

El icono de la misericordia de Taizé

Año Jubilar de la Misericordia / La Vida Cristiana, Camino de Misericordia

Por: Redacción Taizé | Fuente: www.taize.fr

A lo largo de 2015, la comunidad de Taizé celebra el 75 aniversario de su fundación e invita a recordar al hermano Roger, su fundador, 100 años después de su nacimiento y 10 años después de su partida a la vida eterna. Al ser el tema de reflexión de este año "Hacia una nueva solidaridad", la comunidad ha decidido encargar la pintura de un icono que refleje la historia del buen samaritano. Este texto bíblico del capítulo 10 del Evangelio de San Lucas aporta un ejemplo concreto de solidaridad. El icono se realizó en el taller de iconografía francés San Juan Damasceno.

Descripción

El personaje principal del icono es Cristo, representado de pie en el centro. Está vestido con una túnica blanca tirando a verde. Su rostro, hermoso y afable, es la parte más significativa de su cuerpo. Con la mano derecha hace un gesto de bendición y en la mano izquierda sostiene el Evangelio abierto mostrando las letras griegas alfa y omega.

Cristo está rodeado por una mandorla hecha de capas de color azul oscuro y rojo, con rayas blancas y oro que producen un movimiento ondulante. Una banda blanca gruesa forma el borde de la mandorla. Esta banda no se limita a seguir su contorno, sino que se separa creando seis círculos colocados regularmente alrededor de la mandorla. Dentro de estos círculos, se representa la parábola del buen samaritano en seis episodios.

De izquierda a derecha, de arriba a abajo, las imágenes relatan a ambos lados de Cristo el pasaje del Evangelio. La primera imagen muestra a los dos ladrones golpeando a la víctima. En la segunda vemos a la víctima en el suelo, y al sacerdote y el levita pasando y orando, dejando a la víctima al borde de la carretera. Entonces, llega el buen samaritano con su burro, se inclina hacia el hombre y lo levanta. Le cura sus heridas. En la posada, el hombre herido está en la cama y el buen samaritano se mantiene a su lado. Finalmente, en la última imagen, la víctima, el buen samaritano y el posadero están sentados y compartiendo una comida alrededor de una mesa.

Por encima y por debajo de la mandorla con Cristo en su centro, se representan cuatro ángeles adorando a Dios. Tres de color rojo y uno de un color azul verdoso. En la parte superior del icono detrás de los ángeles se encuentra una banda roja ondulante y detrás de los ángeles de la parte inferior se encuentra una banda verde. En las bandas se puede leer: "Cuanto hicisteis a uno de estos hermanos míos más pequeños, a mí me lo hicisteis" (Mt 25:40).

Significado

La figura de Cristo vestido de blanco representa al Cristo celestial, transfigurado tal como vendrá al final de los tiempos. Con su presencia nos bendice y nos cuenta la historia del buen samaritano. La mandorla significa el misterio de Dios que no podemos entender. Pero vestido de blanco como un recién nacido, Cristo viene a nosotros y nos da a conocer a Dios.

En las imágenes que cuentan la parábola, la víctima también está representada con un vestido blanco: Cristo está presente en el ser humano herido que necesita nuestra ayuda. En varias imágenes, la posición de la víctima recuerda momentos de la pasión de Cristo (la flagelación, el descendimiento de la Cruz). El buen samaritano está vestido de verde, el color que simboliza la presencia del Espíritu Santo. Ciertamente no es fácil ayudar a los necesitados, pero si empezamos a hacerlo, el Espíritu Santo nos llena y actúa a través de nosotros.

En la primera imagen podemos ver a tres personas: los dos ladrones que golpean a la víctima. La imagen muestra una trinidad desfigurada. Recordando el asesinato de Abel a manos de Cain al principio de la Biblia, la historia comienza mostrando la armonía quebrantada por el pecado. El hombre, aunque creado a imagen de Dios, no se le asemeja. En la última imagen vemos otra vez tres personas. Se sientan alrededor de una mesa en la que hay una copa como en el icono de la Santísima Trinidad: se ha restablecido la armonía trinitaria. Mientras que una piedad que olvida a su prójimo, como la del levita y el sacerdote que pasan al lado de la víctima, es sólo una forma de idolatría, lo que devuelve a la humanidad la semejanza de Dios es el amor, el acto de caridad realizado por el buen

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