

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL

733 Starkweather Avenue
Cleveland, Ohio 44113

www.sttheodosius.org

Archpriest Jan Cizmar
1(440) 732-8182
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
Parish Council President

Mary Swit
Parish Secretary
1(216) 574-4886
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

@googlegroups.com

MARCH 8, 2026

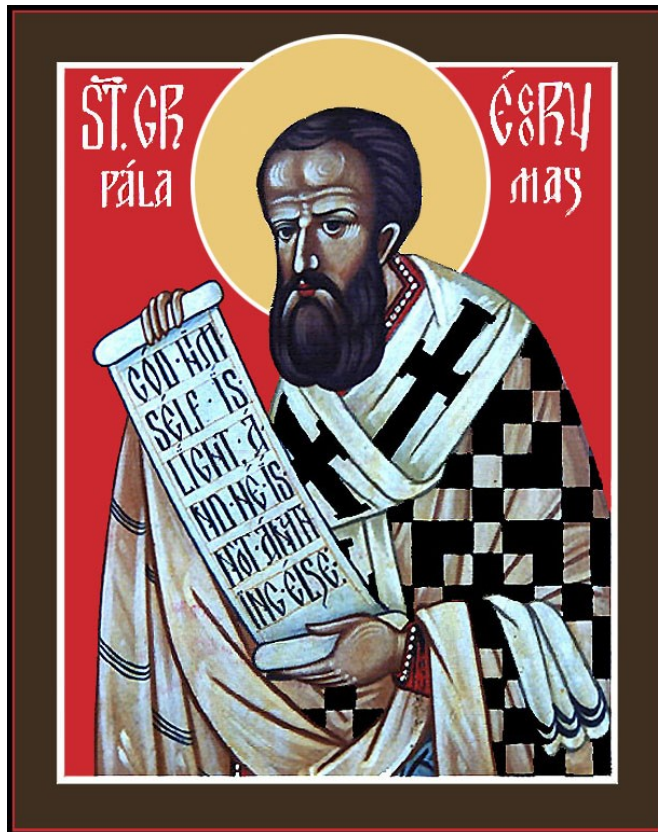
SECOND SUNDAY OF LENT

ST. GREGORY
PALAMAS



This Sunday was originally dedicated to Saint Polycarp of Smyrna (February 23). After his glorification in 1368, a second commemoration of Saint Gregory Palamas (November 14) was appointed for the Second Sunday of Great Lent as a second "Triumph of Orthodoxy."

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory,



barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nikódēmos of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

After the demise of the Elder Nikódēmos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nikēphóros, and after the latter's death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century Saint Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (from the Greek "hesychia" meaning calm, silence), and those practicing it were called "hesychasts."

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of Saint Savva, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Savva, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light

seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the "Triads in Defense of the Holy Hesychasts" (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called "Hagiorite Tome." At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam's disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means "one who inflicts no harm," actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos' errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, Saint Gregory was ransomed and returned to Thessalonica.

Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words "To the heights! To the heights!" Saint Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.

Saint Theophylactus, Bishop of Nicomedia

Saint Theophylactus lived at Constantinople in the eighth century during the time of the Iconoclast heresy. After the death of the iconoclast emperor Leo IV the Khazar (775-780), Emperor Constantine VI (780-797) ascended the throne. At the same time, the holy Patriarch Paul (August 30), not having the strength to continue guiding the flock in the face of iconoclasm, voluntarily resigned his office (784). Saint Tarasius (February 25) was chosen in his place. At that time, he was an eminent imperial counselor. Under the supervision of the new Patriarch the Seventh Ecumenical Council (787) was convened to condemn the Iconoclast heresy. A relatively peaceful time began for the Church, and monasteries again began to fill with monks.

Saint Theophylactus, a gifted disciple of Saint Tarasius, with the blessing of the Patriarch, went to a monastery on the coast of the Black Sea with Saint Michael (May 23). The zealous ascetics by their God-pleasing labors and intense prayer were granted the gift of wonderworking by God. During a drought, when the workers in the field were weakened by thirst, the saints prayed and an empty vessel became filled with enough water to last the entire day.

After several years in the monastery, they were both consecrated as bishops by Patriarch Tarasius. Saint Mi-

chael was made Bishop of Synada, and Saint Theophylactus was made Bishop of Nicomedia.

Heading the Church of Nicomedia, Saint Theophylactus cared for the flock entrusted to him. He built churches, hospices, homes for wanderers, he generously distributed alms, was the guardian of orphans, widows and the sick, and personally attended those afflicted with leprosy, not hesitating to wash their wounds.



When the iconoclast Leo the Armenian (813-820) came to the imperial throne, the terrible heresy burst forth with renewed strength.

But the iconoclast emperor was not able to influence Saint Nikēphóros (June 2), the successor of Patriarch Tarasius, who with the other bishops vainly urged Leo not to destroy the peace of the Church. Saint Theophylactus was present at the negotiations of the

emperor with the Patriarch. Denouncing the heretics, Saint Theophylactus predicted a speedy death for Leo the Armenian. For his bold prophecy the saint was sent into exile to the fortress Strobil (in Asia Minor). He languished for thirty years until his death, which took place around the year 845.

After the restoration of icon-veneration in the year 847 under the empress Saint Theodora (February 11) and her son Michael, the holy relics of Saint Theophylactus were returned to Nicomedia.



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

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

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





Young Adult Spring Retreat

At Camp Nazareth

March 13-15, 2026

Open to those 18-35 years old!

Let My Prayer Arise: Encountering God Through Orthodox Music

Featuring Keynote Speakers:

Amy Hogg - Greek Orthodox

Jacob Mandell - Orthodox Church in America

Fr. David Mastroberte - Carpatho-Russian Orthodox

Register: <https://tinyurl.com/YASR26>

Hosted by the American Carpatho-Russian Orthodox Diocese,
the Greek Orthodox Metropolis of Pittsburgh Y2AM,
the OCA Archdiocese of Pittsburgh and the Ukrainian Orthodox Church USA

THE IOCC CLEVELAND METROPOLITAN COMMITTEE

invites you to the

Bright Friday Dinner Dance

IOCC BANQUET FUNDRAISER

Friday, April 17 • Doors Open 6pm, Dinner 7pm

ST. SAVA SERBIAN ORTHODOX CHURCH

2151 W Wallings Road | Broadview Heights, OH 44147

Adult Ticket: \$60 | Children 6-12: \$20 | Children 5 & Under: Free

Families are welcome!

REGISTER ONLINE AT
ioccc.org/cleveland



PRAYER REQUESTS

3/8/2026

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

Donald & Catherine & unborn child

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>



BIWEEKLY SCHEDULE 2026

Sunday, March 8

Second Sunday of Great Lent

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 PM Memorial Service
5:30 PM Confessions
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



On the second Sunday of Great Lent, we commemorate the Synaxis of all the Venerable Fathers of the Kiev Caves Monastery: those who rest in the Near Caves of Saint Anthony (see September 28), as well as those who rest in the Far Caves of Saint Theodosios (see August 28).

The Canon, which was added to the Service for today's Feast, was composed by Hieromonk Meletios during the second half of the XVII century.

St. Theodosius Orthodox Cathedral Ambo - Page 8

Monday, March 16
Martyr Sabinas of Egypt (287)

Tuesday, March 17
Ven. Aleksy (Alexius) the Man of God
(411)
6:30 PM Parish Council Meeting

Wednesday, March 18
Repose of St. Nikolai of Zhicha (1956)
4:30 PM Confessions
5:30 PM 9th Hour & Typica
6:00 PM Presanctified Liturgy
Brief lecture and Potluck to follow

Thursday, March 19
Martyrs Chrysanthus and Daria, and those
with them at Rome

Friday, March 20
The Holy Fathers who were slain at the
Monastery of St. Savva
4:30 PM Confessions
5:30 PM 9th Hour & Typica
6:00 PM Presanctified Liturgy

Saturday, March 21
Fourth Saturday of Great Lent
St. James (Jacob, Iago) the Confessor,
Bishop of Catania (8th-9th c.)
5:00 PM Memorial Service
5:30 PM Confessions
6:00 PM Great Vespers

Sunday, March 22
Fourth Sunday of Great Lent
St. John Climacus (of The Ladder)
8:40 AM 3rd and 6th Hours
9:00 AM Divine Liturgy
Coffee Hour
Event Committee Meeting to follow
3:00 PM A Concert of Sacred Music of
Lenten and Paschal Hymns
*@Holy Trinity Orthodox Church 6822
Broadview Rd,
Parma*