

**Orthodox Parish of St Martin & St Helen
Antiochian Orthodox Christian Archdiocese of the
British Isles and Ireland
Patriarchate of Antioch and all the East**

Charity number: 1192469

Sunday 16 August 2026. Issue 42.

Tone 2

Saint Diomedes; Commemoration of the Translation of the Icon of Christ Not Made by Hands from Edessa to Constantinople; Saint Stamatios of Volos; Saint Apostolos the New; Venerable Timothy, Bishop of Euripus and Founder of the Holy Monastery of Penteli; Venerable Joseph the Hesychast, also known as the Cave-Dweller; Venerable Chaeremon; Saint Alcibiades; Thirty-Three Holy Martyrs of Palestine; Commemoration of the Drying Up and Miraculous Renewal of the Holy Water at the Church of the Life-Giving Spring; Saint Nicodemus the Monk of Meteora; Saint Macarius, Archbishop; Venerable Neilos of Ereikoussa; Venerable Gerasimos the New Ascetic of Cephalonia; Discovery of the Holy Relics of Saints Seraphim, Dorotheus, James, Demetrius, Basil, and Sarantis; Venerable Daniel of Meteora; Saint Acacius, Bishop of Liti and Rendina; Synaxis of the Three Saints of Hypate; Saints Apostolos, Zacharias, and Demetrius, the New Martyrs of Agia Moulia

**Epistle Reading
I Corinthians (9:2-12)**

Prokeimenon in Tone II

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

Verse: With chastening hath the Lord chastened me, but He hath not given me over unto death.

Brethren, the seal of my apostleship are you in the Lord. My defense to those who would examine me is this: Do we have no authority regarding what to eat and what to drink? Do we have no authority to lead about a wife, who is a sister, as the rest of the apostles, even as the brethren of the Lord, and Cephas? Or is it only Barnabas and I who

have no authority to refrain from working? Which soldier ever served at his own expense? Who plants a vineyard and does not eat the fruit thereof? Or who shepherds a flock and does not eat from the milk of the flock? Do I speak of these things according to human nature? Or does not the Law say the same also? For it is written in the Law of Moses: Thou shalt not muzzle an ox which treads out the grain.” Is it for oxen that God cares, or does He say it altogether for our sakes? Indeed, for our sakes it was written: because he who plows ought to plow in hope, and he who threshes in hope, so that the same might partake in hope. If we have sown in you spiritual things, is it a great matter if we should reap your carnal things? If others are partakers of this authority over you, are we not even more? Nevertheless, we have not made use of this authority, but we endure all things, in order that we may cause no hindrance to the gospel of Christ.

Alleluia.

Verse 1: May the Lord hear you in the day of afflictions; may the name of the God of Jacob defend you.

Verse 2: O Lord, save the king, and hearken to us in what day soever we call upon Thee.

Gospel Reading Matthew (18:23-35)

Jesus said, “the Kingdom of Heaven is like a king who wanted to settle his accounts with his slaves. When he began the settlement, someone was brought in who owed him ten thousand talents. But because the slave could not pay, his lord gave orders that he be sold, with his wife, children, and all that he had, so that payment may be made. At this, the slave fell down on his knees before him, saying: ‘Lord, have patience with me, and I will repay you all!’ The lord of that slave, moved with compassion, released him, and forgave him the debt. However, that slave went out and found one of his fellow slaves who owed him one hundred denarii. He grabbed him and took him by the throat, saying: ‘Pay me what you owe!’ And so, his fellow slave fell down at his feet and begged him, saying: ‘Have patience with me, and I will repay you!’ But the first man would not [have compassion] but went off and had

him cast into prison, until he should pay back what was due. When his [other] fellow slaves saw what had been done, they were extremely distressed and came to their lord to report all that had taken place. Then his lord summoned the [first] slave and said to him, ‘You wicked slave! I forgave you all that debt because you begged me. Should you not also have had mercy on your fellow slave, even as I had mercy on you?’ His lord was angry and delivered him to the jailers until he would pay all that was due. This is how my heavenly Father will also treat you if you do not each forgive each other their trespasses from your hearts.”

Troparion of the Resurrection. Tone 2.

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of heaven cried out: O Giver of Life! Christ our God! Glory to Thee!

Image of Christ not made by hands Troparion

We venerate Thy most pure image, O Good One; and ask forgiveness of our transgressions, O Christ our God. Of Thy good will Thou wast pleased to ascend the Cross in the flesh and deliver Thy creatures from bondage to the Enemy. Therefore with thankfulness we cry aloud to Thee: Thou hast filled all with joy, O our Saviour, for Thou didst come to save the world.

St Martin the Merciful Troparion

In signs and in miracles thou wast renowned throughout the land of Gaul. By grace thou art a light for the world, O Martin, Bishop blessed of God. Deeds of mercy and compassion filled thy life with their splendours, teaching and wise counsel were thy riches and treasures, which still thou dost dispense freely to those who honour thee.

St Helen Troparion

We behold thee, glorious Helen, with thy God-inspired son, in the joys of the kingdom of Heaven, and we magnify Christ, for he hath revealed to us thine honoured festival, giving light more brilliant than the sun. Therefore we cry in faith: O People, exalt Christ above all forever!

The Dormition Kontakion

Neither the grave nor death had power over the Theotokos, who is unsleeping in intercession and whose protection is an unchanging hope; for being the Mother of Life, she was translated to life by the One who dwelt in her ever-virgin womb.

Dormition of the Theotokos (15 August)

According to Orthodox Tradition, Mary died like all humanity, “falling asleep,” so to speak, as the name of the feast indicates. She died as all people die, not “voluntarily” as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

The Apostles were miraculously summoned to this event, and all were present except Thomas when Mary passed from this life. She was then buried.

Thomas arrived a few days later, and desiring to see her one more time, convinced the others to open her tomb. Upon doing so, the Apostles discovered that her body was no longer present. This event is seen as a firstfruits of the resurrection of the faithful that will occur at the Second Coming of Christ. The event is normally called the Dormition, though there are many Orthodox parishes in English-speaking countries with the name Assumption. In Greek, Dormition is Koimisis—falling asleep in death—from which the word cemetery derives.

Source: Orthodox Wiki

Holy Liturgy this week

Saturday 15 August, 9:30am

Dormition of the Theotokos, St Martin's Church.