

CHRIST IS RISEN!

THE LIFE OF CHRIST WITH SAINT LUKE



CHRIST'S RESURRECTION

Luke 24:1-12

The myrrh-bearing women went to Christ's tomb on the third day after His burial. When they arrived at His tomb, they found that the large, heavy stone covering Christ's tomb had been rolled away. They went inside but did not find Jesus inside. They were confused by this, but then two angels appeared to them and explained that Jesus had risen from the dead. The myrrh-bearing women quickly left and ran to tell the disciples what they had witnessed, but they did

1

GOAL

Learn to read iconography through the Gospels

2

AT CHURCH

Pascha!

3

AT HOME

We've prepared all of Great Lent with anticipation for Pascha!



Anastasi:
Resurrection



Resurrection:
the rising of Christ after His death and burial



Emmaus:
a city located northwest of Jerusalem

not believe the women until some of them went to the tomb and saw for themselves.

THE ROAD TO EMMAUS

Luke 24:13-27

Two men, one of them named Cleopas and we are not entirely sure the identity of the second man, were walking to a village called Emmaus, which is seven miles northwest of Jerusalem. As they are walking and talking to each other about everything that had happened over the past three days, a man approached them that they did not recognize. They began to talk to the Man, but they were astonished that He seemed to know nothing about anything that had recently happened. They did not realize that they were talking to Jesus. *(Look at the icon on this page and visually divide it into thirds. There are three scenes being depicted. The first part of the icon is depicting Jesus talking with the two men on their journey to Emmaus.)*

The two men continued to walk and talk with Him until they reached Emmaus. Then they invited Him to stay with them, since it was near evening



and there were not any hotels. Jesus sat at the table with them, took bread, blessed and broke it, and gave it to them. Then immediately they knew it was Jesus and He vanished. *(This is the center part of the icon.)*

The two men leave Emmaus and essentially run back to Jerusalem to tell the disciples that they had just had a long conversation with Jesus. *(This is the third section of the icon.)*

THE ASCENSION

Luke 24:50-53 & Acts 1:9-11

Jesus had led them just outside of Bethany, blessed them, and then was carried up to heaven and disappeared into a cloud. As they watched Jesus ascend, two angels dressed in white

EXTENDED LEARNING OPPORTUNITIES

The Crucifixion of the King of Glory by Eugenia Scarvelis Constantinou

The Gospel of Luke: Good News for the Poor by Fr. Lawrence Farley

The Explanation of the Holy Gospel According to Luke by Blessed Theophylact

Trisagion Films: [Icon of the Resurrection: Anastasis or Harrowing of Hades](#)



appeared to them and said, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”

“The gradual nature of the ascension is expressed in the imperfect tense, as it says that Christ was being taken up. This heavenly blessing shows the Church how Christ continues to bless us from heaven as we worship Him on earth.” - Fr. Lawrence Farley



In this icon, we see Christ at the top center gradually ascending into heaven. Below him, we see those who had watched Him, including the Theotokos and the disciples. As they watched, two angels dressed in white appeared and spoke to them.

ICONS

Anastasi or Descent into Hades

This icon will vary from iconographer to iconographer with how many people are depicted and whether or not Christ is pulling Eve out of the



grave or is waiting nearby for Him to pull her up as well.

Christ is always the central figure in the icon of the resurrection. He is dressed in white and His clothes are shown with movement as He rushes down to save people. The wounds on His hands and feet are also visible.

In this icon, He is pulling both Adam and Eve up by the wrists. (It is not through our own efforts or strength that we are saved, but through Christ's.)

To the left of Adam, we see three prominent figures in most icons of the resurrection: King David, King Solomon, and Saint John the Baptist, who was a forerunner of Christ on earth and into Hades.

To the right of Eve, we see her son Abel with a shepherd's staff, who was the first person to die as a result of our fallen nature. Moses is also depicted, who was present at the first Passover and now at the second Passover.

Beneath Christ, are the gates of Hades, forever broken because of Christ's death and resurrection. The locks and keys that bound everyone to Hades are also broken and scattered. Amongst the broken gate and locks is a bound man, representing death / Satan.

CHRIST IS RISEN!

AT HOME

FOR PARENTS

It would seem that Cleopas was a resident of Emmaus and a disciple of Jesus. Luke mentions his name not only (we think) to state who his source for the story was, but also because Cleopas continued to be a person of some importance in the Jerusalem church. Who was the other unnamed man? One tradition (reflected in a prayer said over those traveling) identifies him as no less a person than Luke himself, the author of the Gospel. This, however, is unlikely, for tradition makes Luke a native of Antioch and a Gentile, and it is unlikely that such a person would be a resident in Emmaus. Besides, Luke himself says that he consulted eyewitnesses in writing his Gospel (1:1-4), and this would be a strange thing to say if he

were himself such an eyewitness. Lastly, when Luke is a part of the narrative action (such as Acts 16:10-17; 20:5-15; 21:1-8; 1-28:16), he signals his presence by using the pronoun “we” - which is not the case here. We must be content to leave this disciple in the anonymity intended by Luke. He was connected with Cleopas, probably a close friend. It seems he was going with Cleopas to his home (or was Cleopas going to his home?) to share a meal for the night. In the trauma and confusion that befell Jesus’ disciples following His Passion, friends clung together for mutual support.

Fr. Lawrence Farley

The Gospel of Luke: Good News for the Poor
pages 421-422

HOME ACTIVITY #24

Trisagion Films: [Icon of the Resurrection: Anastasis or Harrowing of Hades](#)

YouTube: [Picturing Salvation - Chora’s Brilliant Byzantine Mosaics and Frescoes](#)



