

# Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL

733 Starkweather Avenue  
Cleveland, Ohio 44113

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

Archpriest Jan Cizmar  
1(440) 732-8182  
[st.theodosiuscathedral@gmail.com](mailto:st.theodosiuscathedral@gmail.com)

Office Hours TWTh  
9AM-2PM, please call ahead

Subdeacon Michael Tabeling  
Sacristan

Subdeacon Igor Gajewsky  
Sacristan

Reader Julius Kovach  
Ecclesiarch & Choirmaster

Denise "Nisi" Pozderac  
[dpozderac.tlc@gmail.com](mailto:dpozderac.tlc@gmail.com)  
Parish Council President

Mary Swit  
Parish Secretary  
1(216) 574-4886  
[StTheodosiusCathedral@protonmail.com](mailto:StTheodosiusCathedral@protonmail.com)  
Office Hours MTWTh  
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](mailto:ambo-theodosius)

[@googlegroups.com](https://www.google.com/groups)

APRIL 20, 2025

HOLY PASCHA

THE RESURRECTION OF OUR  
LORD AND SAVIOR  
JESUS CHRIST



## Pascha (Easter)

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

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! 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).

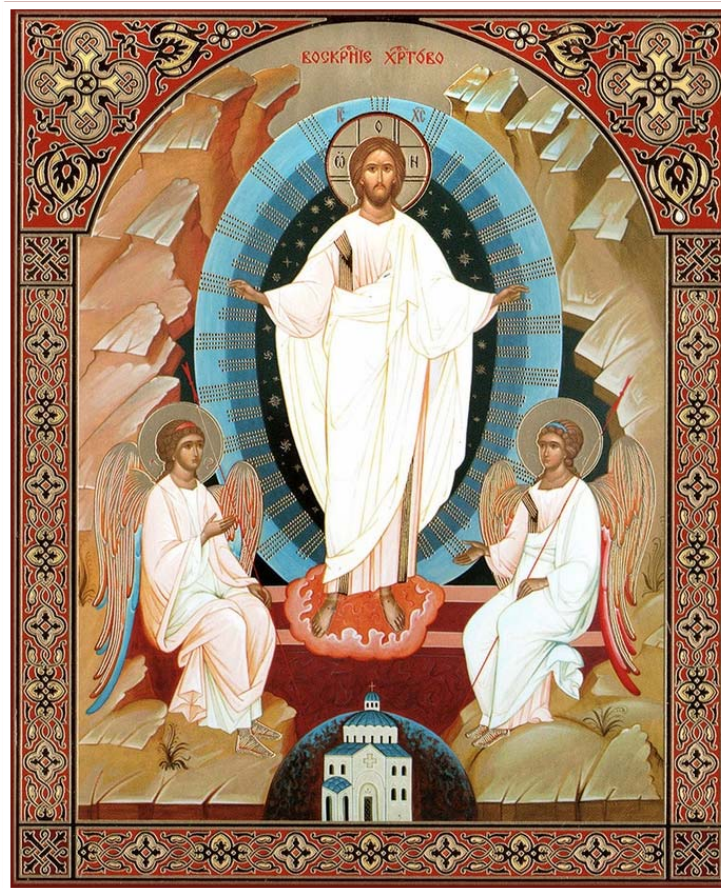
In the paschal canon we sing:

Thou didst arise, O Christ, and yet the tomb remained sealed, as at Thy birth the Virgin's womb remained 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 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 ser-

mon 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



# Christ Is Risen!

April 20, 2025  
Protocol 04/001

To the clergy, monastics, and faithful of the Orthodox Church in America, beloved children in the Lord,

Christ is risen! Indeed he is risen!

“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.”

So we sang at Matins, at the eighth ode of the Paschal canon. St. John of Damascus, the author of that canon, calls today “the feast of feasts,” and as we celebrate this feast of feasts, this first and greatest of feasts, we might ask a seemingly simple question: what are feasts, and why do we celebrate them? This question seems particularly appropriate as the world around us grows ever more chaotic and complex. In the midst of all the change and busy-ness, how can we spare the time just to celebrate and do nothing of use?

Many of us are familiar with the Russian festal greeting, *s prazdnikom*. The key word here is *prazdnik*, the Russian word for feast or holiday, which derives in turn from the adjective *prazdny*, meaning “empty,” and hence “idle.” But this emptiness, or idleness, is not merely an expression of absence. The feast has positive content, but this content is not man-made: it is something made by God, something that our inaction allows us encounter and appreciate. Feasts are days on which we remain idle so that God can act; they are days that we empty of our own works so that we can fill them with the remembrance of the things of God: his deeds, his presence, his glory.

After all, as the Lord says, the sabbath was made for man, and not man for the sabbath (Mk. 2:27). We abused our freewill, sinned, and lost the continual enjoyment of God, instead being cursed to eat by the sweat of our brow (Gen. 3:19). But God, in his mercy, has given us the feast day, a day on which we are able to return to our Edenic state. We set aside the labor that is the result of our sin and, for a day at

P.O. Box 31409 Alexandria, Virginia, 22310  
516-922-0550 - metropolitan@oca.org - www.oca.org

least, devote ourselves to true rest, to the one thing needful: worship in spirit and truth, whose hour is coming and now is (Lk. 10:42, Jn. 4:23). As we sang at the canon, the feast is the day on which we bless Christ forevermore.

The feast day, in this way, becomes an icon of the deified person, filled with the divine energies—God's activity, rather than his own. The saints empty their hearts, their lives, their being, of everything worldly and passionate so that God can dwell there as his holy temple. The feast is also thus an icon of the life to come, in which the elect will no longer know toil or care, but only the never-ending banquet of the kingdom, the ceaseless heavenly worship of the one God in Trinity.

Thus, on this first of sabbaths, I pray that we might all set aside our Lenten labors and rejoice in the day which the Lord has made, Bright Sunday, his great and holy Pascha (Ps. 117:24). Following in the footsteps of our self-emptying Master, we worked for six weeks to cleanse our hearts and lives of everything unbecoming, not so that we could be empty, but so we could be filled, according to our own measure and capacity, with the grace that Christ brings into the world through his life-creating Resurrection. Christ rested after his six days of labor, and now after our six weeks of Lenten work, he calls us to enter into his rest, to find our peace in him and the great salvation that he has wrought for us upon the Wood.

Christ is risen, the Peace of God, the divine Peace himself, and so, in the midst of a busy and whirling world, we find everlasting peace on his feast of feasts. May the grace, peace, and joy of his Resurrection abide with all of you, always, now and throughout the ages to come.

Greeting you with festal cheer and Paschal rejoicing, and assuring you of my primatial prayers and blessing, I remain,  
Yours in Christ,

A handwritten signature in black ink, appearing to read '+Tikhon'.

+Tikhon  
Archbishop of Washington  
Metropolitan of All America and Canada



Orthodox Church in America  
DIOCESE OF THE MIDWEST

Thursday, 17 April 2025  
Great and Holy Thursday  
№. 50

**ARCHPASTORAL GREETINGS OF  
THE MOST REVEREND DANIEL  
ARCHBISHOP OF CHICAGO AND THE MIDWEST**

**ON THE BRIGHT AND JOYOUS FEAST OF PASCHA - 20 APRIL 2025**

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

**✠ CHRIST IS RISEN! ✠**

*Before the dawn Mary and the women came and found the stone rolled away from the tomb. They heard the angelic voice: "Why do you seek among the dead as a Man the One Who is everlasting Light? Behold the clothes in the grave! Go and proclaim to the world: "The Lord is risen! He has slain death, as He is the Son of God, saving the race of men!"*

-Paschal Hours

*"You seek Jesus of Nazareth, who was crucified. He is risen!"* (Mark 16:6). With these words, the heaven-sent messenger, robed in light, addressed the Holy Myrrhbearing Women who, on that first day of the week, came looking for the tomb of Jesus. In spite of the possibility of great personal harm, their love for the Lord compelled them to come to the tomb to honor His body with a proper Jewish burial. Their deep sorrow was overpowered by their love and care for their Master. On this same "first day of the week," we, too, come seeking the Lord and likewise hear and rejoice in those very words: "He is risen; He is not here."

As Orthodox Christians, we believe that Jesus is not an historic figure from the past, a person whose life and deeds are to be remembered in history books. Yes, He performed wondrous works and healed the sick and suffering and raised the dead. He was betrayed by a friend, brutally beaten and crucified. He died on a cross and was buried in a borrowed tomb. But that is where mere historical facts come to an end. The tomb could not contain Him. He is risen and the tomb is empty! We believe and confess that He lives, is present among us, and walks before us and beside us as one who is alive, as one who calls us to follow Him on the path of eternal life.

*Christ is risen!* At Pascha we rejoice because Christ did not remain in the tomb, his body did not see corruption (How could the Author of Life be subject to corruption?) Christ belongs to the world of the living, not to the world of the dead; we rejoice because he is the Alpha and the Omega, the

Beginning and the End, the Source and the Fulfillment of all life. He lives not only yesterday, but is the same yesterday, today and forever (Hebrews 13:8).

*Christ is risen!* But somehow this great reality and wondrous mystery of Christ's Resurrection is situated so far outside our own human experience that, looking inwardly, we find ourselves discussing the same question asked by the disciples coming down from Mount Tabor: What exactly does this "rising from the dead" mean? What does it mean for us? What does it mean for all human history? In attempting to answer this line of questioning, we must begin by admitting that Christ's Resurrection is something more, something different. It is a leap into a completely new order which concerns not only ourselves personally, but the whole of human history.

*Christ is risen!* Because of His love for us, Jesus could allow himself to die upon a cross. We must recognize, however, that by doing so he broke the seeming finality of death, because in Him the eternal finality of life was present. His death on the cross formed a new reality with life, in such a way that life is the definitive reality.

*Christ is risen!* In the Gospel of John, Jesus says to his disciples "I live, and you will also live (John 14:19). We will live because of our union with the Risen Lord, our Savior. We live and will continue to live through having been united to the One who is life itself. Eternal life and blessed immortality is a gift to us that is ours through our relationship with Christ, the Conqueror of Death. Eternal life comes to us because we have been loved by Him who is Life. He loves us so much that He died on the cross and rose from the dead for us and for our salvation.

*Christ is risen!* Thus, we can sing full of joy, together with the Church, in the words of the Paschal Troparion:

*"Christ is risen from the dead, trampling down death by death. And upon those in the tombs bestowing life... And unto us He has given eternal life. Let us worship His Resurrection on the third day!"*

I extend my joyous best wishes to you all, asking the Risen Lord to bless you, your families, friends, and all your loved ones with His continuing, life-giving presence in your lives.

With love in the Risen Lord,

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

**DANIEL**  
Archbishop of Chicago and the Midwest

## St. Kyranna Young Adult Cooking Class



**Who: All Ages 21 – 35(ish)**

**What: Prayer, Cooking, Fellowship, & Fun**

**When: One Saturday Evening Every Other Month\*  
5:00 p.m. – 8:00 p.m.**

**Where: Sts. Constantine & Helen, Cleveland Heights**

**Why: “Man shall not live by bread alone, but by every word that comes from the mouth of God” (Deut 8:3; Matt 4:4).**

**How: RSVP to [tcherpas@stsconstantine.com](mailto:tcherpas@stsconstantine.com)**

*\*Dates subject to change*





# YAL

## PICNIC

»»»  
**Wednesday**  
**April 23rd 2025**

«««  
**6:00PM**

**RSVP: <https://tinyurl.com/2025YAL-Picnic>**

📍 **KIWANIS PAVILION IN ELMWOOD PARK** 📍  
**6363 SELIG DR, INDEPENDENCE, 44131**



**Real Cleveland**  
**Bright Week Fellowship Picnic**





## Bright Monday: The Sweet-Kissing Icon

On Bright Monday the Church commemorates the Sweet-Kissing (Glykophilousa) Icon of the Most Holy Theotokos. A nobleman named Simeon was an iconoclast who shared the emperor Theophilus's hatred for the holy icons. Simeon's wife Victoria, on the other hand, venerated icons, especially a certain icon of the Mother of God before which she prayed each day. Simeon could not tolerate his wife's piety, so he demanded that she give him the icon so he could burn it. Victoria threw the icon into the sea, hoping that it would be preserved through God's providence.

Years later, the icon appeared on the shores of Mt. Athos near the monastery of Philotheou. The igumen and the brethren of the monastery retrieved the icon and placed it in the church, where it worked many miracles.

The icon is one of the Eleusa (Tenderness) type. It is unusual in that it shows the Virgin kissing her Child. Christ raises His hand as if to repulse His mother's caress.

# Holy Week Matching Challenge Success!!

We have met the challenge of raising **\$5000.00** and so it has been matched!

Thank you to all who rose to the occasion, and a special thank you to the *Anonymous Donor*.

## 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!



### 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 Great & Holy Pascha, 4/20/2025*

### ***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** Lavr isiuk

**Elisabeth** Lavr isiuk

**Phyllis** Gindlesperger

**Lenore** Mir oewski

*(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

**Mary Ann** Reck

**Karen** Slowey

**Elena** Rich

**Jerry** Czajkowski

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

[st.theodosiuscathedral@gmail.com](mailto: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>



## ALTAR SOCIETY

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

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



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

## BRIGHT WEEK 2025



The Holy Great Martyr George the Victory-Bearer, was a native of Cappadocia (a district in Asia Minor), and he grew up in a deeply believing Christian family. His father was martyred for Christ when George was still a child. His mother, owning lands in Palestine, moved there with her son and raised him in strict piety.

When he became a man, Saint George entered into the service of the Roman army. He was handsome, brave and valiant in battle, and he came to the notice of the emperor Diocletian (284-305) and joined the imperial guard with the rank of comites, or military commander.

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

FOCA Meeting to follow

Monday, April 28

Apostles Jason and Sosipater of the Seventy, the Virgin Kerkyra, and those with them (1st c.)

Tuesday, April 29

Day of Rejoicing — (Rádonitsa)  
Nine Martyrs at Cyzicus

Wednesday, April 30

Holy Apostle James (Jacob), the brother of St. John the Theologian (44 A.D.)

Thursday, May 1

Prophet Jeremiah (6th c. B.C.). Ven. Paphnutius, Abbot of Boróvsk (1478)

Friday, May 2

St. Matrona of Moscow. St. Athanasius the Great, Patriarch of Alexandria (373)

Saturday, May 3

Ven. Theodosius, Abbot of the Kiev Caves Monastery and Founder of Coenobitic Monasticism in Russia (1074)  
4:45PM Church School  
5:00 PM Confessions  
6:00 PM Great Vespers

Sunday, May 4

2nd Sunday of Pascha  
**Myrrhbearing Women**  
Virgin Martyr Pelagía of Tarsus in Asia Minor (ca. 290)  
8:40 AM 3rd and 6th Hours  
9:00 AM Divine Liturgy  
Coffee Hour