

# Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231  
410-276-6171 [www.HolyTrinityOrthodox.com](http://www.HolyTrinityOrthodox.com)



## 8<sup>th</sup> Sunday after Pentecost Tone 7

July 29/August 11, 2019

**Martyr Callinicus of Gangra in Asia Minor (250);**  
Virgin-Martyr Seraphima (Serapia) of Antioch (2nd c.);  
Martyr Theodota and her three sons, in Bithynia (304);  
Holy Hierarch Lupus, Bishop of Troyes (479); Martyr  
Eustathius of Mtskheta in Georgia (589) (Georgia);  
Venerable-Martyr Michael (9th c.); Venerable  
Constantine and Cosmas, abbots of Kosinsk (Pskov)  
(13th c.); Martyr Daniel of Cherkask (1766);  
Venerable-Martyrs Seraphim and Theognost (1921);  
Venerable-Martyr Anatole (1930-1935); Hieromartyr  
Alexis priest, and Venerable-Martyr Pachomius (1938).

### Today's Scriptural Readings:

1 Corinthians 1: 10-18 / Matthew 14: 14-22

*“For whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup.” (1 Cor. 11: 27-28)*

This Week's Liturgical Calendar	
<i>The Dormition Fast: August 14 – 28 / Fasting from meat, dairy and eggs</i>	
Saturday, August 17 <sup>th</sup> – 6:00 PM	Vigil Service at the Chapel
Sunday, August 18 <sup>th</sup> – 10:00 AM <i>Private Confessions start at 9:15 AM</i>	Divine Liturgy at the Chapel
Sunday, August 18 <sup>th</sup> – 4:00 PM <i>Eve of Transfiguration</i>	Vigil Service at the Chapel <i>Blessing of Fruit</i>

**Saints Peter & Paul Chapel**  
**Holy Trinity Orthodox Cemetery at Cathedral Gardens**  
**6480 Elibank Drive, Elkridge, MD. 21075**

**Divine Services at Holy Trinity are live-streamed at**  
<https://www.youtube.com/user/HolyTrinitySermons>

**Please Join us for Coffee Hour – Today after Services**

Today's sponsors: Olga Mychko and Larisa Hidar in memory of +Andrei Mychko

**Panikhida Today**

Today we will serve a Panikhida for +Maria Romanchik (37<sup>th</sup> Annual), +Andrei Mychko (15<sup>th</sup> Annual), +Vladimir Yurovsky (5<sup>th</sup> Annual), +Nikolai Girich (4<sup>th</sup> Annual) and +Vladimir Lagoutin (1<sup>st</sup> Annual). May their memory be eternal!

**Water Park Trip – August 17**

Next Saturday we will conduct a Sunday School trip to Guppy Gulch <http://guppygulchcamp.com> a water park north of Bel Air on a **Saturday August 17<sup>th</sup>** from 10:00 AM – 5:00 PM. Everyone in the parish is invited. Please make your reservations (\$22 per person) by contacting Olga Hansen 410-967-6738.

**Last Summer Picnic at ‘Cathedral Gardens’ / Ray Zaitin Pavilion**

**Next Sunday, August 18<sup>th</sup>**, Divine Liturgy will be celebrated at Sts. Peter & Paul Chapel located at Cathedral Gardens, our parish cemetery. Afterwards, we will conduct at the Ray Zaitin Pavilion our Annual ‘Spas’ Fish Fry. An expanded menu of various grilled fish and fish kabobs will be offered. To help please contact Albert Blaszak 410-799-3226 or Vadim Radchenko 410-465-6172

**Brotherhood Crab Fest – Friday, August 23<sup>rd</sup> – 6:30 PM**

The St. Alexander Nevsky Brotherhood will sponsor a **Crab Fest on Friday, August 23<sup>rd</sup>** beginning at 6:30 PM at Cathedral Gardens Ray Zaitin Pavilion. All-you-can-eat fresh steamed crabs, corn on the cob and soft drinks will be served. **Reservations are strongly recommended.** Price: \$30/person if RSVP by Wednesday, Aug. 21<sup>st</sup>; Price at the door: \$45/person. For reservations/ information, call Albert Blaszak: 410-799-3226.

**School Supply Drive**

Our parish is partnering with the Baltimore City Detention Center to help provide Back-to-School-Supplies to children of the inmates in the detention center. You can help by purchasing school supplies and/or by making a monetary donation. Our goal is to fill 36 back packs (already donated) with the following items: pens, pencils, pencil sharpeners, spiral notebooks, composition notebooks, folders, erasers, rulers, art supplies, index cards, etc. Deadline for donations: August 25. For more information contact Marty Masiuk 410-336-8909.

**Challenge Grant – Matching Donations – Will soon close...make your donations!**

Three families in our parish have pledged to match all donations for the flooring and altar icons on a 1:1 ratio. For every dollar you donate, they will match one dollar, up to \$30,000, towards the Church Restoration Fund. Double the value of your donation: \$20 becomes \$40, \$50 becomes \$100, and \$100 becomes \$200! Special donation forms are on the candle stand in the vestibule of the church.

**Cleaning Group – Group #6 / Join a Group – Help your brothers and sisters**

**Group #6** will clean the week of Aug. 12-17: Adele and Drew Pastor, Dan Walsh, Lidiya and Aleksey Potapov. Please join a group. We always need more members. Thank you!

### **Cleaning Groups Need More Volunteers...please help!**

We need more volunteers for our cleaning groups. Only 38 individuals work in eight groups. With a new floor the cleaning responsibilities have changed. Please help you fellow brothers and sisters; join a group. Please contact Larisa Hidar for more information: 443-986-0047.

### **Birthday / Anniversary Celebrations: August 11-18**

We offer our best wishes and birthday congratulations to Mary Ann Lucas (8/13), Valentina Zernetkina (8/14), Elizaveta Sanovich (8/14), and Wedding Anniversary wishes to Fazludin & Larisa Hidar (8/17). May God bless them with health, prosperity and many years. To include your birthday /anniversary in the bulletin call Fr. John.

## **Russian Festival 2019 – October 18, 19, 20**

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

*Plan your vacations accordingly so you have the time to help your parish during these important days.*

[On the following days we will prepare food for the Russian Festival in the hall.](#)

Saturday, Aug. 31 <sup>st</sup>	<i>Bread Baking</i>	Saturday, Sept. 28 <sup>th</sup>	<i>Bread Baking</i>
Saturday, Sept. 7 <sup>th</sup>	<i>Bread Baking</i>	Sunday, Sept. 29 <sup>th</sup>	<i>Goluptsi (Stuffed cabbage)</i>
Sunday, Sept. 8 <sup>th</sup>	<i>Chicken Kotlety</i>	Saturday, Oct. 5 <sup>th</sup>	<i>Bread Baking</i>
Saturday, Sept. 14 <sup>th</sup>	<i>Bread Baking</i>	Sunday, Oct. 6 <sup>th</sup>	<i>Baking Desserts</i>
Sunday, Sept. 15 <sup>th</sup>	<i>Vareniki</i>	Saturday, Oct. 12 <sup>th</sup>	<i>Bread Baking</i>
Sunday, Sept. 22 <sup>nd</sup>	<i>Vareniki</i>	Sunday, Oct. 13 <sup>th</sup>	<i>Baking Tea Balls</i>
<i>For details contact Albert Blaszak 410-799-3226 We need everyone's help.</i>			

**1. Soda / Water Donation Drive Underway !** Please help us reduce our Festival expenses...buy a few cases of soft drinks (12 oz. cans) and bottled water (½ liter) over the next several weeks as they go on sale in area supermarkets. We need Coke, Pepsi, Diet Coke, Diet Pepsi, Sprite, Fanta (**no generics**). Water: Deer Park, Aquafina, etc. Thank you for your generosity

**2. Festival Desserts Table** **We need a Desserts Chairperson**, someone who will coordinate donations of desserts to supply our desserts table. And, we ask your help to increase both the quantity and variety of items. Please contact Art Lisowsky for more information: 410-206-0073.

**3. Artwork needed** for this year's Festival program book cover **in honor of our Centennial**. Past covers are found at: <http://www.russfest.org/programbook.htm>. **Rough sketches are due August 25<sup>th</sup>. Final drawings are due September 7<sup>th</sup>.** Russian themed artwork in any form – water color, charcoal or pencil drawings – are welcomed. The winning picture will be used for the cover of the program book. The original artwork submissions will be framed and sold at the festival in support of the church. Contact Michael Mickel for info: 410-666-2870.

**4. Russian Festival Meeting – Wednesday, August 14<sup>th</sup> at 7:00 PM.** All are welcome. Please help!

### **Convocation of the Patriarchal Parishes**

The 14<sup>th</sup> Convocation of the Patriarchal Parishes is scheduled for September 30 – October 3, 2019 at Antiochian Village in Western PA. In addition to the parish clergy, one (1) lay delegate and one (1) alternate for each parish with up to 250 families/individuals shall participate in the convocation. Delegates are selected from the devout members of the parish. Active pledging members of our parish who are interested in participating in the convocation should submit their names to Victor Marinich 443-512-0985 who will then bring the list to the parish council at its regularly scheduled meeting in August for selection. Our registration must be received by Sept. 7<sup>th</sup>. Also, at this conference we will discuss plans for celebrating in 2020 the 50<sup>th</sup> Anniversary of the Patriarchal Parishes in the USA. All parishes are requested to present proposals on how best to mark this milestone. Please discuss your ideas with any member of the parish council. Contact Fr. John for more information.

### **Vigil Candles: On the Altar and near St. Barbara**

**Aug. 11-17:** Candles offered by the Radchenko Family for the repose of the soul of the servant of God: +Nikolai Girich. A \$15 donation will keep all three candles lit for one week. Please schedule your candle offering with Elena Loyko 443-537-8978.

### **Special Petitions for the Unity of the Orthodox Church**

Again we pray to the Lord and our Savior to preserve the Orthodox Church abiding in the whole world in unity and right belief, and to grant her peace and tranquility, love and consent, let us all say, Lord, hearken and have mercy.

Again we pray to look upon the Holy Orthodox Church with the goodness of heart and with mercy, and to preserve her from divisions and schisms, from hostility and disorder, so her unity will not be diminished or shaken, but Thine Thrice-Holy name be glorified in her, let us all say, Lord, hearken and have mercy.

### **Submit your 2019 Pledge**

The mission of our parish is to spread the Word of God, to grow, to expand, to improve and not just to preserve our traditions. Our parish shouldn't become stale, but pursue holiness. We strive to fulfill the mission of our parish, through prayer, work and sacrifice. Prayer – because we are called to “pray without ceasing” (1 Thess. 5:17); work – because we are taught to increase the talents given to us (Matt. 25: 14-30); and sacrifice – because "everyone to whom much is given, from him will much be required" (Luke 12:48).

*When you are generous, you are not bestowing a gift, but repaying a debt. Everything you possess materially comes from God, who created all things. And every spiritual and moral virtue you possess is through divine grace. Thus you owe everything to God. More than that, God has given you his Son, to show you how to live: how to use your material possessions, and how to grow in moral and spiritual virtue. St. John Chrysostom*

### **Please Remember in Your Prayers...**

**Archpriest George Konyev; Archpriest Michael Hatrak; Deacon Michael Bishop; Mat. Myra Kovalak; Mat. Klavdiya Burbelo; Kh. Frederica Mathewes-Green; Nun Elizabeth; Nun Magdalena; Mat. Natalia Kosich; Priest Gregory and Mat. Diane Winsky; Mat. Catherine Kowalchik; Marie Vass; Charles Snipes; Arthur-Stephen Lisowsky; Yelena Radchenko; Lydia Zorina; Tatiana; Katherine Plaskowitz; Philip Plaskowitz; Bernadine Borawick; Julia Aymold; Lilli Ann Hoffman; Lara Marinich; Oleg Marinich; Ioann and Galina Zernetkin; Monika-**

Anastasia & Stephanie Handley; Blanche-Julia Stolkovich; Ekaterina Koroleva; Nina Lewis; Maryann Black; Lyudmila, Anton & Aleksander Karnup; John Alexander Bylen; Katherine Garrett; Stephen Kaminitzky; John-Thomas Planinshek; Kenneth Pukita; William and Ann Ferkile; Irina Kononova; Petr and Lyudmila Borodkin; Anthony Bakie; Svetlana & Aleksey; Alla; Anna; Alla; Raisa, Zinaida; Joseph Germano; Pavel, Vladimir, Valentina, Nina, and Maria; Maria Pappas; Bonnie Duke; Joseph Lacomy; Diana Radchenko; Aleksey & Lidia Potapov; Oleg and Andrei; Vitaliy, Tatiana, Olena & Nicholas Berchuk; David, Selina-Sophia, John, Maryann, David, Joseph, Lisa Ann Eichelberger; Cynthia and Bill (Basil) Popomaronis; Andrei, Marina, Valentina and Vladimir; Archpriest Cezar, Mat. Christina, Cezara-Maria, Darius, Justina, Christian; Victoria Lardiero; Richard Wright; Valentina Shultieva; Shanna, Stephen, Trent-Michael, Grant-Alexander, Adalynn Lisowsky; Julie Smith; Tayisia Solvieva; Lubov Pavuk; Leonid and Zoya; Jayne Sudol; Rita and Richard Herber, Mary Orzolek, Shane-Michael Sierakowski; George Matassov; Janice DesLauriers; John DesLauriers; Nicholas Rodzianko.

**Next Council Meeting: Thursday, August 29<sup>th</sup> – 7:00 PM in the Church Hall**

<b>Fr. John Vass, Rector</b> 443-527-7067	Fr. Deacon Michael Bishop: 410-563-0472
Victor Marinich, <i>Council President:</i> 443-512-0985	Vadim Radchenko, <i>Vice President:</i> 410-465-6172
Andrei Burbelo, <i>Recording Secretary:</i> 443-567-6031	Albert Blaszak, <i>Treasurer:</i> 410-799-3226
Oxana Chumak-Strianese, <i>Stewardship Chair:</i> 831-673-1937	Anna-Zumrat Shkurba <i>Member-At-Large:</i> 443-857-8541
Natallia Makarava <i>Sisterhood President:</i> 443-625-8470	Michael Mickel, <i>Cemetery Manager:</i> 410-666-2870

**The Dormition Fast**

The Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks—from August 1/14–August 14/27 (old style/new style). The Dormition fast comes down to us from the early days of Christianity.

We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D. “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast ]—the Forty Days[Great Lent; for summer there is the summer fast... [the Apostles’ fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast].”

St. Symeon of Thessalonica writes that, “The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us. Some, by the way, say that this fast was instituted on the occasion of two feasts—the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts—one which gives us light, and the other which is merciful to us and intercedes for us.”

The Dormition fast is not as strict as the Great Fast, but it is stricter than the Apostle’s and Nativity fasts. On Monday, Wednesdays and Fridays of the Dormition fast, the Church rubrics prescribe *xerophagy*, that is, the strictest fast of uncooked food (without oil); on Tuesdays and

Thursdays, “with cooked food, but with no oil”; on Saturdays and Sundays wine and oil are allowed.

Until the feast of the Transfiguration of the Lord, when grapes and apples are blessed in the churches, the Church requires that we abstain from these fruits. According to the tradition of the holy fathers, “If one of the brethren should eat the grapes before the feast, then let him be forbidden for obedience’s sake to taste of the grapes during the entire month of August.” On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. After that day, on Mondays, Wednesdays, and Fridays, the fruits of the new harvest would always be included in the meals.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: “Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness,” the Holy Church enjoins us. The main thing in fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn: “If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat.” The Great fast and the Dormition fast are particularly strict with regard to entertainment—in Imperial Russia even civil law forbade public masquerades and shows during these fasts.

Official site of the Moscow Patriarchate - Translated by Pravoslavie.ru/OrthoChristian.com - <http://orthochristian.com/38700.html>

### **The Three Feasts of the Savior (Spas)**

In the month of August there are three holidays related to the Lord Jesus Christ, our Savior, which in church are called the “First Spas”, the “Second Spas” and the “Third Spas”. All three feasts of the Savior connect between them the days of the Dormition Fast, which lasts from August 1/14 to August 15/28 (in Russian the word for Savior is: Спаситель – Spasitel’ – from hence the term ‘Spas’).

#### **The “First Spas” – feast of the Presentation of the Holy and Life-Giving Cross, celebrated on August 1/14.**



The presentation took the form of a ceremonious procession, in which the Lord’s Cross was carried out on this day (August 1st by the old calendar) in Constantinople and in Russia. The feast commemorates the following two historic events:

1) Holy Tradition tells us that on this day the Holy Right-Believing Prince Vladimir had Kievan Rus’ baptized. And since St. Vladimir had the vision of a Cross to convince him to accept Orthodox Christianity, the Orthodox Church brings out the

Life-Giving Cross in holy procession; 2) Holy Tradition also tells us that the Greek King Manuel and the Russian Prince Andrei Bogolyubski once happened to go to war on the same day – the former against the Saracens and the latter against the pagan tribe of the Bulgars.

Both the Greek king and the Russian prince had the habit, whenever they went to war, of taking with them an icon of the Holy Virgin with the Infant Christ, and of carrying a cross in front of the troops. That day, August 1/14, while fighting with the Bulgars, the Russian troops saw that from the icon of the Holy Virgin there emanated fiery rays which shone over the entire army.

The wondrous sight filled Prince Andrei with such fervor, that with the help of God he won a complete victory over his enemies. On that same day, the Greek King Manuel saw a similar miracle from the icon of the Holy Virgin among his own troops – the emanation of the fiery rays, shining over the entire army, and on that day he, too, was victorious against the Saracens. The king and the prince informed each other about the victories they had won with the help of God, and about the miraculous emanation from the icons of the Holy Virgin and Child. In honor of this event, the first of August (14<sup>th</sup> on the new calendar) was decreed a holiday, and to commemorate the power of the Cross which had helped the Christians vanquish their pagan foes, the priests carry the Cross out of the altar and lay it in the middle of the church to be venerated by the faithful.

**This day also marks the beginning of the Dormition Fast, which lasts only two weeks but is just as strict as the Great Lent.** The feast of the First Spas – also called the “Honey-Spas” (медовый Спас) – is associated with the custom of eating freshly-gathered honey, after having it blessed in church.

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**On Fasting...** St. Isaac of Syria said: *The first commandment given to our nature in the beginning was the fasting from food and in this the head of our race (Adam) fell. Those who wish to attain the fear of God, therefore, should begin to build where the building was first fallen. They should begin with the commandment to fast.* However, we as a society eat too much. Some of us may be enslaved to the pleasure of food; some may abuse food like others abuse alcohol; and others just don't eat the right foods. Fasting helps us to see the proper place of food in life. Fasting helps us to become disciplined with our body and especially our thoughts. St. John Chrysostom teaches that especially during fast period we are to abstain from all evil. True fasting is to put away all evil, to control the tongue, to forbear from anger, to abstain from lust, slander, falsehood and perjury. And so, with better control over the bodily passions, we can discipline ourselves to overcome our spiritual weaknesses and become victors over sin.



### August 6/19 the “Second Spas” The Transfiguration of Our Lord

Jesus Christ, in speaking to His disciples, often told them that He was to go to Jerusalem to receive suffering at the hands of the high priests and the teachers of the Law, that he was to be killed and to be resurrected on the third day. The apostles believed that Jesus was the long awaited Messiah, but they were deeply distressed at the thought of His suffering and could not bear to hear that He, the Son of God and the Messiah, would be degraded, would suffer, and

would die. The disciples still had earthly hopes about the glory of the Savior. They hoped that Jesus would free Judea from the Roman Empire's rule and would restore the Kingdom of Israel.

To strengthen their faith for the time when they would see Him suffering and to take their minds off earthly thoughts, Jesus Christ showed His disciples His Divine glory. Not long before His suffering, Jesus took three of His disciples - Peter, James, and John - and led them up a high mountain, Tabor, to pray. Walking a little distance from them, He began to pray while the exhausted disciples fell asleep. When they awoke, they saw their Teacher transfigured: His face shone like the sun, and His clothing was white as snow and glittering like light. And standing with Jesus were two prophets - Moses and Elijah - who appeared in their heavenly glory to talk with Jesus about how He would soon fulfill God's purpose by suffering and dying in Jerusalem.

"When they awakened, they saw His glory and the two men who stood with Him. And it came to pass as they departed from Him, Peter said unto Jesus, 'Master, it is good for us to be here; and let us make three tabernacles: one for Thee, and one for Moses, and one for Elijah' - not knowing what he was saying" (Luke 9:32-33). "While he yet spoke, behold, a bright cloud overshadowed them. And behold, a voice out of the cloud, said, 'This is My Beloved Son in Whom I am well pleased. Hear ye Him!' And when the disciples heard it, they fell on their faces and were sore afraid. And Jesus came and touched them and said, 'Arise, and be not afraid.' And when they had lifted up their eyes, they saw no man, except Jesus only. And as they came down from the mountain, Jesus charged them, saying, 'Tell the vision to no man until the Son of Man be risen again from the dead' (Matt. 17:5-9).

The disciples fell to the ground in fear. Jesus came near them, touched them and said: "Arise, do not be afraid." The disciples arose and saw Jesus as He always was. Through His glorious Transfiguration the Lord also showed us how mankind will appear in future life, in the Heavenly Kingdom, and how our entire world will then be transfigured. When they were descending from the mountain, Jesus commanded them not to speak of what they had seen until He had arisen from the dead. After such proof of His Divine glory, the apostles' faith in Christ as the Son of God could no longer be swayed.



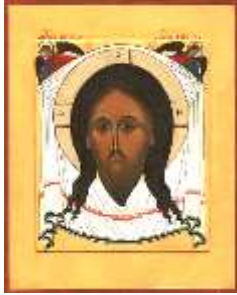
The feast of the Second Spas – also called the “**Apple-Spas**” (яблочный Спас) is associated with the custom of blessing apples, grapes and other fruits in church.

It is a pious **Orthodox custom to offer fruits to be blessed at this feast**; and this offering of thanksgiving to God contains a spiritual sign, too. Just as fruits ripen and are transformed under the action of the summer sun, so is man called to a spiritual transfiguration through the light of God's word by means of the Sacraments. Some saints, (for example - Saint Seraphim of Sarov), under the action of this life-giving grace, have shone bodily before men even in life with this same uncreated Light of God's glory; and that is another sign to us of the heights to which we, as Christians, are called and the state that awaits us - to be transformed in the image of Him Who was transfigured on Mount Tabor.

**Troparion – Tone 7:** *Thou wast Transfigured on the Mount, O Christ God, / Revealing Thy glory to Thy disciples as far as they could bear it. / Let Thy everlasting Light shine upon us sinners! / Through the prayers of the Theotokos, O Giver of Light, glory to Thee!*



**Kontakion – Tone 7:** *On the Mountain Thou wast Transfigured, O Christ God, / And Thy disciples beheld Thy glory as far as they could see it; / So that when they would behold Thee crucified, / They would understand that Thy suffering was voluntary, / And would proclaim to the world, / That Thou art truly the Radiance of the Father!*



**The “Third Spas” is the commemoration of the Image of our Lord Not-made-by-hands, celebrated on August 16/29**

This image of Christ appeared under the following circumstances: during Christ’s life on earth, there lived in the Syrian city of Edessa a certain Prince Abgar. He suffered from an incurable illness - leprosy, so that his entire body was covered with terrible sores, while internally he suffered from complete paralysis. Rumors of Jesus and His great miracles reached Abgar, who became filled with a fervent desire to see Christ and be healed by Him.

However, being unable to travel to Judea himself, he wrote a moving letter to Jesus Christ, in which he wrote the following:

“Rumors have reached me about You and Your glorious miracles, how You heal illness without medicine or treatment, - You make the blind see, the lame walk, You expel demons, cleanse lepers, heal paralytics with a single word and resurrect the dead. Hearing about You, that You perform such wondrous miracles, I came to the following two conclusions about You: You are either God Who has descended from heaven, or You are the Son of God. For this reason I humbly appeal to You, to make the effort to come to me and heal my incurable illness from which I have suffered for so many years. I have also heard that the Jews hate You and wish to harm You. I, however, have under my rule a city, though small, but beautiful and having everything in abundance; come to me then, and live with me in my city, in which both of us will find all that we need.”

Together with this missive, Abgar at the same time sent a talented artist to the Palestine, commissioning him to paint the face of Christ on an icon. So great was Abgar’ love for Christ, which was inspired by his faith in Him, that he wished at least to see His image. By God’s will the painter, despite his best efforts, was unable to depict the face of Christ, but Jesus Himself washed His face in water and dried it with a cloth, leaving a miraculous imprint of the Divine face on this cloth.

Then the Lord sent this image to Abgar together with His reply, which was as follows: “Blessed are you, Abgar, not having seen Me and yet having faith in Me, for you shall inherit life eternal! You write for Me to come to you, but I must accomplish that for which I have been sent, and then I must return to My Father Who had sent Me. And when I will ascend to Him, I will send you one of My disciples, who will completely cure you of your illness.”

This took place after Christ’s ascension, when the Apostle Thaddeus came to Edessa and baptized Abgar, who came out of the baptismal font completely renewed, both in body and soul. Having become cured of leprosy, Abgar wrote on the Image Not-made-by-hands: “O Christ, our God, whoever has faith in Thee shall not be put to shame,” decorated it and placed it over the city gates. In 944, when the Turks attacked the city, this miraculous image of the Savior, together with the

letter which He had written to Abgar, were transported from Edessa to Constantinople. This event is commemorated as the Translation of the Savior and is celebrated on August 29th.

In Russian folklore the “Third Spas” is also called “The Savior on linen”: first of all, because of the linen cloth on which the image of Jesus Christ was imprinted, and secondly, because it was the village custom to associate this holiday with the sale of linens and canvases. In folklore this feast is also called the “**Walnut-Spas**” (**ореховый Спас**), because in Russia, usually walnuts ripen at this time.