

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL

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10:00AM-2:00PM

Paul 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).

Previous Ambos on website.

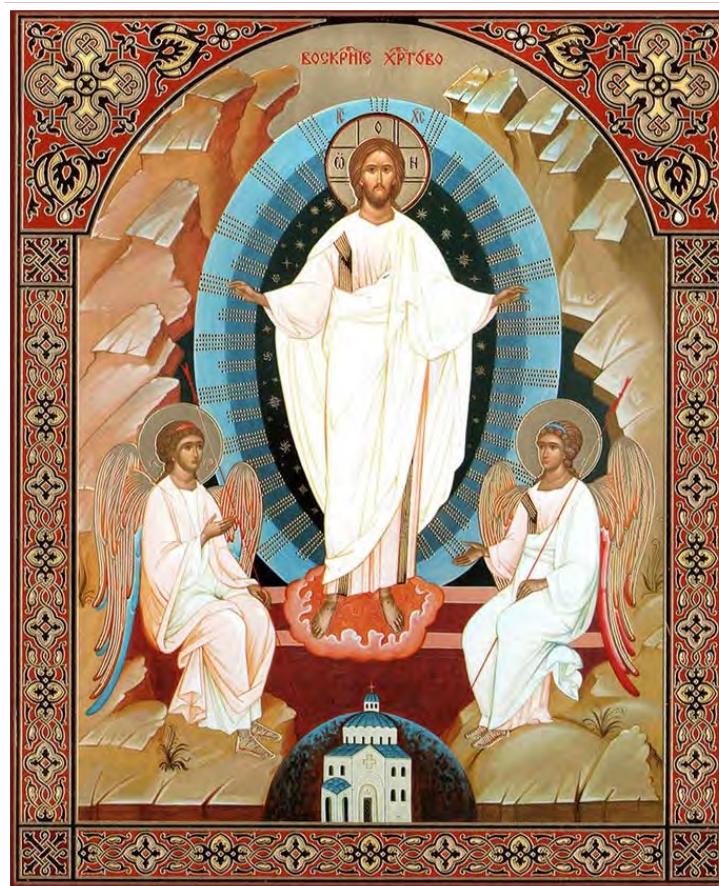
Articles for publication
should be submitted to:

ambo-theodosius@googlegroups.com

APRIL 16, 2023

THE RESURRECTION OF OUR LORD AND
SAVIOR JESUS CHRIST

HOLY PASCHA



Enjoy ye all the feast of
faith; receive ye all the
riches of loving-kindness.
*(Sermon of Saint John
Chrysostom, read at Pas-
chal 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 preach-
ing and faith are in vain (I
Cor. 15:14). Indeed, with-
out 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 de-

scribes 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 tro-

parion, we repeat again and again that Christ has trampled down death—by death! Saint 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, 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 un-

harmful; 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 Saint 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 Saint 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 len-



ten 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

Landscaping Ministry

Spring is around the corner!

Consider helping us to cut and edge the grounds around our cathedral, it's a great way of getting some sun and exercise while beautifying the church.

Please speak with **Joyce Tabeling** in person or call her at **216 408-7187**

COFFEE HOUR VOLUNTEERS NEEDED!

We need more people to help with our weekly coffee hours after Divine Liturgies on Sundays. Please contact **Cathy Weber** (weberc528@gmail.com) if you would like to participate. This is a wonderful way to facilitate fellowship and serve your church family. Perhaps you've already thought about helping out in this way? Then now is the time! Email Cathy, she will answer any questions you might have.



VISITATIONS

Fr. Cizmar would like to know who requires visitation. He is eager to visit those who might have gone a long time without visitation for any reason at all. A key duty of a priest's ministry is to visit the sick and confined, those unable to attend the holy services for any reason. His phone number and email address are printed on the front of every Ambo, and are repeated here:

Father Jan Cizmar - 1(440) 732-8182 - st.theodosiuscathedral@gmail.com



ST. GREGORY PALAMAS MONASTERY PILGRIMAGE

Saturday, May 13th. Fr. Joseph and the brotherhood will be welcoming young adult Cleveland area orthodox for a group visit. If you've never been there before: "The Monastery (934 Cr. #2256 Perysville, 44864) is located in northeast Ohio, about 15 miles east of Mansfield. The regular cycle of monastic worship services (conducted primarily in English) provides a traditional prayer experience which is only possible in a monastery." Details to follow.



Orthodox Church in America
DIOCESE OF THE MIDWEST

Paschal Greetings
April 16, 2023
№. 51

PASCHAL MESSAGE OF HIS EMINENCE, ARCHBISHOP DANIEL

to the Very Reverend and Reverend Clergy, Venerable Monastics, and Beloved Faithful of the
God-protected Diocese of Chicago and the Midwest

The Angel proclaimed Thee, the crucified and buried Master. He told the women: "Come, see the place where He lay! He is risen as He said, for He is almighty." We worship Thee, O only immortal One. Have mercy on us, O Christ, the Giver of life! (Anatolian sticheron of the Resurrection, Tone 2)

Dearly Beloved in Christ,

CHRIST IS RISEN!

The Gospel of Saint Matthew tells us that the good news of Christ's Resurrection was first heard and then first proclaimed by the Holy Myrrhbearing Women. These faithful disciples, on their early morning mission to anoint the Lord's body, encountered an angel sitting on the stone that had miraculously been rolled away from the Lord's tomb. The angel greeted them with the words, "Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you." So they went out quickly from the tomb with fear and great joy and ran to bring His disciples word" (Matthew 28: 5-8).

This Gospel passage describes how the frightened women quickly left Jesus' tomb. Jesus Himself then appears to them, saying: "Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me" (v. 10). With these words, the Risen One entrusts the women with the mandate to evangelize: "Go. Tell." Indeed, these holy and faithful disciples of the Lord had offered an admirable example of faithfulness, of dedication, and of love for Christ throughout the time of His public ministry. This was followed by their fidelity during the dark days of His passion. Now they are rewarded by Him with the distinction of being the first to proclaim His victory over sin and death.

First the women, then the disciples, and Peter in particular, were granted to bear witness to the reality of the resurrection. Fifty days later, on the great day of Pentecost, Peter declared with faith, courage, and conviction: "This Jesus God raised up, and of that we all are witnesses" (Acts 2:32). From that moment on, the proclamation of the Resurrection of Christ has "gone out into all the universe" and has reached the four corners of the earth. This good news has become the message of hope for all peoples of all times and places. Jesus' Resurrection tells us that death does not have the last word, life does. As Saint John Chrysostom reminds us in his Paschal Homily: "O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown! Christ is risen, and the demons are fallen! Christ is risen, and the angels rejoice! Christ is risen, and life reigns! Christ is risen, and not one dead remains in the grave! For Christ, being risen from the dead, is become the first fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen." This is, indeed, our hope. This is the good news of the Gospel.

Christ is risen! Because of this, it is possible to look with hope at every moment of our lives, even the most difficult ones. This is the message of hope that we are called to proclaim with words, and above all through the witness of life. May this news resound in our homes and in our hearts: "Christ is risen!" May this certainty strengthen the faith of every baptized person, and above all, encourage all those around us and throughout the world who are facing greater suffering and difficulty.

As we gather in our churches to celebrate the Feast of Feasts, with the Holy Women we once again hear the Angel proclaim that Christ is risen! This joyous proclamation has resounded throughout the centuries and has taken root in the hearts of millions of Christians. In our own day, it has become our own message of hope, a message we are called to share with the world around us.

I invite you to join me in prayer, asking the Risen Lord to grant His peace to our troubled world and His light to all whose lives are darkened by hopelessness and despair. I also extend my blessing to you, to your families, and to all your friends and loved ones, as well as my heartfelt best wishes for a bright and blessed celebration of Holy Pascha.

CHRIST IS RISEN! INDEED HE IS RISEN!

In the Risen Lord,

A handwritten signature in black ink that reads "Daniel". The signature is written in a cursive, flowing style.

†DANIEL

Archbishop of Chicago and the Midwest

PRAYER REQUESTS

as of 4/16/2023

Deceased

Protopresbyter Srboljub

Lawrence

Susan

Melvin Timm

Joseph Czajkowski (*son of Jerry*)

Special Intentions:

Subdeacon Theodore Lentz

Subdeacon Igor Gajewsky

Subdeacon Roger Pinta

Reader Paul Pangrace

Reader Frank Tkacz

Stephan Chwalyk

Horia Dascalescu (*Lavinia's brother*)

Diane Kearsey (*Janice Tkacz's Sister*)

Janice Tkacz

Eleanor Wachovec (*friend of Karen Felon*)

Rachel Ohlin (*relative of Tatiana*)

Erin Zawolowycz

Carol Nielsen (*Paul Pangrace's sister*)

Virginia Medvec

Jeffrey Parhamovich (*brother of Karen Felon*)

Margaret Parhamovich (*sister-in-law of Karen Felon*)

Margaret Peyton (*Cathy's aunt*)

Jean Woycitzky Thompson (*Frank's cousin*)

Anna Marie Luvison (*daughter of Matthew & Katie (Ellis) Luvison*)

Debra Parhamovich (*sister of Karen Felon*)

Grace Mary Parhamovich (*mother of Karen Felon*)

Gayle Vidovich

Elizabeth Balasz

Christina Hile (*Nisi & Cindy's sister*)

Lonnie Ellis (*Husband to Debra Ellis*)

Robert Martin Prock

Valentina Zawolowycz (*mother of Paul Z*)

Michael and **Nichole** Zolikoff and **unborn child**

Mark

Francis

Yvonne (Evie) D'Amico

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.

BIBLE READINGS FOR THE WEEK

Sunday, April 16

Acts 1:1-8
John 1:1-17

Monday, April 17

John 20:19-25
Matthew 28:1-20
Mark 16:1-8
Luke 24:1-12
John 20:1-10
Luke 24:36-53
Acts 1:12-17, 21-26
John 1:18-28

Tuesday, April 18

Acts 2:14-21
Luke 24:12-35

Wednesday, April 19

Acts 2:22-36
John 1:35-51

Thursday, April 20

Acts 2:38-43
John 3:1-15

Friday, April 21

Philippians 2:5-11
Luke 10:38-42; 11:27-28
Acts 3:1-8

John 2:12-22

Saturday, April 22

Acts 3:11-16
John 3:22-33

Sunday, April 23

Isaiah 43:9-14
Wisdom of Solomon 3:1-9
Wisdom of Solomon 4:7-15
Matthew 28:16-20
Acts 12:1-11
John 15:17-16:2
Acts 5:12-20
John 20:19-31

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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 16

HOLY PASCHA

The Resurrection of our Lord and Savior
Jesus Christ

Monday, April 17

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 18

Bright Tuesday

Ven. John, disciple of Ven. Gregory of
Decapolis (9th c.)

Wednesday, April 19

Bright Wednesday

Martyr Theodore and those with him. Ven.
John of the Ancient Caves in Palestine
(8th c.)

BRIGHT WEEK SCHEDULE 2023



Thursday, April 20

Bright Thursday

Ven. Theodore Trichinas ("the Hair-shirt
Wearer")

Friday, April 21

Bright Friday

The "Lifegiving Fountain" Icon of the
Most-holy Theotokos

Saturday, April 22

Bright Saturday

St. Theodore the Sykeote, Bishop of
Anastasiopolis (613)
5:00 Great Vespers
6:00 PM Paul Finley Retirement Party
(@ St. Michael's)

Sunday, April 23

Antipascha

St. Thomas Suncay

8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour