

# Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



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Cleveland, Ohio

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- Archpriest John Zdinak  
Dean
- Archpriest Pavel Soucek  
Retired/Attached
- 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

April 1, 2007

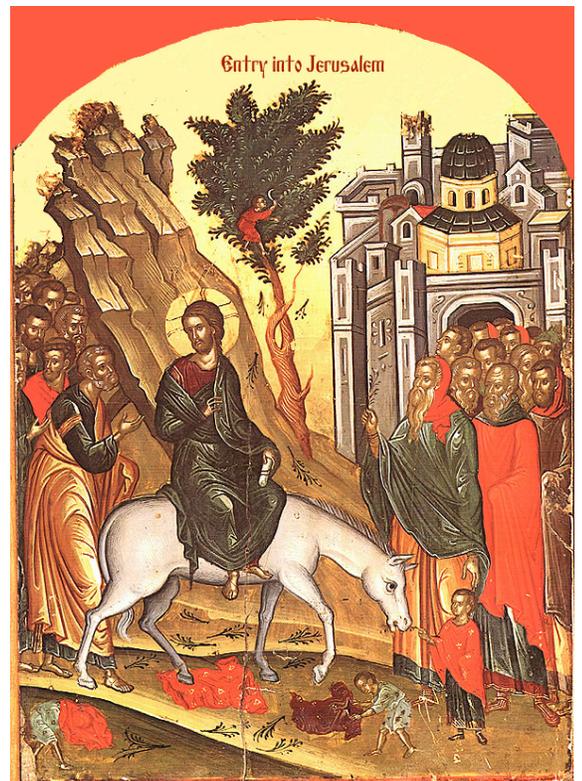
Entrance of Our Lord and Savior  
into Jerusalem

Holy Week: A Liturgical Explanation for the  
Days of Holy Week

**P**ascha means passover, passage. The feast of Passover was for the Jews the annual commemoration of their whole history as salvation, and of salvation as passage from the slavery of Egypt into freedom, from exile into the promised land. It was also the anticipation of the ultimate passage - into the Kingdom of God. And Christ was the fulfillment of Pascha. He performed the ultimate passage: from death into life, from this "old world" into the new world into the new time of the Kingdom. And he opened the possibility of this passage to us. Living in "this world" we can already be "not of this world," i.e. be free from slavery to death and sin, partakers of the "world to come." But for this we must also perform our own passage, we must condemn the old Adam in us, we must put on Christ in the baptismal death and have our true life hidden in God with Christ, in the "world to come...."

And thus Easter is not an annual commemoration, solemn and beautiful, of a past event. It is this Event itself shown, given to us, as always efficient, always revealing our world, our time, our life as being at their end, and announcing the Beginning of the new life.... And the function of the three first days of Holy Week is precisely to challenge us with this ultimate meaning of Pascha and to prepare us to the understanding and acceptance of it.

1. This eschatological (which means ultimate, decisive, final) challenge is revealed, first, in the common troparion of these days:



Troparion - Tone 8 Behold the Bridegroom comes at midnight, And blessed is the servant whom He shall find watching, And again unworthy is the servant whom He shall find heedless. Beware, therefore, O my soul, do not be weighed down with sleep, Lest you be given up to death and lest you be shut out of the Kingdom. But rouse yourself crying: Holy, Holy, Holy, are You, O our God! Through the Theotokos have mercy on us!

Midnight is the moment when the old day comes to its end and a new day begins. It is thus the symbol of the time in which we live as Christians. For, on

## Welcome Visitors

*Our parish welcomes you and thanks you for joining us in worship and praise this morning. 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.*

the one hand, the Church is still in this world, sharing in its weaknesses and tragedies. Yet, on the other hand, her true being is not of this world, for she is the Bride of Christ and her mission is to announce and to reveal the coming of the Kingdom and of the new day. Her life is a perpetual watching and expectation, a vigil pointed at the dawn of this new day. But we know how strong is still our attachment to the "old day," to the world with its passions and sins. We know how deeply we still belong to "this world." We have seen the light, "We know Christ, we have heard about the peace and joy of the new life in Him, and yet the world holds us in its slavery. This weakness, this constant betrayal of Christ, this incapacity to give the totality of our love to the only true object of love are wonderfully expressed in the exapostilarion of these three days:

"Thy Bridal Chamber I see adorned, O my Savior And I have no wedding garment that I may enter, O Giver of life, enlighten the vesture of my soul And save me."

2. The same theme develops further in the Gospel readings of these days. First of all, the entire text of the four Gospels (up to John 13:31) is read at the Hours (1, 3, 6 and 9th). This recapitulation shows that the Cross is the climax of the whole life and ministry of Jesus, the Key to their proper understanding. Everything in the Gospel leads to this ultimate hour of Jesus and everything is to be understood in its light. Then, each service has its special Gospel lesson :

On Monday:

At Matins: Matthew 21: 18-43 - the story of the fig tree, the symbol of the world created to bear spiritual fruits and failing in its response to God.

At the Liturgy of the Presanctified Gifts: Matthew 24: 3-35: the great eschatological discourse of Jesus. The signs and announcement of the End. "Heaven and earth shall pass away, but my words shall not pass away...."

"When the Lord was going to His voluntary Passion, He said to His Apostles on the way: Behold, we go up to Jerusalem, And the Son of Man shall be delivered up As it is written of Him. Come, there-

fore, and let us accompany Him, With minds purified from the pleasures of this life, And let us be crucified and die with Him, That we may live with Him, And that we may hear Him say to us: I go now, not to the earthly Jerusalem to suffer, But unto My Father and your Father And My God and your God, And I will gather you up into the heavenly Jerusalem, Into the Kingdom of Heaven...." (Monday Matins)

3. MONDAY, TUESDAY, WEDNESDAY: THE END These three days, which the Church calls Great and Holy have within the liturgical development of the Holy Week a very definite purpose. They place all its celebrations in the perspective of End ; they remind us of the eschatological meaning of Pascha. So often Holy Week is considered one of the "beautiful traditions" or "customs," a self-evident "part" of our calendar. We take it for granted and enjoy it as a cherished annual event which we have "observed" since childhood, we admire the beauty of its services, the pageantry of its rites and, last but not least, we like the fuss about the paschal table. And then, when all this is done we resume our normal life. But do we understand that when the world rejected its Savior, when "Jesus began to be sorrowful and very heavy... and his soul was exceedingly sorrowful even unto death," when He died on the Cross, "normal life" came to its end and is no longer possible. For there were "normal" men who shouted "Crucify Him [" who spat at Him and nailed Him to the Cross. And they hated and killed Him precisely because He was troubling their normal life. It was indeed a perfectly "normal" world which preferred darkness and death to light and life.... By the death of Jesus the "normal" world, and "normal" life were irrevocably condemned. Or rather they revealed their true and abnormal inability to receive the Light, the terrible power of evil in them. "Now is the Judgment of this world" (John 12:31). The Pascha of Jesus signified its end to "this world" and it has been at its end since then. This end can last for hundreds of centuries this does not alter the nature of time in which we live as the "last time." "The fashion of this world passeth away..." (I Cor. 7:31). †

by THE VERY REV. ALEXANDER SCHMEMANN

at [www.oca.org](http://www.oca.org)

*God Bless You and Thank You!*

*... to all of you for your prayers, calls, cards and good wishes during my recuperation these past two weeks.*

*In Christ,  
Father John*

Fr. John suffered a major heart attack on Thursday morning, March 15, 2007. He is recuperating well and the physicians have not restricted his Church activity unless he is fatigued or suffering any symptoms of problems. In order to allow for all of the Holy Week services to take place, **the times of certain Holy Week services have been changed. See the Weekly schedule on page 4.**

## Prayer Requests

### Departed:

Mary Marhefka + 3/15/07  
Crescencia Caraballo + 3/19/07  
(Jose's mother)

### Ill-afflicted:

Fr. John Zdinak  
Fr. Stephen Jula  
Helen Baldner  
John Clements  
Eileen Eschuk  
Henry & Julia Grabowski  
John & Ann Shuleva  
Jan Tkacz  
Jeanne Twitchell  
Billy J Spurlock  
James Sheehan  
Julia Zimmerman  
Mary Wazevich  
Valentina Ponomarenko  
Natalie Ponomarenko  
Roy A. Baldner  
Michael & Jennifer Turczyk  
Helen Kozak  
Nick Jarachovic  
Marshall Prock  
Mary Ann Silberhorn  
Margaret Rusynyk  
Karen Felon  
John Conrad  
George Ponomarenko  
Joyce Surplus (Tylers' Aunt)

### Newborns:

Nora Grace Oprisko  
Sophie Magdalen Grimes

Matthew & Rhonda Fox & Unborn Child

## Upcoming Events

- April 1 - Palm Sunday
- April 8 - Pascha
- April 15 - Thomas Sunday; grave blessings
- April 16 - Cooking at Ridge Manor
- April 17 - Parish Council Meeting
- April 22 - International Buffet
- April 29 - Parish Annual Meeting

### Parish Annual Meeting

The Annual Meeting for the year 2006 will be held on **Sunday April 29, 2007**. *Remember - in order to vote, 2006 Dues must have been paid (\$250).*

#### Please pay your dues in one of these ways:

- \* Submit your check in the yellow dues envelope through the collection basket or by mail to the Cemetery Office.
- \* Give your check to one of the Vestrymen at the Candle Stand.
- \* Come in person to the Cemetery Office with a check - or say "charge it" and earn bonus points on your credit card!

CONGRATULATIONS and WELCOME HOME to Albert Jacob Casey who was Christmated on Lazarus Saturday! We wish you many years!



**INTERNATIONAL BUFFET**

Good Food!  
Prepared from authentic, time honored recipes

Good Music!  
Music by Bob and Shelly Orlandi

Good Fun!  
Silent Auction!! & Chinese Auction!!

Good Fellowship  
Beer and Wine

Sunday April 22, 2007  
1 p.m. to 4 p.m.

Ridge Manor Party Center  
4630 Ridge Road  
Brooklyn, Ohio

Sponsored by St. Theodosius Orthodox Cathedral

Adults: \$25.00      For Tickets & Information call  
Children                Sonia Vorell 440-238-6912  
Ages 3-12: \$5.00      Tammy Ponomarenko 440-572-8727  
Under age 3: free

CONGRATULATIONS to Emily and Jason Grimes on the birth of their daughter Sophie Magdalen (March 28th)! We wish the new family many years!

Please sign up at the Candle Stand for Tomb watch: Good Friday 4PM through Holy Saturday 11:30PM.

Thank you to everyone for your support of the Zolikoff children's fundraiser for the missionary Russell Family in Albania. Recall that Michael, Mara, Nicholas and Justina made "Nativity Treasures" and sold them during the Nativity season, raising \$100 for the mission. Since then the Parish Council voted to match their contribution and we have recently sent our offerings for the Russells' missionary work to the OCMC.

We are cooking at Ridge Manor for the International Buffet at 9:00 A.M. on Monday April 16th. Anyone who wishes to help can see Sonia Vorell after Church or call at 440-238-6912.

LESS THAN A MONTH REMAINS to Solicit Donations for the SILENT and CHINESE AUCTIONS on 4/22! Call Sonia or Tammy NOW to help!

### Parish Council News

The next Parish Council Meeting is 6:00 PM Tuesday, April 17th at Ridge Manor. Any parish member is welcome.

### Coffee Hour & Greeters Schedules

#### Coffee Hour Hosts:

4/01 Albert Casey  
4/08 PASCHA - No Coffee Hour  
4/15 Mat. Cindy Zdinak  
4/22 Donna Jacak  
4/29 Wojnicz Family  
5/06 Kate Zolikoff

#### Greeters:

Linda Smotzer & Tom Broslawik  
Debbi Pinta & Michael Tabeling  
Linda Smotzer & Phyllis Gindlesperger  
Steven & Eileen Bondor  
Maca Tyler & Tom Broslawik  
Steven & Eileen Bondor

### 2006 and 2007

#### Dues

**\$250.00 per Adult member (18 and older) per year.**

## Holy Week Schedule

### Sunday April 1

#### Entrance of Our Lord into Jerusalem

9:00 AM *Divine Liturgy*

7:00 PM *Bridegroom Matins*

### Monday April 2

#### Great & Holy Monday

11:00 AM *Presanctified Liturgy*

7:00 PM *Bridegroom Matins*

### Tuesday April 3

#### Great & Holy Tuesday

11:00 AM *Presanctified Liturgy*

7:00 PM *Bridegroom Matins*

### Wednesday April 4

#### Great & Holy Wednesday

11:00 AM *Presanctified Liturgy*

7:00 PM *Bridegroom Matins*

### Thursday April 5

#### Great & Holy Thursday

11:00 AM *Vespereal Liturgy of St. Basil*

7:00 PM *Matins of Great & Holy Friday*

*(Twelve Gospel readings)*

### Friday April 6

#### Great & Holy Friday

9:00 AM *Royal Hours*

2:00 PM *Great Vespers of Holy Friday*

*(Tomb watch from 4:00 PM)*

7:00 PM *Matins of Great & Holy Saturday*

*(Procession with Holy Shroud)*

### Saturday April 7

#### Great & Holy Saturday

*(Tomb watch to 11:30PM)*

2:00 PM *Vespereal Liturgy followed by*

*Blessing of Loaves, Wine & Dried Fruit*

4:00 PM *Blessing of Baskets*

11:30 PM *Nocturns*

### Sunday April 8

#### Great & Holy Pascha

12:00 *Midnight Paschal Vigil*

*(Matins & Divine Liturgy followed by Agape*

*breaking of the fast)*

### Monday April 9

#### Great & Holy Monday

9:00 AM *Divine Liturgy*



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*Addressee*