



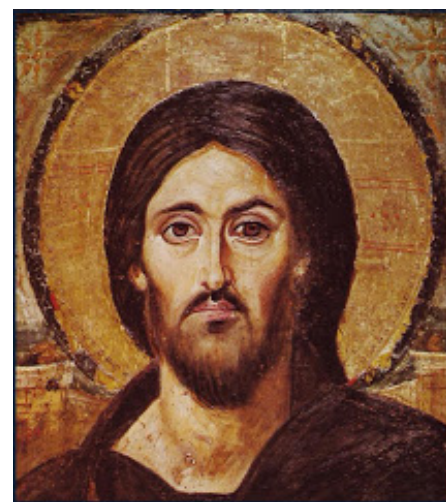
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SATURDAY, AUGUST 16, 2014

## Akathist to our Sweetest Lord Jesus Christ



*The Holy Mandylion* ([source](#))



"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth...And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." John 1: 14, 16-17

### Introduction

*Glory to the Father and to the Son and to the Holy Spirit, now and forever, and to the ages of ages! Amen!*

The following is a well-known and beautiful akathist in praise of our Lord Jesus Christ. It was originally written in Greek, attributed to various monastic writers, and probably written between the 9th to the 11th centuries. In a publication of the service in praise of the Holy Mandylion published in 1745, this akathist is prescribed to be chanted interspersed with the Orthros on the feast of the Holy Mandylion (August 16) (similar to the famous Akathist to the Theotokos, prescribed to be chanted on the Fifth Saturday of Great Lent). Though this Akathist can be chanted at any time, I think that this is a perfectly fitting feast to do so, as we worship our Lord Jesus, our true God, Who truly put on flesh to save us all. **May He have mercy on us all and save us!**

**The Akathist hymn to  
our sweetest Lord Jesus Christ**

**KONTAKION  
Plagal of Fourth Tone**

To You, the Champion Leader and Lord, the Vanquisher of Hades, I, Your creature and servant, offer a song of praise, for You have delivered me from eternal death. But as You have ineffable loving-kindness, deliver me from all dangers, that I may cry to You:

Jesus, Son of God, have mercy on me.

**A**

Creator of Angels and Lord of Hosts, as of old You opened the ear and tongue of him that was deaf and dumb, so now open my perplexed mind and tongue to praise You most holy Name, that I may cry to You:

Jesus, most wonderful, Astonishment of Angels.  
Jesus, most powerful, Deliverance of Forefathers.  
Jesus, most sweet, Exultation of Patriarchs.  
Jesus, most glorious, Dominion of kings.  
Jesus, most desired, Fulfillment of Prophets.  
Jesus, most praised, Steadfastness of Martyrs.  
Jesus, most gladsome, Comfort of monastics.  
Jesus, most compassionate, Sweetness of presbyters.  
Jesus, most merciful, Abstinence of fasters.  
Jesus, most tender, joy of the righteous.  
Jesus, most pure, Sobriety of virgins.  
Jesus, pre-eternal, Salvation of sinners.

Jesus, Son of God, have mercy on me.

**B**

Seeing the widow weeping bitterly, O Lord, You were moved with compassion, and raised up her son as he was being carried to burial; likewise have compassion on me, O Friend of man, and raise up my soul which has been slain by sins, as I cry aloud:

Alleluia.

**C**

*"As the Prophets saw, as the Apostles taught, as the Church has received, as the Teachers express in dogma, as the inhabited world understands together with them, as grace illumines, as the truth makes clear, as error has been banished, as wisdom makes bold to declare, as Christ has assured, so we think, so we speak, so we preach, honouring Christ our true God, and his Saints, in words, in writings, in thoughts, in sacrifices, in churches, in icons, worshipping and revering the One as God and Lord, and honouring them because of their common Lord as those who are close to him and serve him, and making to them relative veneration. **This is the faith of the Apostles; this is the faith of the Fathers; this is the faith of the Orthodox; this faith makes fast the inhabited world.**"*

*Excerpt from the Synodikon of the Sunday of Orthodoxy  
(<http://www.anastasis.org.uk/synodikon.htm>)*

*By the Grace of God, here are presented a few true stories of the Saints, sayings of the Holy Fathers, sacred icons, and many other things so that, maybe in a small way, we may remind ourselves that (though we might not be ready to accept it) **Jesus Christ is the WAY, the TRUTH, and the LIFE, and that the Holy Orthodox Church is full of Christ's GRACE and TRUTH, and is no less than the Kingdom of God on earth.***

*I must say that I am not a part of the clergy, so I hope to primarily put forth quotations from the Gospel, Saints and Holy Fathers, and not my own opinions. But if you see my own words or opinions, keep in mind that they are my opinions or comments and they have little weight, as opposed to the quotations from Christ, the Saints and the Fathers which do.*

*I ask forgiveness if in this site any of my passions are acting, hindering the Grace of the Holy Spirit because*

Seeking to know knowledge unknown Philip asked: Lord, show us the Father; and You answered him: Have I been with you so long, and yet you have not known that I am in the Father, and the Father in Me? Therefore, O Unsearchable One, with fear I cry to You:

Jesus, God before the ages.  
Jesus, King almighty.  
Jesus, Master long-suffering.  
Jesus, Saviour most merciful.  
Jesus, my Guardian most kind.  
Jesus, be gracious unto my sins.  
Jesus, take away my iniquities.  
Jesus, pardon my unrighteousness.  
Jesus, my Hope, forsake me not.  
Jesus, my Helper, reject me not.  
Jesus, my Creator, forget me not.  
Jesus, my Shepherd, lose me not.

Jesus, Son of God, have mercy on me.

### D

You endued with power from on high Your Apostles who tarried in Jerusalem, O Jesus. Clothe also me also, who am stripped bare of every good work, with the warmth of You Holy Spirit, and grant that with love I may chant to You:

Alleluia.

### E

In the abundance of Your mercy, O compassionate Jesus, You have called publicans and sinners and unbelievers. Now despise not me who am like them, but accept this hymn as precious myrrh:

Jesus, invincible Power.  
Jesus, unending Mercy.  
Jesus, radiant Beauty.  
Jesus, unspeakable Love.  
Jesus, Son of the living God.  
Jesus, have mercy on me, a sinner.  
Jesus, hear me who was conceived in iniquity.  
Jesus, cleanse me who was born in sin.  
Jesus, teach me who am foolish.  
Jesus, enlighten me who am darkened.  
Jesus, purify me who am defiled.  
Jesus, restore me, the prodigal.

Jesus, Son of God, have mercy on me.

### F

Having a tempest of doubting thoughts within, Peter was sinking. But beholding You, O Jesus, bearing flesh and walking on the waters, he knew You to be the true God; and receiving the hand of salvation, he cried:

Alleluia.

*of my sins. I apologize for any errors of mine, mistakes, problems with translations, etc. due to my ignorance and conceit. If anyone notices any mistakes or can suggest a better translation, please let me know. I try to post all of my sources. Please also let me know if I am violating any copyrights or other laws, and I will do my best to comply.*

*Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us and save us! Amen!*

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*The Holy Mandylion* ([source](#))

### G

When the blind man heard You, O Lord, passing by, he cried: Jesus, Son of David, have mercy on me! And You called him and open his eyes. Therefore, by Your mercy enlighten the spiritual eyes of my heart as I cry to You and say:

Jesus, Creator of those on high.  
Jesus, Redeemer of those below.  
Jesus, Vanquisher of the nethermost powers.  
Jesus, Adorner of every creature.  
Jesus, Comforter of my soul.  
Jesus, Enlightener of my mind.  
Jesus, Gladness of my heart.  
Jesus, Health of my body.  
Jesus, my Saviour, save me.  
Jesus, my Light, enlighten me.  
Jesus, from all torment deliver me.  
Jesus, save me who am unworthy.

Jesus, Son of God, have mercy on me.

### H

As of old You redeemed us from the curse of the law by You divinely shed blood, O Jesus, likewise rescue us from the snares that the serpent has entangled us through the passions of the flesh, through lustful incitement and perilous lethargy, as we cry to You:

Alleluia.

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## I

Beholding in human form Him Who by His hand fashioned man, and understanding Him to be their Master, the children of the Hebrews hurried with boughs to do homage, crying: Hosanna! But we offer You a hymn of praise, saying:

Jesus, true God.  
Jesus, Son of David.  
Jesus, glorious King.  
Jesus, innocent Lamb.  
Jesus, Shepherd most marvellous.  
Jesus, Protector of mine infancy.  
Jesus, Guide of my youth.  
Jesus, Boast of mine old age.  
Jesus, my Hope at death.  
Jesus, my Life after death.  
Jesus, my Comfort at Your judgment.  
Jesus, my Desire, let me not then be ashamed.

Jesus, Son of God, have mercy on me.

## J

Fulfilling the words and proclamations of the God-bearing Prophets, O Jesus, You appeared on earth, and You Who are uncontainable dwelled among men. Therefore, being healed by Your wounds, we learned to chant:

Alleluia.

## K

When the light of Your truth shone in the world, devilish delusion was driven away; for the idols, O our Saviour, have fallen, unable to endure Your power. But we who have received salvation cry to You:

Jesus, Truth dispelling falsehood.  
Jesus, Light transcending every light.  
Jesus, King surpassing all in strength.  
Jesus, God constant in mercy.  
Jesus, Bread of life, fill me who am hungry.  
Jesus, Well-spring of knowledge, refresh me who am thirsty.  
Jesus, Garment of gladness, clothe me who am naked.  
Jesus, Haven of joy, shelter me who am unworthy.  
Jesus, Giver to those who ask, grant me mourning for my sins.  
Jesus, Finder of those who seek, find my soul.  
Jesus, Opener to those who knock, open my hardened heart.  
Jesus, Redeemer of sinners, wash away my sins.

Jesus, Son of God, have mercy on me.

## L

Desiring to unveil the mystery hidden from all ages, You were led as a sheep to the slaughter, O Jesus, and as a voiceless lamb before its shearer. But as God, You rose from the dead and ascended with glory to Heaven, and together with Yourself, raise us up who cry:

Alleluia.

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*The Holy Mandylion (source)*

### M

New was the creation which the Creator revealed to us when He appeared, for without seed He took flesh of a Virgin and rose from the tomb without breaking the seal of either, and bodily entered to the Apostles whilst the doors were shut. Therefore, marvelling at this we chant:

Jesus, Word uncontainable.  
Jesus, Intelligence unfathomed.  
Jesus, Power incomprehensible.  
Jesus, Wisdom immeasurable.  
Jesus, Divinity undepictable.  
Jesus, Dominion unbounded.  
Jesus, Kingdom invincible.  
Jesus, Sovereignty unending.  
Jesus, Strength sublime.  
Jesus, Authority everlasting.  
Jesus, my Creator, fashion me anew.  
Jesus, my Saviour, save me.

Jesus, Son of God, have mercy on me.

### N

Seeing the strange Incarnation of God, let us alienate ourselves from this vain world and raise our mind to things divine. To this end God descended to earth, that He might raise to Heaven us who cry to Him:  
Alleluia.

- [For help finding a spouse \(1\)](#)
- [For help finding lost things \(1\)](#)
- [For help finding shelter \(1\)](#)
- [For help in afflictions \(17\)](#)
- [For help in misfortunes \(16\)](#)
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## O

Wholly present with those below, yet in no way separated from those above, was the Uncircumscribed One, when of His own will He suffered for us; by His death, our death He put to death, and by His Resurrection, He granted life to us who chant to Him such words as these:

Jesus, Sweetness of my heart.  
Jesus, Strength of my body.  
Jesus, Light of my soul.  
Jesus, Liveliness of my mind.  
Jesus, Gladness of my conscience.  
Jesus, Hope unexcelled.  
Jesus, Remembrance everlasting.  
Jesus, Praise most exalted.  
Jesus, my Glory most sublime.  
Jesus, my Desire, reject me not.  
Jesus, my Shepherd, seek me out.  
Jesus, my Saviour, save me.

Jesus, Son of God, have mercy on me.

## P

All the orders of Angels in Heaven unceasingly glorify Your most holy Name, O

Jesus, crying: Holy, Holy, Holy! But we sinners on earth, with our tongues of clay, chant:

Alleluia.

## Q

We behold the most eloquent orators mute as fish before You, O Jesus our Saviour, for they are at a loss to explain how You are both perfect man and immutable God. But as for us, marvelling at this mystery, we cry with faith:

Jesus, God of gods.  
Jesus, King of kings.  
Jesus, Lord of lords.  
Jesus, judge of the living and the dead.  
Jesus, Hope of the despairing.  
Jesus, Comfort of the mourning.  
Jesus, Provision of the poor.  
Jesus, condemn me not according to my deeds.  
Jesus, cleanse me according to Your mercy.  
Jesus, dispel my despondency.  
Jesus, enlighten the thoughts of my heart.  
Jesus, make me ever mindful of death.

Jesus. Son of God, have mercy on me.

## R

Wishing to save the world, O Dayspring of the Orient, You came to the dark Occident of our nature and humbled Yourself even to death.

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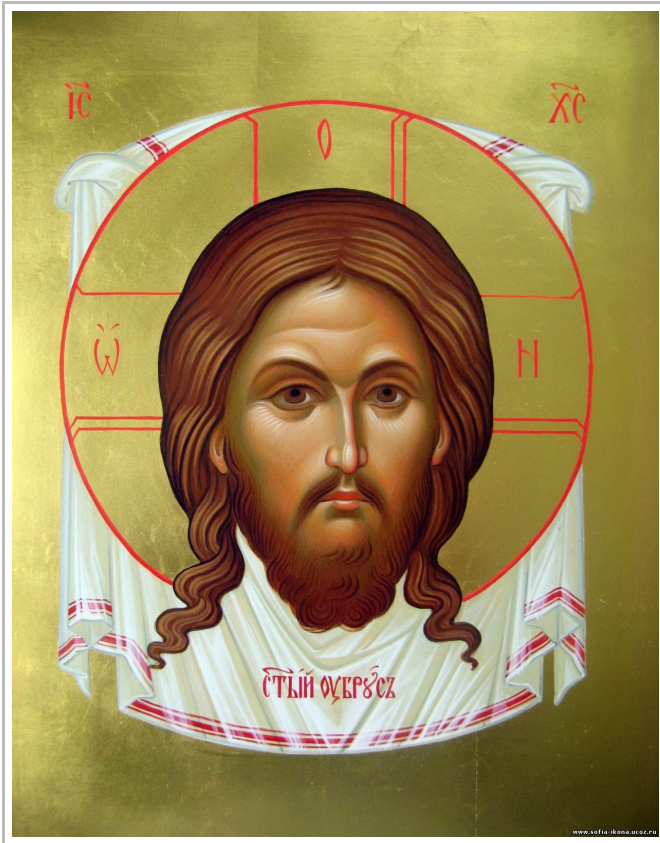
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Therefore, Your Name is exalted above every name, and from all created beings of Heaven and earth, You heard:

Alleluia.



*The Holy Mandylin* ([source](#))

### S

Make Your holy Angels a rampart for us, O Christ, Father of the age to come, and cleanse us from every stain, as You cleansed the ten lepers; and heal us, as You healed the covetous soul of Zacchaeus the publican, that we may cry to You with compunction and say:

Jesus, Treasure unfailing.  
Jesus, Wealth inexpendable.  
Jesus, Food most substantial.  
Jesus, Drink inexhaustible.  
Jesus, Raiment of the poor.  
Jesus, Defender of widows.  
Jesus, Protector of orphans.  
Jesus, Champion of those in hardships.  
Jesus, Companion of those who journey.  
Jesus, Pilot of voyagers.  
Jesus, Calm Haven of the tempest-tossed.  
Jesus, raise me who am fallen.

Jesus, Son of God, have mercy on me.

### T

A most contrite hymn do I, the unworthy one, offer You, and like the Canaanite woman, I cry to You: O Jesus, have mercy on me! For not a

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daughter, but a flesh have I which is violently possessed by the passions and troubled with anger. Grant healing to me, who cries aloud to You:

Alleluia.

### U

You, the brilliant Beacon-light shining to those in the darkness of ignorance, did Paul once persecute; but, illumined by Your light and perceiving the power of Your divinely wise voice, the fury of his soul was eased. In like manner, enlighten the eyes of my darkened soul as I cry such things as these:

Jesus, my King supremely powerful.  
Jesus, my God omnipotent.  
Jesus, my Lord immortal.  
Jesus, my Creator most glorious.  
Jesus, my Guide supreme in goodness.  
Jesus, my Shepherd most compassionate.  
Jesus, my Master rich in mercy.  
Jesus, my Saviour, Friend of man.  
Jesus, enlighten my senses, darkened by passions.  
Jesus, heal my body, wounded by sins.  
Jesus, cleanse my mind from vain thoughts.  
Jesus, preserve my heart from evil desires.

Jesus, Son of God, have mercy on me.

### V

Grant me Your grace, O Jesus, Forgiver of every debt, and receive me who repents, as You received Peter who denied You; and call me who am downcast, as of old You called Paul who persecuted You; and hear me as I cry to You:

Alleluia.

### W

Whilst hymning Your Incarnation, we all praise You, and with Thomas we believe that You are our Lord and God, Who sits with the Father, and shall come to judge the living and the dead. Grant that I may then stand at Your right hand, who now cry:

Jesus, King of peace, bestow Your peace upon me.  
Jesus, sweet-scented Flower, make me fragrant.  
Jesus, longed for Warmth, warm me.  
Jesus, eternal Temple, shelter me.  
Jesus, splendid Garment, adorn me.  
Jesus, Pearl of great price, enrich me.  
Jesus, precious Stone, illumine me.  
Jesus, Sun of Righteousness, shine on me.  
Jesus, holy Light, make me radiant.  
Jesus, deliver me from infirmity of soul and body.  
Jesus, rescue me from the hands of the adversary.  
Jesus, save me from the everlasting torments.

Jesus, Son of God, have mercy on me.

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X

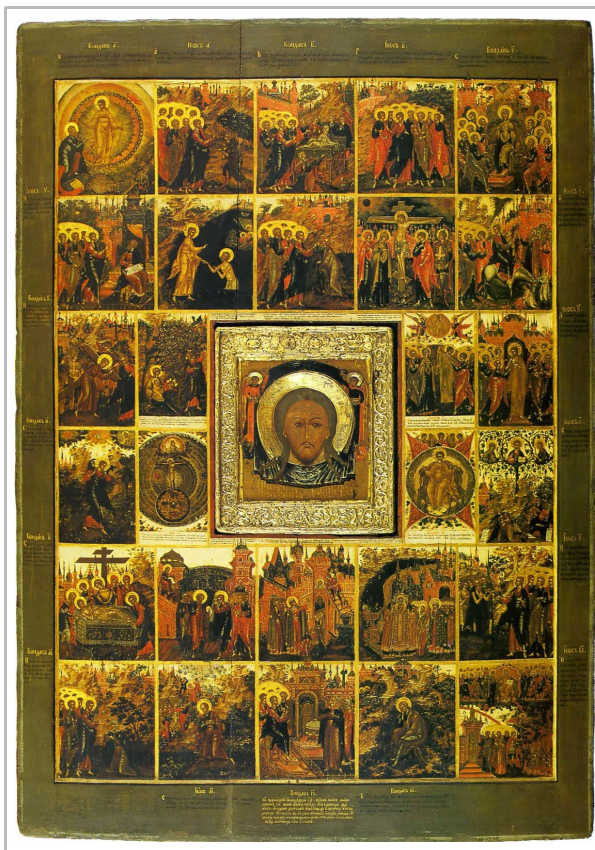
O most sweet and tender-loving Jesus, receive this our small supplication, as You received the widow's mite; and preserve Your inheritance from all enemies, visible and invisible, from invasion of aliens, from disease and famine, from all tribulations and mortal wounds, and deliver from future torments all who cry to You:

Alleluia.

Again, the Kontakion  
Plagal of Fourth Tone

To You, the Champion Leader and Lord, the Conqueror of Hades, I, Your creature and servant, offer a song of praise, for You have delivered me from eternal death. But as You have ineffable loving-kindness, deliver me from all dangers that can be, that I may cry to You:

Jesus, Son of God, have mercy on me.  
([source](#))



*This beautiful 18th Century icon at the center includes the Holy Mandylion of Christ, and surrounding it, scenes depicting the stanzas of the Akathist to the Sweetest Lord Jesus Christ included above ([source](#)). Compare to [similar icons depicting the stanzas of the Akathist to the Theotokos](#).*

*Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us and save us! Amen!*

[St. Anastasios of Sinai \(1\)](#)

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[St. Arsenios of Cappadocia \(6\)](#)

[St. Arsenios of Paros \(2\)](#)

[St. Athanasios of Paros \(1\)](#)

[St. Athanasios the Athonite \(3\)](#)

[St. Athanasios the Great \(3\)](#)

[St. Augustine of Hippo \(3\)](#)

[St. Barbara the Great Martyr \(5\)](#)

[St. Basil the Great \(20\)](#)

[St. Catherine the Great Martyr \(3\)](#)

[St. Charalampos \(7\)](#)

[St. Clement of Alexandria \(2\)](#)

[St. Constantine the Great \(5\)](#)

[St. Cyprian of Carthage \(2\)](#)

[St. Cyril of Alexandria \(3\)](#)

[St. Cyril of Jerusalem \(5\)](#)

[St. David of Evia \(3\)](#)

[St. Demetrios the Myrrh-streamer \(15\)](#)

[St. Dionysios of Zakynthos \(4\)](#)

[St. Dorotheos of Gaza \(6\)](#)

[St. Ephraim of Nea Makri \(15\)](#)

[St. Ephraim the Syrian \(17\)](#)

[St. Epiphanius \(2\)](#)

[St. Evdokimos of Vatopedi \(2\)](#)

[St. Gabriel the Confessor \(1\)](#)

[St. George Karslides \(7\)](#)

[St. George the Trophy-bearer \(13\)](#)

[St. Gerasimos of Cephalonia \(3\)](#)

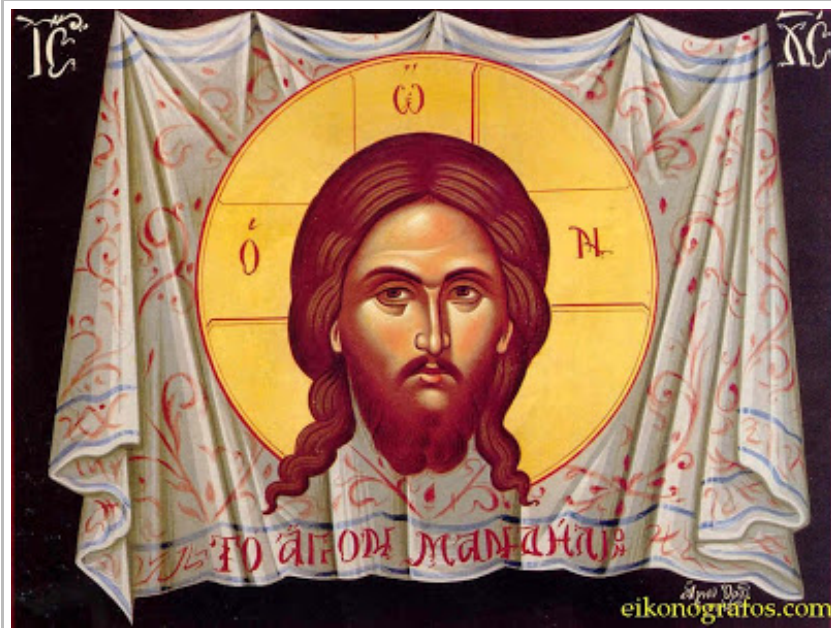
[St. Germanos of Constantinople \(1\)](#)

[St. Gregory of Nyssa \(7\)](#)

Labels: [Akathist](#), [Christ's Divinity](#), [Christ's Humanity](#), [Christ's Passion](#), [Christ's Triumph over Evil](#), [For help in afflictions](#), [For spiritual consolation](#), [Icons of Christ](#), [Repentance](#), [The Holy Mandylion](#)

MONDAY, AUGUST 16, 2010

## The Holy Mandylion (Napkin) of Christ (Not-made-by-hands)



*The Holy Mandylion of Christ - Commemorated on August 16 (Icon courtesy of [www.eikonografos.com](http://www.eikonografos.com) used with permission)*

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

[Eusebius does not mention the Mandylion directly, but he does include the **letters exchanged between Christ and Abgar**, which have come down from us through tradition (the following is the translation from the Menaia (translation by Fr. Ephraim Lash); for the Eusebius' quote on Abgar and Christ, see previous post on St. Thaddeus (link below):

**Agbar, Ruler of the city of Edessa, to Jesus Saviour, the good physician, who has appeared in Jerusalem, greeting!**

I have heard about you and about your cures, which are done by you without drugs; for example you make the blind see again; you make the lame walk; you cleanse lepers; you drive out unclean spirits; you heal those who have been tormented by disease over long periods. Having heard all this of you I had one

- [St. Gregory Palamas](#) (14)
- [St. Gregory the Dialogist](#) (8)
- [St. Gregory the Theologian](#) (12)
- [St. Gregory the Wonderworker](#) (4)
- [St. Helen the Equal-to-the-Apostles](#) (3)
- [St. Herman of Alaska](#) (1)
- [St. Hippolytus of Rome](#) (1)
- [St. Ignatios the God-bearer](#) (3)
- [St. Irene Chrysovalantou](#) (3)
- [St. Isaac the Syrian](#) (15)
- [St. James Adelphotheos](#) (2)
- [St. Jerome](#) (1)
- [St. John Cassian](#) (1)
- [St. John Chrysostom](#) (66)
- [St. John Maximovitch](#) (7)
- [St. John of Damascus](#) (9)
- [St. John of Kronstadt](#) (26)
- [St. John of the Ladder](#) (14)
- [St. John the Forerunner](#) (19)
- [St. John the Russian](#) (9)
- [St. John the Theologian](#) (11)
- [St. Joseph the Betrothed](#) (1)
- [St. Joseph the Hymnographer](#) (4)
- [St. Justin Popovich](#) (4)
- [St. Kosmas Aitolos](#) (3)
- [St. Leo the Great](#) (2)
- [St. Luke Archbishop of Simferopol](#) (20)
- [St. Luke the Evangelist](#) (7)
- [St. Makarios of Corinth](#) (5)
- [St. Makarios the Great](#) (5)
- [St. Mamas the Great Martyr](#) (3)
- [St. Marina the Great Martyr](#) (2)
- [St. Mark the Ascetic](#) (1)
- [St. Markella of Chios](#) (2)
- [St. Mary Magdalene](#) (3)
- [St. Matrona of Moscow](#) (9)
- [St. Maximos the Confessor](#) (4)

of two ideas: either that you are Son of God, who do these things, or that you are God. So then I write to you and ask you to and to come to me to cure the suffering I have, and then to be with me; for I have also heard that the Jews murmur against you and wish to do you ill. My city is very small but distinguished and adequate for both of us to live here in peace.

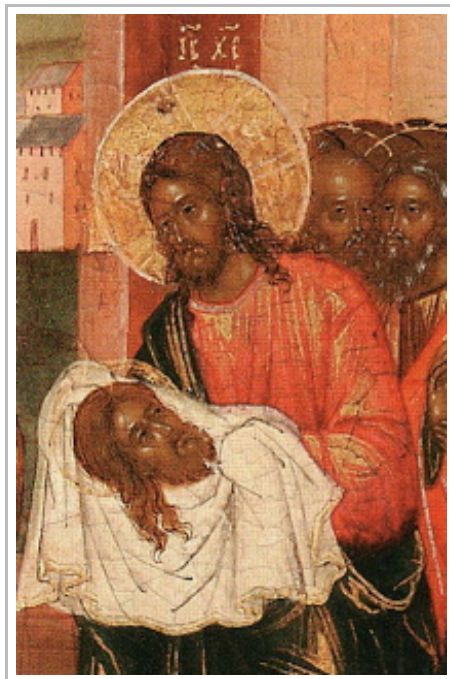
(<http://anastasis.org.uk/16august.htm>)

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

### ***Letter of Christ to Abgar***

[Blessed are you, Agbar, who have believed in me, though you have not seen me. For it is written of me that those who have seen me do not believe in me so that those who have not seen me may believe and live. As to what you wrote about my coming to you, it is necessary that I accomplish all that I was sent out to do and, after I have accomplished it, to be taken up to the Father who sent me. And when I have been taken up I will send you one of my Disciples, named Thaddaios, he will heal your disease and grant you and those with you eternal life and peace, and he will make your city such that no enemy can prevail against it.

(<http://anastasis.org.uk/16august.htm>)



***Icon depicting Christ washing His face with the Mandylinion***

(<http://pravicon.com/images/icon/0429/0429021.jpg>)

Then the Lord asked that water and a cloth be brought to Him. He washed His

[St. Melito of Sardis \(1\)](#)

[St. Menas the Great Martyr \(2\)](#)

[St. Nektarios the Wonderworker \(17\)](#)

[St. Neophytos of Cyprus \(1\)](#)

[St. Nephon of Constantia \(1\)](#)

[St. Nicholas Cabasilas \(1\)](#)

[St. Nicholas Planas \(2\)](#)

[St. Nicholas the Wonderworker \(16\)](#)

[St. Nikephoros of Chios \(2\)](#)

[St. Nikephoros the Leper \(4\)](#)

[St. Nikodemos of the Holy Mountain \(10\)](#)

[St. Nikolai Velimirovic \(15\)](#)

[St. Nilus the Ascetic \(1\)](#)

[St. Paisios of the Holy Mountain \(53\)](#)

[St. Paisios the Great \(3\)](#)

[St. Paisius Velichkovsky \(4\)](#)

[St. Panteleimon the Great Martyr \(11\)](#)

[St. Paraskevi the Great Martyr \(7\)](#)

[St. Patapios of Thebes \(4\)](#)

[St. Paul the Apostle \(9\)](#)

[St. Peter of Damascus \(3\)](#)

[St. Peter the Apostle \(8\)](#)

[St. Phanourios the Great Martyr \(5\)](#)

[St. Philothei of Athens \(2\)](#)

[St. Philoumenos the New Hieromartyr \(4\)](#)

[St. Photini the Great Martyr \(5\)](#)

[St. Polycarp of Smyrna \(1\)](#)

[St. Porphyrios of Kavsokalyvia \(31\)](#)

[St. Proclus Patriarch of Constantinople \(5\)](#)

[St. Raphael of Lesbos \(16\)](#)

[St. Sabbas of Kalymnos \(4\)](#)

[St. Sabbas the Sanctified \(3\)](#)

[St. Seraphim of Sarov \(8\)](#)

Face, drying it with the cloth, and His Divine Countenance was imprinted upon it. Ananias took the cloth and the letter of the Savior to Edessa. Reverently, Abgar pressed the holy object to his face and he received partial healing. Only a small trace of the terrible affliction remained until the arrival of the disciple promised by the Lord. He was **St Thaddeus, Apostle of the Seventy (August 21)** (*see:*

<http://full-of-grace-and-truth.blogspot.com/2009/08/st-thaddeus-holy-apostle-of-seventy-and.html>), who preached the Gospel and baptized Abgar and all the people of Edessa.

[At the end he fixed seven seals in Hebrew letters, which when translated mean, **Picture of God Divine wonder**. [In Greek a play on words: **Theou thea theion thavma** (<http://anastasis.org.uk/16august.htm>)]

Abgar put the Holy Napkin in a gold frame adorned with pearls, and placed it in a niche over the city gates. On the gateway above the icon he inscribed the words, "**O Christ God, let no one who hopes on Thee be put to shame.**"



*Fresco depicting the Holy Mandylion of Christ*

([http://www.srpskoblog.org/Archives/Decani/exhibits/Frescoes/Dome/SecondLevel/CX4K1534\\_1.html](http://www.srpskoblog.org/Archives/Decani/exhibits/Frescoes/Dome/SecondLevel/CX4K1534_1.html))

For many years the inhabitants kept a pious custom to bow down before the Icon Not-Made-by-Hands, when they went forth from the gates. But one of the great-grandsons of Abgar, who later ruled Edessa, fell into idolatry. He decided to take down the icon from the city wall. In a vision the Lord ordered the Bishop of Edessa to hide His icon. The bishop, coming by night with his clergy, lit a lampada before it and walled it up with a board and with bricks.

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

- [St. Silouan the Athonite \(8\)](#)
- [St. Sophia of Kleisoura \(3\)](#)
- [St. Sophronios of Jerusalem \(1\)](#)
- [St. Spyridon the Wonderworker \(5\)](#)
- [St. Stephen the Protomartyr \(2\)](#)
- [St. Stylianos of Paphlagonia \(2\)](#)
- [St. Symeon the New Theologian \(12\)](#)
- [St. Theodore Stratelates \(3\)](#)
- [St. Theodore the Studite \(9\)](#)
- [St. Theodore Tyron \(5\)](#)
- [St. Theophan the Recluse \(9\)](#)
- [St. Thomas the Apostle \(10\)](#)
- [St. Tikhon of Moscow \(1\)](#)
- [St. Tikhon of Zadonsk \(4\)](#)
- [St. Tryphon the Great Martyr \(4\)](#)
- [St. Xenia of St. Petersburg \(3\)](#)
- [Sts. Barsanuphius and John \(1\)](#)
- [Sts. Joachim and Anna \(8\)](#)
- [Sts. Kerykos and Julitta \(2\)](#)
- [Sunday of All Saints \(4\)](#)
- [Swearing \(1\)](#)
- [Syria \(1\)](#)
- [Temptations \(6\)](#)
- [Thanksgiving \(7\)](#)
- [The Annunciation of the Theotokos \(10\)](#)
- [The Ascension of Christ \(7\)](#)
- [The Body \(1\)](#)
- [The British Isles \(5\)](#)
- [The Church \(1\)](#)
- [The Church of the Resurrection \(2\)](#)
- [The Circumcision of Christ \(3\)](#)
- [The Complaint of Christ \(1\)](#)
- [The departed \(1\)](#)
- [The Divine Liturgy \(15\)](#)
- [The Dormition of the Theotokos \(15\)](#)
- [The East \(1\)](#)



*The uncovering of the Holy Mandylion above the Gate of Edessa*

([http://1.bp.blogspot.com/\\_a7nIHZoi2HK/SIHH770aNcI/AAAAAAAAAw/YDXFWt-E5gM/s400/Esposizione+S.+Mandylion.jpg](http://1.bp.blogspot.com/_a7nIHZoi2HK/SIHH770aNcI/AAAAAAAAAw/YDXFWt-E5gM/s400/Esposizione+S.+Mandylion.jpg))

[The Persians had built a huge fire outside the city wall; when the Bishop approached with the Holy Napkin, a violent wind fell upon the fire, turning it back upon the Persians, who fled in defeat. ([http://goarch.org/chapel/saints\\_view?contentid=167](http://goarch.org/chapel/saints_view?contentid=167))]



*Fresco depicting the Holy Keramion (Ceramic Tile) which the image of*

[The Entrance of the Theotokos to the Temple \(6\)](#)

[The Environment \(1\)](#)

[The Episcopcy \(1\)](#)

[The Feast of Mid-Pentecost \(4\)](#)

[The Holy Angels \(14\)](#)

[The Holy Apostles \(27\)](#)

[The Holy Archangel Michael \(9\)](#)

[The Holy Cross \(25\)](#)

[The Holy Forty Martyrs of Sebaste \(2\)](#)

[The Holy Mandylion \(3\)](#)

[The Holy Myrrhbearers \(5\)](#)

[The Holy Spirit \(19\)](#)

[The Holy Transfiguration of Christ \(8\)](#)

[The Holy Trinity \(7\)](#)

[The Indiction \(1\)](#)

[The Jesus Prayer \(10\)](#)

[The Kollyvades Fathers \(12\)](#)

[the Last Judgment \(15\)](#)

[The Life-giving Spring of the Theotokos \(3\)](#)

[The Lord's Commandments \(2\)](#)

[The Most-Holy Theotokos \(84\)](#)

[The Mystical Supper \(3\)](#)

[The Nativity of Christ \(31\)](#)

[The Nativity of the Theotokos \(4\)](#)

[The Parables of Christ \(3\)](#)

[The Passions \(8\)](#)

[The Priesthood \(3\)](#)

[The Prodigal Son \(3\)](#)

[The Psalms \(3\)](#)

[The Publican and the Pharisee \(2\)](#)

[The Raising of Lazarus \(10\)](#)

[The Renaissance \(1\)](#)

[The Resurrection of Christ \(35\)](#)

[The Sacrament of Holy Unction \(1\)](#)

[The Sacrament of Marriage \(1\)](#)

[The seas \(1\)](#)

## *Christ was transferred*

[http://www.srpskoblag.org/Archives/Decani/exhibits/Frescoes/Dome/SecondLevel/CX4K1553\\_1.html](http://www.srpskoblag.org/Archives/Decani/exhibits/Frescoes/Dome/SecondLevel/CX4K1553_1.html)

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

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

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

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

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

<http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=102304>

[The Soul \(2\)](#)

[The Spiritual Father \(1\)](#)

[The West \(2\)](#)

[The World \(7\)](#)

[Theologian \(1\)](#)

[Theology \(1\)](#)

[Theoria \(1\)](#)

[Thessaloniki \(10\)](#)

[Tolerance \(1\)](#)

[Traditions \(6\)](#)

[Travelers \(1\)](#)

[Trials \(2\)](#)

[Triodion \(4\)](#)

[Ukraine \(1\)](#)

[Videos \(8\)](#)

[Vigil Lamps \(1\)](#)

[Vigilance \(2\)](#)

[Virtues \(3\)](#)

[War \(1\)](#)

[Watchfulness \(1\)](#)

[Weakness \(1\)](#)

[Wealth \(5\)](#)

[Widowhood \(1\)](#)

[Wisdom \(3\)](#)

[Women \(1\)](#)

[Writings of the Saints \(186\)](#)

[Zeal \(2\)](#)

### **Blog Notes / Guidelines**

-I try to update this site fairly regularly. If you are looking for a specific subject, feel free to search for an earlier post that might cover it. I habitually go back and update previous posts too, so though there may not be new info at the top of the site(e.g. for some saint or feast), it's possible that I've updated a previous post with more information, images, etc.

-Please consider the sources for all materials presented. I try to only



*12th Century icon of the Holy Mandylion of Christ*

<http://www.belygorod.ru/img2/Ikonal/Used/038SPAS.jpg>

### ***The Holy Mandylion and the Shroud of Turin\*\*\****

Orthodox tradition has long seen the Mandylion (the cloth that Christ imprinted His image on in life) as distinct from the burial cloths of Christ. A few modern researchers (heterodox and some Orthodox) however have proposed that the Mandylion of Orthodox tradition is in fact the burial shroud of Christ (i.e. the Shroud of Turin) upon which His image was imprinted.

(Of course it is very important to remain cautious about such theories. Also, this isn't the juncture to fully discuss the authenticity of the Shroud of Turin. Right now it's my impression that the evidence is mixed, while some Orthodox do see it as authentic. See the link below the quote for a full article about it, or pictures here from an Orthodox service before the Shroud this past year:

<http://www.mospat.ru/en/2010/05/18/news18357/>)

The following is an excerpt from an article by an Orthodox source on the Shroud of Turin:

"A 6th century text refers to the Mandylion as a "tetradiplon"--"doubled in four." A most curious choice of word, according to Cambridge University's Professor Lampe, editor of the 'Lexicon of Patristic Greek'; in all literature it occurs only in association with the image of Edessa, being scarcely, therefore, an idle turn of phrase." [50] As Wilson convincingly suggests, if the Shroud of Turin were folded in this manner, i.e., doubled four times, the viewer would see nothing but the head. And if this folded cloth were attached to a board (as the Mandylion is said to have been), those who venerated the holy image could

post reliable information, but I can't be held responsible for every inconsistency or incorrect fact. If you notice an error, please post a comment and let me know. Please keep in perspective material presented without a source, or amateur translations from me.

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Thank you very much!



well have been ignorant of the fact that they were looking at but a portion of what was actually a full-length image, particularly if this image had been sealed up for so many years.

This theory is strengthened by the distinct crease marks photographically discerned on the Shroud in the very locations suggested by the "doubled in four." And although the evidence of pollen is by no means conclusive (it can be blown hundreds of miles), Dr. Frei identified on the Shroud pollen not only from the Constantinople and Jerusalem areas, but also from the Anatolian steppes where Edessa is located...

But none of this, as fascinating as it is, has been conclusively proven. We can only say that the historical evidence thus far uncovered, and the scientific evidence of the Shroud of Turin itself, does indeed suggest this explanation, But the point is that if the Shroud is also the Mandylion, not only does it have an Orthodox history, but it also explains why it seems to have no separate feast or service."

<http://www.roca.org/OA/65/65m.htm>

We can benefit spiritually from both the Shroud and the Mandylion, regardless of whether not they are one and the same. They are both tangible signs that Christ our God, the eternal Word of the Father, really took on flesh for our salvation. By approaching them (or any icons of Christ for that matter) and showing them veneration, we show Christ love and worship, and we can receive grace and healing from Him as did the woman with an issue of blood, who was healed by grasping the fringe of Christ's garment. **(Luke 8:43-48)** Gazing on Christ's sacred image, we can remember His words from the Gospel of Luke (used on the feast of the Holy Mandylion): "**Blessed are the eyes which see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.**" **(Luke 10:23-24)**



*The Holy Mandylion of Christ (Icon courtesy of [www.eikonografos.com](http://www.eikonografos.com) used with permission)*

***Apolytikion of the Holy Icon. Tone 2.***

*We venerate your most pure icon, loving Lord, as we ask pardon of our offences, Christ God. For by your own choice you were well-pleased to ascend the Cross in the flesh, to deliver from the slavery of the enemy those whom you had fashioned; therefore with thanksgiving we cry to you: You have filled all things with joy, our Saviour, by coming to save the world.*

***Stichera Prosomia of the Holy Icon. Tone 2. With that garlands of praise.***

*With what eyes shall we who are born of earth look upon your image, which the armies of the Angels cannot look at without fear as it blazes with divine light? For it departs to-day from the land of unbelievers and by divine decree comes to dwell in the Queen of cities and among a people of true religion. At its entry Kings rejoice, O Christ, falling down before it with fear and faith.*

*With what hands shall we creatures of dust touch your Image, O Word? We who are stained by faults touch you, our sinless God? We who live in filth touch you the unapproachable? The Cherubim tremble and hide their gaze; the Seraphim cannot bear to see your glory; creation serves you with fear. Do not then condemn us, O Christ, who unworthily greet from faith your dread appearance.*

*Once again the godlike day of the Master's festival is here; for he who is seated in the highest has now clearly visited us through his honoured Image; he who is unseen by the Cherubim above appears through painting to those to whom he has become like, formed ineffably by the immaculate finger of the Father according to his likeness. As we worship it with faith and love we are sanctified.*



*The Holy Mandylion (Icon courtesy of [www.eikonografos.com](http://www.eikonografos.com) used with permission)*

***The Canon of the Holy Icon, of which the Acrostic is:***

***I honour the imprint of your face, O Saviour.***

***By Patriarch Germanos.***

***Ode 1. Tone 6.***

*The One who before was without a body, by the Father's good pleasure did not refuse to be formed with a body like ours, and has granted us the grace of a divine representation.*

*The unchanging nature, the most precise definition of the Father, having entered mortal flesh, left behind for us on earth his characteristics when he went back to heaven.*

*By your revered sufferings, O Christ, you justified your inheritance, which had been shaken by the deception of the Enemy, making it stable by the representation of your form.*

***Theotokion.***

*Taking flesh from your pure loins in a manner above nature, O all-blameless, the One who gives being to all mortals became visible, yet not abandoning what he was before.*

***Synaxarion***

*On the same day [August 16] memorial of the entry of the Image Not Made By Hand of our Lord and God and Saviour Jesus Christ, brought from the city of the Edessenes to this god-protected Queen of cities.*

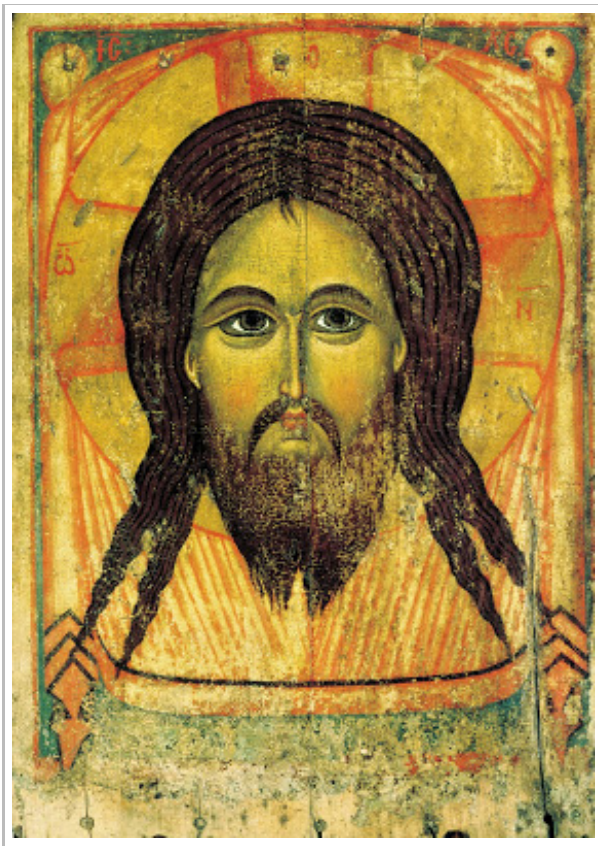
***Verses***

*Alive you wiped your face upon a cloth,  
A final burial cloth you wore when dead.*

***For the Tile***

*Maker of all, my Christ, a tile once made  
By hand now bears your form not made by hand.*

*(<http://anastasis.org.uk/16august.htm>)*



*Icon of the Holy Mandylion of Christ (1st half of 13th century)*

<http://pravicon.com/images/icon/0429/0429014.jpg>

*Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us and save us! Amen!*

Posted by Agioi\_Anargyroi at 5:56 PM

[No comments:](#)

Labels: [Hymns](#), [Icons of Christ](#), [The Holy Mandylion](#)

FRIDAY, AUGUST 21, 2009

**St. Thaddeus the Holy Apostle of the Seventy, and King Abgar of Edessa**



**St. Thaddeus the Holy Apostle of the Seventy - Commemorated on August 21** (detail from a larger icon which includes that of King Abgar below, from the 10th Century, taken from: <http://days.pravoslavie.ru/Images/im2077.htm>)

"Saint Thaddeus, Apostle of the Seventy, was by descent a Hebrew, and he was born in the Syrian city of Edessa. The holy Apostle Thaddeus of the Seventy must be distinguished from St Jude, also called Thaddeus or Levi (June 19), who was one of the Twelve Apostles.

When he came to Jerusalem for a feastday, he heard the preaching of John the Forerunner. After being baptized by him in the Jordan, he remained in Palestine. He saw the Savior, and became His follower. He was chosen by the Lord to be one of the Seventy Disciples, whom He sent by twos to preach in the cities and places where He intended to visit (Luke. 10: 1).

After the Ascension of the Savior to Heaven, St Thaddeus preached the good news in Syria and Mesopotamia. He came preaching the Gospel to Edessa and he converted King Abgar, the people and the pagan priests to Christ. He backed up his preaching with many miracles (about which Abgar wrote to the Assyrian emperor Nerses). He established priests there and built up the Edessa Church. Prince Abgar wanted to reward St Thaddeus with rich gifts, but he refused and went preaching to other cities, converting many pagans to the Christian Faith. He went to the city of Beirut to preach, and he founded a church there. It was in this city that he peacefully died in the year 44. (The place of his death is indicated as Beirut in the

Slavonic MENAION, but according to other sources he died in Edessa. According to an ancient Armenian tradition, St Thaddeus, after various tortures, was beheaded by the sword on December 21 in the Artaz region in the year 50)." (taken from: <http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=102355>)



**Detail of a 10th Century icon depicting King Abgar being healed by the Holy Mandylion of Christ (icon taken from: <http://en.wikipedia.org/wiki/File:Abgarwithimageofedessa10thcentury.jpg>; for more information on the Holy Mandylion, see the feast on August 16th: <http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=102304>)**

**Account of the healing of Abgar and St. Thaddeus, from Eusebius' History of the Church (<http://www.newadvent.org/fathers/250101.htm>):**

"The divinity of our Lord and Saviour Jesus Christ being noised abroad among all men on account of his wonder-working power, he attracted countless numbers from foreign countries lying far away from Judea, who had the hope of being cured of their diseases and of all kinds of sufferings.

2. For instance the King Abgarus, who ruled with great glory the nations beyond the Euphrates, being afflicted with a terrible disease which it was beyond the power of human skill to cure, when he heard of the name of Jesus, and of his miracles, which were attested by all with one accord sent a message to him by a courier and begged him to heal his disease.

3. But he did not at that time comply with his request; yet he deemed him worthy of a personal letter in which he said that he would send

one of his disciples to cure his disease, and at the same time promised salvation to himself and all his house.

4. Not long afterward his promise was fulfilled. For after his resurrection from the dead and his ascent into heaven, Thomas, one of the twelve apostles, under divine impulse sent Thaddeus, who was also numbered among the seventy disciples of Christ, to Edessa, as a preacher and evangelist of the teaching of Christ.

5. And all that our Saviour had promised received through him its fulfillment. You have written evidence of these things taken from the archives of Edessa, which was at that time a royal city. For in the public registers there, which contain accounts of ancient times and the acts of Abgarus, these things have been found preserved down to the present time. But there is no better way than to hear the epistles themselves which we have taken from the archives and have literally translated from the Syriac language in the following manner.

***Copy of an epistle written by Abgarus the ruler to Jesus, and sent to him at Jerusalem by Ananias the swift courier.***

6. *Abgarus, ruler of Edessa, to Jesus the excellent Saviour who has appeared in the country of Jerusalem, greeting. I have heard the reports of you and of your cures as performed by you without medicines or herbs. For it is said that you make the blind to see and the lame to walk, that you cleanse lepers and cast out impure spirits and demons, and that you heal those afflicted with lingering disease, and raise the dead.*

7. *And having heard all these things concerning you, I have concluded that one of two things must be true: either you are God, and having come down from heaven you do these things, or else you, who does these things, are the Son of God.*

8. *I have therefore written to you to ask you if you would take the trouble to come to me and heal the disease which I have. For I have heard that the Jews are murmuring against you and are plotting to injure you. But I have a very small yet noble city which is great enough for us both.*

***The answer of Jesus to the ruler Abgarus by the courier Ananias.***

9. *Blessed are you who hast believed in me without having seen me. For it is written concerning me, that they who have seen me will not believe in me, and that they who have not seen me will believe and be saved. But in regard to what you have written me, that I should come to you, it is necessary for me to fulfill all things here for which I have been sent, and after I have fulfilled them thus to be taken up again to him that sent me. But after I have been taken up I will send to you one of my disciples, that he may heal your disease and give life to you and yours.*

Further accounts

10. To these epistles there was added the following account in the Syriac language. -->After the ascension of Jesus, Judas, who was also called Thomas, sent to him Thaddeus, an apostle, one of the Seventy.

When he had come he lodged with Tobias, the son of Tobias. When the report of him got abroad, it was told Abgarus that an apostle of Jesus had come, as he had written him.

11. Thaddeus began then in the power of God to heal every disease and infirmity, insomuch that all wondered. And when Abgarus heard of the great and wonderful things which he did and of the cures which he performed, he began to suspect that he was the one of whom Jesus had written him, saying, 'After I have been taken up I will send to you one of my disciples who will heal you.'

12. Therefore, summoning Tobias, with whom Thaddeus lodged, he said, I have heard that a certain man of power has come and is lodging in your house. Bring him to me. And Tobias coming to Thaddeus said to him, The ruler Abgarus summoned me and told me to bring you to him that you might heal him. And Thaddeus said, I will go, for I have been sent to him with power.

13. Tobias therefore arose early on the following day, and taking Thaddeus came to Abgarus. And when he came, the nobles were present and stood about Abgarus. And immediately upon his entrance a great vision appeared to Abgarus in the countenance of the apostle Thaddeus. When Abgarus saw it he prostrated himself before Thaddeus, while all those who stood about were astonished; for they did not see the vision, which appeared to Abgarus alone.

14. He then asked Thaddeus if he were in truth a disciple of Jesus the Son of God, who had said to him, 'I will send you one of my disciples, who shall heal you and give you life.' And Thaddeus said, Because you have mightily believed in him that sent me, therefore have I been sent unto you. And still further, if you believe in him, the petitions of your heart shall be granted you as you believe.

15. And Abgarus said to him, So much have I believed in him that I wished to take an army and destroy those Jews who crucified him, had I not been deterred from it by reason of the dominion of the Romans. And Thaddeus said, Our Lord has fulfilled the will of his Father, and having fulfilled it has been taken up to his Father. And Abgarus said to him, I too have believed in him and in his Father.

16. And Thaddeus said to him, Therefore I place my hand upon you in his name. And when he had done it, immediately Abgarus was cured of the disease and of the suffering which he had.

17. And Abgarus marvelled, that as he had heard concerning Jesus, so he had received in very deed through his disciple Thaddeus, who healed him without medicines and herbs, and not only him, but also Abdus the son of Abdus, who was afflicted with the gout; for he too came to him and fell at his feet, and having received a benediction by the imposition of his hands, he was healed. The same Thaddeus cured also many other inhabitants of the city, and did wonders and marvelous works, and preached the word of God.

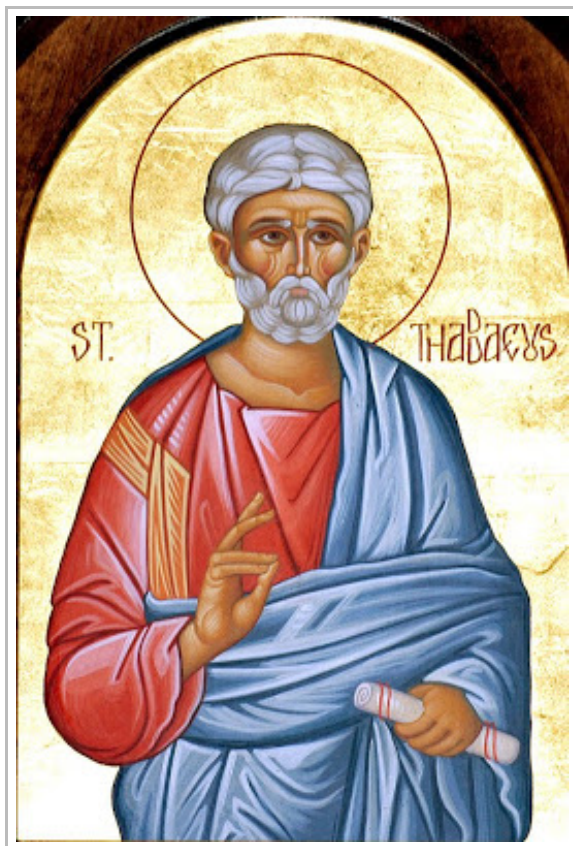


18. And afterward Abgarus said, You, O Thaddeus, do these things with the power of God, and we marvel. But, in addition to these things, I pray you to inform me in regard to the coming of Jesus, how he was born; and in regard to his power, by what power he performed those deeds of which I have heard.

19. And Thaddeus said, Now indeed will I keep silence, since I have been sent to proclaim the word publicly. But tomorrow assemble for me all your citizens, and I will preach in their presence and sow among them the word of God, concerning the coming of Jesus, how he was born; and concerning his mission, for what purpose he was sent by the Father; and concerning the power of his works, and the mysteries which he proclaimed in the world, and by what power he did these things; and concerning his new preaching, and his abasement and humiliation, and how he humbled himself, and died and debased his divinity and was crucified, and descended into Hades, and burst the bars which from eternity had not been broken, and raised the dead; for he descended alone, but rose with many, and thus ascended to his Father.

20. Abgarus therefore commanded the citizens to assemble early in the morning to hear the preaching of Thaddeus, and afterward he ordered gold and silver to be given him. But he refused to take it, saying, If we have forsaken that which was our own, how shall we take that which is another's? These things were done in the three hundred and fortieth year." *(taken from non-Orthodox source:*

<http://www.newadvent.org/fathers/250101.htm>)



**Icon of the Holy Apostle Thaddeus** (taken from:

<http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=102355>)

**Apolytikion in the Third Tone**

*O Holy Apostle Thaddeus, intercede with the merciful God that He grant unto our souls forgiveness of offences.*

**Kontakion in the Third Tone**

*The Apostle's joyous feast is come with radiant splendour; let us keep it on this day with jubilation and gladness. For to them who ever honour him in sincere faith, it doth grant their sins' forgiveness and true divine health; for he hath great boldness as a divine initiate of Christ's omnipotent grace.*

(taken from: [http://goarch.org/chapel/saints\\_view?contentid=172](http://goarch.org/chapel/saints_view?contentid=172))

***Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us and save us! Amen!***

Posted by Agioi\_Anargyroi at 9:21 AM

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