

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](http://googlegroups.com)

MAY 3, 2026
4TH SUNDAY OF PASCHA
SUNDAY OF THE
PARALYTIC



Many miracles in the Old Testament involve water. To name but a few, the water of the Nile turned to blood after Moses lifted his rod and struck the water before Pharaoh and His servants (Exodus 7:20). Not only was the Nile turned to blood, but also "their rivers, their canals, their ponds, and all their pools of water, that they may become blood; and there shall be blood throughout the land of Egypt, both in vessels of wood and in vessels of stone" (Exodus 7:19).

In chapter 14 of Exodus, Moses divided the waters of the Red Sea, and the Hebrews passed over as if on dry land. When they were safely across, the waters came together, and their Egyptian pursuers were drowned.

On their forty year journey to the Promised Land, the Hebrews camped at Rephidim, but there was no water for them to drink. The people murmured against Moses, asking him why he had led them out of Egypt. God told Moses to strike the rock at Horeb. Then water came out of it so that everyone could drink (Exodus 17:6).

In Judges 6:36-40 we read about Gideon and the dew on the fleece. When Gideon squeezed

the fleece, there was enough to fill a bowl with water.

On the Fourth Sunday of Pascha, the Church remembers the man who lay paralyzed at the Sheep Pool in Jerusalem for thirty-eight years, waiting for someone to put him into the pool. The first person to enter the pool after an Angel troubled the water would be healed of his infirmities, but someone always entered

the pool before him. Seeing the man, the Lord felt compassion for him and healed him.

The Lord healed the paralytic during the days of the Passover, when He had gone to Jerusalem for the Feast, and He remained there teaching and working miracles. According to Saint John the Theologian, this miracle took place on the Sabbath.

Like some Old Testament miracles, many of Christ's miracles also involved water, and they prefigure the Church's Baptism, which cleanses us of every sin. In the Sheep Pool, once a year, only one person was healed, but Christ saves endless multitudes by divine Baptism. Sometimes, as in the case of Saint Vladimir (July 15), Baptism can also heal our bodily infirmities.

In the Canon for the Paralytic, the Angel who stirred the water in the Sheep Pool is identified as the Archangel Michael. Some of the Troparia call him "Leader of the Angels," and "Supreme Commander" (Ode 1). In Ode 3 we ask him to "protect us from falling into the passions of life." In Ode 6, we ask Saint Michael to guide us on the paths of life." In Ode 8, we ask him to pray with all the Bodiless Hosts, that we may be granted deliverance from our offenses, correction of our life, and the enjoyment of eternal blessings.

As we remember the paralytic, let us ask Christ to "raise up our souls, paralyzed by sins and thoughtless acts" (Kontakion of the paralytic).



Women's SOCIAL NIGHT, Thursday, May 7, 2026
 Cooper's Hawk - Avon
 35351 Chester Rd,
 Avon, OH 44011
 6:30pm .
 Please contact Sarah Brennan to let her know you'll be joining!
 Txt 330-620-0365 or sarah.e.brennan.1@gmail.com



Time for Boys' Night Out!
 Sunday, May 24th at 5PM
 we will have our Boys' Night Out at
The South Side
 2207 W11 St. in Tremont
 Please let Dan Morris know if you plan to attend. See you there!

Coffee Hour Quarter 2 2026

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

April 5 Mary	May 10 (Mother's Day) Men's Potluck	June 14 (Apostle's Fast) Whitlock
April 12 Holy Pascha	May 17 Joyce & Judy	June 21 (Apostle's Fast, Father's Day) Heather Openshaw (sponsored by anonymous)
April 19 Tammy & Cathy	May 24 Mat. Jana (Sponsored by Una & John)	June 28 (Apostle's Fast) Gabe Tabeling
April 26 Cindy Zdinak (Sponsored by Una & John)	May 31 Sarah & Mike Brennan	
May 3 Whitlock (Sponsored by Una & John)	June 7 Cindy Zdinak	

Statement on the Occasion of the 250th Anniversary of the United States of America

Issued at the 2026 Spring Session of the Holy Synod of Bishops April 30, 2026

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

Grace to you and peace from God our Father and the Lord Jesus Christ.

I. GIVING THANKS TO GOD FOR THIS LAND

As the United States of America marks the two hundred and fiftieth anniversary of its founding, we, the Holy Synod of Bishops of the Orthodox Church in America, raise our hearts and voices in gratitude to God, the Giver of every good and perfect gift, Who in His inscrutable providence has planted His Holy Church in this land and caused her to take root, grow, and flourish.

We give thanks to Almighty God for the United States of America—a nation that has, by the grace of God, afforded its people the freedom to worship, to follow the way of Jesus Christ, and to bear witness to the Gospel without fear or compulsion. We do not take these gifts for granted. They are blessings of divine providence, entrusted to us as a sacred responsibility. The freedom to gather in our churches, to catechize our children in the Faith, to proclaim the Resurrection of Christ openly and without hindrance—these are gifts for which every generation must give thanks to God and remain worthy stewards.

While this statement is offered on the occasion of the United States' particular milestone, we note with gratitude that the Orthodox Church in America spans the breadth of this continent. Our dioceses in Canada and Mexico share with us in this moment of thanksgiving, giving glory to God for the freedom to worship and to serve the peoples of North America in all their diversity. The blessing we celebrate belongs, in different measure and manner, to the whole Church on this continent.

We call upon the faithful of the Orthodox Church in America to celebrate this historic milestone with prayers of thanksgiving, offered in your parishes, your homes, and in the quiet of your hearts, for this land and for all who dwell in it.

II. THE CHURCH PLANTED, GROWN, AND ESTABLISHED IN THIS LAND

The history of Orthodoxy in America is itself a testament to divine providence. From the earliest missionaries who brought the light of the Gospel to the shores of Alaska, to the generations of faithful who built parishes and communities across this vast continent, the Orthodox Church has been woven into the fabric of American life. She has welcomed the immigrant and the native-born, the seeker and the inheritor of the Faith, the learned and the simple—all those whom Christ Himself has called.

The granting of autocephaly to the Orthodox Church in America in 1970 was not merely an administrative act. It was an ecclesiological affirmation that this land has a Church of its own—a local Church, fully Orthodox, fully catholic, fully apostolic. The Orthodox Church in America is the Church for this land and for the people of this land. We are at home here, rooted in this soil, and the people of America—of every background, every heritage, every walk of life—are those whom Christ has entrusted to our pastoral care.

We embrace with joy the richness of our diversity. The Orthodox Church in America gathers faithful whose ancestors came from Russia, Romania, Bulgaria, and Albania—nations whose ancient Orthodox heritage now finds a new home on this continent—as well as from Eastern Europe more broadly, Greece, the Arab world, Africa, Asia, and the Americas themselves. This diversity is not an obstacle to unity but an icon of the Kingdom of God, where there is “neither Jew nor Greek, slave nor free” (Galatians 3:28), but all are one in Christ Jesus. We treasure every thread even as we weave them together into a single garment: the local Orthodox Church in America.

III. THE GREAT COMMISSION AND OUR PARTICULAR CALLING

As our Lord Jesus Christ ascended into heaven, He entrusted to His disciples—and to His Church in every age and every land—a mission that admits of no exception and no delay: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matthew 28:19–20). This is not a mission given to us in the abstract. It is a mission given to us here, in this place, among these people, at this moment in history.

The early Christians understood this calling with a simplicity that still instructs us. As an anonymous disciple wrote in the second century, in the Epistle to Diognetus:

“They dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign land is to them as their native country, and every land of their birth as a land of strangers.”

We find in these ancient words a description of our own vocation. The Orthodox Church in America is at home in this land, fully engaged in its common life—and yet her citizenship is ultimately in heaven, her culture the culture of the Kingdom. It is precisely from this position that she can offer something to American society that

no merely political or ideological force can provide—the presence of the living God.

The Orthodox Church in America accepts this calling with humility and with urgency. We are called to be the presence of Jesus Christ in American society—in its cities and its rural communities, in its universities and its prisons, in its hospitals and its institutions, among its poor and its prosperous. We are called not to retreat from the complexity of our times, but to illumine it with the light of the Gospel. We are called to be, as our Lord taught, salt and light—preserving what is good and true, and shining in the darkness without being overcome by it.

IV. OUR COMMITMENT TO THIS NATION AND ITS PEOPLE

We, the Holy Synod of Bishops, reaffirm the commitment of the Orthodox Church in America to the well-being of this nation and all its people. We are committed to the cultivation of peace, the promotion of human dignity, the practice of charity, and the witness of reconciliation in a society that stands in great need of all these gifts.

In this regard, we recall with appreciation the aspiration expressed at the very founding of this republic. President George Washington, writing in 1790, articulated a vision of civic life that went beyond the mere tolerance of religious difference to something more generous:

“All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights.”

This aspiration—that religious liberty is not a concession granted by the powerful to the weak, but an inherent right belonging to all persons equally—has made it possible for the Orthodox Church to take root and flourish in this soil. We receive this gift with gratitude, even as we acknowledge with honesty that the distance between founding aspiration and faithful fulfillment has often been great, and that this very tension is itself a summons to continued repentance and renewal. The Church does not exist at the pleasure of the state, nor does she seek dominion over it. Rather, she stands within society as a witness to a Kingdom that exceeds all earthly kingdoms, illumining the civil order with the wisdom of the Gospel and the witness of holy lives.

In a moment of rapid and, at times, unsettling change, we offer the unchanging Christ—the same yesterday, today, and forever (Hebrews 13:8). Our parishes are to be places of genuine welcome, of profound worship, and of selfless love where our Lord, God, and Savior Jesus Christ is always manifested. Our contribution to America is not power, not politics, but the presence of the living God among His people.

V. A CALL TO REPENTANCE AND HUMILITY

Gratitude, however, is not the Church’s only word on this occasion. The prophets of ancient Israel—those whom God raised up precisely because they loved their people—never ceased calling rulers and people alike to repentance and humility before God. It is a mark of genuine love for this nation that the Church, too, must speak this word.

Two hundred and fifty years is a span of time sufficient to accumulate both great achievements and grave failures. This nation—like all nations under God—has known the heights of generosity and the depths of injustice; the nobility of aspiration and the tragedy of betrayal. The Church does not pretend otherwise, nor would it serve this nation’s good for her to do so. We bear witness to a God before Whom no nation and no person stands without need of mercy.

The promise spoken to Solomon rings out across the centuries with undiminished urgency:

“If my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.” (2 Chronicles 7:14)

It is in this spirit that we call the faithful of the Orthodox Church in America—and, through their witness, this nation—to repentance: repentance for injustices past and present; for the idols of wealth, comfort, and power that seduce every generation; for the divisions and enmities that tear at the fabric of common life; and for the ways in which we have failed to love our neighbors as ourselves. A true commemoration of a nation’s founding is not mere self-congratulation; it is a moment of sober examination, of honest confession, and of renewed dependence upon God.

The Church does not speak this word from a posture of superiority. We acknowledge our own failures—in charity, in unity, and in the fullness of our witness to the Gospel. We, too, stand in need of God’s mercy. But it is precisely because the Church has known the healing power of repentance that she cannot withhold this word from the world she is called to serve.

VI. A CALL TO THE DIOCESES

We encourage all dioceses, parishes, monasteries, and institutions of the Orthodox Church in America to mark the 250th anniversary of the United States of America in a manner befitting the occasion. Special services of thanksgiving, educational programs, civic engagement, and acts of charity are all fitting expressions of our gratitude to God and our love for this country and this continent.

VII. CONCLUSION

We close with a prayer offered in both gratitude and penitence—that this nation, conceived in aspiration toward freedom and formed through the struggles and

sacrifices of many generations, may yet heed the ancient call to humility before God, and so continue to be a place where the Church of Christ flourishes, where the Gospel is proclaimed, and where all people are able to seek the face of God without fear.

To Him Who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the Church and in Christ

Jesus to all generations, forever and ever.

Amen.

Issued by the Holy Synod of Bishops of the Orthodox Church in America at its 2026 Spring Session, in the two hundred and fiftieth year of the independence of the United States of America, and in the year of Our Lord two thousand and twenty-six.



WE ARE THE CHURCH

VACATION CHURCH SCHOOL

August 3-7, 2026
9:00am-12:00pm

Register at
<https://www.annunciationakron.org/vcs>

\$25 through June, \$35 beginning July 1
4 years old through 12 years old

Annunciation Greek Orthodox Church
129 S. Union Street, Akron, OH



EASTERN ORTHODOX WOMEN'S GUILD OF GREATER CLEVELAND

Unity Through Participation

ALL THE GENTILES (NATIONS) YOU MADE
SHALL COME AND WORSHIP BEFORE YOU,
O LORD, AND THEY SHALL GLORIFY YOUR
NAME.

~PSALM 86:9

Theotokos of Vladimir

FESTIVAL OF NATIONS ANNUAL PAN-ORTHODOX LUNCHEON

Saturday, May 9, 2026 @ NOON

Holy Trinity Orthodox Church

6822 Broadview Road

Parma, Ohio 44134

ADULTS (MEN & WOMEN): \$20.00
CHILDREN 6-12 YEARS OLD: \$10.00
UNDER 5 YEARS OLD – FREE

- ❖ Doors Open at NOON
- ❖ Luncheon is at 12:30 PM
- ❖ Nationalities of Food
- ❖ Nations of Dancers & Music
- ❖ Auction Baskets & Door Prizes



See your Parish Representative for Tickets: _____ OR
CALL/TEXT Maria Lovejoy Cell: (330) 212-6604 Home: (330) 220-3213

Reservations must be made by Friday, April 24, 2026

All proceeds will go to Orthodox Charities.
See a list compiled by EOWG on <https://www.eowgcle.org>



SCREENING OF THE AWARD-WINNING DOCUMENTARY AMERICAN ORTHODOX

Director: Robert John Hammond

Travel to California's coastal Fort Ross, where an icon mysteriously washed ashore, sparking a legacy of faith. Encounter St. Peter the Aleut, a Native American saint who planted the seeds of Orthodoxy and gave his life as a martyr. Through the lives of early saints, this evocative film reveals the hidden stories and sacred connections that continue to shape America's spiritual landscape.

Where: St. Nicholas Banquet Center, Mogadore, OH

When: Tuesday May 19, 2026, at 7 PM

Concessions will be available for purchase.

Tickets for the movie may be purchased on Event Brite for \$10.38(\$8.00+ \$2.38 processing fees). All proceeds will be given to help the Fellowship of Orthodox Christians in America's Gifts of Love Program. This years recipient is The St. Olga of Alaska Shrine in the Diocese of Alaska. Copy the Link for tickets;

<https://www.eventbrite.com/e/american-orthodox-a-lost-icon-a-hidden-faith-tickets-1988237956249?aff=oddtcreator>

PRAYER REQUESTS

5/3/2026

Deceased:

Joseph Wade

Special Intentions:

Subdeacon Theodore Lentz

Subdeacon Leon Felon

Reader Frank Tkacz

Reader Daniel Morris

Reader Haralambos Steingass

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*)

Michael

Allison

Mackenzie

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>



Sunday, May 3

Fourth Sunday of Pascha

Sunday of the Paralytic

Ven. Theodosius, Abbot of the Kiev Caves Monastery and Founder of Cœnobitic Monasticism in Russia (1074)

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

Coffee Hour

Church School to follow

Parish Annual Meeting to follow

Monday, May 4

Virgin Martyr Pelagía of Tarsus in Asia Minor (ca. 290)

Tuesday, May 5

Great Martyr Irene (1st-2nd c.)

Wednesday, May 6

Midfeast of Pentecost

Righteous Job the Long-suffering (ca. 2000-1500 B.C.)

6:00 PM Vespers for Mid-Pentecost

Thursday, May 7

Repose of St. Alexis Toth, Confessor and Defender of Orthodoxy in America (1909)

Friday, May 8

Holy Apostle and Evangelist John the Theologian

Saturday, May 9

Prophet Isaiah (8th c. B.C.)

5:00 PM Confessions

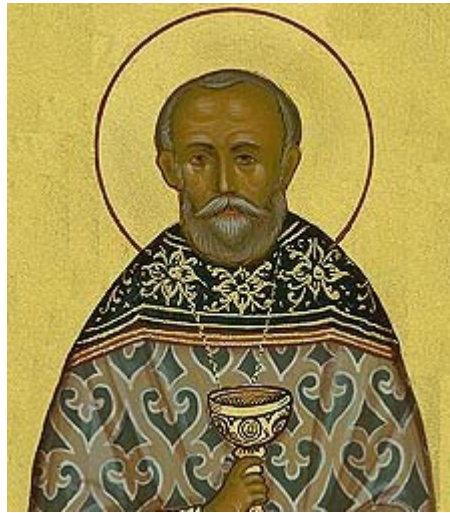
6:00 PM Great Vespers

Sunday, May 10

Fifth Sunday of Pascha

The Samaritan Woman

BIWEEKLY SCHEDULE 2026



Repose of Saint Alexis Toth, Confessor and Defender of Orthodoxy in America

Saint Alexis was a true man of God who guided many Carpatho-Russian and Galician immigrants through the dark confusion of religious challenges in the New World and back to the unity of the Orthodox Church through his grace-filled words and by his holy example. In his last will and testament Saint Alexis commended his soul to God's mercy, asking forgiveness from everyone and forgiving everybody. His holy relics now rest at Saint Tikhon Monastery in South Canaan, Pennsylvania where the faithful may come to venerate them and to entreat Saint Alexis' intercessions on their behalf.

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

Coffee Hour

Monday, May 11

Holy Equals-to-the-Apostles Cyril (869) and Methodius (885),
First Teachers of the Slavs

Tuesday, May 12

St. Epiphanius, Bishop of Cyprus (403)

Wednesday, May 13

Leavetaking of Midfeast

Virgin Martyr Glyceria at Heraclea, and with her, Martyr Laodicius, Keeper of the Prison (ca. 177)

Thursday, May 14

Martyrs Isidore and Myrope of Chios (251)

Friday, May 15

Ven. Pachomius the Great, Founder of Cœnobitic Monasticism (348 A.D.)

Saturday, May 16

Ven. Theodore the Sanctified, disciple of Ven. Pachomius the Great (368)

5:00 PM Confessions

6:00 PM Great Vespers

Sunday, May 17

Sixth Sunday after Pascha

Sunday of the Blind Man

Icon of the Mother of God "of the Passion"

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

Coffee Hour