

### Hymns from the Transfer of the Icon not Made by Hands

*Before Your most pure image we bow in worship, O Good One, begging forgiveness for our sins, O Christ God; because You chose of Your own free will to ascend upon the cross in the flesh in order to deliver from the enemy's bondage those You had created. For this reason we cry out to You in thanksgiving: "You have filled all things with joy, O our Savior, when You came to save the world." (troparion)*

*"We have come to realize the extent of Your victory, the inexpressible plan of Your perfect Incarnation, and to recognize this miraculous and unpainted icon as a banner of that divine triumph. With hearts full of love, we kiss it in homage and reverence." (kondakion)*

*"You became incarnate as You willed, O Lord, choosing to assume our poverty. You showed forth the riches of Your compassion by which You deified me who am dust. We glorify You, O Lover of mankind, gazing upon the image of Your countenance. Thereby, O Savior, grant to Your servants unhindered entry into Eden, overlooking our transgressions." (At the Gospel of Orthros)*



### ELEVENTH SUNDAY AFTER PENTECOST AUGUST 16, 2020



**THE UNFORGIVING SERVANT**

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Divine Liturgy: Sunday 10:00 AM

### **Antiphon (Feast)**

**1:** Sing joyfully to the Lord, all you land; serve the Lord with gladness; come before Him with joyful song.

**Through the prayers of the Mother of God, O Savior, save us!**

**2:** Enter his gates with thanksgiving, his courts with praise; give thanks to Him, bless his name.

**Be shafa'ati Walidatil Eelah, ya Mukhallisu, khallisna.**

**3:** As we have heard, so we have seen in the city of the Lord of Hosts, in the city of our God.

**Through the prayers of the Mother of God, O Savior, save us!**

### **Entrance Hymn**

**Priest:** Come, let us worship and bow down before Christ,

**People:** O Son of God, who are risen from the dead, save us who sing to You, Alleluia.

### **Troparion of the Resurrection (Tone 2, pg. 38)**

When You descended to death, O immortal Life, You destroyed Hades by the splendor of Your divinity. And when You raised the dead from below the earth, all the heavenly powers cried out to you: “O Giver of life, Christ our God, glory to You!”

### **Troparion of the Dormition (Tone 1)**

In giving birth, you have preserved your virginity and in falling asleep, you did not forsake the world, O Mother of God. You have passed to life, being the Mother of Life. Through your intercessions, save our souls from death.

### **Troparion of the Holy Icons (Tone 2)**

Before Your most pure image, we bow in worship, O Good One, begging forgiveness of our stumbling, Christ God: because You chose of Your own free will to ascend upon the cross in the flesh in order to deliver from the enemy’s yoke those You had created. For this reason, we cry out to You in thanksgiving: “You our Savior have Filled all things with joy when You came to save the world.”

### **Kondakion of the Dormition (Tone 2)**

Neither death nor the tomb could hold the Mother of God, our watchful Protectress and our unfailing hope. Since she is the Mother of Life. Christ who dwelt in her ever-virginal womb lifted her up to the eternal life.

### **The Mandyllion and the Shroud of Turin**

The image of Edessa was described in a sixth-century Greek text as a “*tetradiplon*” (folded four times). Several modern authors have argued that the Shroud of Turin, folded in this manner, would display only the holy face. They also point to the distinct crease marks on the Shroud, suggesting that it had been folded for a long time. Finally, they cite a certain Gregory, a tenth-century treasurer at Hagia Sophia, who said that the image of Edessa was painted “in sweat and blood.”

They also note that scientists have identified traces of pollen on the Shroud native to all three of the locations associated with the Mandyllion: Jerusalem, Edessa and Constantinople.

### **Images of the Image**

The earliest known icon of the Mandyllion is preserved at the Monastery of St Catherine on Mount Sinai. It has been dated to the mid-tenth century, when the actual Mandyllion was bought to Constantinople. Since then, many icons have appeared; some showing the cloth, others depicting only the Holy Face.

Icons of the Mandyllion present us with a problem when we go to venerate them. Iconographic etiquette dictates that we kiss the hands or feet of Christ in icons, never the face. On icons of the Mandyllion it is proper to kiss the cloth, if shown, or the hair of Christ, but not His face. As we say in the prayer before Communion, “I will not give You a kiss like Judas did.”

The holy Mandyllion itself, or icons of it – indeed any icon of Christ – point to the divine icon truly made without hands: the Lord Jesus Himself. “*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 the earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created in Him and for Him*” (Col 1: 15-16). He is, as St Gregory of Nyssa wrote, “The Wisdom of God not made by human hands, now become a creature for our sake.”

When Christ chose His disciples and sent them forth, He said to them: “*Blessed are the eyes that 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*” (Lk 10:23, 24). The Mandyllion, the Shroud, and icons of them give us a glimpse of what they saw, and more.



## DIVINE LITURGY INTENTIONS

**Today** **Health and well-being of Fred Yanni.** Requested by Antoinette Arraj & Family.  
+ **James Halal, Mitchell Bollus, Richard Francis, Naphie Samara, Bertha Peters.** Requested by Marilyn and Zenon Tencza.

**August 23** +**Richard Francis, James Halal.** Requested by Joe and Lorraine Lian.

## Upcoming Feast Day Liturgical Schedule

**Sat. 8/29, 10AM** - Divine Liturgy for the feast of Beheading of John the Baptist.

**Tue. 9/8, 6PM** - Divine Liturgy for the feast of the Nativity of the Theotokos

**Mon. 9/14, 6PM** - Divine Liturgy for the feast of the Exaltation of the Holy Cross

**Wed. 9/23, 6PM** –Divine Liturgy for the feast of Conception of John the Baptist

**NOTE: Evening feast day services will be at 6PM effective September 1 unless announced otherwise.**

There are a number of things we need for the church. They include: a second icon stand, a second candle box, red & blue altar cloths, new vigil lamps for the iconostasis and walls, as well as some smaller items. If you would like to donate any of these items in memory of your loved ones, please contact Fr. Bryan.



## Financials

### Last Week's Collection

Weekly \$1,160

Candles \$ 16

Dividends \$ 81

**TOTAL \$1,257**

Thanks to everyone who has continued to send in their contributions on a regular basis. As a reminder, it costs approximately **\$8,000** monthly to maintain the parish. Your continued generosity has made it possible to pay our operating costs without dipping into savings.

May God continue to bless you for your generosity to your parish!

### **Please read the message below from Bishop Nicholas**

The disastrous explosion in Beirut has created severe destruction to all of Beirut. So far, over 100 people have perished and possibly over 300,000 are homeless; no neighborhood is without destruction. Most of our Churches in Beirut have suffered great losses. I spoke with Metropolitan Archbishop George Bacouny this morning and offered him our prayers and support. We are immediately wiring \$10,000 from the Eparchy to help the people with food and medical supplies.

I am asking each parish to forward to the Eparchy generous gifts from the parish charitable funds, and also to announce on Sunday, and every week thereafter, that we have an open account for individual donations from parishioners.

We need to care for our brothers and sisters during this new crisis added to the Covid crisis. Please be generous. Send the parish gift as soon as possible to our CFO office and all future gifts from parishioners as soon as they are received, as the economic situation is so severe and our loving support is needed. All checks should be payable to the Diocese of Newton.

*From Fr. Bryan: We sent a gift in the amount of \$3,500 from our charitable account. If you would like to make a personal gift, please contact me. You may also contribute electronically by typing the following link in your browser:*

*<https://melkite.org/products-page/donation/donate-to-a-melkite-greek-catholic-ministry>*

## Gazing on the Image of His Face

MANY AMERICANS ARE FAMILIAR with the image of Our Lady of Guadalupe, miraculously imprinted on the cape (*tilma*) of a Nahuatl Aztec in sixteenth-century Mexico. Such an image is called “not made with hands,” meaning that its origin is spiritual or even divine.

The Guadalupe cape is not the first image of this sort in Christian history. The most famous icon not made with hands is the image of Christ’s holy face known as the Mandylion (sometimes translated as “towel” or “napkin”): its history is fascinating and not altogether clear.

### The Image of Edessa

From at least the sixth to the tenth century, a “God-made” image of Christ venerated in Edessa, a Syriac city on the Persian border. In the year 525, the Daisan River – a tributary of the Euphrates – flooded part of the city. During the reconstruction of the city wall, the image, on cloth, was discovered hidden in the wall, over one of the city gates, reportedly inscribed, “O Christ our God, no one who hopes in You will ever be put to shame.”

Contemporary writers associated this image with the story of the first-century king of Edessa, Abgar, who had written to Christ, asking Him to visit Edessa and heal him of an illness. The Lord reportedly wrote back saying that He could not come but would send one of His disciples in due time. After the resurrection, the disciple Thaddeus (Addai) brought the Gospel to Edessa and reportedly healed the king. The fourth-century historian Eusebius of Caesarea recorded this story in his *History of the Church* and claimed to have seen the letter in the Edessa chancery. The pilgrim nun Egeria, who visited Edessa in 384, also claimed to have seen this letter.

In 593 Evagrius the Stoic in his Ecclesiastical History mentions that Edessa was home to a “God-made image” of the face of Christ printed on cloth. The story quickly spread throughout the Churches. The eighth-century Pope of Rome, Gregory II, described this as a commonly-known fact and St John of Damascus cited it in his work *On the Holy Images*. This image was regularly connected to the stories of Christ, Abgar and Addai. In the version recounted by John of Damascus, a painter sent by King Abgar to make “a likeness of the Lord” could not do so “because of the brightness that shone from His countenance.” The Lord then placed a garment over His face to create the image.

### From Edessa to Constantinople

From the sixth century to the eighth, an icon of Christ on cloth served as a banner for the Byzantine army. It had led the army of Heraclius in his seventh-century battles against the Persians, but had disappeared in 705, according to the Byzantine writer Georgios Kedrenos, during an interruption in the reign of Justinian II.

In 984 Edessa, then under Islamic rule, was besieged by a Byzantine army led by its leading general, John Kourkonas, who exchanged a group of Muslim prisoners for the “God-made image.” It was taken to Constantinople where it was received in triumph and enshrined in the chapel of the imperial palace. It is this event which the Byzantine Churches still commemorate on August 16.

The Mandylion remained in Constantinople until the city was sacked by the European Crusaders in 1204. Many of its treasures were looted and taken to Western Europe. The Crusader-King Baldwin II sold a number of Byzantine treasures to King Louis IX of France. The relics were enshrined in his Sainte Chapelle in Paris until they disappeared during the French Revolution.

### Prokimenon

**Reader:** My strength and my courage is the Lord, and He has been my Savior.

**People:** My strength and my courage is the Lord, and He has been my Savior.

**Verse:** The Lord has chastised me through his teaching, yet He has not delivered me to death.

**People:** My strength and my courage is the Lord, and He has been my Savior.

**Reader:** My strength and my courage is the Lord,

**People:** And He has been my Savior.

### Epistle: 1 Cor 9: 2-12

### Alleluia Verses

The Lord shall hear you on the day of distress: the name of the God of Jacob shall defend you.

**Verse:** O Lord, save your people and bless your inheritance.

### Gospel: Mt 18:23-35, (*Parable of the Unforgiving Servant*)

### Special Petitions for the Ecumenic Prayer (Inserted after the third petition)

- For all your people who have proven positive with the coronavirus, that they may be restored to full health and offer you their praise and thanksgiving, we pray to you, Lord, hear us and have mercy.
- For all those who have died as a result of the corona virus that he may be granted rest with the Saints and the mercy of God in the Heavenly Kingdom, we pray to You, Lord, hear us and have mercy.
- For doctors, nurses, and all in health care, risking their lives to minister to those afflicted with the coronavirus, that they remain safe, and in good health as they serve others, we pray to You, Lord, hear us and have mercy.
- For all your people in Lebanon who were hurt during the disastrous explosion, that they may be restored to full health, and for those who died that they may be granted rest among the Saints, we pray to You, Lord, hear us and have mercy.
- For peace throughout the Middle East, especially in Lebanon, Syria, Palestine, and Iraq, we pray to You, Lord, hear us and have mercy.

### Hirmos (Dormition)

All human generations bless you, O Mother of God. The laws of nature were bypassed in you, for your birth-giving left you a virgin and your death became the herald of your life. O you who remained virginal after having given birth, and alive after having died, O Mother of God, deign always to save your inheritance!

Kinonikon- Praise the Lord from the heavens...

After Communion - We have Seen the True Light ...