatmartyr Irene

Thursday, May 6
BRIGHT THURSDAY
Righteous Job the Long-suffering

WEEKLY SCHEDULE 2021



Friday, May 7
BRIGHT FRIDAY
Repose of St. Alexis Toth,
Confessor and Defender of Orthodoxy

Saturday, May 8
BRIGHT SATURDAY
Holy Apostle and Evangelist John the
Theologian
Great Vespers 6:00 PM

Sunday, May 9
ST. THOMAS SUNDAY
Holy Apostle and Evangelist Mark
8:40 AM 3rd and 6th Hours read
9:00 AM Divine Liturgy
Modified Coffee Hour to follow