The Weekly Forerunner

St. John the Baptist Orthodox Church

301 Struthers Liberty Rd
Campbell, OH 44405

AUGUST Bulletin Sponsor–
In Memory of Mary Sveda– Given by Barbara Kolesar

Liturgical & Events Schedule
TWO WEEK EDITION

Sunday, August 16
9:15-9:45 AM: Confessions by app't
9:35 AM: Hours
10:00 AM: Divine Liturgy / Monthly Panachida / Social
Noon-6:00 PM: Halupki Festival in Marblehead, OH

Sunday, August 23
9:35 AM: Hours
10:00 AM: Divine Liturgy / Social
(Liturgy served by Mitred AP John Adamcio)

Wednesday, August 26
6:00 PM: Fire Training

Friday August 28
6:00 PM: Vespers w/ Litia for our Patronal Feast Day)
Campbell City Fest (100th Anniversary of the city begins tonight)

Saturday, August 29– STRICT FAST DAY
9:00 AM: Divine Liturgy
Noon– City Parade from City Hall to the Park followed by 2nd day of City Fest
5:15-5:45 AM: Confessions by app't
6:00 AM: Vespers

Sunday, August 30
9:15-9:45 AM: Confessions by app't
9:35 AM: Hours
10:00 AM: Divine Liturgy / Social
Last Day of City Fest
9:45 AM: Fireworks to end the City Fest

40 DAY REMEMBRANCE

August 30– Becky Baxter
September 6– Irene Manzanek
September 13– Nicholas Zolak

August Reader Schedule

August 16– Dc. James Hyrb
August 23– Proto. David Gemmel
August 30– Natalia Simko

Social Schedule: AUGUST

August 16– Sisterhood
August 23– Council
August 30– Sonja H.

AUGUST CHARITY

St. Herman's Seminary

Archbishop Daniel leads Annual Transfiguration Pilgrimage

August 5 and 6, clergy, monastics, and faithful gathered at the Monastery of the Transfiguration in Ellwood City, PA, for its annual pilgrimage and the celebration of its patronal feast, the Holy Transfiguration of Our Lord God and Savior Jesus Christ. At the invitation of His Eminence Archbishop Nathaniel of Detroit and the Romanian Episcopate, His Eminence Archbishop Daniel of Chicago and the Diocese of the Midwest presided over the festal services.

The pilgrimage began on Wednesday evening, August 5, with the celebration of the Festal Vigil. Pilgrims gathered with the monastery sisterhood in prayer as the Church entered into the joy of the Great Feast and commemorated Christ's glorious Transfiguration upon Mount Tabor.

On Thursday morning, August 6, the celebration continued with the Akathist "Glory to God for All Things," followed by a procession and the Hierarchical Divine Liturgy. His Eminence Archbishop Melchisedek of Pittsburgh and Western Pennsylvania concelebrated the Hierarchical Divine Liturgy with Archbishop Daniel. Many clergy and faithful representing several dioceses of the Orthodox Church in America were in attendance, including the Diocese of the Midwest, the Archdiocese of Pittsburgh and Western Pennsylvania, the Diocese of Philadelphia and Eastern Pennsylvania, and the Romanian ***Con't Pg 4***

AUGUST Candle & Bulletin Sponsors

NOTE: If anything is missing from the Sponsorships please contact Fr. Andrew ASAP

Bulletin: In memory of Mary Sveda– Given by Barbara Kolesar
Wine:
Incense:
Iconostasis Candles & Eternal Light: In memory of my mother Olga Zelina– Given by Maureen Koval
Altar Candles:
Tetrapod Candles: In Memory of Ken Ruff– Given by Carol Ruff
St. Herman Candles: Commemorating all who participate in the maintenance of the church, the teachers, singers and those who participate in social events. Praying for everyone to love one another.– Given by Anonymous
St. Panteleimon Icon Candles:
Protection Icon Candles: Candles for the Health of Mary Fredericks
St. John the Baptist Candles:
Monthly Flowers:

$50 per month	$30 per month	$25 per month
*Wine	*St. Herman candles	Incense
*Bulletin	*St. Panteleimon Icon candles	Flowers–
*Iconostasis Candles & Eternal Light	*Protection Icon candles	
*Altar Candles	*St. John the Baptist candles	
*Tetrapod Candles		

NOTE: SEPTEMBER CANDLES ARE OPEN EXCEPT FOR St. Herman Candles.

Premiere of New Divine Liturgy Setting in Memory of Archbishop Dimitri to take place in Dallas, TX

On Friday, August 28, and Sunday, August 30, His Grace Bishop Gerasim of Fort Worth, Locum Tenens of the Diocese of the South, will preside at the celebration of the Divine Liturgy at St. Seraphim Orthodox Cathedral in Dallas, TX, for the premiere of a new musical setting of the Divine Liturgy of Saint John Chrysostom.

The new setting, "The Divine Liturgy for Small and Large Choirs," was composed by Dr. Nicholas Reeves for the multiple liturgical ensembles of St. Seraphim Cathedral. The setting is arranged to accommodate both choirs with fewer members, as will be heard on August 28, and larger cathedral choirs, which will sing the premiere on August 30.

The work is dedicated to the memory of His Eminence Archbishop Dmitri of Dallas and the South. All English and Spanish translations from the original Greek and Church Slavonic used in the setting are the work of Archbishop Dmitri.

Since 2024, the choirs of St. Seraphim Cathedral have been preparing for the premiere through workshops, sectional rehearsals, and full ensemble rehearsals.

Both services will begin at 9:30 AM CST at St. Seraphim Orthodox Cathedral in Dallas.

Chicago Deanery Male Choir Sings Paraklesis to Begin Dormition Fast

On Sunday, August 2, the first Sunday of the Dormition Fast, the Paraklesis was served at the Diocesan Cathedral, Holy Trinity Cathedral, Chicago, IL. The service was attended by His Eminence Archbishop Daniel of Chicago and the Diocese of the Midwest.

The service to the Mother of God was organized and sung by the Chicago Deanery Male Choir under the direction of Reader Philip Sokolov, and served by Priest Alexander Koranda, Cathedral Dean.

The particular arrangement that the choir used for the service was by the late Diocesan Hierarch, Archbishop Job (Osacky), of blessed memory. Archbishop Job arranged several services in the Carpatho Russian Chant style, and put together a choir of local singers that he would rehearse and direct during the services. At that time, the Archbishop had a recording made of the service and proceeds from the recording went to the missions of the diocese.

During the service, prayers were said for the Diocesan clergy, monastics, and faithful.

At the conclusion of the service, Archbishop Daniel offered a reflection on the importance of the service during the Dormition Fast, and also the work of his predecessor, Archbishop Job.

PLEASE KEEP OUR ELDERS OF THE CHURCH & SHUT-INS IN YOUR PRAYERS

Send a "Thinking of You" card or remember their Birthday with a card. If anyone needs to be added, please contact Fr. Andrew.

Mrs. Mary Fredericks
648 Dumont Ave
Campbell, OH 44405

Matushka Helen Psinka
c/o Concordia Villa St. Joseph
1030 W State Street / Room 1B49
Baden, Pa, 15005

Mrs. Dorothy Shirilla
8362 Van Dr.
Poland, OH 44514

Joan Cross
97 Butler Street / Apt 1-rear
Brooklyn , NY 11201

Mildred Wilfong
153 Runnemede Dr
Boardman, OH 44512

Mrs. Audrey Chengelis
c/o Assumption Village
9800Market Street / Room 1402
North Lima, OH 44452

Emilia Yannitto
8017 Salinas Tr.
Boardman, OH 44512-5402

Mrs. Pauline Fesz
488 Harmony Lane
Campbell, OH 44405

George Horodnic, Sr.
c/o Briarfield Manor
461 South Canfield-Niles Rd / Room 101
Austintown, OH 44515

Mrs. Julia Simko
c/o Woodlands @ Hampton Woods
1525 E Western Reserve Rd /
Room 1101
Poland, OH 44514

Carol Ruff
2207 Birch Trail Blvd
Youngstown, OH 44515-4910

Sue Kennedy
593 Hyatt Ave
Campbell, OH 44405-1479

Ann Cvercko
1875 Mallard Land
North Lima, OH 44452

His Beatitude Metropolitan Tikhon Presides at Divine Liturgy for the Feast of Saint Herman and 250th Anniversary Molieben

On Sunday, August 9, 2026, His Beatitude Metropolitan Tikhon presided at the celebration of the Divine Liturgy at St. Nicholas Cathedral in Washington, DC, for the Feast of the Glorification of Venerable Herman of Alaska, Wonderworker of All America.

Concelebrating with His Beatitude were Archpriest Alessandro Margheritino, Chancellor of the Orthodox Church in America and Dean of St. Nicholas Cathedral, Archpriest David Bozeman, Secretary of the Orthodox Church in America and Associate Priest of the Cathedral, and Archpriest Valery Shemchuk, Associate Priest. Also serving was Deacon Igor Panyutin.

Following the Divine Liturgy, His Beatitude presided at a Molieben of Thanksgiving for the 250th anniversary of the founding of the United States of America, in accordance with the directive of the Holy Synod of Bishops.

Before the Molieben, His Beatitude offered remarks reflecting on the life of St. Herman and the meaning of Christian thanksgiving. His Beatitude noted that St. Herman's life unfolded during the same years in which the United States was coming into being, though in a very different way.

"We should not draw any straight line between these two histories," His Beatitude said. "Nevertheless, it is worth remembering that, while a nation was being built in full public view — through debates, and battles, and declarations that fill our history books to this day — there was, at the very same time, another kind of building going on, hidden, silent, known only to heaven. And it is that hidden building, not the visible one, that gave us our patron saint."

His Beatitude concluded by calling the faithful to imitate Saint Herman's humility and love as they offered thanksgiving to God.

1 Corinthians 9:2-12 (Epistle)

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, ***Con't pg 6***

AUGUST Celebrations

Birthday

1- Heidi Kuzemchak
4- Meiriam Dardovski / Sonja Harvischak
5- Linda Livosky
7- William Sabo
9- Elaine Basala
12- Layne Demkosky / Reader Nick Vansuch / Ethan Donofrio / Sue Tamulonis
13- Frank Batura, Jr. / Ed Kusinski
14- Eli Arvan / Katie (Zelinsky)
15- Anthony Cavaliere
16- Anthony Jesko, Jr.
17- Lauren Koval
27- Michael Centofanti
29- Archbishop Michael / Gary Thompson Sr
31- Sharon LaVallee / Melanie Rusnak

Anniversary

7- Dennis & Pamela Tubic
10- Fr. John's Ordination
18- Nicola & Shelly Nicoloff / Philip & Trudy Ellmore
21- Proto. Dc. David & Mat. Gemmel
28- Fr. Eli Bremer Priestly ordination / Joe & Georgiana Lukehart
29- Zoland & Claudia Zile
30- Fr. Peter & Pani Bernadette Zarynow

Names Day

15- Sonja Harvischak / Sophia Jesko
23- AB Irenee of Ottawa & the Archdiocese of Canada
26- Natalia Simko
30- AB Alexander of the Bulgarian Diocese

Annual Pilgrimage con't from pg 1

Episcopate, together with representatives from other Orthodox jurisdictions.

Following the Divine Liturgy, pilgrims gathered for a catered luncheon and fellowship. Later in the afternoon, a Panikhida was served in the monastery cemetery, where His Beatitude Metropolitan Theodosius, His Eminence Archbishop Kyrill, Mother Alexandra, Protopresbyter Thomas Hopko, and numerous other hierarchs, clergy, monastics, and faithful are laid to rest.

Following the Paraklesis service, and prior to the anointing with holy oil, Archbishop Daniel blessed a newly commissioned icon of the Mother of God, which is enshrined in the monastery pavilion. The faithful gathered in prayer as the icon was solemnly venerated, marking a moment of particular spiritual joy during the pilgrimage.

The annual pilgrimage concluded with the service of Holy Unction and the Paraklesis. The gathering provided an opportunity for Orthodox Christians from throughout the region to unite in prayer, receive the Holy Mysteries, and support the monastic life and ministry of the Monastery of the Transfiguration.

group discussion for One Book One Sisterhood is now available. The website is expanding, so check back frequently for more opportunities for fellowship and encouragement. The Office of Pastoral Life supports the clergy and clergy families of the Orthodox Church in America through programs promoting spiritual, vocational, relational, and financial well-being. Additional information is available at opl.oca.org.

ATTENDANCE: A Comparison - *AUGUST*	2025	2026
1st Week		
Vespers	13	8
Liturgy / Communion Transfiguration Vespers Transfiguration Liturgy	59 / 39 Monastery 18 / 15	56 / 32 Monastery Monastery
2nd Week		
Vespers	7	5
Liturgy / Communion Dormition Vespers Dormition Liturgy	47 / 30 7 19 / 14	43 / 33
3rd Week		
Vespers	12	
Liturgy / Communion	54 / 31	
4th Week		
Vespers	5	
Liturgy / Communion Beheading Vespers Beheading Liturgy	46 / 32 9 15 6	
5th Week		
Vespers Liturgy	6 59 / 33	

Matthew 18:23-35 (Gospel)

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 ***Con't pg 7***

AUGUST Reposed List / © Parishioner

Joseph Uhrin (1973) ©
Sophie Kotanchik (1964)
1- Peter Vansuch (1971) ©
2- Dr. Zervas (1931) ©
4- Rose Bartek (1984) / Nicholas Kioussis (1956) © / Mary Kovach (1963) ©
5- Elias Lisko (1925) ©
6- Julia Sirilla (1992) © / George Libertin (2019) © / Mike Kropinak (1959) ©
7- Helen Kropinak (1991) © / George Rusnak, Jr (2021) © / Mike Gerakios (1937) ©
8- Stella Gebbia (1998) © / Christina Krajnak (1920) ©
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13- Daria Voytilla (2019) © / Elia Milovancovich (1933) © / John Holecko (1939) ©
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30- Mike Pihunias (1948) ©
31- Mike Lawrence (1930) © / George Vasilos (1930) ©

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 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 countenence 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 ***Con't Pg 7***

PRAYER LIST

PARISHIONERS: Achiles Arvan / Audrey Chengelis / Joan Cross / Ann Cvercko / Pauline Fesz / Mary Fredericks / George Horodnic / Gianna Hryb / Sue Kennedy / Matushka Helen Psinka / Nadine Sabo / Dorothy Shirilla / Julia Simko / Reader Nick Vansuch / Mildred Wilfong

CLERGY: Fr. Basil Duesenberry / Fr. Andrew Gall / AP Drew Clements / AP James Gleason (Fr.) / AP Emil Hutyan / AP Michael Rustic / Fr. Peter Simko / Fr. Theophanes Kamau & family & parishioners at St. Joachim & Anna in Nairobi, Kenya

FAMILY & FRIENDS: Mat. Melanie Adamcio / Mary Ann Bozichovich (Kennedy) / Diane Caban (Sirilla) / George Caban (Sirilla) / Donna Chiarelli / Karen Debiec / Erin (Willison) / Thomas Hull, Jr. / Ron Hryb / Paula Kennedy / Joe Kollar (Fr.) / Ginny McCay (Fredericks) / Matushka Raisa (Nicoloff) / Conner (Sabo) Chris Quotap (Fr.) / Bob Smrek (Sirilla) / Matt Turner (Sirilla) / Mary Margaret Tusinac / Emilia Yanitto / David (Willison) / Drew (Willison) / Eleanor Marie (Vansuch) / Katherine (Steffaro) / Richard (Tusinac) / Miranda & her newborn Gwendolyn / Lindsey & her newborn James III

MILITARY FAMILY & FRIENDS: Cory Deaton (Fr.) / Alena Grabavoy (Fr.) / Kyle Grabovoy (Fr.) / Liam Garrity (Zelinsky) / Kenneth (Simko) / Brandon Rader (Middle East)

MISCELLANEOUS: The UN & IOCC humanitarian aid workers around the world / Those suffering persecution in Syria, Iraq, Israel, Egypt, Ukraine and around the world.

Diocesan Shrine Celebrates Patronal Feast

On July 26 and 27, clergy and faithful from throughout the Chicagoland area gathered at the newly designated Diocesan Shrine of St. Panteleimon in Summit Argo to celebrate the shrine's patronal feast honoring the Holy Great Martyr and Unmercenary Healer Panteleimon.

The celebration began on Sunday evening with Festal Great Vespers, celebrated by Priest Esteban Vázquez, Diocesan Vice-Chancellor and Shrine Administrator. The responses were sung under the direction of Dr. Emil Tripa, choir director of SS. Peter and Paul Orthodox Church in Burr Ridge. Following the service, clergy and faithful remained for fellowship.

The patronal feast continued on Monday morning with the Festal Divine Liturgy, presided over by Priest Alexander Koranda, Dean of Holy Trinity Cathedral in Chicago. Concelebrating was Priest John Kennerk, Rector of Christ the Savior Church in Chicago. The liturgical responses were led by Priest Jacob Van Sickle, Rector of Protection of the Virgin Mary Church in Merrillville, Indiana. Also present for the celebration were Priests Esteban Vázquez, Daniel Greeson, and Joseph Whittaker, as well as Deacon Paul Garklavs, a native son of St. Panteleimon Church. The church was filled with faithful from throughout the region gathered for the feast.

Welcoming those assembled, Father Esteban noted that this patronal feast had become, fittingly, a truly diocesan celebration. He reflected on the presence of so many clergy and faithful from across the Chicago area, and especially the Dean of Holy Trinity Cathedral—the mother parish from which St. Panteleimon was established in 1938.

Taking up St. Paul's words from the Epistle, "the word of God is not chained" (2 Timothy 2:9), Father Esteban observed that the witness of the holy martyrs stands as the enduring confirmation of that truth. Though earthly powers may imprison, persecute, or even put the saints to death, the Gospel itself cannot be bound. By their steadfast confession unto death, the martyrs bear witness to the victory of Christ and to the power of God made manifest in human weakness. The life of the Holy Great Martyr Panteleimon continues to proclaim that same unchained Gospel, calling every generation of Christians to faithfulness, hope, and sacrificial love.

Earlier this year, His Eminence Archbishop Daniel designated this historic temple as a diocesan shrine upon the dissolution of the parish community. In this capacity, it remains a sacred place set apart for pilgrimage, prayer, and encounter with God, preserving the legacy of more than eight decades of Orthodox Christian witness while welcoming the faithful from the diocese and beyond to gather throughout the year for services and personal prayer.

Epistle con't from pg 3

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.

Image con't from pg 5

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 Evagrios Scholastikos refers to the Holy Mandylion (or Napkin) as The Icon made by God (Η θεοτεύκος εἰκών).

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 Enperor, 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:

Abgar's original Icon at Edessa (August 16).

The one at Kamuliana (Καμουλιανά), which is mentioned by Saint Gregory of Nyssa (January 10).

According to Saint Nikódēmos 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).

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.

Gospel con't from pg 4

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."