

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL

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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

@googlegroups.com

MARCH 1, 2026
FIRST SUNDAY OF LENT
SUNDAY OF
ORTHODOXY



The first Sunday of Great Lent is called the Sunday of Orthodoxy because it commemorates the restoration of the Holy Icons and the triumph of the Orthodox Faith against the terrible heresy of the Iconoclasts, i.e. those heretics who refused to honor the Holy Icons. For more than a hundred years the Church was disturbed by the evil doctrine of iconoclasm.

The first Emperor to persecute the Church was Leo the Isaurian, and the last was Theophilos, the spouse of Saint Theodora (February 11), who reigned after her husband's death and re-established Orthodoxy in the time of Patriarch Methodios (June 14). Empress Theodora proclaimed publicly that we do not kiss the Icons as a sign of worship, nor do we honor them as "gods," but as images of their prototypes.

In the year 843, on the first Sunday of the Fast, Saint Theodora and her son, Emperor Michael, venerated the Holy Icons together with the clergy and the people. Since that time this event has been commemorated every year, because it was definitively determined that we do not worship the Icons, but we honor and glorify all the Saints who are depicted on them. We worship only the Triune God: the Father, the Son and the Holy Spirit, and no one else, neither a Saint, nor an Angel.

Originally, the Holy Prophets Moses, Aaron, and Samuel were commemorated on this Sunday. The Alleluia verses appointed for today's Liturgy reflect this older usage.

Martyr Eudokia of Heliopolis

(March 1) Holy Monastic Martyr Eudokia was a Samaritan, a native of the city of Heliopolis in Phoenicia (modern Baalbek), who lived during the reign of Trajan (98-117). Her pagan impiety took her off the good path, and for a long time she led a sinful life. Her soul was deadened and her heart hardened.

Eudokia awoke one night at midnight and heard singing from the house of a Christian woman next to hers. A monk was reading from a book which described the Last Judgment, the punishment of sinners, and the reward of the righteous. The grace of God touched Eudokia's heart, and she grieved because of her great wealth and for her sinful life.

In the morning Eudokia hastened to call on the man whose rule of prayer she heard the previous night. This was a monk named Germanus, returning from pilgrimage to the holy places to his own monastery. Eudokia listened for a long time to the guidance of the Elder, and her soul was filled with joy and love for Christ. She asked Germanus to stay in her home for a week, during which she secluded herself in her room, and spent her time in fasting and prayer.

The Elder Germanus told her to give away her wealth and to forget her previous life. Eudokia received holy Baptism from Bishop Theodotus of Heliopolis. She entered a monastery and took upon herself very strict acts of penitence. The Lord granted forgiveness to the penitent sinner and endowed her with spiritual gifts.

After she had become the head of the monastery, the young pagan Philostrates (one of her former lovers) heard of her conversion to Christ and longed to see her again. Aflame with impious passion, he came into the monastery in the guise of a

monk and began to urge Eudokia to return to Heliopolis, and resume her former life. "May God rebuke you and not allow you to leave these premises," Eudokia cried. Then the impostor fell down dead. Fearing that she had served as an accomplice to murder, the sisters intensified their prayer and besought the Lord to reveal to them His will.

The Lord appeared to Saint Eudokia in a vision and said: "Arise, Eudokia, and pray for the resurrection of the dead man." Through Eudokia's prayers, Philostrates revived. Having been restored to life, the pagan begged the nun to forgive him. After he was baptized, he went back to Heliopolis. From that time he never forgot the mercy of God shown him, and he started onto the way of repentance. Some time passed, and another situation occurred. Inhabitants of Heliopolis reported to the governor Aurelian, that Eudokia had taken gold and silver out of the city and concealed it at the monastery. Aurelian sent a detachment of soldiers to confiscate these supposed treasures. For three days the soldiers tried in vain to approach the walls of the monastery, but an invisible power of God guarded it.

Aurelian again sent soldiers to the monastery, this time under the command of his own son. But on the very first day of the journey Aurelian's son injured his leg and soon died. Then Philostrates counseled Aurelian to write to Mother Eudokia, imploring her to revive the youth. And the Lord, in His infinite mercy, and through the prayers of Saint Eudokia, restored the youth to life. Having witnessed this great miracle, Aurelian and his close associates believed in Christ and were baptized.

When persecutions against Christians intensified, they arrested Eudokia and brought her to the gov-



ernor Diogenes to be tortured. While torturing the saint, the military commander Diodorus received news of the sudden death of his wife Firmina. In despair he rushed to Saint Eudokia with a plea to pray for his departed wife. The monastic martyr, filled with great faith, turned to God with prayer and besought Him to return Firmina to life. As eyewitnesses of the power and grace of the Lord, Diodorus and Diogenes believed in Christ and were baptized together with their families. Saint Eudokia lived for awhile at the house of Diodorus and enlightened the newly-illuminated Christians. Once, the only son of a certain widow, who was working in the garden, was bitten by a snake and died. The mother wept bitterly for her dead son, and asked Diodorus to resurrect him. Learning of her grief, Saint Eudokia said to Diodorus, "The

time is at hand for you to show faith in the Almighty God, Who hears the prayers of penitent sinners and in His mercy grants them forgiveness."

Diodorus was distressed, not considering himself worthy of such boldness before the Lord, but he obeyed Saint Eudokia. He prayed and in the name of Christ he commanded the dead one to rise, and before the eyes of everyone present the youth revived.

Saint Eudokia returned to her monastery, where she lived in asceticism for fifty-six years. After Diogenes died the new governor was Vicentius, a fierce persecutor of Christians. Having learned of the accomplishments of the saint, he gave orders to execute her. The holy martyr was beheaded on March 1, 107.

Coffee Hour Quarter 1 2026

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

| | | |
|---------------------------------------|---|---|
| January 4 Mary (anonymous sponsor) | February 8 Cathy & Tammy | March 8 (Great Lent) Heather Openshaw |
| January 11 Sarah & Mike Brennan | February 15 (Meatfare) Wayne, Gayle, & Shawna (anonymous sponsor) | March 15 (Great Lent) Cathy & Tammy |
| January 18 Joyce & Judy | February 22 (Cheesefare) Parish Potluck | March 22 (Great Lent) Wayne, Gayle, & Shawna |
| January 25 Nikol | March 1 (Great Lent) Joyce & Judy | March 29 (Great Lent) Chris & Emiko Strah |
| February 1 Mary | | |



The Greater Cleveland Slavonic Chorus

will present a Concert of Sacred Music
of Lenten and Paschal Hymns
Sunday, March 22, 2026
3:00 pm.

Holy Trinity Orthodox Church
6822 Broadview Road, Parma
A free-will offering will be taken
towards the continued restoration of
St. Theodosius Cathedral

Musical Director: Michael Pilat
milo4451@gmail.com

Business Manager: Kenneth Kovach
coachicbc@gmail.com



February 23, 2026

02/001

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

Glory to Jesus Christ! Glory forever!

First, please be assured of my prayers for you, my flock throughout North America, as we enter into this great and holy season of the Fast. May God grant each of you his aid and support, comfort and blessings, as we all take up our Lenten podvig.

In our present media-mad, ever-online cultural atmosphere, opinion often appears to be our society's highest value, both morally and economically. To hold and express an opinion on all manner of "issues" is cast as the highest form of self-realization. In the meanwhile, the so-called attention economy coddles our biases in order to peddle us all manner of products. Many of you, beloved in the Lord, will know that I have written of this before, but I do so again because the reign of opinion has only become more firmly entrenched, and the spiritual dangers which this situation presents have become only more pervasive.

However, I exhort you to remember, especially during this sacred season of the Holy Forty Days, that, no matter how entrenched or pervasive these realities have become, we find in our Orthodox Christian tradition spiritual medicines, therapies, and inoculations for every temptation, sin, trial, and affliction. Thus, against the background of the technological and social developments and trends that have led us to the present moment, the sacred tradition of Orthodox Christianity appears more distinct perhaps than ever before. In marked contrast to our society's lionization of opinion and constant public self-expression, our faith highlights the spiritual value of dispassion, restraint, sobriety, balance, and discernment.

This is not to deny that our faith may sometimes call us to speak and act. Rather, it is a reminder that our starting point should be, not certainty of our own moral superiority and clarity of judgment, but rather humility and self-examination. As the spiritual classic *Unseen Warfare* points out, we must be suspicious of any thought of ours, no matter how apparently good it may be on the surface. We do not blindly trust our every notion; rather we submit all our thoughts to a process of discernment, in accordance with St. Paul's exhortation: "Examine yourselves, to see whether you are in the faith. Test yourselves" (2 Cor. 13:5).

If we try to make this practice our own, we will find that, perhaps unexpectedly, such sobriety and restraint do not limit our God-given freedom, our human agency, but rather increase it. After all, the opinionated person is battered by the winds of change, forced to react to every event and controversy, forced to take a

stance on every issue and topic. On the other hand, the sober-minded person, the practitioner of discernment, is free from the shackles of the news cycle, free from the expectation and compulsion to take a stance on the issue du jour. He who is accustomed to restraint is free to form his own opinions—or not—and to do so in his own time, with recourse to prayer, reflection, and unhurried reasoning.

In the end, however, we do not practice discernment, self-examination, restraint, and dispassion as an end in and of themselves. Yes, they may help to liberate us from the whirl of current events and the churning waves of controversy, and this can bring us a measure of temporal peace and well-being. But as Christians we desire not merely to be free from evil, but to be free for good. From this perspective, restraint and sobriety are simply spiritual tools—albeit invaluable spiritual tools—and we use these tools to draw nearer to Christ, or rather, to allow Christ, in his great mercy and love for mankind, to draw closer to us. As the holy apostle James says, “Draw near to God, and he will draw near to you” (Jam. 4:8). For, if we are obsessed with our own opinion, what room do we leave for understanding and acting in accordance with God’s will? If we are loudly pointing out the wounds of others, what time and space do we leave for Christ to tend our own wounds?

From our vantage at the beginning of the Great Fast, all of this serves to remind us that our entire Lenten effort, indeed our entire Christian life-long struggle, is ultimately directed toward joy – not the passing joys that stimulate our passions, but the everlasting joy of communion with God the Father, in Christ, through the Holy Spirit. The path of repentance may indeed lead us through valleys of sorrow and up rocky slopes of adversity, but the end of the path is true freedom, true happiness, true delight, true love, true existence.

Therefore, when we draw the contrast between the world and its opinions and Christian sobriety, we do not offer our moralism in place of excitement and expression. Instead, Christ offers us every good gift—now and eternally—if we desire to receive those gifts. Instead of being dragged along in the wake of shifting events, the Lord shows us the way toward lasting peace of mind and heart: through dispassion, yes, but ultimately through his own presence in us: the true Peace of God in our hearts and in our midst, now and ever.

To him, our Lord and God and Savior Jesus Christ, our Peace and our Salvation, be all honor and glory, together with his Father and his Holy Spirit, the Comforter, now and always and unto endless ages of ages.

Once again, please be assured of my prayers for you during this sacred season, and may God sustain all of us as we prepare, through our Lenten struggle, to meet the supreme feast of his radiant Pascha.

Yours in Christ,

+ Tikhon
Archbishop of Washington
Metropolitan of All America and Canada

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



Orthodox Church in America
DIOCESE OF THE MIDWEST

Wednesday, 18 February 2026
Saint Leo the Great, Bishop of Rome

№. 16

ARCHPASTORAL MESSAGE OF THE MOST REVEREND DANIEL
ARCHBISHOP OF CHICAGO AND THE MIDWEST
AT THE BEGINNING OF GREAT LENT

To the Clergy, Monastics, Faithful and Friends of the Diocese of the Midwest

Beloved in the Lord,

I greet all of you with love as we enter into the grace-filled season of Great Lent. As the Doors of Repentance are opened to us, I ask your forgiveness for any way in which I have sinned against you as your Bishop and Archpastor, as your Father in Christ, and as your brother in the Lord.

Every year, at the beginning of Great Lent, the Church encourages and reminds us of the traditional practices we have at our disposal in order to continue growing in holiness and to focus most especially on our preparation for the great celebration of the Lord's three-day Paschal mystery which we commemorate in Holy Week and on Holy Pascha. In the sixth chapter of the Gospel of Saint Matthew, we are told of how we should behave in our practices of fasting, almsgiving, and prayer:

“When you give alms, sound no trumpet before you. When you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will reward you.”

“When you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And in praying do not heap up empty phrases as the Gentiles do. Do not be like them, for your Father knows what you need before you ask him.”

“If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”

“When you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret...”

“Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven... for where your treasure is, there will your heart be also.”

As we hear in these words, it is the Lord Himself who counsels us on how we are to proceed in the season of repentance and renewal that lies ahead of us. Almsgiving. Prayer. Fasting. Focus, or refocusing on the things of

heaven and not on the things of this world. These are the keys that open for us the doors of repentance, the doors that lead us into the Kingdom of Heaven.

In our Orthodox Christian tradition, we look to the weeks ahead of us as a holy, sacred time. Indeed, we look to Great Lent as a time during which we embark upon a journey. Great Lent takes us on a journey during which we are guided by the Church, supported by one another in maintaining our focus and our purpose through the very practices of which the Lord Jesus speaks. We understand this journey not merely as a time of dietary restrictions, fasting, more prayer, reaching out to those in need, and re-setting our priorities. This is a season in which we cleanse our hearts, minds and souls. We deepen our relationship with the Lord Jesus Christ through prayer. We focus on the needs of others before our own needs in order to serve Christ by serving our neighbors. And we work to establish the right relationship between the “things” of this world and the treasures that await us in the Kingdom that is to come.

During these forty days, the Church invites all of us to:

Fast with humility - not as an expectation or inconvenience, but as a way to free the soul from passions.

Pray with sincerity - always seeking God’s mercy and guidance in every moment.

Give generously - remembering that love for others is inseparable from love for God.

Repent wholeheartedly - turning away from sin and the concerns of the world and placing our eyes on the things that really matter and so be embraced by the Father; and,

Refocus intently on the things that matter most.

As we gather in our churches throughout the Diocese of the Midwest, I encourage you to participate in the Lenten Divine Services and join in prayer with our Orthodox sisters and brothers within the diocese and throughout the world; as we fast together and pray together and repent of our sins, as we minister together with all those who are in need. Let us do so, always being of one mind and heart, professing our faith in the One Who has saved us.

Please be assured that I share with you in all the spiritual challenges of the weeks that lies before us. Let us pray for one another that our efforts will benefit not only ourselves, but indeed, will bring blessings to the entire local Church, our diocesan family.

May this Great Lent, be for all of us a season of peace, forgiveness, healing, and spiritual renewal so that with full hearts we may all greet with joy the bright and radiant feast of Pascha.

Be assured of my prayers and blessings for you, your families, and all your loved ones.

With love in Christ,

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

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





EASTERN ORTHODOX WOMEN'S GUILD OF GREATER CLEVELAND

Unity Through Participation

BLESSED ARE THOSE WHO MOURN,
FOR THEY SHALL BE COMFORTED.

~MATTHEW 5:4



Theotokos of Vladimir

MEMORIAL SERVICE

Saturday, March 14, 2026 @10:00AM

Archangel Michael Orthodox Church

5025 East Mill Road

Broadview Heights, Ohio 44147



- ❖ Divine Liturgy with Father John Memorich
- ❖ Discuss May's Pan-Orthodox Luncheon - "Festival of Nations"

PRAYER REQUESTS
3/1/2026

Deceased

Ivan Lavrisyuk

Kathleen Spickler

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

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>



Even Committee Announcement: There will be an *Event Committee meeting* on **Sunday March 22 2026** immediately after church. We will begin discussing potential events such as a Post Pascha event, restoration fundraising and our yearly picnic. ANYONE wishing to be on the committee should plan on being at the meeting if possible. ALL ARE WELCOME

Sunday, March 1

First Sunday of Great Lent

Sunday of Orthodoxy

Martyr Eudokia of Heliopolis (ca. 160-170)

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

Coffee Hour

5:00 PM *Pan Orthodox Vespers @ St. Mary*

Romanian Orthodox Cathedral

(3256 Warren Road, Cleveland, Ohio 44111)

Monday, March 2

Hieromartyr Theodotus, Bishop of Cyrenia

(ca. 320)

Tuesday, March 3

Martyr Eutropius of Amasea, and with him
Martyrs Cleonicus and Basiliscus (ca. 308)

Wednesday, March 4

Ven. Gerasimus of the Jordan (475)

4:30 PM Confessions

5:30 PM 9th Hour & Typica

6:00 PM Presanctified Liturgy

Brief lecture and Potluck to follow

Thursday, March 5

Martyr Conon of Isauria (1st c.)

Friday, March 6

The 42 Martyrs of Ammoria in Phrygia, including: Constantine, Aetitus, Theophilus, Theodore, Melissenus, Callistus, Basoës and others (ca. 845)

4:30 PM Confessions

5:30 PM 9th Hour & Typica

6:00 PM Presanctified Liturgy

Saturday, March 7

Second Saturday of Great Lent

Memorial Saturday

The Holy Hieromartyrs of Cherson: Basil, Ephraim, Capito, Eugene, Aetherius, Elpidius, and Agathodorus (4th c.)

4:45 PM Church School

5:00 Confessions

5:30 PM Memorial Service

6:00 PM Great Vespers

Sunday, March 8

Second Sunday of Great Lent

BIWEEKLY SCHEDULE 2026



The Holy Empress Helen uncovered the Precious Cross and Nails of the Lord at Jerusalem in 326.

At the beginning of the reign of Saint Constantine the Great (306-337), the first Roman emperor to recognize Christianity, he and his pious mother Saint Helen decided to rebuild the city of Jerusalem.

They also planned to build a church on the site of the Lord's suffering and Resurrection, in order to reconsecrate and purify the places connected with the Savior's death and Resurrection from the foul taint of paganism.

St. Gregory Palamas

Synaxis of the Venerable

Fathers of the Kiev Caves Lavra

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

Coffee Hour

Monday, March 9

The Holy Forty Martyrs of Sebaste

4:30 PM Confessions

5:30 PM 9th Hour & Typica

6:00 PM Presanctified Liturgy

Tuesday, March 10

Martyr Quadratus and those with him

Wednesday, March 11

St. Sophronius, Patriarch of Jerusalem

(638-644)

4:30 PM Confessions

5:30 PM 9th Hour & Typica

6:00 PM Presanctified Liturgy

Brief lecture and Potluck to follow

Thursday, March 12

Ven. Theophanes the Confessor, of Sigriane

(818)

Friday, March 13

Translation of the relics of St. Nikephoros,

Patriarch of Constantinople (846)

Saturday, March 14

Third Saturday of Great Lent

Memorial Saturday

Ven. Benedict of Nursia (543)

5:00 Confessions

5:30 PM Memorial Service

6:00 PM Great Vespers

Sunday, March 15

Third Sunday of Great Lent

Veneration of the Cross

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

Coffee Hour

5:00 PM *Akathist to the Holy Cross*

@ St. Michael the Archangel

5025 E. Mill Rd Broadview Heights, Ohio

44147