

### THE PATRIARCH ENOCH

The Patriarch Enoch is the son of Jared, the great-great-great-great grandson of Adam, and the father of Methuselah. He is not to be confused with Enoch the son of Cain

Enoch did not taste death. He lived 365 years and then ascended into Heaven, since it is written “for God took him” (Gen. 5:24).

The New Testament contains three references to Enoch. The first is a brief mention in one of the genealogies of the ancestors of Jesus by Luke (Luke 3:37). The second mention is in Hebrews 11:5 which says, “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.” This suggests he did not experience the mortal death ascribed to Adam’s other descendants which is consistent with Genesis 5:24, which says, “And Enoch walked with God: and he [was] not; for God took him.”

The third mention is in the Epistle of Jude (1:14-15) where the author attributes to “Enoch, the Seventh from Adam” a passage unknown in the Old Testament. The quotation is believed by most modern scholars to be taken from 1 Enoch 1:9 which exists in Greek, in Ethiopic as part of the Ethiopian Orthodox canon and also in Aramaic among the Dead Sea Scrolls.

The Ethiopian Orthodox Church includes the Book of Enoch in their canons. This text describes Enoch’s ascent into heaven. This book is not accepted in the Eastern Orthodox Canon but is considered as an apocryphal text. According to prophecies of the holy Fathers, God will send Elijah and Enoch before coming of the Antichrist to bear witness for Christ on the earth and to strengthen the faithful.



RIGHTEOUS JOB THE LONG-SUFFERING

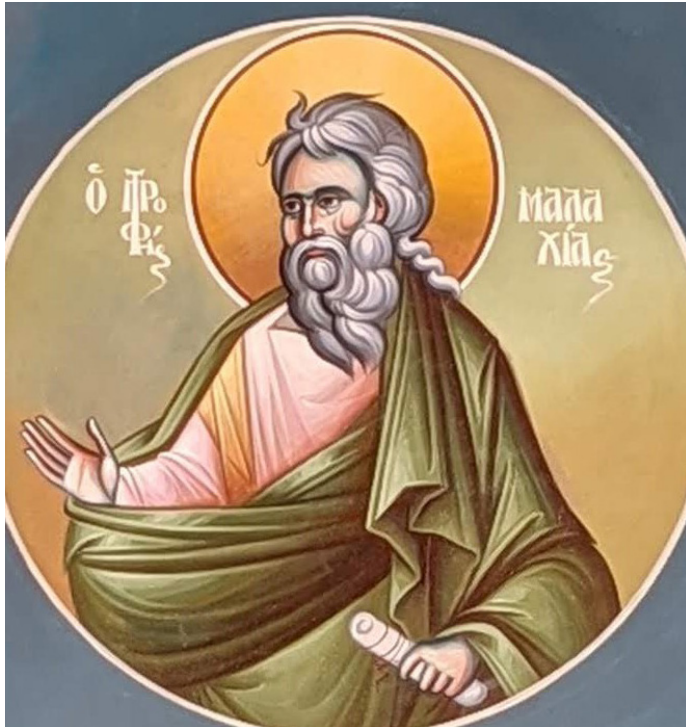
The righteous Job (whose name means “persecuted”), God’s faithful servant, was the perfect image of every virtue. The son of Zarah and Bossorha (Job 42), Job was a fifth-generation descendent of Abraham. He was a truthful, righteous, patient and pious man who abstained from every evil thing. Job was very rich and blessed by God in all things, as was no other son of Ausis (his country, which lay between Idoumea and Arabia). However, divine condescension permitted him to be tested.

Job lost his children, his wealth, his glory, and every consolation all at once. His entire body became a terrible wound covered with boils. Yet he remained steadfast and patient in the face of his misfortune for seven years, always giving thanks to God.

Later, God restored his former prosperity, and he had twice as much as before. Job lived for 170 years after his misfortune, completing his earthly life in 1350 B.C. at the age of 240. Some authorities say that Job’s afflictions lasted only one year, and that afterwards he lived for 140 years, reaching the age of 210.

Job’s explanations are among the most poetic writings in the Old Testament book which bears his name. It is one of the most edifying portions of Holy Scripture. Job teaches us that we must endure life’s adversities patiently and with trust in God. As Saint Anthony the Great (January 17) says, without temptations, it is impossible for the faithful to be saved.

The Orthodox Church reads the book of Job, the first of the seven wisdom books of the Old Testament, during Holy Week, drawing a parallel between Job and Christ as righteous men who suffered through no fault of their own. God allowed Satan to afflict Job so that his faithfulness would be proven. Christ, the only sinless one, suffered voluntarily for our sins. The Septuagint text of Job 42:17 says that Job “will rise again with those whom the Lord raises up.” This passage is read on Great and Holy Friday, when the composite Gospel at Vespers speaks of the tombs being opened at the moment the Savior died on the Cross, and the bodies of the saints were raised, and they appeared to many after Christ’s Resurrection (Mt.27:52)



HOLY PROPHET MALACHI

The traditional writer of the Book of Malachi, the last book of the Neviim (Prophets) section in the Hebrew Bible.

The Holy Prophet Malachi lived 400 years before the Birth of Christ, at the time of the return of the Jews from the Babylonian Captivity. Malachi was the last of the Old Testament prophets, therefore the holy Fathers call him “the seal of the prophets.”

He prophesied in the days of Nehemias, a wise man among the Jews, who also held a high and powerful position in the court of

Artaxerxes the Long-armed, King of the Persians, who reigned from 465 to 424 B.C. Malachis’ book of prophecy is divided into four chapters; he foretold the coming of Christ as the Sun of Righteousness (4:2)

Manifesting himself an image of spiritual goodness and piety, he astounded the nation and was called Malachi, i.e., an angel. His prophetic book is included in the Canon of the Old Testament. In it he upbraids the Jews, foretelling the coming of Jesus Christ and His Forerunner, and also the Last Judgment (Mal 3:1-5; 4:1-6).



HOLY PROPHET AND GOD-SEER MOSES

The Holy Prophet and God-Seer Moses was of the tribe of Levi, the son of Abram and Jochabed (Exodus 6:20). His life is described in the Bible (Exodus 2 through Deuteronomy 34:12).

Moses was born in Egypt around 1689 B.C. When Pharaoh ordered all male children of the Hebrew slaves to be killed (Exodus 1:22), Moses' mother placed him in a basket of papyrus coated with pitch, and set him adrift on the Nile. Pharaoh's daughter found him and raised him as her own son.

At the age of eighty, Moses fled to Midian, where he spoke to God in the Burning Bush on

Mt. Horeb (Exodus 3:2). God chose Moses to lead His people from the slavery of Egypt. They crossed the Red Sea as if it were dry land, and for forty years they wandered in the desert.

Arriving in the land of Moab, Moses went to the top of Mt. Nabau, or Nebo (Deuteronomy 32:49), which is called Phasga (Deut. 34:1). There, according to the will of God, he died in 1569 B.C. at the age of 120 without entering the Promised Land.

The first two Biblical Odes are attributed to Moses: "Let us sing to the Lord..." (Exodus 15:1-9), which was sung on the shores of the Red Sea after the Hebrews had crossed it. "Attend, O heaven..." (Deut. 32:1-43) was sung in the land of Moab, a few days before Moses' death. He is also regarded as the author of the Pentateuch (the first five books of the Old Testament).

The holy Prophet Moses performed many miracles during his lifetime, and also after his death. He appeared on Tabor with the Prophet Elias at the Transfiguration of the Lord (August 6).

On the day that Saint John of the Ladder (March 30) was installed as abbot of Mt. Sinai, the Prophet Moses was seen going around and giving orders to the cooks, stewards, and servants. When the guests had gone and the monks were sitting at table, they wondered what had become of the stranger who had been giving orders. Saint John said, "Our Lord Moses does nothing strange by serving in the place which belongs to him."



## PROPHET SAMUEL

The Prophet Samuel was the fifteenth and last of the Judges of Israel, living more than 1146 years before the Birth of Christ. He was descended from the Tribe of Levi, and was the son of Elkanah from Ramathaim-Zophim of Mount Ephraim. He was born, having been besought from the Lord through the prayers of his mother Hannah (therefore he received the name Samuel, which means “besought from God”). Even before birth, he was dedicated to God. Her song, “My heart exults in the Lord,” is the third Old Testament ode of the Canon (1 Sam/1 Kings 2:1-10).

When the boy reached the age of three, his mother went with him to Shiloh and in accord with her vow dedicated him to the worship of God. She gave him into the care of the High Priest Eli, who at this time was a judge over Israel. The prophet grew in the

fear of God, and at twelve years of age he had a revelation that God would punish the house of the High Priest Eli, because he did not restrain the impiety of his sons. Eli’s whole family was wiped out in a single day.

The prophecy was fulfilled when the Philistines, having slain in battle 30,000 Israelites (among them Hophni and Phinees, the sons of Eli the High Priest), gained victory and captured the Ark of the Covenant. Hearing this, the High Priest Eli fell backwards from his seat at the gate, and breaking his back, he died. The wife of Phinees, upon hearing what had happened in this very hour, gave birth to a son (Ichabod) and died with the words: “The glory has departed from Israel, for the Ark of God is taken away” (1 Sam/1 Kgs 4: 22).

Upon the death of Eli, Samuel became the judge of the nation of Israel. The Ark of God was returned by the Philistines on their own initiative. After returning to God, the Israelites returned to all the cities that the Philistines had taken. In his old age, the Prophet Samuel made his sons Joel and Abiah judges over Israel, but they did not follow the integrity and righteous judgment of their father, since they were motivated by greed.

Then the elders of Israel, wanting the nation of God to be “like other nations” (1 Sam/1 Kgs 8: 20), demanded of the Prophet Samuel that they have a king. The Prophet Samuel anointed Saul as king, but saw in this a downfall of the people, whom God Himself had governed until this time, announcing His will through “judges,” His chosen saints. Resigning the position of judge, the Prophet Samuel asked the people if they consented to his continued governance, but no one stepped forward for him.

After denouncing the first king, Saul, for his disobedience to God, the Prophet Samuel anointed David as king. He had offered David asylum, saving him from the pursuit of King Saul. The Prophet Samuel died in extreme old age. His life is recorded in the Bible (1 Sam/1 Kgs; Sirach 46:13-20).

In the year 406 A.D. the relics of the Prophet Samuel were transferred from Judea to Constantinople.



CHRIST BEING LED TO GOLGOTHA  
(THE PLACE OF THE SKULL)

**Appearance in Scripture:**

Mark 15: 15-47

15So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered him to be crucified. 16And the soldiers led him away inside the palace (that is, the governor's headquarters),<sup>b</sup> and they called together the whole battalion.<sup>c</sup> 17And they clothed him in a purple cloak, and twisting together a crown of thorns, they put it on him. 18And they began to salute him, "Hail, King of the Jews!" 19And they were striking his head



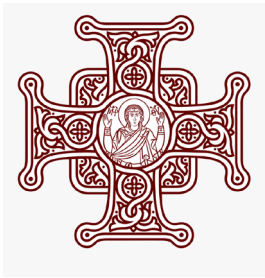
with a reed and spitting on him and kneeling down in homage to him. 20And when they had mocked him, they stripped him of the purple cloak and put his own clothes on him. And they led him out to crucify him.

21And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. 22And they brought him to the place called Golgotha (which means Place of a Skull). 23And they offered him wine mixed with myrrh, but he did not take it. 24And they crucified him and divided his garments among them, casting lots for them, to decide what each should take. 25And it was the third hour when they crucified him. 26And the inscription of the charge against him read, “The King of the Jews.” 27And with him they crucified two robbers, one on his right and one on his left. 28And those who passed by derided him, wagging their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, 29save yourself, and come down from the cross!” 30So also the chief priests with the scribes mocked him to one another, saying, “He saved others; he cannot save himself. 31Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also reviled him.

32And when the sixth hour had come, there was darkness over the whole land until the ninth hour. 33And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” 34And some of the bystanders hearing it said, “Behold, he is calling Elijah.” 35And someone ran and filled a sponge with sour wine, put it on a reed and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” 36And Jesus uttered a loud cry and breathed his last. 37And the curtain of the temple was torn in two, from top to bottom. 38And when the centurion, who stood facing him, saw that in this way he breathed his last, he said, “Truly this man was the Son of God!”

39There were also women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. 40When he was in Galilee, they followed him and ministered to him, and there were also many other women who came up with him to Jerusalem.

41And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, 42Joseph of Arimathea, a respected member of the council, who was also himself



looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. 44Pilate was surprised to hear that he should have already died.j And summoning the centurion, he asked him whether he was already dead. 45And when he learned from the centurion that he was dead, he granted the corpse to Joseph. 46And Josephk bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. 47Mary Magdalene and Mary the mother of Joses saw where he was laid.

### **John 19:16-42**

16So he delivered him over to them to be crucified. So they took Jesus, 17and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. 18There they crucified him, and with him two others, one on either side, and Jesus between them. 19Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.” 20Many of the Jews read this inscription, for the place where Jesus was crucified was near the city, and it was written in Aramaic, in Latin, and in Greek. 21So the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but rather, ‘This man said, I am King of the Jews.’” 22Pilate answered, “What I have written I have written.” 23When the soldiers had crucified Jesus, they took his garments and divided them into four parts, one part for each soldier; also his tunic.d But the tunic was seamless, woven in one piece from top to bottom, 24so they said to one another, “Let us not tear it, but cast lots for it to see whose it shall be.” This was to fulfill the Scripture which says,

“They divided my garments among them,  
and for my clothing they cast lots.”

So the soldiers did these things, 25but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. 26When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” 27Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

28After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), “I





thirst.” 29A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. 30When Jesus had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his spirit.

31Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. 32So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. 33But when they came to Jesus and saw that he was already dead, they did not break his legs. 34But one of the soldiers pierced his side with a spear, and at once there came out blood and water. 35He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. 36For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.” 37And again another Scripture says, “They will look on him whom they have pierced.” 38After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away his body. 39Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. 40So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. 41Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 42So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

### **MATTHEW 27:26-66**

26Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified. 27Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole battalion before him. 28And they stripped him and put a scarlet robe on him, 29and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” 30And they spit on him and took the reed and struck him on the head. 31And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify



him.

32As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. 33And when they came to a place called Golgotha (which means Place of a Skull), 34they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. 35And when they had crucified him, they divided his garments among them by casting lots. 36Then they sat down and kept watch over him there. 37And over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.” 38Then two robbers were crucified with him, one on the right and one on the left. 39And those who passed by derided him, wagging their heads 40and saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.” 41So also the chief priests, with the scribes and elders, mocked him, saying, 42“He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. 43He trusts in God; let God deliver him now, if he desires him. For he said, ‘I am the Son of God.’” 44And the robbers who were crucified with him also reviled him in the same way. 45Now from the sixth hour there was darkness over all the landg until the ninth hour.h 46And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” 47And some of the bystanders, hearing it, said, “This man is calling Elijah.” 48And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. 49But the others said, “Wait, let us see whether Elijah will come to save him.” 50And Jesus cried out again with a loud voice and yielded up his spirit.

51And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. 52The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, 53and coming out of the tombs after his resurrection they went into the holy city and appeared to many. 54When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”

55There were also many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him, 56among whom were Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.



57When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. 58He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. 59And Joseph took the body and wrapped it in a clean linen shroud 60and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. 61Mary Magdalene and the other Mary were there, sitting opposite the tomb.

62The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate 63and said, “Sir, we remember how that impostor said, while he was still alive, ‘After three days I will rise.’ 64Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, ‘He has risen from the dead,’ and the last fraud will be worse than the first.” 65Pilate said to them, “You have a guardj of soldiers. Go, make it as secure as you can.” 66So they went and made the tomb secure by sealing the stone and setting a guard.

### LUKE 23:24-56

24So Pilate decided that their demand should be granted. 25He released the man who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

26And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. 27And there followed him a great multitude of the people and of women who were mourning and lamenting for him. 28But turning to them Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. 29For behold, the days are coming when they will say, ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed!’ 30Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ 31For if they do these things when the wood is green, what will happen when it is dry?”

32Two others, who were criminals, were led away to be put to death with him. 33And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. 34And Jesus said, “Father, forgive them, for they know not what



they do.”<sup>b</sup> And they cast lots to divide his garments. 35And the people stood by, watching, but the rulers scoffed at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!” 36The soldiers also mocked him, coming up and offering him sour wine 37and saying, “If you are the King of the Jews, save yourself!” 38There was also an inscription over him, “This is the King of the Jews.”

39One of the criminals who were hanged railed at him,<sup>d</sup> saying, “Are you not the Christ? Save yourself and us!” 40But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? 41And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” 42And he said, “Jesus, remember me when you come into your kingdom.” 43And he said to him, “Truly, I say to you, today you will be with me in paradise.”

44It was now about the sixth hour,<sup>e</sup> and there was darkness over the whole land until the ninth hour,<sup>f</sup> 45while the sun’s light failed. And the curtain of the temple was torn in two. 46Then Jesus, calling out with a loud voice, said, “Father, into your hands I commit my spirit!” And having said this he breathed his last. 47Now when the centurion saw what had taken place, he praised God, saying, “Certainly this man was innocent!” 48And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. 49And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.

50Now there was a man named Joseph, from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, 51who had not consented to their decision and action; and he was looking for the kingdom of God. 52This man went to Pilate and asked for the body of Jesus. 53Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone, where no one had ever yet been laid. 54It was the day of Preparation, and the Sabbath was beginning.<sup>g</sup> 55The women who had come with him from Galilee followed and saw the tomb and how his body was laid. 56Then they returned and prepared spices and ointments. On the Sabbath they rested according to the commandment.



**Elements of the Icon:**

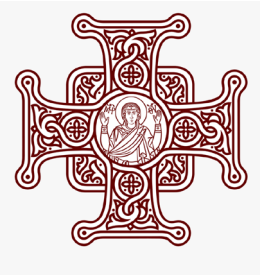
**The Mountains:** In the background we see a mountainous landscape which indicates the ascent of Christ up the hill to Golgotha to His crucifixion.

**St. Simon of Cyrene Carrying the Cross:** The largest figure in the icon is by far the Cross of Christ. It is being carried by St. Simon of Cyrene who was forced to carry Christ's Cross when the Lord was unable to Himself. He is leading the procession to Golgotha. It is worth noting that despite the immense size of the Cross (not true to life scale) St. Simon's face does not express any discomfort or pain in lifting such an item. Instead, in true Orthodox fashion, we see a serene face which demonstrates the hope of Christ's resurrection.

**The Centurion leading Christ to Golgotha:** We see a Centurion leading the bound Christ toward Golgotha. His hand gestures Christ forward to His execution while his legs show movement expressing the urgency of the task.

**Christ Bound:** We see Christ dressed in a "purple" (Mark 15:17) or "scarlet" (Matthew 27:28) robe of mockery symbolizing a royal gown since purple was a royal color. We see Christ Who, despite being imprisoned and tortured at this point in the narrative, has a serene and calm expression on His face showing that He willingly endure the beatings, torture, mockery, crucifixion and death for the salvation of mankind.

**The Multitudes Following Christ:** While the specifics are unclear, the mob that is following behind Christ seemingly consists of Roman soldiers who are charged with carrying out Christ's execution as well as a collection of Jews, particularly Pharisees and Sadducees crying out for Christ's to be crucified. It is clear from the distinct lack of halos, however, that none of the disciples, the Theotokos, nor the Marys are depicted in this icon. The multitude shows movement with their legs and arms which show the impassioned cries for and swift action to bring about Christ's Crucifixion.



### THE CRUCIFIXION

**Appearance in Scripture:** (See “Christ Being Led to Golgotha”)

#### **Elements of the Icon:**

**Christ Crucified:** The central figure in the icon is Our Lord and Savior crucified. At this point in the narrative it is important to note that He has already died. Its significance comes from the position of His body which is not limp or slack except for His head which is laid peacefully to the side. This is to express the divine reality that while He is dead, Christ is a stranger to death. How appropriate that even in the very moment of His death the icon points toward the Good News of Christ Resurrection.

**The Holy Wounds:** We can see on Christ’s body the marks of His Crucifixion: The nails that



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HOLY TRINITY GREEK ORTHODOX CHURCH IN MAITLAND, FL

pierced His hands and feet and the wound on His right side that was inflicted by the centurion (Longinus). We see the true reality of his death reflected in these features as they are perhaps the only indication of trauma or injury inflicted on Christ. He bleeds, but only as is necessary for the salvation of mankind.

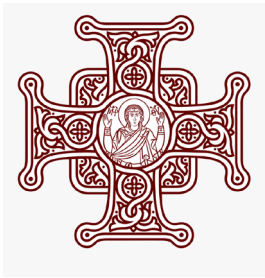
**The Cross:** The inscription above Christ's head shows the initials "I.N.B.I." which stands for "Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων" translated means "Jesus, the Nazarene, the King of the Jews. Most typically in western renditions of this scene the initials read "INRI" which is a latin translation of the same phrase.

**Golgotha (The Place of the Skull):** In church tradition Golgotha (The Place of the Skull) was the burial site of Adam. Symbolically, therefore, Jesus is being crucified directly over Adam's tomb. In the icons we can see this tomb being cracked open which exposes Adam's skull and bones. We see in Adam's skull the strong Orthodox notion that what was defeated at the cross was death. This is the same emphasis that leads the Orthodox to focus on the harrowing of hell at Pascha.

**The Angels in Attendance:** As is the case in all Orthodox iconography, there is a kind of dual nature being expressed with the figures of the angelic attendees. They seem eager to minister to Christ with cloths to tend to His wounds however maintain their distance at His divine authority. This is reminiscent of Christ's rebuke of Peter on the night of His arrest in which Christ states "Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?" (Matt 26:53)

**The Women Lamenting at Christ's Crucifixion:** A poignant moment in which the only people in Christ's life who are in attendance at His Crucifixion are "... His mother [The Theotokos], his mother's sister, Mary the wife of Clopas, and Mary Magdalene." (John 19:25) As always we can tell the Theotokos from her halo and three stars on her shoulders and head.

**"The Disciple Whom Christ Loved":** John alone tells us that the disciples were also there, and he only, moreover, refers to the fact of his own presence, and this in order that he may record



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HOLY TRINITY GREEK ORTHODOX CHURCH IN MAITLAND, FL

Christ's committal of His mother to his care. "When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, 'Woman, here is your son,' and to the disciple, 'Here is your mother.' From that time on, this disciple took her into his home." (John 19:26-27)

*\*It is worth noting that Christ's committal of the Theotokos to John's care is evidence to support that The Theotokos did not give birth to any children other than Christ alone. To entrust one's mother to someone other than family, if others were available, would be considered insulting and dishonorable, something that Christ would never have done.*

The Centurion- "When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, "Truly this was the Son of God!" The Centurion is depicted in Roman military garb and raises his hand gesturing to Christ. His face is turned away toward the people and the viewer to bear witness that Christ is the Son of God.