

*And the Word became flesh  
and dwelt among us,  
and we have seen His glory,  
glory as of the only-begotten  
from the Father,  
full of grace and truth.*

*(Jn 1.14)*

**Icon Art Studios, Inc**  
Debra Korluka, iconographer

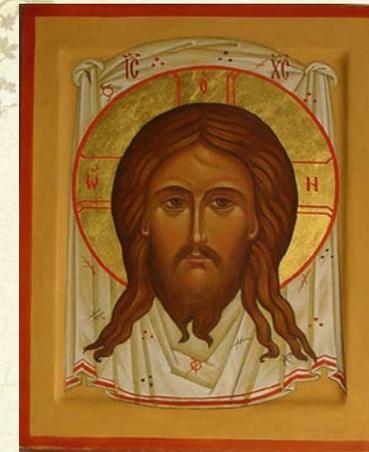
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**Iconography Workshop**

*February 17-19, 2012*

Holy Resurrection Orthodox  
Church, Fargo ND

## The Holy Face

*The Icon Not Made by Human Hands is also called the Holy Face or the Mandylion. The story surrounds King Abgar, king of Edessa who was seriously ill and lived during the earthly life of Christ. The king knew of Christ's healing power and sent his court servant/painter to seek out Christ and to bring Him to the king. The crowds of people prevented the servant to come near to Christ, but Christ knew that the king needed healing. Christ proceeded to press His Face into a cloth (the original "Made-Without-Hands Icon", mandylion), imprinting the cloth with His image and gave the cloth to the servant. The servant brought the cloth to his king and King Abgar was thus healed.*

*The Holy Face, the Church's first icon is significant for iconography because the Word of God took flesh in Christ and became part of the material world. Christ Himself gave us His Image, His Face, on the cloth for the King of Edessa. It is why we can make images that represent Him. We venerate Christ and the saints in their Holy Images, where worship is given only to God.*

## An Invitation to seek Christ in the Art & Prayer of Iconography

The word, icon, can be found in many cultures in contemporary society. The computer industry most likely never knew how much they would contribute to the familiarity of the word "icon" when choosing the word to represent symbols that would reveal magnitudes of information via the technical world.

For centuries, holy icons have been handed down to Christians as a "sacred doorway" into the spiritual world. Icons have been inseparable in the function of liturgy in the Eastern Orthodox Church since the 6th century. These religious icons denote the same idea as a computer icon; they offer information. The primary purpose of a holy icon is to enable a face-to-face encounter with a holy person or make present a sacred event. Icons communicate Christian Truth in a visual form. Narrative icons are images corresponding to the written Bible, portrait icons reveal information in regards to the virtues that we try to observe and remember in the holy person being depicted. We as onlookers are asked to enter into the living presence and power of the holiness being depicted and into the celebration of the sacred event.

Icons are painted in a way that is designed to be timeless and to represent the eternal Kingdom or the Heavenly Jerusalem. It is for this reason that icons convey an art purely idealistic and creating forms not meant to be realistic. The art form in a Holy icon is intended to be an

abstraction producing a spiritual art meant to recur in the painting of icons in any generation or country and always remaining constant, consistent and prescribed by canon rule.

Holy Resurrection Church is hosting a workshop, February 17-19, 2012, which will introduce technique, theology and spirituality of iconography. The instructor, Debra Korluka, is an internationally renowned iconographer in Orthodox iconography. Debra lives in Stillwater, MN.



Participants will learn how to paint the icon of the Holy Face. Previous artistic experience is not at all necessary. What is necessary is your genuine love and desire to seek Christ and open yourself to God's grace in the journey of iconography!

Registration fee is \$315.00. This fee includes panel, and 23kt. gold leaf. \$100 and pre-registration are due by Feb 1. Retreat begins at noon on Friday February 17<sup>th</sup> and will run through early afternoon on Sunday. For more information, (workshop location, supply list, & schedule details) please call Fr. Oliver Herbel of Holy Resurrection Orthodox Church in Fargo, at 218.289.4693 or email him at [roliverherbel@cableone.net](mailto:roliverherbel@cableone.net).

*The icon "The Holy Face," represents the Church's first liturgical icon and is venerated above all icons on the Feast of Orthodoxy (1<sup>st</sup> Sunday in the 40 days of Great Lent in the Byzantine Calendar).*