

DOWNLOAD PDF THE HISTORY OF THE VIRGIN MARY, THE HOLY MOTHER OF GOD

Chapter 1 : Holy Mother Mary Statue on Vimeo

Mother of God: Mary, as the mother of Jesus, is the Theotokos (God-bearer), or Mother of God. Virgin birth of Jesus: Mary conceived Jesus by action of the Holy Spirit while remaining a virgin. Perpetual Virginity: Mary remained a virgin all her life, even after the act of giving birth to Jesus.

The theoretical formation of doctrine did not bringâ€¦ Biblical references The first mention of Mary is the story of the Annunciation , which reports that she was living in Nazareth and was betrothed to Joseph Luke 1: She appears in the following incidents in the Gospels: Even if one takes these scenes as literal historical accounts, they do not add up to an integrated portrait of Mary. Only in the narratives of the Nativity and the Passion of Christ is her place a significant one: Since the early days of Christianity , however, the themes that these scenes symbolize have been the basis for thought and contemplation about Mary. Christian communions and theologians differ from one another in their interpretations of Mary principally on the basis of where they set the terminal point for such development and expansionâ€”that is, where they maintain that the legitimate development of doctrine may be said to have ended. To a considerable degree, therefore, a historical survey of that development is also an introduction to the state of contemporary Christian thought about Mary. As parallels such as Job For the ancient world, one human parent was necessary to assure that a person was genuinely human, and from the beginning the human mother of Jesus Christ, the Son of God, has been the one to provide this assurance. That insistence has been the irreducible minimum in all the theories about Mary that have appeared in Christian history. Her role as mother takes precedence over any of the other roles assigned to her in devotion and in dogma. Those who deny the virgin birth usually claim to do so in the interest of true humanity, seeing a contradiction between the idea of Jesus as the human son of a human mother and the idea that he did not have a human father. Those who defend the virgin birth usually maintain that the true humanity was made possible when the Virgin Mary accepted her commission as the guarantee of the Incarnation Luke 1: Stained-glass window depicting Joseph, Mary, and the baby Jesus. In their present form, both accounts make a point of asserting that Jesus was conceived in the womb of Mary without any human agency Matthew 1: The passages in Matthew and in Luke seem to be the only references to the matter in the New Testament. The Apostle Paul nowhere mentions it; The Gospel According to Mark begins with Jesus as an adult, and The Gospel According to John , which begins with his prehistorical existence, does not allude to the virgin birth, unless a variant of John 1: Matthew does not attach any theological significance to the miracle , but it is possible that the words of the angel in Luke 1: In postbiblical Christian literature the most voluminous discussions of Mary have been those dealing with her virginity. On the basis of the New Testament, it was the unanimous teaching of all the orthodox Fathers of the Church that Mary conceived Jesus with her virginity unimpaired, a teaching enshrined in the early Christian creeds and concurred in by the 16th-century reformers as well as by most Protestant churches and believers since the Reformation. One of the interpretations of the person and work of Jesus Christ in the New Testament is the formulation of parallels between him and Adam: Decisive in the parallel is the contrast between the disobedience of Adam, by which sin came into the world, and the obedience of Christ, by which salvation from sin was accomplished Romans 5: Whether or not the story of the Annunciation in the first chapter of the Gospel According to Luke is intended to suggest a similar parallel between Eve and Mary, this did soon become a theme of Christian reflection. Writing at about the end of the 2nd century, the Church Father Irenaeus elaborated the parallel between Eve, who, as a virgin, had disobeyed the word of God, and Mary, who, also as a virgin, had obeyed it: Irenaeus did not argue the point; he seems rather to have taken the parallel for granted, and this may indicate that it was not his own invention but belonged to tradition, for which he had a high respect. In any case, the parallel did ascribe to Mary and to her obedience an active share in the redemption of the human race: Perhaps, as the 19th-century English theologian John Henry Cardinal Newman supposed, the determination of the Council of Nicaea in that Christ was not merely the highest of creatures but belonged on the divine side of the line between Creator and

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creature was even responsible for the rapid growth of devotion and speculation attached to Mary as the highest of creatures. By the end of the 4th century, the Theotokos had successfully established itself in various sections of the church. The growth of the ascetic ideal in the church helped to give support to this view of Mary as the model of the ever virgin. The doctrine is neither asserted nor denied but is simply ignored in the New Testament, and Old Testament passages adduced in support of it by Church Fathers such as Ezekiel. As the doctrine of the perpetual virginity of Mary implied an integral purity of body and soul, so, in the opinion of many theologians, she was also free of other sins. Attempting to prove the universality of sin against Pelagius whose teaching was condemned as heretical by the Christian church but who did maintain the sinlessness of Mary, Augustine, the great theologian and bishop from northern Africa, spoke for the Western church when he wrote: Out of respect for the Lord, I do not intend to raise a single question on the subject of sin. After all, how do we know what abundance of grace was granted to her who had the merit to conceive and bring forth him who was unquestionably without sin? It was, however, the distinction between original sin i. Certain Eastern theologians in the 4th and 5th centuries were willing to attribute actual sins to her, but most theologians in both East and West came to accept the view that she never did anything sinful, a view that found expression even among the 16th-century reformers. But was she free from original sin as well? And if so, how? Thomas Aquinas, the most important medieval theologian in the West, took a representative position when he taught that her conception was tarnished, as was that of all humans, but that God suppressed and ultimately extinguished original sin in her, apparently before she was born. This position, however, was opposed by the doctrine of the Immaculate Conception, systematized by Duns Scotus, a 13th-century British Scholastic theologian, and finally defined as Roman Catholic dogma by Pope Pius IX in 1854. According to this dogma, Mary not only was pure in her life and in her birth but Wooden statue of the Virgin and Child, supposedly carved by St. When the Immaculate Conception was promulgated, petitions began coming to the Vatican for a definition regarding the Assumption of the Virgin into heaven, as this was believed by Roman Catholics and celebrated in the Feast of the Assumption. During the century that followed, more than eight million persons signed such petitions, yet Rome hesitated because the doctrine was difficult to define on the basis of Scripture and early witnesses to the Christian tradition. Such arguments from silence, however, did not suffice to establish a dogma, and, on the positive side, even the earliest doctrinal and liturgical testimony in support of the idea had appeared relatively late in history. Popular devotion to Mary—in such forms as feasts, devotional services, and the rosary—has played a tremendously important role in the lives of Roman Catholics and the Orthodox; at times, this devotion has pushed other doctrines into the background. Modern Roman Catholicism has emphasized that the doctrine of Mary is not an isolated belief but must be seen in the context of two other Christian doctrines: What is said of Mary is derived from what is said of Jesus; this was the basic meaning of Theotokos.

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Chapter 2 : The birth of Mary the Holy Mother of God - Virgin Mary

The Dormition of our Most Holy Lady Theotokos and Ever-Virgin Mary: After the Ascension of the Lord, the Mother of God remained in the care of the Apostle John the Theologian, and during his journeys She lived at the home of his parents, near the Mount of Olives. She was a source of consolation and.

She is often referred to by the honorific title sayyidatuna, meaning "our lady"; this title is in parallel to sayyiduna "our lord" , used for the prophets. The Gospel of Luke mentions Mary the most often, identifying her by name twelve times, all of these in the infancy narrative 1: The Gospel of Matthew mentions her by name six times, five of these 1: The Gospel of Mark names her once 6: The Gospel of John refers to her twice but never mentions her by name. She is first seen at the wedding at Cana. He does not address her as "Mother" but as "Woman". In the Acts of the Apostles , Mary and the brothers of Jesus are mentioned in the company of the Eleven apostles who are gathered in the upper room after the Ascension of Jesus. Jean-Pierre Ruiz makes that connection in an article in New Theology Review [36] but the belief is quite ancient, as is the association of Mary and the Ark of the Covenant, mentioned at [Revelation Jerome identifies Mary of Cleopas as the sister of Mary, mother of Jesus. Annunciation Mary resided in "her own house" [Lk. Let it be done unto me according to your word. While he was there with Mary, she gave birth to Jesus; but because there was no place for them in the inn, she used a manger as a cradle. After the prophecies of Simeon and the prophetess Anna in Luke 2: Joseph was warned in a dream that King Herod wanted to murder the infant, and the Holy Family fled by night to Egypt and stayed there for some time. At the age of twelve, Jesus, having become separated from his parents on their return journey from the Passover celebration in Jerusalem, was found in the Temple among the religious teachers. These references include an incident which can be interpreted as Jesus rejecting his family in the New Testament: This representation is called a Stabat Mater. After the Ascension of Jesus In Acts 1: From this time, she disappears from the biblical accounts, although it is held by Catholics that she is again portrayed as the heavenly woman of Revelation. Mary was given to service as a consecrated virgin in the Temple in Jerusalem when she was three years old, much like Hannah took Samuel to the Tabernacle as recorded in the Old Testament.

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Chapter 3 : The Solemnity of Mary, Mother of God – January 1 – Holy Family Church

The doctrine of the Virgin Mary and holy Wisdom. The dogma of the Virgin Mary as both the "mother of God" and the "bearer of God" is connected in the closest way with the dogma of the incarnation of the divine Logos.

Bring fact-checked results to the top of your browser search. The theoretical formation of doctrine did not bring the veneration of the mother of God along in its train. Instead, the doctrine only reflected the unusually great role that this veneration already had taken on at an early date in the liturgy and in the church piety of orthodox faithful. Justinian I left, holding a model of Hagia Sophia and Constantine the Great right, holding a model of the city of Constantinople presenting gifts to the Virgin Mary and Christ Child centre, mosaic, 10th century; in Hagia Sophia, Istanbul. The expansion of the veneration of the Virgin Mary as the bearer of God Theotokos and the formation of the corresponding dogma constitute one of the most-astonishing occurrences in the history of the early church. The New Testament offers only scanty points of departure for that development. Although she has a prominent place in the narratives of the Nativity and the Passion of Christ, Mary completely recedes behind the figure of Jesus, who stands in the centre of all four Gospels. Accordingly, all the Gospels stress the fact that Jesus separated himself from his family. Mary appears twice without being called by name the mother of Jesus, and Jesus himself regularly withholds from her the designation of mother. Nevertheless, with the conception of Jesus Christ as the Son of God, a tendency developed early in the church to grant to the mother of the Son of God a special place within the church. That development was sketched quite hesitantly in the New Testament. Only the Gospels of Matthew and Luke mention the virgin birth. On those scanty presuppositions the later veneration of the mother of God was developed. Veneration of the mother of God received its impetus when the Christian Church became the imperial church. Despite the lack of detail concerning Mary in the Gospels, cultic veneration of the divine virgin and mother found within the Christian Church a new possibility of expression in the worship of Mary as the virgin mother of God, in whom was achieved the mysterious union of the divine Logos with human nature. The spontaneous impulse of popular piety, which pushed in this direction, moved far in advance of the practice and doctrine of the church. In Egypt Mary was, at an early point, already worshipped under the title of Theotokos—an expression that Origen used in the 3rd century. The Council of Ephesus raised that designation to a dogmatic standard. In late Judaism, speculations about the heavenly Wisdom—a figure beside God that presents itself to humanity as mediator in the work of creation as well as mediator of the knowledge of God—abounded. In Roman Catholic doctrine, Mary, the mother of God, was identified with the figure of the divine Wisdom. That process of treating Mary and the heavenly Wisdom alike did not take place in the realm of Eastern Orthodoxy or of Oriental Orthodoxy. For all their veneration of the mother of God, those churches never forgot that the root of that veneration lay in the incarnation of the divine Logos that took place through her. Within Eastern Orthodox theology a specific doctrine of the heavenly Wisdom, Sophianism, may be found alongside the doctrine of the mother of God. The numerous great churches of Hagia Sophia, foremost among them the cathedral by that name in Constantinople Istanbul, are consecrated to that figure of the heavenly Wisdom.

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Chapter 4 : Christianity - The doctrine of the Virgin Mary and holy Wisdom | www.nxgvision.com

From antiquity, Mary has been called "Theotokos", or "God-Bearer" (Mother of God). The word in Greek is "Theotokos". The term was used as part of the popular piety of the early first millennium church.

What does the Bible say about the virgin Mary? Mary needed grace from God and a Savior, just as the rest of us do. Mary herself understood this fact, as she declared in Luke 1: The Bible never says that Mary was anyone but an ordinary human whom God chose to use in an extraordinary way. Yes, Mary was a righteous woman and favored by God Luke 1: At the same time, Mary was a sinful human being who needed Jesus Christ as her Savior, just like everyone else Ecclesiastes 7: Mary was a virgin when she gave birth to Jesus Luke 1: The idea of the perpetual virginity of Mary is unbiblical. And he gave Him the name Jesus. Jesus had four half-brothers: James, Joseph, Simon, and Judas Matthew Jesus also had half-sisters, although they are not named or numbered Matthew There was never a better opportunity for Jesus to declare that Mary was indeed worthy of praise and adoration. Nowhere in Scripture does Jesus or anyone else direct any praise, glory, or adoration toward Mary. It was not based on any inherent glory in Mary. In fact, after this Mary spoke a song of praise to the Lord, extoling His mindfulness to those of humble state and His mercy and faithfulness Luke 1: Luke records the angel Gabriel visiting Mary and telling her that she would give birth to a son who would be the Savior. Mary was unsure how this could be since she was a virgin. May your word to me be fulfilled. Then the angel left her" Luke 1: We, too, should have such faith in God and trustingly follow Him. Joseph and Mary marveled at what Simeon had said. Simeon also told Mary, "Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed and a sword will pierce through your own soul also , so that thoughts from many hearts may be revealed" Luke 2: Another time at the temple, when Jesus was twelve, Mary was upset that Jesus had remained behind when His parents had left for Nazareth. They were distressed in looking for Him. Jesus returned to Nazareth with His earthly parents and submitted to them. We are told, again, that Mary "treasured up all these things in her heart" Luke 2: Raising Jesus must have been a perplexing endeavor yet also filled with precious moments, perhaps memories that became more poignant as Mary came to more fully understand who Jesus is. We, too, can treasure in our hearts the knowledge of God and the memories of His activity in our lives. Even though Jesus seemingly rebuffed her at first, Mary instructed the servants to do what He told them. She had faith in Him John 2: Mary did seem to believe in Jesus throughout His life. She was present at the cross when Jesus died John Mary was also with the apostles on the day of Pentecost Acts 1: However, Mary is never mentioned again after Acts chapter 1. The apostles did not give Mary a prominent role. Nothing is said about Mary ascending to heaven or having an exalted role there. As the earthly mother of Jesus, Mary should be respected, but she is not worthy of our worship or adoration. The Bible nowhere indicates that Mary can hear our prayers or that she can mediate for us with God. Jesus is our only advocate and mediator in heaven 1 Timothy 2: If offered worship, adoration, or prayers, Mary would say the same as the angels: Mary herself sets the example for us, directing her worship, adoration, and praise to God alone:

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Chapter 5 : CATHOLIC ENCYCLOPEDIA: The Blessed Virgin Mary

The History of the Solemnity of Mary, the Mother of God In the early centuries of the Church, once Christmas began to be celebrated as its own feast on December 25 (having originally been celebrated with the Feast of the Epiphany, on January 6), the Octave (eighth day) of Christmas, January 1, took on a special meaning.

Mary conceived by the power of the Holy Spirit. Jesus is true God and true man. In His person are united both a divine nature and a human nature. Mary did not create the divine person of Jesus, who existed with the Father from all eternity. John wrote, "The Word became flesh and made His dwelling among us, and we have seen His glory: The glory of an only Son coming from the Father filled with enduring love" Jn 1: For this reason, sometime in the early history of the Church, our Blessed Mother was given the title "Mother of God. We magnify you who are more honorable than the Cherubim and incomparably more glorious than the Seraphim. You who, without losing your virginity, gave birth to the Word of God. You who are truly the Mother of God. Nestorius, Bishop of Constantinople, incited a major controversy. He stated that Mary gave birth to Jesus Christ, a regular human person, period. To this human person was united the person of the Word of God the divine Jesus. This union of two persons--the human Christ and the divine Word-- was "sublime and unique" but merely accidental. The divine person dwelt in the human person "as in a temple. It is, but the result is the splitting of Christ into two persons and the denial of the incarnation. Cyril, Bishop of Alexandria d. On June 22, , the Council of Ephesus convened to settle this argument. The Council declared, "If anyone does not confess that the Emmanuel is truly God and therefore that the holy Virgin is the Mother of God Theotokos since she begot according to the flesh the Word of God made flesh, anathema sit. The Council of Ephesus declared Nestorius a heretic, and the Emperor Theodosius ordered him deposed and exiled. The incarnation is indeed a profound mystery. The Church uses very precise--albeit philosophical--language to prevent confusion and error. Nevertheless, as we celebrate Christmas, we must ponder this great mystery of how our divine Savior entered this world, taking on our human flesh, to free us from sin. We must also ponder and emulate the great example of our Blessed Mother, who said, "I am the handmaid of the Lord; be it done unto me according to Thy word.

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Chapter 6 : Mary | Biography & Miracles | www.nxgvision.com

The Blessed Virgin Mary is the mother of Jesus Christ, the mother of God. In general, the theology and history of Mary the Mother of God follow the chronological order of their respective sources, i.e. the Old Testament, the New Testament, the early Christian and Jewish witnesses.

In general, the theology and history of Mary the Mother of God follow the chronological order of their respective sources, i. Jerome [1] maintains that the Hebrew verb has the meaning of "crushing" or "bruising" rather than of "lying in wait", "guarding". Still in his own work, which became the Latin Vulgate, the saint employs the verb "to crush" *conterere* in the first place, and "to lie in wait" *insidiari* in the second. According to our version, and the Vulgate reading, the woman herself will win the victory; according to the Hebrew text, she will be victorious through her seed. As it is quite commonly admitted that the Divine judgment is directed not so much against the serpent as against the originator of sin, the seed of the serpent denotes the followers of the serpent, the "brood of vipers", the "generation of vipers", those whose father is the Devil, the children of evil, *imitando, non nascendo* Augustine. But seed not only may denote a particular person, but has such a meaning usually, if the context allows it. He saith not, and to his seeds, as of many; but as of one, and to his seed, which is Christ. Finally the expression "the woman" in the clause "I will put enmities between thee and the woman" is a literal version of the Hebrew text. The Hebrew Grammar of Gesenius-Kautzsch [3] establishes the rule: Peculiar to the Hebrew is the use of the article in order to indicate a person or thing, not yet known and not yet to be more clearly described, either as present or as to be taken into account under the contextual conditions. Since our indefinite article serves this purpose, we may translate: Hence the prophecy promises a woman, Our Blessed Lady, who will be the enemy of the serpent to a marked degree; besides, the same woman will be victorious over the Devil, at least through her offspring. The completeness of the victory is emphasized by the contextual phrase "earth shall thou eat", which is according to Winckler [4] a common old-oriental expression denoting the deepest humiliation [5]. Critics have endeavoured to represent this passage as a combination of occurrences and sayings from the life of the prophet written down by an unknown hand [6]. The credibility of the contents is not necessarily affected by this theory, since prophetic traditions may be recorded by any writer without losing their credibility. But even Duhm considers the theory as an apparent attempt on the part of the critics to find out what the readers are willing to bear patiently; he believes it is a real misfortune for criticism itself that it has found a mere compilation in a passage which so graphically describes the birth-hour of faith. According to 2 Kings It appears that an alliance had been concluded between Phacee, King of Israel, and Rasin, King of Damascus, for the purpose of opposing a barrier to the Assyrian aggressions. Achaz, who cherished Assyrian proclivities, did not join the coalition; the allies invaded his territory, intending to substitute for Achaz a more subservient ruler, a certain son of Tabeel. While Rasin was occupied in reconquering the maritime city Elath, Phacee alone proceeded against Juda, "but they could not prevail". Immediate preparations must be made for a protracted siege, and Achaz is busily engaged near the upper pool from which the city received the greater part of its water supply. Hence the Lord says to Isaias: The scheme of the enemies shall not succeed: Syria will gain nothing, it will remain as it has been in the past: Ephraim too will remain in the immediate future as it has been hitherto: Achaz had abandoned the Lord for Moloch, and put his trust in an alliance with Assyria; hence the conditional prophecy concerning Juda, "if you will not believe, you shall not continue". The test of belief follows immediately: The king prefers Assyria to God, and Assyria will come: Still the general Messianic promises made to the house of David cannot be frustrated: Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil and to choose the good. For before the child know to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings. The relation of the virgin to Emmanuel is clearly expressed in the inspired words; the same indicate also the identity of Emmanuel with the Christ. The connection of Emmanuel with the extraordinary Divine

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sign which was to be given to Achaz predisposes one to see in the child more than a common boy. Finally, the prophet calls Emmanuel "a rod out of the root of Jesse" endowed with "the spirit of the Lord. Whatever obscurity or ambiguity there may be in the prophetic text itself is removed by St. After narrating the doubt of St. Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel. We may infer from all this that Mary is mentioned in the prophecy of Isaias as mother of Jesus Christ ; in the light of St. Therefore will he give them up till the time wherein she that travaileth shall bring forth, and the remnant of his brethren shall be converted to the children of Israel. There can be no doubt that the Jews regarded the foregoing prediction as referring to the Messiah. The very words of the prophecy admit of hardly any other explanation; for "his going forth is from the beginning, from the days of eternity ". But how does the prophecy refer to the Virgin Mary? Our Blessed Lady is denoted by the phrase, "till the time wherein she that travaileth shall bring forth". It is true that "she that travaileth" has been referred to the Church St. Jerome , Theodoret , or to the collection of the Gentiles united with Christ Ribera , Mariana , or again to Babylon Calmet ; but, on the one hand, there is hardly a sufficient connection between any of these events and the promised redeemer , on the other hand, the passage ought to read "till the time wherein she that is barren shall bring forth" if any of these events were referred to by the prophet. Nor can "she that travaileth" be referred to Sion: Sion is spoken of without figure before and after the present passage so that we cannot expect the prophet to lapse suddenly into figurative language. Moreover, the prophecy thus explained would not give a satisfactory sense. The contextual phrases "the ruler in Israel ", "his going forth", which in Hebrew implies birth, and "his brethren" denote an individual, not a nation; hence we infer that the bringing forth must refer to the same person. It has been shown that the person of the ruler is the Messiah ; hence "she that travaileth" must denote the mother of Christ , or Our Blessed Lady. Thus explained the whole passage becomes clear: A woman shall compass a man". The text of the prophet Jeremias offers no small difficulties for the scientific interpreter; we shall follow the Vulgate version of the Hebrew original. But even this rendering has been explained in several different ways: Rosenmuller and several conservative Protestant interpreters defend the meaning, "a woman shall protect a man"; but such a motive would hardly induce the men of Israel to return to God. The explanation "a woman shall seek a man" hardly agrees with the text; besides, such an inversion of the natural order is presented in Isaias 4: Other commentators see in the woman a type of the Synagogue or of the Church , in man the type of God , so that they explain the prophecy as meaning, " God will dwell again in the midst of the Synagogue of the people of Israel " or "the Church will protect the earth with its valiant men ". But the Hebrew text hardly suggests such a meaning; besides, such an explanation renders the passage tautological: Some recent writers render the Hebrew original: According to the old law Deuteronomy This explanation rests upon a conjectural correction of the text; besides, it does not necessarily bear the Messianic meaning which we expect in the passage. The Greek Fathers generally follow the Septuagint version , "The Lord has created salvation in a new plantation, men shall go about in safety"; but St. Jerome too [10] understands the prophetic text of the virgin conceiving the Messiah. This meaning of the passage satisfies the text and the context. As the Word Incarnate possessed from the first moment of His conception all His perfections excepting those connected with His bodily development, His mother is rightly said to "compass a man". No need to point out that such a condition of a newly conceived child is rightly called "a new thing upon earth". The context of the prophecy describes after a short general introduction The fourth stanza, too, must be expected to have a similar ending. Moreover, the prophecy of Jeremias , uttered about B. According to Jeremias , the mother of Christ is to differ from other mothers in this, that her child, even while within her womb, shall possess all those properties which constitute real manhood [11]. Old Testament types and figures of Mary In order to be sure of the typical sense, it must be revealed , i. Individual pious writers have developed copious analogies between certain data of the Old Testament and corresponding data of the New ; however ingenious these developments may be, they do not prove that God really intended to convey the corresponding truths in the inspired text of the Old Testament. On the other hand, it must be kept in mind that not all truths contained in either Scripture or tradition have been explicitly proposed to the faithful as matters

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of belief by the explicit definition of the Church. According to the principle "Lex orandi est lex credenti" we must treat at least with reverence the numberless suggestions contained in the official prayers and liturgies of the Church. In this sense we must regard many of the titles bestowed on Our Blessed Lady in her litany and in the "Ave maris stella". The third antiphon of Lauds of the Feast of the Circumcision sees in "the bush that was not burnt" Exodus 3: The Office of the Blessed Virgin applies to Mary many passages concerning the spouse in the Canticle of Canticles [13] and also concerning Wisdom in the Book of Proverbs 8: The application to Mary of a "garden enclosed, a fountain sealed up" mentioned in Canticles 4: But especially Eve , the mother of all the living Genesis 3: Mary in the gospels The reader of the Gospels is at first surprised to find so little about Mary; but this obscurity of Mary in the Gospels has been studied at length by Blessed Peter Canisius [17], Auguste Nicolas [18], Cardinal Newman [19], and Very Rev. In the commentary on the "Magnificat" , published , even Luther expresses the belief that the Gospels praise Mary sufficiently by calling her eight times the Mother of Jesus. Joseph went from Nazareth to Bethlehem to be enrolled, "because he was of the house and family of David ". As if to exclude all doubt concerning the Davidic descent of Mary, the Evangelist 1: Paul too testifies that Jesus Christ "was made to him [God] of the seed of David , according to the flesh" Romans 1: If Mary were not of Davidic descent, her Son conceived by the Holy Ghost could not be said to be "of the seed of David ". Hence commentators tell us that in the text "in the sixth month the angel Gabriel was sent from God. Joseph , Annius of Viterbo proposes the opinion, already alluded to by St. Augustine , that St. The text of the third Gospel 3: In these explanations the name of Mary is not mentioned explicitly, but it is implied; for Jesus is the Son of Heli through Mary. Her parents Though few commentators adhere to this view of St. According to this document the parents of Mary are Joachim and Anna. The tradition as to the parents of Mary, found in the Gospel of James, is reproduced by St. John Damascene [24], St. Gregory of Nyssa [25], St. Germanus of Constantinople [26], pseudo-Epiphanius [27], pseudo-Hilarius [28], and St. Fulbert of Chartres [29]. Some of these writers add that the birth of Mary was obtained by the fervent prayers of Joachim and Anna in their advanced age.

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Chapter 7 : What does the Bible say about the virgin Mary?

The Son of God chose to take on human nature for the salvation of mankind, and chose as His Mother the All-Pure Virgin Mary, who alone was worthy to give birth to the Source of purity and holiness. The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary is celebrated by the Church as a day of universal joy.

There shall be of my superabundance to all the people, and there shall be the offering for my forgiveness 3 to the Lord for a propitiation for me. And there stood over against him Rubim, saying: It is not meet for thee first to bring thine offerings, because thou hast not made seed in Israel. I shall see the registers of the twelve tribes of Israel, as to whether I alone have not made seed in Israel. And he searched, and found that all the righteous had raised up seed in Israel. And he called to mind the patriach Abraham, that in the last day 6 God gave him a son Isaac. And Joachim was exceedingly grieved, and did not come into the presence of his wife; but he retired to the desert, 7 and there pitched his tent, and fasted forty days and forty nights, 8 saying in himself: I will not go down either for food or for drink until the Lord my God shall look upon me, and prayer shall be my food and drink. And his wife Anna 9 mourned in two mournings, and lamented in two lamentations, saying: I shall bewail my widowhood; I shall bewail my childlessness. And the great day of the Lord was at hand; and Judith 10 her maid-servant said: How long dost thou humiliate thy soul? Behold, the great day of the Lord is at hand, and it is unlawful for thee to mourn. But take this head-band, which the woman that made it gave to me; for it is not proper that I should wear it, because I am a maid-servant, and it has a royal appearance. Depart from me; for I have not done such things, and the Lord has brought me very low. I fear that some wicked person has given it to thee, and thou hast come to make me a sharer in thy sin. Why should I curse thee, seeing that 12 the Lord hath shut thy womb, so as not to give thee fruit in Israel? And Anna was grieved exceedingly, and put off her garments of mourning, and cleaned her head, and put on her wedding garments, and about the ninth hour went down to the garden to walk. And she saw a laurel, and sat under it, and prayed to the Lord, saying: O God of our fathers, bless me and hear my prayer, as Thou didst bless the womb of Sarah, and didst give her a son Isaac. I am not like the fowls of the heaven, because even the fowls of the heaven are productive before Thee, O Lord. I am not like the beasts of the earth, because even the beasts of the earth are productive before Thee, O Lord. I am not like these waters, because even these waters are productive before Thee, O Lord. I am not like this earth, because even the earth bringeth forth its fruits in season, and blesseth Thee, O Lord. And, behold, an angel of the Lord stood by, saying: Anna, Anna, the Lord hath heard thy prayer, and thou shalt conceive, and shall bring forth; and thy seed shall be spoken of in all the world. As the Lord my God liveth, if I beget either male or female, I will bring it as a gift to the Lord my God; and it shall minister to Him in holy things all the days of its life. Behold, Joachim thy husband is coming with his flocks. Joachim, Joachim, the Lord God hath heard thy prayer Go down hence; for, behold, thy wife Anna shall conceive. And Joachim went down and called his shepherds, saying: Bring me hither ten she-lambs without spot or blemish, and they shall be for the Lord my God; and bring me twelve tender calves, and they shall be for the priests and the elders; and a hundred goats for all the people. And, behold, Joachim came with his flocks; and Anna stood by the gate, and saw Joachim coming, and she ran anti hung upon his neck, saying: Now I know that the Lord God hath blessed me exceedingly; for, behold the widow no longer a widow, and I the childless shall conceive. And Joachim rested the first day in his house. And on the following day he brought his offerings, saying in himself: Now I know that the Lord has been gracious unto me, and has remitted all my sins. And he went down from the temple of the Lord justified, and departed to his own house. And her months were fulfilled, and in the ninth 5 month Anna brought forth. And she said to the midwife: What have I brought forth? My soul has been magnified this day. And she laid her down. And the days having been fulfilled, Anna was purified, and gave the breast to the child, 6 and called her name Mary. And the child grew strong day by day; and when she was six 7 months old, her mother set her on the ground to try whether she could stand, and she walked seven steps and came into her bosom; and she snatched her up, saying: As the

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Lord my God liveth, thou shall not walk on this earth until I bring thee into the temple of the Lord. And she made a sanctuary in her bed-chamber, and allowed nothing common or unclean to pass through her. And she called the undefiled daughters of the Hebrews, and they led her astray. And Joachim brought the child to the priests; and they blessed her, saying: O God of our fathers, bless this child, and give her an everlasting name to be named in all generations. And all the people said: So be it, so be it, amen. And he brought her to the chief priests; and they blessed her, saying: O God most high, look upon this child, and bless her with the utmost blessing, which shall be for ever. And her mother snatched her up, and took her into the sanctuary of her bed-chamber, and gave her the breast. And Anna made a song to the Lord God, saying: I will sing a song to the Lord my God, for He hath looked upon me, and hath taken away the reproach of mine enemies; and the Lord hath given the the fruit of His righteousness, singular in its kind, and richly endowed before Him. Who will tell the sons of Rubim that Anna gives suck? Hear, hear, ye twelve tribes of Israel, that Anna gives suck. And she laid her to rest in the bed-chamber of her sanctuary, and went out and ministered unto them. And when the supper was ended, they went down rejoicing, and glorifying the God of Israel. And her months were added to the child. And the child was two years old, and Joachim said: Let us take her up to the temple of the Lord, that we may pay the vow that we have vowed, lest perchance the Lord send to us, 10 and our offering be not received. Let us wait for the third year, in order that the child may not seek for father or mother. So let us wait. And the child was three years old, and Joachim said: Invite the daughters of the Hebrews that are undefiled, and let them take each a lamp, and let them stand with the lamps burning, that the child may not turn back, and her heart be captivated from the temple of the Lord. And they did so until they went up into the temple of the Lord. And the priest received her, and kissed her, and blessed her, saying: The Lord has magnified thy name in all generations. In thee, on the last of the days, the Lord will manifest His redemption to the sons of Israel. And he set her down upon the third step of the altar, and the Lord God sent grace upon her; and she danced with her feet, and all the house of Israel loved her. And her parents went down marvelling, and praising the Lord God, because the child had not turned back. And Mary was in the temple of the Lord as if she were a dove that dwelt there, and she received food from the hand of an angel. And when she was twelve 1 years old there was held a council of the priests, saying: Behold, Mary has reached the age of twelve years in the temple of the Lord. What then shall we do with her, test perchance she defile the sanctuary of the Lord? And they said to the high priest: Thou standest by the altar of the Lord; go in, and pray concerning her; and whatever the Lord shall manifest unto thee, that also will we do. And the high priest went in, taking the robe 2 with the twelve bells into the holy of holies; and he prayed concerning her. And behold an angel of the Lord stood by him, saying unto him: Zacharias, Zacharias, go out and assemble the widowers of the people, and let them bring each his rod; and to whomsoever the Lord shall show a sign, his wife shall she be. And the heralds went out through all the circuit of Judaea, and the trumpet of the Lord sounded, and all ran. And Joseph, throwing away his axe, went out to meet them; and when they had assembled, they went away to the high priest, taking with them their rods. And he, taking the rods of all of them, entered into the temple, and prayed; and having ended his prayer, he took the rods and came out, and gave them to them: And the priest said to Joseph, Thou hast been chosen by lot to take into thy keeping the virgin of the Lord. But Joseph refused, saying: I have children, and I am an old man, and she is a young girl. I am afraid lest I become a laughing-stock to the sons of Israel. And the priest said to Joseph: Fear the Lord thy God, and remember what the Lord did to Dathan, and Abiram, and Korah; 3 how the earth opened, and they were swallowed up on account of their contradiction. And now fear, O Joseph, lest the same things happen in thy house. And Joseph was afraid, and took her into his keeping. And Joseph said to Mary: Behold, I have received thee from the temple of the Lord; and now I leave thee in my house, and go away to build my buildings, and I shall come to thee. The Lord will protect thee. And there was a council of the priests, saying: Let us make a veil for the temple of the Lord. And the priest said:

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Chapter 8 : Theotokos - OrthodoxWiki

The Solemnity of Mary, the Holy Mother of God is a feast day of the Blessed Virgin Mary under the aspect of her motherhood of Jesus Christ, whom Christians see as the Lord, Son of God. It is celebrated by the Latin Rite of the Catholic Church on 1 January, the Octave (8th) day of Christmastide.

Pater de Coelis Deus, miserere nobis! Fili Redemptor, Mundi Deus, miserere nobis! Spiritus Sancte, Deus, miserere nobis! Sancta Trinitas, unus Deus, miserere nobis! Sancta Maria, ora pro nobis! Sancta Dei Genitrix, ora pro nobis! Sancta Virgo Virginum, ora pro nobis! Mater Christi, ora pro nobis! Mater divinae gratias, ora pro nobis! Mater purissima, ora pro nobis! Mater castissima, ora pro nobis! Mater intemerata, ora pro nobis! Mater amabilis, ora pro nobis! Mater admirabilis, ora pro nobis! Mater Creatoris, ora pro nobis! Mater Salvatoris, ora pro nobis! Virgo prudentissima, ora pro nobis! Virgo veneranda, ora pro nobis! Virgo praedicanda, ora pro nobis! Virgo potens, ora pro nobis! Virgo clemens, ora pro nobis! Virgo fidelis, ora pro nobis! Speculum justities, ora pro nobis! Sedes sapienti, ora pro nobis! Causa nostrae laetitiae, ora pro nobis! Vas spirituales, ora pro nobis! Vas honorabile, ora pro nobis! Vas insigne devotionis, ora pro nobis! Rosa Mystica, ora pro nobis! Tunis Davidica, ora pro nobis! Tunis eburnea, ora pro nobis! Domus aurea, ora pro nobis! Janus Coeli, ora pro nobis! Stella matutina, ora pro nobis! Salus infirmorum, ora pro nobis! Consolatrix afflictorum, ora pro nobis! Auxilium Christianorum, ora pro nobis! Regina angelorum, ora pro nobis! Regina patriarcharum, ora pro nobis! Regina prophetarum, ora pro nobis! Regina apostolorum, ora pro nobis! Regina martyrum, ora pro nobis! Regina confessorum, ora pro nobis! Regina virginum, ora pro nobis! Regina sanctorum omnium, ora pro nobis! Regina sine labe original! Agnus Dei, qui tollis peccata mundi, parce nobis, Domine! Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine! Agnus Dei, qui tollis peccata mundi, miserere nobis! Lord, have mercy on us! Holy Mary, Holy Mother of God, pray for us! Holy Virgin of Virgins, pray for us! Mother of Christ, pray for us! Mother of Divine Grace, pray for us! Mother most pure, pray for us! Mother most amiable, pray for us! Mother of our Creator, pray for us! Mother of our Saviour, pray for us! Virgin most powerful, pray for us! Virgin most faithful, pray for us! Mirror of Justice, pray for us! Seat of Wisdom, pray for us! Cause of our Joy, pray for us! Spiritual Vessel, pray for us! Mystical Rose, pray for us! Tower of David, pray for us! Tower of Ivory, pray for us! House of Gold, pray for us! Ark of the Covenant, pray for us! Gate of Heaven, pray for us! Morning Star, pray for us! Health of the Weak, pray for us! Refuge of Sinners, pray for us! Comforter of the Afflicted, pray for us! Help of Christians, pray for us! Queen of Angels, pray for us! Queen of Apostles, pray for us! Queen of Martyrs, pray for us! Queen of Confessors, pray for us! Queen of all Saints, pray for us! Queen Conceived without Original Sin, pray for us! Hail Mary, pray for us!

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Chapter 9 : Mother of God (Theotokos) - Mary, Mother of God - Catholic Online

Mary: Mary, the mother of Jesus, venerated in the Christian church and a subject in Western art, music, and literature. Mary has been ascribed several titles, including guarantee of the Incarnation, virgin mother, second Eve, mother of God, ever virgin, immaculate, and assumed into heaven.

After the Ascension of the Lord, the Mother of God remained in the care of the Apostle John the Theologian, and during his journeys She lived at the home of his parents, near the Mount of Olives. She was a source of consolation and edification both for the Apostles and for all the believers. Conversing with them, She told them about miraculous events: The reverence of the Apostles for the Most Holy Virgin was extraordinary. After the receiving of the Holy Spirit on the day of Pentecost, the Apostles remained at Jerusalem for about ten years attending to the salvation of the Jews, and wanting moreover to see the Mother of God and hear Her holy discourse. Many of the newly-enlightened in the Faith even came from faraway lands to Jerusalem, to see and to hear the All-Pure Mother of God. The preaching of the Gospel there had fallen by lot to the Apostle John the Theologian. She was also on Holy Mount Athos. I will be the Patroness of this place and intercede with God for it. Her rule of life was to offend no one, to intend good for everyone, to respect the aged, not envy others, avoid bragging, be healthy of mind, and to love virtue. When was She at discord with Her kin? When did She ever puff up with pride before a modest person, or laugh at the weak, or shun the destitute? With Her there was nothing of glaring eyes, nothing of unseemly words, nor of improper conduct. She was modest in the movement of Her body, Her step was quiet, and Her voice straightforward; so that Her face was an expression of soul. She was the personification of purity. She slept only when necessary, and even then, when Her body was at rest, She was still alert in spirit, repeating in Her dreams what She had read, or the implementation of proposed intentions, or those planned yet anew. She was out of Her house only for church, and then only in the company of relatives. Otherwise, She seldom appeared outside Her house in the company of others, and She was Her own best overseer. Others could protect Her only in body, but She Herself guarded Her character. In conversation with others She preserved decorum, neither becoming silly nor agitated, and indeed especially never angry; without artifice, and direct, She was not overly concerned about Herself, and far from pampering Herself, She was distinctly full of humility. Regarding the clothing which She wore, She was satisfied to have natural colors, which even now is evidenced by Her holy head-covering. Suffice it to say, a special grace attended all Her actions. Her fame as the Mother of God had already spread throughout the land and had aroused many of the envious and the spiteful against Her. They wanted to make attempts on Her life; but God preserved Her from enemies. Day and night She spent her time in prayer. More than once, enemies of the Savior sought to hinder Her from visiting her holy place, and they asked the High Priest for a guard to watch over the Grave of the Lord. The Holy Virgin continued to pray right in front of them, yet unseen by anyone. In one such visit to Golgotha, the Archangel Gabriel appeared to Her and announced Her approaching departure from this life to eternal life. In pledge of this, the Archangel gave Her a palm branch. The Holy Spirit transported him from Ephesus, setting him in that very place where the Mother of God lay. The faithful, whose number by then was impossible to count, gathered together, says Saint John of Damascus, like clouds and eagles, to listen to the Mother of God. Seeing one another, the Disciples rejoiced, but in their confusion they asked each other why the Lord had gathered them together in one place. Going in to the Mother of God, they beheld Her lying upon the bed, and filled with spiritual joy. The Disciples greeted Her, and then they told her how they had been carried miraculously from their places of preaching. During this conversation the Apostle Paul also appeared in a miraculous manner together with his disciples Dionysius the Areopagite, Saint Hierotheus, Saint Timothy and others of the Seventy Apostles. The Holy Spirit had gathered them all together so that they might be granted the blessing of the All-Pure Virgin Mary, and more fittingly to see to the burial of the Mother of the Lord. She called each of them to Herself by name, She blessed them and extolled them for their faith and the hardships they endured in preaching the Gospel of Christ. To each She

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wished eternal bliss, and prayed with them for the peace and welfare of the whole world. Then came the third hour 9 A. A number of candles were burning. The holy Disciples surrounded her beautifully adorned bed, offering praise to God. She prayed in anticipation of Her demise and of the arrival of Her longed-for Son and Lord. Suddenly, the inexpressible Light of Divine Glory shone forth, before which the blazing candles paled in comparison. All who saw it took fright. Descending from Heaven was Christ, the King of Glory, surrounded by hosts of Angels and Archangels and other Heavenly Powers, together with the souls of the Forefathers and the Prophets, who had prophesied in ages past concerning the Most Holy Virgin Mary. Seeing Her Son, the Mother of God exclaimed: Then began a joyous angelic song. Accompanying the pure soul of the God-betrothed and with reverent awe for the Queen of Heaven, the angels exclaimed: The face of the Mother of God was radiant with the glory of Divine virginity, and from Her body there came a sweet fragrance. Kissing the all-pure body with reverence and in awe, the Disciples in turn were blessed by it and filled with grace and spiritual joy. Through the great glorification of the Most Holy Theotokos, the almighty power of God healed the sick, who with faith and love touched the holy bed. Bewailing their separation from the Mother of God, the Apostles prepared to bury Her all-pure body. Saint John the Theologian went at the head with the resplendent palm-branch from Paradise. The other saints and a multitude of the faithful accompanied the funeral bier with candles and censers, singing sacred songs. This solemn procession went from Sion through Jerusalem to the Garden of Gethsemane. With the start of the procession there suddenly appeared over the all-pure body of the Mother of God and all those accompanying Her a resplendent circular cloud, like a crown. There was heard the singing of the Heavenly Powers, glorifying the Mother of God, which echoed that of the worldly voices. This circle of Heavenly singers and radiance accompanied the procession to the very place of burial. Unbelieving inhabitants of Jerusalem, taken aback by the extraordinarily grand funeral procession and vexed at the honor accorded the Mother of Jesus, complained of this to the High Priest and scribes. Burning with envy and vengefulness toward everything that reminded them of Christ, they sent out their own servants to disrupt the procession and to set the body of the Mother of God afire. An angry crowd and soldiers set off against the Christians, but the circular cloud accompanying the procession descended and surrounded them like a wall. The pursuers heard the footsteps and the singing, but could not see any of those accompanying the procession. Indeed, many of them were struck blind. The Jewish priest Athonios, out of spite and hatred for the Mother of Jesus of Nazareth, wanted to topple the funeral bier on which lay the body of the Most Holy Virgin Mary, but an angel of God invisibly cut off his hands, which had touched the bier. Seeing such a wonder, Athonios repented and with faith confessed the majesty of the Mother of God. He received healing and joined the crowd accompanying the body of the Mother of God, and he became a zealous follower of Christ. When the procession reached the Garden of Gethsemane, then amidst the weeping and the wailing began the last kiss to the all-pure body. Only towards evening were the Apostles able to place it in the tomb and seal the entrance to the cave with a large stone. For three days they did not depart from the place of burial, praying and chanting Psalms. Through the wise providence of God, the Apostle Thomas was not to be present at the burial of the Mother of God. Arriving late on the third day at Gethsemane, he lay down at the tomb and with bitter tears asked that he might be permitted to look once more upon the Mother of God and bid her farewell. The Apostles out of heartfelt pity for him decided to open the grave and permit him the comfort of venerating the holy relics of the Ever-Virgin Mary. Having opened the grave, they found in it only the grave wrappings and were thus convinced of the bodily ascent of the Most Holy Virgin Mary to Heaven. On the evening of the same day, when the Apostles had gathered at a house to strengthen themselves with food, the Mother of God appeared to them and said: I am with you all the days of your lives. The sash of the Mother of God, and Her holy garb, preserved with reverence and distributed over the face of the earth in pieces, have worked miracles both in the past and at present. Her numerous icons everywhere pour forth signs and healings, and Her holy body, taken up to Heaven, bears witness to our own future life there. Her body was not left to the vicissitudes of the transitory world, but was incomparably exalted by its glorious ascent to Heaven. Nowhere else is there such sorrow of heart at the separation from the Mother of God, and nowhere else such joy,

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because of Her intercession for the world. The holy city of Jerusalem is separated from the Mount of Olives by the valley of Kedron on Josaphat. At the foot of the Mount of Olives is the Garden of Gethsemane, where olive trees bear fruit even now. Saint Anna, having been left a widow, moved from Nazareth to Jerusalem, and lived near the Temple. At Jerusalem she bought two pieces of property: At the second locale she built a tomb for the members of her family, and where also she herself was buried with Joachim. It was there in the Garden of Gethsemane that the Savior often prayed with His disciples. The most-pure body of the Mother of God was buried in the family tomb. Christians honored the sepulchre of the Mother of God, and they built a church on this spot. Within the church was preserved the precious funeral cloth, which covered Her all-pure and fragrant body. The holy Patriarch Juvenal of Jerusalem testified before the emperor Marcian as to the authenticity of the tradition about the miraculous ascent of the Mother of God to Heaven, and he sent to the empress, Saint Pulcheria September 10 , the grave wrappings of the Mother of God from Her tomb. Saint Pulcheria then placed these grave-wrappings within the Blachernae church. Accounts have been preserved, that at the end of the seventh century a church had been built atop the underground church of the Dormition of the Most Holy Theotokos, and that from its high bell-tower could be seen the dome of the Church of the Resurrection of the Lord. Traces of this church are no longer to be seen. And in the ninth century near the subterranean Gethsemane church a monastery was built, in which more than 30 monks struggled. Great destruction was done the Church in the year by the despoiler of the holy places, Hakim. Radical changes, the traces of which remain at present, also took place under the crusaders in the year During the eleventh to twelfth centuries the piece of excavated stone, at which the Savior had prayed on the night of His betrayal disappeared from Jerusalem. This piece of stone had been in the Gethsemane basilica from the sixth century. But in spite of the destruction and the changes, the overall original cruciform cross-shaped plan of the church has been preserved. At the entrance to the church along the sides of the iron gates stand four marble columns.