

This coming week:

Monday, March 2: *Lenten Vespers*, 6:30 p.m. – 7:00 p.m.
Tuesday, March 3: *Lenten Matins*, 6:00 a.m. – 7:00 a.m.
Wednesday, March 4: *Presanctified Liturgy*, 6:00 p.m. – 7:00 p.m.
Thursday, March 5: *Lenten Matins*, 6:00 a.m. – 7:00 a.m.
Friday, March 6: *General Panakhida*, 6:30 p.m. – 7:00 p.m.
**Saturday, March 7: *Catechism*, 5:00 p.m. – 5:45 p.m.
Vigil, 6:00 p.m. – 8:00 p.m.**
**Sunday, March 8: *Divine Liturgy*, 10:00 a.m. – 11:30 a.m.
Reader Meeting, 11:30 a.m. – 12:15 p.m.**

Confessions: Wednesdays after Vespers & Saturdays after Vigil



Flowers: Do you have a special occasion or want to honor a loved one? Flowers may be brought anytime to beautify our sanctuary. Contact Nikki at NicoleMyles@gmail.com

Today's flowers: Happy Birthday Aspen!

Annual Church Clean up day: Saturday, March 21st. 9:00 a.m. - Noon

Other Saints of the Day: Venerable Martyrius of Zelenets, Pskov; Martyrs Nestor, Tribimius and those with them; Martyr Antonia of Nicea, in Bithynia; Martyrs Marcellus and Anthony of Syria; Venerable Agapius of Vatopedi; Saint David, Bishop of Wales.

To read about all or any of go to: <https://www.oca.org/saints/lives/2026/03/01>

Gift Cards. These make perfect gifts as well as daily use. Consider supporting our parish by purchasing cards where you shop. We make a small profit from each card. If there is somewhere you shop and do not see a card for that store, contact Diane. 402-499-6818

Youtube Link! Use either this QR code or the link below to connect to the older kid/adult catechesis classes.
<https://www.youtube.com/@stjohnkronstadtlincoln>



St. John of Kronstadt Orthodox Church
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St. John of Kronstadt Orthodox Church

March 1, 2026
Sunday of Orthodoxy

The Divine Liturgy of St. Basil the Great

11 The Great Litany

14 First Antiphon – Bless the Lord O my soul: Blessed art Thou O Lord. Bless the Lord O my soul: and all that is within me bless His Holy name. Bless the Lord O my soul: and forget not all His benefits. Who forgives all your iniquities, who heals all your diseases. The Lord is compassionate and merciful, longsuffering and of great goodness. Bless the Lord O my soul: Blessed art Thou O Lord.

17 Second Antiphon – Glory to the Father, and to the Son, and to the Holy Spirit. Praise the Lord O my soul, I will praise the Lord as long as I live I will sing praises to my God while I have by being. Put not your trust in princes in sons of men in whom there is no salvation. When his breath departs he returns to his earth. On that very day his plans perish. The Lord will reign forever: Thy God O Zion to all generations.

19 Only Begotten Son – Both now and ever unto the ages of ages, Amen. Only begotten Son and immortal Word of God. Who for our salvation didst will to be incarnate. Of the holy Theotokos and ever Virgin Mary. Who without change didst become man and was crucified. O Christ our God, trampling down death by death. Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

22 The Beatitudes – In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit for theirs is the Kingdom of Heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are those who are persecuted for righteousness sake, for theirs is the Kingdom of heaven. Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad for great is your reward in heaven.



Entrance Hymn – O come, let us worship and fall down before Christ O Son of God, Who didst rise from the dead save us who sing to Thee.
Alleluia.

(Continued on next page)

(Hymns continued)

Hymns of the Day



36 Resurrectional Troparion, Tone 5 – Let us, the faithful, praise and worship the Word, coeternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection!

Choir – Sunday of Orthodoxy Troparion

Choir – Sunday of Orthodoxy Kontakion

If you would like to follow along, pages are 236 and 238

48 Trisagion Hymn – Holy God, Holy Mighty, Holy Immortal, have mercy on us! Holy God, Holy Mighty, Holy Immortal, have mercy on us! Holy God, Holy Mighty, Holy Immortal, have mercy on us!

239 Triodion Prokeimenon, Tone 4 – Blessed art Thou, O Lord God of our Fathers *and praised and glorified is Thy Name forever!*

Verse: For Thou art just in all that Thou has done for us.



Reading of the Epistle: Hebrews 11:24-26, 32-12:2

56 Alleluia, Tone 1



Reading of the Gospel: John 1:43-51



Sermon

58 The Litany of Fervent Supplication

60 The Litany for the Catechumens

***** **Holy Eucharist** *****

Choir – Cherubic Hymn

63 The Great Entrance

65 Cherubic Hymn continued – That we may receive the King of all, Who comes invisibly up-borne by the angelic hosts. Alleluia, Alleluia, Alleluia.

69 Litany of Supplication

73 The Peace

(Continued on next page)

(Eudokia continued)

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 governor 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.

Have you given your tithe today?

“And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you. *Matthew 6:16-18*



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Martyr Eudokia of Heliopolis

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.

(Continued on next page)

(The Creed continued).

74 The Creed: The Symbol of Faith

I believe in one God, the Father Almighty, Maker of Heaven and Earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all ages. Light of light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; begotten, not made; one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the scriptures. And ascended into Heaven and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets. In one Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead and the life of the world to come. Amen.

77 Anaphora – A mercy of peace, a sacrifice of praise.

82 The Byzantine Anaphora

90 Theotokion – All of Creation

95 Commemoration and Blessing

96 Litany before the Lord's Prayer



98 The Lord's Prayer



Children line up for Communion.

104 I believe, O Lord, and I confess.....

102/103 Communion Hymn



105 Receive the Body of Christ – Receive the Body of Christ, taste the fountain of immortality. Receive the body of Christ, taste fountain of immortality. Receive the Body of Christ, taste the fountain of immortality.

109 The Litany of Thanksgiving

Reading of the Synodikon of Orthodoxy

All sing 3 times – "Blessed be the Name of the Lord"
Procession around the Church

112 Dismissal / 114 Psalm 33



First Sunday of Great 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 Theophilus, 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.

Saint Domnina the Younger of Syria

The Life of Saint Domnina the Younger¹ was written by Theodoret of Cyrrhus in his *Historia Religiosa* (English title: *A History of the Monks of Syria*), containing the Lives of thirty ascetics.

The holy virgin Domina was born in the city of Cyrrhus in Syria, to pious and God-loving parents. From a young age she envied the life of the holy ascetics and emulated Saint Maron († February 14) by building a shack in a corner of her mother's garden. Her only food was lentils soaked in water. Early in the morning, and again at night, she went to the church, in order to pray and glorify the name of God. She always covered herself with a cloak so that no one would see her face. Theodoret says she spoke "softly and indistinctly, and her words were always accompanied by tears."

After a long life of austere asceticism, the Venerable Domnina reposed in peace around the year 460.



¹ Not to be confused with another Saint Domnina commemorated on October 4.

Readings

Hebrews 11:24-26, 32-12:2, By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented – of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

John 1:43-51, The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote – Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."