

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



APRIL 19, 2009

PASCHA

733 Starkweather Ave.
Cleveland, Ohio 44113

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- Archpriest John Zdinak
Dean
- Dn. Daniel Boerio
- Subdeacon Theodore Lentz
Sacristan
- 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

Fr. John Office Hours
Tuesday & Wednesday
10:00 AM - 1:00 PM

*Articles for publication in
the AMBO should be sub-
mitted to:
AMBO@sttheodosius.org
by Wednesday of each week
before noon.

CHRIST IS RISEN!



INDEED HE IS RISEN!

PASCHA (Easter)

Enjoy ye all the feast of faith; receive ye all the riches of loving-kindness. (Sermon of St John Chrysostom, read at Paschal Matins)

The resurrection of Jesus Christ from the dead is the center of the Christian faith. St 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 FEAST OF FEASTS

The Christian faith is celebrated in the liturgy of the Church. True celebration is always a living participation. It is not a mere attendance at services. It is communion in the power of the event being celebrated. It is God's free gift of joy given to spiritual men as a reward for their self-denial. It is the fulfillment of spiritual and physical effort and preparation. The resurrection of Christ, being the center of the Christian faith, is the basis of the Church's liturgical life and the true model for all celebration. This is the chosen and holy day, first of sabbaths, king and lord of days, the feast of feasts, holy day of holy days. On this day we bless Christ forevermore (Irmos 8, Paschal Canon).

PREPARATION

Twelve weeks of preparation precede the "feast of feasts." A long journey which includes five pre-lenten Sundays, six weeks of Great Lent and finally Holy Week is made. The journey moves from the self-willed exile of the prodigal son to the grace-filled entrance into the new Jerusalem, coming down as a bride beautifully adorned for her husband (Rev. 21:2) Repentance, forgiveness, reconciliation, prayer, fasting, almsgiving, and study are the means by which this long journey is made.

Focusing on the veneration of the Cross at its midpoint, the lenten voyage itself reveals that the joy of the resurrection is achieved only through the Cross. "Through the cross joy has come into all the world," we sing in one paschal hymn. And in the paschal troparion, we repeat again and again that Christ has trampled down death - by death! St Paul writes that the name of Jesus is exalted above every name because He first emptied Himself, taking on the lowly form of a servant and being obedient even to death on the Cross (Phil. 2:5-11). The road to the celebration of the resurrection is the self-emptying crucifixion of Lent. Pascha is the passover from death to life.

Yesterday I was buried with Thee, O Christ. Today I arise with Thee in Thy resurrection. Yesterday I was crucified with Thee: Glorify me with Thee, O Savior, in Thy kingdom (Ode 3, Paschal Canon).

THE PROCESSION

The divine services of the night of Pascha commence near midnight of Holy Saturday. At the Ninth Ode of the Canon of Nocturn, the priest, already vested in his brightest robes, removes the Holy Shroud from the tomb and carries it to the altar table, where it remains until the leave-taking of Pascha. The faithful stand in darkness. Then, one by one, they light their candles from the candle held by the priest and form a great procession out of the church. Choir, servers, priest and people, led by the bearers of the cross,

St. Theodosius Orthodox Cathedral Ambo - Page 2

banners, icons and Gospel book, circle the church. The bells are rung incessantly and the angelic hymn of the resurrection is chanted.

The procession comes to a stop before the principal doors of the church. Before the closed doors the priest and the people sing the troparion of Pascha, "Christ is risen from the dead. . .", many times. Even before entering the church the priest and people exchange the paschal greeting: "Christ is risen! Indeed He is risen!" This segment of the paschal services is extremely important. It preserves in the experience of the Church the primitive accounts of the resurrection of Christ as recorded in the Gospels. The angel rolled away the stone from the tomb not to let a biologically revived but physically entrapped Christ walk out, but to reveal that "He is not here; for He has risen, as He said" (Matt. 28:6).

In the paschal canon we sing:

Thou didst arise, O Christ, and yet the tomb remained sealed, as at Thy birth the Virgin's womb remained unharmed; and Thou has opened for us the gates of paradise (Ode 6).

Finally, the procession of light and song in the darkness of night, and the thunderous proclamation that, indeed, Christ is risen, fulfill the words of the Evangelist John: "The light shines in darkness, and the darkness has not overcome it" (John 1:5).

The doors are opened and the faithful re-enter. The church is bathed in light and adorned with flowers. It is the heavenly bride and the symbol of the empty tomb:

Bearing life and more fruitful than paradise Brighter than any royal chamber, Thy tomb, O Christ, is the fountain of our resurrection (Paschal Hours).

MATINS

Matins commences immediately. The risen Christ is glorified in the singing of the beautiful canon of St John of Damascus. The paschal greeting is repeatedly exchanged. Near the end of Matins the paschal verses are sung. They relate the entire narrative of the Lord's resurrection. They conclude with the words calling us to actualize among each other the forgiveness freely given to all by God:

This is the day of resurrection. Let us be illumined by the feast. Let us embrace each other. Let us call "brothers" even those who hate us, And forgive all by the resurrection. . .

The sermon of St John Chrysostom is then read by the celebrant. The sermon was originally composed as a baptismal instruction. It is retained by the Church in the paschal services because everything about the night of Pascha recalls the Sacrament of Baptism: the language and general terminology of the liturgical texts, the specific hymns, the vestment color, the use of candles and the great procession itself. Now the sermon invites us to a great reaffirmation of our baptism: to union with Christ in the receiving of Holy Communion.

If any man is devout and loves God, let him enjoy this fair and radiant triumphal feast. . . the table is fully laden; feast you all sumptuously. . . the calf is fatted, let no one go hungry away. . .

THE DIVINE LITURGY

The sermon announces the imminent beginning of the Divine Liturgy. The altar table is fully laden with the divine food: the Body and Blood of the risen and glorified Christ. No one is to go away hungry. The service books are very specific in saying that only he who partakes of the Body and Blood of Christ eats the true Pascha. The Divine Liturgy, therefore, normally follows immediately after paschal Matins. Foods from which the faithful have been asked to abstain during the lenten journey are blessed and eaten only after the Divine Liturgy.

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 at www.oca.org

PRAYER REQUESTS

DEPARTED:

John Clements + 4/2/09
Lawrence Kearsey + 4/3/09
(Janice Tkacz's brother-in-law)

**Ill Afflicted &
Special Intentions**

Fr. Anthony Dimitri
Fr. Andrew Stevens
Fr. Jerry Hall
Helen Antonik
Dan Arangelovich
Jerry Arangelovich
Alice Artino
Helen Baldner
Carol Bohurjak
John Conrad

Julia Grabowski
Maria Hanzel
Annaliese Jacak
Donna Jacak
Sarah Kersey
Dorothy Laskovich
Paul Laskovich
Shane, Sierra and Taylor McNeilly
Walter & Grace Parhamovich
(Karen Felon's parents)
David Roman (Nephew of
Margaret Rusynyk)
Mary Ann Silberhorn
Elsie Sudnick
Jean Twitchell
Sonia Vorell

Hannah Ward
(God Child of Fr. Andrew Stevens)
Harrison Ward
(God Child of Fr. Andrew Stevens)
Helen Zawisza
(Joseph Rusynyk's sister)
Julia Zimmerman
Russell Carleton & Tanya Klimova
& Unborn Child
Gianni & Nicole DeAngelis
& Unborn Child
(Friend of Nikol Zdinak)

CATECHUMENS:
Erik & Gwen Hasselquist

NEWLY ILLUMINED:
Daniel McNeilly



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 month of April:

In memory of parents **Priest Jakow and Mat. Nadezda** by Helen Antonik

For the week of April 19 - April 25:

In loving memory of **Great Aunt Pauline Timm** by Alex & Julie Dolhanczyk



ANNOUNCEMENT

**Contributions for 2009 Campers Scholarship to Camp Vladimir
welcome. Please make check payable to St. Theodosius.**

**INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES
17TH ANNUAL IOCC BANQUET
MONDAY, MAY 11**

**St. Constantine and Helen Church
3352 Mayfield Road, Cleveland Hts., Ohio 44118
216-932-3300**

**Donation: \$30 Doors Open at 6:00 PM Dinner Begins at 7:00
PM**

See Frank Tkacz for tickets in bookstore or call 216-351-1011

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.

COFFEE HOUR & GREETERS SCHEDULES

Coffee Hour Hosts:

04/19/09 Holy Pascha - NO COFFEE HOUR
 04/26/09 Chanda Czaruk/Lauren Miklos

 05/03/09 Albert Casey
 05/10/09 Natalia Pricinovskis/Mary Lee Erhardt
 05/17/09 Dan & Lavinia Morris

Greeters:

Debby Pinta/Michael Tabeling
 Linda Smotzer and
 Phyllis Gindlesperger
 Steven & Eileen Bondor
 Maca Tyler/Tom Broslawik
 Michael Tabeling/Paul Pangrace



For your convenience, we will have **HOMEMADE APRICOT, NUT and POPPYSEED ROLLS** for sale at every Sunday's Coffee Hour. The price is **\$8.00**.

Homemade rolls are also available at the Ridge Manor Party Center. Please call Sharon Glagola at 216-749-5509.

THANK YOU

Thank you to all who contributed to our Lenten Project by donating white shirts for the inner-city youth.
 Daniel Morris

Finance Committee Meeting
Monday, May 4
4:30 PM
@Ridge Manor

GOD'S GIFTS TO US - OUR GIFTS TO GOD

Weekly expenses: \$ 6,538.00
 Last week's collection \$ 5,200.00
 Over/Under < \$ 1,338.00 >

ATTENDANCE

Members 185 Visitors 20
 Total 205



NEW COUNCIL

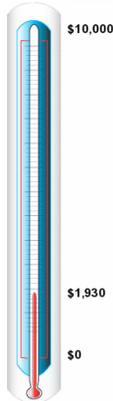
OFFICERS FOR 2009

President - Paul Pangrace
 Vice President - John Vorell
 Secretary - Nicholas Zolikoff
 Treasurer - Mary Lee Erhardt

Parish Council News

Parish Council Meeting
 Tuesday,
May 19, at 6:00 PM
@ Ridge Manor

ROSE WINDOW PROJECT



There is a need to repair and repaint the exterior surfaces of the three large rose windows on the church. These windows were last painted during the renovation eight years ago. It is time to do some routine maintenance. You may have noticed water beginning to seep onto the interior walls.

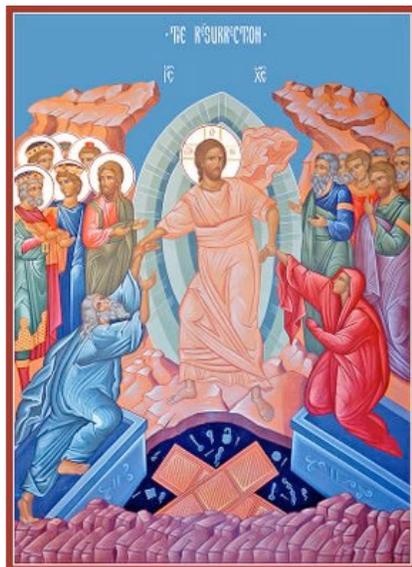
Due to the size and unique nature of these beautiful windows, an outside repair company has been asked to perform these repairs. This repair project is budgeted at \$10,000. To date we have collected \$1930.00. Since we are unable to fund this large expense from our usual collections, you are being asked to consider supplementing your normal contributions with donation earmarked for the Rose Window Repair Project.

The repairs will begin as soon as sufficient funds are received in order to minimize the progress of the water damage.

The AMBO will regularly show the progress of the fund raising.

Christ is Risen!

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>.



Across the world today, in countless churches and in many languages, Orthodox Christians will proclaim the Paschal greeting and its confident response, "Indeed He is Risen!" This day also marks the beginning of the period during which we will sing joyous words to the Mother of God: "The angel cried to the Lady full of grace, 'Rejoice, O Pure Virgin! Again I say, rejoice. Your Son is risen from His three days in the tomb. With Himself He has raised all the dead. Rejoice, rejoice all ye people!'"

These words of the hymn establish the communion between Christ, His mother the Theotokos, and us His people. They remind us that Mary rejoices in a special way—as a loving mother. After the anguish of seeing her Son suffer and die, He has risen in triumph over death. We, His people, rejoice because as He rose He raised us all from the final power of death. Of course, Mary too is one of "the people" because like the rest of us she stands in need of salvation. But she is also the one and only Birthgiver of God.

In the centuries following the Resurrection, the Orthodox Church would acknowledge this communion between Christ, His mother, and us in many ways. One example comes on Friday of this Bright Week, when we will commemorate the Icon of the Life-Giving Spring.

In a grove of cypress trees near Constantinople was a garden dedicated to the Mother of God. The garden contained a miracle-working spring. As years went by, the area became overgrown and the spring water got muddy. One day, in the fifth century, a soldier named Leo came upon an exhausted blind man who had lost his way. Wanting to help, Leo looked around for water but could find none. He heard a voice directing him to the nearby spring, and telling him not only to give the man water but to apply some of the spring's mud to the man's eyes. Leo did so, and the man regained his sight.

When Leo later became Emperor, he remembered the loving voice of the Theotokos and the miracle of healing. He had the spring and its surroundings cleaned, and built a chapel there. Over the following centuries, the chapel would be destroyed more than once (its bricks one time being used to build a mosque), and the spring would be filled in with earth. But each time, local Christians repaired the site, and continued to draw water.

The icon shows the Mother of God standing with her Son in a large chalice, from whose sides healing water pours. She is with her beloved Son, now risen, once again, and that is why we sing to her, "Rejoice, O Pure Virgin." The Son and the Mother of God together bless us with healing and grace. And that is why we sing to each other and to the whole world, "Rejoice, all ye people."



Orthodox Christian Fellowship

Orthodox college students networking - sign up. OCFcleveland.org

Orthodox students in a fun, social environment. Sign In!

PASCHAL GREETINGS FROM AROUND THE WORLD

Language	Greeting	Response
Aleut:	Khristus anahgrecum!	Alhecum anahgrecum!
Aleut:	Khristus agla-gikux!	Agangu-lakan agla-gikux!
Albanian:	Krishti U Ngjall!	Vertet U Ngjall!
Anglo-Saxon:	Crist aras!	Crist sodhlice aras!
Arabic:	El Messieh kahm!	Hakken kahm!
Armenian:	Kristos haryav ee merelotz!	Orhnial eh harootyunuh kristosee!
Bulgarian:	Hristos voskrese!	Vo istina voskrese!
Byelorussian:	Khrystos uvaskros!	Saprawdy uvaskros!
Chinese:	Helisituosi fuhuole!	Queshi fuhuole!
Coptic:	Pchristos aftooun!	Alethos aftooun!
Czech:	Kristus vstal a mrtvych!	Opravdi vstoupil!
Danish:	Kristus er opstanden!	Ja, sandelig opstanden!
English:	Christ is risen!	Indeed He is risen!
Estonian:	Kristus on oolestoosunt!	Toayestee on oolestoosunt!
Ethiopian:	Christos t'ensah em' muhtan!	Exai' ab-her eokala!
French:	Le Christ est réssuscité!	En verite il est réssuscité!
Gaelic:	Taw creest ereen!	Taw shay ereen guhdyne!
Georgian:	Kriste ahzdkhah!	Chezdmari det!
German:	Christus ist erstanden!	Wahrlich ist er erstanden!
Greek:	Christos anesti!	Alithos anesti!
Hawaiian:	Ua ala hou 'o Kristo!	Ua ala 'I 'o no 'oia!
Hebrew:	Ha Masheeha houh quam!	Be emet quam!
Hungarian:	Krisztus feltamadt!	Valoban feltamadt!
Ibo (Nigeria):	Jesu Kristi ebiliwo!	Ezia o' biliwo!
Indonesian:	Jesu Kristi ebiliwo!	Ezia o' biliwo!
Japanese:	Harisutos Fukkatsu!	Jitsu ni Fukkatsu!
Javanese:	Kristus sampun wungu!	Tuhu sampun wungu!
Korean:	Kristo gesso!	Buhar ha sho nay!
Latin:	Christus resurrexit!	Vere resurrexit!
Latvian:	Kristus ir augsham sales!	Teyasham ir augsham sales vinsch!
Norwegian:	Christus er oppstanden!	Sandelig han er oppstanden!
Polish:	Khristus zmartyckwstal!	Zaprawde zmartyckwstal!
Portugese:	Cristo ressuscitou!	Em verdade ressuscitou!
Romanian:	Hristos a inviat!	Adeverat a inviat!
Russian:	Khristos voskrese!	Voistinu voskrese!
Serbian:	Cristos vaskres!	Vaistinu vaskres!
Slovak:	Kristus vstal zmr'tvych!	Skutoc ne vstal!
Spanish:	Cristo ha resucitado!	En verdad ha resucitado!
Swahili:	Kristo amefufukka!	Kweli amefufukka!
Swedish:	Christus ar upstanden!	Han ar verkliggen upstanden!
Turkish:	Hristos diril - di!	Hakikaten diril - di!
Ugandan:	Kristo ajukkide!	Kweli ajukkide!
Ukrainian:	Khristos voskres!	Voistinu voskres!
Welsh:	Atgyfododd Crist!	Atgyfododd yn wir!



Weekly Schedule

Great and Holy Pascha, April 19

12:00 Midnight Paschal Vigil
(Matins & Divine Liturgy)
Followed by Agape Meal

Bright Monday, April 20

Ven. Theodore Trichinas
Of Constantinople
9:00 AM Divine Liturgy

Bright Tuesday, April 21

Hieromartyr Januarius
Hieromartyr Theodore

Bright Wednesday, April 22

St. Theodore Sykeote,
BP. Of Anastasiopolis

Bright Thursday, April 23

Holy Greatmartyr Victorybearer and
Wonderworker George
11:00 AM Faith Enrichment Lunch
Olive Garden Parmatown, Day Drive

Bright Friday, April 24

Martyr Sabbas
Stratelates and
His Companions
7:00 PM Bright Week Dance
@St. Innocent

Bright Saturday, April 25

Holy Apostle and Evangelist Mark
6:00 PM Vespers

Sunday, April 26

ANTIPASCHA
St. Thomas Sunday
9:00 AM Divine Liturgy
Noon Grave Blessings at
St. Theodosius Cemetery

**SPECIAL APRIL
COLLECTION
CLEVELAND
DEANERY**

PLEASE NOTE:

THIS IS A FAST FREE WEEK

