

ST BASIL GREEK MELKITE CATHOLIC CHURCH
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SUNDAY 10TH AFTER PENTECOST
THE DORMITION FEAST
Sunday, August 18, 2019

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WEEKLY SERVICES

**Daily Liturgy:** Monday-Friday at 8:30AM      **Holy Confession:** Every Monday at 4-6PM  
**Holy Liturgy:** Saturday at 4:30PM, Sunday at 11:00AM      **Vespers:** Every Saturday at 3:00PM  
**Matins/Orthos:** Every Sunday at 9:00AM      **Holy Rosary:** Every Sunday at 10:30AM

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SPEEDY RECOVERY

Please continue to pray for our convalescing friends, including Rt. Rev. Edward Kakaty, Archdeacon George Yanni, Jordan Barahmeh, Michael Klockowski, Eugene Hutchinson, Lawrence Bleiberg, Maggy Attalah, Nancy Gazzal, Rose Pawlinga, and Jean Benoit. Please notify Fr. Shofany in case of illness.

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WEEKLY OFFERINGS: THANK YOU!

**Weekly Collection August 18: \$ 162.00**      **Fuel Offering: \$ 00.00**  
**Cheese Sale: \$ 000.00**      **Bishop Fund: \$ 000.00**

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† MEMORIAL MASSES †

THIS SATURDAY, AUGUST 17 NO DIVINE LITURGY

THIS SUNDAY, AUGUST 18 FR. JOHN BUEHLER CELEBRANT

† **Frederick Kopyt**, By John & Dana Ata
† **Anne Cragnolin**, 2nd Memorial Anniversary, By her son David Cragnolin

NEXT SATURDAY, AUGUST 24 NO DIVINE LITURGY

NEXT SUNDAY AUGUST 25 FR. MARK KAMINSKI CELEBRANT

† **Anne Cragnolin**, 2nd Memorial Anniversary By her son David Cragnolin

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\* ANNOUNCEMENT \*

The next Parish Pastoral Council meeting will be held on Mon September 9, 6:30 PM, Rectory Meeting Rm

MIRACULOUS IMAGES OF THE THEOTOKOS

**Image of Guadalupe:** Many of us 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 Mandylyon (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 was 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 Thaddaeus (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 and translated it. 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 imprinted on cloth. The story quickly spread throughout the Churches. The eighth-century Pope of Rome, Gregory II, described it 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.

**Icons of the Mandylyon:** In 944 Edessa, then under Islamic rule, was besieged by a Byzantine army led by its leading general, John Kourkouas, 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 Mandylyon remained in Constantinople until the city was sacked by the 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.

**The Mandylyon 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 Mandylyon: Jerusalem, Edessa and Constantinople. (*AugustLeaflets*2014)