

TRANSLATION OF THE IMAGE “NOT-MADE-BY-HANDS” OF OUR LORD FROM EDESSA TO CONSTANTINOPLE

During the time when the Savior was preaching, King Abgar ruled in Edessa. He was stricken with leprosy. Reports of the Lord’s great miracles reached Abgar. He believed in Him as the Son of God and wrote a letter requesting Him to come and heal him. Abgar sent this letter to Palestine with his own portrait-painter Ananias and commissioned him to paint a likeness of the Divine Teacher.

The Lord was surrounded by people, and Ananias could not get close to Him. He stood on a high rock and attempted to paint the portrait of the Lord from afar, but this 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 and promised to send His disciple to heal him. 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 letter to Abgar. Reverently, Abgar pressed the holy object to his face, and he received partial healing. St. Thaddeus, Apostle of the Seventy, arrived and 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, inscribed with 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, But a great-grandson of Abgar, who later ruled Edessa, fell into idolatry and decided to take down the icon from the city wall. The Lord appeared to the Bishop in a vision and ordered him to hide His icon. By night the bishop and his clergy lit a lampada before it and walled it up with a board and with bricks.

In 630 Arabs seized Edessa, but they did not hinder the veneration of the Holy Napkin, the fame of which had spread throughout all the East. In 944, the emperor Constantine Porphyrogenitos wanted to transfer the icon to Constantinople, and he paid a ransom for it to the emir of the city. With great reverence, the Icon of the Savior and the letter He had written to Abgar were brought to Constantinople by clergy.

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**HOLY TRINITY ORTHODOX CHURCH
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THE TRINITARIAN

Published Weekly by the
HOLY TRINITY ORTHODOX CHRISTIAN CHURCH
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V. REV. ALEXANDER GARKLAVS, PASTOR

Divine Liturgy at 9:00 A.M.
Church School Every Sunday at 10:45 A.M.
(During the Months of September thru May)

Vespers - Every Saturday - 5:00 P.M.
Choir Rehearsals Every Thursday at 7:30 P.M.
Michael N. Pilat, Choir Director

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BULLETIN 42 - VOLUME LVII

TONE 1

AUGUST 16, 2020

TENTH SUNDAY AFTER PENTECOST

Afterfeast of the Dormition

*Translation of the Image "Not-made-by-hands" of our Lord Jesus Christ from Edessa to Constantinople;
Martyr Diomedes the Physician of Tarsus in Cilicia;
Ven. Cherimon of Egypt;
The "Feódorovskaya" Icon of the Most Holy Theotokos*

"Neither the tomb, nor death could hold the Theotokos, who is constant in prayer and our firm hope in her intercessions. For being the Mother of Life, she was translated to life by the One who dwelt in her virginal womb."

Kondakion, Tone II

"We venerate Your most pure image, O Good One, and ask forgiveness of our transgressions, O Christ God. Of Your own will You were pleased to ascend the Cross in the flesh to deliver Your creatures from bondage to the enemy. Therefore, with thanksgiving we cry aloud to You: "You have filled all with joy, O our Savior, by coming to save the world."

Troparion, Tone II

TODAY'S EPISTLE: I CORINTHIANS 4:9-16
COLOSSIANS 1:12-18

TODAY'S GOSPEL: MATTHEW 17:14-23
LUKE 9:51-56; 10:22-24

HOLY WORSHIP THIS WEEK:

Today, August 16 9:00 a.m. Divine Liturgy
Saturday, August 22 5:00 p.m. Great Vespers

Daily Scripture Readings

Monday, August 17	II Corinthians 2:3-15	Matthew 23:13-22
Tuesday, August 18	II Corinthians 2:14-3:3	Matthew 23:23-28
Wednesday, August 19	II Corinthians 3:4-11	Matthew 23:29-39
Thursday, August 20	II Corinthians 4:1-6	Matthew 24:13-28
(St. Alexander Hotovitzky)	Hebrews 13:7-16	Luke 12:32-40
Friday, August 21	II Corinthians 4:13-18	Matthew 24:27-33,42-51
Saturday, August 22	I Corinthians 1:3-9	Matthew 19:3-12

<p><u>MEMORY ETERNAL:</u> Catherine (Kay) Stefaniv fell asleep in the Lord and was buried privately at St. Theodosius Cemetery.</p> <p><u>CHAIRS AVAILABLE!</u> There are several hundred steel folding chairs in the basement of our Fellowship Hall that are no longer of any use here. Perhaps some parishioners can use a couple of such chairs at your home. They are available for the asking, but a nominal donation would be appreciated.</p> <p><u>KITCHEN UPDATE:</u> Progress continues on renovations in the kitchen. Your contributions are greatly appreciated! Please note "kitchen" when designating funds for this purpose in your weekly donation envelope.</p> <p><u>TRINTARIAN COVERS:</u> The covers today are offered by Protodeacon Anthony and Matushka Dianna Kall.</p>	<p><u>GREEK FOOD FESTIVAL:</u> Sts. Constantine & Helen Church will have their Food Festival August 20-23 as a "Drive-Thru." Times on Thursday, Friday and Saturday are 4:00-9:00 p.m.; Sunday is noon-7:00 p.m. Credit cards are accepted. Call 216-932-3300; or visit www.clevelandgreekfestival.com</p> <p><u>THANK YOU!</u> Many thanks for your continuing financial support during this pandemic. The in-person and mailed-in donations have made it possible to pay the necessary bills and keep the parish functioning. In addition, your donations make it possible to do the needed repairs and projects which summer weather permits.</p> <p><u>CHURCH SCHOOL:</u> Please remember the ongoing Church School program presented on the OCA website. High School meets Tuesdays at 3:30; Grades 3-5 meet Wednesdays at 3:30; and Grades 6-8 meet Thursdays at 3:30.</p>
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ALL IS WELL

That's a good thought, but actually as we see, things are not well. But ALL IS WELL is the title of a book by Dr. Al Rossi, who teaches pastoral theology and spirituality at St. Vladimir's Seminary. His thoughtful and inspiring book was planned before the pandemic, but seems to be just right for these times. We will have copies of it to sell here, but we will also have the option to listen online to Dr. Rossi on four Wednesday evenings, September 9, 16, 23, and 30, at 7:00 p.m. We're making this announcement in advance to enable parishioners to plan ahead. Specific information about how to log on to the Zoom sessions will be forthcoming. Given the unusual circumstances of this time, as religious and all social activities are very limited, this should be an excellent opportunity for some spiritual edification.

THE GIFTS WE OFFER TO THE LORD WE LOVE

REGULAR COLLECTION, 8/9/20	\$ 5590.00
CHURCH ADMINISTRATION ASSESSMENT	260.00
BUILDING FUND	1045.00
CANDLES	99.00
ORTHODOX SEMINARIES	25.00
SPECIAL PROJECT FUND	340.00
IN MEMORY OF NICHOLAS LESNICK	450.00
IN MEMORY OF MATHEW LOBAS	25.00

“HOLY MARY, THE MOTHER OF GOD”

The Dormition of the Holy Theotokos, which we began to celebrate yesterday, is one of the Theotokion feasts of the Church which came into the liturgical calendar some three hundred years into the history of the Church. The reason for this is that veneration of the Mother of God came about with the theological development regarding the nature of Jesus Christ. As full significance of the incredible fact of Jesus being completely God and Man became evident, it was natural that the person who was Christ’s mother should be given devotion. In that long process, writings of the Fathers like St. Gregory played an essential role, as we can see in the selection from his letter below.

Forasmuch as many have come to you seeking confirmation of their faith, and therefore you have affectionately asked me to put forth a brief definition and my opinion, I therefore write to you, what indeed you knew before, that I never have and never can honor anything above the Nicene Faith, that of the Holy Fathers who met there to destroy heresy, and by God’s help I will forever be of that faith. For we believe that the Father, Son and Holy Spirit are of one Godhead, thus confessing the Spirit also to be God. Receive then to communion those who think and teach thus, as I also do; but those who are otherwise minded refuse, and hold them as strangers. And since a question has also been raised concerning the divine assuming of humanity, or Incarnation, state this also clearly to all, that I affirm that there is One, the Son, who was begotten of the Father, and afterward of the Virgin Mary, and that I do not call Him two Sons, but worship Him as One and the same in undivided Godhead and honor. But if anyone does not assent to this statement, either now or hereafter, he shall give account to God at the day of judgment.

If anyone does not believe that Holy Mary is the Mother of God, he is severed from the Godhead. For we assert that being born of the Virgin He was at once divinely and humanly formed in her. If any introduce the notion of Two Sons, one of God the Father, the other of the Mother, and discredits the Unity and Identity, may he lose his part in the adoption promised to those who believe aright. For although God and Man are two natures, as also soul and body are; yet there are not two Sons or two Gods. It is true, if I am to speak concisely, that the Savior is made of distinct elements, for the invisible is not the same with the visible, nor the timeless with that which is subject to time, but He is not two Persons. God forbid! For both natures are one by the combination, the Deity being made Man, and the Manhood deified or however one should express it. If only half Adam fell, then that which Christ assumes and saves may be half also; but if the whole of his nature fell, it must be united to the whole nature of Him that was begotten, and so be saved as a whole. Let us not, then, begrudge us our complete salvation.

*From a letter to the Priest Cleodnius of Nazianzen
by St. Gregory the Theologian*