



Sunday, August 12, 2020

Tone 1

Gospel: St. Matthew 17:14-23

Epistle: 1 Corinthians 4:9-16

10th Sunday after Pentecost / Afterfeast of the Dormition
Translation of the Image "Not-made-by-hands" of our Lord Jesus Christ
from Edessa to Constantinople

AUGUST Bulletin Sponsor:

Father Andrew in memory of my Aunt, Rose Bartek

Liturgical & Events Schedule

Sunday, August 16

9:15 am hours followed by Divine Liturgy /
Social outdoors

Saturday, August 22

4:00 pm: Great Vespers

Sunday, August 23

9:15 am Hours followed by Divine Liturgy / Social
outdoors

(NOTE): You must let Fr. Andrew know if you
want to attend any service or the social.
Right now we are allowed 18 people max.

AUGUST SPECIAL COLLECTION



I want to personally thank His
Eminence, Archbishop Paul for
joining us on our Patronal Feast
Day. We are always so glad and
blessed when you come to visit.

Thank you, too, for elevating me to Very
Reverend Archpriest.

May Years Your Eminence, Archbishop Paul!
Eis Polla Eti Despota!



PRAYERS

Due to the stressful, unsettled and unforgiving
times we currently live in, I believe the following
prayers are very much needed in our lives.



Prayer of St. Ephrem

O Lord and Master of my life! Take from me
the spirit of sloth, despair, lust of power, and
idle talk. *(Full Prostration)*

But give rather the spirit of chastity, humility,
patience, and love to Thy servant.
(Full Prostration)

Yea, O Lord and King! Grant me to see my
own transgressions, and not to judge my
brother, for blessed art Thou, unto ages of ages.
Amen. *(Full Prostration)*

O God, cleanse me, a sinner *(12 times)*.
And recite prayer one more time.



The Jesus Prayer

O Lord Jesus Christ, Son of God
have mercy on me, a sinner.

The Lord's Prayer

Our Father, who art in heaven, hallowed be Thy
name. Thy Kingdom come. Thy will be done, on
earth as it is in heaven. Give us this day our daily
bread; and forgive us our trespasses, as we
forgive those who trespass against us; and lead
us not into temptation, but deliver us from evil.

AUGUST BULLETIN AND CANDLE SPONSORS

Bulletin: (\$50) From Father Andrew in memory of my Aunt Rose

Chandelier: (\$50) From Joe and Valerie in memory Dorothy Czuhá

Altar Candles: (\$50) From Joe and Valerie in memory Howard Bailey & Damian Bailey

Candles on the Tomb: (\$25) Father Andrew in memory of my cousin, Pani Gizella

Eternal Light & Icon Screen: (\$25) From Joe and Valerie in memory of LaVerne Schutt & Violet Bargdill; from Athanasia in loving memory of her family; from Diane in loving memory of her departed dialysis friends



ON-LINE GIVING UPDATE

I am happy to report that our On-Line Giving platform is up and running & already bearing fruit! Glory to God! *(These numbers are not reflected in the "Other Income From July.")*

I encourage all of you to check it out and sign up. It is simple and easy.

Fr. Andrew

Week of August 2- : \$269.15

SCHEDULES

WEEDING & WATERING AROUND CHURCH

Week of August 16 Tina
Week of August 23 Open

MONTHLY TITHING ONLY AUGUST

Goal Pledged per month: \$4,600

Sunday, August 2: \$1,770
Sunday, August 9: \$1,335

TENTATIVE READERS

Sunday, August 16 Teri
Sunday, August 23 Tim
Sunday, August 30 Natalie

OTHER INCOME FROM AUGUST

Sunday, August 2: \$10 Candles; \$25 Tomb Candles; \$30 vigils; \$25 Eternal Light; \$25 Eternal Light; \$100 special collection; \$688 No Halupki Festival Campaign

Sunday, August 9: \$47 candles; \$115 Vigils; \$200 Eternal Light & Altar Candles; \$25 Food Pantry; \$755 No Festival

TENTATIVE SINGING

Sunday, August 16: Natalie Laura
Sunday, August 23: Natalie & Fred
Sunday, August 30: Natalie & Basil

40 DAY REMEMBRANCE

August 2: Protodeacon Gregory Norris

August 9: Police officer from Toledo

August 16: Alice Sutko

August 23: 2 police officers from TX / Police officer from the State of Washington / Elizabeth Mercier / Robert Hritsko

September 6: Detective Tanisha from AL

September 13: 9 Marines killed in boating accident

NOTE: Anyone that wants to be added to, or subtracted from, any of these lists please let Fr. Andrew know.

PRAYER LIST Updated 8-12

Clergy:

His Beatitude, Metropolitan Theodosius
His Beatitude, Metropolitan Herman
John Duranko (Father's home pastor)
James Gleason (Father's Spiritual Father)
Moses Barry / Joseph Gibson
Emilian Hutnyan / Vladimir Lecko
Myron Manzuk / Peter Tutko
Sub-deacon Wylie Meath

Matushkii:

Pani Patricia Duranko /Irena Korolenko
Virginia Lecko / Maura McCartney
Sonya Tutko

Parishioners / & their Family:

John Beadle (Elcishko)
MaryAnn Cook (Cousin to Twarek's)
John Richard Elchisco
Ruthe Flewelling
Debbie Garnek (Roddie's sister)
Michael Glovinsky (Basil's nephew)
Heidi Golob
Shirley Gresh (Wife of Ernest)
Julia Guzy
Joseph Habegger (Laura brother-in-law)
Nancy Hanon (Cassell)
Barb Heffernan
Charisse Hileman
Alice Jackson (Mazurik)
William Jappsen (Diane T.)
Kris Kollar (Fr.'s cousin)
Betty Kovach
Kristen (Cassell's daughter)
Terri Lariccia (Fr's cousin)
David LaValle (Fr.'s cousin)
Helen Lis
Greg Mazur
David Mazurik
Judy Mazurik (Paul Mazurik's)
Child Stella Miller
Katelyn Pipenur (Niece of Jean)
Earl Rindfleisch
Helen Jean Rofkar (Elchisco)
Joe Rose
Sonya Rose
Ron Royhab
Maryann Royhab
Steven Schirtzinger (Soski)
Christy Schutt (Joe's sister)
Christi Soski
Peter Truta (Jean H's cousin)
Diane Tryon
Greg Tryon

Tom Twarek
Katie and her baby Bodhi
(Cassell's daughter-in-law)
Katherine & her new born
Elizabeth Lew-Ellen (Fr.'s cousin)
Sarah and her unborn Child
(Laura's daughter)
Brittany And her unborn baby
(Fr's cousin)

Other Requests:

Alexia
Brendan (From Norwalk)
Dawn Barton (Golob)
Delores Danchisen
Layne Demkosky
Paul Demkosky (Fr's friend)
Betty Dubbert (Kovach)
Marge Dziam
Mary Dziak (Twarek)
John Esposito (Chicago)
Matt Essex
Ben Franklin (Laura friend)
James Geisman (Twarek)
Theodore Geletka
(St. Michael Broadview
Heights' choir director)
Brad George (Christi's friend)
Donald Gresh (Basil)
Janice (Chicago)
Elliot Joy (Police chief's son)
Andrea Joy (Kovach)
Tommy Leonchik (Fr's friend)
Jake Lipstraw (Twarek)
Mark Ludvik (Guzy)
Anna Maiani (Friend of Wayne)
Mark Masica (Kovach)
Pauline Meath (Fr's)
Cole Miller (Cassell)
Doug Millinger (Kovach)
Karen Muzyka (Fr's friend)
Tim Nash (Royhab)
Charlie Nowak (Avery's)
Beth Reinhard (Diane friend)
Chris Reinheimer (Bruno's)
Arby Shenesky(Pastor Bob's sister)
Matthew Sterling (Tyron)
Andrea Szabo (Sonya friend)
Janice Timko
Philip (Andy) Timko
George Timko
Steve Turinsky (Twarek)
Chuck Wiedenhoft (Twarek)
Loren Welch

Rachel (Darlene M.)
Mollie & her unborn baby
(Fr.'s friend)
Zoland Zile

Military:

Craig Cassell, Nathan Brown, Alena
Grabavoy, Alex, Jake Ellithorpe

Captives:

Metropolitan Paul (Orthodox Arch-
diocese of Aleppo)
Archbishop John (Syriac Archdio-
cese of Aleppo)

The UN & IOCC humanitarian aid
workers in & around Syria; Those
suffering persecution in Iraq, Syria,
Israel, Egypt, Ukraine and through-
out the world

For Your Prayers

Julia Guzy (96 ½ yrs old)
1601 Church Rd
Marblehead, OH 43440

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804

Please remember our shut-ins,
especially now during this
National crisis.

SVS Press Releases Book Celebrating Autocephaly

Saint Vladimir's Seminary (SVS) Press has released a special commemorative book celebrating the Orthodox Church in America (OCA)'s fifty years of autocephaly.

The book, *The Time Has Come*, is now available to the general public after an extended pre-order period. The commemorative volume was first announced at [the Seminary's autocephaly anniversary celebration in late January](#).

The Time Has Come, edited by St. Vladimir's Seminary Academic Dean Ionut-Alexandru Tudorie, contains a collection of debates over autocephaly initially published in the *St. Vladimir's Theological Quarterly*. The various articles were written in the years leading up to and following the Russian Orthodox Church granting the [Tomos of Autocephaly](#) to the OCA (then known as the Russian Orthodox Greek Catholic Church of America) in 1970.

"The storm provoked by the autocephaly of the Orthodox Church in America is probably one of the most meaningful crises in several centuries of Orthodox ecclesiastical history," wrote Protopresbyter Alexander Schmemmann in his article, "A Meaningful Storm: Some Reflections on Autocephaly, Tradition, and Ecclesiology" (1971).

Along with Schmemmann, other voices found in *The Time Has Come* include Metropolitan Leonty (Turkevich), Protopresbyter John Meyendorff, Archbishop Peter L'Huillier, Elizabeth Prodromou, Archbishop Elpidophoros (Lambriniadis), Alexander Bogolepov, and several others.

The book is available exclusively in a [hardcover](#) edition. *The Time Has Come* may be purchased at [SVSPress.com](#) or by calling 1-800-204-BOOK (2665).

Homily of His Beatitude Metropolitan Tikhon for the Feast of Saint Herman of Alaska

On Sunday, August 9, the Feast Day of [Saint Herman of Alaska](#), and the 50th anniversary of his glorification, [His Beatitude Metropolitan Tikhon](#) celebrated the Divine Liturgy at the [Monastery of the Holy Transfiguration](#), Ellwood City, PA. During the course of the Divine Liturgy, Metropolitan Tikhon ordained Subdeacon John Thetford, Chancery Assistant, to the Holy Diaconate. His Beatitude offered the following word to the faithful.

Let me first extend my greetings to His Eminence Archbishop David of Sitka and Alaska, and to the faithful who are making the annual pilgrimage to Spruce Island for the feast of Saint Herman of Alaska today. My dear brother, beloved children in the Lord, may God preserve you as you journey from Kodiak to Spruce Island in the various boats and ships that will take you there. I long to be with you, eagerly catching a glimpse of Monk's Lagoon from the boat, to make my way up the well-trodden path to the Chapel of Saints Sergius and Herman of Valaam, and there to celebrate the festal Divine Liturgy with you to the glory of God and in honor of the heavenly patron of our Church.

The precautionary measures and safety protocols put in place because of the current pandemic prevent me from being with you in person, but know that I am with you in Christ. Indeed, know that you are not alone, but all the faithful of the Orthodox Church in America are with you. You are there, we are here, but we are one Church, one body, united in faith in our risen Lord. You are on pilgrimage to Spruce Island, and we join you in a common pilgrimage on this earth to the Kingdom of Heaven. Please pray for us at this sacred shrine of the Orthodox Church in America.

Right now, all of us throughout the Church are confronted by so many different things vying for our attention: the coronavirus, political strife, civil unrest, economic anxiety. Each of these things by themselves could consume us with worry and anxiety. But as Christians, what can we do in response to any or all of them? We could be sore tempted to respond in the spirit of this age with vitriol, demands, anger, hatred, enmity, tribalism, in pride, and **Con't Pg 6**

AUGUST Celebrations

Anniversary	Birthday	
Fr. Michael & Pani Mellissa Chendorain	2- Jessica Issler	19- Daria Rivera
18- Philip & Trudy Ellmore	2- Hayes Twarek	20- Zach Collins
20- Thomas & Charisse Hileman	4- Meiriam Dardovski	21- Kaylee Calzone
21- Fr. Gregory & Matushka Xenia Brunner	5- Darrin Feldman	23- Michael Odehnal
28- Fr. Eli Bremer Priestly ordination	9- Elaine Basala	28- Trisha Monschein
30- Fr. Peter & Pani Bernadette Zarynow	10- Irene Vangeloff	28- Ricky Whitham
NAMESDAY	12- Layne Demkosky	29- Archbishop Michael
8-9: Retired Metropolitan Herman	13- Frank Batura, Jr	31- Sharon LaVallee
8-9: Retired Bishop Matthias of Chicago	13- Ed Kusinski	31- Fr. Emilian Hutnyan
8:13: Retired Bishop Tikhon of San Francisco	14- Nick Mazurik	
8-23: Archbishop Irene of Canada	15- Matt Kovach	
8-30: Archbishop Alexander of Dallas		
<i>If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox.</i>		

1 Corinthians 4:9-16 (Epistle)

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.

BUILDING / RESTORATION FUND

Our 125th Anniversary is coming!
Fund Purpose: To collect funds to pay for the restoration, repair and beautification of the building and parish room. This will avoid using general funds which are earmarked for budgetary items.

Please consider contributing generously to the
Building/Restoration Fund.

PRAY FOR OUR CATECHUMENS

Rachael Adamcio	Luke Welch
Lydia Welch	Tristen Welch

May God & the Holy Spirit guide them in their journey in the Orthodox Church and the Orthodox way of Life.

AUGUST Reposed

4- Rose Bartek (1984)	19- Fr. George Dyak (1995)	28- Rev. Dr. William Worstall (2011)
7- Dorothy Romig (2017)	21- Fr. Paul Herbert (2016)	29- Pani Gizella Mihaly (1975)
11- Carl D. Essex (2014)	21- Sophia Monak (2004)	31- Larry Noon (2014)
12- Fr. Stephen Jula (2014)	22- Fr. Peter Molchany (1990)	Michael Onyock (1931)
13- Andrew Millie (1958)	23- Martha Brooks (2010)	Michael Hritsko (1934)
15- Archpriest John Matusiak (2019)	24- Damien <i>cousin of Valerie S</i> (2019)	

Metro. Tikhon Homily Con't

self-justifications. None of these seem appropriate in the context of our sacred gathering today.

Indeed, the annual pilgrimage that our brothers and sisters are making to Spruce Island serves as reminder of a basic truth of our lives as Christians, and thus provides an initial response to everything currently going on around us: we are but pilgrims, sojourners on this earth, moving, working, yearning for the Kingdom of Heaven. We live in this world, in this country without political affiliation or secular identity, because our citizenship and identity are with the Kingdom to come. Understanding this, our place in this world does not free us from what worries us, what causes us anxiety, what vexes us, but it strengthens us so that we are able to endure this present age.

The sacred scriptures read this morning present each of us with a clear vision of the path of this earthly pilgrimage: it is precisely over turbulent seas and wind. Christ beckons us to come to him in the raging wind and tempest, and reveals himself to us in them. As he stands in the midst of the turbulent seas described in the Gospel today, calling us to him, he shows that he is not only the goal of pilgrimage, but he also accompanies us along the way. The waves and the wind frightened the disciples and Peter, but Christ extended his hand, gave peace to them, encouraged them, strengthened them, and bid them to come to him. When Peter's faith failed amidst the crashing of the waves, Christ did not fail, did not turn angry, did not disappoint, but received Peter, calmed the seas, and revealed a great mystery to his disciples and to us.

We should strain forward and perceive this mystery further, because it helps us further understand our pilgrimage. And the mystery revealed to us is this: Christ is the Lord of all, he commands the waves and the sea and the winds, but, even more, as Lord of all, he has compassion. He has love. When Peter, in a moment when his faith wavered, called upon the Lord to save him, our Lord saved him out of his compassion, goodness, and love. This revelation, that Christ is the Lord of all and he loves us, allows the disciples and us to perceive more profoundly who Christ is, "truly," they say, "Thou art the Son

of God."

This theophany on the water is reminiscent of the great feast of the Transfiguration that we have just celebrated, where our Lord again reveals himself to his disciples. Far from the waters of the lake in the Gospel today, high on Mt. Tabor, the glory of the Lord shone brightly. Instead of the voices of the disciples in the boat, here on the high mountain, the Eternal Father testified clearly to who exactly "this man" is, who commands the waves of the sea and the mighty wind. It is the Beloved Son of the Almighty God.

Now, we should note well what is clear: the light of Tabor, the transfiguration on the mount, the miracle on the stormy waters from the Gospel today all reveal to us one and the same ancient mystery: our God is "merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness (Ex 34.6)." He has revealed this to us in the person of his Son, Jesus Christ. He has revealed this to us today for our consideration – the light of Tabor, the miracle on the water – out of love and faithfulness.

He could have left himself hidden and shrouded in obscurity, and remained unknown to us, and we would thus be deprived of knowing him as our beloved. But instead he has shown himself to us, revealed himself to us out of his goodness, and through this knowledge, our faith is strengthened and renewed, and we enter more profoundly into a relationship, into life with our heavenly God. With faith in him, we are able to pass through the many storms of this life. In his presence, which we arrive at through knowledge and faith in him, the waters and the wind, the cares and tumult of this world, become calm. And, like Peter, if our faith waivers, our Lord, true to his revelation, is not provoked to anger, but, in fact, draws closer to us.

And there is yet one further manifestation of the glory of God for us today, namely, Saint Herman of Alaska, whom we celebrate today. With him, it is testified that the glory of God engages in the life of men and women of this earth in times reminiscent of our own, in places known to us. That Saint Herman walked like Peter upon the waves and winds of this world in full faith through faith in Jesus Christ is well known to us. By faith, he endured labors, hardships, hunger, isolation, and deprivations of every kind, but through this great tumult he remained fixed on following the Lord. That Saint Herman lived a life illumined by and sharing *Con't Pg 7*

Metro. Tikhon's Homily Con't

in the light that shone on Mt. Tabor at the Transfiguration, is evident to all through the love, compassion, mercy he showed to all whom he encountered in Alaska. So great is his love for the people of Alaska that to this day the faithful speak of him as a living, abiding, comforting presence in their lives.

So now it is up to us to receive these great revelations of the glory of God in the person of Jesus Christ and become transformed by the light of Mt. Tabor, and transfigured by the miracle on the waters of the unnamed lake in the Gospel today. We can be transformed and transfigured today by coming to know evermore Jesus Christ through the knowledge given over to us in the words of scripture, the reception of the holy gifts, and through the testimony of the life of Saint Herman of Alaska, whom we honor today. Above all, therefore, what has been revealed to us in so many ways today is that we live in this world ever moving forward as pilgrims to the Kingdom of Heaven in faith and love, and not by any other means.

Through the prayers of Saint Herman, may the light of Tabor shine out of us also as we show love and compassion to all we encounter; and may our pilgrimage here on earth continue towards the Kingdom of Heaven, where our Lord awaits us, beckoning us to come unto him in faith, now and unto the ages of ages. Amen.

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" Commemorated on [August 16](#)

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.

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 Saint 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: ***Con't Pg 8***

Not made by hands con't

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.

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

- at Edessa, of King Abgar (August 16)
- the Kamulian, -- Saint Gregory of Nyssa (January 10) wrote of its discovery, while according to Saint Nikodemos of the Holy Mountain (July 14), the Kamulian icon appeared in the year 392, but it had in appearance an icon of the Mother of God (August 9)
- in the time of Emperor Tiberius (578-582), Saint Mary Syncletike (August 11) received healing from this
on ceramic tiles (16 August)

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.

Matthew 17:14-23 (Gospel)

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.