

Chapter 1 : Christ (title) - Wikipedia

By the 4th century icons were used to aid the teaching of theology and to combat heresy. Alpha and Omega appeared on icons of Christ about this time in order to combat Arianism. Arianism had taught that Christ was created before the creation of anything else.

The Nativity Fast Sayings of the Fathers Amma Theodora said that neither asceticism, nor vigils nor any kind of suffering are able to save, only true humility can do that. As we approach the Nativity and the increased demands on us spiritually and socially in this holiday season, we need to keep an important concept to keep before us, and that is: We see the light of God according to the measure we have removed the things that blind us to His light. Through these things we can come to the Birth of Christ like the Magi, who spent many days journeying across the desert on a long and hard journey. They voluntarily gave up the daily comforts and security of their homes to lay their gifts at His feet praising God for His great Gift to mankind. We are called to the same journey. Let us not look on the services of the church, the rules of prayer and fasting as inconveniences and increased demands on us, but as preparation, and a foretaste and opportunity to experience what lies ahead for us in His glorious and eternal kingdom. We are called to draw near to God, to contemplate His coming in human flesh to assume our human nature and restore it to its former glory by His grace. The Nativity fast is a journey. We are called like so many other Biblical faithful to enter a journey toward God. We cannot take all of our possessions on a journey. We cannot foresee all the detours, the mechanical breakdowns, the things that distract us along the way either by their beauty or their unfamiliarity. We move to a new place, and though we may return to our former home, we see our old place through different eyes. We are transformed by a journey. This is the spirit to which the fast calls us. Here the importance of the fast and alms. We are reminded by the Church that ALL creation rejoices at the coming of its Creator to redeem it from corruption. The fast and our spiritual disciplines ask us: Fasting, alms and prayer remind us we are part of the creation, we stand as the undeserving poor, the lowly shepherds, the alienated Magi, Mary choosing obedience and humility, Joseph bearing the scandal, as Simeon and Anna who lived in anticipation. We are touched in so many places of our lives by the story of the Incarnation of God. Make ready, O Bethlehem: The truth has come, the shadow has passed away; born of a Virgin, God has appeared to men, formed as we are and making godlike the garment He has put on. Therefore Adam is renewed with Eve, and they call out: Our bodies that are bound to death, are taken into the body of Christ and through His flesh are made truly alive. This is the purpose of fasting. Meals are different, less complex, so that a constant, lingering hunger may remind us of the great need we each have for spiritual food that goes beyond our daily bread. We focus on alms and give away that which we would normally spend on our selves. Parties may be avoided or reduced, that we might realise that the joy of this world does not fulfill. We voluntarily lay aside anything which holds the slightest power over us that we might bring ourselves to be obedient to God and not our flesh. This is the seed of virtue, to willfully lay aside the passions of the flesh to make clear a path to God. Come, O ye faithful, inspired by God let us arise and behold the divine condescension from on high that is made manifest to us in Bethlehem. Cleansing our minds, let us offer through our lives virtues instead of myrrh, preparing with faith our entry into the feast of the Nativity, storing up treasure in our souls and crying: Glory in the highest to God in Trinity, whose good pleasure is now revealed to men, that in His love for mankind He may set Adam free from the ancestral curse. It is a journey few if any, keep perfectly, and in fact it is fully intended to bring us to humility and face to face with the death we live within. Unless we grasp the desperate state we live in we cannot come to the Manger and the Virgin with Child bearing joyful gifts from the heart. God assumed in His flesh all of our diseases, the sickness unto death, and in His flesh overcame it on behalf of all mankind. Come, let us greatly rejoice in the Lord as we tell of this present mystery. The middle wall of partition has been destroyed; the flaming sword turns back, the cherubim withdraw from the tree of life, and I partake of the delight of Paradise from which I was cast out through disobedience. For the express Image of the Father, the Imprint of His eternity, takes the form of a servant, and without undergoing change. He comes forth from a Mother who knew not wedlock. For what He was, He has remained, true God: Unto Him let us cry aloud: God born of a

Virgin, have mercy upon us! Sticheron of Vespers of the Nativity The transformation of the cosmos took place in a manger. The transformation of us as human beings takes place when Christ is formed in us as He was being formed in Mary by her humble obedience. Let us fast and pray and give to the poor of pocket and spirit that we may glorify Him with the angelic hosts and humble shepherds when He appears on earth to reunite creation and Creator. Today the Virgin comes to the cave to give birth in a manner indescribable to the pre-eternal Word. Rejoice, O universe, and glorify with the angels and shepherds, Him who chose to appear as a young Child, the pre-eternal God. Almsgiving heals the soul, fasting withers sensual desire; prayer purifies the intellect and prepares it for contemplation of the things of God. Maximos the Confessor First Century on Love no. He blesses those hundred grams, but not one gram more. So if I take grams, I have stolen 10 grams from the poor. And if you do not have as much as two farthings? You can take pity on the sick and give alms by ministering to them. And if you cannot do even this? You can comfort your brother by your words. Basil the Great 4th century The bread you do not use is the bread of the hungry. The garment hanging in your wardrobe is the garment of the person who is naked. The shoes you do not wear are the shoes of the one who is barefoot. The money you keep locked away is the money of the poor. The acts of charity you do not perform are the injustices you commit. You are making a gift because you have no expectation of being reimbursed by that poor person. You are granting a loan because the Lord will settle the account. It is not much that the Lord receives by means of the poor, but He will pay a great deal on their behalf. Basil the Great There is your brother, naked and crying! And you stand confused over choice of floor covering. Gregory of Nyssa 4th Century Posted by hosts at 4: When you see the image below, it means that there are Program Notes for that podcast.

Chapter 2 : Why don't icons smile? " Orthodox Road

Christ the Teacher - An Icon for Jesuit Schools Page 3 How to read the icon Jesus is shown in the traditional pose of the Pantocrator (Greek: ἅπαντοκράτωρ, meaning All Powerful).

November 29, at The first Sunday of Advent marks the beginning of a new year on the Christian calendar. As God enfleshed enters the world he created, time itself is being sanctified. The birth of Jesus Christ is the fulfillment of the overarching narrative, an anticipated promise, running throughout the Old Covenant literature. Christians proclaim that Christ has come, Christ has died, Christ has risen and Christ will come again. Recalling the past coming of Christ prepares us for his future appearing. He is the true Vine, the true Israelite who fulfilled all righteousness, a righteousness never achieved until the incarnation of the God-Man, fully divine and fully human, who stretched out his arms upon the cross, a perfect sacrifice for the whole world. Thus, Christ is the new human being, the Second Adam, who remained perfectly obedient, victorious under trial and faithful to the completion of his redemptive mission. He is renewing all things in his new creation project. O Come, O Come Emmanuel. As the first Advent candle is lit, we commemorate the Old Testament patriarchs who, in their journey of faith under fire, bore the seed of the Messiah. In the second Sunday, we light another candle and remember the Prophets who peered into the future and spoke of the coming One and his restoration project. These first two weeks invite us to slow down and embrace the power of hope eternal. We are an impatient society obsessed with faster, bigger, better. Advent calls us to reset our hope and fix our eyes on the eternal project at work. The third and fourth Sundays of Advent point our hope towards the Second Coming of Christ, the inauguration of the Kingdom of God, the New Jerusalem coming down out of heaven. The third candle represents John the Baptist and his mission of preparing the way of the Lord. Israel was to heed his warnings and turn from their wicked ways. Thus, our waiting becomes a project wherein our lives are transformed by His grace. The visible Body of Christ on earth becomes an icon of the coming One. Christ is the icon of the Father as the Church is the icon of Christ. The Lord is with you. Advent reflects the season of our lives, between the first and second coming. This season is full of waiting and longing, or as Jesus put it, asking, seeking and knocking. Though we who are in Christ rejoice, we remain alert, expectant, in battle against the unseen forces in the heavenly realm. Jesus himself is waiting. He is placing every enemy under his feet. He is interceding as our Great High Priest. He is our Advocate with the Father. Yet, he waits for the full restoration of all things. The Lord is not slow in keeping his promise, as some understand slowness. May we enter into this waiting, in union with Christ. Such a hope purifies and makes ready the coming of the Lord. We are waiting for salvation, yes, our own salvation, but also, the salvation of others, and all creation!

Chapter 3 : Archbishop Romero's Icon is Ready for His Canonization

Vladimir Pantocrator--This Christ icon was chosen to be the main Christ icon for the iconostasis. I called it the Vladimir Christ as it is a composite of many, from my hand. Find this Pin and more on Icons of Jesus by Kathy Behrendt.

Videos The Orthodox Church is evangelical, but not Protestant. It is orthodox, but not Jewish. It is catholic, but not Roman. It has believed, taught, preserved, defended and died for the Faith of the Apostles since the Day of Pentecost years ago. An evil spirit laughs at feeble worldly theorising. But as soon as a man begins to fast and to pray to God, the evil spirit becomes filled with inexpressible fear. A strong person is the one who chews well, not the one who eats a lot. Elder Paisios of the Holy Mountain Icons and the Early Church Given the Jewish origins of Christianity, it may seem strange that icons developed at all, but the prohibition on images in Judaism did not become systematic until the time of the Maccabees. The images in the synagogue are actually much better executed, and discernably in the same artistic tradition as Byzantine icons. Did Icons come from pagan sources? There are two views of the origin of icons; the non Orthodox view sees them as the Hellenising and paganising of Christianity, which is dated from about the 4th century. This view tends to see art as external to the church, even as a corruption of Christianity. Orthodox writers on the other hand see icons as an inevitable and necessary consequence of the incarnation and they believe that icons date from the earliest traditions of the Church. Icons are not seen as a Hellenising and paganising of Christianity, rather a Christianising of paganism. In ancient Rome the picture of the emperor was believed to carry his presence and it could be used as a legal substitute to witness the signing of documents. Blame the pagans, who made images into gods! Just because the pagans used them in a foul way, that is no reason to object to our pious practice. Sorcerers and magicians use incantations and the Church prays over catechumens; the former conjure up demons while the Church calls upon God to exorcise the demons. Pagans make images of demons which they address as gods, but we make images of God incarnate, and of His servants and friends, and with them we drive away the demonic hosts! On the Holy Images Early iconoclastic patristics: In the 3rd century, St. Epiphanius in a letter to John, bishop of Jerusalem, tells how in a church at Anablatha near Bethel he had found a curtain painted with the image of Christ or of some other saint, which he had torn down and ordered to be used for the burial of a pauper. The passage, however, reveals not only what Epiphanius thought on the subject, but also that such pictures must have been becoming frequent. Non Orthodox writers point to church fathers who condemned images; such as Origen , Tertullian , Eusebius and Clement of Alexandria Ouspensky defends the early origin of icons by claiming that these people did not remain Orthodox and therefore do not represent the teachings of the Church. Those writers who are sceptical about the early origins of the icon also point to the Council of Elvira, in Spain This Council published the following Canon: The Art of the Catacombs The main purpose of the art of the catacombs was to teach There are few direct images of Christ in the catacombs, but there are a number of symbolic representations. Christ is a lamb, a fish, a vine, the good shepherd or Orpheus calling the wild beasts. A vine is a symbol of the sacraments, especially if it depicts birds eating the grapes. There are scenes of the Nativity, and the Annunciation. Mary is shown as orans; that is, with her arms raised in prayer. She is also shown holding Christ in her lap as the Magi bow down in adoration. This must have been a powerful picture for Gentiles entering the Church. To make it clear who this is, she is usually depicted with a prophet holding a scroll containing a messianic prophecy. Sometimes she is shown with a star above her head, which is a reference to Num. Neither the art of the catacombs, nor the art of the icon is incidental or insignificant, both are used to express the teaching of the Church. Many of the figures in both forms of art are depicted in the orans position, that is with arms raised in prayer. The details in both forms of art are reduced to a minimum and the artist does not attempt to impress the viewer with aesthetics. In both the catacombs and in the icon the act of martyrdom is not illustrated, the martyr is seen as glorified for Christ and is always facing the viewer. Both the art of the catacombs and the art of the icon is anonymous. By the 4th century icons were used to aid the teaching of theology and to combat heresy. Alpha and Omega appeared on icons of Christ about this time in order to combat Arianism. Arianism had taught that Christ was created before the creation of anything else. The symbols are derived from The Book of Revelation Nestorius

had separated the two natures of Christ, so that Mary could only be the mother of Christ and not the Mother of God. Nestorius was condemned at the Council of Ephesus in 451. Saint Basil compares the function of communication of the icon with that of the word: Saint John Chrysostom said that the icon is a guarantee of the real visible incarnation of God. Important evidence comes from The Phials of Monza, these are oil bottles that pilgrims bought back from Palestine, they are dated about 600, and are decorated with pictures of Christian festivals in a style exactly like that used on icons today. The casket is opened and the wood is taken out, and both the wood of the Cross and the title are placed upon the table. Now, when it has been put upon the table, the bishop, as he sits, holds the extremities of the sacred wood firmly in his hands, while the deacons who stand around guard it. It is guarded thus because the custom is that the people, both faithful and catechumens, come one by one and, bowing down at the table, kiss the sacred wood and pass through. And because, I know not when, some one is said to have bitten off and stolen a portion of the sacred wood, it is thus guarded by the deacons who stand around, lest any one approaching should venture to do so again. And as all the people pass by one by one, all bowing themselves, they touch the Cross and the title, first with their foreheads and then with their eyes; then they kiss the Cross and pass through, but none lays his hand upon it to touch it. When they have kissed the Cross and have passed through, a deacon stands holding the ring of Solomon and the horn from which the kings were anointed; they kiss the horn also and gaze at the ring. The image was a statue of Christ healing the woman with the flow of blood, allegedly at the site of her home. Opposite this is another upright image of a man, made of the same material, clothed decently in a double cloak, and extending His hand toward the woman. At his feet, beside the statue itself, is a certain strange plant, which climbs up to the hem of the brazen cloak, and is a remedy for all kinds of diseases. They say that this statue is an image of Jesus. It has remained to our day, so that we ourselves also saw it when we were staying in the city. Nor is it strange that those of the Gentiles who, of old, were benefited by our Savior, should have done some things, since we have learned also that the likenesses of His Apostles Paul and Peter, and of Christ Himself, are preserved in paintings, the ancients being accustomed, as it is likely, according to a habit of the Gentiles, pay this kind of honor indiscriminately to those regarded by them as deliverers. The Iconoclast Controversy A little bloody history. By the 8th century, icons were a regular feature of Orthodox spiritual life all over the Byzantine Empire. Byzantine Emperor Leo III reigned 717-741, convinced by such reasoning, tried at first to persuade his subjects to abandon icons. In 726; the date is uncertain, Leo stepped up the campaign. He ordered his soldiers to go to the palace gate called Chalke and destroy the icon of Christ painted over the entrance archway. The incident triggered riots, and several women became the first martyrs to iconoclasm. Constantine V was the person most responsible for developing the arguments used against icons. In 753 he called the Council of Hieria, and the bishops assembled from throughout the empire, condemned the making and venerating of icons. The deck, however, had been stacked: Constantine had guided into the assembly only those bishops who supported his views. Thousands were exiled, tortured, or martyred. In 786 Constantine paraded a group of monks holding hands with their sister nuns a scandalous display through the Hippodrome. In 797 Empress Irene reigned, a staunch supporter of icon veneration, convened what would later be recognized as the rightful Seventh Ecumenical Council. The council affirmed that icons, though they may not be worshiped, may be honored. A new attack on icons was made under Leo V the Armenian in 815 and continued until 843, when icons were again reinstated once and for all by Empress Theodora on the First Sunday of Lent, a day still celebrated annually as the Feast of the Triumph of Orthodoxy. He is an editorial adviser for Christian History. The prejudice we are considering is closely connected with the Manichaean view of matter, which in strict consistency rejected the belief that God was really made flesh, or really died on the cross. The Manichaeans were therefore, by reason of their dualism, arch-enemies of Christian art and relics. The Monophysites were iconoclastic because of their belief that the divine nature in Christ entirely absorbed the human. All these similar schools of Christian thought could make a very effective appeal to the Bible and to Christian antiquity because the seeds of these heresies were found in the early Church. The suggestion that preaching is a better antidote than images to our human tendency to let our mind wander in worship, I will leave to one side, for the point Calvin wants to make is primarily theological rather than pastoral. In each of these regards visible images were observed to be more efficient than the written or spoken word. This practical exaltation of image over word in medieval piety

reminds us, though, that iconoclasm can never escape the image per se, since the word functions by its capacity to evoke or generate mental images of one sort or another, and nowhere is this more apparent than in the Christian Scriptures. To speak and think of God as Lord, or father, or shepherd, or rock is just as surely to trade in images as to paint or sculpt him as such. Economics of religious art during the Reformation: Spiritual, economic and wider political concerns became mixed up in this development, and thus iconoclasm, when it arrived, was laying an axe to the root of an entire socio-economic system. In response to such urgings by Karlstadt and others, many clearly judged themselves led by the Spirit to immediately, regardless of official ecclesiastical or civil jurisdiction, ransacked churches, destroying all images. Civic authorities were forced to authorize these acts to keep civil order. Images are unable to communicate the true Christ to us – a clear echo of the ancient iconoclasts insistence that images could not show forth the deity but only the flesh of Christ. Luther the Reformation was always first and foremost about another theological issue altogether; namely, the doctrine of justification by grace through faith rather than works. Compared to this, he considered the matter of paintings and sculpture a matter of relative unimportance. Indeed, he insisted, no amount of smashing and burning could get rid of superstitious idolatry, since this was lodged deep in the sinful human heart and was likely to be established even more firmly there by any external attempt to dislodge it; whereas, once the heart was liberated by faith from snares of works-righteousness, the ritual abuse of wood and stone in an attempt to court favour with God would be bound to cease. He also objected strongly to the huge amounts of money consequently invested in producing and venerating such images, money which could and should have been spent in alleviating poverty and human distress. He considered the more violent manifestations of iconoclasm to be a triumph for the devil rather than Christ. Human beings, he insisted, cannot help forming images of the objects of their attention and reflection. The religious image is merely an extension of the mental image. A hearkening to the monophysite and Nestorian heresies.

Chapter 4 : Jesus Christ | The Icon of God | A Reader's Guide to Orthodox Icons

The Christ Pantocrator of St. Catherine's Monastery at Sinai is one of the oldest Byzantine religious icons, dating from the sixth century AD. It is the earliest known version of the pantocrator style that still survives today, and is regarded by historians and scholars to be one of the most important and recognizable works in the study of Byzantine art as well as Eastern Orthodox Christianity.

January 30, at 1: I believe that the smiling Christ is the Christ of the gospels. That is not to say that He is not at times stern or angry or all the other emotions that a man would have, but one of the main notes of Heaven is joy. I have never met anyone who I would truly consider Christ-like who did not have joy and that meant it was written all over his face For example Psalm There are really no good spiritual reasons that icons do not smile, it is merely tradition. January 30, at 5: It is truly one of the fruits of the Spirit love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. However, I would add that a smile in no way expresses all of the fullness of the Kingdom of God, nor all of fruit of the Spirit, nor even the fullness of joy itself. The saints of the Church have depth of understanding of what it means to daily pick up our cross, to fight the demons and enemies of darkness, and to be crucified with Christ. Until the second coming, we are engaged in warfare and the faith is truly a sober matter of warfare, repentance, and deep love. Our icons reflect this reality. Is there a time and place for laughter and smiling? However, the Church has chosen not to depict that aspect of our lives in the iconography. January 31, at But we must not give the impression that the holier you are the sadder you will look. Repentance brings joy and freedom, not a look on our face like we have sucked on a lemon. The passages in 1 Cor and Galatians 2: They are about our union in Christ who was crucified. There can never be true holiness if we are motivated by guilt, gritting our teeth and a sense that we have to battle in our strength. Our sins have been forgiven, they are being forgiven, and they will be forgiven. Salvation and repentance are past, present, and future. Seeking the Kingdom and daily, even hourly, acknowledging ones sins before God has nothing to do with looking holy through a sad face. It has everything to do with theosis. Salvation, repentance, union with God in Christ: I had very similar thoughts to yourself when I entered into Orthodoxy regarding the solemn icons and even the services. It seemed unnecessary to me to ask God to have mercy so often. What changed my mind though was entering into the life of the Church; diving deeper into the mystery of Christ through Orthodoxy. I would invite you to do the same. January 31, at 7: I used to be in it and was invited to train for priesthood and a Archimandrite asked me to join his monastery. However there were too many deep flaws and errors that in Biblical conscience I could not accept. They are not the major ones for me, but for example the ones you mention. That is a very interesting statement. I cannot agree with it. There are too many implications theologically. Orthodoxy operates from a totally different theological framework from what I have come to believe. I know that we need to live in the knowledge of the mercy of God daily, moment by moment even, but the difference between you and me, and I suppose Orthodoxy and me, is that I believe we live not in the need of asking for it, but of being aware of it as being completed in the Risen and Exalted Christ. One leads to deeper self absorption and wondering if one has repented enough and the other to freedom in the Spirit and in joy and victory. The Protestants talk of the finished work of Christ. That is a key concept for me. Regarding John the Baptist, I am surprised that you would use him as an authority on the Christian life. Remember that the apostles had to rebaptise his followers because they did not have the Holy Spirit. Anyway, I can see that this conversation will either go on forever or it can stop here. Peace and blessings to you.

Chapter 5 : The History of Icons (Notes) – Our Life in Christ

Adam and Eve, indeed ALL of humankind, are renewed and made alive in the Incarnation of God in Christ, who 'appeared on earth to save our kind'. Our bodies that are bound to death, are taken into the body of Christ and through His flesh are made truly alive.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other languages, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language

31 notes Apolytikion Blessed are You, O Christ our God, who made fisherman all-wise, by sending down upon them the Holy Spirit, and through them, drawing all the world into Your net. O Loving One, glory be to You. Kontakion When the Most High came down and confounded tongues of men at Babel, He divided the nations. When He dispensed the tongues of fire, He called all to unity, and with one voice we glorify the Most Holy Spirit. Nail down our flesh with fear of Thee, and let not our hearts be inclined to words or thoughts of evil, but pierce our souls with Thy love, that ever contemplating Thee, being enlightened by Thee, and discerning Thee, the Unapproachable and Everlasting Light, we may unceasingly render confession and gratitude to Thee: As smoke vanishes, let them vanish; and as wax melts from the presence of fire, so let the demons perish from the presence of those who love God and who sign themselves with the Sign of the Cross and say with gladness: Hail, most precious and life-giving Cross of the Lord, for Thou drivest away the demons by the power of our Lord Jesus Christ Who was crucified on thee, went down to hell and trampled on the power of the devil, and gave us thee, His honorable Cross, for driving away all enemies. O most precious and life-giving Cross of the Lord, help me with our holy Lady, the Virgin Theotokos, and with all the Saints throughout the ages. If Thou shouldst save me on account of my deeds, it would not be a gift but merely a duty; truly, Thou aboundest in graciousness and art inexpressibly merciful. Thou hast said, O my Christ: He who believeth on me shall live and never see death. If faith in Thou savest the desperate, behold, I believe! Save me, for Thou art my God and my Creator. Let my faith stand in place of my deeds, O God, for Thou wilt find no deeds to justify me. Let my faith be sufficient for all. Let it answer for me; let it justify me; let it make me a partaker of Thine eternal glory, that Satan may not seize me, O Word, and boast that he hath torn me from Thy hand and fold. O Christ my Savior, save me! Come quickly, make haste, for I perish! Even more will I labor for Thee, my Lord and God Jesus Christ, all the days of my life, now and ever and unto ages of ages. Blessed art thou among women and blessed is the Fruit of thy womb, for thou hast borne the Savior of our souls. It is truly meet to glorify thee, O Birthgiver of God, ever blessed, and all undefiled, the Mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, thou who without stain didst bear God the word, true Birthgiver of God, we magnify thee. The purpose of the icon is to theologaly represent character or some event from the Bible. This is very important for faithful people to teach them and help them

Chapter 6 : Greek Orthodox Icons : The Great High Priest - Hellenic Art

The Icon of Christ Pantocrator, from the Sacred Monastery of the God-Trodden Mount Sinai, is one of the most profound theological images of Our Lord Jesus Christ. The icon is not just a nice sacred image that adorns churches and homes. Rather, it speaks a theological truth about Our Lord Jesus Christ.

Thursday, 11 August The Mother of Christ: Crowning the vine is the Mother of God She is, as it were, the flowering of grace, the Beautiful Woman clothed in the sun, the Immaculate Mother who is all for and in Christ whose transfiguration in death at the assumption was a foretaste of the new life which is for all those who welcome her Son. When I first saw the design for the icon I was surprised and delighted to find that Ian had incorporated the Blessed Virgin Mary. The presence of Mary interceding for us is just right. But when we reflect on the image of Mary we naturally think of her immaculate heart. We go to the Sacred Heart of Jesus in this icon through Mary. We pray that she will pray for us – poor banished children of Eve and Adam – who kneels in the left hand corner. There is so much to be said here that it is best to say as little as possible! But of course, as I have reflected on Mary in the icon my mind keeps referencing what Teilhard says about the mother of Christ. Some of the most beautiful passages written by Teilhard on Mary and her cosmic significance we find in his writings during the first world war. Here are some extracts. From the Cosmic Life. With the origin of all things, there began an advent of re-collection and work in the course of which the forces of determinism, obediently and lovingly, lent themselves and directed themselves in the preparation of a Fruit that exceeded all hope and yet was awaited. Before the centuries were made, I issued from the hand of God – half- formed, yet destined to grow in beauty from age to age, the handmaid of his work. Everything in the universe is made by union and generation – by the coming together of elements that seek out one another, melt together two by two, and are born again in a third. God instilled me into the initial multiple as a force of condensation and concentration. In me is seen that side of beings by which they are joined as one, in me the fragrance that makes them hasten together and leads them, freely and passionately, along their road to unity. Through me, all things have their movement and are made to work as one. I am the beauty running through the world, to make it associate in ordered groups: I am the essential Feminine. In the beginning I was no more than a mist, rising and falling: I lay hidden beneath affinities that were as yet hardly conscious, beneath a loose and tenuous polarity. And yet I was already in existence. In the stirring of the layers of the cosmic substance, whose nascent folds contain the promise of worlds beyond number, the first traces of my countenance could be read. Like a soul, still dormant but essential, I bestirred the original mass, almost without form, which hastened into my field of attraction; and I instilled even into the atoms, into the fathomless depths of the infinitesimal, a vague but obstinate yearning to emerge from the solitude of their nothingness and to hold fast to something outside themselves. I was the bond that thus held together the foundations of the universe. For every monad, be it never so humble, provided it is in very truth a centre of activity, obeys in its movement an embryo of love for me: The complete embodiment of the love – that force and energy - that fills the cosmos that fills all things and which glows brightly before us in the heart of her son. Love, the energy which is the beginning and the end of all creation. We contemplate the Blessed Virgin, who intercedes for us and looks at us and asks us tenderly as our mother to open our hearts to this love wholly and completely. Posted by DWP at.

Chapter 7 : The Nativity Icon (Notes) – Our Life in Christ

View Notes - Notes Ch. 8, 10, 11 from ARHS at Tulane University. Byzantine Art 03/06/ icon of Christ, Monastery of St. Catherine, Mount Sinai, Egypt, 6th Century CE, encaustic on panel Find Study Resources.

Chapter 8 : Jesus Christ - OrthodoxWiki

Icons of Christ Since , thousands of churches, schools and families around the world have looked to the Monastery

DOWNLOAD PDF NOTES ON THE ICON OF CHRIST

Icons collection for traditional Christian art. From the smallest plaque to the largest mounted icon, each piece is a work of art - made to last and made to be treasured.

Chapter 9 : Christ Pantocrator (Sinai) - Wikipedia

Item No. Christ, Mandylion large icon Note: Sometimes referred to as "Icon Not Made by Hands," the icon of the Holy Mandylion (mandylion = towel or kerchief) is the basic image of Christ, from which all.