

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

MAY 10, 2026
5TH SUNDAY OF PASCHA
THE SAMARITAN
WOMAN



The Holy Martyr Photina (Svetlana) the Samaritan Woman, her sons Victor (named Photinus) and Joses; and her sisters Anatola, Phota, Photis, Paraskevė, Kyriake; Nero's daughter Domnina; and the Martyr Sebastian: The holy Martyr Photina was the Samaritan Woman, with whom the Savior conversed at Jacob's Well (John. 4:5-42).

During the time of the emperor Nero (54-68), who displayed excessive cruelty against Christians, Saint Photina lived in Carthage with her younger son Joses and fearlessly preached the Gospel there. Her eldest son Victor fought bravely in the Roman army against barbarians, and was appointed military commander in the city of Attalia (Asia Minor). Later, Nero called him to Italy to arrest and punish Christians.

Sebastian, an official in Italy, said to Saint Victor, "I know that you, your mother and your brother, are followers of Christ. As a friend I advise you to submit to the will of the emperor. If you inform on any Christians, you will receive their wealth. I shall write to your mother and brother, asking them not to preach Christ in public. Let them practice their faith in secret."

Saint Victor replied, "I want to be a preacher of Christianity like my mother and brother." Sebastian said, "O Victor, we all know what woes await you, your mother and brother." Then Sebastian suddenly felt a sharp pain in his eyes. He was dumbfounded, and his face was somber.

For three days he lay there blind, without uttering a word. On the fourth day he

declared, "The God of the Christians is the only true God." Saint Victor asked why Sebastian had suddenly changed his mind. Sebastian replied, "Because Christ is calling me." Soon he was baptized, and immediately regained his sight. Saint Sebastian's servants, after witnessing the miracle, were also baptized.

Reports of this reached Nero, and he commanded that the Christians be brought to him at Rome. Then the Lord Himself appeared to the confessors and said, "Fear not, for I am with you. Nero, and all who serve him, will be vanquished." The Lord said to Saint Victor, "From this day forward, your name will be Photinus, because through you, many will be enlightened and will believe in Me." The Lord then told the Christians to strengthen and encourage Saint Sebastian to persevere until the end.

All these things, and even future events, were revealed to Saint Photina. She left Carthage in the company of several Christians and joined the confessors in Rome. At Rome the emperor ordered the saints to be brought before him and he asked them whether they truly believed in Christ. All the confessors refused to renounce the Savior. Then the emperor gave orders to smash the martyrs' finger joints. During the torments, the confessors felt no pain, and their hands remained unharmed. Nero ordered that Saints Sebastian, Photinus and Josep be blinded and locked up in prison, and Saint Photina and her five sisters Anatola, Phota, Photis, Paraskev  and Kyriake were sent to the imperial court under the supervision of Nero's daughter Domnina. Saint Photina converted both Domnina and all her servants to Christ. She also converted a sorcerer, who had brought her poisoned food to kill her.

Three years passed, and Nero sent to the prison for one of his servants, who had been locked up. The messengers reported to him that Saints Sebastian, Photinus and Josep, who had been blinded, had completely recovered, and that people were visiting them to hear their preaching, and indeed the whole prison had been

transformed into a bright and fragrant place where God was glorified.

Nero then gave orders to crucify the saints, and to beat their naked bodies with straps. On the fourth day the emperor sent servants to see whether the martyrs were still alive. But, approaching the place of the tortures, the servants fell blind. An angel of the Lord freed the martyrs from their crosses and healed them. The saints took pity on the blinded servants, and restored their sight by their prayers to the Lord. Those who were healed came to believe in Christ and were soon baptized.

In an impotent rage Nero gave orders to flay the skin from Saint Photina and to throw the martyr down a well. Sebastian, Photinus and Josep had their legs cut off, and they were thrown to dogs, and then had their skin flayed off. The sisters of Saint Photina also suffered terrible torments. Nero gave orders to cut off their breasts and then to flay their skin. An expert in cruelty, the emperor readied the fiercest execution for Saint Photis: they tied her by the feet to the tops of two bent-over trees. When the ropes were cut the trees sprang upright and tore the martyr apart. The emperor ordered the others beheaded. Saint Photina was removed from the well and locked up in prison for twenty days.

After this Nero had her brought to him and asked if she would now relent and offer sacrifice to the idols. Saint Photina spit in the face of the emperor, and laughing at him, said, "O most impious of the blind, you profligate and stupid man! Do you think me so deluded that I would consent to renounce my Lord Christ and instead offer sacrifice to idols as blind as you?" Hearing such words, Nero gave orders to again throw the martyr down the well, where she surrendered her soul to God (ca. 66).

On the Greek Calendar, Saint Photina is commemorated on February 26.

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)
April 19 Tammy & Cathy	May 24 Mat. Jana	Heather Openshaw (sponsored by anonymous)
April 26 Cindy Zdinak (Sponsored by Una & John)	(Sponsored by Una & John) May 31 Sarah & Mike Brennan	June 28 (Apostle's Fast) Gabe Tabeling
May 3 Whitlock (Sponsored by Una & John)	June 7 Cindy Zdinak	

As of today, Candle prices are increasing by \$1.00

Thus the \$1.00 candles are now \$2.00, and the larger \$2.00 candles are now \$3.00 — Revenue from candle sales go towards acquiring liturgical supplies necessary for services.

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

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REHEARSALS

Thursdays, April - December
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Church Basement

INTERESTED?

Mary Jane Malackany
Director & Founder
CALL / TEXT 330-268-9448
EMAIL mj1domra@gmail.com



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>

A Peaceful Present - Parish Retreat

An Acts 1:8 retreat on listening to Christ and to the places we live — so our lives may bear witness, here and everywhere.

Holy Trinity Orthodox Church
6822 Broadview Road
Parma, OH 44134

Retreat Leader: Geoff Whiteman, ThM, LMFT

Geoff is an Orthodox Christian counselor and author with interest in global worker resiliency, and served with OCMC for many years. He lives with his family in KY. He has led interactive retreats in the US and abroad.

Friday May 22nd - 6pm-8pm - Moleben, Potluck, Introductions

Saturday May 23rd - 9:30am-4pm - Morning Sessions, Lunch, Afternoon Sessions

Registration Information for Saturday:

High School Students and Adults are encouraged to register

Link: <https://forms.gle/pkZbAZbMa2b4Z9a1A> or QR CODE →

Cost: Participant: \$15.00, Couple: \$25.00, Child/Student: \$5.00

Childcare will be provided for registrants up to Middle School age for the Saturday sessions.



In every generation, ordinary Christians found a way to live faithfully in difficult times — weary, restless, and overwhelmed. The tradition they gave us — our prayers, our liturgy, our Scriptures, our community — helped ordinary men and women like you and me to become saints.

And yet many of us feel the gap between the faith we practice and the life we actually live. It can be hard to connect what happens in the nave on Sunday to what happens at work on Monday, at the dinner table on Tuesday, or in the news on Wednesday.

Acts 1:8 closes that gap. *You will be my witnesses* — not an impossible demand, but a promise Christ spoke to his disciples at his Ascension and speaks to us today. A commission into our daily life: your home, your neighborhood, your work, your parish, even our world.

Over a gentle Friday evening and Saturday, we'll gather — parishioners and the guests you bring — for prayers, shared meals, honest conversation, and simple practices rooted in our lived faith. You won't leave with a long to-do list of expectations you can't live up to.

You'll leave with clarity on your next right step — and a fresh lens on the life you're already living, and how being sent as Jesus' witness changes the way you show up in the relationships and spaces that matter most.

We can't change the world – but we can show up.

This retreat is about learning to be present as an act of peace in daily life.

PRAYER REQUESTS

5/10/2026

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

Thomas Virostek

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>



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!



Sunday, May 10

Fifth Sunday of Pascha

The Samaritan Woman

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)

6:00 PM Akathist

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

Event Committee Meeting to follow

BIWEEKLY SCHEDULE 2026



Saint Simon was from Cana in Galilee, and was known to the Lord and His Mother. Tradition says that he was the bridegroom at the wedding where the Savior performed His first miracle. After witnessing the miracle of the water which had been turned into wine, he became a zealous follower of Christ. For this reason, he is known as Saint Simon the Zealot.

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Monday, May 18

Martyr Theodotus of Ancyra, and those with him (303)

Tuesday, May 19

Hieromartyr Patrick, Bishop of Prussa, and his companions: Presbyters Acacius, Menander, and Polyenus (2nd-3rd c.)
6:30 PM Parish Council Meeting

Wednesday, May 20

Leavetaking of Pascha

Forefeast of the Ascension

Unmercenary Physician Thallelaios at Aegae in Cilicia and his companions, Martyrs Alexander and Asterios (ca. 284)
6:00 PM Vespers for the Ascension

Thursday, May 21

Ascension of the Lord

Holy Equals-to-the-Apostles Emperor Constantine and his mother, Helen (327)
9:00 Divine Liturgy at Holy Trinity Orthodox Church @ 6822 Broadview Rd, Parma

Friday, May 22

Afterfeast of the Ascension

Martyr Basiliscus, Bishop of Comana (ca. 308)

Saturday, May 23

Afterfeast of the Ascension

St. Michael the Confessor, Bishop of Synnada (831)
5:00 PM Confessions
6:00 PM Great Vespers

Sunday, May 24

Afterfeast of the Ascension

Holy Fathers of the First Ecumenical Council

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

Coffee Hour