

Chapter 1 : Arma Christi | Revolv

Instruments of the Passion The instruments of the Passion are a set of objects used to symbolise the Passion, that is the sufferings and death of Jesus. They include.

The Gospel of John accounts varies slightly. The conspiracy against Jesus by the Jewish Sanhedrin priests and the teachers of the law, now known as Council Friday. A woman anoints Jesus. He says that for this she will always be remembered. In Jerusalem, the Last Supper shared by Jesus and his disciples. Jesus gives final instructions, predicts his betrayal, and tells them all to remember him. On the path to Gethsemane after the meal. Jesus tells them they will all fall away that night; after Peter protests he will not, Jesus says Peter will deny him three times before the cock crows. Gethsemane, later that night, Jesus prays , meanwhile, the disciples rest. Suddenly, the cock crows and Peter remembers what Jesus had said. In response to the screaming mob Pilate sends Jesus out to be crucified. According to the Gospel of Matthew, Judas, the betrayer, is filled with remorse and tries to return the money he was paid for betraying Jesus. When the high priests say that that is his affair, Judas throws the money into the temple , goes off, and hangs himself. Jesus is crucified and dies. Herod is excited at first to see Jesus and hopes Jesus will perform a miracle for him; he asks Jesus several questions but Jesus does not answer. Herod then mocks him and sends him back to Pilate after giving him an "elegant" robe to wear. Matthew, Mark and John have Pilate offer a choice between Jesus and Barabbas to the crowd; Luke lists no choice offered by Pilate, but represents the crowd demanding his release. Once condemned by Pilate, he was flogged before execution. The Canonical Gospels, except Luke, record that Jesus is then taken by the soldiers to the Praetorium where, according to Matthew and Mark, the whole contingent of soldiers has been called together. They place a purple robe on him, put a crown of thorns on his head, and according to Matthew , put a rod in his hand. They mock him by hailing him as " King of the Jews ", paying homage and hitting him on the head with the rod. According to the Gospel of John, Pilate has Jesus brought out a second time, wearing the purple robe and the crown of thorns, in order to appeal his innocence before the crowd, saying Ecce homo , "Behold the man". According to the Gospel of Matthew they replied, " His blood be on us and on our children! According to the Gospel accounts he is forced, like other victims of crucifixion, to drag his own cross to Golgotha , [17] the location of the execution. The three Synoptic Gospels refer to a man called Simon of Cyrene who is made to carry the cross Mark However, the Gospel of Luke refers to Simon carrying the cross after Jesus, in that it states: Crucifixion by Albrecht Altdorfer The Synoptic Gospels state that on arrival at Golgotha, Jesus is offered wine laced with myrrh to lessen the pain, but he refuses it. Jesus is then crucified, according to Mark, at "the third hour" 9 a. Mark has the plaque say simply, King of the Jews. The Gospel of John claims that this fulfills a prophecy from Psalms Some of the crowd who have been following taunt Jesus , saying "He trusts in God; let God deliver him now! According to the Gospels, two thieves are also crucified, one on each side of him. According to Luke, one of the thieves reviles Jesus, while the other declares Jesus innocent and begs that he might be remembered when Jesus comes to his kingdom see Penitent thief. John records that Mary, his mother, and two other women stand by the cross as does a disciple, described as the one whom Jesus loved. According to the synoptics, the sky becomes dark at midday and the darkness lasts for three hours, until the ninth hour when Jesus cries out Eloi, Eloi, lama sabachthani? John says that, as was the custom, the soldiers come and break the legs of the thieves, so that they will die faster, but that on coming to Jesus they find him already dead. A soldier pierces his side with a spear. Further claims concerning the Passion are made in some non-canonical early writings. Another passion narrative is found in the fragmentary Gospel of Peter , long known to scholars through references, and of which a fragment was discovered in Cairo in The narrative begins with Pilate washing his hands, as in Matthew, but the Jews and Herod refuse this. Joseph of Arimathea , before Jesus has been crucified, asks for his body, and Herod says he is going to take it down to comply with the Jewish custom of not leaving a dead body hung on a tree overnight. Herod then turns Jesus over to the people who drag him, give him a purple robe, crown him with thorns, and beat and flog him. There are also two criminals, crucified on either side of him and, as in Luke, one begs Jesus for forgiveness. The writer says Jesus is silent as they crucify him, " As in

the canonical Gospels, darkness covers the land. Jesus is also given vinegar to drink. Peter has "My Power, My Power, why have you forsaken me? He is then "taken up", possibly a euphemism for death or maybe an allusion to heaven. Serapion of Antioch urged the exclusion of the Gospel of Peter from the Church because Docetists were using it to bolster their theological claims, which Serapion rejected. Mark describes two separate proceedings, one involving Jewish leaders and one in which the Roman prefect for Judea, Pontius Pilate, plays the key role. Luke, alone among the gospels, adds yet a third proceeding: The non-canonical Gospel of Peter describes a single trial scene involving Jewish, Roman, and Herodian officials. The first and most obvious is the one from Isaiah This prophetic oracle describes a sinless man who will atone for the sins of his people. By his voluntary suffering, he will save sinners from the just punishment of God. The death of Jesus is said to fulfill this prophecy. For example, "He had no form or comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed" From the cross, Jesus cried with a loud voice, Eli, Eli, lema sabachthani? King David , in Psalm 22, foretold the sufferings of the messiah. For example, "I am a worm and no man, the reproach of men and the outcast of the people. All who see me, laugh me to scorn, they draw apart their lips, and wag their heads: The words " they have pierced my hands and feet " are disputed, however. The third main prophecy of the Passion is from the Book of the Wisdom of Solomon. Protestant Christians place it in the Apocrypha , Roman Catholics and Eastern Orthodox among the deuterocanonical books. For example, "Let us lie in wait for the just, because he is not for our turn He boasteth that he hath the knowledge of God, and calleth himself the son of God Let us see then if his words be true For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies. Let us examine him by outrages and tortures Let us condemn him to a most shameful death These things they thought, and were deceived, for their own malice blinded them" Wisdom 2: Namely, the following Old Testament passages: He guards all his bones: But one of the soldiers pierced his side with a spear, and at once there came out blood and water In the Gospel of Mark , Jesus is described as prophesying his own Passion and his Resurrection three times: On the way to Caesarea Philippi , predicting that the Son of Man will be killed and rise within three days. After the transfiguration of Jesus , again predicting that the Son of Man will be killed and rise within three days. On the way to Jerusalem, predicting that the Son of Man will be delivered to the leading Pharisees and Sadducees , be condemned to death, delivered to the Gentiles , mocked, scourged, killed, and rise within three days. Christians argue that these are cases of genuine and fulfilled prophecy and many scholars see Semitic features and tradition in Mark 9: After the third prophecy, the Gospel of Mark states that the brothers James and John ask Jesus to be his left and right hand men, but Jesus asks if they can drink from the cup he must drink from. They say that they can do this. Jesus confirms this, but says that the places at his right and left hand are reserved for others. In the Roman Catholic church, a large cross depicting the crucified Christ is brought out into the church and each of the faithful come forward to venerate the cross. Rather than having the Gospel read solely by the priest, whole Roman Catholic congregations participate in the reading of the Passion Gospel during the Palm Sunday Mass and the Good Friday service. These readings have the Priest read the part of Christ, a narrator read the narrative, other reader s reading the other speaking parts, and either the choir or the congregation reading the parts of crowds i. The first of these twelve readings is the longest Gospel reading of the entire liturgical year. In addition, every Wednesday and Friday throughout the year is dedicated in part to the commemoration of the Passion. Daily meetings are held, some times two or three times a day, to follow the events of the day. During the course of the reading, the Congregation sings hymn verses to respond to the events of the text. Most liturgical churches hold some form of commemoration of the Crucifixion on the afternoon of Good Friday. Sometimes, this will take the form of a vigil from noon to 3: Sometimes there will be a reenactment of the Descent from the Cross ; for instance, at Vespers in the Byzantine Eastern Orthodox and Greek-Catholic tradition. The Roman Catholic tradition includes specific prayers and devotions as acts of reparation for the sufferings and insults that Jesus endured during his Passion.

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These Acts of Reparation to Jesus Christ do not involve a petition for a living or deceased beneficiary, but aim to repair the sins against Jesus. Some such prayers are provided in the Raccolta Catholic prayer book approved by a Decree of , and published by the Holy See in which also includes prayers as Acts of Reparation to the Virgin Mary. The Stations of the Cross[edit] Main article:

Chapter 2 : Christi, the "Weapons of Christ" or Instruments of His Passion by Margaret Galitzin

Arma Christi ("Weapons of Christ"), or the Instruments of the Passion, are the objects associated with Jesus' Passion in Christian symbolism and www.nxgvision.com are seen as arms in the sense of heraldry, and also as the weapons Christ used to achieve his conquest over Satan.

Galitzin For the medieval man the symbol was a mark of identification. An emblem expressed a person, such as the winged lion who represents St. Mark, or a great event, such as a lily symbolizing the Annunciation. These symbolic representations have a simplicity, authenticity and sacrality that endure through the ages. The reason for this? The medieval artist was imbued with the Catholic spirit; he believed that what he was painting or building represented an absolute. Consequently, what he created breathed his faith. Accordingly, symbols representing the Agony, the Betrayal, the Arrest, the Trial, the Condemnation, the Crucifixion, the Descent from the Cross and the Burial of Our Lord were very early used in painting and sculpture and universally recognized by the faithful. Those symbols were given the beautiful name Arma Christi, or Weapons of Christ. It seemed a good place to start for those interested in learning about the Arma Christi used in both Medieval and Renaissance illustrations and paintings. A recent resurgence of interest in symbols give such explanations special relevance today. The chalice is called the Cross of Suffering, and is often pictured in manuscripts as a gold cup with precious jewels with a red Cross rising from it, symbolizing the Blood Our Lord sweat in the Garden. Next to it is the lantern and the torch of the Roman guards, symbols of betrayal. They refer to the scene in the Gospel of John The sword in this depiction of the Arma, however, is most probably the sword of St. Peter, used to sever the ear of Malchus, the servant of the high priest. In the center we find the pillar or column, a key symbol of the trial and condemnation of Our Lord Jesus Christ. It reminds the faithful of the pillar where Our Lord was scourged on the order of Pontius Pilate. Still at the left of the column, we find a scourge often two scourges in saltire are used reminding us of His Scourging. On either side of the Pillar, there is a rod or a reed to depict the mockery Our Savior suffered at the hands of His captors when they buffeted Him. Often a head spitting is painted to depict this offensive action of the brute executioners. The 30 coins of Judas are also displayed in a row here, stressing his iniquitous betrayal. These severed hands scattered in the background of medieval crucifixion scenes like the one at left can appear strange to the modern eye, but the medieval imagination understood how to interpret them. For example, in the picture at left, there are the many hands of the torturers of Christ e. Often in this kind of scenens are also the hands of Pilate washing them of the Blood of the Savior in a basin that spills the water. Sometimes a white towel used by Pilate to dry his hands is also pictured. In this panel, three empty crosses dominate the painting, representing His Crucifixion with the two thieves and Descent, with the large Cross of Christ in the center and the crosses of the good and bad thieves on either side of it. At the base of the center Cross, on either side, we observe two hyssop plants growing, referring to St. The ladder, one on each side of the Cross, were used in the Descent. Resting above the arms of the Cross of Christ are two very common symbols: Rarely does a manuscript depicting symbols of torture leave these symbols out. Likewise, the cock is almost always present to show the Betrayal of Peter, who denied Christ thrice at night " represented by the star " before the cock crowed, as Christ, oretold. Having presented these basic criteria, I will offer several more in the next article on the Arma Christi and then invite interested readers to analyze themselves several other Medieval manuscripts portraying Passion symbols.

Chapter 3 : Christ between Four Angels - Wikipedia

Catholic Treasures Books ON THE INSTRUMENTS OF CHRIST'S PASSION AND DEATH. Taken from CHRIST IN HIS CHURCH, Rev.'s Butler, Rutter, O'Leary and Shea, Imprimatured

As the sacred passion of Christ is the source of all our happiness and good, so the instruments of it are justly considered as objects of our respect and veneration. Jerom, "was held in such high veneration among the Jews, how much more ought Christians to respect the wood of the cross whereon our Saviour offered himself a bleeding victim for our sins. We shall, therefore, subjoin the following account respecting these sacred instruments by which our Redeemer triumphed over sin and the devil, and purchased for us mercy, grace, and salvation. Gregory of Tours, venerable Bede, St. It was placed in a little chapel in the church of St. Praxedes and is still shown there. The pillar is of gray, or black and white marble, one foot and a half long, or two Italian feet, and one foot in diameter at the bottom, and eight inches at the top, where is an iron ring to which criminals were tied. Some think it only the upper part of the pillar mentioned by St. Jerom; but others, with more probability, maintain it to be entire, as there appear no marks of a fracture. The Jews scourged criminals, first on the back; then often on the belly, and also on both sides; which seems likewise to have been the Roman custom. Bridget, in the fourth book of her revelations, chapt. Louis as to his cousin and great benefactor, when the city of Constantinople was no longer considered as a place of security against the Saracens and Greeks; also in gratitude for his extraordinary contributions to the defense of the Eastern empire and the holy places. Louis afterward in requital voluntarily paid off a loan which that emperor had borrowed of the Venetians. William of Nangis,, Vincent of Beauvais, and other French historians of that time, relate how this sacred treasure was, with great devotion, carried in a sealed case, by holy religious men, by the way of Venice into France. Louis, with the Queen-mother, his brothers, and many prelates and princes, met it five leagues beyond Sens. The pious king and Robert of Artois, his second brother, being barefoot and in their shirts, carried it into that city, to the Cathedral of St. Stephen, accompanied by a numerous procession bathed in tears, which the sentiments of gratitude and religion drew from their eyes. It was thence conveyed to Paris, where it was received with extraordinary solemnity. Louis built for its reception the Holy Chapel, as it is called, and annexed thereto a rich foundation of a chapter of canons. Some thorns have been distributed from this treasure to other churches, and some have been made in imitation of them. They are for the most part very long. This is sometimes called St. There is another kind of cross, which is called St. The reason why this is termed St. I know indeed that St. Jerom and Tertullion, seem to insinuate that this cross was in the shape of a Roman T; but they must be understood as speaking of it separated from the TITLE, which was a board elevated in the middle. This seems likewise to be confirmed by what St. Paul says in his Epistle to the Ephesians, iii. In this sense St. Austin likewise explains it, considering the height to be that piece of wood which is elevated above the transverse beam which makes its breadth. It is dubious of what kind of wood the cross of our Saviour was formed. According to Lipsius and Rocca it was of oak; for this abounded in Judea, and the particles of this sacred wood which have been cut off confirm the conjecture. Gretzer, however, is of a different opinion. Nothing appears in the ancient fathers to ascertain the length and breadth of the holy cross. It was probably of the usual size, and such as was prepared for persons of mean rank. For otherwise Christ could not have carried it, exhausted as he was with the loss of blood, and spent with fatigue and ill treatment. Helen in the year , about years after it had been buried by the heathens. For out of an aversion to Christianity, they had done all in their power to conceal the place where it lay, and where our Saviour was buried. They had therefore heaped upon his sepulchre a great quantity of stones and rubbish, besides building a temple to Venus; that those who came thither to adore him, might seem to pay their worship to a marble idol representing this false diety. They had, moreover, erected a statue to Jupiter in the place where our Saviour rose from the dead, as we are informed by St. The precautions of the persecutors evidently show the veneration which Christians must have paid from the beginning to the instruments of our redemption. She was by them credibly informed, that if she could find out the sepulchre, she would likewise find out the instruments of the punishment; it being always a custom among the Jews to make a great hole near the place

where the body of the criminal was buried, and to throw into it whatever belonged to his execution; looking upon all these things as detestable objects, and which for that reason ought to be removed out of sight. By this discovery they understood that one of the three crosses was THAT which they were in quest of, and that the other two belonged to the two malefactors between whom our Saviour had been crucified. But as the TITLE was found separate from the cross, a difficulty remained to distinguish which of the three was THAT cross on which our divine Redeemer had consummated his sacrifice for the salvation of the world. In this perplexity the holy bishop Macanus, knowing that one of the principal ladies of the city lay extremely ill, suggested to the empress to cause the three crosses to be carried to the sick person, not doubting but God would discover which was the cross they sought for. This being done, St. Macanus prayed that God would have regard to their faith, and after his prayer, applied the crosses singly to the patient, who was immediately and perfectly recovered by the touch of one of the crosses, the other two having been tried without effect. Helen, full of joy for having found the treasure which she had so earnestly sought, and so highly esteemed, built a church on the spot, and lodged it there with great veneration, having provided an extraordinary rich case for it. She afterward carried part of it to the emperor Constantine, then at Constantinople, who received it with great veneration. It was out of a religious respect to the sacred instrument of the death of Christ, that Constantine, in the twentieth year of his reign, forbade the cross to be used in the punishment of malefactors in any part of the Roman dominions, which decree has been observed ever since throughout all Christendom. Helen to the same church in Rome, and deposited on the top of an arch, where it was found in a case of lead in , as may be read at length in Bozius. The inscription in Hebrew, Greek, and Latin, is in red letters, and the wood was whitened. Thus it was in , but these colors are since faded. The main part of the cross St. Helen enclosed in a silver shrine, and committed to the care of St. Macarius, that it might be delivered down to posterity as an object of veneration. It was accordingly kept with singular respect in the magnificent church which she and her son built at Jerusalem, and was shown publicly to the people at Easter. This extensive building was enclosed within the walls of Jerusalem when that city was rebuilt. The finding of the cross by St. One of these nails St. Helen threw into the Adriatic Sea, to lay a violent storm in which she was in danger of perishing, and which, according to St. Gregory of Tours, immediately ceased. Perhaps, as Gretzer observes, it was not thrown into the sea irrecoverably, but only held under water. Helen would be willing totally to deprive herself and others of so great a treasure; and this explanation St. Gregory himself seems to insinuate. Ambrose and others testify, that her son Constantine the Great fixed another nail in a rich diadem of pearls which he wore on the most solemn occasions; and that for a protection he set a third in a costly bridle which he used. This bridle, and the sacred nails, were preserved at Constantinople with great respect till , when they were brought to Rome, and probably by St. Gregory the Great, who was then legate at Constantinople, to Constantine Tiberius Augustus; for it appears that he returned to Rome an. Calvin pretends to reckon fourteen or fifteen nails, held for genuine; but names some never heard of except by himself. Some multiplication of these nails has sprung from the filings of that precious relic put into other nails made like it. The true nail, kept at Rome, in the church of the Holy Cross, has been manifestly filed, and is now without a point, as may be seen in all pictures of it. Charles Borromeo, a prelate most rigorous in the approbation of relics, had many nails made like that which is kept at Milan, and distributed them after they had touched the holy nail. He gave one as a relic to King Philip II. These are all like that at Rome. Gregory the Great also, and other ancient popes, sent filings of the chains of St. Peter as relics, and occasionally put something of them into other chains made like them. Andrew of Crete, who lived in the seventh century, says that it was buried together with the cross. Gregory of Tours, and Venerable Bede, testify, that in their time it was kept at Jerusalem. For fear of the Saracens it was buried privately at Antioch, in which city it was found under ground, an. It was carried first to Jerusalem, and soon after to Constantinople. At the time this city was taken by Godfrey of Bouillon, the Emperor Baldwin II sent the point of it to Venice as a pledge for a loan of money. The rest of the lance remained at Constantinople after the Turks had taken that city, till in the sultan Bajazet sent it by an ambassador in a rich beautiful case to Pope Innocent VIII, adding, that the point was in the possession of the King of France. John Lateran, and held in great veneration. For while the malefactor hung bleeding on the cross, it was usual, by means of a sponge, to apply vinegar to his wounds, that by its astringent quality it might serve to stanch the blood in some degree,

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and prevent the criminal being put out of his pain by death sooner than was intended. Assiduous meditation on the passion of Christ is the great school of Christian perfection; the saints found in it their comfort and their joy; here they feasted their souls with the sweet fruits of love and devotion, learned to die to themselves, and entered into the sentiments of Christ crucified. Happy those Christians who, like St.

Chapter 4 : The Virgin with the instruments of the passion, - Rembrandt - www.nxgvision.com

The Instruments of the Passion, also known as the Arma Christi (the weapons of Christ or the arms, in the heraldic sense, of Christ), are the objects used in the torture and killing of Jesus from the time he was betrayed by Judas to His death on the Cross.

Chapter 5 : Virgin with the Instruments of the Passion, - Giuseppe Maria Crespi - www.nxgvision.com

Musical instruments, passion and hobby concept. teen boys in traditional albanian costume playing music with flute and string instrument in the evening sunlight Musician with a guitar abstract vector illustration with large strokes of paint.

Chapter 6 : The Infant Christ Bearing the Instruments of the Passion | Dulwich Picture Gallery

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Chapter 7 : Category:Instruments of the passion of Jesus Christ - Wikimedia Commons

Instruments of the Passion of Christ, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN.

Chapter 8 : Instruments of the Passion of Christ (Museum of Fine Arts, Boston): Art in the Christian Tradition

*Instruments of the Passion A sampling of the most important Passion symbols are set out very neatly in the two pictures above, from the 11 th century *Église Saint-Pierre in Collonges-la-Rouge*. It seemed a good place to start for those interested in learning about the Arma Christi used in both Medieval and Renaissance illustrations and paintings.*

Chapter 9 : the instruments of the passion

The Arma Christi, or "Instruments of the Passion" are the objects associated with Jesus' Passion, such as the cross, the Crown of Thorns and the Spear of Longinus. Each of the major Instruments has been supposedly recovered as relics which have been an object of veneration among many Christians, and have been depicted in art.