

# Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL

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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](http://ambo-theodosius)

[@googlegroups.com](http://googlegroups.com)

APRIL 12, 2026

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 resurrec-

tion 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 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 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 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 fattened, 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

**Annual Meeting**

The next Annual Meeting will take place on May 3rd, 2026, after Divine Liturgy.

**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> )		

# SYMBOLIC WORLD summit

RETELLING THE  
COSMIC EPIC

Featuring



Jonathan  
Pageau



Fr. Josiah  
Trenham



Mary  
Harrington



Dcn. Seraphim  
Richard Rohlin

...more speakers and artists to be announced!

## Join Us in Retelling the Story

Modern faith has been reduced to the “lyrical”: systems of personal comfort and moral guidance, fragments severed from the greater whole.

But Christianity is an epic: a vast story stretching from the dawn of creation to the final restoration of all things, in which every nation, every age, and every human life is caught up in its cosmic drama.

This summit will challenge us to reclaim that epic vision, and to trace the golden thread of redemption through the sweep of Western civilization and recover our place within the story that encompasses all stories.

Dates: May 14–16, 2026

Location: Woodside Event Center | Broadview Heights, OH

Learn more and buy tickets

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





*Orthodox Church in America*  
**DIOCESE OF THE MIDWEST**

Wednesday, 1 April 2026  
*Venerable Mary of Egypt*  
№. 56

**ARCHPASTORAL GREETINGS OF THE MOST REVEREND DANIEL**  
**ARCHBISHOP OF CHICAGO AND THE MIDWEST**  
**ON THE BRIGHT AND JOYOUS FEAST OF PASCHA - 12 APRIL 2026**

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

**✠ CHRIST IS RISEN! INDEED HE IS RISEN! ✠**

*Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!*

In this radiant and holy season of Pascha, we proclaim with joy that death is overthrown and eternal life is promised to those who believe. The Resurrection of our Lord and Savior, Jesus Christ, is not merely an historic event from the past, but the living foundation of our faith, the unshakable promise of our future, and the transforming power of our present.

By His Cross, Christ entered into the depths of human suffering. By His glorious Resurrection, He shattered the gates of Hades and destroyed the dominion of death forever. What once seemed final has been rendered powerless. What once brought fear now opens the way to eternal hope.

Pascha assures us that life—true, abundant, and everlasting life—is not a distant dream, but a divine promise and guarantee. In the Risen Christ, despair gives way to hope, sin to forgiveness, sorrow to joy, and death to immortality. No darkness can overcome the Light that shines from the empty tomb.

As we celebrate this Feast of Feasts, let us renew our faith, strengthen our love, and embody the victory of the Resurrection in our daily lives. Let us become witnesses of this triumph—proclaiming by word and deed that Christ has conquered death and opened for all humanity the path to eternal life.

May the joy of the Resurrection fill your hearts, strengthen your families, and bless our communities throughout our beloved Diocese of Chicago and the Midwest. And may the peace of the Risen Lord abide with you always.

With love in the Risen Lord,

**DANIEL**  
Archbishop of Chicago and the Midwest



*Orthodox Church in America*  
**DIOCESE OF THE MIDWEST**

Sunday, 12 April 2026  
*Holy Pascha*  
№. 57

**A LETTER OF WELCOME FROM HIS EMINENCE, ARCHBISHOP DANIEL  
to the Newly-Illumined Members of the Orthodox Church in the Diocese of the Midwest**

**Beloved Sons and Daughters in the Lord,**

**✠ CHRIST IS RISEN! INDEED HE IS RISEN! ✠**

With great joy and thanksgiving to Almighty God, I greet each of you who have recently been received into the Holy Orthodox Church in the Diocese of the Midwest. You have fully embraced the ancient faith that has been preserved in the Orthodox Church throughout the centuries, the faith transmitted to us by the Apostles themselves. Your entry into Christ's Body is cause for celebration throughout our entire Diocese. You have taken a courageous and grace-filled step along the narrow path that leads to life, and we, your brothers and sisters in the Lord, rejoice that you now share fully in the life of the Holy Mysteries, the prayers, and the communion of the Church.

You now belong to a living tradition—the faith once delivered to the saints, kept alive through love, repentance, and the joy of the Resurrection. May your hearts remain open to the transforming work of the Holy Spirit, who strengthens us in every good word and work, and Who will guide you ever more deeply into the mystery of life in Christ.

I also wish to express heartfelt gratitude to those who have accompanied you on this journey—your sponsors and catechists as well as all the clergy and faithful who have taught, prayed for, and encouraged and guided you. Their care and witness have been a true offering of love to the Lord and to His Church.

As your bishop, I assure you of my sincere welcome, prayers, and blessing. May you always find in our parishes places of refuge, peace, and growth. Continue steadfast in prayer, in participation in the Holy Mysteries, and in acts of mercy, that your light may shine before all, glorifying our Father in heaven.

With paternal love in Christ,

**DANIEL**  
Archbishop of Chicago and the Midwest



## **PRAYER REQUESTS**

4/12/2026

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

**Subdeacon Theodore** Lentz

**Subdeacon Leon** Felon

**Reader Frank** Tkacz

**Reader Daniel** Morris

**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*)

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

**Elena** Rich

**Donald & Catherine & unborn child**

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

**Andrea** Sanders (*niece of Linda Smotzer*)

**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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# BRIGHT WEEK SCHEDULE 2026

**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



**Bright Friday: The Life Giving Fountain  
of the Mother of God**

Before becoming emperor, Leo was walking in a wooded area where he met a blind man who was thirsty and asked Leo to help him find water. Though he agreed to search for water, he was unable to find any. Suddenly, he heard a voice telling him that there was water nearby. He looked again, but still could not find the water. Then he heard the voice saying "Emperor Leo, go into the deepest part of the woods, and you will find water there. Take some of the cloudy water in your hands and give it to the blind man to drink. Then take the clay and put it on his eyes. Then you shall know who I am." Leo obeyed these instructions, and the blind man regained his sight. Later, Saint Leo became emperor, just as the Theotokos had prophesied.

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**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

**Monday, April 20**

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

**Tuesday, April 21**

## **Day of Rejoicing**

Hieromartyr Januarius, Bishop of Benevento, and his companions  
6:30 PM Parish Council Meeting

**Wednesday, April 22**

St. Theodore the Sykeote, Bishop of Anastasiopolis (613)  
6:00 PM Akathist

**Thursday, April 23**

**Holy Glorious Greatmartyr,  
Victorybearer, and Wonderworker  
George (303)**

**Friday, April 24**

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

**Saturday, April 25**

**Holy Apostle and Evangelist  
Mark (1st c.)**

5:00 PM Confessions

6:00 PM Great Vespers

**Sunday, April 26**

*Third Sunday of Pascha*

## **Myrrhbearing Women**

Hieromartyr Basil,  
Bishop of Amasea (ca. 322)

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

Coffee Hour