

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL

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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).
Previous Ambos on website.

Articles for publication
should be submitted to:

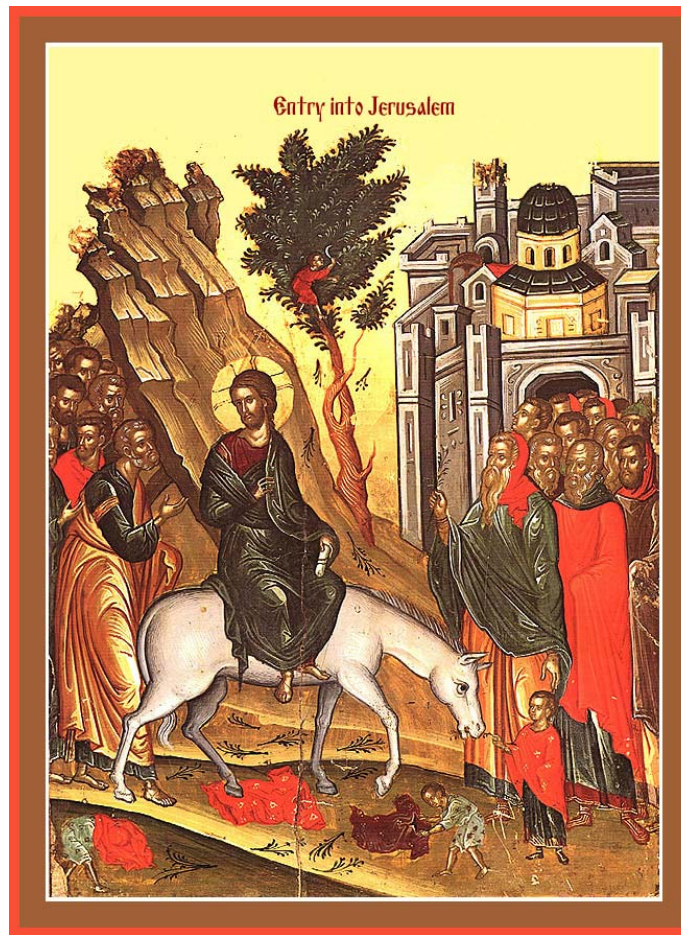
ambo-theodosius

@googlegroups.com

APRIL 13, 2025

PALM SUNDAY

ENTRY OF OUR LORD INTO
JERUSALEM



Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He rode on a colt for which He Himself had sent, and He permitted the people to hail Him publicly as a king. A large crowd met Him in a manner befitting royalty, waving palm branches and placing their garments in His path. They greeted Him with these words: "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! (John 12:13).

This day together with the raising of Lazarus are signs pointing beyond themselves to the mighty deeds and events which consummate Christ's earthly ministry. The time of fulfillment was at hand. Christ's raising of Lazarus points to the destruction of death and the joy of resurrection which will be accessible to all through His own death and resurrection. His

entrance into Jerusalem is a fulfillment of the messianic prophecies about the king who will enter his holy city to establish a final kingdom. "Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass" (Zech 9:9).

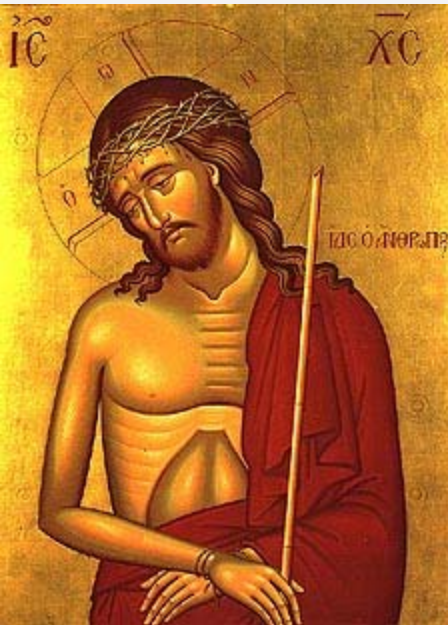
Finally, the events of these triumphant two days are but the passage to Holy Week: the "hour" of suffering and death for which Christ came. Thus the triumph in an earthly sense is extremely short-lived. Jesus enters openly into the midst of His enemies, publicly saying and doing those things which mostly enrage them. The people themselves will soon reject Him. They misread His brief earthly triumph as a sign of something else: His emergence as a political messiah who will lead them to the glories of an earthly kingdom.

Our Pledge

The liturgy of the Church is more than meditation or praise concerning past events. It communicates to us the eternal presence and power of the events being celebrated and makes us participants in those events. Thus the services of Lazarus Saturday and Palm Sunday bring us to our own moment of life and death and entrance into the Kingdom of God: a Kingdom not of this world, a Kingdom accessible in the Church through repentance and baptism.

On Palm Sunday palm and willow branches are blessed in the Church. We take them in order to raise them up and greet the King and Ruler of our life: Jesus Christ. We take them in order to reaffirm our baptismal pledges. As the One who raised Lazarus and entered Jerusalem to go to His voluntary Passion stands in our midst,

Holy Week: A Liturgical Explanation for the Days of Holy Week (abridged)



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 Times; 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

we are faced with the same question addressed to us at baptism: “Do you accept Christ?” We give our answer by daring to take the branch and raise it up: “I accept Him as King and God!”

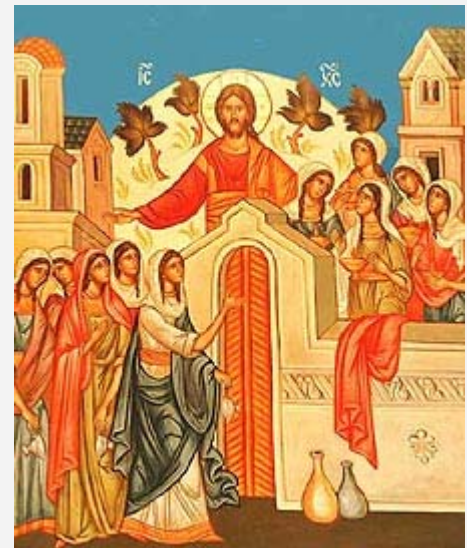
Thus, on the eve of Christ’s Passion, in the celebration of the joyful cycle of the triumphant days of Lazarus Saturday and Palm Sunday, we reunite ourselves to Christ, affirm His Lordship over the totality of our life, and express our readiness to follow Him to His Kingdom:

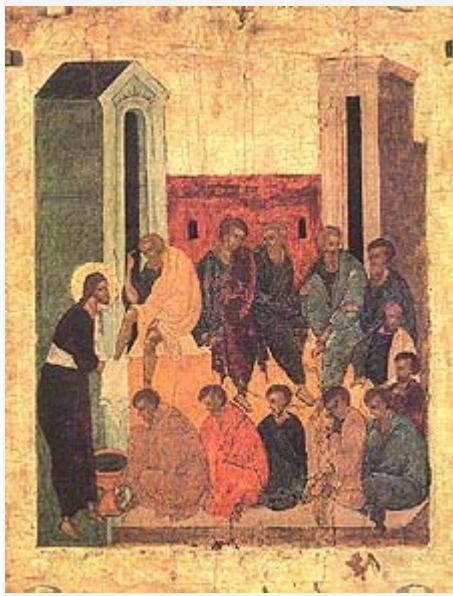
... that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead (Philippians 3:10-11).

Very Rev. Paul Lazor

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, but 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).

Pascha 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.

On **Great and Holy Wednesday**, the hymns of the Bridegroom Service remind us of the sinful woman who poured precious ointment on Christ’s head at Simon the leper’s house (Mt. 26:7).

The disciples complained about the wasteful extravagance, for the myrrh could have been sold and the money given to the poor. On this same day Judas agreed to betray the Lord for thirty pieces of silver. Because the betrayal took place on Wednesday, Orthodox Christians fast on most Wednesdays during the year.

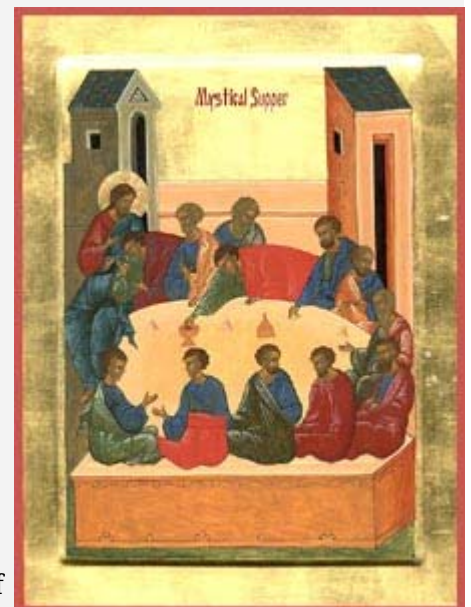
On the other hand, the Savior declared that the woman’s actions would be remembered wherever the Gospel is preached (Mt. 26:13), for she had anointed Him in preparation for His burial (Mt. 26:12).

Two events shape the liturgy of **Great and Holy Thursday**: the Last Supper of Christ with His disciples, and the betrayal of Judas. The meaning of both is in love. The Last Supper is the ultimate revelation of God’s re-

deeming love for man, of love as the very essence of salvation. And the betrayal of Judas reveals that sin, death and self-destruction are also due to love, but to deviated and distorted love, love directed at that which does not deserve love. Here is the mystery of this unique day, and its liturgy, where light and darkness, joy and sorrow are so strangely mixed, challenges us with the choice on which depends the eternal destiny of each one of us. “Now before the feast of the Passover, when Jesus knew that His hour was come... having loved His own which were in the world, He loved them unto the end...” (John 13:1). To understand the meaning of the Last Supper we must see it as the very end of the great movement of Divine Love which began with the creation of the world and is now to be consummated in the death and resurrection of Christ.

God is Love (1 John 4:8). And the first gift of Love was life. The meaning, the content of life was communion. To be alive man was to eat and to drink, to partake of the world. The world was thus Divine love made food, made Body of man. And being alive, i.e. partaking of the world, man was to be in communion with God, to have God as the meaning, the content and the end of his life. Communion with the God-given world was indeed communion with God. Man received his food from God and making it his body and his life, he offered the whole world to God, transformed it into life in God and with God. The love of God gave life to man, the love of man for God transformed this life into communion with God. This was paradise. Life in it was, indeed, eucharistic. Through man and his love for God the whole creation was to be sanctified and transformed into one all-embracing sacrament of Divine Presence and man was the priest of this sacrament.

But in sin man lost this eucharistic life. He lost it because he ceased to see the world as a means of Communion with God and his life as eucharist, as adoration and thanksgiving. . . He loves himself and the world for their own sake; he made himself





the content and the end of his life. He thought that his hunger and thirst, i.e. his dependence of his life on the world—can be satisfied by the world as such, by food as such. But world and food, once they are deprived of their initial sacramental meaning—as means of communion with God, once they are not received for

God’s sake and filled with hunger and thirst for God, once, in other words, God is no longer their real “content,” can give no life, satisfy no hunger, for they have no life in themselves... And thus by putting his love in them, man deviated his love from the only object of all love, of all hunger, of all desires. And he died. For death is the inescapable “decomposition” of life cut from its only source and content. Man thought to find life in the world and in food, but he found death. His life became communion with death, for instead of transforming the world by faith, love, and adoration into communion with God, he submitted himself entirely to the world, he ceased to be its priest and became its slave. And by his sin the whole world was made a cemetery, where people condemned to death partook of death and “sat in the region and shadow of death” (Matt. 4:16).

On Great and Holy Friday, Christ died on the Cross. He gave up His spirit with the words: “It is finished” (John 19:30). These words are better understood when rendered: “It is consummated.” He had accomplished the work for which His heavenly Father had sent Him into the world. He became a man in the fullest sense of the word. He accepted the baptism of repentance from John in the Jordan River. He assumed the whole human condition, experiencing all its alienation, agony, and suffering, concluding with the lowly death on the Cross. He perfectly fulfilled the prophecy of Isaiah:

“Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because

he has poured out his soul to death, and was numbered with the transgressors; yet he bore the sins of many, and made intercession for the transgressors.” (Isaiah 53:12)

Great and Holy Saturday is the day on which Christ reposed in the tomb. The Church calls this day the Blessed Sabbath.

“The great Moses mystically foreshadowed this day when he said:

God blessed the seventh day.

This is the blessed Sabbath

This is the day of rest,

on which the only-begotten Son of God rested from all His works....”

(Vesperal Liturgy of Holy Saturday)

By using this title the Church links Holy Saturday with the creative act of God. In the initial account of creation as found in the Book of Genesis, God made man in His own image and likeness. To be truly himself, man was to live in constant communion with the source and dynamic power of that image: God. Man fell from God. Now Christ, the Son of God through whom all things were created, has come to restore man to communion with God. He thereby completes creation. All things are again as they should be. His mission is consummated. On the Blessed Sabbath He rests from all His works.

THE TRANSITION

Holy Saturday is a neglected day in parish life. Few people attend the Services. Popular piety usually reduces Holy Week to one day—Holy Friday. This day is quickly replaced by another—Easter Sunday. Christ is dead and then suddenly alive. Great sorrow is suddenly replaced by great joy. In such a scheme Holy Saturday is lost.

In the understanding of the Church, sorrow is not replaced by joy; it is transformed into joy. This distinction indicates that it is precisely within death that Christ continues to effect triumph.



Surprise Matching Holy Week Challenge

An anonymous donor is offering to match up to

\$5000.00

if we can raise this amount by Holy Pascha!

Let us not disappoint this challenger by failing to meet the goal.

Mother's Day Men's Potluck!

Gentlemen, it is time to show appreciation by bringing something to the **Mother's Day Men's Potluck**.

We are asking men to bring a dish for all to enjoy on this year's Mother's Day, Sunday, May 11th, after Divine Liturgy.

If interested please call *Wayne Vidovich* at 440.989.6165 so he can coordinate. Thank you!



ALTAR SOCIETY

2nd Sunday of each month: 3/9, 5/11, 6/8

JOIN THE ALTAR SOCIETY! \$10 Membership, see Joyce Tabeling



A Special Thank you

We thank **Subdeacon Michael Tabeling & Joyce Tabeling** for the gift of **\$11,000.00**, for the purpose of restoring our cathedral from the fire, done in memory of **Paul Pangrace, Memory Eternal**

To Subdeacon Michael and Joyce Tabeling: ***May God Grant you Many Years!***

Coffee Hour Quarter 2 2025

Questions/Concerns: Cathy Weber (412-215-1928)

April 6	May 4	Gammalo
Lina	Cathy	June 8
April 13	May 11	PENTECOST
Tammy & Mary (in memory of Pogorily Family by Mat. Lu Timko)	Men's Potluck (Mother's Day)	Cathy & Tammy
April 20	May 18	June 15
HOLY PASCHA	Joyce & Judy	Vidovich & Whitlock (Father's Day, anonymous sponsor)
April 27	May 25	June 22
Mat. Zdinak & Nikol Gammalo (sponsored by William Lynk)	Mat. Jana (Sponsored by William Lynk)	Joyce & Judy (Ss. Peter & Paul Fast)
June 1	June 1	June 29
Mat. Zdinak & Nikol	Mat. Zdinak & Nikol	Dan & Lavinia



Theotokos of Vladimir

EASTERN ORTHODOX WOMEN'S GUILD
OF GREATER CLEVELAND
SENDS AN OPEN INVITATION
TO MEMBERS, FAMILY AND FRIENDS



**Pan-Orthodox
Luncheon**

Holy Trinity Orthodox Church Hall
6822 Broadview Road
Parma, OH 44134

Date: Saturday, May 17, 2025
Time: Doors open @ 12:00 AM
Luncheon @ 12:30 PM

Reservations required
No tickets sold at the door
Tickets: Adults - \$15.00
Children 6 to 12 - 7.50
Children under 6 – FREE

Program to include:

- **A delicious luncheon of baked chicken and sloppy joes**
- with plenty of sides and heavenly homemade desserts
- Socialize and relax with family and friends!
- **Auction Gift Baskets / Door Prizes**

- For tickets, see your Parish Representative Karen Felon
- or Call Helen Beverly (440-212-5545)
- Reservations deadline is **Friday, May 9, 2025**

All proceeds go to Orthodox organizations
see list compiled by EOWG -- <https://www.eowgcle.org/charities>

PRAYER REQUESTS

as of 4/13/2025

Deceased

Vincent (*friend of Gabriel & Nicholas*)

Special Intentions:

Archpriest Jason Kappanadze

Subdeacon Theodore Lentz

Subdeacon Roger Pinta

Subdeacon Leon Felon

Subdeacon Peter Zolikoff

Reader Frank Tkacz

Reader Daniel Morris

Horia Dascalescu (*Lavinia's brother*)

Janice Tkacz

Eleanor Wachovec (*friend of Karen Felon*)

Rachel Ohlin (*relative of Tatiana*)

Erin Zawolowycz

Jeffrey Parhamovich (*brother of Karen Felon*)

Margaret Parhamovich

(sister-in-law of Karen Felon)

Jean Woycitzky Thompson (*Frank's cousin*)

Debra Parhamovich (*sister of Karen Felon*)

Robert Martin Prock

Valentina Zawolowycz (*mother of Paul Z*)

Child McKenna Kranek

Betty Balasz

Herman Leslie Levin

Russell Schafer

Sonia Vorell

Ivan Lavrasiuk

Elisabeth Lavrasiuk

Phyllis Gindlesperger

Lenore Miroewski

(Sister-in-law to Barbara Clos)

Michael Weaver

Mary (*friend of Henry*)

Matushka Ludmila Timko

Mitchell "Dale" Peek (*friend of Igor*)

Matthew Hunley

Tammy Ponomarenko

Debra Ellis

Please submit names to the Prayer List by
emailing them to Fr. Jan Cizmar

st.theodosiuscathedral@gmail.com

Or calling at 1 (440) 732-8182

Names remain on the list for 30 days unless
requested otherwise.

ST. THEodosIUS IS 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>



Sunday, April 13 Entry of Our Lord into Jerusalem

Palm Sunday

8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour
6:00 PM Bridegroom Matins for Great and Holy Monday

Monday, April 14 Great and Holy Monday

2:30 PM Hours & Tipika
3:00 PM Presanctified Liturgy
Potluck to follow
6:00 PM Bridegroom Matins for Great and Holy Tuesday

Tuesday, April 15 Great and Holy Tuesday

2:30 PM Hours & Tipika
3:00 PM Presanctified Liturgy
Potluck to follow
6:00 PM Bridegroom Matins for Great and Holy Wednesday

Wednesday, April 16 Great and Holy Wednesday

2:30 PM Hours & Tipika
3:00 PM Presanctified Liturgy
Potluck to follow
6:00 PM Bridegroom Matins for Great and Holy Thursday

Thursday, April 17 Great and Holy Thursday

2:30 PM Ninth Hour
3:00 PM Vespers
7:00 PM Matins & Passion Gospels

Friday, April 18 Great and Holy Friday

9:00 AM Royal Hours
3:00 PM Vespers
7:00 PM Lamentation Matins

Saturday, April 19 Great and Holy Saturday

1:00 PM Vespers
Great and Holy Saturday
Blessing of Baskets to follow
8:00 PM Reading of the Acts of the Apostles
10:30 PM Nocturnes + Matins + Divine Liturgy
Followed by Agape Meal

HOLY WEEK + BRIGHT WEEK 2025



Saint Aristarchus was one of the Seventy Apostles, whom the Lord Jesus Christ sent to proclaim the good news of the Gospel (Luke. 10:1-24).

Saint Aristarchus, a co-worker of the holy Apostle Paul, became bishop of the Syrian city of Apamea. His name is repeatedly mentioned in the Acts of the Holy Apostles (Acts 19:29, 20:4, 27:2) and in the Epistles of Saint Paul (Col. 4:10, Philemon 1:24). He accompanied Saint Paul on his travels (Acts 16:29), and was Bishop of Apamea, Syria.

Saint Aristarchus is commemorated on April 15 with Saints Pudens and Trophimus and on September 27 together with Saints Mark and Zenas.

Sunday, April 20 HOLY PASCHA The Resurrection of Our Lord and Savior Jesus Christ

*The beginning of the Pentecostarion
(no morning Liturgy)*
1:00 PM Paschal Vespers

Monday, April 21 Bright Monday

Icon of the Mother of God of Mt. Athos, "Sweet Kissing"
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy

Tuesday, April 22 Bright Tuesday

St. Theodore the Sykeote, Bishop of Anastasiopolis (613)
6:30 PM Parish Council Meeting

Wednesday, April 23 Bright Wednesday

Holy Glorious Greatmartyr, Victorybearer, and Wonderworker George (303)
6:00 PM Akathist to St. George

Thursday, April 24 Bright Thursday

Martyr Savva Stratelates ("the General") of Rome, and 70 soldiers with him (272)

Friday, April 25 Bright Friday

The "Lifegiving Fountain" Icon of the Most-holy Theotokos
Appearance of the Icon of the Mother of God "The Footprint" at Pochaev
Holy Apostle and Evangelist Mark (1st c.)

Saturday, April 26 Bright Saturday

Hieromartyr Basil, Bishop of Amasea (ca. 322)
5:00 PM Confessions
6:00 PM Great Vespers

Sunday, April 27 Antipascha

2nd Sunday of Pascha
St. Thomas Sunday
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour