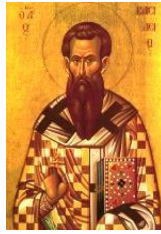


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SUNDAY 11TH AFTER PENTECOST
THE DORMITION FEAST
Saturday, August 15 & Sunday, August 16, 2020

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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 Archdeacon George Yany, Rt. Rev. Edward Kakaty, Fr. Richard Dellos, Fr. Mark Pasik, Maggy Atallah, Jean Benoit, Nancy Gazzal, Diane Kakaty, Sandra Kakaty, Daniel Klockowski, Julia Nassimos, Rose Pawlinga, Brian Sagrestano.
Please notify Fr. Shofany in case of illness.

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**WEEKLY OFFERINGS: THANK YOU!**

**Weekly Collection August 8/9: \$269.24      Memorial Offerings: \$10.00**  
**St. Pauly Textile: \$252.27**

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SPIRITUAL ADVICE OF THE DAY

“There is a time for everything, and a season for every activity under the heavens.” (Ecclesiastes 3:1)
But, “Above all else, guard your heart, for everything you do flows from it.” (Proverbs 4:23)
“Be still before the Lord and wait patiently for him; do not fret when people succeed in their ways, when they carry out their wicked schemes.” (Psalm 37:7) And, “Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then, you will be able to test and approve what God’s will is—his good, pleasing and perfect will.” (Romans 12:2)

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**† MEMORIAL MASSES †**

**THIS SATURDAY, AUGUST 15**

† **Eugene Hutchinson**, By Doris Hutchinson & Family  
† **Anne Cragolin**, By Robert Lalli

**THIS SUNDAY, AUGUST 16**

† **Eugene Hutchinson**, By Gloria Shaheen

**NEXT SATURDAY, AUGUST 22**

† **Eugene Hutchinson**, By Doris Hutchinson & Family

**NEXT SUNDAY, AUGUST 23**

† **Eugene Hutchinson**, By Gloria Shaheen

**AN IMAGE NOT MADE BY HUMAN HANDS**

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 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 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 Mandylyon 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.

**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. (AugustLeaflets2020)