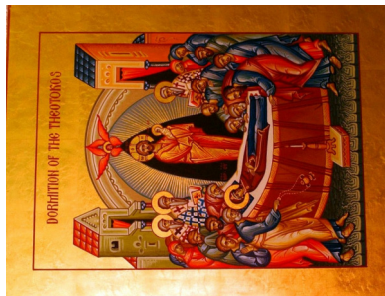




## HOLY TRINITY ORTHODOX CHURCH

305 Washington Street  
P. O. Box 2876  
New Britain, CT 06050-2876


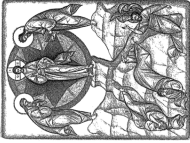
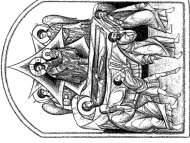
# HOLY TRINITY ORTHODOX CHURCH



# AUGUST 2014

# HÖLY TRINITY ÖRTHÖDÖX church

## AUGUST 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Charity - Pathway/Senderos 	Cleaners - Bartos	Greeter - ? ? ? ?			1 Dormition Fast (8/1 – 8/14)	2  <b>! NO VESPER!</b>
3 8th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour – ? ? ?	4	5  Festal Vesperal Liturgy & Blessing of Fruit 6:00 P.M. followed by Pot Luck supper	6 Transfiguration of the Lord	7	8  Visitation: 9:30 A. M. JEROME HOME & ARBOR ROSE (for Communion)	9 St. Herman of Alaska Panikhida for Rudy & Shimchik families 4:30 P.M. Great Vespers 5:00 P.M. CONFESSION
10 9th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour – Wagner / Koles	11  <b>ONE Youth Rally •14</b> (8/11 – 8/16)	12	13 St. Tikhon of Zadonsk  Visitation: 10:00 A. M. MIDDLEWOODS (for Communion)	14  Festal Vesperal Liturgy & Blessing of Flowers 6:00 P.M. followed by Pot Luck supper	15 Dormition of the Theotokos	16 Icon of our Lord “Image not made by Hands”  Great Vespers 5:00 P.M. CONFESSION
17 10th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour – Dresko / Veek	18	19  Visitation: 10:30 A. M. MEADOW/BROOK (for Communion)	20	21  Visitation: 10:30 A. M. ROSE HAVEN (for Communion)	22	23  Great Vespers 5:00 P.M. CONFESSION
24 11th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour – Salina  <b>Men's Club- Golf Outing</b>	25  Parish Council Meeting 7:00 P. M.	26	27  <i>Daily Vespers and Diocesan Council Meeting @ St. Peter &amp; Paul, Springfield, MA 6:30 P.M.</i>	28  Finance Committee Meeting 7:00 P. M.	29 Beheading of St. John the Baptist (Strict Fast Day)	30  Great Vespers 5:00 P.M. GENERAL CONFESSION



## Monthly Newsletter of HOLY TRINITY ORTHODOX CHURCH

305 Washington Street • PO Box 2876 • New Britain, CT 06050-2876

[www.htocnb.org](http://www.htocnb.org)

AUGUST 2014

**DORMITION FAST:** The fast in preparation for the Great and Holy Feast of the Dormition of the Theotokos begins on August 1st and ends with the celebration of the Festal Divine Liturgy on August 15th. Fr. David will be available for confession after Saturday Vespers.

***A note about Confession and frequent Communion:***

*For those who are receiving the Eucharist every Sunday and on Feast days, an acceptable rule of thumb is to participate in the Sacrament of Confession at least once during each of the four Lenten seasons during the year. Also, in preparation for receiving the Holy Eucharist, especially at Sunday Divine Liturgy, prayer and fasting is the acceptable practice. Prayer, by attending Vespers the night before, and fasting, from midnight until after Divine Liturgy. When we have a weekday*

*Festal Vesperal Liturgy the rules of fasting are the same as for Presanctified. We also should participate in the Sacrament of Confession if we are **absent** from Divine Liturgy & the Eucharist for three weeks in a row.*



**FEAST DAYS:** There will be two **Great Feasts** during the month of August. The first is the Great Feast of the Transfiguration of our Lord on Wednesday, August 6th. We will celebrate with Festal Vesperal Liturgy & Blessing of Fruit on Tuesday, August 5th at 6:00 p.m. follow by a meatless Pot Luck supper. The second is the Great Feast of the Dormition of the Theotokos on Friday, August 15th. We will celebrate with Festal Vesperal Liturgy & Blessing of Flowers on Thursday, August 14th at 6:00 p.m. followed by a meatless Pot Luck supper.

**GOLF DAY:** The Men's Club invites you to join them for a round of golf (9 holes) on Sunday, August 24, 2014 at Timberlin Golf Club, 330 Southington Road, Berlin, CT.

Mark your calendars and please see Peter Steffick or call 860-583-9987 to sign-up for a Tee Time!



**PARISH COUNCIL:** The next meeting of the Parish Council will be Monday, August 25th after a summer break. All council members are reminded of the schedule change and asked to make every effort to attend the meeting.

**GENERAL CONFESSION:** is normally held on the last Saturday of each month (except for lenten periods) following Great Vespers. All regular communicants should make every effort to attend each General Confession. General Confession this month will be held on the last Saturday of the month, August 30th.

The August charity collection is for **Pathway / Senderos** [Greater New Britain Teen Pregnancy Prevention]. Their mission is to eliminate teen pregnancy by addressing its root causes, assuring high school graduation, and promoting adult self-sufficiency.



To provide long-term, comprehensive, holistic services by creating a parallel family structure with at-risk, poverty-stricken, neighborhood youth and parents. (Diplomas before Diapers) 97% of the participants remain pregnancy free and 100% of the participants graduate from high school.

<http://www.pathways-senderos.com>

The collection will be taken on the last Sunday of the month. Please use the envelope provided in your monthly mailing and be generous!! Please use the envelope provided in your monthly mailing.

**BACK TO SCHOOL:** We will be collecting school supplies for the children of our neighborhood. PLEASE check out the flyer and see Matushka Melanie or Gladys Labas to see where you can assist!!



Archpriest David Koles, Rector  
9 Frankie Lane  
Terryville, CT 06786  
Phone: 860-573-0013  
Email: [frdavid@htocnb.org](mailto:frdavid@htocnb.org)

## Birthdays & Anniversaries in AUGUST:

7 Nicholas Tabakow 1927  
8 Jennie Everson  
8 Irene Ferrandino 1955  
10 Jessica Burrill 1979  
13 Peter Anop 1957  
15 Julia Salina 2005  
20 Michael Horbal 1925  
22 Scott Ahern 1972  
25 Margaret Wagner 1945  
28 Amy Labas 1975  
28 Jason Ferrandino 1981  
29 Mariel Sahin 1972

5 Peter & Gladys Labas 1973  
5 Ed & Marion Bichun 1967  
9 George & Maureen Ludko 1969  
16 Paul & Annette Salina 1970  
19 Nicholas & Melissa Dresko 2007  
22 John & Tessa Mah 2008



### “WHEN I WAS SICK YOU CAME TO ME”

The following parishioners (and friends) are now home-bound or in long-term care facilities. If there are any names missing, please inform Fr. David. The regular schedule of visitations is included on the monthly calendar. Parishioners are welcomed and encouraged to make regular visitations to nursing homes and shut-ins. Our loved ones **NEED** to feel connected to their parish family.

*Middlewoods, Newington*  
Jennie Skovich

*Jerome Home, New Britain*  
Sadie Albino

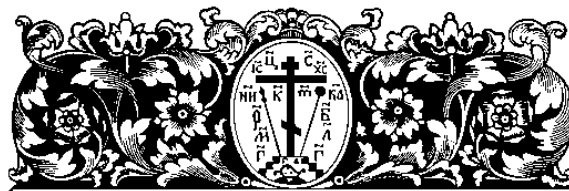
*Arbor Rose, New Britain*  
Nona Belomyzy  
Mary Camarata

*Monsignor Bojnowski Manor, New Britain*  
Helen Karabin

*Rose Haven - Apple Rehab, Litchfield*  
Mary Fairbanks

*MeadowBrook of Granby, Granby*  
Barbara Raymond

*At Home:* Jim Dounouk, Michael Horbal, Joseph Kowar, Susan Labas, Stella Liwen, Jennie Pich, Irene Prigodich and John Steffick.



### Newly Departed:

George Liwen [July 3]

### PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

Mary Molchan	79	August 1 1930
Nicholas Kotek	84	August 1 1973
Konstanty Zavadsky	104	August 1 1991
Child Stephen Nazaruk	6	August 2 1935
Sergei Popov	36	August 3 1905
Anna Horbal	80	August 3 1980
Mary Shimchick	81	August 3 2009
John Martinchuk	67	August 4 1939
Katherine Panka	17	August 5 1911
Agafia Makula	56	August 5 1939
Constantine Mazur	70	August 5 1950
Michael Raduha	41	August 6 1911
Zenaida Sunciden		August 6 1914
Child John Sokolovich	6 mo	August 6 1918
Anna Pyzow		August 6 1980
Edward Czerwinski, Sr.	77	August 6 2003
Mary Zuk	77	August 7 1965
Sophie Johnson	94	August 7 2009
Child Vasili Abhusminov	1 mo	August 8 1909
John Matyczuk	77	August 8 1973
Mary Turek	77	August 8 2002
Olga Skotnicki	96	August 8 2013
Anna Shilno	52	August 9 1913
Child Olga Mazur	28 days	August 9 1916
John Matusevich	52	August 9 1947
Stephen Dobosz	86	August 9 2004
Lillian Zamayduk		August 9 2006
Joseph Burak	63	August 10 1955
Joseph Zuk	73	August 10 1957
Paul Belomyzy, Sr.	55	August 10 1961
John J. Hamilla	79	August 11 1957
Andrew Erosh	72	August 11 1965
John Horbal	12	August 12 1936
Child Sophie Valsha	1	August 13 1908
Jacob Michael Haschuk	64	August 13 1961
Olga Kotrady	61	August 13 1969
<b>Mit. Apr. Anthony Diachenko</b>		<b>August 13 1970</b>
<b>Rector: 1914</b>		
Anne Cherpak	100	August 13 2011
Child Mary Mardetska	2	August 14 1917



Anastasia Diachuk		August 15 1941
Natalie Snitko	48	August 16 1927
Foma Protesena	71	August 16 1960
Child John Petriska	8 mo	August 17 1906
Anna Hamilla	89	August 17 1948
John Harko	80	August 17 1975
Arthur MacKendrick	72	August 18 1984
Anne Grabowski	76	August 18 2002
Michael Turek	84	August 19 1982
Alexy Dorochin	73	August 20 1964
Sophie Hansky		August 20 1985
Philip Rusinovskiy	89	August 20 1997
Concetto James Camarata	73	August 20 1997
Peter Labas	83	August 21 1978
Child Marina Komchuk	1	August 22 1911
Paul Culton	60	August 22 1949
Helen Chernowski	62	August 22 1953
Peter Petrisko	55	August 23 1942
Olga Burak	58	August 23 1954
Nadezhda Novak	74	August 23 1990
<b>Mit. Apr. Vasily Vasilieff</b>		<b>August 24 1956</b>
<b>Rector: 1919 - 1921</b>		
Agatha Romanink	74	August 24 1964
Mildred (Nadezhda) Tompkins	73	August 24 1984
Steve Katrenich	60	August 25 1947
Jennie Cormier	44	August 25 1953
Anthony Raduha	42	August 26 1932
Feodor Sawicki	69	August 26 1959
Mary Adamowicz	87	August 27 1975
Andrew Homik	25	August 28 1909
Vladimir Polesuktov	37	August 28 1927
Efrosinia Truhan	60	August 28 1949
Stephen Peresada	42	August 29 1913
John M. Karabin	64	August 29 1983
Paraska Szafran	88	August 29 1988
Child Theresa-Elizabeth Koles	3 days	August 30 1952
Fannie (Thekla) Zaiko		August 30 1984
Mary Steffick Carlson	92	August 30 1994

## ВѢЧНА ПАМЯТЬ

### STEWARDSHIP

#### Toward A Definition Of Christian Stewardship

*The following list is adapted from one prepared by Ron Nicola:*

1. Stewardship is our active commitment to use all our time, talent and treasure for the benefit of humankind in grateful acknowledgment of Christ's redeeming love.
2. Stewardship is caring for the needs of others.
3. Stewardship is offering one's self to God as He offered Himself to us.
4. Stewardship is what a person does after saying "I Believe . . .", as proof of that belief.

5. Stewardship is learning how to be a responsible and concerned caretaker of Christ's Church; it is learning how to enjoy Church life and be happy in Church work, for in Her dwells the fullness of the Spirit of God.
6. Stewardship is devotion and service to God and His Church as persons, as families, as deaneries, as diocese, as national Church, and as the Church universal. (*Ron Nicola, "Stewardship - A Set of Basic Principles," The Word, November 1982, 4.*) Taken from the *OCA Resource Handbook for Lay Ministries*

One aspect of Stewardship is our financial responsibility to our parish community. Many have asked about our financial status, the pledge system and what goes into our monthly and yearly expenses. We have passed the halfway point of the year so it is a good time to look at some figures and statistics.

Every Sunday, in the bulletin, there are two areas that review the current financial status of our parish. On the front we see a record of income from our pledge or weekly giving as compared to the goal set at the Annual Meeting. On the back there is a monthly & yearly comparison of income verses expense. With these two reports we can see how ahead or behind we are as compared to the budget.

#### First half of the year:

Income:	\$ 79,879.76
Expense:	\$ 87,709.23
Expense over Income:	\$ -7,829.47

This year we are averaging \$13,313.30 per month income and \$14,618.21 per month expense.

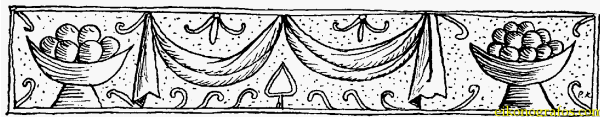
**Pledge:** There may be some misunderstanding about what our "Pledge" is and why we should sign the "Pledge Card". Our Pledge is a promise to support the parish financially during a given year. We are to prayerfully examine our life as an Orthodox Christian, as member of our parish family, a member of the Diocese of New England and the Orthodox Church in America and contribute accordingly. Signing the "Pledge Card" when it comes in the monthly newsletter gives our Finance Committee the data it needs in order to prepare the budget for the next fiscal year and present it to the parish family at the Annual Meeting. Without this information they are only guessing at how we are going to pay for the necessary expenses during the coming year.

#### Parish Statistics:

At the beginning of 2014 we had a potential of 116 adult members. This translates into 96 giving units. Of these 96 giving units 58 have signed a Pledge Card which is 60.42%. that is 74 adult members out of 116. There were 11 people who signed a card during 2013 but did not in 2014. These 58 giving/pledging units have pledged \$121,016 for 2014 which is an average pledge of \$2,086.

Of the 116 adult members 96 actually use the envelope system or contribute to our parish which is 82.75%. Of

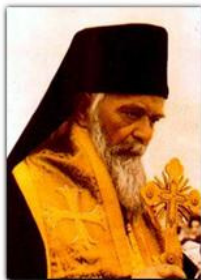
the total number of givers (96 people), 74% pledge, but unfortunately only **70%** of our “pledgers” are up-to-date for the first half of the year.



## Prologue from Ochrid by St. Nikolai Velimirovic

### The Transfiguration of Our Lord God and Savior Jesus Christ—August 5

In the third year of His preaching, the Lord Jesus often spoke to His disciples of His approaching passion but at the same time of His glory following His suffering on the Cross. So that His impending passion would not totally weaken His disciples and that no one would fall away from Him, He, the All-wise, wanted to partially show them His divine glory before His passion. For that reason, He took Peter, James and John with Him and, with them, went out at night to Mt. Tabor and there was transfigured before them: "And His face shone as the sun and His garments became white as snow" (St. Matthew 17:2). There appeared alongside Him, Moses and Elijah, the great Old Testament prophets. And, seeing this, His disciples were amazed. Peter said: "Lord, it is good for us to be here: if You will, let us make here three tabernacles; one for You, one for Moses and one for Elijah" (St. Matthew 17:4). While Peter still spoke, Moses and Elijah departed and a bright cloud overshadowed the Lord and His disciples and there came a voice from the cloud saying: "This is my beloved Son in whom I am well pleased; hear Him" (St. Matthew 17:5). Hearing the voice, the disciples fell to the ground on their faces as though dead and remained that way, lying in fear, until the Lord came near to them and said: "Arise and be not afraid" (St. Matthew 17:7). Why did the Lord take only three disciples on Tabor and not all? Because Judas was not worthy to behold the divine glory of the Teacher, Whom he will betray and the Lord did not want to leave him (Judas) alone at the foot of the mountain so that the betrayer would not, by that, justify his betrayal. Why was our Lord transfigured on a mountain and not in a valley? So as to teach us two virtues: love of labor and godly-thoughts. For, climbing to the heights required labor and height represents the heights of our thoughts, i.e., godly-thoughts. Why was our Lord transfigured at night? Because, the night rather than the day is more suitable for prayer and godly-thoughts and because the night, by its darkness, conceals all the beauty of the earth and reveals the beauty of the starry heavens. Why did Moses and Elijah appear? In order to destroy the error of the Jews, as though Christ is one of the prophets; Elijah or Jeremiah or some other that is why He appears as a King above the prophets and that is why Moses and Elijah appear as His



servants. Until then, our Lord manifested His divine power many times to the disciples but, on Mt. Tabor, He manifested His divine nature. This vision of His Divinity and the hearing of the heavenly witness about Him as the Son of God, should serve the disciples in the days of the Lord's passion, in strengthening of an unwavering faith in Him and His final victory.

## Reflection

Why did our Lord not manifest His divine glory on Tabor before all the disciples instead of before three of them? First, because He Himself gave the Law through the mouth of Moses: "At the mouth of two witnesses or at the mouth of three witnesses, shall the matter be established" (Deuteronomy 19:15).

Therefore, three witnesses are sufficient. These three witnesses represent three main virtues: Peter Faith, for he was the first to confess his faith in Christ as the Son of God; James Hope, for, with faith in the promise of Christ, he was the first who laid down his life for the Lord, being the first to be slain by the Jews; John Love, for he reclined on the bosom of the Lord and remained beneath the Cross of the Lord until the end. God is not called the God of many but rather the God of the chosen. "I am the God of Abraham, the God of Isaac and the God of Jacob" (Exodus 3:6). God often valued a faithful man more than an entire nation. Thus, on many occasions, He wanted to destroy the entire Jewish nation, but because of the prayers of righteous Moses, spared that nation to live. God listened more to the faithful Prophet Elijah than to the entire unbelieving kingdom of Ahab. Because of the prayers of one man, God towns and people. Thus, the sinful town of Ustiug was to be destroyed by fire and hail had it not been saved by the prayers of the one and only righteous man in it, St. Procopius, the "fool for Christ" (July 8).

## Contemplation

To contemplate the Providence of God, which rewarded the virtue of Ruth and Boaz (The Book of Ruth):

1. How Ruth, being left a widow, remained faithful to Naomi, her aged mother-in-law and, by her labors, fed both, Naomi and herself;
2. How the wealthy Boaz was merciful and helped these two poor women;
3. How Boaz and Ruth entered into marriage from whom was born Obed, the father of Jesse, who was the father of David.

## Homily

About the exaltation of the Church of God

*"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow into it" (Isaiah 2:2).*

This prophecy pertains to the Church of Christ. However

much of this prophecy could seem to be mysterious to the Jews before Christ, so much more is it completely clear for us today. Mountain or height: the house of the Lord is truly established "in the top of the mountains", i.e., in the heights of the heavens, for the Church of Christ, first, is not sustained by the earth but rather by the heavens and finally, one part of the members of the Church (and now, a greater part) is to be found in heaven, while the other part is still on earth.



Further, the Church of Christ is "exalted above the hills", i.e., above all earthly and human greatness. Human philosophy and art and all the cultures of people as well as all earthly values represent only the low hills in comparison to the infinite heights of Christ's Church. For it was not difficult for the Church to create all of those hills, while neither one of them, nor all of them together, in the course of many thousands of years, was able to create the Church.

Finally, the prophet says: "all nations shall flow into it." To what, truly, up to now, have all the nations flowed if not into the Church of Christ? The Temple of Jerusalem was inaccessible to the Gentiles under the penalty of death. The Church, however, from the beginning called all nations on earth, obedient to the command of the Lord: "Go ye therefore and teach all nations" (St. Matthew 28:19).

This is the vision of Isaiah, the son of Amos, a vision from afar, a vision truthful and wonderful.

O Wonderful Lord, we give You unceasing thanks that You have made us worthy to be the children of Your Holy and True Church that is exalted above all the worldly heights.

To you be glory and thanks always. Amen.



## ***The Dormition of the Mother of God (August 15)***

In August the Church celebrates the end of Mary's earthly life, her death, known as her Falling Asleep or Dormition, a word in which dream, blessedness, peace, calm and joy are all united.

We know nothing of the circumstances surrounding the death of Mary, Jesus Christ's mother. Various stories, embellished with childlike love and tenderness, have come down to us from early Christianity, but precisely because of their variety we are under no compulsion to defend the "historicity" of anyone of them. On Dormition the Church's

commemoration and love are centered not on the historical and factual context, not on the date and place where this singular woman, this Mother of all mothers completed her earthly life. Wherever and whenever it occurred, the Church looks instead at the essence and meaning of her death, commemorating the death of the one whose Son, according to our faith, conquered death, was raised from the dead and promised us final resurrection and the victory of undying life.

Her death is best explained through the Dormition icon placed in the center of the Church on that day as the focus of the entire celebration. The Mother of God has died and lies on her deathbed. Christ's apostles have gathered around her, and above her stands Christ himself, holding His Mother in His arms, where she is alive and eternally united with Him. Here we see both death and what has already come to pass in this particular death: not rupture, but union; not sorrow, but joy; and most profoundly, not death, but life. "After giving birth you remained a Virgin and after falling asleep you remained alive," sings the Church, gazing at this icon. "In giving birth you preserved your virginity; in falling asleep you did not forsake the world..."



The words of one of the deepest and most beautiful prayers addressed to Mary now come to mind, "Rejoice, bright dawn of the mystical Day!" (Akathist Hymn). The light which pours from Dormition comes precisely from that never-ending, mystical Day. In contemplating this death and standing at this deathbed we understand that death is no more, that a person's very act of dying has now become an act of living, the entrance into a larger life, where life reigns. She who gave herself completely to Christ, who loved him to the end, is met by Him at these radiant gates of death, and there at once death is turned into joyful meeting - life is triumphant, joy and love rule over all.

For centuries the Church has looked upon, reflected on and been inspired by the death of the One who was the mother of Jesus, who gave life to our Savior and Lord, who gave herself totally to Him to the very end and stood by Him at the Cross. And in contemplating her death the Church discovered and experienced death as neither fear, nor horror, nor finality, but radiant and authentic Resurrection joy. "What spiritual songs shall we now offer you, O most holy? For by your deathless Dormition you have sanctified the whole world..." Here, in one of the first hymns of the feast we immediately find expressed the very essence of its joy: "Deathless Dormition," deathless death. But what is the meaning of this contradictory, apparently absurd conjunction of words? In the Dormition, the whole joyful mystery of this death is revealed to us and becomes our joy, for Mary the Virgin Mother is one of us. If death is the horror and grief of

separation, of descent into terrible loneliness and darkness, then none of this is present in the death of the Virgin Mary,' since her death, like her entire life, is all encounter, all love, all continuous movement toward the unfading, never-setting light of eternity and entrance into it. "Perfect love casts out fear," says John the Theologian, the apostle of love (1 Jn 4: 18). And therefore there is no fear in the deathless falling asleep of the Virgin Mary. Here, death is conquered from within, freed from all that fills it with horror and hopelessness. Death itself becomes triumphant life. Death becomes the "bright dawn of the mystical Day." Thus, the feast has no sadness, no funeral dirges, no grief, but only light and joy. It's as if in approaching the door of our inevitable death, we should suddenly find it flung open, with light pouring from the approaching victory, from the approaching reign of God's Kingdom.

In the glow of this incomparable festal light, in these August days as the natural world reaches the peak of its beauty and becomes a hymn of praise and hope and the en-sign of another world, the words of Dormition ring out, "Neither the tomb nor death could hold the Mother of God, who is ever watchful in prayer, in whose intercession lies unfailing hope. For as the Mother of Life she has been transported to life..." Death is no longer death. Death radiates with eternity and immortality. Death is not rupture but union. Not sorrow but joy. Not defeat, but victory. This then is what we celebrate on the day of the Dormition of the Most Pure Mother, as we anticipate, taste and delight even now in the dawn of the; mystical and never-ending Day.



## Image Not-made-by-hands

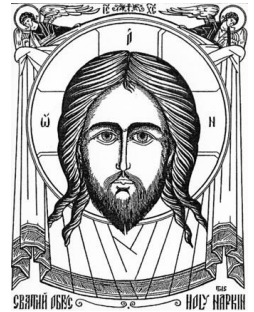
The Icon of the Savior, **Image Not-Made-By-Hands**, also **Acheiropoieta** (Greek: αχειροποίητα, "made without hand") is one of the earliest icons witnessed to by the Church. The Feast of this icon is celebrated on August 16, during the afterfeast period of the feast of the Dormition, and is called the Third Feast-of-the-Savior in August.

During the time of the earthly ministry of the Savior, Abgar, ruler in the Syrian city of Edessa, was afflicted with leprosy. Reports of the great miracles performed by the Lord extended throughout Syria (Matt. 4:24) and as far as Arabia at this time. Although not having seen the Lord, Abgar believed in him and wrote a letter requesting Christ to come and heal him. Abgar sent his court painter, Ananias, with this letter to Palestine telling him to paint an image of the Divine Teacher. Ananias was not able to go to near Christ because of the great many people listening to his preaching. He attempted to produce an image of the Lord Jesus Christ from afar, but could not. The Lord called Ananias and promised to send his disciple in order to heal Abgar from the leprosy and

instruct him in salvation. Then the Lord called for water and a towel. He wiped His face with the towel, and on it was His Divine Image.

The Savior sent the towel and a letter to Edessa back with Ananias. With thanksgiving Abgar received the sacred objects and started healing. He continued healing until the arrival of the disciple Thaddeus, Apostle of the 70. The Apostle preached the Gospel and baptized the Abgar and all living in Edessa.

Having written on the Image Not-Made-By-Hands the words, Christ-God, everyone trusting in Thee will not be put to shame, Abgar adorned it and placing it over gates of the city. For many years it was venerated by those who passed through the gates. Edessa, a great-grandson of Abgar, fell into idolatry and was determined to remove the image. In a vision, the Lord ordered the Bishop of Edessa to conceal the image. The bishop and his clergy at night, blocked up the niche with clay tablets and bricks inclosing with it a lit lampada. Many years passed by and the inhabitants forgot about the Holy Object.



In the year 545, the Persian King Chroses I, besieged Edessa, and all seemed hopeless. But Bishop Evlavios was commanded by a vision of the Theotokos to get from the enclosed niche the image with which to save the city from the adversaries. Dismantling the niche, the Bishop found the Holy Image; before it burned the lampada and on the clay tablets, with which the niche had been enclosed, was a similar image. After preceding with the Cross and the Image Not-Made-By-Hands around the walls of the city, the Persian army miraculously departed. In 630, Edessa was seized by Arabs; but they did not hinder veneration of the Image Not-Made-By-Hands. In 944 the Emperor Constantine Porphyrogenitus (912-59) requested that the Image be brought to the Capital of the Orthodox. With great honor the Image of the Savior Not-Made-By-Hands was brought by the clergy to Constantinople. On August 16 the Image of the Savior was placed in the Pharos Church of the Most-Holy Theotokos.

There are several traditions concerning the fate of the Image Not-Made-By-Hands. One is that it was carried away by Crusaders during the time of their dominion over Constantinople (1204-61), but the ship on which Holy Objects had been taken, sank in the Sea of Marmora. Another is that the Image Not-Made-By-Hands was taken about 1362 to Genoa, where it was presented to and preserved in a monastery dedicated to the Apostle Bartholomew.

[http://orthodoxwiki.org/Image\\_Not-made-by-hands](http://orthodoxwiki.org/Image_Not-made-by-hands)