

“THE MOTHER OF LIFE HAS BEEN TRANSPORTED INTO ETERNAL LIFE. . .”

Uery few of the major events in the life of the Mother of God have any scriptural basis. Instead, we rely on what is referred to as “Holy Tradition” to provide us with the details of these blessed and meaningful happenings.

Such is the case of the great Holy Day of the **Dormition (Falling Asleep) of the Blessed Virgin Mary**. When the Theotokos sensed that her earthly life was coming to a close, she summoned all of the Apostles to be with her in Jerusalem. Only Thomas failed to arrive in time to see her before she departed this life. Sorrowfully, he requested the opportunity to see the body of the Virgin, which had already been buried for three days. To the amazement of the Apostles, her body was nowhere to be seen in the tomb in which she had been placed! While this mysterious and miraculous matter has not been formally defined as a doctrine of the Church, it has long been our tradition that the Mother of God was taken directly into heaven.

The classic Byzantine Style icon of the Dormition depicts the Virgin lying on her death-bed, surrounded by the Apostles. In the background, we see Christ, receiving into His arms the soul of His Blessed Mother. As many as four haloed bishops may be shown behind the Apostles: James, the first Bishop of Jerusalem, Timothy, Hierotheus and Dionysios the Areopagite, the latter three being disciples of the Apostles. Some icons of this great feast day also depict an unbeliever named Athonios, who allegedly tried to disrupt the funeral procession of the Theotokos, only to have his hands cut off by an angel!

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Welcome our Visitors! We invite you to venerate the cross at the conclusion of the Divine Liturgy. However, only Orthodox Christians who are in good standing and who have prepared by prayer, fasting, and Confession may receive Holy Communion.

A Gift of Blessing

Visit the Church Gift Shop.

See the Beautiful Icons, Crosses & Home Censers

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Church Calendar: Check the Link. <http://www.stgeorgevicksburg.org/service.html>

SAINT GEORGE ANTIOCHIAN ORTHODOX CHRISTIAN CHURCH

The Very Rev. Father Gabriel Karam, Pastor

Saturday Great Vespers 6:00 p.m. - Sunday Orthros 9:15 a.m.

Divine Liturgy 10:30 a.m. - Confessions: By Appointment

DIVINE LITURGY VARIABLES SUNDAY AUGUST 16, 2026

TONE 2/ EOTHINON 11

AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS

RECOVERY FROM EDESSA OF THE ICON OF CHRIST NOT MADE BY HANDS:

'THE HOLY NAPKIN'

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hades 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 DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

APOLYTIKION OF THE ICON OF CHRIST 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. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

APOLYTIKION OF ST. GEORGE IN TONE FOUR

As deliver of Captives: And defender of the Poor, Healer of the Infirm, champion of Kings, Victorious Great Martyr George, Intercede with Christ our God for our souls' salvation.

KONTAKION OF THE DORMITION IN TONE TWO

Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.

We Celebrate Today

On August 16 in the Holy Orthodox Church, we commemorate the Recovery from Edessa to Constantinople of the Icon of Christ Not Made by Hands, known as 'The Holy Napkin.'

Verses

Thou didst wipe Thy face with linen while yet living,

Who later, being dead, wouldst be wrapped in linen.

Prince Avgar of Edessa sent a portrait-painter, Ananias, to Palestine with a letter to Christ our Savior, in which he begged the Lord to come and heal him of his leprosy. In the event that Lord was unable to come, the prince commanded Ananias to paint His likeness and bring it, believing that the portrait would heal him. The Lord replied that he could not come, as the time of His Passion

was at hand. Our Savior took a napkin and wiped His face, leaving a perfect reproduction of His most pure face on it. The Lord gave this napkin to Ananias, with a message that the prince would be healed by it, but not entirely, and He would later send him an envoy that would rid him of the remainder of the disease. Receiving the napkin, Avgar kissed it and the leprosy fell from his body, with just a little remaining on his face. Later, the Apostle Thaddaeus came to Avgar, fully healed him and baptized him. Then the prince smashed the idols that stood at the city's gateway and placed the napkin with the face of Christ above the entrance, stuck onto wood, surrounded with a gold frame and ornamented with pearls. The city eventually fell to Arab conquest, and the Holy Napkin was translated to Constantinople in 944.

On this day, we also commemorate the **Martyrs Diomedes** the physician of Tarsus in Cilicia and **Alkiviades**. By the intercessions of Thy Saints, O Christ God, have mercy on us. Amen.

ANNOUNCEMENTS

+Healing & Recovery Bishop Nicholas, Fr. Paul, Dea Terry, Kh. Janet, Joy Logue, Dolores

Nosser, Rick Collins, George Michael Nasif, Lynne Abraham, Pam Smith, Irene Tzotzolas.

Michael Farris, Athena, Georgia, Andrea Simon, Chuck Abraham, Carla Leese, Drew, Robert

Taylor, Michael Lekas, Gregory Thomas, Janice Strickland, Helen Abraham, Hannah Bonelli.

+Birthdays & Anniversaries. August Buddy & Janice Strickland (16), Mary Martha Ellis

(18), Christian Abraham (21), Rick & Donna Hardy (22), Rick Hardy, Katy Saway Winter,

Andy Freeny (23), Sue Thomas, Kemper Maxwell (30), Jessica Wright (31).

+Keep in your prayers. Our Catechumens, Cole Gary, Who is preparing himself for the Holy Sacrament of Chrismation.

+ Fall Retreat 2026 At St. Ignatius Orthodox Church Franklin, TN. September 18-19th

RETREAT THEME: "ON THE INCARNATION" St. Athanasius

The Church Fathers Teach

The holiness of these two weeks gives fuel for the faithful to energize their spiritual struggle; this is one reason why the Dormition period is affectionately known as the Summer Pascha Like Pascha, the Great Feasts of the Dormition Fast call us to "Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength" (Mk 12:30). The Transfiguration shows us that we can experience the Kingdom of God here on earth, while the Dormition shows us that through our faith and good works and Christ's love and mercy, we can attain immortal life; since, as St. Gregory Palamas describes: "Christ as God is for those who live by the Spirit and see with spiritual eyes what the sun is for those who live by their senses and see with natural vision." St. Gregory writes: She showed that her whole life, her behaviour, her mind and her words, were utterly devoted to godly striving. As a result of this, her death, too, was life-giving and led to heavenly, immortal life, and its day of remembrance is a joyful holiday and worldwide festival... For at present, she is the only one who has a place in heaven with her divinely glorified body in the company of her Son.

DIVINE LITURGY AUGUST 16, 2026

****DIVINE LITURGY OF ST. JOHN CHRYSOSTOM****

THE EPISTLE

(For the Eleventh Sunday after Pentecost)

The Lord is my strength and my song. The Lord has chastened me severely.

The Reading from the First Epistle of St. Paul to the Corinthians. (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.

THE GOSPEL

(For the Eleventh Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (18:23-35)

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."