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Afterfeast of the Dormition of the Mother of God / Translation of the Image “Not-Made-By-Hands” of our Lord Jesus Christ from Edessa to Constantinople, the Third “Feast of the Savior” in August August 16, 2020

Troparion – Tone 1

When the stone had been sealed by the Jews, while the soldiers were guarding Thy most pure body, Thou didst rise on the third day, O Savior, granting life to the world. The powers of heaven therefore cried to Thee, O Giver of Life: “Glory to Thy Resurrection, O Christ! Glory to Thy Kingdom!// Glory to Thy dispensation, O Thou who lovest mankind!”

Troparion – Tone 2

We venerate Thy most pure image, O Good One; and ask forgiveness of our transgressions, O Christ our God. Of Thine own will Thou wast pleased to ascend the Cross in the flesh and deliver Thy creatures from bondage to the Enemy. Therefore with thankfulness we cry aloud to Thee: “Thou hast filled all with joy, O our Savior,// by coming to save the world.”

Troparion – Tone 1

In giving birth thou didst preserve thy virginity. In falling asleep thou didst not forsake the world, O Theotokos. Thou wast translated to life, O Mother of Life,// and by thy prayers thou dost deliver our souls from death.

Kontakion – Tone 1

As God, Thou didst rise from the tomb in glory, raising the world with Thyself. Human nature praises Thee as God, for death has vanished. Adam exults, O Master! Eve rejoices, for she is freed from bondage and cries to Thee:// “Thou art the Giver of Resurrection to all, O Christ!”

Kontakion – Tone 2

Uncircumscribed Word of the Father, as we behold the victorious image of Thy true incarnation, not made by hands, but divinely wrought in Thine ineffable and divine dispensation towards us,// we honor it with veneration.

Kontakion – Tone 2

Neither the tomb, nor death, could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life,// she was translated to life by the One Who dwelt in her virginal womb.

Prokeimenon – Tone 1

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee!

v: Rejoice in the Lord, O you righteous! Praise befits the just!

Prokeimenon – Tone 4

Sing to the Lord a new song, / for the Lord hath done marvelous things!

Afterfeast of the Dormition of the Mother of God

In today's hymns at Vespers, the Mother of God is praised as "only created being to pass from earth to heaven in the flesh."

Translation of the Image "Not-Made-By-Hands" of our Lord Jesus Christ from Edessa to Constantinople, the Third "Feast of the Savior" in August

The Transfer of the Icon of our Lord Jesus Christ Not-Made-by-Hands from Edessa to Constantinople occurred in the year 944. Eusebius, in his *History of the Church* (I:13), relates that when the Savior was preaching, Abgar was the ruler of Edessa. He was stricken with leprosy all over his body. Reports of the great miracles performed by the Lord spread throughout Syria (Mt.4:24) and even reached 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 his own portrait painter Ananias to Palestine with this letter, and commissioned him to paint a likeness of the Divine Teacher.

Ananias arrived in Jerusalem and saw the Lord surrounded by many people. He was not able to get close to Him because of the large crowd which had gathered to hear the Savior. Then he stood on a high rock and tried to paint Christ's portrait from afar, but this attempt did not succeed. Then the Savior saw him, called him by name, and gave him a short letter for Abgar in which He praised the ruler's faith. He also promised to send His disciple to heal him of his leprosy and guide him to salvation.

Then the Lord asked for some water and a cloth to be brought to Him. After washing His Face, He dried it with the cloth, and His Divine countenance was imprinted upon it. Ananias brought the cloth and the Savior's letter to Edessa. Reverently, Abgar pressed the holy object to his face and received partial healing. Only a small trace of the terrible affliction remained until the arrival of the disciple promised by the Lord. This was Saint Thaddeus, an Apostle of the Seventy (August 21), who preached the Gospel and baptized Abgar and all the people of Edessa. Abgar attached the Holy Napkin to a board and placed it in a gold frame adorned with pearls. Then he placed it in a niche above the city gates. On the gateway over the Icon he inscribed the words, "O Christ God, let no one who hopes on Thee be put to shame."

For many years the inhabitants had the pious custom of bowing down before the Icon whenever they went forth from the gates. Later, one of Abgar's great-grandsons, who ruled Edessa, fell into idolatry, and decided to remove the Icon from the city wall and to replace it with an idol. In a vision the Lord ordered the Bishop of Edessa to hide His Icon. The bishop came by night with his clergy, lit a lampada before the Icon, and placed a ceramic tile in front of the Icon to protect it, and then he sealed the niche with bricks.

As time passed, the people forgot about the Icon. But in the year 545, when the Persian emperor Chozroes I besieged Edessa and the city's position seemed hopeless, the Most Holy Theotokos appeared to Bishop Eulabios and ordered him to remove the Icon from the sealed niche, saying that it would save the city from the enemy. When he opened the niche, the bishop found the Holy Mandylion, and the lampada was still burning before the Icon, and an exact copy was produced upon the tile protecting the Icon.

The Persians lit a huge fire outside the city walls. Bishop Eulabios carried the Icon Not-Made-by-Hands around the city walls, and a violent wind turned the flames back on the Persians. The defeated Persian army retreated from the city.

In his *Church History*, the sixth century writer Evagrius Scholastikos refers to the Holy Mandylion (or Napkin) as The Icon made by God (Ἡ Θεοτεύκος εἰκὼν).

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 the entire East. In the year 944, the emperor Constantine Porphyrogenitos (912-959) wanted to transfer the Icon to Constantinople, so he paid a ransom to the emir of the city for it. 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 stole it during occupation of 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 to Genoa in 1362, where it is preserved in a monastery dedicated to the Apostle Bartholomew. It is known that the Icon Not-Made-by-Hands repeatedly produced exact copies of itself. One of these, named "On the tile," was made when Ananias hid the Icon in the wall on his way to Edessa. Another, imprinted on a cloak, wound up in Georgia. Possibly, the various traditions about the original Icon Is explained by the existence of several exact copies.

During the time of the Iconoclast heresy, the defenders of the holy icons, who shed their blood for them, sang the Troparion to the Icon Not-Made-by-Hands. In proof of the validity of venerating icons, Pope Gregory II (715-731) sent a letter to the Byzantine Emperor, in which he mentioned Abgar's healing, 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, in order to protect them from the enemy. In the Russian Orthodox Church it is a pious custom for a believer to read the Troparion for the Icon of the Savior Not-Made-by-Hands when entering the temple, together with other prayers.

According to the Prologue, there are four known Icons of the Savior Not-Made-by-Hands:

1. Abgar's original Icon at Edessa (August 16).
2. The one at Kamuliana (Καμουλιανά), which is mentioned by Saint Gregory of Nyssa (January 10).
3. According to Saint Nikodemos of the Holy Mountain (July 14), the Kamuliana Icon appeared in the year 392, but it resembled an icon of the Mother of God (August 9).
4. During the reign of Emperor Tiberius (578-582), Saint Mary Synklitike (August 11) was healed by the Icon on the tile (August 16).

The Feast of the Transfer of the Icon Not-Made-by-Hands is observed along with the Afterfeast of the Dormition. The commemoration of the third Icon Not-Made-by-Hands mentioned above is called the "The Savior on Linen Cloth."

The particular reverence for 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.

Epistle: 1 Corinthians 4:9-16

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me.

Epistle: Colossians 1:12-18

Giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light. He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins. He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

Gospel: Matthew 17:14-23

And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him." Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. However,

this kind does not go out except by prayer and fasting.” Now while they were staying in Galilee, Jesus said to them, “The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up.” And they were exceedingly sorrowful.

Gospel: Luke 9:51-56; 10:22-24

Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem, and sent messengers before His face. And as they went, they entered a village of the Samaritans, to prepare for Him. But they did not receive Him, because His face was set for the journey to Jerusalem. And when His disciples James and John saw this, they said, “Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?” But He turned and rebuked them, and said, “You do not know what manner of spirit you are of. For the Son of Man did not come to destroy men’s lives but to save them.” And they went to another village. All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him.” Then He turned to His disciples and said privately, “Blessed are the eyes which see the things you see; for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it.”

Service Schedule for the week of August 16 – services will be streamed live

Today – 9:45 AM Hours, 10:00 AM Divine Liturgy **MASKS REQUIRED**; followed by blessing of graves at the Parish Cemetery (noon) **HOWEVER**, if it rains the blessing of graves will be postponed

Saturday August 22 – **MASKS REQUIRED** 10:00 AM Divine Liturgy and 5:00 PM Vespers

Sunday August 23 – 9:45 AM Hours, 10:00 AM Divine Liturgy

Weekly Giving

August 9 - adults, youth, \$

Parish Announcements

Upcoming service schedule (Divine Liturgy 10:00 AM):

Saturday August 15 – Masks not required

Sunday August 16 – Masks required

Saturday August 22 – Masks required

Sunday August 23 – Masks not required

Saturday August 29 – Masks not required

Sunday August 30 – Masks required

Saturday September 5 – Masks required

Sunday September 6 – Masks not required

Saturday September 12 – Masks not required

Sunday September 13 – Masks required

Saturday September 19 – Masks required

Sunday September 20 – Masks not required

Saturday September 26 – Masks not required

Sunday September 27 – Masks required

Saturday October 3 – Masks required

Sunday October 4 – Masks not required

There will be a Parish Council meeting on Tuesday August 18 at 7:00 PM in Daria Hall.

When venerating the icons, please only bow your head and refrain from kissing the icons in order to avoid the spreading of germs, which may transmit to a fellow parishioner and cause illness.

Receiving of Holy Communion:

Please keep your social distance while waiting to approach the Chalice.

Father will tilt the spoon into your mouth so there is no contact with your lips.

Do not wipe your mouth on the cloth.

Do not kiss the Chalice but you may bow your head.

The church has been set up for appropriate social distance seating. However, if you are feeling ill, please stay home. Also, those age 65 and over are still considered high risk and should make careful decisions about attending services. Father Volodymyr will continue to stream live Vespers and Sunday Divine Liturgy.

Thank you to everyone for their ongoing donations – please continue to send them to Father Volodymyr on a regular basis if you will not be attending services.

We pray for everyone's continued health and well-being!