

Fr. Maximos Conostas

The Kenosis of Christ
and the Mother of God
In Byzantine Iconography

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“Christ Jesus, though he was in the form of God, did not consider equality with God as something to be grasped at, but *emptied himself* (ἐαυτὸν ἐκένωσεν), taking the form of a slave, and was born in the likeness of human beings. And being found in human form, he humbled himself and became obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed upon him the name which is above every name.” (Phil 2:6-8)



















“This feast (i.e., the Presentation of Christ) is called the feast of purifications, although one would not be mistaken in calling it the feast of feasts, or the Sabbath of Sabbaths, or the holy feast among holy feasts, for it recapitulates the whole mystery of Christ’s incarnation; it delineates the whole presentation (παράστασις) of the Only Begotten Son.”

Hesychios of Jerusalem, *Homily on the Presentation of the Lord*
1.1-5.



ΗΥΔΑ

ΠΑΤΗ



ΤΩΣ
ΤΕΡΕ
ΦΟΣ
ΕΝΚ
ΕΝ ΤΕ
ΕΑΙΟ

ΧΟΤΕΨΟΥΡΥΜΕΩΝΟΥΩΣ ΟΥΨΑΓΟΒ ΞΚΑΠΡ ΤΕΤΑΒΗ
ΤΗΣΕ







ἰδοὺ οὗτος κεῖται εἰς πτώσιν
καὶ ἀνάστασιν πολλῶν ἐν τῷ
ἰσραὴλ καὶ εἰς σημεῖον
ἀντιλεγόμενον καὶ σοῦ δὲ
αὐτῆς τὴν ψυχὴν διελεύσεται
ρόμφαία, ὅπως ἂν
ἀποκαλυφθῶσιν ἐκ πολλῶν
καρδιῶν διαλογισμοί.







HH

ΘΥ

Η ΑΡΑΚΙΟΤΗΣ

ΑΧΡΑΝΤΟΝ ΟΣΙΝΕ ΚΝΟΦΩΣΑ
ΚΟΝΑ ΚΩΜΑΟΦΕ ΤΟΙΣ ΠΑΝΤ
ΟΣΙΝ ΤΩ ΟΡΑΩΣΙ ΤΩ ΚΑΘΟ
ΜΩΝ ΤΗ ΠΙΝΤ ΔΕΝ ΠΕΤΡΟΣ
ΤΕΤΡΕΣ ΟΣΙΝΕ ΤΗ
Ο ΤΩ ΤΩ ΟΣΙΝ ΤΗ
ΠΑΤΡΟ ΟΣΙΝ
ΚΕ ΚΤΗΝΕ
ΝΟΣ
Ο ΤΩ ΤΩ
ΠΙΣΤΩ
ΔΕΚ ΤΩ
ΛΙΝΕ ΤΩ

ΚΕ ΚΑΧ ΑΡΙΣ ΜΕΝ

ΕΥ ΘΥΜΟΝ ΕΥΡΑΝΙΣ ΤΩ ΠΩ
ΤΩ ΠΕ ΤΩ ΟΣΙΝ ΤΩ ΟΣΙΝ
ΚΑΠΟΤΕ ΟΣΙΝ ΤΩ
ΚΑ ΛΗΣ ΟΣΙΝ ΤΩ
ΟΣΙΝ ΤΩ ΟΣΙΝ ΤΩ
ΚΑΝΙ ΤΩ ΧΥΣ
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ΠΛΗΝ ΤΩ
ΤΩ ΤΩ
Η ΑΡΑΚΙΟΤΗΣ
Τ.



“Gabriel, who previously said ‘Hail’ to the Virgin, now reveals in advance the symbols of the Passion, while Christ, clothed in mortal flesh, seeing these signs of death, cowers in fear at what would befall him.”























“Therefore we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us *through the veil, that is, through his flesh* (διὰ τοῦ καταπετάσματος, τοῦτ’ ἔστιν τῆς σαρκὸς αὐτοῦ).” (Heb 10:20)

















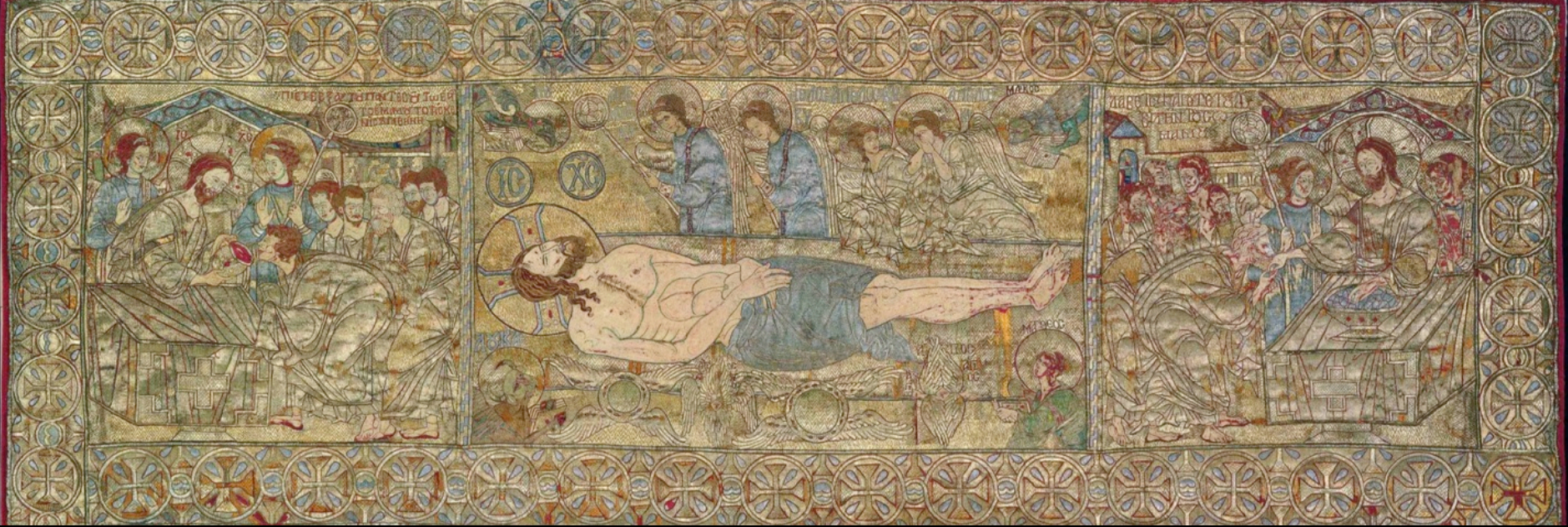


ΕΠΟΧΗ ΤΑΦΗΣ

Ο ΤΥΜΑΡΙΟΝ







“O Word of God, hast Thou no word for Thy handmaiden? Hast Thou no pity, O Master, for thy Mother?’ said the Virgin, lamenting and weeping and kissing the sinless body of her son. ‘I reflect, O Master, how never again shall I hear Thy voice; never again shall Thy handmaiden see the beauty of Thy face as in the past; for Thou, my son, hast sunk down before my eyes’.”















