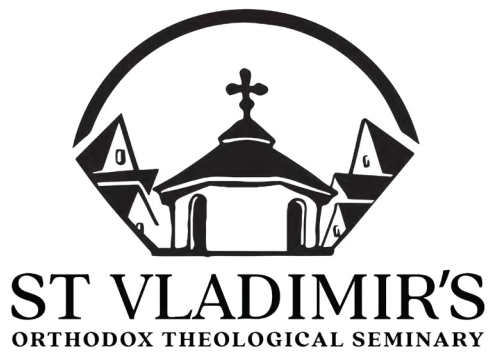




Meditations
on the Dormition
of Our Most Holy Lady,
the Mother of God

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the Mother of God

John Walsh
Editor



Yonkers, New York
2026

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AUGUST 1, 2026

Beginning of the Dormition Fast

Procession of the Honorable Wood of the Lifegiving Cross of the Lord

Longsuffering is a marvelous thing. It places the soul as in a quiet harbor, freeing it from tossings and evil spirits. And this is everywhere Christ has taught us, but especially now, when He is judged and dragged, and led about ... But why was it that Pilate did not make the inquiry in their presence, but apart, having gone into the judgment hall? He suspected something great respecting Him. ...

Concerning that of which Pilate must have desired to hear, namely, His Kingdom, He answered, saying, "My kingdom is not of this world." That is, "I am indeed a King, yet not such an one as you suspect, but far more glorious" ... But they cried out, "We have no king but Caesar."

Of their own will they subjected themselves to punishment. Therefore also God gave them up, because they were the first to cast themselves out

from His providence and superintendence ... And why did they strive to kill Him in this manner? It was a shameful death.

Fearing therefore lest there should afterward be any remembrance of Him, they desired to bring Him to the accursed punishment, not knowing that truth is exalted by hindrances ...

—St. John Chrysostom,
Homilies LXXXV, 1, 2, 3, on John XIX

SCRIPTURE READINGS

1 CORINTHIANS 1:18–24

EPISTLE, CROSS

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

JOHN 19:6-11, 13-20, 25-28, 30-35

GOSPEL, CROSS

Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify Him, crucify Him!” Pilate said to them, “You take Him and crucify Him, for I find no fault in Him.” The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.” Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer. Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?” Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.” When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!” But they cried out, “Away with Him, away with Him! Crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar!” Then he delivered Him to them

to be crucified. So they took Jesus and led Him away. And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs

of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

HEBREWS 11:33–12:2

EPISTLE, MARTYRS

Who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimo-

ny through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

MATTHEW 10:32-36, 11:1

GOSPEL, MARTYRS

“Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven. Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’; and ‘a man’s enemies will be those of his own household.’” Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to teach and to preach in their cities.

HEBREWS 2:11–18

EPISTLE, AT THE BLESSING OF WATERS

For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying: “I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You.” And again: “I will put My trust in Him.” And again: “Here am I and the children whom God has given Me.” Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

JOHN 5:1–4

GOSPEL, AT THE BLESSING OF WATERS

After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, which is called in

Hebrew, Bethesda, having five porches. In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.

ROMANS 14:6–9

He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. For none of us lives to himself, and no one dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.

MATTHEW 15:32–39

Now Jesus called His disciples to Himself and said, "I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the

way.” Then His disciples said to Him, “Where could we get enough bread in the wilderness to fill such a great multitude?” Jesus said to them, “How many loaves do you have?” And they said, “Seven, and a few little fish.” So He commanded the multitude to sit down on the ground. And He took the seven loaves and the fish and gave thanks, broke them and gave them to His disciples; and the disciples gave to the multitude. So they all ate and were filled, and they took up seven large baskets full of the fragments that were left. Now those who ate were four thousand men, besides women and children. And He sent away the multitude, got into the boat, and came to the region of Magdala.



The Virgin Praying on the Mount of Olives, as the word of God came to her, carried by the Archangel Gabriel, announcing her approaching departure from this life to eternal life. In pledge of this, the archangel gave her a palm branch.

AUGUST 2, 2026

What is this charity which the divine Scriptures so praise and preach, but the love of good? Now love is felt by a lover, and by love an object is loved. So here we have three things, a lover, a beloved, and love. And what is love, but a kind of life which links, or seeks to link some two things, the lover and the loved? ... We are not now speaking of heavenly things, of Father, Son, and Holy Spirit, but about man, the image of God, an image on a different plane, but still God's image. ... When I love anything there are three things: myself, the object I love, and the love. But ... when a man loves himself there are two, the love and the loved.

—St. Augustine of Hippo,
On the Trinity

SCRIPTURE READINGS

JOHN 20:19–31

9TH MATINS GOSPEL

Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you.” When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. So Jesus said to them again,

“Peace to you! As the Father has sent Me, I also send you.” And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, “We have seen the Lord.” So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.” And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!” Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing.” And Thomas answered and said to Him, “My Lord and my God!” Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.” And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

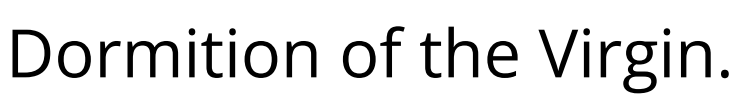
1 CORINTHIANS 3:9–17

For we are God's fellow workers; you are God's field, you are God's building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.

MATTHEW 14:22–34

Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when

evening came, He was alone there. But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary. Now in the fourth watch of the night Jesus went to them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear. But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid." And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water." So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus. But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!" And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind ceased. Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God." When they had crossed over, they came to the land of Gennesaret.



AUGUST 3, 2026

Behold the Virgin, the daughter of Adam and Mother of God: because of Adam she commits her body to the earth, but because of her Son she gives her body to the heavenly tabernacle above. Let the holy city be blessed! Let it enjoy blessing upon blessing forever!

Let the angels go before the holy tent as it passes on; let them prepare her tomb carefully! Let the radiance of the Spirit beautify it! Let perfume be made ready, to anoint that wholly spotless, wholly fragrant body. Let a pure wave come and bathe it in blessings from the pure spring of blessing. “Let the earth rejoice” (Ps. 96:11), as her body is laid to rest; let the air leap as her spirit ascends!

Let the breezes blow, filled with grace as soft as dew! Let all creation celebrate the ascent of the Mother of God!

—St. John of Damascus,
*A Discourse on the Dormition of Our Lady,
the Mother of God, Homily III*

SCRIPTURE READINGS

1 CORINTHIANS 15:12–19

Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith is also empty. Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. For if the dead do not rise, then Christ is not risen. And if Christ is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the most pitiable.

MATTHEW 21:18–22

Now in the morning, as He returned to the city, He was hungry. And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, “Let no fruit grow on you ever again.” Immediately the fig tree withered away. And when the disciples saw it, they marveled, saying, “How did the fig tree wither away so soon?” So Jesus answered and said to them, “Assuredly, I say to you, if you have faith and do

not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, ‘Be removed and be cast into the sea,’ it will be done. And whatever things you ask in prayer, believing, you will receive.”



Dormition of the Virgin. Christ holding the soul of the Virgin Mary, surrounded by hosts of angels and archangels and other heavenly powers.

AUGUST 4, 2026

Let nothing be done at random. For if you do not come to edify your brother, why do you come here at all? ... Surely it is for this purpose that the gifts are bestowed: so each one might be edified. Unless this happens, the gift will tend to turn to the condemnation of the receiver ... He who speaks in a tongue is not sufficient to himself ... The prophet is an interpreter—but of God—whereas you are of man ... nothing ought to be done superfluously; nothing for ambition.

—St. John Chrysostom,
Homily XXXVI on I Corinthians XIV

SCRIPTURE READINGS

1 CORINTHIANS 15:29–38

Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead? And why do we stand in jeopardy every hour? I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, “Let us eat and drink, for tomorrow we die!” Do not be deceived: “Evil company corrupts good habits.” Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak this to your

shame. But someone will say, “How are the dead raised up? And with what body do they come?” Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body.

MATTHEW 21:23–27

Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, “By what authority are You doing these things? And who gave You this authority?” But Jesus answered and said to them, “I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things: The baptism of John—where was it from? From heaven or from men?” And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say to us, ‘Why then did you not believe him?’ But if we say, ‘From men,’ we fear the multitude, for all count John as a prophet.” So they answered Jesus and said, “We do not know.” And He said to them, “Neither will I tell you by what authority I do these things.”



Dormition of the Virgin. Six of eleven apostles are miraculously transported from various parts of the world.

AUGUST 5, 2026

Forefeast of the Transfiguration

That death has been dissolved, and the cross has become victory over it, and it is no longer strong but is itself truly dead, no mean proof but an evident surety is that it is despised by all Christ's disciples, and everyone tramples on it, and no longer fears it, but with the sign of the cross and faith in Christ tread it underfoot as something dead.

Of old, before the divine sojourn of the Savior, all used to weep for those dying as if they were perishing. But since the Savior's raising the body, no longer is death fearsome, but all believers in Christ tread on it as nothing, and would rather choose to die than deny their faith in Christ.

—St. Athanasius, *On the Incarnation*

SCRIPTURE READINGS

1 CORINTHIANS 16:4–12

But if it is fitting that I go also, they will go with me. Now I will come to you when I pass through Macedonia (for I am passing through Macedonia). And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go. For I do not wish to see you now on the way; but I hope to

stay a while with you, if the Lord permits. But I will tarry in Ephesus until Pentecost. For a great and effective door has opened to me, and there are many adversaries. And if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also do. Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren. Now concerning our brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.

MATTHEW 21:28-32

“But what do you think? A man had two sons, and he came to the first and said, ‘Son, go, work to-day in my vineyard.’ He answered and said, ‘I will not,’ but afterward he regretted it and went. Then he came to the second and said likewise. And he answered and said, ‘I go, sir,’ but he did not go. Which of the two did the will of his father?” They said to Him, “The first.” Jesus said to them, “Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw it, you did not afterward relent and believe him.”



Dormition of the Virgin. Five of eleven apostles are miraculously transported from various parts of the world.

AUGUST 6, 2026

The Holy Transfiguration of our Lord God and Savior Jesus Christ

The Lord does not always appear in glory to all who stand before Him. To beginners He appears in the form of a servant (Phil. 2:7); to those able to follow Him as He climbs the high mountain of His transfiguration He appears in the form of God, the form in which He existed before the world came to be (John 17:5).

It is therefore possible for the same Lord not to appear in the same way to all who stand before Him, but to appear to some in one way and to others in another way, according to the measure of each person's faith.

When the Logos of God becomes manifest and radiant in us, and His face shines like the sun, then His clothes will also look white. That is to say, the words of the Gospel will then be clear and distinct, with nothing concealed. And Moses and Elijah—the more spiritual principles of the Law and the Prophets—will also be present with Him.

—St. Maximus the Confessor,
Second Century on Theology

SCRIPTURE READINGS

EXODUS 24:12–18

VESPERS, FIRST READING

Then the Lord said to Moses, “Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them.” So Moses arose with his assistant Joshua, and Moses went up to the mountain of God. And he said to the elders, “Wait here for us until we come back to you. Indeed, Aaron and Hur are with you. If any man has a difficulty, let him go to them.” Then Moses went up into the mountain, and a cloud covered the mountain. Now the glory of the Lord rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud. The sight of the glory of the Lord was like a consuming fire on the top of the mountain in the eyes of the children of Israel. So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights.

EXODUS 33:11–23, 34:4–6, 8

VESPERS, SECOND READING

The Lord spoke to Moses, as if one should speak to his friend; and he returned to the camp, but his servant Joshua the son of Nun, a young man,

departed not from the Tabernacle. And Moses said to the Lord, "Behold, Thou didst command me to lead forth this people, but Thou hast not showed me whom Thou wilt send with me; but Thou hast said to me, 'I know you above all, and you have found favor with me.' If, then, I have found grace in Thy sight, reveal Thyself to me, that I may see Thee clearly, that I may find grace in Thy sight, and that I may know that this great nation is Thy people." And the Lord said unto him, "I Myself will go before you, and I will give you rest." And Moses said to Him, "If Thou Thyself dost not go with us, bring me not up from here. And how shall it be surely known that both I and Thy people have found grace with Thee, except Thou go with us? So both I and Thy people shall be glorified beyond all the nations, as many as are upon the earth." And the Lord said to Moses, "This word also, which you have spoken, I will do; for you have found grace before Me, and I know you above all." And Moses said, "Show me Thy glory." And the Lord said to Moses, "I will go before you with My glory, and I will call out My name, 'the Lord' before you; and I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion." And again He said, "You shall not be able to see My face, for man shall not see My face and live." And again the Lord said, "Behold there is a place by Me; you shall stand upon the rock. And

when My glory shall pass by, then I will put you in a cleft on the rock; and I will cover you with My hand, until I pass by. And I will take away My hand, and then you shall see My backside; but My face shall not appear to you.” And having risen early in the morning, Moses went up Mount Sinai, as the Lord had told him. And the Lord descended in a cloud, and Moses stood there before Him and called out in the name of the Lord. And the Lord passed by before his face, and called out, “The Lord God, compassionate and merciful, longsuffering, greatly-merciful, and true.” And Moses, making haste, stooped down to the earth and worshiped the Lord.

3 [1] KINGS 19:3–9, 11–13, 15–16

VESPERS, THIRD READING

In those days, Elijah went to Beersheba, in the land of Judah. And he left his servant there and went a days journey into the wilderness, and came and sat down under a juniper tree. And he lay down and slept under the tree. And behold, someone touched him and said to him, “Arise, eat and drink.” And Elijah looked, and behold, at his head there was a cake of barley and a cruse of water. And he arose, and ate and drank, and lay down again and slept. And the angel of the Lord returned a second time, and touched him, and said to him, “Arise, eat and drink, for the jour-

ney will be too much for you.” And he arose, and ate and drank. And he went in the strength of that food forty days and forty nights to Mount Horeb. And he entered there into a cave, and lodged there. And behold, the word of the Lord came to him, and the Lord said to him, “You shall go forth and stand on the mountain before the Lord.” And behold, the Lord passed by, and a great and strong wind rent the mountain, and broke in pieces the rock before the Lord, but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a voice of a gentle breeze, and the Lord was there. And it came to pass when Elijah heard it, he covered his face with his mantle and went out and stood before the cave. And the Lord said to him, “Go, return on your way, and you shall come on the way of the wilderness of Damascus; and you shall anoint Elisha the son of Shaphat to be prophet in your place.”

LUKE 9:28-36
MATINS GOSPEL

Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. As He prayed, the appearance of His face was altered,

and His robe became white and glistening. And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem. But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him. Then it happened, as they were parting from Him, that Peter said to Jesus, “Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah”—not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud. And a voice came out of the cloud, saying, “This is My beloved Son. Hear Him!” When the voice had ceased, Jesus was found alone. But they kept quiet, and told no one in those days any of the things they had seen.

2 PETER 1:10–19

EPISTLE, TRANSFIGURATION

Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. For this reason I will not be negligent to remind you always of these things,

though you know and are established in the present truth. Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. Moreover I will be careful to ensure that you always have a reminder of these things after my decease. For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” And we heard this voice which came from heaven when we were with Him on the holy mountain. And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts ...

MATTHEW 17:1–9

GOSPEL, TRANSFIGURATION

Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with

Him. Then Peter answered and said to Jesus, “Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah.” While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “This is My beloved Son, in whom I am well pleased. Hear Him!” And when the disciples heard it, they fell on their faces and were greatly afraid. But Jesus came and touched them and said, “Arise, and do not be afraid.” When they had lifted up their eyes, they saw no one but Jesus only. Now as they came down from the mountain, Jesus commanded them, saying, “Tell the vision to no one until the Son of Man is risen from the dead.”



Dormition of the Virgin. St. John the Evangelist bowing down in reverence to the Theotokos.

AUGUST 7, 2026

Afterfeast of the Transfiguration

Christianity is not reconciliation with death. It is the revelation of death, and it reveals death because it is the revelation of Life. Christ is this Life. And only if Christ is Life is death what Christianity proclaims it to be; namely, the enemy to be destroyed, and not a “mystery” to be explained.

Religion and secularism, by explaining death, give it a “status,” a rationale, make it “normal.” Only Christianity proclaims it to be abnormal and, therefore, truly horrible. In the light of Christ, this world, this life are lost and beyond mere “help,” not because there is fear of death in them, but because they have accepted and normalized death.

—Protopresbyter Alexander Schmemmann,
For the Life of the World

SCRIPTURE READINGS

2 CORINTHIANS 1:12–20

For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you. For we are not writing any other things to you than what you read or under-

stand. Now I trust you will understand, even to the end (as also you have understood us in part), that we are your boast as you also are ours, in the day of the Lord Jesus. And in this confidence I intended to come to you before, that you might have a second benefit—to pass by way of you to Macedonia, to come again from Macedonia to you, and be helped by you on my way to Judea. Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No? But as God is faithful, our word to you was not Yes and No. For the Son of God, Jesus Christ, who was preached among you by us—by me, Silvanus, and Timothy—was not Yes and No, but in Him was Yes. For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us.

MATTHEW 22:23–33

The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, saying: “Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh. Last of all the woman died

also. Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.” Jesus answered and said to them, “You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living.” And when the multitudes heard this, they were astonished at His teaching.



Translation of the body through the city to Gethsemane to be buried in the tomb, by the holy apostles Peter, Paul, James, and others of the Twelve Apostles.

AUGUST 8, 2026

Afterfeast of the Transfiguration

Do evil to nobody nor keep any evil in your heart against anyone. Do not belittle a wrong-doer; do not be influenced by one who does wrong to his neighbor. Do not slander anybody but say: “God knows each one.” Do not agree with one who slanders; neither rejoice with him in his slandering nor hate him who slanders his neighbor—and this is “judge not [that you be not judged]” Lk. 6:37].

Do not be at enmity with anybody and do not foster enmity in your heart; do not hate one who is at enmity with his neighbor—and this is peace. Console yourself with this: there is labor for a short while then repose for eternity, by the grace of the divine Word. Amen.

—Abba Moses, *Give Me a Word:
The Alphabetical Sayings of the Desert Fathers*

SCRIPTURE READINGS

ROMANS 15:30–33

Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me, that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem

may be acceptable to the saints, that I may come to you with joy by the will of God, and may be refreshed together with you. Now the God of peace be with you all. Amen.

MATTHEW 17:24–18:4

When they had come to Capernaum, those who received the temple tax came to Peter and said, “Does your Teacher not pay the temple tax?” He said, “Yes.” And when he had come into the house, Jesus anticipated him, saying, “What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?” Peter said to Him, “From strangers.” Jesus said to him, “Then the sons are free. Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you.” At that time the disciples came to Jesus, saying, “Who then is greatest in the kingdom of heaven?” Then Jesus called a little child to Him, set him in the midst of them, and said, “Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.”



Assumption with delivery of the belt to Apostle Thomas.

AUGUST 9, 2026

Afterfeast of the Transfiguration

Glorification of Ven. Herman of Alaska, Wonderworker of All America

Faith and love of Christ make a true Christian. Our sins in no way hinder our Christianity, as we can tell from the words of our Savior Himself. He stated that He had not been called to judge the righteous but to save the sinful—there is more joy in heaven at one sinner who repents than at ninety-nine righteous men.

And He also said to Simon the Pharisee, about the woman who was a sinner and washed his feet: much is forgiven to those who love and much is asked of those who have no love. Such thoughts should give the Christian hope and joy and not lead to utter desperation. This is where the shield of faith is needed.

A sin for a person loving God is nothing more than an arrow fired by an enemy during battle. The true Christian is a warrior, fighting his way through hosts of unseen foes to his place in heaven. For, in the words of the Apostle, our kingdom is in heaven, and about the warrior he says: our battle is not with flesh and blood, but with ideas and authorities.

—St. Herman of Alaska,
Alaskan Missionary Spirituality

SCRIPTURE READINGS

WISDOM OF SOLOMON 3:1–9

VESPERS, FIRST READING

But the souls of the righteous are in the hand of God, and no torment will ever touch them. In the eyes of the foolish they seemed to have died, and their departure was thought to be affliction, and their going from us to be their destruction; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of Himself; like gold in the furnace He tried them, and like a sacrificial burnt offering He accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble. They will govern nations and rule over peo-

ples, and the Lord will reign over them forever. Those who trust in Him will understand truth, and the faithful will abide with Him in love, because grace and mercy are upon His elect, and He watches over His holy ones.

WISDOM OF SOLOMON 5:15–6:3

VESPERS, SECOND READING

But the righteous live forever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with His right hand He will cover them, and with His arm He will shield them. The Lord will take His zeal as His whole armor, and will arm all creation to repel His enemies; He will put on righteousness as a breastplate, and wear impartial justice as a helmet; He will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with Him to fight against the madmen. Shafts of lightning will fly with true aim, and will leap to the target as from a well-drawn bow of clouds, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole

earth, and evil-doing will overturn the thrones of rulers. Listen therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High, who will search out your works and inquire into your plans.

WISDOM OF SOLOMON 4:7-15
VESPERS, THIRD READING

But the righteous man, though he die early, will be at rest. For old age is not honored for length of time, nor measured by number of years; but understanding is gray hair for men, and a blameless life is ripe old age. There was one who pleased God and was loved by Him. He was caught up lest evil change his understanding or guile deceive his soul. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, he fulfilled long years; for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. Yet the peoples saw and did not understand, nor take such a thing to heart, that God's grace and mercy are with His elect, and He watches over His holy ones.

JOHN 21:1-14
MATINS GOSPEL

After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed Himself: Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing. But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus said to them, "Children, have you any food?" They answered Him, "No." And He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast, and now they were not able to draw it in because of the multitude of fish. Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he had removed it), and plunged into the sea. But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish. Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread. Jesus said to them, "Bring some

of the fish which you have just caught.” Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken. Jesus said to them, “Come and eat breakfast.” Yet none of the disciples dared ask Him, “Who are You?”—knowing that it was the Lord. Jesus then came and took the bread and gave it to them, and likewise the fish. This is now the third time Jesus showed Himself to His disciples after He was raised from the dead.

GALATIANS 5:22–6:2

EPISTLE, SAINT

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ’s have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another. Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another’s burdens, and so fulfill the law of Christ.

LUKE 6:17-23
GOSPEL, SAINT

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch Him, for power went out from Him and healed them all. Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, for yours is the kingdom of God. Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh. Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets."

1 CORINTHIANS 4:9-16

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishon-

ored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the Gospel. Therefore I urge you, imitate me.

MATTHEW 17:14-23

And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, “Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him.” Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me.” And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. Then the disciples came to Jesus privately and said, “Why could we not cast it out?” So Jesus said to them,

“Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting.” Now while they were staying in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up.” And they were exceedingly sorrowful.



The angel from the fresco of the Assumption.

AUGUST 10, 2026

Afterfeast of the Transfiguration

To us Christians, then, who reverence you in our Christian faith, show mercy of your unchanging patronage. We rightly consider your falling asleep as [entry into] life, O Mother of God, and we believe you dwell with us still in the spirit.

For in times of tribulation you are near, and we find safety in seeking your help; and when it is time to rejoice, you are joy's sponsor. Whenever we find ourselves completely under your maternal care, we cannot help believing that you live among us. Just as the thirsty person hastens to the spring, every faith-filled heart runs towards you, burning to fill himself with your gracious help.

And again, just as a breath of air fills a person's nostrils with life, so the breath of every right-believing Christian bears you on his lips. For we do not draw life from breathing the air to the same degree that we draw safety from the protection of

your name; so the text of Scripture is fulfilled in Christ and in you, which says, “You are the breath of our nostrils; we shall live in your protection, and in breathing you” (Lam. 4:20 [LXX]).

—Holy Father Germanus,
Archbishop of Constantinople,
*On the Most Venerable Dormition of the Most
Holy Mother of God, Homily I*

SCRIPTURE READINGS

2 CORINTHIANS 2:4–15

For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you. But if anyone has caused grief, he has not grieved me, but all of you to some extent—not to be too severe. This punishment which was inflicted by the majority is sufficient for such a man, so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. Therefore I urge you to reaffirm your love to him. For to this end I also wrote, that I might put you to the test, whether you are obedient in all things. Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, lest Satan should

take advantage of us; for we are not ignorant of his devices. Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia. Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.

MATTHEW 23:13-22

“But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation. Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves. Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.’ Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? And, ‘Who ev-

er swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.' Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? Therefore he who swears by the altar, swears by it and by all things on it. He who swears by the temple, swears by it and by Him who dwells in it. And he who swears by heaven, swears by the throne of God and by Him who sits on it."



Opening the empty tomb.

AUGUST 11, 2026

Afterfeast of the Transfiguration

Even though you are asleep, if only Christ has come to know the devotion of your soul, He comes and knocks at her door and says, “Open to Me, My sister.” “Sister” is well put, because the marriage of the Word and the soul is spiritual. For souls do not know covenants of wedlock or the ways of bodily union, but they are like the angels in heaven.

“Open to Me,” but close to strangers. Close to the times, close to the world, do not go out of doors to material things, do not abandon your own light and search for another’s because material light pours out a dark mist, so that the light of true glory is not seen.

“Open yourself to Me,” do not be confined, but expand, and I will fill you. And because, in My passage through the world, I have found very much trouble and vexation and have not readily had a place to rest, do you then open, that the Son of Man may rest His head on you, for He has no rest save on one who is humble and quiet.

—St. Ambrose of Milan,
Seven Exegetical Works

SCRIPTURE READINGS

2 CORINTHIANS 2:14–3:3

Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things? For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ. Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you? You are our epistle written in our hearts, known and read by all men; clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.

MATTHEW 23:23–28

“Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

Blind guides, who strain out a gnat and swallow a camel! Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. Woe to you, scribes and Pharisees, hypocrites! For you are like white-washed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness."



St. Peter opening the empty tomb.

AUGUST 12, 2026

Afterfeast of the Transfiguration

“Let us blow the trumpet in Sion; let us take up psaltery and harp!” (Ps. 80:3 [LXX]) Let us sing to the Mother of God—sing not a bridal song, but strike up a funeral melody. Someone who prides himself on accurate speech will no doubt ask, “Why do you recall Sion, you who sing the glory of this holy feast?” Not without purpose, I would say to him.

My friend, I recall holy Sion, for in that mountain we are introduced into the great mystery of the Mother of God. These marble slabs, laid out as a floor, resounded far and wide under the bending knees of the holy body.

For this was her dwelling for the whole time of her presence on earth; there she obeyed the laws of nature and reached the end of life; there she escaped the Prince of Darkness [at death], just as in giving birth she escaped the pains of motherhood.

Her name is holy, her title divine; she is above all stain, she has filled heaven and earth with glory and grace by the greatness of her divine journey.

—St. Andrew of Crete,
*On the Dormition of Our Most Holy Lady,
the Mother of God, Homily I*

SCRIPTURE READINGS

2 CORINTHIANS 3:4–11

And we have such trust through Christ toward God. Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels. For if what is passing away was glorious, what remains is much more glorious.

MATTHEW 23:29–39

“Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, ‘If we had lived in the days of our fathers, we would not have been partakers with

them in the blood of the prophets.’ Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers’ guilt. Serpents, brood of vipers! How can you escape the condemnation of hell? Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon this generation. O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’”



Assumption with delivery of the belt to Apostle Thomas.

AUGUST 13, 2026

Leavetaking of the Transfiguration

St. Tikhon, Bishop of Vorónezh, Wonderworker of Zadónsk and All Russia

“Of the world” again, not of one nation, nor of twenty states but of the whole inhabited earth. And “a light” to the mind, far better than this sunbeam: as if they were also a spiritual salt. And before they are salt, and now light, to teach you how great is the gain of these strict precepts, and the profit of that grave discipline: how it binds, and does not permit to become dissolute, and causes clear sight, leading men to virtue.

“A city that is set on a hill cannot be hid ...” Again, by these words He trains them to strictness of life, teaching them to be earnest in their endeavors, as set before the eyes of all men, and contending in the midst of the amphitheater of the world ... For it was not fame that bearing them everywhere made them conspicuous, but also the actual demonstration by their works.

Since, as though they had wings, more vehemently than the sunbeam they overran the whole earth, sowing the light of godliness ... It was impossible that what they preached should sink into silence and obscurity ... On this very account they should be illustrious and renowned.

—St. John Chrysostom,
Homilies XV, 11 on Matthew V

SCRIPTURE READINGS

PROVERBS 10, 3, 8

VESPERS, FIRST READING

The memory of the righteous is with praise and the blessing of the Lord is upon his head. Blessed is the man who has found wisdom and the mortal who has understanding. For it is better to purchase her than treasuries of gold and silver. She is more precious than precious stones and all that is precious is unworthy of her. For length of days and years of life are in her right hand; and in her left hand are riches and glory. Out of her mouth proceeds righteousness and she bears law and mercy upon her tongue. Hear me, O child, for I will speak noble things. Blessed is the man who keeps my ways, for my ways are the ways of life, and in them is prepared favor from the Lord. Therefore, I pray thee, and utter my voice to the sons of men: For I, wisdom, have

dwelt with counsel and knowledge and I have called upon understanding. Counsel and safety are mine, understanding and strength are mine. I love those who love me and those seeking me shall find grace. Understand craftiness, O you who are simple, and imbibe knowledge, you who are untaught. Hear me again, for I will speak noble things: I will open my mouth and from my lips shall come what is right. For my throat shall meditate truth; false lips are an abomination before me. All the words of my mouth are righteous; there is nothing in them that is twisted or perverse. They are all straight to him who understands and right to those who find knowledge. I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit.

PROVERBS 10:31–11:12
VESPERS, SECOND READING

The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut out. The lips of the righteous know what is acceptable, but the mouth of the wicked what is perverse. Dishonest scales are an abomination to the Lord, but a just weight is His delight. When pride comes, then comes shame; but with the humble is wisdom. The integrity of the upright will guide them, but the perversity of the un-

faithful will destroy them. Riches do not profit in the day of wrath, but righteousness delivers from death. The righteousness of the blameless will direct his way aright, but the wicked will fall by his own wickedness. The righteousness of the upright will deliver them, but the unfaithful will be caught by their lust. When a wicked man dies, his expectation will perish, and the hope of the unjust perishes. The righteous is delivered from trouble, and it comes to the wicked instead. The hypocrite with his mouth destroys his neighbor, but through knowledge the righteous will be delivered. When it goes well with the righteous, the city rejoices; and when the wicked perish, there is jubilation. By the blessing of the upright the city is exalted, but it is overthrown by the mouth of the wicked. He who is devoid of wisdom despises his neighbor, but a man of understanding holds his peace.

WISDOM OF SOLOMON 4:7-15

VESPERS, THIRD READING

But the righteous man, though he die early, will be at rest. For old age is not honored for length of time, nor measured by number of years; but understanding is gray hair for men, and a blameless life is ripe old age. There was one who pleased God and was loved by Him. He was caught up lest evil change his understanding

or guile deceive his soul. For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind. Being perfected in a short time, he fulfilled long years; for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. Yet the peoples saw and did not understand, nor take such a thing to heart, that God's grace and mercy are with His elect, and He watches over His holy ones.

JOHN 10:9-16
MATINS GOSPEL

“I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep

I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.”

HEBREWS 7:26–8:2
EPISTLE, ST. TIKHON

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

MATTHEW 5:14–19
GOSPEL, ST. TIKHON

“You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lamp-

stand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.”

2 CORINTHIANS 4:1–6

Therefore, since we have this ministry, as we have received mercy, we do not lose heart. But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But even if our Gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the Gospel of the glory of Christ, who is the image of God, should shine on them. For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. For

it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

MATTHEW 24:13–28

“But he who endures to the end shall be saved. And this Gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come. Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened. Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There!’ do not believe it. For false christs and false prophets will rise and show great signs and won-

ders to deceive, if possible, even the elect. See, I have told you beforehand. Therefore if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together.”



The Last Judgment, with the Theotokos standing on the right hand of Christ.

AUGUST 14, 2026

Translation of the Relics of Ven. Theodosius of the Kiev Caves

Forefeast of the Dormition

If we keep in remembrance the bad things done to us by people, we are destroying the power of the remembrance of God; but if we keep the bad things of the demons in remembrance, we will be unharmed.

—Abba Macarius the Egyptian,
*Give Me a Word: The Alphabetical Sayings of the
Desert Fathers*

SCRIPTURE READINGS

2 CORINTHIANS 4:13–18

And since we have the same spirit of faith, according to what is written, “I believed and therefore I spoke,” we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God. Therefore we do not lose heart. Even though our outward man is perish-

ing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

MATTHEW 24:27-33, 42-51

“For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together. Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other. Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near. So you also,

when you see all these things, know that it is near—at the doors! Watch therefore, for you do not know what hour your Lord is coming. But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. Therefore you also be ready, for the Son of Man is coming at an hour you do not expect. Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? Blessed is that servant whom his master, when he comes, will find so doing. Assuredly, I say to you that he will make him ruler over all his goods. But if that evil servant says in his heart, ‘My master is delaying his coming,’ and begins to beat his fellow servants, and to eat and drink with the drunkards, the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of, and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.”



Dormition of the Theotokos.
Theotokos with Christ Child.



AUGUST 15, 2026

The Dormition (“Falling Asleep”) of our Most Holy Lady Theotokos and Ever-Virgin Mary

The death of the Theotokos was also life-bearing, translating her into a celestial and immortal life ... Its commemoration not merely renews the memory of the wondrous deeds of the Mother of God, but also adds thereto the strange gathering at her all-sacred burial of all the sacred apostles conveyed from every nation ... Thus she exalted those under her thought through herself, and, showing while on earth an obedience to things heavenly rather than things earthly, she partook of more excellent desserts and of superior power. ...

She alone in her body, glorified by God, now enjoys the celestial realm together with her Son. For earth and grave and death did not hold forever her life-originating and God-receiving

body—the dwelling more favored than Heaven and the Heaven of heavens ... How indeed could that body suffer corruption and turn to earth? ...

The “ark of holiness” (Ps. 131:8) is resurrected, after the prophetic ode, together with Christ ... by her ascension ... uniting those on high with those below ... In this manner she was in the beginning “a little lower than angels” (Ps. 8:6), as it is said, referring to her mortality, yet this only served to magnify her pre-eminence as regards all creatures. ...

Receptacle of great graces ... she only is the frontier between created and uncreated nature, and there is no man that shall come to God except he be truly illumined through her ... It was through the Theotokos alone that the Lord came to us.

*—St. Gregory Palamas,
Homily on the Dormition*

SCRIPTURE READINGS

GENESIS 28:10–17

VESPERS, FIRST READING

Now Jacob went out from Beersheba and went toward Haran. So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that

place to sleep. Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it. And behold, the Lord stood above it and said: “I am the Lord God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants. Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed. Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you.” Then Jacob awoke from his sleep and said, “Surely the Lord is in this place, and I did not know it.” And he was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven!”

EZEKIEL 43:27–44:4

VESPERS, SECOND READING

“When these days are over it shall be, on the eighth day and thereafter, that the priests shall offer your burnt offerings and your peace offerings on the altar; and I will accept you,” says the Lord God. Then He brought me back to the out-

er gate of the sanctuary which faces toward the east, but it was shut. And the Lord said to me, “This gate shall be shut; it shall not be opened, and no man shall enter by it, because the Lord God of Israel has entered by it; therefore it shall be shut. As for the prince, because he is the prince, he may sit in it to eat bread before the Lord; he shall enter by way of the vestibule of the gateway, and go out the same way.” Also He brought me by way of the north gate to the front of the temple; so I looked, and behold, the glory of the Lord filled the house of the Lord; and I fell on my face.

PROVERBS 9:1–11

VESPERS, THIRD READING

Wisdom has built her house, she has hewn out her seven pillars; she has slaughtered her meat, she has mixed her wine, she has also furnished her table. She has sent out her maidens, she cries out from the highest places of the city, “Whoever is simple, let him turn in here!” as for him who lacks understanding, she says to him, “Come, eat of my bread and drink of the wine I have mixed. Forsake foolishness and live, and go in the way of understanding. He who corrects a scoffer gets shame for himself, and he who rebukes a wicked man only harms himself. Do not correct a scoffer, lest he hate you; give instruction

to a wise man, and he will be still wiser; teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding. For by me your days will be multiplied, and years of life will be added to you.”

LUKE 1:39–49, 56

MATINS GOSPEL

Now Mary arose in those days and went into the hill country with haste, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth. And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. Then she spoke out with a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me? For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord.” And Mary said: “My soul magnifies the Lord, and my spirit has rejoiced in God my Savior. For He has regarded the lowly state of His maidservant; for behold, henceforth all generations will call me blessed. For He who is mighty has done

great things for me, and holy is His name.” And Mary remained with her about three months, and returned to her house.

PHILIPPIANS 2:5–11
EPISTLE, THEOTOKOS

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

LUKE 10:38–42, 11:27–28
GOSPEL, THEOTOKOS

Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at Jesus’

feet and heard His word. But Martha was distracted with much serving, and she approached Him and said, “Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me.” And Jesus answered and said to her, “Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.” And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, “Blessed is the womb that bore You, and the breasts which nursed You!” But He said, “More than that, blessed are those who hear the word of God and keep it!”

IMAGES SOURCE:

Visoki Dečani Monastery

Visoki Dečani Monastery is a major Serbian Orthodox monastery, established in 1327. Its catholicon is the biggest medieval church in the Balkans and also boasts itself with the largest preserved collection of Byzantine fresco-paintings. Its interior comprises a great number of narrative scenes and individual figures, displaying one of the most complete decorative programs of monumental painting in all medieval art.

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*The spiritual powers receive her
with honors due to God,
and she who is truly the mother of Life
departs unto life,
the lamp of Light
which no man can approach,
the salvation of the faithful
and the hope of our souls.*

*The Feast of Dormition,
Great Vespers, Lete, Tone 2*



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