

# Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



## Mailing:

733 Starkweather Avenue  
Cleveland, Ohio 44113

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

## Parish Office

1(216) 574-4886

## Protodeacon Daniel Boerio

1(216) 513-5307

[dboerio79@yahoo.com](mailto:dboerio79@yahoo.com)

## Subdeacon Michael Tabeling, 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

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.

AUGUST 2, 2020

TRANSLATION OF THE RELICS OF  
PROTOMARTYR STEPHEN



Seven Holy Youths "Seven Sleepers" of Ephesus

(August 4)

**The Seven Youths of Ephesus: Maximilian, Iamblicus, Martinian, John, Dionysius, Exacustodius (Constantine) and Antoninus,** lived in the third century. Saint Maximilian was the son of the Ephesus city administrator, and the other six youths were sons of illustrious citizens of Ephesus. The youths were friends from childhood, and all were in military service together.

When the emperor Decius (249-251) arrived in Ephesus, he commanded all the citizens to offer sacrifice to the pagan gods. Torture and death awaited anyone who disobeyed. The seven youths were denounced by informants, and were summoned to reply to the charges. Appearing before the emperor, the young men confessed their faith in Christ.

Their military belts and insignia were quickly taken from them. Decius permitted them to go free, however, hoping that they would change their minds while he was off on a military campaign. The youths fled from the city and hid in a cave on Mount Ochlon, where they passed their time in prayer, preparing for martyrdom.

The youngest of them, Saint Iamblicus, dressed as a beggar and went into the city to buy bread. On one of his excursions into the city, he heard that the emperor had returned and was looking for them. Saint Maximilian urged his companions to come out of the cave and present themselves for trial.

Learning where the young men were hidden, the emperor ordered that the entrance of the cave be sealed with stones so that the saints would perish from hunger and thirst. Two of the dignitaries at the blocked entrance to the cave were secret Christians. Desiring to preserve the memory of the saints, they placed in the cave a sealed container containing two metal plaques. On them were inscribed the names of the seven youths and the details of their suffering and death.

The Lord placed the youths into a miraculous sleep lasting almost two centuries. In the meantime, the persecutions against Christians had ceased. During the reign of the holy emperor Theodosius the Younger (408-450) there were heretics who denied that there would be a general resurrection of the dead at the Second Coming of our Lord Jesus Christ. Some of them said, "How can there be a resurrection of the dead when there will be neither soul nor body, since they are disintegrated?" Others affirmed, "The souls alone will have a restoration, since it would be impossible for bodies to arise and live after a thousand years, when even their dust would not remain." Therefore, the Lord revealed the mystery of the Resurrection of the Dead and of the future life through His seven saints.

The owner of the land on which Mount Ochlon was situated, discovered the stone construction, and his workers opened up the entrance to the cave. The Lord had kept the youths alive, and they awoke from their sleep, unaware that almost two hundred years had passed. Their bodies and clothing were completely undecayed.

Preparing to accept torture, the youths once again asked Saint Iamblicus to buy bread for them in the city. Going toward the city, the youth was astonished to see a cross on the gates. Hearing the name of Jesus Christ freely spoken, he began to doubt that he was approaching his own city.

When he paid for the bread, Iamblicus gave the merchant coins with the image of the emperor Decius on it. He was detained, as someone who might be concealing a horde of old money. They took Saint Iamblicus to the city administrator, who also happened to be the Bishop of Ephesus. Hearing the bewildering answers of the young man, the bishop perceived that God was revealing some sort of mystery through him, and went with other people to the cave.

At the entrance to the cave the bishop found the sealed container and opened it. He read upon the metal plaques the names of the seven youths and the details of the sealing of the cave on the orders of the emperor Decius. Going into the cave and seeing the saints alive, everyone rejoiced and perceived that the Lord, by waking them from their long sleep, was demonstrating to the Church the mystery of the Resurrection of the Dead.

Soon the emperor himself arrived in Ephesus and spoke with the young men in the cave. Then the holy youths, in sight of everyone, lay their heads upon the ground and fell asleep again, this time until the General Resurrection.

The emperor wanted to place each of the youths into a jeweled coffin, but they appeared to him in

a dream and said that their bodies were to be left upon the ground in the cave. In the twelfth century the Russian pilgrim Igumen Daniel saw the holy relics of the seven youths in the cave.

There is a second commemoration of the seven youths on October 22. According to one tradition, which entered into the Russian *Prologue* (of Saints' Lives), the youths fell asleep for the second time on this day. The Greek *Menaion* of 1870 says that they first fell asleep on August 4, and woke up on October 22.

There is a prayer of the Seven Sleepers of Ephesus in the *Great Book of Needs* (Trebnik) for those who are ill and cannot sleep. The Seven Sleepers are also mentioned in the service for the Church New Year, September 1.

### **The Transfer of the Relics of the Holy Protomartyr Stephen from Jerusalem to Constantinople**

(Commemorated August 2nd)

The Transfer of the Relics of the Holy Protomartyr Stephen from Jerusalem to Constantinople took place about the year 428.

After the holy Protomartyr Archdeacon Stephen was stoned by the Jews, they left his holy body unburied to be devoured by the beasts and birds. After a day and a night the renowned Jewish teacher of the Law, Gamaliel sent people to take up the body of the Protomartyr. Gamaliel buried him on his own property, in his own tomb, not far from Jerusalem.

When Lord's secret disciple Nikodemos died, Gamaliel also buried him near the grave of Saint Stephen. Afterwards Gamaliel himself, who had been baptized with his son Abibas, was buried near the grave of the Protomartyr Stephen and Saint



Nikodemos.

In the year 415 the relics of the saint were uncovered in a miraculous manner and solemnly transferred to Jerusalem by Bishop John and the bishops Eutonius of Sebaste and Eleutherius of Jericho. From that time healings took place from the relics.

Afterwards, during the reign of holy Emperor Theodosius the Younger (408-450), the relics of the holy Protomartyr Stephen were transferred from Jerusalem to Constantinople and placed in the church of the holy deacon Laurence (August 10). When a church dedicated to the Protomartyr Stephen was built, the relics were transferred there on August 2. Saint Stephen's right hand is preserved in the Serapionov chamber of the Trinity-Sergius Lavra.

## *But Wait....There's More!*

**From the desk of Fr. Adamcio....**

Now that we are staying home more frequently, we are probably watching more television than ever before. Inserted in the various programs we enjoy, merchants sponsor many commercials enticing us to buy and use their products. Generally, these items are over priced. However, in order to lure us into purchasing their wares, they will offer supplemental items with the phrase: *But wait, there's more. Then they include another product ("Just pay extra handling charges") to sweeten the deal.*

In today's Gospel lesson (Matthew 14:14-22) we hear of the miraculous feeding of at least 5,000 men, women, and children (some sources say it could be three times that number!) with nothing more than five loaves and two fish. Not only did these folks eat to their heart's content, but there were twelve, count 'em, *twelve baskets full of remnants. This is even more of a miracle!*

The Holy Orthodox Church assumes that we read the Bible daily, Old and New Testaments. The specific Old Testament readings, Epistles, and Gospels that are read in the Church on a yearly rotation, are really only the main topics which She reinforces, sort of the "Cliff Notes" of Scripture to remind us of our Saviour. This particular Gospel lesson is from St. Matthew's Gospel. St. John relates the same incident in his Gospel (John 6:1-53). However, he goes a bit further. In both accounts, we hear of the miraculous feeding of the crowd, and then the miracle of Jesus walking on the water.

*But, wait....there's more!*

According to the Gospel of St. John, the next day many of the people who were fed came back to that same place, expecting to see Jesus, and to receive more free food. It seems human nature doesn't change: some folks are always looking for a "free lunch." When they saw that Jesus was not there, but had gone across the lake, they crossed over until they found Him.

Jesus, Who knows our hearts and minds, understood their motives and addressed them. He told them that they did not come to really hear His words, but to see miracles and get free food. In this dialogue, He rebukes them for not accepting the signs and miracles He has performed, but rather keeping their minds and thoughts on earthly, temporal things. He goes on to tell them (and us, as a matter of fact), not to labor for food which spoils, but rather to work for the food which endures to eternal life. The people then beg Him for this enduring bread.

*But wait, there's more.....*

Then Jesus tells them: "I am the Bread of Life! I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."

He implores them to believe in God the Father, and believe in the Son Whom He has sent, and to do His work. Jesus goes on to say: "The work of God is this: to believe in the One He has sent."

Then, He tells us about the Eucharist: "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him."

As you can readily see, there's more to this story than we originally thought.

A radio news commentator would often investigate smaller details of a particular news story after his regular broadcast. This would include information which one may not expect and were very entertaining. He would end the broadcast with the words:

*"Now you know the rest of the story!"*

And now, so do you!

## **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.





## PRAYER REQUESTS



### **Departed:**

**Annie** Mytrohovich

### **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

**Christopher** Tumbleson (*son of Melissa McCutcheon*)

**Michael** McCutcheon (*Melissa McCutcheon's brother*)

**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.

**David & Jessie Jacobson and newborn Ethan Scott**

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

## BIBLE READINGS FOR THE WEEK OF August 2

### August 2

John 20:11-18  
1 Cor 1:10-18  
Matt 14:14-22

### August 3

1 Cor 11:31-12:6  
Matt 18:1-11

### August 4

1 Cor 12:12-26  
Matt 18:18-22, 19:1-2, 13-15

### August 5

1 Cor 13:4-14:5  
Matt 20:1-16

### August 6

Exod 24:12-18  
Composite 15—Exodus 33:11-  
23; 34:4-6, 8  
Composite 23—3 [1] Kings  
19:3-9, 11-13, 15, 16

Luke 9:28-36  
1 Cor 14:6-19  
Matt 20:17-28  
2 Peter 1:10-19  
Matt 17:1-9

### August 7

1 Cor 14:26-40  
Matt 21:12-14, 17-20

### August 8

Rom 14:6-9  
Matt 15:32-39

### August 9

Wis 3:1-9  
Wis 5:15-6:3  
Wis 4:7-15  
John 20:19-31  
Gal 5:22-6:2  
Luke 6:17-23  
1 Cor 3:9-17  
Matt 14:22-34

### Sunday, August 2

Translation of the Relics of the Protomartyr  
And Archdeacon Stephen from Jerusalem  
To Constantinople  
3rd and 6th Hours read at 8:40 AM  
Liturgy Begins 9:00 AM

### Monday, August 3

Ven. Isaac, Dalmatios and Faustus, Ascetics of the  
Monastery at Constantinople

### Tuesday, August 4

Holy Seven Youths ("Seven Sleepers") of Ephesus:  
Maximilian, Jamblicus, Martinian, John, Dionysus,  
Exacustodian (Constantine) and Antoninus

### Wednesday, August 5

Forefeast of the Transfiguration

## WEEKLY SCHEDULE

## 2020

### Thursday, August 6

The Holy Transfiguration of our Lord God and  
Savior Jesus Christ  
9:00 AM Liturgy

### Friday, August 7

Afterfeast of the Transfiguration

### Saturday, August 8

St. Emilian the Confessor, Bishop of Cyzikus  
6:00 PM Great Vespers

### Sunday, August 9

Glorification of Ven. Herman of Alaska,  
Wonderworker of All America  
3rd and 6th Hours read at 8:40 AM  
Liturgy Begins 9:00 AM