



# ST. THOMAS ANTIOCHIAN ORTHODOX CHURCH

1201 N. Llano Street  
Fredericksburg, Texas

## AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS

ELEVENTH SUNDAY OF MATTHEW

Sunday, August 16, 2026

### TROPARION OF ST. THOMAS

Thou wast a disciple of Christ and a member of the divine choir of Apostles, by thine unbelief thou didst make known Christ's Resurrection, and by touch thou wast assured of His holy Passion, O all-glorious Thomas, and now pray that we be granted peace and great mercy.

### MEGALYNARION OF ST. THOMAS

Doubting, thou did come forth to touch His side; yet the resurrection was confirmed by thine unbelief. Henceforth, all have been taught by thee to serve Christ, O Thomas, who did end thy course well by holy martyrdom.

*Antiochian Diocese of  
Wichita and Mid-America*

Primate  
His Beatitude, the Patriarch of  
Antioch, JOHN X

Archbishop of New York and  
Metropolitan of All North America  
His Eminence, Metropolitan Saba

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**Sunday, August 16, 2026; After-feast of the Dormition of the Theothokos  
Recovery from Edessa of the Icon of Christ Not Made by Hands:  
‘The Holy Napkin’**

THE ELEVENTH EOTHINON GOSPEL

The Reading from the Holy Gospel according to Saint John (21:14—25).

At that time, Jesus revealed Himself to His disciples after He was raised from the dead, and said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?” He said to Him, “Yes, Lord; You know that I love You.” Jesus said to him, “Tend my lambs.” A second time Jesus said to him, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, Lord, You know that I love You.” Jesus said to him, “Tend my sheep.” Jesus said to him a third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because He said to him a third time, “Do you love me?” and he said to Him, “Lord, You know everything; You know that I love You.” Jesus said to him, “Tend My sheep. Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.” (This was said to show by what death Peter was to glorify God.) And after this, He said to him, “Follow Me.” Peter turned and saw following them the disciple whom Jesus loved, who had lain close to His breast at the supper and had said, “Lord, who is it that is going to betray you?” When Peter saw him, he said to Jesus, “Lord, what about this man?” Jesus said to him, “If it is my will that he remain until I come, what is that to you? Follow Me!” The saying spread abroad among the brethren that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?” This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. But there are also many other things that Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written. Amen.

THE SYNAXARION

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.’ 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.

*Verses*

Thou didst wipe Thy face with linen while yet living,  
Who later, being dead, wouldst be wrapped in linen.

## THE EPISTLE

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

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.”

## 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.

## **WELCOME TO VISITORS**

If you are visiting with us today, we are glad you joined with us in prayer today. Please leave your email address with Fr. Methodios if you would like to receive this bulletin and the services. If you are interested in studying the Orthodox faith systematically, please come to the catechumen classes, and speak to Fr. Methodios at 512-632-8188, or contact him at [methodios102@yahoo.com](mailto:methodios102@yahoo.com).

### **REGULAR SERVICES**

|                                                                              |                               |                                                        |
|------------------------------------------------------------------------------|-------------------------------|--------------------------------------------------------|
| WEDNESDAY                                                                    | (7:00 p.m.) — Paraklesis      | Confessions by<br>appointment —<br>contact the Pastor. |
| SATURDAY                                                                     | (6:00 p.m.) — Great Vespers   |                                                        |
| SUNDAY                                                                       | (9:00 a.m.) — Orthros         |                                                        |
|                                                                              | (10:00 a.m.) — Divine Liturgy |                                                        |
| Sunday School — 2 <sup>nd</sup> & 4 <sup>th</sup> Sunday following Liturgy   |                               |                                                        |
| Catechism Class — 1 <sup>st</sup> & 3 <sup>rd</sup> Sunday following Liturgy |                               |                                                        |

### **BLESSING OF THE GRAPES FUND RAISER**

On August 22, from 9:30 to Noon, St. Thomas will host a Blessing of the Grapes at Whatley Wineries, 4076 N. US Hwy 87. It's free for parishioners but we need an RSVP today. Contact Sandra Hosmer or Katy Hanna.

### **BOOK STUDY**

The book study will be Wednesday, August 19, at 8:00 pm, following Paraklesis. We are reading -- Painless Blameless & Peaceful by Fr. Stavros N. Akrotirianakis, in the hall and on Zoom. Zoom Meeting ID 303 479 4823; Passcode 878497.

### **THE RELIGION OF THE APOSTLES**

Through the history of the Church in the West, it has been commonplace to project the present shape of Rabbinic Judaism back into the past. The shape of religion in Judea in the Second Temple era, and of Judeans in the diaspora during the same period, has become increasingly clear that there is between that religion and Rabbinic Judaism a major disjunction. This disjunction is a product of the history of the period. Following the advent of Christianity and the destruction of the Jerusalem temple in AD 70, followed by the destruction of Jerusalem itself at the end of the Bar Kochba rebellion, Rabbinic Judaism was born. It was born, however, through a repudiation of Christianity and of Second Temple traditions that lent themselves to or resonated with Christianity. Nearly universal views such as a Binitarian Godhead were repudiated as heresy. The vast range of literature produced during the Second Temple period vanished from Judaism in a generation as a result of a ban on writing not lifted until centuries later as the Talmudic tractates were composed. The entire reading of the Hebrew Scriptures was transformed, as was the ritual life of Judaism, in direct reaction and counterpoint to the parallel Christian structures. Rabbinic Judaism is a new religion that came into being in the fourth and fifth centuries AD. Meanwhile, following the apostles, the spiritual understanding and practices, the worship, the authority structures within the assembly, and even the literary activity of the Second Temple period continued uninterrupted in the Christian Church. The texts of the Second Temple period, beyond the shrunken canon of the Hebrew Scriptures were preserved through the centuries by Christian scribes in Christian monastic foundations of the East. The religion of ancient Israel as it continued into the Second Temple period continued unabated within Christian communities, while dissenting Judeans broke away and formed a new set of religious traditions. It is therefore not only possible but correct to speak of the Christianity of ancient Israel or Second Temple Christianity. That religion, practiced by the Orthodox Church, is the religion of the apostles. — Fr. Stephen DeYoung, *The Religion of the Apostles*, Ancient Faith Publishing, 2021, p. 71.