

St. Nicholas Orthodox Christian Church

30 Cross Street - Auburn, New York 13021 (www.stnicholasauburn.com)

Very Reverend Michael Speck – Pastor - (315) 246-6051 (Cell), (315) 255-2998 (Home)
mspeck100@gmail.com

Office Hours Monday and Thursday 2:00 PM to 4:00 PM in the Church Hall or by Appointment

Reverend Deacon David Donch

Sr. Warden Greg Michaels

Jr. Warden Rocco Lupo

Subdeacon Michael W. Speck

Reader Nathaniel Donch

Sunday, August 18, 2019

Sunday, August 18 -8:40 AM – 3rd and 6th Hours

-9:00 AM – Divine Liturgy

Wednesday, August 21 -No Divine Liturgy

-5:00 PM – Vespers with Litya

Saturday, August 24 -4:45 PM – 9th Hour

-5:00 PM – Vespers

Sunday, August 25 -8:40 AM – 3rd and 6th Hours

-9:00 AM – Divine Liturgy

There will be no Divine Liturgy during the week as I will be out of town on several days. I will have office hours on Monday, but not Thursday. I will be available at the phone numbers listed at the top of the bulletin. Thanks.

As most of you know, Matushka Barbara is planning a move to North Carolina this fall. We are sponsoring a brunch in her honor for Sunday, September 8 at 11:00 AM at the Sunset Restaurant. While we would like to open this event to everybody at no charge, we would very much appreciate donations to help defray the cost of the brunch.

There will be a sign-up sheet for the brunch on the bulletin board in the church entry-way. If you wish to attend, please sign up either today, next week (Sunday August 25), or the following weekend (Sunday, September 1).

IF YOU DO NOT SIGN UP, PLEASE DO NOT ATTEND the brunch as we have to provide an accurate count to the Sunset for the event.

Our thanks to Fr. Deacon David Donch who spent the last week at St. Tikhon's Seminary in training for the newly-adopted *Catechesis of the Good Shepherd* church school program. The training involved a week of 12 hour instructional days, a grueling schedule indeed. God Bless him for his efforts in Christ's Holy Vineyard.

Upcoming Events

Sunday, October 6 – Return to 10:00 AM Schedule for Sunday Divine Liturgy

Sunday, October 27 – Ordination of Sub-deacon Michael Speck to the Holy Diaconate by His Eminence, Archbishop Michael followed by our Pork Chop Dinner

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

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: 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. 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 Feast of the Savior in August. 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. (from OCA Lives of the Saints)