

Iconography

Adult Spiritual Enrichment

October 11, 2020

CLASS 5

PLAYTYTERA

Panagia Platytera (Greek: Πλατυτέρα; "wider" or "more spacious") is an icon of the Theotokos, facing the viewer directly, usually depicted full length with her hands in the "orans" position, and with the image of Christ as a child in front of her chest, also facing the viewer directly. Sometimes the image of Christ is contained within a medallion.

Poetically, **by containing the Creator of the Universe in her womb**, Mary has become *Platytera ton ouranon*, which means: "**More spacious than the heavens.**" This type is sometimes called the "Virgin of the Sign" or "Our Lady of the Sign," a **reference to Isaiah 7:14: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel."**



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ANNUNCIATION

The icon of the Annunciation is one that presents the joy of the announcement of the coming of Christ. It is an icon of bright colors, depicting the Archangel Gabriel (left), who has descended from heaven, and the Virgin Mary (right), who has been chosen to be the Mother of God.

The Archangel is shown with his feet spread apart as if he is running to share the good news with Mary. In his left hand is a staff, the symbol of a messenger. His right hand is extended toward Mary as he delivers the message and announces the blessing bestowed upon her by God.

On the right side of the icon the Virgin sits on an elevated seat, indicating that as the Mother of God she is “greater in honor than the cherubim, and beyond compare more glorious than the seraphim, who without corruption gave birth to God the Word.” In her left hand she holds a spindle of scarlet yarn which depicts the task she was assigned of preparing the purple and scarlet material to be used in making the veil for the Temple in Jerusalem. Her right hand is raised in a gesture of acceptance in response to Gabriel’s message. Her posture expresses willing cooperation with God’s plan of salvation. Mary’s garments also have the three stars commonly used to represent her ever-virginity: before, during, and after the birth of Christ.

At the top of the icon the segment of a circle represents the divine realm, from which three rays emerge. This demonstrates the action of the Holy Spirit coming upon her. In other depictions of the same icon, Christ Himself – as a man – is shown in this semi-circle.

This icon marks the crowning of our salvation and the revelation of the mystery before all ages. For the Son of God becomes the son of the Virgin, and Gabriel proclaims to the ever-virgin Mary:

“Hail, O full of grace, the Lord is with you.”

Amen

The Annunciation is the beginning of all the feasts of the Lord. In the dismissal hymn of the feast we chant: “Today is the crown of our salvation, and the manifestation of that mystery which is from everlasting.....” The content of the feast refers to the event in which the Archangel Gabriel – the angel with whom all the events related to the incarnation of Christ are connected – visited the Panagia at God’s command to inform her that the time had arrived for the incarnation of the Word of God, and that she would be His mother (Luke 1:26-56).

The Greek word for the ‘annunciation’ (evangelismos) means literally ‘good news’. This refers to the information given by the archangel that the Word of God would be made man for mans salvation. Essentially this is the fulfillment of God’s promise given after the fall of Adam and Eve (Gen 3:15) and is called the protoevangelion. Therefore, the information about the incarnation of the Word of God is the greatest piece of news in history!

According to St. Maximos the Confessor, God’s good news is His embassy and consolation to the people through the incarnation of His Son. Parallel with this is the reconciling of the people by the Father, Who repays those who obey Christ with ungenerated deification. This deification is called ungenerated

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because it appears in the worthy without having been born in them. Thus the deification offered by the incarnate Christ is not a birth, but a manifestation through personal illumination in those who are worthy of this revelation.



NATIVITY

CENTER

In the center is the infant Christ lying in a manger. The Virgin Mary (Theotokos) is beside Him, and an ox and an ass are behind Him. Christ being born in a cave is not in the Bible, but it is an ancient tradition, dating back to the first and second centuries. **He is dressed in burial clothes to foreshadow His death. His location in a cave also foreshadows the grave in which He would be buried and where He would resurrect.**

When Adam and Even were first created, they were clothed in the glory of God. That was their natural state. But when they fell into sin, they lost this clothing of glory and became aware of their nakedness. Clothed in animal skins (which represent death), they went into exile outside of the Garden. Christ likewise condescended from His state of glory to become one of us, wrapping Himself in the mortal flesh's sin and death, as Scripture states, "***God made Christ who***

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knew no sin to be sin for us, that we might become the righteousness of God in Christ” (2 Cor. 5:21).

BOTTOM LEFT

Unlike most icons that feature both Christ and the Virgin Mary, she is not looking at Him. Instead, she is looking at her husband Joseph, interceding for him. After the birth of Jesus, he walked out of the cave, battling doubts. The figure next to him is supposed to be the devil who is, of course, is filling his mind with all sorts of doubts and probably angry thoughts.

We may sing “*What Child is This?*” but Joseph’s question was “Whose child is this?!” since he knew he was certainly not the father. Yet Joseph has a halo, which indicates his sanctity.

Sometimes when God shows up in our lives, it raises questions and doubts. God bestows His grace upon us, but then He seems to withdraw a little bit, allowing difficulties to test and deepen our faith. We may wonder why things happen the way they do. But if we persevere, we have a doubting saint to whom we can look as our example.

TOP & MIDDLE

At the very top is a blue shape sometimes called a “*mandorla*”. It signifies the presence and the glory of God. It beams from the heavens, pointing to the Christ child, which shows His descent from heaven to the earth.

On the left, the three kings (magi) are traveling from afar, following the star in the sky.

Angels appear in the heavens above and tell the good news to the shepherds (on the right) in the field so that they can see this divine child born in the little town of Bethlehem.

I sometimes wonder if the shepherds and angelic chorus appeared after Jesus’ birth more for Joseph’s sake than anything else. These divine interventions affirmed the dream that God granted Joseph, and helped Him to trust God. Our Church’s hymns mention this struggle and Joseph’s victory over doubt:

Joseph, when he beheld the greatness of this wonder, thought that he saw a mortal wrapped as a babe in swaddling clothes; but from all that came to pass he understood that it was the true God, who grants the world great mercy. – Vespers of the Forefeast of the Nativity of Christ.

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May we be comforted in the fact that our Savior has come into this world to heal every messy, doubting, sinful part of us. There is nothing a repentant heart has done that will permanently push God away from it. And there is nothing that you have done that he has not already helped someone else through, someone else who is considered a saint.

BOTTOM RIGHT

The women at the bottom right are midwives who display that the Son of God was truly born as a human, and did not merely appear to be human as some early heretics claimed. There is a fountain that they are about to wash the Christ child in because He had, in some sense, an ordinary, messy birth.

FURTHER DEVELOPING THE SYMBOLISM

THE OX AND ASS

The ox and ass are two of the most ancient symbols that appear in nativity icons and sculptures. To the left is one of many Christmas (Nativity) paintings from the 1200s featuring the ox and ass.

In the ancient Church, **the ox symbolized the Jews**, for it was a clean, kosher animal that they could eat. It could also be easily trained to pull a plow and assist in various ways. The Jews had the Law of Moses and it helped keep them clean and obedient to God.

The ass, on the other hand, is a stubborn and wilder animal. It is unclean and not kosher, therefore, **it represents the Gentiles** who did not have the Law of Moses to guide them away from their pursuit of indecent and immoral behavior.

In Christ, these two seemingly opposed groups came together to form one people. As the Bible says, *“For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility”* (Eph. 2:14).

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MEETING IN THE CENTER

Above are the angels, below are the shepherds, midwives, and people. To the left are the three wise men, the three kings, the magi who travel a great distance bearing expensive gifts. To the right are simple, poor, uneducated shepherds. **In the center is Christ, who brings all of these different people together in Himself.** He unites heaven and earth, rich and poor, wise and simple, educated and uneducated, locals and foreigners, obedient and rebellious men, the confident and doubters; **all of these find their place in Christ.**

THE CAVE AND THE HEART

Christ was the mystery hidden throughout all ages – just as his coming in the cave was hidden from most people. **But the glory of this mystery is Christ in you. In this way, the cave became an icon of every heart that opens itself to Christ** (cf. Col. 1:26-27).

Caves, with all of their mystery and darkness, hidden chambers and secret places, are truly a reflection of the dark, mysterious heart within each one of us. But like the cave the Christ entered on Christmas day, our hearts can become the dwelling place of His majestic glory. Like the ox and ass, we have the clean and unclean in our hearts – the things that are good and not so good. We have the devil whispering doubts or evil things to us but we also have the Theotokos praying for us.

All of the distractions in our lives pull us outside of our hearts. Because of that, we have terrible self-awareness. **But when we enter into our hearts, we find that Christ is there.** But what does that mean?

Imagine Joseph getting up and walking away from the devil, saying, “I’m tired of listening to you and your lies.” **He prays to God to help him; he gets up and walks to the cave where Christ and the Mother of God are. That is the beginning of descending into the heart.** Of finding the mystery hidden from all eternity, dwelling within our hearts as He once dwelt in a cave near the little town of Bethlehem.

OTHER COMMENTARY ON “THE NATIVITY”

"Thus, the icon is also a theology, a theology in color, expressing the experience of God with lines and paints rather than with discursive (i.e. aimlessly passing from one subject to another, or rambling) language. **The goal of the icon and that of written theology are the same – to lead others to the mystical experience of God.** The icon artistically depicts the experience so that others may approach the mystery and be invited to share in it." - Anton Vrame, The Educating Icon

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All this took place to fulfill what the Lord had spoken by the prophet:

“Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel, which is translated, “God with us.”

The Prophecy of Isaiah in The Christmas Eothinon (i.e. Resurrection Gospels) ~ Matthew 1:22



What is a Prophet?

The Prophets of the Old Testament were individuals chosen by God to tell people about the Salvation that was to come through Jesus Christ. Prophets not only told about events to come, but also delivered the message of God and His will to the People.

The Prophet Micah lived in Judah from 750 to 687 BC. He Prophesied that the Messiah would be born in in the City of Bethlehem, the location of the Nativity.

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"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times." (Micah 5:2)

The Prophet Jeremiah lived from 650 to 587 BC. He foretold that the Messiah would a descendant of King David. Joseph's lineage and connection as a descendant of King David is seen in the Genealogy of Christ at the beginning of the Gospel of Matthew.

"The days are coming," declares the LORD, "**when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land.** In his days Judah will be saved and Israel will live in safety. **This is the name by which he will be called: The LORD Our Righteousness (Jeremiah 23:5--6).**

"Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child." (Luke 2:4-5)

Verily, Joseph the betrothed, saw clearly in his old age that the foresayings of the Prophets had been fulfilled openly; for he was given a strange earnest, receiving inspiration from the angels, who cried, Glory to God; for he hath bestowed peace on earth. (Troparion)

The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, and Jesse begot David the king.

David the king begot Solomon by her who had been the wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.

And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

So, all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations.

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“Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

Luke 1: 30-33

3 WISE MEN (MAGI)

A painted icon of the Veneration of the Three Wise Men or Three Kings.

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men (Magi) from the East came to Jerusalem, asking, “Where is the child who has been born king of the Jews? For we have seen His star in the East, and have come to pay him homage (worship Him)” (Matthew 2:1-2). Finally, they made it to Bethlehem and **“saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh” (Matthew 2:11).**

The biblical Magi, also referred to as the Three Wise Men or Three Kings, were – in the Gospel of Matthew and Christian tradition – distinguished foreigners who visited Jesus after his birth, bearing gifts of gold, frankincense and myrrh.

According to the Gospel of Matthew (2:1-16), the wise men or Magi followed a star to the birth place of Christ. It was written that they were from the east and that they brought three gifts to Christ; gold, frankincense, and myrrh. **Since there were three gifts, it has been inferred that there were three Magi.**

Contrary to popular Christmas tradition, **the Bible does not use the terms “three wise men” or “three kings” to describe the travelers who went to see Jesus after his birth.** (Matthew 2:1) Instead, **the Gospel writer Matthew used the Greek word ma’goi to describe those who visited Jesus.**

It shows the Three wisemen bearing gifts of gold, frankincense, and myrrh for Christ: Gold for a king, frankincense for a priest, and myrrh for burial.

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NOAH

Genesis 5:28-9:17

5 **"When Lamech had lived a hundred and eighty-two years, he became the father of a son, and called his name Noah, saying, "Out of the ground which the LORD has cursed this one shall bring us relief from our work and from the toil of our hands,"** Lamech lived after the birth of Noah five hundred and ninety-five years, and had other sons and daughters. Thus, all the days of Lamech were seven hundred and seventy-seven years; and he died. After Noah was five hundred years old, Noah became the father of Shem, Ham, and Japheth."

6 When men began to multiply on the face of the ground, and daughters were born to them, the sons of God saw that they were fair; and they took to wife such of them as they chose. Then the LORD said, "My spirit shall not abide in man forever, for he is flesh, but his days shall be a hundred and twenty years." The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. These were mighty men that were of old, the men of renown. **The LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the LORD was sorry that he had made man on the earth, and it grieved him to his heart. So, the LORD said, "I will blot out man whom I have created from the face of the ground, man and beast, and creeping things of the air, for I am sorry that I have made them." But Noah found favor in the eyes of the LORD.** These are the generations of Noah. **Noah was a righteous man, blameless in his generation; Noah walked with God.** And Noah had three sons, Shem, Ham and Japheth. Now the earth was corrupt in God's sight, and the earth was filled with violence. And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. and God said to Noah, "I have determined to make an

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end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth. **Make yourself an ark of gopher wood; make rooms in the ark, and cover it inside and out with pitch. This is how you are to make it:** the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits. Make a roof for the ark, and finish it to a cubit above; and set the door of the ark in its side; make it with the lower, second, and third decks. For behold, I will bring a flood of waters upon the earth, to destroy all flesh in which is the breath of life from under heaven; everything that is on the earth shall die. But I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife, and your son's wives with you. And every living thing of all flesh, you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female. Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every sort shall come in to you, to keep them alive. Also take with you every sort of food that is eaten, and store it up; and it shall serve as food for you and for them. Noah did this; he did all that God commanded him.

Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. **Take with you seven pairs of all clean animals, the male and his mate; and a pair of the animals that are not clean, the pair and his mate; and seven pairs of the birds of the air also, male and female, to keep their kind alive upon the face of the earth. For in seven days I will send rain upon the earth forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground.**" And Noah did all that the LORD had commanded him. Noah was six hundred years old when the flood waters came upon the earth. And Noah and his sons and his wife and his son's wives with him went into the ark, to escape the waters of the flood. Of the clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, two by two, male and female, went into the ark with Noah, as God had commanded Noah. **And after seven days the waters of the flood came upon the earth.** In the sixth hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. And rain fell upon the earth forty days and forty nights. On the very same day Noah and his sons, Shem, Ham, and Japheth and Noah's wife and the three wives of his son's with them entered the ark, they and every beast according to its kind, and all the cattle according to their kinds, and every creeping thing that creeps on the earth according to its kind, and every bird according to its kind, every bird of every sort. They went into the ark with Noah, two and two of all flesh in which there was the breath of life. And they that entered, male and female of all flesh, went in as God commanded him; and the LORD shut him in. The flood continued forty days upon the earth; and the waters increased, and bore up the ark, and it rose high above the earth. The waters prevailed and increased greatly upon the earth; and the ark floated on the face of the waters. And the waters prevailed so mightily upon the earth that all the high mountains under the whole heaven were covered; the waters prevailed above the mountains, covering them fifteen cubits deep. And all flesh died that moved upon the earth, birds, cattle, beasts, all swarming creatures that swarm upon the earth, and every man; everything on the dry land in whose nostrils was the breath of

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life died. He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

But God remembered Noah and all the beasts and all the cattle that were with him in the ark.

And God made a wind to blow over the earth, and the waters subsided; the fountains of the deep and the windows of the heavens closed, the rain from the heavens restrained, and the waters receded from the earth continually. **At the end of a hundred and fifty days the waters had abated; and in the seventh month, on the seventeenth day of the month, the ark came to rest on mountains of Ararat.** And the waters continued to abate until the tenth month, on the first day of the month, the tops of the mountains were seen. At the end of the forty days Noah opened the window of the ark which he had made, and sent forth a raven; and it went to and for until the waters dried up from the earth. Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground; but the dove found no place to set her foot, and she returned to the ark, for the waters were still on the face of the whole earth. So, he put forth his hand and took her and brought her into the ark with him. **He waited another seven days, and again he sent forth another dove out of the ark; and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf;** so, Noah knew that the waters had subsided from the earth. **Then he waited another seven days, and sent forth the dove; and she did not return to him anymore.** In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth; Noah removed the covering of the ark, and looked, and behold the face of the ground was dry. In the second month, on the twenty-seventh day of the month, the earth was dry. Then God said to Noah, "Go forth from the ark, you and your sons and your son's wives with you. Bring forth with you every living thing that is with you of all flesh-birds and animals and every creeping thing that creeps on the earth, and be fruitful and multiply upon the earth." So, Noah went forth, and his sons and his wife and his son's wives with him. And every beast, every creeping thing, and every bird, everything that moves upon the earth, went forth by families out of the ark. **Noah then built an altar to the LORD,** and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And when the LORD smelled the pleasing odor, **the LORD said in his heart, "I will never again curse the ground because of man, for the imagination of man's heart is evil from his youth; neither will I ever again destroy every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."**

And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth. The fear of you and the dread of you shall be upon every beast of the earth and bird of the air, upon everything that creeps on the ground and all the fish of the sea; into your hand shall they be delivered. Every moving thing that lives shall be food for you; and as I gave you the green plants, I give you everything. Only you shall not eat flesh with its life, that is, its blood. For your lifeblood I will surely require a reckoning; of every beast I will require it and of

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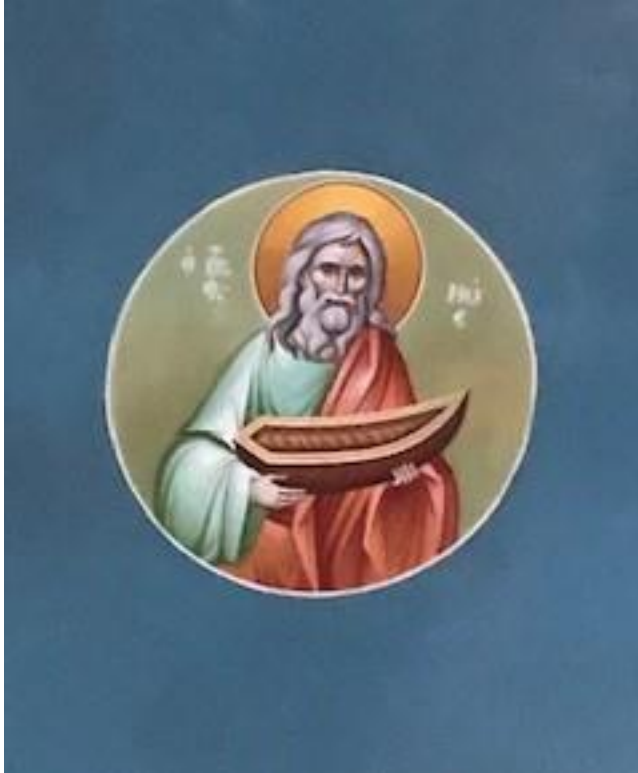
man; of every man's brother I will require the life of man. Whoever sheds the blood of man, by man shall his blood be shed; **for God made man in his own image. And you, be fruitful and multiply, bring forth abundantly on the earth and multiply in it.**" Then God said to Noah and to his sons with him, "**Behold, I establish my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.**" And God said, "**This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations: I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will look upon it and remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.**" God said to Noah, "This is the sign of the covenant which I have established between me and all flesh that is upon the earth."

Excerpt from: The New Oxford Annotated Bible with The Apocrypha; Revised Standard Version.

Holy Tuesday

by GOARCH [3] The Reading is from Matthew 24:36-51; 25:1-46; 26:1-2 The Lord said to his disciples, "Of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. **As were the days of Noah, so will be the coming of the Son of man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they did not know until the flood came and swept them all away, so will be the coming of the Son of man.** Then two men will be in the field; one is taken and one is left. Two of them will be grinding at the mill; one is taken and one is left. **Watch therefore, for you do not know on what day your Lord is coming.** But know this, that if the householder had known in what part of the night the thief was coming, he would have watched and would not have let his house be broken into. **Therefore, you also must be ready; for the Son of man is coming at an hour you do not expect.**"

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JOSHUA

Joshua of Navi, was **born Hoshea the son of Nun**, of the tribe of Ephraim in Egypt prior to the Exodus, but Moses called him **Joshua**, (Numbers 13:16) the name by which he is commonly known.

He was one of the twelve men sent by Moses to survey the promised land, and together with Caleb, the only one to provide a favorable report to the people, calling them to trust in God's providence (Numbers 14:3). Joshua and Caleb were the only adults who left Egypt to enter the Promised Land as a result of their murmuring against God (Numbers 14:27-34).

When he was eighty-five years of age, he became the successor of Moses, leader of the Israelite tribes (Numbers 27:12-23). He was probably the same age as Caleb, with whom he is occasionally associated. He restrained the flow of the River Jordan and allowed the Israelites to cross on foot. By his prayers he caused the sun to stop in its course when he was waging war against the Amorites. He divided the Promised Land among the Twelve Tribes of Israel and governed them for twenty-five years. **He wrote the Old Testament book, Book of Joshua**, that bears his name, and having lived 110 years in all, he reposed in the sixteenth century before Christ. **His name means "God saves."**

He is commemorated by the church September 1.

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