

Due to copyright restrictions, these works may not be further reproduced,
beyond printing out a single copy for personal non-commercial use.

READER'S TYPIKA ON SUNDAY, AUGUST 16, 2026

(11th Sunday after Pentecost)

The After-feast of Dormition; The Translation of the Icon of our Lord Jesus Christ Not Made by Hands ('The Holy Napkin') from Edessa to Constantinople

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.

THE TRISAGION PRAYERS

People: Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord, Jesus Christ, Son of God, have mercy on us.

All: Amen.

Reader: Lord, have mercy. (*12 times*)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King.

O come, let us worship and fall down before Christ, our King and our God.

O come, let us worship and fall down before the Very Christ, our King and our God.

THE FIRST ANTIPHON: PSALM 102

Reader: 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 that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over

them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion.

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

And again: Bless the Lord, O my soul, and all that is within me bless His holy Name; blessed art Thou, O Lord.

THE SECOND ANTIPHON: PSALM 145

Reader: Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my be-ing. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Both now and ever, and unto ages of ages. Amen.

THE HYMN OF JUSTINIAN

Choir: Only-begotten Son and Word of God, who art im-mortal, who for our salvation willed to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change became man; and wast crucified, O Christ our God, and trampled down death by death; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

THE BEATITUDES IN TONE TWO

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

For the Resurrection in Tone Two

Verse 12: Blessed are the poor in spirit, for theirs is the kingdom of heaven.

We bring unto Thee the words of the thief, and we cry unto Thee: Remember us, O Saviour, in Thy Kingdom.

Verse 11: Blessed are they that mourn, for they shall be comforted.

For the forgiveness of our sins, we bring before Thee the Cross, which Thou didst accept for us, O Friend of man.

Verse 10: Blessed are the meek, for they shall inherit the earth.

We worship Thy burial and arising, O Master, whereby Thou hast delivered the world from corruption, O Friend of man.

Verse 9: Blessed are they that hunger and thirst after righteousness, for they shall be filled.

By Thy death, O Lord, death was swallowed up; and by Thy Resurrection, O Saviour, Thou hast saved the world.

For the Dormition¹ in Tone One

Verse 8: Blessed are the merciful, for they shall obtain mercy.

Adorned in varied colours with divine glory, O Virgin, thy sacred and renowned memorial hath gathered all the faithful in rejoicing; and led by Mariam with dances and timbrels, they sing unto thine Only-begotten; for gloriously is He glorified.

Verse 7: Blessed are the pure in heart, for they shall see God.

Adorned in varied colours with divine glory, O Virgin, thy sacred and renowned memorial hath gathered all the faithful in rejoicing; and led by Mariam with dances and timbrels, they sing unto thine Only-begotten; for gloriously is He glorified.

Verse 6: Blessed are the peacemakers, for they shall be called the sons of God.

The Heaven-traversing host of immaterial powers attended upon thy divine body in Sion, O Theotokos, when suddenly the multitude of the Apostles streamed together from the uttermost parts of the earth, and stood beside thee all at once. Together with them we also glorify thine august memorial, O immaculate Virgin.

Verse 5: Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

When thou didst conceive God, O pure one, thou didst raise up trophies of victory over nature; yet imitating thy Maker and thy Son, thou dost bow down to the laws of nature in a manner above nature. Wherefore, in dying, thou dost rise up eternal with thy Son.

For the “Holy Napkin”² in Tone Six

Verse 4: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Thou art comely in beauty above all the sons of mortals, O Saviour; for although Thou hadst neither form nor comeliness at the time of Thy Passion, Thou hast truly enlightened all things, and the sight of Thy countenance maketh this plain; imprinted upon a cloth, its likeness is given to us as a treasure.

Verse 3: Rejoice, and be exceedingly glad, for great is your reward in the heavens.

Thou art comely in beauty above all the sons of mortals, O Saviour; for although Thou hadst neither form nor comeliness at the time of Thy Passion, Thou hast truly enlightened all things, and the sight of Thy countenance maketh this plain; imprinted upon a cloth, its likeness is given to us as a treasure.

Verse 2: Glory to the Father, and to the Son, and to the Holy Spirit.

Stripped of strength, the multitude of Hagar-enes have now given the image of Thy countenance, like the ark from amidst the Philistines, to the new Israelite people, O Christ, and the glory they had gained they have given back; for it is not right to cast holy things unto dogs.

Verse 1: Both now and ever, and unto ages of ages. Amen.

¹ The Heirmos & Troparia from 1st Ode of the 1st Canon of the Feast (cf. St. Sabbas Typikon).

² Troparia from 6th Ode of the Matins Canon. (cf. St. Sabbas Typikon).

From the strength of Thy hand I have now fainted away, O Saviour; but by the intercessions of her that conceived Thee without knowing man, take Thy scourges away from me; forsake me not to founder in the tossing sea of sin, terribly sickened by the billows, O Word, Thou only Redeemer.

THE SUNDAY EISODIKON

Verse: O come, let us worship and fall down before Christ.

Choir: O Son of God, Who art risen from the dead, save us who sing to Thee: Alleluia, Alleluia, Alleluia.

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

APOLYTIKION OF THE “HOLY NAPKIN” IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

APOLYTIKION OF THE DORMITION IN TONE ONE

In giving birth thou didst preserve virginity and in thy Dormition, thou didst not forsake the world, O Theotokos! For thou was translated unto life, for thou art the Mother of Life. By thine intercessions deliver our souls from death!

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

*(**The soldiers standing guard**)*

When Christ God had been born for our sakes from the Virgin, thou faith-fully didst follow Him, keeping His statutes and heeding His sacred laws, O august Mary Magdalene. Hence, as we today observe thy holy remembrance, we receive the loosing of our sins and transgressions through thy holy prayer(s) for us.

THE TRISAGION HYMN

Holy God, Holy mighty, Holy Immortal have mercy on us. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Holy Immortal have mercy on us.

Holy God, Holy mighty, Holy Immortal have mercy on us.

THE APOSTOLOS & THE GOSPEL

PROKEIMENON, TONE 2

The Lord is my strength and my song, and He is become my salvation. (*Ps.117:14*) {*twice*}

Verse: With chastisement hath the Lord chastened me, but He hath not given me over unto death. (*Ps.117:18*)

The Lord is my strength and my song, and He is become my salvation.

APOSTOLOS FOR 11TH SUNDAY AFTER PENTECOST:

Reader: The reading is from the First Epistle of St. Paul to the Corinthians §141 (9:2-12).

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be

accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

ALLELUIA, TONE 2

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee. (Ps.19:1)

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: O Lord, save the king, and hearken unto us in the day when we call upon Thee. (Ps.19:9)

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR 11TH SUNDAY OF MATTHEW:

Reader: The reading is from the Holy Gospel according to St. Matthew §77 (18:23-35).

Choir: Glory the Thee O Lord, Glory to Thee.

Reader: The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

Choir: Glory the Thee O Lord, Glory to Thee.

Then we sing the following, in tone 6

Choir: Remember us, O Lord, when Thou comest in Thy kingdom.

- Remember us, O Master, when Thou comest in Thy kingdom.
- Remember us, O Holy One, when Thou comest in Thy kingdom.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Verse: Come unto Him, and be enlightened and your faces shall not be ashamed.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Glory to the Father, and to the Son, and to the Holy Spirit.

The choir of Holy angels and archangels, with all the heavenly hosts praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Both now and ever, and unto the ages of ages. Amen.

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 worlds, Light of Light, Very God of Very God, Begotten, not made; of 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 was made man; And was crucified also 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 sitteth 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 I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe 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.

Leader: Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

All: Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord Jesus Christ, Son of God, have mercy on us.

All: Amen.

Kontakia:

KONTAKION OF THE RESURRECTION IN TONE TWO

*(**Thou soughtest the heights**)*

Arisen art Thou, * Almighty Saviour, from the tomb; * as Hades beheld, * he trembled at the miracle; * and the dead arose, and creation, seeing this, doth rejoice with Thee; * and as Adam also is glad, * the world, O my Saviour, praiseth Thee forever.

KONTAKION OF DORMITION IN TONE TWO

Verily, the Theotokos, who is ever watchful in intercessions, who is never rejected, neither tomb nor death could control. But being the Mother of Life, He Who dwelt in her ever-Virgin womb did translate her to life.

Leader: Lord, have mercy. (12 times)

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say:

Choir: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

PSALM 33

Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

THE HYMN TO THE THEOTOKOS

It is truly meet and right to bless thee, O Theotokos, who art ever blessed and all-blameless, and the Mother of our God. More honourable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

READING(S)

THE AFTERFEAST OF THE DORMITION OF OUR MOST HOLY LADY THE THEOTOKOS
AND EVER-VIRGIN MARY

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was

meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.

These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God (see Oct. 3 and 4). [From tyoos.org]

* * *

THE TRANSLATION OF THE ICON OF OUR LORD JESUS CHRIST NOT MADE BY HANDS ('THE HOLY NAPKIN') FROM EDESSA TO CONSTANTINOPLE

The Transfer from Edessa to Constantinople of the Icon of our Lord Jesus Christ Not-Made-by-Hands occurred in the year 944. Eusebius, in his HISTORY OF THE CHURCH (I:13), relates that when the Savior was preaching, Abgar ruled in Edessa. He was stricken all over his body with leprosy. Reports of the great miracles worked by the Lord spread throughout Syria (Mt.4:24) and reached even Abgar. Without having seen the Savior, Abgar believed in Him as the Son of God. He wrote a letter requesting Him to come and heal him. He sent with this letter to Palestine his own portrait-painter Ananias, and commissioned him to paint a likeness of the Divine Teacher.

Ananias arrived in Jerusalem and saw the Lord surrounded by people. He was not able to get close to Him because of the large throng of people listening to the preaching of the Savior. Then he stood on a high rock and attempted to paint the portrait of the Lord Jesus Christ from afar, but this effort was not successful. The Savior saw him, called to him by name and gave him a short letter for Abgar in which He praised the faith of this ruler. He also promised to send His disciple to heal him of his leprosy and guide him to salvation.

Then the Lord asked that water and a cloth be brought to Him. He washed His Face, drying it with the cloth, and His Divine Countenance was imprinted upon it. Ananias took the cloth and the letter of the Savior to Edessa. Reverently, Abgar pressed the holy object to his face and he received partial healing. Only a small trace of the terrible affliction remained until the arrival of the disciple promised by the Lord. He was Saint Thaddeus, Apostle of the Seventy (August 21), who preached the Gospel and baptized Abgar and all the people of Edessa. Abgar put the Holy Napkin in a gold frame adorned with pearls, and placed it in a niche over the city gates. On the gateway above the icon he inscribed the words, "O Christ God, let no one who hopes on Thee be put to shame."

For many years the inhabitants kept a pious custom to bow down before the Icon Not-Made-by-Hands, when they went forth from the gates. But one of the great-grandsons of Abgar, who later ruled Edessa, fell into idolatry. He decided to take down the icon from the city wall. In a vision

the Lord ordered the Bishop of Edessa to hide His icon. The bishop, coming by night with his clergy, lit a lampada before it and walled it up with a board and with bricks.

Many years passed, and the people forgot about it. But in the year 545, when the Persian emperor Chozroes I besieged Edessa and the position of the city seemed hopeless, the Most Holy Theotokos appeared to Bishop Eulabius and ordered him to remove the icon from the sealed niche, and it would save the city from the enemy. Having opened the niche, the bishop found the Icon Not-Made-by-Hands: in front of it was burning the lampada, and upon the board closing in the niche, a copy of the icon was reproduced. After a church procession with the Icon Not-Made-by-Hands had made the circuit of the city walls, the Persian army withdrew.

In the year 630 Arabs seized Edessa, but they did not hinder the veneration of the Holy Napkin, the fame of which had spread throughout all the East. In the year 944, the emperor Constantine Porphyrogenitos (912-959) wanted to transfer the icon to the Constantinople, and he paid a ransom for it to the emir of the city. With great reverence the Icon of the Savior Not-Made-by-Hands and the letter which He had written to Abgar, were brought to Constantinople by clergy.

On August 16, the icon of the Savior was placed in the Tharossa church of the Most Holy Theotokos. There are several traditions concerning what happened later to the Icon Not-Made-by-Hands. According to one, crusaders ran off with it during their rule at Constantinople (1204-1261), but the ship on which the sacred object was taken, perished in the waters of the Sea of Marmora.

According to another tradition, the Icon Not-Made-by-Hands was transported around 1362 to Genoa, where it is preserved in a monastery in honor of the Apostle Bartholomew. It is known that the Icon Not-Made-by-Hands repeatedly gave from itself exact imprints. One of these, named “On Ceramic,” was imprinted when Ananias hid the icon in a wall on his way to Edessa; another, imprinted on a cloak, wound up in Georgia. Possibly, the variance of traditions about the original Icon Not-Made-by-Hands derives from the existence of several exact imprints.

During the time of the Iconoclast heresy, those who defended the veneration of icons, having their blood spilt for holy icons, sang the Troparion to the Icon Not-Made-by-Hands. In proof of the validity of Icon-Veneration, Pope Gregory II (715-731) sent a letter to the Byzantine emperor, in which he pointed out the healing of King Abgar and the sojourn of the Icon Not-Made-by-Hands at Edessa as a commonly known fact. The Icon Not-Made-by-Hands was put on the standards of the Russian army, defending them from the enemy. In the Russian Orthodox Church it is a pious custom for a believer, before entering the temple, to read the Troparion of the Not-Made-by-Hand icon of the Savior, together with other prayers.

According to the Prologue, there are four known Icons of the Savior Not-Made-by-Hands:

- at Edessa, of King Abgar (August 16)
- the Kamulian, -- Saint Gregory of Nyssa (January 10) wrote of its discovery, while according to Saint Nicodemus of the Holy Mountain (July 14), the Kamulian icon appeared in the year 392, but it had in appearance an icon of the Mother of God (August 9)
- in the time of Emperor Tiberius (578-582), Saint Mary Syncletike (August 11) received healing from this on ceramic tiles (16 August)

The Feast of the Transfer of the Icon Not-Made-by-Hands, made together with the Afterfeast of the Dormition, they call the third-above Savior Icon, the “Savior on Linen Cloth.” The particular reverence of this Feast in the Russian Orthodox Church is also expressed in iconography, and the Icon Not-Made-by-Hands was one of the most widely distributed. [From oca.org]

* * *

THE HOLY MARTYR DIOMEDES OF TARSUS

The Martyr Diomedes was born in Cilician Tarsus. He was a physician, and a Christian, and he treated not only ills of the body but also of the soul. He enlightened many pagans with belief in Christ, and baptized them. The Church venerates him as a healer and mentions him during the Mystery of Holy Unction.

St Diomedes traveled much, converting people to the true Faith. When he arrived in the city of Nicea, the emperor Diocletian (284-305) sent soldiers to arrest him. Along the way from Nicea to Nicomedia, he got down from the cart so as to pray, and he died.

As proof of carrying out their orders, the soldiers cut off his head, but became blinded. Diocletian gave orders to take the head back to the body. When the soldiers fulfilled the order, their sight was restored and they believed in Christ. [From oca.org]

* * *

THE HOLY MARTYR ALKIVIADES

Some believe this Alkiviades is the same as the Alkiviades commemorated on June 2nd, who was one of the Martyrs of Lyons in 177 AD. However, according to Saint Irenaeus, who described their martyrdoms, those who were Roman citizens were beheaded, while those who weren't were thrown to the wild beasts. Today's Alkiviades is described as being killed by fire, thus casting doubt on the association. [From Mystagogy]

* * *

OUR RIGHTEOUS AND GOD-BEARING FATHER GERASIMUS

THE NEW ASCETIC OF KEPHALONIA

Saint Gerasimus the New Ascetic of Kephalaria was born in the village of Trikkala in the Peloponnesos. As a young adult, he became a monk on the island of Zakynthos. On the Holy Mountain he became a schemamonk and studied with the ascetics of Mt Athos. Receiving a blessing from the Elders, the monk went to Jerusalem to worship at the Life-bearing Tomb of the Savior. After visiting many holy places in Jerusalem, Mount Sinai, Antioch, Damascus, Alexandria and Egypt, he returned to Jerusalem where he became a lamp-lighter at the Sepulchre of the Lord.

The monk was ordained a deacon and then a priest by the Patriarch of Jerusalem, Germanus (1534-1579). Saint Gerasimus maintained the discipline of an ascetic. For solitude he withdrew to the Jordan, where he spent forty days without respite. Having received the Patriarch's blessing for a life of silence, Saint Gerasimus withdrew to Zakynthos in solitude, eating only vegetation.

After five years he was inspired to go to the island of Kephalaria, where he lived in a cave. He restored a church at Omala, and he founded a women's monastery where he lived in constant toil and vigil for thirty years. He prayed on bent knees stretched out on the ground. For his exalted life he was granted a miraculous gift: the ability to heal the sick and cast out unclean spirits.

At 71 years of age, the venerable Gerasimus knew that he would soon die. He gave his blessing to the nuns and peacefully fell asleep in the Lord on August 15, 1579. Two years later, his grave was opened and his holy relics were found fragrant and incorrupt with a healing power.

Since the Feast of the Dormition falls on August 15, Saint Gerasimus is commemorated on August 16th. Today's Feast celebrates the uncovering of his holy relics in 1581. [From oca.org]

* * *

OUR RIGHTEOUS FATHER TIMOTHY, ARCHBISHOP OF EURIPUS

Our Holy Father Timothy was born in 1510 at Kalamos of Attica, and according to tradition his father was an educated priest who passed on this education to his son. At a young age he had a

spiritual relationship with the Bishop of Orion in Evia, who saw his deep faith and rare spiritual gifts, and thus sponsored him to study in Athens. Having completed his studies, Timothy returned to his spiritual father in Orion, who tonsured him a monk, then ordained him a deacon and a presbyter. In 1553 the Bishop of Orion reposed and Timothy was elected to replace him. Then in 1555 he was elevated to become Metropolitan of Euripos, which was centered in Chalkida.

During his episcopacy, in the days of Sultan Selim II (1566-1574) and Patriarch Jeremiah II (1572-1595), there was issued firman from the Sultan, which forced the conversion of Christian churches into mosques. Saint Timothy protested strongly this decision, even exercising a harsh criticism. This brought him into a conflict with the Turkish pasha of Euripos, who wanted to expel and exterminate him.

The expulsion of the Saint was also due to the sad fact that the abbot of the Monastery of Saint Nicholas of Galataki in Evia had been totally severed from Saint Timothy, because the Church of Panagia Perivleptos near the village of Politika, was claimed by both the village of Politika and the Galataki Monastery. The Saint by his letter to the Ecumenical Patriarchate defended the claim of the church and its real estate to belong to the inhabitants of the village of Politika, which severed him along with the property aspirations of the abbot of the Monastery of Galataki, who managed to attract the favor of the pasha of Euripos and expressed to him his hostile opposition to the Metropolitan.

The wife of the pasha, who was a Crypto-Christian, informed Saint Timothy that his life was in danger, and urged him to secretly leave Evia and sent him a large sum of money. So one night in 1572 he left Evia and departed with a small escort consisting of his deacon and a priest to the opposite coast of Attica, where Kalamos was his particular homeland. There he was hosted for some time in the Monastery of the Transfiguration of the Savior in Kalolivadi, founded around the sixth century, which he reorganized and rejuvenated spiritually.

The Saint came to the point where he searched for a suitable place to live a hesychastic life. Towards this end he was led to the ascetic caves and cells of Mount Penteli, which in the days of the Roman Empire was known as Mount Amomon. The acquaintance of the Saint with the ascetics of Mount Penteli, who possessed every form of virtue, created such an enthusiasm within him, that he was attracted to the place and decided to build a monastery there.

At first he lived as an ascetic in the Kallisia area of Penteli, where the Monastery of Saint Nicholas of Kallissia was founded around the middle of the sixteenth century, and then he settled in the deserted Skete of the Holy Trinity "of the Water", where until today there exists the 15th-16th century church, which is a dependency of Penteli Monastery.

In an effort to search for a suitable site to set up his monastery, he discovered within the forest a skeleton of an ascetic, on whom was a small icon of Panagia Glykophilousa. Having buried the skeleton of the unknown ascetic, he decided to build a monastery in this place in the name of the Dormition of the Most Holy Theotokos, since this was God's will. The monastery was completed in 1578, at which time it is believed that the monastery was founded, according to the inscription, although the monastery had been built at least three years earlier, in 1575. The main church of the monastery was renovated in 1768 and 1858, while during the renovation of the year 1953 it took its present form.

Saint Timothy remained in the monastery until 1580, marking the historic monastery as a great spiritual lighthouse of Attica with numerous monks reaching eighty in number, while also taking care of the acquisition of important land with estates in Koropi, Gerakas and Vraurona.

The longing of Saint Timothy for more quiet and greater ascetic feats led him to retreat to the Hermitage of Saint George in Gargittos, but his reputation for holiness became widely known and this interrupted his ascetic and hesychastic aspirations. For this reason he fled Gargittos and went to the Hermitage of Saint George in Vraurona, which lay in ruins. There he renovated the Church of Saint George (which today houses the oldest iconographic depiction of Saint Timothy from the early seventeenth century), and built cells around the chapel. There with zeal and devotion to ascetic struggle, combined with constant prayer, he was led to the highest levels of spiritual experience.

According to tradition, an Ottoman woman who was a landowner, and who lived in the deserted Tower of Vraurona, resorted to the Saint crying and begged him to save her children, who had been kidnapped by pirates and were on ships in the sea. Then the wonderworking hierarch prayed to the Lord and the Most Holy Theotokos for the salvation and release of the children. His fervent prayer immediately caused a wild sea storm, which forced the pirate ships to return to the coast so that the pirates were forced to release the children. After the accomplished miracle the mother fell at the feet of the Saint and wept with deep gratitude. Indeed, she and all her family were baptized as Christians, while in gratitude she donated to the Saint a part of her property in the area of Vraurona, which Saint Timothy donated to Penteli Monastery.

However, there were some residents who feared the Holy One with suspicion and fear, seeing that he was acquiring property in the area, but also fearing that he would probably take their own estates to increase his fortune. Therefore they forced the Saint to leave the area, and even went so far as to burn his boat. In a virtuous manner the Saint left on his half destroyed boat, using his cassock attached to his staff as a sail, and he arrived at the island of Kea, or Tzia, in the Cyclades.

In Kea he settled in the abandoned Monastery of Saint John the Forerunner on so-called Mount Elleniko, which had been founded in the twelfth century by Emperor Alexios Komnenos, and he tried to restore it. Next to the monastery he erected a small chapel dedicated to Saint Panteleimon. After the repose of the Saint this monastery became stavropegic in 1626, but it was dissolved in 1834 under King Otto. This chapel, dedicated to Saint Panteleimon, influenced the changing of the name of the region from Elleniko to Agio Panteleimona, as it is still called today.

Saint Timothy, however, seeking more quietness and isolation, went during the summer months to a cave in the Louros region, which was a short distance from the Monastery of the Forerunner. In this cave, which is known as the Cave of the Monk, the ascetic bishop engaged himself in unceasing prayer and asceticism. The Cave of the Monk at Louros is the most important place for the inhabitants of Kea to remind them of the passage of the Saint on the island.

He stayed in Kea for about ten years until he died peacefully on August 16, 1590, at about eighty years old. His sacred relic was buried with reverence in the Chapel of Saint Panteleimon in front of the Holy Altar.

Some time after his repose, Saint Timothy appeared in the dream of a monk of the Penteli Monastery and gave him the command to go to Kea and carry his sacred relic to the monastery, and so it happened. Thus the sacred and fragrant relic of the monument of Penteli Monastery, Saint Timothy the Bishop of Euripos, returned to the monastery he had founded in 1578.

The relic was kept in a pearl box until the period of the siege of the Turks (25 April - 20 July 1821), since in the days of the abbot Neophytos Degleris (1821-1844) of the Penteli Monastery, it was decided for security reasons to transfer the treasures of the monastery, among them being the sacred relic of Saint Timothy, to the sixteenth century Dependency of the Holy Dynameos (Nativity of the Theotokos), where there were underground hiding places. Thus all the precious

treasures were transferred there together with the library of the monastery, which was later transferred to the Acropolis. But when the Pasha Omer Vryonis invaded Athens on July 20, 1821, the Turkish soldiers besieging the Acropolis discovered the hiding place in the Dependency of the Holy Dynameos by an elderly woman who revealed the hidden treasures, since she did not withstand the torture of the Turks.

After the revelation the precious treasures were looted, while the sacred relics and manuscripts were delivered to the flames. However, by divine economy, the sacred head of Saint Timothy's and the icon of Panagia Glykophilousa survived, but the icon was stolen in April of 1966 and since then its fate has been unknown. The rescue of Saint Timothy's sacred head and the icon of the Virgin Mary is due to the fact that a few days before July 20, 1821, these two sacred treasures were carried to the Acropolis to perform a sanctification of the waters service and procession to deal with an epidemic.

Indeed, at the end of July 1821 and after the siege was over, Abbot Neophytos Degleris resorted to Aegina for safety reasons, but with him he took the Saint's sacred head. In this way, the holy and wondrous head of Saint Timothy was preserved, which has since been preserved in the Holy Monastery of the Dormition of the Theotokos at Penteli and specifically in the homonymous chapel, which is located within the building complex. [From Mystagogy]

* * *

THE HOLY NEW RIGHTEOUS MARTYR NICODEMUS OF METEORA

Hieromartyr Nicodemus of Meteora struggled in Thessaly, and suffered in the year 1551. [From oca.org]

* * *

THE HOLY NEW MARTYR APOSTOLOS THE NEW (+ 1686)

Saint Apostolos was born in Agios Lavrentios of Pelion in 1667. His father was Kostas Stamatou and his mother was Melo. At the age of 15, he became an orphan, and in 1682 he went to Constantinople, where he worked in a tavern.

During this time his compatriots in Agios Lavrentios were being brutally and unjustly taxed, and they brought the matter personally to the government official in charge in Constantinople as a committee. Indeed, they achieved some reduction in taxation and returned home. Yet the Voivode did not recognize the committee documents and dismissed them as fake, and he arrested three of the committee of residents who went to Constantinople, tied them up as villains, and he took them himself to the City, where he worked to incarcerate the culprits who attempted the betrayal.

Even though Apostolos lived in Constantinople for four years, he took on the cause of his compatriots before the officials, since he knew the Turkish language well. During this encounter, he argued with great boldness for the rights of his countrymen. Because of this boldness, he was chained up on orders of the Voivode, and sentenced to imprisonment for four years, equal to the time he was gone from his homeland. The Voivode thought to release the other prisoners at this time to avoid further trouble, and one of Apostolos' countrymen, an old jealous man, slandered him and accused Apostolos of instigating the whole thing. So they were released and Apostolos was ordered to be tortured to death.

While the Saint was ruthlessly tortured, one day he managed to free one of his legs and attempted to escape. Yet the noise of the chains gave him away and he was captured. This made the Voivode angry and he began to beat the Saint with an ax. The Saint said to him: "Why do you

hit me with such heartlessness? Do you not know that I am better than you and your servants?" The Voivode took this statement as a confession that he was a Muslim, so they arranged to circumcise him. Apostolos remained steadfast in his faith however, and confessed bravely: "I am a Christian, and I will never leave my holy faith". They brought him from judge to judge, and each time, they would tempt him in various ways, bringing to mind his young age, offering to let him live in their mansions. For this reason, they offered him a gilded horse, that they might sweeten him with honors and good things. The Saint, however, replied to them: "I tell you again, as an honorable Christian, whatever death you wish to inflict on me, by the grace of my Christ I will accept gladly. Therefore, don't drag on. Do you wish to burn me? I will gather the wood myself and prepare the fire. Do you wish to hang me? I will prepare the noose with my very own hands. Do you wish to behead me? Give me the sword to sharpen as much as is needed."

Having been tortured terribly and slandered, he was condemned to death. He received the crown of martyrdom by beheading on August 16th, 1686, in Constantinople (in front of the Yeni Tzami), at the age of 19. After his martyrdom, those around saw a star descend from heaven, and remain above the holy relic of the Saint, and make the sign of the cross.

His relic was thrown into the Bosphorus, while only his Honorable Skull was saved by some Christians and given to the Patriarchate. On November 3, 1796 it was transferred to his hometown of Agios Laurentios by Dositheos Seleukias, initially in the Church of Saint Athanasios and in 1805 was transferred to the first church bearing his name, and since then, his memory is honored in the region, and throughout Magnesia with special magnificence on August 16th, centered around his magnificent church (built at the place where his home was), with thousands of the faithful taking part from all around Greece. [From Mystagogy]

* * *

THE MIRACULOUS FINDING OF THE HOLY RELICS OF THE MARTYRS SERAPHIM, DOROTHEUS, JAMES, DEMETRIUS, BASIL, AND SARANTES OF MEGARA

The uncovering of the relics of the Six Holy Martyrs of Megara occurred in a wondrous manner. In the year 1798, a boy named Paisios (who at the time was 9 years old), saw a vision of three men, dressed like equipped Roman soldiers, who told him to remove their remains from the earth. The boy related this vision to his grandfather, who not only disbelieved him, but scolded the boy. A year later, after his death, the men appeared once again to the boy, who then told his father, John, of the vision. Together, on the night of August 16th (for fear of the Turks), they uncovered the holy relics, which emitted an incredible fragrance. From this time the saints, through their holy relics, began to work miracles.

However, the inhabitants of Megara did not know the names of these saints, so they began fasting, and performing vigils and prayers for God to reveal their names. These relics were those of Sts. Seraphim, Dorotheos, and Iakovos. After a year, two other martyrs appeared to the boy Paisios (who became the protector of their holy relics) and related that their names were Demetrios and Vasileios, and showed him where to dig to find their relics, a few meters from the others. With the help of other faithful from Megara, they uncovered the tomb, and venerated the relics of these two saints.

After another twenty years, to the same Paisios, another saint named Sarantis appeared and told him to uncover his relics. Paisios took the priest John Moustaka to a rural area north of the city, and found the region among bushes and a large stone. At first it was impossible to dig because of two enormous snakes, but having kneeled and prayed, the snakes disappeared and a luminous

glow shined around the bushes. Having gathered the relics with piety and devotion, they brought them to Megara and placed them together with the remains of the five other Martyrs. In the area where they found the sacred relics of St. Sarantis, a small country church was built later, which although situated in the bed of the river, has survived until today.

At 40 years of age, without ever having gone to school, and with the help of the holy Martyrs, Paisios became learned enough to be ordained a priest, in the year 1828. After his death in 1848, many pious residents of Megara who had been helped by the Saints so much, began to build a church to house the holy relics (which previously had been housed in a ruined house by Paisios). The cornerstone was laid in 1889, and soon the church to the Holy Martyrs of Megara was built on the site of their tombs. All year the inhabitants who go to the church to seek the help of the Martyrs.

Many miracles have been attributed to these saints, of which the following is among the many recent miracles of the saints:

In 1977, on the eve of the celebration of the holy Martyrs (15 August), the founder of the Holy Monastery of Saint John the Forerunner (Makrinou), Archimandrite Fr. Damaskinos Katrakoulis, became very sick. It was so serious that, for the first time in his life, he thought he would be unable to attend the feast of the Saints and the procession of their remains. At night, the sisters of the monastery, for their consolation, said to each other: "Let's leave the outer door [to the monastery] open for the holy Martyrs to pass by". And in their desperation they entreated the Saints very much to treat Fr. Damaskinos. But the loyal people of Megara, when they learned the reason for his not attending the festival, began to say with great simplicity and conviction: "The holy Martyrs will go with their horses and will make him well". In the monastery at about eleven at night and while the nuns had withdrawn to their cells, they heard a noise that sounded like horses galloping. At the same time, an unearthly light shone in the cells of several sisters, while St. Iakovos woke up one nun who was asleep. The nuns were full of joy and ecstasy, and realized that the holy Martyrs had visited, began to gather in the cell of the Abbess. And paradoxically, each of them claimed that they heard galloping outside of her own cell. With tears, deep and heartfelt gratitude and devotion, they began doxologies to God and thanksgiving to Holy God and to the holy Martyrs, who heard their humble prayer. Indeed from the time that Fr. Damaskinos was cured with the visit of the Holy Martyrs, to the glory of the most merciful God, he glorified again the holy Martyrs. A few years before that miracle, the same nuns in fact heard the festal bells of the Great Vespers for the Holy Martyrs in the courtyard of their own monastery. It should be noted that the Monastery of St John Makrinou is about 22 kilometers from Megara.

According to analysis by Archimandrite Dorotheos Mourtzoukos, the Holy Martyrs of Megara could have likely been martyred under the reign of Julian the Apostate (361-363AD), because (1) they have always appeared like equipped Roman soldiers, (2) the name "Sarantis" is in reference to the Holy Forty Martyrs of Sebaste (March 9th) who weren't martyred until 320 AD, and the area which included Megara was given to St. Constantine the Great in 314 AD (so it would not have been an area of persecution of Christianity, unless under the reign of the Emperor Julian). [From Mystagogy]

THE DISMISSAL

The Leader bows toward the icon of Christ on the iconostasis, saying:

Leader: Glory to thee, O Christ our God and our Hope, glory to thee.

All: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. O Lord, bless.

Leader: O Thou Who rose again from the dead, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother—whose Dormition and translation into the heavens we now celebrate; of our venerable and God-bearing fathers; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; of the Martyrs Diomedes the physician of Tarsus in Cilicia and Alkiviades; Venerable Gerasimos the New Ascetic of Kephallenia; Timothy, bishop of Epiros; New-martyrs Nikodemos of Meteora and Apostolos (Stamatios) of St. Laurence; and the New-martyrs of Megaris, whose memory we celebrate today, and of all the saints: have mercy on us, and save us, for Thou art good and lovest mankind.

Then, facing the icon of Christ, on the iconostasis, the Leader says:

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

All: Amen.