

# Ambo

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## 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](http://ambo-theodosius)

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APRIL 5, 2026

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, 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

### 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 eschatologi-

cal 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, 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.

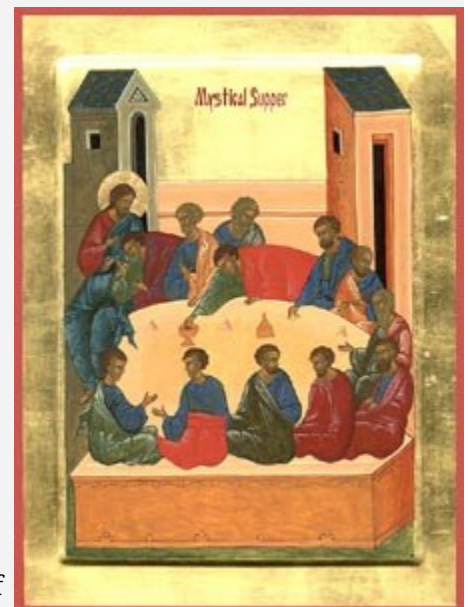
On the other hand, the Savior declared that the woman’s actions would be remembered wherever the Gospel is preached (Mt. 26:13), for she had anointed Him in preparation for His burial (Mt. 26:12).

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....”

(Vespertine 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.





**Saint Theodora of Thessaloniki** (April 5) was born of Christian parents named Anthony and Chrysánthē, who lived on the island of Aegina. Loving Christ from a young age, she forsook worldly pursuits. When she reached her majority, Saint Theodora was married and soon gave birth to a daughter. During an invasion by the Saracens (in 823), the young couple moved to the city of Thessaloniki. Here Saint Theodora dedicated her daughter to serve God in a monastery. After her husband's death, she herself became a nun in the same monastery.

There she struggled in ascetical contests and adorned her soul with virtues. Regarding the other sisters as being worthy of all honor, she was obedient to all, especially to the Igoumeness. By her labors of obedience, fasting and prayer, she so pleased God that she received the gift of working miracles, not only during her lifetime, but also after her death (+ 892). Even after her repose, Saint Theodora remained a model of a pure and blameless life for the nuns.

Years after the Saint's blessed repose, the Igoumeness also departed to the heavenly habitations. When they dug the grave to bury the Igoumeness, they uncovered the relics of Saint Theodora. Then the nun, as if she were alive, moved over in the grave to make room for

her Superior, setting an example of humility even after her death. When those present witnessed this remarkable event they cried: "Lord, have mercy!"

Many miracles were worked by Saint Theodora's holy relics, which exuded myrrh. Those who came to venerate her were healed of all manner of diseases, or freed from the power of demons. Therefore, the faithful continue to honor her memory.

When the Turks captured Thessaloniki in 1430, they smashed the holy relics of Saint Theodora to pieces.

This Saint Theodora should not be confused with the other Saint Theodora of Thessaloniki who is commemorated on August 29.

### Coffee Hour Quarter 2 2026

Questions/Concerns/volunteer? call Cathy Weber (412-215-1928)

|  |  |                                   |
|--|--|-----------------------------------|
| April 5                                | May 10 ( <i>Mother's Day</i> )         | June 14 ( <i>Apostle's Fast</i> ) |
| Mary                                   | <b>Men's Potluck</b>                   | Vidovich & Whitlock               |
| April 12                               | May 17                                 | June 21 ( <i>Apostle's Fast,</i>  |
| <b>Holy Pascha</b>                     | Joyce & Judy                           | <i>Father's Day</i> )             |
| April 19                               | May 24                                 | Heather Openshaw                  |
| Tammy & Cathy                          | Mat. Jana                              | ( <i>sponsored by anonymous</i> ) |
| April 26                               | ( <i>Sponsored by Una &amp; John</i> ) | June 28 ( <i>Apostle's Fast</i> ) |
| Cindy Zdinak                           | May 31                                 | Gabe Tabeling                     |
| ( <i>Sponsored by Una &amp; John</i> ) | Sarah & Mike Brennan                   |                                   |
| May 3                                  | June 7                                 |                                   |
| Vidovich & Whitlock                    | Cindy Zdinak                           |                                   |
| ( <i>Sponsored by Una &amp; John</i> ) |  |                                   |

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[www.symbolicworldsummit.com](http://www.symbolicworldsummit.com)



# REAL CLEVELAND

## Bright Week Fellowship Picnic



Orthodox Young Adults from around Cleveland and Akron gathering to Celebrate Pascha!

**Wednesday April 15th 2026**

**Starts at 6:00 PM**

RSVP: <https://tinyurl.com/brightweek-picnic>

Kiwanis Pavilion in Elmwood Park 6363 Selig Dr,  
Independence, 44131



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## **PRAYER REQUESTS**

4/5/2026

### ***Special Intentions:***

**Subdeacon Theodore** Lentz

**Subdeacon Leon** Felon

**Reader Frank** Tkacz

**Reader Daniel** Morris

**Catherine** (*niece of Judy Schwind*)

**Elena** Rich

**Donald & Catherine & unborn child**

**Quinn** (*niece of John Alexandrovic*)

**Horia** Dascalescu (*Lavinia's brother*)

**Janice** Tkacz

**Eleanor** Wachovec (*friend of Karen Felon*)

**Rachel** Ohlin (*relative of Tatiana*)

**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

**Elisabeth** Lavrisiuk

**Phyllis** Gindlesperger

**Jerry** Czajkowski

**Christopher** Magee (*Brother of Erin Z*)

**Barbara** Sheean

**Tamara** Ponomarenko

**Paige** Benjamin (*Niece of Una Alexandrovic*)

**Sara** Wilmot (*friend of Tim Clos*)

**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.

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# HOLY WEEK + BRIGHT WEEK SCHEDULE 2026



Saint Tikhon, Patriarch of Moscow and Enlightener to America was born as Vasily Ivanovich Belavin on January 19, 1865 into the family of Ioann Belavin, a rural priest of the Topopetz district of the Pskov diocese. His childhood and adolescence were spent in the village in direct contact with peasants and their labor. From his early years he displayed a particular religious disposition, love for the Church as well as rare meekness and humility.

### Sunday, April 5 **ENTRY OF OUR LORD INTO JERUSALEM**

#### **Palm Sunday**

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

### Monday, April 6 **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 7 **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 8 **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 9 **Great and Holy Thursday**

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

### Friday, April 10 **Great and Holy Friday**

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

### Saturday, April 11 **Great and Holy Saturday**

1:00 PM Vespers Divine Liturgy of 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*

### Sunday, April 12 **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 13 **Bright Monday**

Icon of the Mother of God of Mt. Athos, "Sweet Kissing"  
8:40 AM Paschal Hours  
9:00 AM Paschal Divine Liturgy

### Tuesday, April 14 **Bright Tuesday**

St. Martin the Confessor, Pope of Rome (655)

### Wednesday, April 15 **Bright Wednesday**

Apostles of the Seventy: Aristarchus, Pudens and Trophimus (ca. 67)  
6:00 PM Vespers

### Thursday, April 16 **Bright Thursday**

Virgin Martyrs Agape, Irene and Chionia, in Illyria (304)

### Friday, April 17 **Bright Friday**

The "Lifegiving Fountain" Icon of the Most-holy Theotokos  
10:00 AM Baptism of Maxim Tikhon & Nikolaj Innocent Cizmar

### Saturday, April 18 **Bright Saturday**

Ven. John, disciple of Ven. Gregory of Decapolis (9th c.)  
5:00 PM Confessions  
6:00 PM Great Vespers

### Sunday, April 19 **Antipascha**

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