

Assumption of the Holy Virgin Orthodox Church

2101 South 28th St. (corner of 28th St. & Snyder Ave.)
Philadelphia, PA 19145 * Church Phone: (215) 468-3535
Website: <http://www.holyassumptionphilly.org>

Sunday, August 16, 2015 – 11th Sunday After Pentecost

Tone 2 – Afterfeast of the Dormition. Translation of the Image “Not-Made-By-Hands” of our Lord Jesus Christ from Edessa to Constantinople (944)

Rev. Matthew Cantrell, Rector [*On Leave of Absence*]

Fr. Archimandrite Christopher Grecu, Interim Rector

Parish President – Matthew Andrews

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Texts for the Liturgical Service

Troparion (Tone 2)

When Thou didst descend to death, O Life immortal, / Thou didst slay hell with the splendor of Thy Godhead. / And when from the depths Thou didst raise the dead, / all the powers of heaven cried out: // “O Giver of life, Christ our God, glory to Thee!”

Troparion (Tone 2 – Icon not-made-by-hands)

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

Troparion (Tone 1 – Dormition)

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 2)

Hell became afraid, O almighty Savior, / seeing the miracle of Thy Resurrection from the tomb! / The dead arose! Creation, with Adam, beheld this and rejoiced with Thee, // and the world, my Savior, praises Thee forever.

Kontakion (Tone 2 – Icon not-made-by-hands)

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 – Dormition)

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 2)

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

v. The Lord has chastened me sorely, but He has not given me over to death.

Epistle Reading: 1 Corinthians 9:2-12

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, “You shall not muzzle an ox while it treads out the grain.” Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

Alleluia (3x's) (Tone 2)

v. May the Lord hear thee in the day of trouble! May the name of the God of Jacob protect thee! Alleluia (3x's)

v. Save the King, O Lord, and hear us on the day we call! Alleluia (3x's)

Gospel Reading: Matthew 18:23-35

Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’ Then the master of that servant was moved with compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’ So his fellow servant fell down at his feet and begged him, saying,

'Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?' And his master was angry, and delivered him to the torturers until he should pay all that was due to him. So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.

Instead of “It is truly meet ...,” we sing in Tone 1:

Refrian: The Angels, as they looked upon the Dormition of the Virgin, were struck with wonder, seeing how the Virgin went up from earth to heaven.

Heirmos: The limits of nature are overcome in thee, O Pure Virgin: for birthgiving remains virginal, and life is united to death; a virgin after childbearing and alive after death, thou dost ever save thine inheritance, O Theotokos.

Communion Hymns:

Praise the Lord from the heavens! Praise him in the highest!

I will receive the cup of salvation and call on the name of the Lord.

O Lord, we will walk in the light of Thy countenance, and will exult in Thy name forever. Alleluia (3x's)

*[**Note:** The readings for the Image “Not-Made-By-Hands” are as follows:
Epistle – Colossians 1:12-18 and Gospel - Luke 9:51-56, 10:22-24]*

Announcements

No Vespers served during the summer. Vespers will not be served on Saturdays or during the weekday the day before a feast day during the summer months (June 1 to August 31)

Bible Study - TBD! The Bible Study Group will meet to discuss when to schedule the next Bible Study class.

Please ensure that your Mobile Phone is set to Silent (or at least set on vibrate) during the Divine Liturgy! Thank You!!!

Announcements (cont.)

Sign up sheets for Coffee Hour, Cleaning and Epistle & Hours Reading. Sign up sheets for the above items are posted on the bulletin board in the church basement. The sheets have been pretty bare over the past few weeks. Please be considerate and volunteer to assist with some of the parish responsibilities. Your time is very much appreciated!

Special weekly collections taken after Gospel or Sermon. In addition to our general collection, the parish takes a special collection each week to fund certain parish projects. Please be generous with your offering. Every little bit counts. The special collections are as follows:

- First Sunday of every month – Kitchen Fund Project
- Second Sunday of every month – Youth Fund
- Third Sunday of every month - Restoration/Maintenance Fund
- Fourth Sunday of every month – Charity Giving

Note: if there is a Fifth Sunday during a month, the special collection is earmarked for the Kitchen Fund Project, unless otherwise noted and stated by the Parish Council.

Cash Flow Activity (August)

	<u>Week of Aug 3 to Aug 9</u>	<u>August Month-to-Date</u>
Attendance:	28	27 (average)
Funds In:	\$1,815.00	\$2,856.00
Funds Out:	\$1,275.00	\$3,479.50
Net Surplus/(Deficit):	\$540.00	(\$623.50)

Shop Rite Gift Cards: If you need to purchase Shop Rite Gift Cards, please see David Pellack to secure them. Your purchase of a Shop Rite Gift Card is an additional fundraising project that helps support the church at no additional expense to the purchaser.

Annual women's retreat – Saturday, August 22: The annual women's retreat sponsored by the Department of Curriculum and Education of the OCA Diocese of Philadelphia and Eastern Pennsylvania will be held at Saint Tikhon's Monastery. The Registration fee is \$10 (includes lunch). A continental breakfast will begin at 9:30am followed by the first session at 10:00am. Contact Maria Proch at 570-587-3097 for more information.

Announcements (cont.)

Candles and Prayers for the Faithful and Departed

Health for the Living:

Christine & Jon Bava, Cynthia & Alex Lourido, Clair Remington, Benjamin Macalush; Daniel Herbert; Peggy Walker; and Simon Herbert offered by M/M Herbert.

Grace Corba & Melanie Albrecht offered by Nina Patterson

Matthew Andrews, Ron Kavalkovich; Ron Homa and Dorothy Makara offered by M/M Al Kavalkovich

Helen Yarabinee offered by Albrecht Family

Matthew Andrews, Robert Wanenchak, Karen Prendergast offered by Barbara Andrews

Jean Hourahan and Helen Yarabinee offered by Hourahan Family

Bill Scanlon on the first anniversary (8/16/14) of his chrismation

May God Grant Them Many Blessed Years!

Memory for the Departed:

Ann Salitsky Kelly, Emma Burychka, Ella Drozdak, Albina Kosciolek, and Anna Homa offered by M/M Herbert.

Michael & Anna Pellack offered by the Pellack Family

May Their Memories Be Eternal

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Please remember in your prayers: Father Matthew Cantrell and the Cantrell Family; Helen Riley; Helen Wanenchak; Grace Corba; Robert Corba; Annamae Witiak; Father Vincent Saverino; Father John Bohush and the parishioners of Saint Nicholas Eastern Orthodox Church in Philadelphia.

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Welcome to all of our visitors & guest worshipping with us today.

A warm welcome to all of our visitors and guest who have joined us today in celebrating the Divine Liturgy. Please join us in the church basement for our Fellowship and Coffee Hour.

Scheduling Confession: If you wish to receive confession during the summer, please speak with Father Christopher to discuss scheduling a time for confession on a Sunday well before the Divine Liturgy. Please understand the priest needs to prepare that morning the sacraments and prayers before Divine Liturgy. He may limit the number of people scheduled to hear confessions that Sunday morning.

Announcements (cont.)

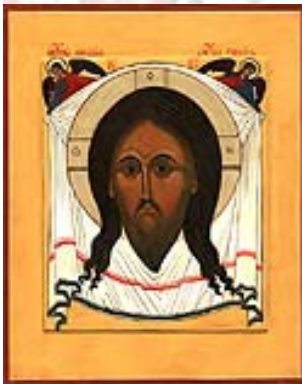
The **Philadelphia Orthodox Clergy Brotherhood** will be holding the following special Vesper services during the month of August, in conjunction with the Assumption/Dormition Fast, and the Feast of the Assumption; Paraklesis Services (Services of Supplication) to the Mother of God at **4PM on the following Sundays** remaining in August at the following locations:

- Today, Aug 16 – St Stephen’s Orthodox Church – 8598 Verree Rd – Philadelphia, PA 19111.

Present will be the Miracle Working Icon of St Anna.

- ~~Aug 23 – St Andrew’s Russian Orthodox Church – 707 N 5th St (Near the corner of 5th St & Fairmount Ave) – Philadelphia, PA 19123 **CANCELLED!**~~

The Pan Orthodox Choir will be singing at these services lead by Daniel Drobish.



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 16th]

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.

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.

[...continue on the last page...]

Weekly Schedule and Calendar of Events

Today: August 16 – Philadelphia Clergy Brotherhood Vespers at St Stephen's Orthodox Church – 8598 Verree Rd – Philadelphia, PA – 4:00PM – The Miracle-working icon of St Anna, the mother of the Virgin Mary, will be present for veneration during the service. This is the last scheduled Vespers service.

Saturday: August 22 - Annual women's retreat sponsored by the Dept of Curriculum and Education of the OCA Diocese of Philadelphia and Eastern Pennsylvania to be held at Saint Tikhon's Monastery. Registration fee is \$10. Continental breakfast will begin at 9:30am followed by the first session at 10:00am.

Saturday: Great Vespers – **There will be no Vespers served during the summer (June 1 to August 31).**

Sunday: August 23 – Leavetaking of the Dormition.
Reading of Hours – 9:40am
Divine Liturgy – 10:00am
Fellowship & Coffee Hour follow the Divine Liturgy

August 29: The Beheading of the Holy Glorious Prophet, Forerunner and Baptist of the Lord, John. **Strict Fast Day!**

September: Bible Study – **TBD** – Book of the Prophet Zechariah

Sept 1: Church New Year (Indiction)

Sept 8: The Nativity of the Most-Holy Theotokos

Sept 14: The Universal Exaltation (Elevation) of the Lifegiving Cross. **Strict Fast Day!**

October 24: The Holy Mysteries and Family Life Conference at St Michaels Church – 4th & Fairmount St - sponsored by The Philadelphia Orthodox Clergy Brotherhood. No Fee but donations welcomed.

[...Image “Not-Made-By-Hands” continued from the previous page...]

Then the Lord asked that water and a cloth be brought to Him. He washed His 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), who preached the Gospel and baptized Abgar and all the people of Edessa. 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.”

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. After a church procession with the Icon Not-Made-by-Hands had made the circuit of the city walls, the Persian army withdrew.

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 Tharossa 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.

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.