

# Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL



## Mailing:

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Dean

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Cell: 216. 554. 7282

- Dn. Daniel Boerio

- Subdeacon Theodore  
Lentz, Sacristan

- Reader Julius Kovach,  
Ecclesiarch & Choirmaster

- Casandra Vasu,  
Office Administrator  
Office Hours, M-F  
9:00 AM-3:00 PM

## 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

\* AMBO: Articles for publication should be submitted to: [sttheocemetery@yahoo.com](mailto:sttheocemetery@yahoo.com) by Wednesday of each week before noon.

\* CALENDAR: Event dates must be submitted by the 15th of each month.

**FEBRUARY 2, 2014**  
**MEETING OF THE LORD**  
**IN THE TEMPLE**  
**ZACCHAEUS SUNDAY**

MEETING OF THE LORD IN THE TEMPLE



Today the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Luke 2:22-40). Forty days after His birth the God-Infant was taken to the Jerusalem Temple, the center of the nation's religious life. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple of God for forty days. At the end of this time the mother came to the Temple with the child, to offer a young lamb or pigeon to the Lord as a purification sacrifice. The Most Holy Virgin, the Mother of God, had no need of purification, since she had given birth to the Source of purity and sanctity without defilement. However, she humbly fulfilled the requirements of the Law.

At this time the righteous Elder Simeon (February 3) was living in Jerusalem. It had been revealed to him that he would not die until he should behold the promised Messiah. By inspiration from above, St Simeon went to the Temple at the very moment when the Most Holy Theotokos and St Joseph had brought the Infant Jesus to fulfill the Law.

The God-Receiver Simeon took the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel" (Luke 2:29-32). St Simeon said to the Most Holy Virgin: "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed" (Luke 2:34-35).

At the Temple was the 84-year-old widow Anna the Prophetess, daughter of Phanuel (February 3), "who did not leave the temple, but served God with fasting and prayers night and day. She arrived just when St Simeon met the divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption in Jerusalem" (Luke 2:37-38). In the icon of the Feast she holds a scroll which reads: "This Child has established Heaven and earth."

Before Christ was born, righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous people of the Old Testament, were deemed worthy to meet the Savior in the Temple.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. We have sermons on the Feast by the holy bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilocius of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). Despite its early origin, this Feast was not celebrated so splendidly until the sixth century.

In 528, during the reign of Justinian, an earthquake killed many people in Antioch. Other misfortunes followed this one. In 541 a terrible plague broke out in Constantinople, carrying off several thousand people each day. During this time of widespread suffering, a solemn prayer service (Litia) for deliverance from evils was celebrated on the Feast of the Meeting of the Lord, and the plague ceased. In thanksgiving to God, the Church established a more solemn celebration of this Feast.

Church hymnographers have adorned this Feast with their hymns: St Andrew of Crete in the seventh century; St Cosmas Bishop of Maium, St John of Damascus, and St Germanus Patriarch of Constantinople in the eighth century; and St Joseph, Archbishop of Thessalonica in the ninth century.

On this day we also commemorate the icon of the Most Holy Theotokos known as "the Softening of Evil Hearts" or "Simeon's Prophecy." The Mother of God is depicted without Her Child, with seven swords piercing her breast: three from the left side, three from the right, and one from below.

A similar icon, "Of the Seven Swords" (August 13) shows three swords on the left side and four from the right.

The icon “Simeon’s Prophecy” symbolizes the fulfillment of the prophecy of the righteous Elder Simeon: “a sword shall pierce through your own soul” (Luke 2:35).

## BIBLE READINGS FOR THE WEEK OF FEBRUARY 2

Feb. 2 Heb. 7:7-17  
Luke 2:22-40

Feb. 4 1 Peter 3:10-22  
Mark 12:18-27

Feb. 7 2 Peter 1:1-10  
Mark 13:1-8

Feb. 3 1 Peter 2:21-3:9  
Mark 12:13-17

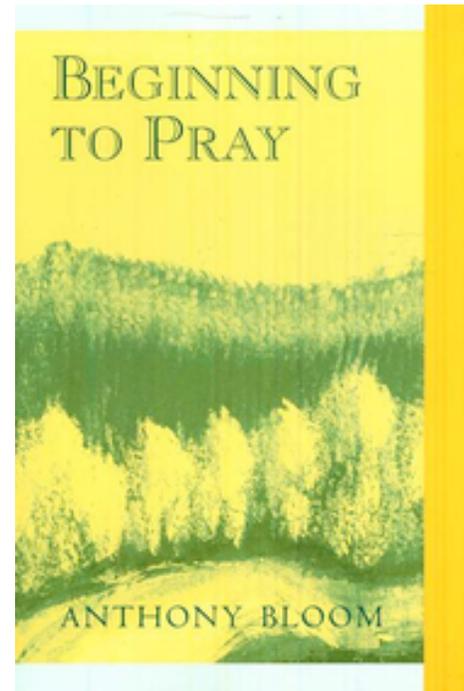
Feb. 5 1 Peter 4:1-11  
Mark 12:28-37

Feb. 8 2 Tim. 2:11-19  
Luke 18:2-8

Feb. 6 1 Peter 4:12-5:5  
Mark 12:38-44

### Eastern Orthodox Women’s Guild Book Review Meeting

Saturday, February 22nd at 9:00 AM  
St. Matthew the Evangelist in North Royalton  
Call 440-528-5673 for any questions  
We will be discussing ‘Beginning to Pray’ by  
Met. Anthony Bloom



All parish reports must be in the office no later than Friday, February 7th. If you wish to send them electronically to [sttheocemetery@yahoo.com](mailto:sttheocemetery@yahoo.com), please make sure they are in either PDF or Word format.

**Dear Brothers and Sisters:**

**Let us love one another as Christ loves us! As you know, we have a Thursday morning Faith Enrichment study class that meets at Ridge Manor. This class is mostly retirees. I know there are others who work that would like to participate in a similar class.**

**With Fr. John's blessing, I would like to start an evening bible study class for those working during the day.**

**I will need some input from those interested such as day of the week, time of class and location. Please use the form below to indicate choices of day, time and location. Also, put your name and phone number for contact information.**

**Thank you for your prayerful consideration of this endeavor.**

**Yours in Christ,  
Subdeacon Leon Felon**

**Name:**

**Phone Number:**

**Day:**

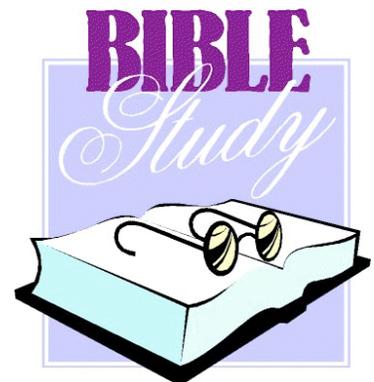
Tuesday  Wednesday  Thursday

**Time:**

6:00-8:00 PM  7:00-9:00 PM

**Location:**

Ridge Manor  Church Hall





## PRAYER REQUESTS

### **Departed:**

### **Ill Afflicted & Special Intentions:**

**Mat. Vera** Proctor  
**Mat. May** Ozone  
**Mat. Catherine** Jula  
**Mother Anna**  
**Sr. Anastasia**  
**Margarete**  
**Michael**  
**Betty** Balasz  
**Ralph** Barbato  
**Judy** Baughman  
**Carol** Bohurjak  
**Thomas** Bohurjak, Jr.  
**Frank** Byndas  
**Navada** Coneley  
**Elsie** Conrad  
**John** Conrad  
**Christine** Crichton  
**Laina** Dachtyl  
**Horia** Dascalescu  
(Lavinia's Brother)  
**Cindy** Durkalski  
**Bernice** Ferencz  
**Vladimir** Fowler  
**Frank** Fox (*Son of Carol  
Machaskee*)  
**Thomas** Gajewsky  
**Kathy** Garlesky  
**Julia** Grabowski  
**Roger** Haupt (*Lisa Theodore's  
Cousin*)  
**Sandee** Holod  
**Matthew** Hungley (*Brother-in-law of  
Phyllis Gindlesperger*)  
**Magdalena** Imre (*Friend of Helen  
Antonik*)

**Donna** Jacak  
**Victor** Jacak  
**Joy** Jahans (*friend of Paul Pangrace*)  
**Stephen** Jahans (*friend of Paul  
Pangrace*)  
**Diane** Kearsey  
(*Janice Tkacz's Sister*)  
**Elaine** Kelley (*Mary Ann  
Silberhorn's sister*)  
**John** Kovalski (*Friend of Paul  
Pangrace*)  
**Dorothy** Laskovich  
**Paul** Laskovich  
**Elise** Manella  
**Anna** Mysiw (*Friend and Neighbor  
of Helen Antonik*)  
**Christine** O'Connell (*Friend of  
Joseph Crichton*)  
**Benji** Okrafo-Smart (*Friend of Paul  
Pangrace and parishioner of Fr.  
Andrew*)  
**Karen** Ohlin (*Tatiana Boyczewski's  
daughter-in-law's mother*)  
**Maude** Palumbo (*Michelle Rajisch's  
Mother*)  
**Grace** Parhamovich  
(*Karen Felon's Mother*)  
**Donna** Pelton  
**John A.** Petkac (*Gartman*)  
**Peter** and **Gina** Petkac (*Judy  
Gartman's Brother & Sister-in-law*)  
**Cindy** Powkowski  
**Marshall** Prock  
**Joseph** Rusynyk

**Fr. James** Ryerson (*friend of Paul  
Pangrace & Joseph Crichton*)  
**Julia** Sankovic (*Child*)  
**Mary Ann** Silberhorn  
**Janice** Tkacz  
**Donald** Tipka  
**Elisabeth** Wright (*Friend of Paul  
Pangrace*)  
**Erin** Zawolowycz  
**Elaine** Zdinak  
**Elizabeth** Zdinak

**Gaby & Lea** El Khoury &  
**Unborn Child**

**Natalie & Geoff** Kenny &  
**Unborn Child**

**Gabriel & Shyanne** Tabeling &  
**Unborn Child**

**Ryan and Marcie** (*Jim and Judy  
Schwind's daughter*) **Handley &  
Unborn Child**

**Derrick & Bethany** Shaw &  
**Unborn Child**

### **Congratulations:**

**To newly baptized and chrismated  
Emmy Kate** Mitchell

## Church School News

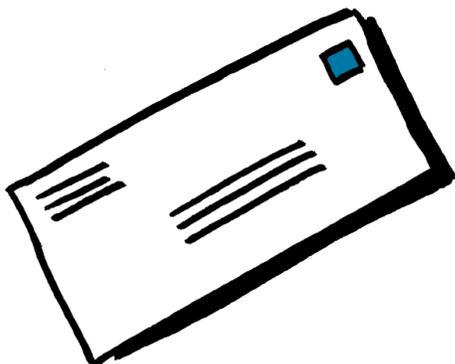
Due to the low number of students in this session, it has been decided to revamp Church School. With the guidance and blessing of Fr. John, we are asking parents to provide Church School teaching directly to their children. This has always been the ideal and it provides for the parents and child(ren) to grow in the Faith (together). We will provide resources and support.

The current concept is to have parents provide three weeks of teaching (from resources provided) and then to gather on the fourth week for a review with the teacher. This concept allows families to provide the in-home teaching in whatever way fits their family situation and schedules. One idea is to schedule the "gathering" (with the teacher) on the eve of a Great Feast after the Vespers Divine Liturgy. This is also designed as an opportunity for multiple age groups and even parents to gather together in a spirit of community to grow and learn together.

All of this will be further discussed at a "kick-off" meeting with parents after Liturgy (in the Temple) on Sunday, February 9th. Our intention is to provide the teaching resources at this meeting. We look forward to seeing you on February 9th. In the interim, if you have any questions, please contact Paul Pangrace or Fr. John.



Yearly contribution letters were mailed out about two weeks ago. If you discover that any amount on your letter is incorrect, whether it be the yearly total or the total of any particular month, please contact the Parish Office at 216-741-1310 to have a new letter drafted.



## Welcome Visitors

Our parish welcomes you and thanks you for joining us at today's Divine Liturgy. While only Orthodox Christians may approach the chalice for Holy Communion, everyone is welcome to partake of the Holy Bread after Liturgy. You are also invited to join us for fellowship in the Parish Hall following Liturgy.

## COFFEE HOUR & GREETERS SCHEDULES

### Coffee Hour:

2/2/14	Jim & Vicki Danko
2/9/14	Nick & Kate Zolikoff
2/16/14	Lauren Miklos & Chandra Czaruk
2/23/14	Mary Swit & Tammy Ponomarenko
3/2/14	Cathy Weber & Mat. Jennifer Boerio
3/9/14	Karen Felon
3/16/14	Joyce Tabeling & Judy Schwind

### Greeters:

Linda Smotzer & Paul Pangrace
Michael Tabeling & Sonia Vorell
Karen Felon & Virginia Medvec
Mat. Jennifer Boerio & Tammy Ponomarenko
Nina & Elizabeth Antonik
Sonia Vorell & Linda Smotzer
Michael Tabeling & Paul Pangrace



## GOD'S GIFTS TO US - OUR GIFTS TO GOD

Weekly expenses:	\$ 6,538.00
Last week's collection	<u>\$ 1,926.00</u>
Over/Under	< \$ 4,612.00 >

## FOOD PANTRY

Our Food Pantry ministry continues through Merrick House. They currently use the bags in their Moms First program. We can always use your help by "sponsoring a bag". Envelopes are in the foyer, \$10 fills a bag. Thank you and God bless you for helping those in need. - Dan Morris



## Dome Lighters

Donations to offset the cost of lighting the domes can be made for *The Health Of* or *In Memory Of* your loved ones. Contact the Parish Office if you are interested.

# Rest of St Theodosius of Chernigov

Saint Theodosius, Archbishop of Chernigov, was born in the seventeenth century at the beginning of the decade of the thirties in Podolsk governance. He was descended from a noble family, the Polonitsky-Uglitskys. His parents were the priest Nikita and Maria. The saint was taught Christian piety in his parents' home, and this piety remained with him throughout his life.

From childhood he was distinguished by a fervent love for God and zeal for the Church. The innate abilities of the youth came to light in the Kiev Brotherhood school at Kiev's Theophany monastery. The school was flourishing at the end of the 1640s, when its rectors were Archimandrite Innocent (Gizel), and Igumen Lazar (Baranovich), who later became Archbishop of Chernigov. Among its instructors were: Hieromonk Epiphanius (Slavinet-sky), Hieromonk Arsenius (Satanovsky), Bishop Theodosius (Baevsky) of Belorus, Igumen Theodosius (Saphonovich) and Meletius Dzik. These were the enlightened men of those days. The comrades of St Theodosius at the school would become future outstanding pastors: Simeon Polotsky, Joannicius Golyatovsky, Anthony Radivilov-sky, Barlaam Yasninsky. The Kiev Brotherhood Theophany school was the chief center in the struggle of Orthodoxy against the assaults of Catholic clergy, particularly the Jesuits.

St Theodosius grew to spiritual maturity near the relics of Sts Anthony and Theodosius and other God-pleasers of the Kiev Caves, and he tried to imitate their holy life as much as he could. He devoted all his free time to prayer, meditation on God, and the reading of Holy Scripture.

It might be surmised that the saint did not finish the full course of studies, since the school ceased its activity for several years following the devastation of Podolia by the Poles. All his life the saint had a deep regard for the Kiev Brotherhood monastery where he was educated. In the Synodikon of the Kiev-Vydubitsk monastery is the following comment about St Theodosius: "He was a man of fine intellect, and generous to the Kiev Brotherhood monastery."

Upon receiving his education, the future hierarch received monastic tonsure at the Kiev Caves Lavra with the name Theodosius, in honor of St Theodosius of the Caves (May 3).

Metropolitan Dionysius (Balaban) of Kiev made him archdeacon of Kiev's cathedral of Holy Wisdom (Hagia Sophia), and then appointed him steward of the episcopal household. Soon he left Kiev and went to the distant Krupitsky monastery near Baturino (in the Chernigov diocese), which was famed for its strict monastic life. There he was ordained to the holy priesthood, but remained there only a short time.

In 1662, St Theodosius was appointed Igumen of the Korsun monastery in Kiev diocese, and in the year 1664 he was made head of the ancient Kiev-Vydubitsky monastery. This monastery had fallen into the hands of the Uniates and Poles at the beginning of the seventeenth century and was in complete ruin. Thanks to the energy and initiative of St Theodosius, the Vydubitsky Mikhailovsk monastery was quickly restored.

He was particularly concerned with the order of church services. He formed an excellent choir, which was famed not only in Little Russia, but also in Moscow. St Theodosius sent his singers to Moscow in 1685 to instruct their choirs in Kievan chant.

As a strict ascetic himself, St Theodosius was concerned with the spiritual growth of his monks. He founded a small skete on the island of Mikhailovschina, not far from the monastery, for brethren wishing to live in solitude. He appointed the hieromonk Job (Opalinsky), one of the most zealous monks of his monastery, to organize and administer the skete.

St Theodosius had to live through some quite difficult days, enduring many sorrows. He and other Igumens were accused by Bishop Methodius of Mstislav and Orshansk of betraying Russia in a supposed correspondence with the enemies of Russia.

On September 20, 1668 St Theodosius explained the matter. On November 17, 1668 the lie was exposed, and St Theodosius together with the other Igumens were vindicated. Archbishop Lazar (Baranovich) esteemed the high spiritual qualities of St Theodosius and befriended him. He called him “a sheep of the flock of Christ, teaching by humility,” and he prophetically expressed the wish that the name of St Theodosius might be inscribed in Heaven.

When Archbishop Lazar became locum tenens of Kiev’s Metropolitan See in 1689, he appointed St Theodosius as his vicar in Kiev, while he remained at Chernigov. In his capacity as vicar of the locum tenens of the Kiev Metropolitan See, St Theodosius had an active role in many churchly events. In 1685 he participated with the right of a decisive vote in the election of Bishop Gideon (Chetverinsky) as Metropolitan of Kiev, and he was sent to Moscow with news of this event with Igumen Jerome (Dubin) of Pereyaslavl . In Moscow, both representatives were received with honor and esteem. Indeed, the result of this delegation was the reuniting of the Kiev Metropolitan See with the Russian Orthodox Church.

In 1688 St Theodosius was appointed archimandrite of Chernigov’s Eletsy monastery, replacing the deceased Archimandrite Joannicius (Golyatovsky). In appointing St Theodosius, Archbishop Lazar told him to spare no effort in placing the Eletsy monastery in good order. This monastery had not yet been set aright after the expulsion of the Jesuits and Dominicans, and it was in great disorder.

Through the efforts of St Theodosius, in his two or three years as igumen, the monastery’s revenues and properties increased, the church of the Dormition was repaired, and the Elets Icon (February 5) was enshrined there.

In his new position, the saint also assisted Archbishop Lazar in many important matters. He participated in drafting a conciliar reply to Patriarch Joachim of Moscow in response to his questions about the attitude of the Kiev Metropolitan See to the Council of Florence, and its judgment on the question of the transformation of the Holy Gifts as accepted by this Florentine Council. When the Patriarch proved to be unsatisfied by these answers, the Baturino Igumen St Demetrius (the future Metropolitan of Rostov) was sent to him at the beginning of 1689. St Theodosius journeyed with him as the representative of Archbishop Lazar. He was entrusted with the delivery of a letter to the Patriarch, and to clear up the misunderstandings.

Because of his poor health, Archbishop Lazar wished to see St Theodosius consecrated to the episcopate, seeing in the saint a worthy successor to himself. On September 11, 1692 the election of St Theodosius as Archbishop of Chernigov was confirmed, and he was consecrated in the Dormition cathedral of the Moscow Kremlin two days later.

Little information regarding St Theodosius’s administration of the Chernigov diocese has been preserved. The saint worked incessantly to raise the level of true Christian piety in his flock. He also focused on maintaining old monasteries, and founding new communities.

At the very beginning of his episcopate, the the Pecheniksk women’s monastery was established with his blessing, and he himself consecrated the monastery church in honor of the Dormition of the Most Holy Theotokos.

In 1694, a skete was founded near Liubech. The same year, at the Domnitsky men’s monastery, the saint consecrated a temple in honor of the Nativity of the Most Holy Theotokos. In the summer of 1695, he consecrated a majestic temple in honor of the Most Holy Theotokos, on the summit of Boldino Hill, near the ancient monastery of St Elias. Under St Theodosius there was a special enthusiasm for and strengthening of monasticism in the Chernigov diocese.

The saint also devoted much attention to the clergy, and he tried to choose worthy candidates for the priesthood. He also encouraged the pastoral education of the Chernigov clergy. He invited learned monks from Kiev, among whom was St John (Maximovitch), the future Metropolitan of Tobolsk (June 10), and also a helper and successor of St Theodosius in organizing the Chernigov clergy school.

Strict uprightness in regard to clergy and flock, deep compassion, concern and Christian love of peace were distinguishing features in the activity of St Theodosius. Not only did the Orthodox turn to him for help and advice, but even persons of other confessions.

St Theodosius did not remain with his Chernigov flock very long. Sensing the approach of death, he summoned the administrator of the Briansk Svensk monastery, St John (Maximovitch), and appointed him Archimandrite of the Chernigov Elelets monastery.

St Theodosius died on February 5, 1696, and was buried in Chernigov's Sts Boris and Gleb cathedral church, in a special crypt near the right clerost. His successor St John (Maximovitch), who was healed of a grievous illness by St Theodosius, later placed a stone plaque over his grave with a poetic inscription in gratitude for the saint's help. The special grace which St Theodosius attained is shown by his ascetic life and his assistance to all who turn to him in prayer.

The glorification of St Theodosius occurred on September 9, 1896.



# When Humility Breeds Courage

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



During the week of February 2nd, the Church commemorates a very early saint and a relatively recent saint. They are Theodula of Anazarbus and the New Hieromartyr Vladimir of Kiev, Metropolitan.

Though Theodula lived in the 4th century and Metropolitan Vladimir in the 20th, they shared a trait of many saints: deep and authentic humility. But also like many saints, they did not lead quiet lives, as most humble people would like to do. They had to take public, unpopular and dangerous stands in order to defend the faith.

Theodula's very name implies humility, since it means "handmaiden of God." She lived during the reigns of two successive third-century Roman emperors who persecuted Christians, and would have preferred to worship Christ without attracting attention, but she was arrested and ordered to honor the pagan gods.

Her refusal was firm, yet full of humility as she asked God to help her endure torture, never assuming she could manage it on her own. One of her persecutors, Helladius, was so affected by this combination of humility and courage that he became a Christian, and they both eventually became willing martyrs for Christ.

Metropolitan Vladimir was born to a priestly family in the Russian province of Tambov in 1848. He was a timid child, sometimes hiding from visitors. Academically gifted, he studied and then taught for several years, receiving ordination relatively late, at age 34. He began serving a quiet provincial parish, which suited him and his beloved wife and child very well.

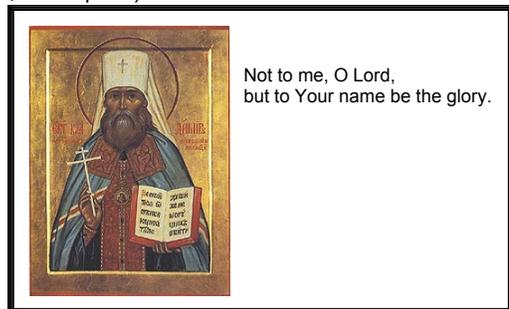
But in 1886 both his wife and child died. It seemed natural, then, to be tonsured a monk. His gifts and character led to his consecration as a bishop, and from 1898 to 1912 he served as Metropolitan of Moscow and Kolomna.

During these years in a prestigious position he wrote, "To be humble means to know nothing about our talents or any other benefits we have above others, but rather consider them to be the grace and gifts of God..."

But these were also years of growing and sometimes violent unrest in Russia. In this uncertain and dangerous atmosphere, the humble bishop who'd been a timid child acted courageously many times. He visited factories, encouraging workers to live as Christians rather than embrace radical socialism, as activists were urging them to do. He firmly denounced as un-Christian a popular document called "The Protocols of the Elders of Zion" which was produced by revolutionaries to incite anti-Semitism, and which falsely claimed to be written by Jewish leaders planning to dominate the world. (Henry Ford liked it; he printed and distributed 500,000 copies.)

In 1918, opposing forces of the Russian Revolution were vying for control of Kiev, to which Metropolitan Vladimir had been transferred. Soldiers attacked his monastery and dragged him to a brutal death, making him the first bishop to be a martyr of the Revolution.

The Church honors his outspoken courage, and also the way he lived by his own humble words: "Not to me, O Lord, but to Your name be the glory."



# WEEKLY SCHEDULE 2014

**Sunday, Feb. 2**  
MEETING OF THE LORD  
IN THE TEMPLE  
9:00 AM Divine Liturgy

**Monday, Feb. 3**  
RIGHTEOUS GODBEARER  
SIMEON AND ANNA  
THE PROPHETESS

**Tuesday, Feb. 4**  
VEN. ISIDORE OF PELUSIUM  
VEN. CYRIL, NOVOEZERSK

**Wednesday, Feb. 5**  
MARTYR AGATHA  
REPOSE ST. THEODOSIUS,  
ABP. OF CHERNIGOV

**Thursday, Feb. 6**  
ST. BUCOLUS, BP. OF SMYRNA  
WT. PHOTIUS, PATRIARCH  
OF CONSTANTINOPLE  
11:00 AM Faith Enrichment @  
Ridge Manor

**REMINDER:**



Please be sure  
that cell phones  
are turned off  
before entering  
the temple.

**FEBRUARY  
Special Collection  
I.O.C.C.**



**Friday, Feb. 7**  
NEW HIEROMARTYRS  
METR. VLADIMIR  
AND ABP. PETER

**Saturday, Feb. 8**  
GREATMARTYR THEODORE  
STRATELATES  
PROPHET ZECHARIAH  
6:00 PM Great Vespers

**Sunday, Feb. 9**  
MARTYR NICEPHORUS  
RELICS ST. INNOCENT,  
BISHOP OF IRKUTSK  
9:00 AM Divine Liturgy  
Altar Guild Meeting following  
Divine Liturgy  
Church School Meeting between  
Parents and Teachers also following  
Divine Liturgy in the Cathedral



**St. Theodosius Orthodox Cathedral**  
733 Starkweather Avenue  
Cleveland, Ohio 44113

FEBRUARY