



METROPOLIS OF
PITTSBURGH

ST. HARALAMBOS
GREEK ORTHODOX CHURCH
CANTON, OHIO



DORMITION OF
THE THEOTOKOS

AUGUST 15

JULY & AUGUST 2026

KOINONIA

2026 PARISH ADMINISTRATORS

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LITURGICAL CALENDAR
JULY & AUGUST



JULY

JULY 5	SUNDAY	5TH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy.
JULY 12	SUNDAY	6TH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m.
JULY 19	SUNDAY	SUNDAY OF THE HOLY FATHERS 9:00 a.m. - Orthros. 10:00 a.m.- Divine Liturgy
JULY 20	MONDAY	ELIAS THE PROPHET 9:00 a.m. - Orthros followed by the Divine Liturgy.
JULY 21	TUESDAY	GREAT VESPERS - ST. MARY MAGDALENE & ST. MARKELLA 6:30 p.m. - Great Vespers.
JULY 22	WEDNESDAY	ST. MARY MAGDALENE ST. MARKELLA OF CHIOS 9:00 a.m.- Orthros followed by the Divine Liturgy.
JULY 26	SUNDAY	ST. PARASKEVI - 8TH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m.- Divine Liturgy
JULY 27	MONDAY	ST. PANTELEIMON 9:00 a.m. - Orthros followed by the Divine Liturgy.

AUGUST

AUGUST 2	SUNDAY	9TH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy
AUGUST 3	MONDAY	PARAKLESIS - 6:30 p.m.
AUGUST 5	WEDNESDAY	GREAT VESPERS - HOLY TRANSFIGURATION OF OUR LORD 6:30 p.m. - Great Vespers.
AUGUST 6	THURSDAY	TRANSFIGURATION OF OUR LORD 9:00 a.m. - Orthros followed by the Divine Liturgy.
AUGUST 7	FRIDAY	PARAKLESIS - 6:30 p.m.
AUGUST 9	SUNDAY	10TH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy.
AUGUST 10	MONDAY	PARAKLESIS - 6:30 p.m.
AUGUST 12	WEDNESDAY	PARAKLESIS - 6:30 p.m.
AUGUST 14	FRIDAY	GREAT VESPERS - DORMITION OF THE THEOTOKOS 6:30 p.m. - Great Vespers.
AUGUST 15	SATURDAY	DORMITION OF THE THEOTOKOS 9:00 a.m. - Orthros followed by the Divine Liturgy.
AUGUST 16	SUNDAY	11TH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy.
AUGUST 23	SUNDAY	12TH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy.
AUGUST 30	SUNDAY	13TH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy.

JULY 2026

ST. HARALAMBOS CHURCH

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	OFFICE CLOSED	
5 9:00 †5th SUNDAY OF MATTHEW	6	7 10:00 SILVER LINERS' BOARD MTG	8	9 CATERING EVENT	10	11
12 9:00 †6th SUNDAY OF MATTHEW	13	14 4:00 ORTHODOX BOOK STUDY	15	16 7:00 PARISH COUNCIL MTG.	17	18 SACRAMENT
19 9:00 †SUNDAY OF THE HOLY FATHERS	20 9:00 †ELIAS THE PROPHET	21 6:30 GR. VESPERS †ST. MARKELLA †MARY MAGDALENE	22 9:00 †ST. MARKELLA †MARY MAGDALENE	23	24	25
26 9:00 †8th SUNDAY OF MATTHEW	27 9:00 †ST. PANTELEIMON	28 4:00 ORTHODOX BOOK STUDY	29	30	31	

AUGUST 2026

SUN	MON	TUE	WED	THU	FRI	SAT
 <i>MAY YOU ENJOY A BLESSED, HAPPY SUMMER!</i>						1
2 9:00 †9th SUNDAY OF MATTHEW	3 6:30 †PARAKLESIS	4 10:00 SILVER LINERS' BRD MTG.	5 6:30 †GREAT VESPERS HOLY TRANSFIGURATION	6 9:00 †HOLY TRANSFIGURATION	7 6:30 †PARAKLESIS	8
9 9:00 †10th SUNDAY OF MATTHEW	10 6:30 †PARAKLESIS	11	12 6:30 †PARAKLESIS 5:30 COACHES FOOTBALL PREVIEW/DINNER	13 CATERING EVENT 7:00 PARISH COUNCIL MTG	14 6:30 †GR. VESPERS DORMITION OF THE THEOTOKOS	15 9:00 †DORMITION OF THE THEOTOKOS
16 9:00 †11th SUNDAY OF MATTHEW PANIYRI	17	18	19	20	21	22
23 9:00 †12th SUNDAY OF MATTHEW	24	25	26	27	28	29
30 9:00 †13th SUNDAY OF MATTHEW	31					

SAVE THE DATE!

ST. HARALAMBOS
PANIYRI FAMILY PICNIC

AUGUST 16, 2026

IMMEDIATELY FOLLOWING LITURGY



FAMILY, FOOD, FUN AND FELLOWSHIP
FOR EVERYONE!

Please RSVP to the church office:
330-454-7278 or Lauri@stharalambos.com



America 250: The 4th of July 2026

A Birthday That Only Comes Once Every 250 Years

On July 4, 2026, the United States turns 250. That sounds simple enough until you stop and really sit with it. Two hundred and fifty years since a group of delegates in Philadelphia voted to sever ties with the British Crown and sign their names to one of the most consequential documents in human history. This is not a routine anniversary. It is the kind of milestone that a nation gets to mark exactly once.

What Does "Semiquincentennial" Actually Mean?

You will see this word everywhere in 2026 and most people will gloss right over it. It is worth understanding.

Break it down: *semi* means half. *Quincentennial* comes from the Latin *quinque*, meaning five, combined with *centennial*, meaning 100 years. So the quincentennial is a 500-year anniversary. Half of that is 250 years. A semiquincentennial.

You may also see it called the *sestercentennial* or the *quarter millennium*. They all mean the same thing. The United States is marking two and a half centuries of existence as an independent nation.

For the record, the last big one was the bicentennial in 1976. If you were alive then, you may remember the tall ships in New York Harbor, the red, white and blue everything, and a genuine sense that the country was pausing to take stock of itself. That was 50 years ago. This is bigger.

The History of America's Big Anniversaries

The country has marked these milestones before. The 50th anniversary in 1826 was bittersweet, arriving just as both John Adams and Thomas Jefferson died on July 4 itself. The 100th in 1876 brought the Centennial Exposition in Philadelphia, a world's fair that drew nearly 10 million visitors and showed off American industry and invention to the world. The 150th in 1926 was a quieter affair. The bicentennial in 1976 was a full-throated celebration that has lived in the memory of everyone who experienced it.

Now comes 2026. The semiquincentennial. There will not be another one of these in any of our lifetimes.

What Is Actually Happening in 2026

The official organizing body is called America250, a nonpartisan commission established by Congress in 2016. The celebrations kicked off in earnest on July 4, 2025 and run all the way through the end of 2026.

Here is a taste of what is planned:

- Philadelphia is going all out, as you would expect from the city where it all started. New exhibitions at Independence Hall, a supersized Juneteenth to July Fourth celebration, and a year-long calendar of events at every major museum and landmark.
- Washington, D.C. is hosting a massive military parade and fireworks on the National Mall on July 4, plus a new National Archives exhibition called "Free and Independent" that explores the Declaration through the centuries.
- New York Harbor will see the seventh International Fleet Review on July 4, with tall ships and naval vessels from some 30 countries. It builds on the old Topsail tradition that made the 1976 bicentennial so memorable.
- The U.S. Mint is releasing special edition coins for one year only, with updated designs on the dime, quarter and half dollar, plus collector sets bearing a Liberty Bell privy mark stamped with the numeral 250.

Times Square held a special countdown on New Year's Eve 2025 to mark the launch of America250, and there will be a second countdown on July 3, 2026 counting down to midnight on the 4th.



America 250: The 4th of July 2026

Continued

Beyond the marquee events, communities across all 50 states are organizing their own celebrations, reenactments, storytelling projects and volunteer initiatives. The goal of America250 is to reach all 350 million Americans before the anniversary date.

Why It Matters Beyond the Fireworks

Every big anniversary is an invitation to ask a question: what does this place mean, and what do we want it to become?

In 1776, the founding idea was radical. The notion that ordinary people could govern themselves, that government derived its authority from the consent of the governed, that certain rights were not granted by a king but were inherent to every person — these were genuinely dangerous ideas at the time. Fifty-six men put their names on a document that could have gotten them hanged.

Two hundred and fifty years later, those ideas have traveled far beyond America's borders. The Declaration of Independence has inspired more than 100 independence movements around the world. The phrase "all men are created equal" has been tested, contested and expanded in ways the original signers never imagined. That ongoing argument is itself part of the story.

The semiquincentennial is a chance to experience that story in person, at the places where it happened. Philadelphia. Boston. Lexington and Concord. Yorktown. Washington, D.C. These are not just history class names. They are real places you can walk through, and in 2026 they will be more alive than they have been in decades. Whether you want to stand on the steps of Independence Hall, watch the tall ships sail into New York Harbor, or simply be somewhere meaningful on the day the country turns 250, the time to plan is now.





FESTDAY OF THE PROPHET ELIAS

JULY 20

Elias of great fame was from Thisbe or Thesbe, a town of Galaad (Gilead), beyond the Jordan. He was of priestly lineage, a man of a solitary and ascetical character, clothed in a mantle of sheep skin, and girded about his loins with a leathern belt. His name is interpreted as "Yah is my God." His zeal for the glory of God was compared to fire, and his speech for teaching and rebuke was likened unto a burning lamp. From this too he received the name Zealot. Therefore, set aflame with such zeal, he sternly reproved the impiety and lawlessness of Ahab and his wife Jezebel. He shut up heaven by means of prayer, and it did not rain for three years and six months. Ravens brought him food for his need when, at God's command, he was hiding by the torrent of Horath. He multiplied the little flour and oil of the poor widow of Sarephtha of Sidon, who had given him hospitality in her home, and when her son died, he raised him up. He brought down fire from Heaven upon Mount Carmel, and it burned up the sacrifice offered to God before all the people of Israel, that they might know the truth. At the torrent of Kisson, he slew 450 false prophets and priests who worshipped idols and led the people astray. He received food wondrously at the hand of an Angel, and being strengthened by this food he walked for forty days and forty nights. He beheld God on Mount Horeb, as far as this is possible for human nature. He foretold the destruction of the house of Ahab, and the death of his son Ohozias; and as for the two captains of fifty that were sent by the king, he burned them for their punishment, bringing fire down from Heaven. He divided the flow of the Jordan, and he and his disciple Elisseus passed through as it were on dry land; and finally, while speaking with him, Elias was suddenly snatched away by a fiery chariot in the year 895 B.C., and he ascended as though into heaven, whither God most certainly translated him alive, as He did Enoch (Gen. 5:24; IV Kings 2: 11). But from thence also, after seven years, by means of an epistle he reproached Joram, the son of Josaphat, as it is written: "And there came a message in writing to him from Elias the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the way," and so forth (II Chron. 21:12). According to the opinion of the majority of the interpreters, this came to pass either through his disciple Elisseus, or through another Prophet when Elias appeared to them, even as he appeared on Mount Tabor to the disciples of Christ.



SAINT MARKELLA

PATRON SAINT OF CHIOS

JULY 22

The holy and glorious Virgin-martyr Markella of Chios is the patron saint of Chios. Her feast day is celebrated on July 22. Markella was born and lived in the village of Volissos of Chios and lived during the fourteenth century. Her mother was a devout Christian but her father, who was mayor of the village, was an idolater. At a young age, her mother passed away, but not before she had taught Markella the ways of the Lord. While her father saw to her education, she continued to live in faith and virtue, dedicating herself to Jesus Christ. She studied the Holy Bible and spent many hours in prayer. She practiced the virtues of fasting, love, hospitality and chastity. She avoided idle interactions so that she would not come to spiritual harm. Her goal was to attain the Kingdom of Heaven, and to become a bride of Christ.

St. Markella increased in virtue as she grew older, fasting, praying, and attending church services. She tried to keep the commandments and to lead others to God. She loved and respected her father, and comforted him in his sorrow. She told him she would take care of him in his old age, and would not abandon him.

As an adult, St Markella was loved by everyone for her beauty and for her spiritual gifts. Her father, moved by the evil one began to have sinful desires for Markella. By the time she had reached her eighteenth birthday, her father's desires had begun to show and so Markella decided to leave from her father's house in order to preserve her purity. She went to a nearby mountain and hid in a bush. With the help from a local shepherd, her father found her. He then set fire to the bush to force her to show. It is said that the shepherd's hand with which he pointed out Markella's hiding spot immediately began to tremble.

Markella ran to the sea to escape but her father aimed an arrow at her and wounded her. The blood of the saint dyed the rocks and to this very day, during the festivities for her feast day, at a specific time, her blood becomes visible on these rocks for all the faithful who bear witness to this miracle.

Her final moments were spent in prayer to Christ with a request that the rocks would open for her to hide from her father. She was enclosed in the rock, with only her chest and head visible. Upon finding her, filled with evil frenzy, her father butchered her body and then cut off her head and threw it into the sea. Her head floated to the nearby beach of Komi.

For many years, the locals could not locate the head until one day an Italian Naval ship was in the area. In the evening, they could see a bright light coming from the distance and when they got closer they witnessed a head, floating in the water, lit by upright floating candles. Immediately, they realized that this was a sacred miracle they were witness to and they took the head of the Saint back to their homeland.

Holy water is said to spring from the rocks that mark her martyrdom. Many pilgrims visit this location and every year on the 22nd of July, during the commemoration services for the Saint, the holy sea water in the rock pool boils during the entire Paraklesis Service; this phenomenon only occurs in the presence of a priest. If a pilgrim's faith is strong, a local tradition is that the water in the rock-pool will feel extremely warm to touch.

THE HOLY TRANSFIGURATION OF OUR LORD GOD AND SAVIOR JESUS CHRIST

AUGUST 6

+Fr. Nicholas V. Gamvas



The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by his apostles as “the Christ [Messiah], the Son of the Living God,” he told them that “he must go up to Jerusalem and suffer many things ... and be killed and on the third day be raised” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain”—by tradition Mount Tabor—and was “transfigured before them.”

“... and his face shone like the sun, and his garments became white as snow and behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, “Lord, it is well that we are here; if you wish I will make three booths here, one for you and one for Moses and one for Elijah.” He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, “This is my Beloved Son, with whom I am well pleased; listen to him.” When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead” (Mt 17:1-92, see also Mk 9:1-9; Lk 9:28-36; 2 Peter 1:16-18).

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ’s transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testament fulfillment of the Old Testament feast in a way similar to the feasts of Passover and Pentecost. In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ. They see that in him, indeed, all the fullness of God was pleased to dwell,” that “in him the whole fullness of deity dwells bodily” (Col 1:19, 2:9). They see this before the crucifixion so that in the resurrection they might know who it is who has suffered for them, and what it is that this one, who is God, has prepared for those who love him. This is what the Church celebrates in the feast of the Transfiguration.

The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God’s unending Kingdom of Life where all will be transformed by the glory of the Lord.



THE DORMITION OF THE MOTHER OF GOD

AUGUST 15

The Feast of the Dormition of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on August 15 each year. The Feast commemorates the repose (dormition and in the Greek *kimisis*) or "falling-asleep" of the Mother of Jesus Christ, our Lord. The Feast also commemorates the translation or assumption into heaven of the body of the Theotokos.

The Holy Scriptures tell us that when our Lord was dying on the Cross, He saw His mother and His disciple John and said to the Virgin Mary, "Woman, behold your son!" and to John, "Behold your mother!" (John 19:25-27). From that hour, the Apostle took care of the Theotokos in his own home. Along with the biblical reference in Acts 1:14 that confirms that the Virgin Mary was with the Holy Apostles on the day of Pentecost, the tradition of the Church holds that she remained in the home of the Apostle John in Jerusalem, continuing a ministry in word and deed. At the time of her death, the disciples of our Lord who were preaching throughout the world returned to Jerusalem to see the Theotokos. Except for the Apostle Thomas, all of them including the Apostle Paul were gathered together at her bedside. At the moment of her death, Jesus Christ himself descended and carried her soul into heaven.

Following her repose, the body of the Theotokos was taken in procession and laid in a tomb near the Garden of Gethsemane. When the Apostle Thomas arrived three days after her repose and desired to see her body, the tomb was found to be empty. The bodily assumption of the Theotokos was confirmed by the message of an angel and by her appearance to the Apostles.

The Icon of the Feast of the Dormition of the Theotokos shows her on her deathbed surrounded by the Apostles. Christ is standing in the center (1.) looking at His mother. He is holding a small child clothed in white representing the soul of the Virgin Mary. With His golden garments, the angels above His head, and the mandorla surrounding Him, Christ is depicted in His divine glory. This great Feast of the Church and the icon celebrates a fundamental teaching of our faith — the Resurrection of the body. In the case of the Theotokos, this has been accomplished by the divine will of God. Thus, this Feast is a feast of hope, hope in Resurrection and life eternal. Like those who gathered around the body of the Virgin Mary, we gather around our departed loved ones and commend their souls into the hands of Christ. As we remember those who have reposed in the faith before us and have passed on into the communion of the Saints, we prepare ourselves to one day be received into the new life of the age to come. We also affirm through this Feast as we journey toward our heavenly abode that the Mother of God intercedes for us. Through Christ she has become the mother of all of the children of God, embracing us with divine love.

Orthodox Christian Celebration of the Feast of the Dormition

The commemoration of the Dormition of the Theotokos and the preparation for the Feast begin on August 1 with a period of fasting. A strict fast is followed on most of the days (no meat, dairy, oil, or wine), with the exceptions of fish on the Feast of the Transfiguration (August 6) and the day of the Dormition. Oil and Wine are allowed on Saturdays and Sundays. On the weekdays before the Feast, Paraklesis services are held in most parishes. These consist of the Great Paraklesis and the Small Paraklesis, both services of supplication and prayer for the intercessions of the Theotokos.

Η Κοίμηση της Υπεραγίας Θεοτόκου και Η Παρθένου Μαρίας

+ Ο Αιδ. Νικόλαος Β. Γαμβας

Τον καθένα από μας τον βασανίζει το ερώτημα: τι θα γίνει με μας και τι μας περιμένει μετά το θάνατο; Μία σαφή απάντηση σ' αυτό το ερώτημα μόνοι μας δεν μπορούμε να την βρούμε. Αλλά η Αγία Γραφή και πρώτα απ' όλα ο λόγος του Κυρίου μας Ιησού Χριστού μας αποκαλύπτουν αυτό το μυστικό. Μας το αποκαλύπτουν επίσης το απολυτίκιο και το κοντάκιο της μεγάλης αυτής γιορτής της Κοιμήσεως της Υπεραγίας Θεοτόκου και οι εκκλησιαστικοί ύμνοι που ψάλλονται σ' αυτή τη γιορτή.

Θέλω όλοι σας να καταλάβετε, γιατί ο θάνατος της Υπεραγίας Θεοτόκου και Παρθένου Μαρίας λέγεται Κοίμησή της. Ο μέγας απόστολος Ιωάννης ο Θεολόγος στο 20ο κεφάλαιο της Αποκαλύψεως μιλάει για τον πρώτο και το δεύτερο θάνατο. Ο πρώτος μόνο θάνατος, ο οποίος είναι αναπόφευκτος για όλους τους ανθρώπους, περιμένει και τους αγίους και τους δικαίους. Αλλά ο δεύτερος, ο φοβερός και αιώνιος θάνατος, περιμένει τους μεγάλους και αμετανόητους αμαρτωλούς, οι οποίοι αρνήθηκαν την αγάπη και την δικαιοσύνη του Θεού και είναι καταδικασμένοι να βρίσκονται αιωνίως σε κοινωνία με το διάβολο και τους αγγέλους του.

Στο Ευαγγέλιο του ίδιου μεγάλου αποστόλου και ευαγγελιστού Ιωάννου του Θεολόγου διαβάζουμε τα λόγια του Χριστού, τα οποία είναι πολύ στενά συνδεδεμένα με όσα γράφει η Αποκάλυψη: «αμήν αμήν λέγω υμίν ότι ο τον λόγον μου ακούων και πιστεύων τω πέμψαντί με έχει ζωήν αιώνιον και εις κρίσιν ουκ έρχεται, αλλά μεταβέβηκεν εκ του θανάτου εις την ζωήν» (Ιωάν. 5, 24).

Το ακούτε, το καταλαβαίνετε; Νομίζω ότι ακόμα και θα πρέπει να σας κινήσει την περιέργεια το γεγονός ότι όλοι όσοι υπακούουν στο λόγο του Χριστού και πιστεύουν στον Ουράνιο Πατέρα του, ο οποίος τον έστειλε, αμέσως μετά το θάνατο τους θα περάσουν στην αιώνια ζωή. Δεν υπάρχει λόγος να δικάσουν αυτοί που έχουν ζωντανή πίστη στο Θεό και υπακούουν στις εντολές του.

Και στους μεγάλους δώδεκα αποστόλους είπε ο Κύριος μας Ιησούς Χριστός: «αμήν λέγω υμίν ότι υμείς οι ακολουθήσαντές μοι, εν τη παλιγγενεσία, όταν καθίση ο Υιός του ανθρώπου επί θρόνου δόξης αυτού, καθίσεσθε και υμείς επί δώδεκα θρόνους κρίνοντες τας δώδεκα φυλάς του Ισραήλ» (Ματθ. 19, 28). Δικαστές και κατηγοροί θα είναι κατά την Φοβερά Κρίση του Θεού οι Απόστολοι του Χριστού και, βεβαίως, είναι τελείως αδύνατο να φανταστούμε να δικάζονται η Υπεραγία Θεοτόκος και Αειπάρθενος Μαρία, ο Βαπτιστής του Κυρίου Ιωάννης, οι μεγάλοι προφύτες του Θεού, ο Ηλίας και ο Ενώχ τους οποίους ζωντανούς τους πήρε ο Θεός στον Ουρανό, όλο το αμέτρητο πλήθος των μαρτύρων του Χριστού, οι δοξασμένοι από τον Θεό άγιοι αρχιερείς και θαυματουργοί με επί κεφαλής τον άγιο Νικόλαο, αρχιεπίσκοπο Μύρων της Λυκίας.

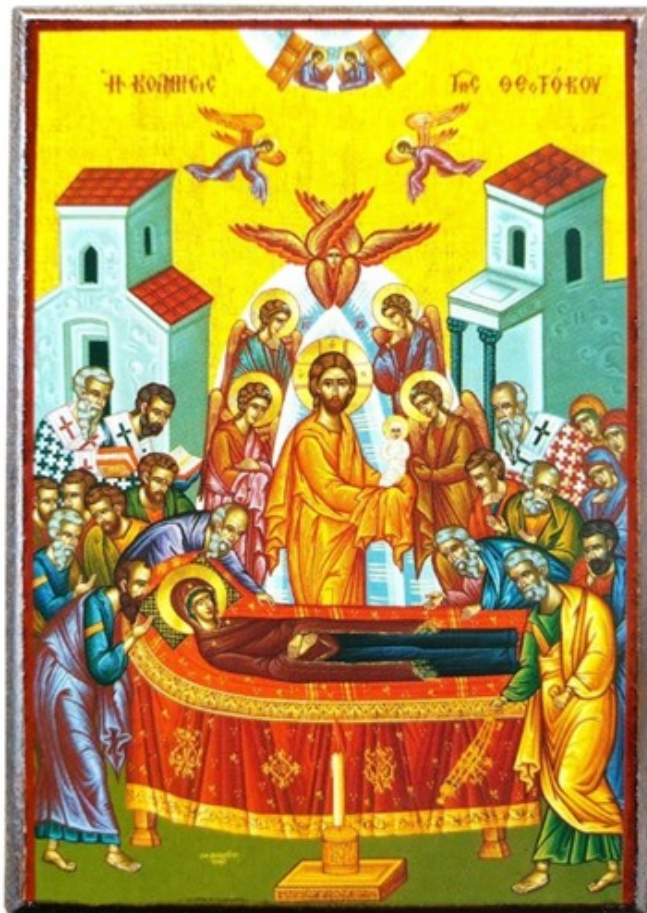
Η Υπεραγία Παρθένος Μαρία υπήρξε άχραντος ναός του Σωτήρος και σ' αυτήν κατοίκησε το Άγιο Πνεύμα και από την αγιότατη μήτρα της έλαβε το ανθρώπινο σώμα ο Υιός του Θεού, ο Οποίος κατέβηκε από τους Ουρανούς. Γι' αυτό ο σωματικός της θάνατος δεν ήταν θάνατος αλλά Κοίμηση, δηλαδή ένα άμεσο πέραςμα από τη Βασιλεία του Θεού εντός της στη Βασιλεία των Ουρανών και την αιώνια ζωή.

Προσέξτε: «τάφος και νέκρωσις ουκ εκράτησεν». Σκεπτόμενοι αυτό, ας θυμηθούμε και τι γράφει η Αγία Γραφή για το θάνατο του μεγαλυτέρου προφήτη της Παλαιάς Διαθήκης, του Μωυσή στο 34 κεφάλαιο του βιβλίου του Δευτερονομίου, ότι πέθανε σύμφωνα με το λόγο του Θεού στο όρος Νεβώ και τάφηκε στη γη Μωάβ. Ο τάφος του μεγάλου αυτού προφήτη έπρεπε να είναι για πάντα τόπος προσκυνήματος για όλο το λαό του Ισραήλ.

Όμως στη Βίβλο διαβάζουμε, ότι: «ουκ οίδεν ουδείς την ταφήν αυτού έως της ημέρας ταύτης» (Δευτ. 34, 6).

Όμως κατά τη Μεταμόρφωση του Κυρίου στο όρος Θαβώρ εμφανίστηκε ο Μωυσής στον Κύριο και Δεσπότη του τον Ιησού μαζί με τον προφήτη Ηλία, ο οποίος αρπάχτηκε ζωντανός στους ουρανούς.

Νομίζω ότι δεν θα είναι αμαρτία αν θα πούμε, ότι το σώμα του μεγάλου Μωυσή, όπως και το σώμα της Υπεραγίας Θεοτόκου, με τη δύναμη του Θεού, έμεινε άφθαρτο. Γι' αυτό και ο τάφος του είναι άγνωστος. Να σκεφτόμαστε, αδελφοί και αδελφές μου, την μακάρια Κοίμηση της Υπεραγίας Παρθένου Μαρίας και να θυμόμαστε τα λόγια του Κυρίου μας Ιησού Χριστού: «Αμήν αμήν λέγω υμίν ότι ο τον λόγον μου ακούων και πιστεύων τω πέμψαντί με έχει ζωήν αιώνιον, και εις κρίσιν ουκ έρχεται, αλλά μεταβέβηκεν εκ του θανάτου εις την ζωήν» (Ιωάν. 5, 24). Να μάς αξιώσει ο Θεός να γευθούμε και εμείς οι αμαρτωλοί τη μεγάλη αυτή χαρά, με τη χάρη και τη φιλανθρωπία του Κυρίου μας Ιησού Χριστού, φ η δόξα και το κράτος συν τω ανάρχω αυτού Πατρί και τω Παναγίω Αυτού Πνεύματι εις τους αιώνας. Αμήν.





OUR FAITH IN GOD

By the grace of God, we have reached the summer season (my personal favorite time of the year). The flowers/trees are in full bloom, and the beautiful blue sunshine filled skies and nature are in full swing. One cannot but help to see God's handiwork in all of these. The belief in the existence of God has been treated in philosophy and theology under different proofs, more properly called "**arguments.**" For the faithful Orthodox, for the faithful Christian there is no need of "**proofs,**" and they are not interested in the cosmological, psychological, ethical, and other arguments for proof that there is a God. We know without any doubt that **GOD EXISTS!** As a matter of fact, we know that these proofs lead those who *do not believe in God* to expect more than they are going to get. What we call proofs for the existence of God do not offer this. We cannot know God directly, but we may know about Him, through His Revelation of Himself in Nature and in our Lord Jesus Christ. We know God from His operations but are unable to draw near to His Essence. For His Operations come down to us, while His Essence remains unapproachable.

Many who deny the existence of God want God to be completely comprehensible and that is a contradiction, because if God could be completely comprehensible, completely understood He would not be God. A god enough to fit into the mind of finite men would be too small to be God.

It takes more blind faith to believe that there is no God vs. believing in God. If there isn't any God, then all this order in the universe, from solar systems down to the internal structure of atoms just happened. It takes tremendous faith to believe in this kind of chance just happening.

Consider the thought for a moment that a Creator does not exist and some of the persistent reasons stated as proof: If there is a God, how could He permit such evils as floods, tornadoes, and plagues? The other is an argument from History. These men say that man is learning more every day and soon man will be able to explain everything.

God of course does not tell us the full reason why He permits evil-although we must admit that much evil comes from man himself. Sometimes we get hints of understanding from things that happen in our everyday lives. We live in the fallen world, and we are gifted with free will. We do not always make the best decisions and choices. God allows misfortunes to happen for the ultimate good of His people. These "trials" show us what is truly in our hearts. Do we love and trust God no matter what? What does He want us to learn from this experience? What appears to us believers in our finite minds as evil is really God working for our salvation, because He loves us more than we are able to comprehend.

The Christian martyrs in their confidence knew that God existed and that He was utterly good, utterly in control, as Christ presented Him. The Christians found courage to die like saints and to live like heroes. They did not ask God why He permitted them to suffer.



OUR FAITH IN GOD - Continued

People who do not believe in the existence of God argue that, despite extensive scientific and historical inquiry, there is no verifiable proof of the existence of a god or gods. This lack of evidence is often cited as a key reason for their non-belief. When you talk about the discoveries of science it might be a good thing to remember that scientist learn to recognize “scientific revelations.”; they notice things that are established and have been around for “millennia” and “learn” something new from them. For instance, no scientist can tell you why it is that your hands get warm when you rub them together. Yes, we know it is caused by friction, but friction does not explain anything, it is only a word to describe the fact that the hands get hot when you rub them together. Or maybe someone will go a little further and tell you that it is because the molecules are stirred into action and when they are they produce heat. Again, that does not explain anything, it just tells you what happens. It does not tell you why molecules bumping together do not produce cold instead of heat.

The wise scientist will tell you he is discovering God’s hidden mysteries that have been around “forever” and is now able to start to “comprehend” them. He does not know why when you throw a stone into the air it comes down -he can call it gravity, but he does not know what gravity is. He does not know what makes a blade of grass green. He may say it is chlorophyll in the grass but again he does not know why it is.

Psalms 103 (please read it now and then continue with this article) explains it the best for our finite comprehension. The Lord is to be blessed. He is to be blessed because He is the lover of man, of angels, and of creation. His care runs through all creation which is filled with His goodness. But the visible creation fell into death and decay (return again to their dust) however, He sent forth His Spirit at Pentecost to renew man and creation.

Our planet is filled with all kinds of unexplainable wonders that only God has the privilege to truly understand. We were created with free will to **PRAISE AND WORSHIP THE LORD!** In all His glory and splendor. Using our God given abilities to be able to marvel at what was created for our enjoyment. We are to worship the **CREATOR**, not creation.

With all of this in mind, the Orthodox faith is also a faith of reason. A good Orthodox is not asked to discard his reason, he is asked to use it. We do not believe in the existence of God because we have a “feeling” He exists. We believe He exists because we know also it would be unreasonable to think He did not, especially with all of the beautiful examples that are given to us in nature- be it on land or in the ocean or in the air, which are there for our enjoyment.

Myself, along with Diakonisa Melissa, Kerissa, Costandinos & Xenia wish everyone a blessed, enjoyable, and safe traveling summer season.



ASK FATHER NICK...

Question: "Can anything good come out of Nazareth? " Nathanael asked him. "Come and see," Philip answered." (John 1:46) Why is this said about Nazareth? Did it have a bad reputation? Karen Lazoran

Answer: Nazareth was southwest of the Sea of Galilee, and a very small community, probably less than 500 people during Jesus' lifetime. It was located north of Jerusalem, well beyond Samaria. Being so small, and not adjacent to major cities, it was the last place one would expect anything interesting to happen. Calling someone a "Nazarene" would have been like referring to them as a "bumpkin," or even a "hillbilly." Nathanael's question is more than a little sarcastic. He assumes that Nazareth couldn't produce much of worth, let alone the Promised One. Philip's response is not to argue, but simply to invite. He knows already that talking about Jesus is nothing like meeting Him in person. Philip's invitation also echoes the one Jesus gave to Andrew and John in verse 39.

Question: When do Orthodox Christians kneel? Sunday School Class

Answer: In some Orthodox Traditions, the faithful kneel during the Consecration of the Holy Gifts and other parts of the Liturgy. However, the Church Canons prohibit kneeling during the Paschal season (Pascha to Pentecost), and on Sundays. We consider kneeling penitential, and thus do not kneel on days or seasons celebrating the Resurrection of Our Lord. Usually kneeling is done during weekday services at the Consecration of the Holy Gifts.

Question: How does the Orthodox Church interpret the Book of Revelation in the Bible? Dean

Answer: Eastern Orthodoxy treats the text as simultaneously describing contemporaneous events (events occurring at the same time) and as prophecy of events to come, for which the contemporaneous events were a form of foreshadow. It rejects attempts to determine, before the fact, if the events of Revelation are occurring by mapping them onto present-day events, taking to heart the Scriptural warning against those who proclaim "He is here!" prematurely. Instead, the book is seen as a warning to be spiritually and morally ready for the end times, whenever they may come ("as a thief in the night"), but they will come at the time of God's choosing, not something that can be precipitated nor trivially deduced by mortals. Book of Revelation is the only book of the New Testament that is not read during services by the Orthodox Churches and Byzantine Rite.



St. Haralambos Church Altar Boy Schedule

Thank you to all of our Altar Boys
for your dedication to our Lord!

PLEASE MARK YOUR CALENDARS!
Please be ready to start at 9:45 a.m.

TEAM A: July 26
August 23

TEAM B: July 5
August 2
August 30

TEAM C: July 12
August 9

TEAM D: July 19
August 16

TEAM A
Yianni Sotiropoulos
Aristides Kapalko
George Tzouloufis

TEAM B
Anthony Petrides
Zachary Volas
Stamatios Paxos

TEAM C
Yanni Loukas
Andrew Rocco
Leonidas Paxos

TEAM D
Luke Morgan
Yianni Fakelis
Ianni Colón
Dino Shiepis



MISSED PARISHIONERS

THE CANTON REGENCY
4515 22nd Street NW,
Canton, Ohio 44708
PAULA MACRIS

ST. JOSEPH SENIOR LIVING
2308 Reno Dive
Louisville, Ohio 44641
330-875-5562
ANASTASIA ROSEMARY MYERS

THE WINDSOR
1454 East Maple St. NW
North Canton, Ohio 44720
330-499-8300
JACK USNER
BETTY TSANGEOS

THE LAURELS OF MASSILLON
2000 Sherman Cir NE
Massillon, Ohio 44646
330-830-9988
JANICE KOUTRAS

SCAN ME



[Make a Donation \(tithe.ly\)](https://tithe.ly)

Tithe.ly Online Stewardship Payment Options

You can now scan the QR code to your left to log into Tithe or go directly to their website (tithe.ly) to make Stewardship, Memorial or Candle payments.

To scan QR code:

Apple iphone- use your camera app and click on the yellow link that appears on the screen.

Android (non-apple) phone- use QR code scanner if already installed or go to Google Play Store and download.

Either option will take you directly to our donation website for your donation to St. Haralambos Church.



COMMUNITY NEWS



*Congratulations to all of these families!
May God bestow many blessings of good health,
much happiness, and many years to all of you!*

CHRISMATION

Samatha M. Reiheld was chrismated on March 2, 2026. Her sponsor was Sultana Lignos.

BAPTISMS

Lena Pirovolos was baptized on May 3, 2026.
She is the daughter of Nicholas and Anna Pirovolos.
Her sponsor is Marissa Kazes.



*Our heartfelt thoughts and prayers
are with all of these families
for the loss of their loved ones.
May their loving memories be eternal!*

DEATHS

Monk Agapios Panopulos
April 27, 2026

Church
office
closed

**THE CHURCH OFFICE
WILL BE CLOSED FOR THE
FOLLOWING HOLIDAYS:**

Friday, July 3rd - Fourth of July

Monday, September 7th - Labor Day

Monday, October 12th - Columbus Day

November 26th & 27th. - Thanksgiving

December 23rd - half-day, December 24th & 25th

December 31st - half-day, January 1st



The Canton Greek Fest Committee and
The St. Haralambos Parish Council
extend a big

THANK YOU!

to the many sponsors, chairpersons,
bakers, chefs, servers, set-up crews,
dancers, and all of the volunteers who
spent countless hours working to make
the

2026 CANTON GREEK FEST
such a huge success!

We appreciate all your hard work!



*Congratulations to this year's
Scholarship recipients:*

*Laura Anne Dieringer Scholarship
recipients:*

Sophia Brown

Paísia Kantzos

Luke Morgan

*Xen Gríveas
Scholarship recipients:*

Sophia Brown

Luke Morgan

CONGRATULATIONS 2026 HIGH SCHOOL GRADUATES!



SOPHIA BROWN

Sophia graduated from Hoover High School.
She will be attending The Ohio State University majoring in Biology.
Sophia is the daughter of Sara and Justin Brown and granddaughter of Olga Papatheodorou Giustino and Mike Giustino

EMILY HALLAMAN

Emily graduated from GlenOak High School.
She will be attending the John Carroll University and majoring in Psychology Pre-Law (Arrupe Scholar)
Emily is the daughter of David and Lisa Hallaman and granddaughter of the late Ted & Gena Hallaman.



PAISIA KANTZOS

Paisia graduated from Hoover High School.
She will be attending Duquesne University majoring in Middle Level Education.
Paisia is the daughter of Nektarios and Janelle Kantzos and granddaughter of Andriana and Theodore Kantzos and Nick and Basilia Zenallis.

CONGRATULATIONS 2026 HIGH SCHOOL GRADUATES!



LUKE MORGAN

Luke graduated from Jackson High School. He will be attending The Ohio State University and majoring in Finance. Luke is the son of Michael and Despina Morgan and grandson of the late Lambros Paxos and Anna Paxos and Michael and Debra Morgan.

STAMATIOS PAXOS

Stamatios graduated from Hoover High School. He will be attending University of Mount Union and majoring in Biology/pre-med. Stamatios is the son of Lambros and Brittany Paxos.



CHRISTIAN SKLAVENTIS

Christian graduated from GlenOak High School. He will be attending The Ohio State University majoring in Dentistry.

CONGRATULATIONS 2026 HIGH SCHOOL GRADUATES!



PANAGIOTA “GIA” TZOULOUFIS

Panagiota graduated from GlenOak High School. She will be attending the University of Dayton and majoring in Psychology. Panagiota is the daughter of Aristeia and Dennis Tzouloufis and granddaughter of Takis Tzouloufis and George & Georgia Trikkas.

CONGRATULATIONS 2026 COLLEGE GRADUATES!



BROOKE ATHANASIA POPE

Brooke graduated with Honors, from Ohio University with a degree in Bachelor of Science in Nursing. Brooke is currently employed at Grant Medical Center in the ICU Stepdown unit in Columbus, Ohio. Brooke is the daughter of John and Erika Pope and granddaughter of Sia Pope.

PHILOPTOCHOS NEWS

TINA WEY, PRESIDENT

July/August 2026 EDITION

WELCOME BACK



Hope everyone had a great summer and look forward to seeing you back at our first meeting of the new year on Tuesday, September 8th

Thank you to those who baked and volunteered to help for the National Clergy Laity Conference in Cleveland



Watch for the coffee hour sign up poster to pop up in the lobby. We will start September 13. We hope you will take the time to volunteer. Thanks to those who helped last year. Please contact Stephanie Boka at 330-495-8798 for information

2026-2027 Meetings

Tuesday, September 8

Board 5:00 this meeting

Monday, October 5

Monday, November 2

December – Christmas party date TBD

January – no meeting

Monday, February 1 –

Board meeting only

Monday, March 1

Tuesday, April 6 (lent)

May – Mother's Day

Dinner date TBD

Meetings and Dues

Please join our meetings the first Monday of the month unless noted otherwise. Board Meetings begin at 5:30 and general meeting at 6:00 unless noted otherwise. Dues are \$28 and are now being collected and can be given to Helen Apostalides or Fran Armatas. Enter through the Agape Courtyard.

Operation Classroom



Watch for information on this worthwhile national initiative to help local schools. If you want to help, please let me know. We would love some great new ideas.



Silver Liners

July and August 2026

What a wonderful year we have had! Just to recap, our programs were Reed Varian Apple Orchard, the Better Business Bureau, a fun gathering before the winter hiatus, Peter Micholas and A Time to Dance, Robin Rosenberry, a joint meeting with The Young at Heart group at Holy Trinity, and ending the year with a Luau and entertainment by The Transistors!

Remember, there are no gatherings during the months of July and August. The next luncheon for Silver Liners is Tuesday September 15th. Your membership of \$10.00 is due then (unless you are 90+ then it is FREE), the lunch is still only \$6.00, and our entertainment will be a spirited game of BINGO.

If you are interested in traveling with the group on August 13th to Marrietta, please bring your checkbook so you can pay for your trip when you sign up at the meeting. Kathy has arranged for a 2-hr boat ride on the Valley Gem including a hot breakfast and a landing on Blennerhassett Island in W Virginia. There we will have a tour of the historic island, a wagon ride, then back to the boat for a light lunch.

If you intend to travel with the group on November 4th to Castle Noel in Medina, please bring your checkbook to pay for your trip when you sign up at the meeting. A walk-thru of the historic Christmas castle featuring countless movie props, a Thanksgiving luncheon, and a shopping trip to Root Candle on the way home.

Taking this moment to thank Mike and Helen Apostolides for their many years of providing us with the most delicious and economical meals we have ever known! They have now taken over the Catering Committee and will use their expertise to continue to make our catered luncheons wonderful and within budget.

Have a great and safe summer. See you in August!

Officially, Carol Capocci



ST. HARALAMBOS HELLENIC DANCERS

Have a Great Summer! See you in September.



ST. HARALAMBOS HELLENIC ALUMNI DANCERS



ST. HARALAMBOS HELLENIC SENIOR DANCERS



ST. HARALAMBOS HELLENIC INTERMEDIATE DANCERS



ST. HARALAMBOS HELLENIC BEGINNER DANCERS

JUMP FOR JOY!

**Our JOY outing to PUMP IT UP was a lot of fun!
Thank you to everyone who came!**



SAINT HARALAMBOS CHOIR



The St. Haralambos Choir would like to thank our outstanding professional photographer Alex Spyrou for donating his time, talent and efforts in providing our St. Haralambos Choir with this beautiful updated picture.

Once again a very special heartfelt thank you to Elbus Kellamis for donating these beautiful new choir robes as a tribute for her many years of dedicated service to our choir.

Also, we were very happy to have included a few of our precious elderly life long members in this picture. They may not always be able to be in attendance ...but their hearts, voice, and never ending love will be forever present!

Members absent from this picture: Van Benno, Rena Cotopolis , Maria Graf, Kenna Loukas, John Mihai, Takis Tzouloufis, Sally Conley Oyster (organist)



CANTON GREEK FEST













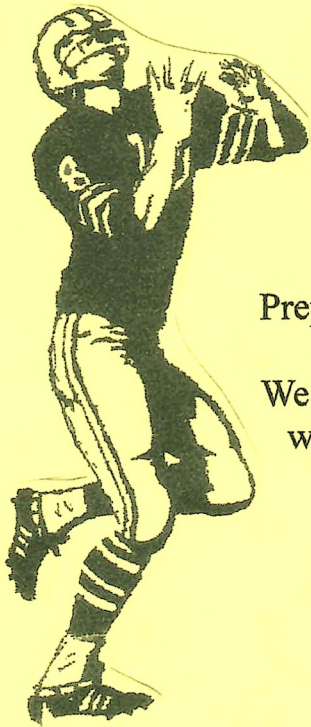
2026 High School Football Coaches Preview



*Hosted by the Men's Club of
St. Haralambos Church
Along with WHBC sports*

Wednesday, August 12, 2026

*Alex D. Krassas Event Center
25th and Harvard N.W. Canton, Ohio*



Social Hour 5:30 p.m.
Buffet Dinner 6:30 p.m.
Coaches Panel 7:30 p.m.

Prepaid reservations requested by or before
Friday, August 7, 2026
We will reserve tables for groups of eight
with the earliest responses receiving
preferential seating locations.

Public Welcome

Please call:
Steve Diamant 330-209-3138
John Kellamis 330-499-0550
Church Office 330-454-7278

ADMISSION \$25

Includes Buffet Dinner

*Proceeds from the event will support scholarships for two
deserving students from our parish community*

Looking forward to seeing you.

***Dr. Peter Michalos
Chairman***

Coaches:

Tim Goodman
Alliance
Badre Bardawil
Canton South
Jeff Lindesmith
Central Catholic
John Miller
East Canton
A J Sarbaugh
Fairless
Matt Dennison
GlenOak
Brian Baum
Hoover
Jay Rohr
Jackson
Dan DeGeorge
Lake
Jake Adkins
Louisville
Joe Cardinal
Marlington
Nate Moore
Massillon
Renzy Parnell II
McKinley
Zach Slates
Minerva
John Demarco
Northwest
Spencer Leno
Perry
Isaiah Robinson
St. Thomas Aquinas
Torrance Carle
Sandy Valley
Broc Dial
Tuslaw

JULY BIRTHDAYS

St. Haralambos Church

AUGUST BIRTHDAYS

1
Cynthia Coates

2
Kerissa Shiepis
Phaidra Sotiropoulos
John Stamaelopoulos

3
William J. Manos

4
Justin Brown
Christopher Cotopolis
Michelle Tsenekos

5
Brenda Georgiades

6
John Capocci

7
Anna Kosmides

9
Maria Calandros
Francine Chuchanis
Christopher Kreareas
Matthew Prendes
Benjamin Rispinto

10
Dena Bahas
Nicholas Hallaman

11
Christina Pirovolos
Louis Tsenekos

12
Randa Farah

13
Theodore Morakis
Dean Stamatou
Christina Vretas

14
Sandy Bozeka
Rhoda Christ
Constantin Farah
Sophia Kosmides
Nicholas Lambrou
Costandinos Shiepis
James Vutetakis

17
Steffanie Arrigo

18
Anthony Benjamin
Eva Kandis
Stephanie Withers

19
Marcello Frustaci
Nicholas Tsenekos

20
Greyson Geniatakis
Matthew Machamer
Peter Papadopoulos
Takis Tzouloufis

21
Hannah Walch

22
Dimitra Koehler
Stella Paparizos
Konstantinos Polychronis

23
Stephanie Kovach
Brittany Paxos
Effie Vallos

24
Kathleen Giavasis
Costa Mastro
Manoli Polychronis

25
Lula Contos
Collin Wise

26
Georgiana Armatas
Frank Hill
John Loukas
Giorgos Nikolaou
Christina Polychronis

27
Vicky Sakellariou

28
Stephanie Sakel

29
Marissa Kalantzis
Gianna Likouris Keith
George Shiepis
Maria Smith

30
Joanne Nicholas
Nicolette Niro

31
Gary Guist
Panagiotis Kouris
Marietta Pavlidis
Linda Paxos
George Tzouloufis



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1
John Machamer
Luke Morgan

2
Steve Diamant
Irene Karavas

3
Nikki Abel
Ross DeAngelis
Adeline Johnson
Barbara Kazakis
Theodora Stavrakis

4
Nick Karalis
Nicholas Paxos

5
Geniva Campbell
James Cotopolis
Ashton Romano
Danielle Vallos
Carolyn Varlamos

6
Suzanne Bourlas
Brian Conklin
Matthew Falasco
Shari Shiepis
Aria Zoumberakis

7
Georganne Benjamin
Efsevia Kandis
Bill Poulos Jr.
Petros Trikkas

8
Rosemary Calandros
Marcia Kaplanis
Panagiota Tzouloufis

9
Cynthia Loukas

10
Jacob Graf
Kaleb Ludwig
Anthony Morgan
Georgia Quinn

11
Anthony Rispinto
Allison Sarris
Jordan Smith

12
Amanda Griveas
Joseph Orlando
Stephen Pirovolos
Evangelia Theodosiou

13
Cynthia Fastrich
Tasos Kalantzis
Patricia Yelichek

14
Matthew Carona
Nicole DeAngelis

15
Lambros P. Paxos

16
Milan Kragalott
Sophia Orphan

17
Juliana Kreareas
Matthew Maurice
John Sakellariou
Tina Wey

18
Stephanie Welker

19
Erin Foradis
Anna Spiliotis
Niko Tsenekos
Brooke Withers

20
Andrew Apostalides
Pamela Gaitanos
Gionta Likouris
Peter Manuselis

21
Philip Giavasis
Leah Michalos

22
Louis Eustathios

23
Siobhan Benno

24
Jimmy Arrigo
Linda Millis
Stella Smith

25
Sophia DeAngelis
Niolos Kakoules

26
John Poulos
Peggy Semedo

27
John Kellamis
Constance Ray
Nancy Xides

28
Clifford Leyba

29
Mary Feltz
Katherine Mandas

31
Lauren Armatas
Brian Norris

St. Haralambos
Greek Orthodox Church
251 - 25th Street N.W.
Canton, OH 44709

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Welcome!

THE DORMITION OF THE THEOTOKOS (Virgin Mary) AUGUST 15



THE ICON

THE THEOTOKOS (Virgin Mary)

Depicted upon her funeral bier.

CHRIST

Standing behind the Theotokos is her Son, Who has come to receive His Mother's soul into heaven; He holds in His left arm an infant in white, symbolizing the soul of the

Theotokos, Christ also is robed in white and appears in an aureole depicting the Light of His Divinity.

THE APOSTLES

On either side of the bier stand the Apostles; the group on the left is led by Saint Peter who stands at the head of the bier; the group on the right is led by Saint Paul who stands at the foot of the bier.

ANTONINUS THE JEW

Below the bir is a figure of Antoninus the Jew. Being an impious man he tried to discredit the new Christian community by disrupting the burial of the Theotokos. When he attempted to overturn the bier and thus dishonor the Theotokos, an Archangel (shown in the lower right corner) severed his hands to stop his disgrace.

Antoninus later repented of his sins and embraced Christianity through Baptism.