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Skip to Main Content Accessibility Settings Subscribe to topicSubscribe to author Print Article PDF Mary of Nazareth, the most common epithet is "the virgin Mary." She is celebrated by Eastern Orthodox Churches, Catholicism, and various Protestant
denominations as "the mother of God." In Islam, Surah 19 of the Quran, the surah of Maryam, is devoted to her. Stories of Mary evolved over time. Our earliest source for Christianity are the letters of Paul the Apostle to the Gentiles. Written before the canonical gospels, Paul did not name her. We have only: "But when the fullness of time had come
God sent his son, born of a woman, born under the law" (Galatians 4:4). Mary in the Gospels Ancient cultures shared a conviction that great people often had a miraculous birth, usually with the mating of a god with a human woman. The gospels of Mark, Matthew, Luke, and John (70-100 CE) are our sources for Mary. Confusing at times, there are
many women named Mary in the gospels. Then (as now) people named their children after famous figures. The name Mary derived from the Aramaic Mariam, in koine Greek, Maria. Miriam was the sister of Moses. The earliest gospel, Mark (c. 70 CE), began in medias res, with the adult Jesus beginning his ministry in Nazareth: On the Sabbath he
began to teach in the synagogue, and many who heard him were astounded. They said, "Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! Is not this the carpenter, the son of Mary and brother of James and Joses [Joseph] and Judas and Simon, and are not his sisters
here with us?" And they took offense at him. (Mark 6:2-3) Although not described as a follower in the earthly ministry, we know that his brother in Galatians 1:18. In Acts, James is one of the leaders of the new movement in Jerusalem.
Early Christianity understood the siblings as other children of Mary after the birth of Christ. Ancient cultures shared a conviction that great people often had a miraculous birth. Matthew and Luke both began their gospels with a birth story, the nativity of Jesus. The motivation was most likely to convince people that Jesus was the messiah, predicted
by the prophets of Israel. They did this through references to the books of the prophets in the Jewish scriptures. At the same time, ancient cultures shared a conviction that great people often had a miraculous birth, usually with the mating of a god with a human woman. Matthew's gospel describes the birth of Jesus as follows: Now the birth of Jesus
the messiah took place in this way. When his mother Mary had been engaged to Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to divorce her quietly. But just when he had resolved to do this, an angel of the
Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the holy spirit." All this took place to fulfill what had been spoken by the Lord through the prophet: "Look, the virgin shall become pregnant and give birth to a son, and they shall name him Emmanuel,"
which means, "God is with us." When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife but had no marital relations with her until she had given birth to a son, and he named him Jesus." (Matthew 1:18-23) The holy spirit at this point was not the third entity of what became the Trinity in 325 CE. It was a
reference to the spirit of God, which animated Adam when he "breathed into his nostrils the breath of life, and the man became a living being" (Genesis 2:7). It was the spirit of God that possessed the prophets with the ability to speak in God's name and perform miracles. Readers are sometimes confused with a reference to divorce, as they were not
married yet. Both betrothals and marriages were done through a legal contract, exchanging the property of the father to the new husband. To undo an original contract, another contract, that of divorce, was required. Mary, the Virgin The above passage is famous for translation issues between Hebrew and Greek, which established the virginity of
Mary. Around 200 BCE, the Hebrew scriptures were translated into Greek in Alexandria, Egypt, known as the Septuagint. This is the version that the gospel writers used. However, it contains several loose translations. Matthew turned to Isaiah 7. Isaiah was the prophet during the Assyrian conquest in 722 BCE. Ahaz was an evil king of Judah (732-
716 BCE). God told him to ask for a sign, but he refused: "Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son and shall name him Immanuel" (Isaiah 7:14). The Hebrew almah, translated here as "young woman" was a girl who had passed puberty, ready to procreate. In translating this to Greek,
almah became parthenos, a "virgin". "Virgin" did not necessarily relate to an intact hymen; it was a general term for an unmarried woman. "Virgin" was a common metaphor for innocence and purity, the state of the young before puberty and adulthood. The temple to Athena was named the Parthenon as "the virgin Goddess" because Athena chose to
rule alone, without a consort or husband, and had no children. In Matthew, the birth of Jesus takes place off-stage, with few details. Joseph was told in a dream to take the family and flee to Egypt because King Herod intended to slaughter all two-year-old boys in fear of a new king that would usurp his rule. The Orthodox Coptic Church of Egypt
venerates sacred sites where the family found shelter at oases and wells on this journey. The Nativity in Luke's Gospel Luke provided a more elaborate background and details to the story of Mary and the birth of Jesus. He began with the story of Mary and the birth of Jesus. He began with the story of Mary and the birth of Jesus. He began with the story of Mary and the birth of Jesus. He began with the story of Mary and the birth of Jesus. He began with the story of Mary and the birth of Jesus. He began with the story of Mary and the birth of Jesus. He began with the story of Mary and the birth of Jesus. He began with the story of Mary and the birth of Jesus. He began with the story of Mary and the birth of Jesus. He began with the story of Mary and the birth of Jesus. He began with the story of Mary and the birth of Jesus.
visited by an angel who told him that they would become the parents of John, the Baptist. In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favored one! The Lord
is with you." But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favor with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great and will be called the son of the most high, and the Lord
God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to her, "The holy spirit will come upon you, and the power of the most high will overshadow you;
therefore the child to be born will be holy; he will be called son of God. And now, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month for her who was said to be barren. For nothing will be impossible with God." Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." (Luke
1:26-38) The annunciation to Mary became iconic in later Renaissance art. The Feast Day of the Annunciation is celebrated on 25 March, nine months before December. Mary then visited Elizabeth, and in this passage, "relative" was later translated as "cousin": When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was
filled with the holy spirit and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy." (Luke 1:41-44) In other words, even in the womb, John
recognized the superiority of Jesus. Between the 6th and 11th centuries, the announcement to Mary, aritual prayer: Hail Mary, full of grace, the Lord is with you; blessed are you among women and blessed is the fruit of your womb, Jesus. Holy Mary, mother of God,
pray for us sinners, now and at the hour of our death. Pope Gregory the Great (served 590-604) was credited with using this prayer in the liturgy. Saint Dominic (1170-1221) was visited by an angel who told him to teach people to use beads to keep track of prayers, the rosary remains a devotional ritual to Mary. While Matthew claimed
that the family originally lived in Bethlehem and later moved to Nazareth, Luke used the device of registering for the waystation for travelers (the inn), the birth in Luke took place on the lower floor where animals were kept, in the stable. Mary and
Joseph circumcised Jesus, and Mary went to the Temple in Jerusalem to complete the required purification after the birth of a child, with her offering of "two turtledoves." In the Temple, she encountered Simeon who predicted: Sign up for our free weekly email newsletter! This child is destined for the falling and the rising of many in Israel and to be a
sign that will be opposed so that the inner thoughts of many will be revealed and a sword will pierce your own soul, too. (Luke 2:34-35) This became the tradition of the sufferings of Mary, ultimately placing her as among the highest of the martyrs, the Queen of Heaven. Mark and Matthew list several women named Mary who witnessed the trial and
crucifixion of Jesus of Nazareth. One of them, "Mary, the mother of James and Joseph," may be a reference to her. Luke only mentioned Mary only once. She was present with the disciples when Mattathias was selected to replace Judas: "All these were constantly
devoting themselves to prayer, together with certain women, including Mary the mother of Jesus; as well as his brothers" (Acts 1:14). Mary in John's Gospel The Gospel of John has no physical birth of Jesus; he was the manifestation of the word of God on earth (the logos). This became the Christian concept of the incarnation in which Jesus pre-existed
in heaven and appeared in a human body on earth. At the same time, however, John also incorporated the mother of Jesus, although never named. In John 2:1-12, Jesus' mother convinced him to turn the water into wine at the wedding in Cana. Later, John also places her at the site of the crucifixion: Meanwhile, standing near the cross of Jesus were
his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her, he said to the disciple whom he loved standing beside her
traditions identified "the disciple whom he loved" as John, the brother of James, one of the sons of Zebedee. There were stories that this John survived and worked in Ephesus where he took Mary. Modern Christians tour the excavations of the "house of John and Mary" in modern Ephesus. This scene also became a popular depiction in later Christian
iconography, with Mary and John at the foot of the cross. Other Texts In the 2nd century CE, we have The Protoevangelium of James, explaining what happened before the good news of the gospels. We learn that Mary's parents were a barren couple, Joachim and Anna. Praying to God for a child, Anna promised to "dedicate the child to God" if he
granted her prayer. After Mary was weaned, Anna took her to be raised by the priests in Temple. This provided Mary with the distinction of never having been exposed to the evils of the outside world. Beginning in the 2nd century CE, Christians granted Mary the title Theotokos ("God-bearer"). When she reached puberty, they had a contest for her
marriage. Joseph won because his farmer's staff miraculously blossomed. This text claimed that Mary and Joseph never had sexual relations after the birth. The excavated house of Anna and Joachim is open to tourists and pilgrims in the
Old City of Jerusalem. Not recorded in the New Testament, the earliest evidence for the death of Mary when she died. Angels then took her body to heaven. The New Testament always refers to believers who die as "falling asleep",
and a Victorian edifice, the Church of the Dormition on Mt. Zion claims to be the site where Mary "fell asleep" and ascended to heaven. Mary in Islam In the Islamic Quran, Maryam is extolled by the faithful as the greatest woman, chosen, and purified by God. Her story is related in a surah devoted to her. Following the tradition, the angel Gabriel
informed her that she would conceive a child through the divine spirit, who would be the promised messiah (Isa, Jesus). Maryam and Isa were the only two who could not be touched by the Devil (Iblis). The distinction in Islam, however, is that worship is solely for God, although Maryam and Isa were the only two who could not be touched by the Devil (Iblis). The distinction in Islam, however, is that worship is solely for God, although Maryam and Isa were the only two who could not be touched by the Devil (Iblis).
Ages With the deification of Jesus with the attributes of God, the status of Mary had to change. Beginning in the 2nd century CE, Christians granted Mary the title Theotokos ("God-bearer") because she carried divinity in her womb. This made her a 'divine vessel,' untainted by sexual intercourse. This led to a readjustment concerning the list of
brothers in the gospels. Two theories were proposed: the brothers from a previous marriage of Joseph, who had been a widower. Mary was granted the official status of 'perpetual virgin' at the Council of Constantinople in 553 CE. As her son had brought forgiveness for the sin of Adam,
Mary undid the sin of Eve and became the ideal role model for women. Throughout the Middle Ages, there were feast days for Mary, special prayers and devotions in her name, and churches and shrines as pilgrimage sites for events in her life. Mary could intercede in the lives of believers and help alleviate those awaiting in purgatory. With an
increased interest in the cult of Mary, paintings and statues proliferated as the Madonna ("my lady") during the Renaissance. During the Remaissance and children. A seated Mary with the baby Jesus on her lap became iconic. Madonna di Piazza by
Andrea del Verrocchio One of the most famous images of Mary is Michelangelo's (1475-1564), sculpture known as the Pieta, housed in St. Peter's Basilica in Rome. Pieta ("pity") recognizes the suffering of Mary when she held Jesus as he was taken down from the cross. Appearances by Mary Augustine of Hippo (354-430 CE) created the concept of
original sin, that all humans inherited the sin of Adam and Eve. Jesus was conceived by "the spirit of God," but what about Mary? In Lourdes, France in 1858, a peasant girl, Bernadette Soubirous (1844-1879), claimed to see "a great lady" when she was gathering firewood who told her to build a chapel near a cavern with a spring. She asked the lady
her name, and Mary replied, "I am the immaculate conception" (conceived without original sin). An uneducated peasant would have no concept of this, and so it was declared a miraculous appearances by Mary, usually in
the context of cultural upheaval or crises. She appeared to Juan Deigo, a Mexican peasant in the Spanish territories in 1531 (Our Lady of Guadalupe). In Fatima, Portugal in 1917, she appeared to three children, offering messages that predicted WWI and WWII. In 1981, six teenagers experienced visions of Mary in Medjugorje, in Bosnia and
Herzegovina. The visions included admonitions to the faithful, especially priests, to help people and believe even without visions. Thousands of pilgrims visit these sites. Did you like this definition? This human-authored article has been reviewed by our editorial team before publication to ensure accuracy, reliability and adherence to academic
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Yale University Press, 2009. World History Encyclopedia is an Amazon Associate and earns a commission on qualifying book purchases. Mary's death is not recorded in the Passing of the Blessed Virgin Mary, the apostles were with Mary when she died, and angels then took her body
to heaven. The Virgin Mary is the most venerated woman in Christianity. She is celebrated by Eastern Orthodox Churches, Catholicism, and various Protestant denominations as "the most venerated woman in Christianity. She is celebrated by Eastern Orthodox Churches, Catholicism, and various Protestant denominations as "the most venerated woman in Christianity. She is celebrated by Eastern Orthodox Churches, Catholicism, and various Protestant denominations as "the most venerated woman in Christianity. She is celebrated by Eastern Orthodox Churches, Catholicism, and various Protestant denominations as "the most venerated woman in Christianity. She is celebrated by Eastern Orthodox Churches, Catholicism, and various Protestant denominations as "the most venerated woman in Christianity. She is celebrated by Eastern Orthodox Churches, Catholicism, and various Protestant denominations as "the most venerated woman in Christianity. She is celebrated by Eastern Orthodox Churches, Catholicism, and various Protestant denominations as "the most venerated woman in Christianity. She is celebrated by Eastern Orthodox Churches, Catholicism, and various Protestant denominations as "the most venerated woman in Christianity. She is celebrated by Eastern Orthodox Churches, Catholicism, and various Protestant denomination of the most venerated by Eastern Orthodox Churches, Catholicism, and various Protestant denomination of the most venerated by Eastern Orthodox Churches, Catholicism, and various Protestant denomination of the most venerated by Eastern Orthodox Churches, Catholicism, and various Protestant denomination of the most venerated by Eastern Orthodox Churches, Catholicism, and various Protestant denomination of the most venerated by Eastern Orthodox Churches, Catholicism, and various Protestant denomination of the most venerated by Eastern Orthodox Churches, Catholicism, and various Protestant denomination of the most venerated by Eastern Orthodox Churches, Catholicism, and various Protestant denomination of the most venera
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Saint Mary (disambiguation), and Virgin Mary (disambiguation). MaryThe Madonna del Rosario (c.6th century or earlier), perhaps the oldest icon of Mary, in Rome. Bornc. 18 BC[a]Herodian JudeaDiedAfter c.33 ADJerusalem, Province of Judaea, Roman Empireor Ephesus, Province of Asia, Roman Empire[7]
[8]SpouseJosephChildrenJesusParent(s)Joachim and Anne (according to some apocryphal writings)Mary[b] was a first-century Jewish woman of Nazareth,[9] the wife of Joseph and the mother of Jesus. She is an important figure of Christianity, venerated under various titles such as virgin or queen, many of them mentioned in the Litany of Loreto. The
Eastern and Oriental Orthodox, Catholic, Anglican, Methodist, Reformed, Baptist, and Lutheran churches believe that Mary, as mother of God. The Church of the East liturgy.[10] Other Protestant views on Mary vary, with some holding her
to have lesser status. She has the highest position in Islam among all women and is mentioned numerous times in the Quran, including in a chapter named after her.[11][12][13] She is also revered in the Bah Faith and the Druze Faith.[14]The synoptic Gospels name Mary as the mother of Jesus. The gospels of Matthew and Luke describe Mary as a
virgin[c] who was chosen by God to conceive Jesus through the Holy Spirit. After giving birth to Jesus in Bethlehem, she and her husband Joseph raised him in the city of Nazareth in Galilee, and she was in Jerusalem at his crucifixion and with the apostles after his ascension. Although her later life is not accounted in the Bible; Catholic, Eastern
Orthodox, and some Protestant traditions believe that her body was raised into heaven at the end of her earthly life, which is known in Western Christianity as the Assumption of Mary and in Eastern Christianity as the Dormition of the Mother of God. Mary has been venerated since early Christianity, [18][19] and is often considered to be the holiest
and greatest saint. There is a certain diversity in the Mariology and devotional practices of major Christian traditions. The Catholic Church and some Oriental Orthodox Churches hold distinctive Marian dogmas, namely her Immaculate Conception and her bodily Assumption into heaven. [20] Many Protestants hold less exalted views of Mary's role,
often based on a perceived lack of biblical support for many traditional Christian devotions include various prayers and hymns, the celebration of several Marian feast days in liturgy, the veneration of images and relics, the construction of churches dedicated to her and pilgrimages to Marian
shrines. Many Marian apparitions and miracles attributed to her intercession have been reported by believers over the centuries. She has been a traditional subject in arts, notably in Byzantine art, medieval art and Renaissance art. Main article: Titles of MaryVirgin and Child with angels and Sts. George and Theodore. Icon, c.600, from Saint
Catherine's MonasteryPart of a series of articles onMother of Jesus ChronologyPresentation of MaryAnnunciationVisitationMarriageJosephVirgin birthNativityHoly FamilyPresentation of Jesus at the TempleFlight into EgyptFinding in the TempleCanaCrucifixionResurrectionPentecostMarian perspectivesCatholicEastern
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of the New Testament was based on her original Aramaic name, transliterated as Maryam or Mariam. [22] The English name Mary comes from the Greek, a shortened form of the name. Both and appear in the New Testament. In Christianity, Mary is commonly referred to as the Virgin Mary, in accordance with the belief that the Holy Spirit
impregnated her, thereby conceiving her first-born son [Jesus miraculously, without sexual relations with her betrothed Joseph, "until her son [Jesus] was born".[23] The word "until" has inspired considerable analysis on whether Joseph and Mary produced siblings after the birth of Jesus or not.[d] Among her many other names and titles are the
Blessed Virgin Mary (often abbreviated to "BVM" after the Latin Beata Maria Virgo), [25] Saint Mary (occasionally), the Mother of God (primarily in Western Christianity), Our Lady (Medieval Italian: Madonna), and Queen of Heaven (Regina caeli; see also here). [26][27] The title "queen of heaven" had
previously been used as an epithet for a number of goddesses, such as Isis, or Ishtar. Titles in use vary among Anglicans, Lutherans and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and other Protestants, as well as Mormons, Catholics, Orthodox and Orthodox
confirmed in the Second Council of Constantinople in 553, and Panagia () meaning "all-holy".[28] Catholics use a wide variety of titles for Mary, and these titles have in turn given rise to many artistic depictions. The title Theotokos, which means "God-bearer", was recognized at the Council of Ephesus in 431.[29][30] The direct equivalents of title in
that the Church Fathers "did not hesitate to speak of the holy Virgin as the Mother of God".[31][32][33]Some Marian titles have a direct scriptural basis. For instance, the title "Queen Mother" has been given to Mary, as she was the mother of Jesus, sometimes referred to as the "King of Kings" due to his ancestral descent from King David.[34][35][36]
[37][38] This is also based on the Hebrew tradition of the "Queen-Mother", the Gebirah or "Great Lady".[39][40] Other titles have arisen from reported miracles, special appeals, or occasions for calling on Mary.[e]Main article: Mary in IslamVirgin Mary depicted by Muslim painter Hossein NuriIn Islam, Mary is known as Maryam (Arabic: ,
romanized:Maryam), mother of Isa (, s ibn Marym, lit.'Jesus, son of Mary'). 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.[45] A related term of endearment is "Siddiqah",[46] meaning "she who confirms the truth" and "she who believes
sincerely completely". Another title for Mary is "Qnitah", which signifies both constant submission to God and absorption in prayer and invocation in Islam.[47] She is also called "Tahira", meaning "one who has been purified" and representing her status as one of two humans in creation to not be touched by Satan at any point, the other being Jesus
[48] In the Quran, she is described both as "the daughter of Imran" and Moses, alluding to Miriam from the Hebrew Bible. [49] However, the title of "the sister of Aaron" is confirmed to be metaphorical (which is a common figure of speech in Arabic) as per a Hadith from the Islamic prophet Muhammad explaining Mary was
 indeed named after Miriam.[50] The Annunciation by Eustache Le Sueur, an example of 17th century Marian art. The Angel Gabriel announces to Mary her pregnancy with Jesus and offers her white lilies. The canonical Gospels and the Acts of the Apostles are the primary sources of historical information about Mary.[51][52] They are almost
contemporary sources, as the synoptic Gospels and the Acts of the Apostles are generally considered dating from around AD 6690, while the gospel of John dates from AD 90110. They provide limited information about Mary, as they primarily focus on the teaching of Jesus and the Acts of the Apostles are generally considered dating from around AD 6690, while the gospel of John dates from AD 90110. They provide limited information about Mary, as they primarily focus on the teaching of Jesus and the Acts of the Apostles are generally considered dating from around AD 6690, while the gospel of John dates from AD 90110.
reliability of the Acts of the Apostles are subject to debate, as it was common practice in early Christian writings to mix historical facts with legendary stories. [51] The earliest New Testament account of Mary is in the epistle to the Galatians, which was written before the gospels. She is referred to as "a woman" and is not named: "But when the
fullness of time had come, God sent his Son, born of a woman, born under the law" (Galatians 4:4).[52]Mary is mentioned several times in the canonical Gospels and the Acts of the Apostles:The Gospel of Luke mentions Mary the most often, identifying her by name twelve times, all of these in the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often, identifying her by name twelve times, all of these in the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often, identifying her by name twelve times, all of these in the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often, identifying her by name twelve times, all of these in the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often, identifying her by name twelve times, all of these in the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often, identifying her by name twelve times, all of these in the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often all of the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often all of the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often all of the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often all of the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often all of the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often all of the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often all of the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often all of the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often all of the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke mentions Mary the most often all of the infancy narrative (Luke 1:272:34).[53]The Gospel of Luke
Matthew mentions her by name five times, four of these (1:16, 18, 20; 2:11)[54] in the infancy narrative and once (Matk 6:3)[55] outside the infancy narrative and once (Matk 6:3)[55] and mentions Jesus twice, but never
mentions her name. She is first seen at the wedding at Cana (John 2:112).[58] The second reference has her standing near the cross of Jesus together with Mary Magdalene, Mary of Clopas (or Cleophas), and her own sister (possibly the same as Mary of Clopas; the wording is semantically ambiguous), along with the "disciple whom Jesus loved" (John
19:2526).[59] John 2:112[58] is the only text in the canonical gospels in which the adult Jesus has a conversation with Mary. He does not address her as "Woman" was not disrespectful, and could even be tender.[60] Accordingly,
some versions of the Bible translate it as "Dear woman".[61]In the Acts of the Apostles, Mary and the brothers of Jesus are mentioned in the company of the Book of Revelation, also part of the New Testament, the "woman clothed with the sun"
(Revelation 12:1, 12:56)[63] is sometimes identified as Mary. Further information: Genealogy of JesusThe Virgin's first seven steps, mosaic from Chora Church, c.12th centuryThe New Testament tells little of Mary's early history. The Gospel of Matthew gives a genealogy for Jesus by his father's paternal line, only identifying Mary as the wife of Joseph
John 19:25[64] states that Mary had a sister; semantically it is unclear if this sister is the same as Mary of Clopas as the sister of Mary, mother of Jesus. [65] According to the early 2nd century historian Hegesippus, Mary of Clopas was likely Mary's sister-in-law, understanding Clopas
(Cleophas) to have been Joseph's brother.[66]According to the writer of Luke, Mary was a relative of Elizabeth, wife of the priest Zechariah of the priest Devi.[67] Some of those who believe that the relationship with Elizabeth was on the maternal side, believe that
Mary, like Joseph, was of the royal Davidic line and so of the Tribe of Judah, and that the genealogy from Solomon given in Matthew 1 is that of Joseph. [68][70] (Aaron's wife Elisheba was of the tribe of Judah, so all their descendants are from both Lev
and Judah.)[71]Main article: AnnunciationMary resided in "her own house"[72] in Nazareth in Galilee, possibly with her parents, and during her betrothalthe first stage of a Jewish marriage. Jewish marriage of the bride varied with circumstances. The marriage
was preceded by the betrothal, after which the bride legally belonged to the bridegroom, though she did not live with him till about a year later, when the marriage was celebrated. [73] The angel Gabriel announced to her that she was to be the mother of the promised Messiah by conceiving him through the Holy Spirit, and, after initially expressing
incredulity at the announcement, she responded, "I am the handmaid of the Lord. Let it be done unto me according to your word."[74][f] Joseph planned to quietly divorce her, but was told her conception was by the Holy Spirit in a dream by "an angel of the Lord"; the angel told him to not hesitate to take her as his wife, which Joseph did, thereby
formally completing the wedding rites.[75][76]Since the angel Gabriel had told Mary that Elizabeth who was living with her husband Zechariah in "the hill country..., [in] a city of Juda". Mary arrived at the house and greeted Elizabeth who called Mary
"the mother of my Lord", and Mary spoke the words of praise that later became known as the Magnificat from her first word in the Latin version.[78] After about three months, Mary returned to her own house.[79]Main article: Nativity of JesusThe adoration of the shepherds, a nativity scene in FranceAccording to the gospel of Luke, a decree of the
Roman Emperor Augustus required that Joseph return to his hometown of Bethlehem to register for a Roman census.[g] 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.[81]:p.14[82] It is not told how old Mary was at the time of the Nativity,[83] but attempts
have been made to infer it from the age of a typical Jewish mother of that time. Mary Joan Winn Leith represents the view that Jewish girls typically married soon after the onset of puberty, [84] while according to Amram Tropper, Jewish females generally married later in Palestine and the Western Diaspora than in Babylonia. [85] Some scholars hold
the view that among them it typically happened between their mid and late teen years[86] or late teens and early twenties.[83][85] After eight days, the boy was circumcised according to Jewish law and named "Jesus" (, Yeshu'a), which means "Yahweh is salvation".[87]After Mary continued in the "blood of her purifying" another 33 days, for a total of
40 days, she brought her burnt offering and sin offering to the Temple in Jerusalem (Luke 2:22),[88] so the priest could make atonement for her.[89] They also presented Jesus "As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord" (Luke 2:23; Exodus 13:2; 23:1215; 22:29; 34:1920; Numbers 3:13;
18:15).[90] After the prophetess of Simeon and the prophetess Anna in Luke 2:2538,[91] the family "returned into Galilee, to their own city Nazareth".[92]According to the gospel of Matthew, magi coming from Eastern regions arrived at Bethlehem where Jesus and his family were living, and worshiped him. Joseph was then warned in a dream that
King Herod wanted to murder the infant, and the family fled by night to Egypt and stayed there for some time. After Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in Galilee, rather than Bethlehem, because Herod's death in 4BC, they returned to Nazareth in 4BC
Testament. At the age of 12, 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. [94]:p.210[95]Stabat Mater by Gabriel Wuger, 1868Mary was present when, at her suggestion, Jesus worked his first miracle during a wedding at the religious teachers.
Cana by turning water into wine. [96] Subsequently, there are events when Mary is mentioned along with the Jesus' brothers. Following Jerome, those would be
actually Jesus' cousins, children of Mary's sister. This remains the official Roman Catholic position. For Helvidius, those would be full siblings of Jesus, born to Mary and the Holy Family can be contrasted with other materia
in the Gospels. These references include an incident which can be interpreted as Jesus rejecting his family in the New Testament: "And liooking at those who sat in a circle around him, Jesus said, 'These are my mother and my brothers. Whoever
does the will of God is my brother, and sister, and mother'."[101][102]Mary is also depicted as being present in a group of women at the crucifixion standing near the disciple whom Jesus loved along with Mary of Clopas and Mary Magdalene,[59] to which list Matthew 27:56[103] adds "the mother of the sons of Zebedee", presumably the Salome
mentioned in Mark 15:40.[104]In Acts 1:1226,[105] especially verse 14, Mary is the only one other than the eleven apostles to be mentioned by name who abode in the upper room, when they returned from Mount Olivet. Her presence with the apostles during the Pentecost is not explicit, although it has been held as a fact by Christian tradition
[106] From this time, she disappears from the biblical accounts, although it is held by Catholics that she is again portrayed as the heavenly woman in the Book of Revelation. [107] Her death is not recorded in the scriptures, but Orthodox tradition, tolerated also by Catholics, has her first dying a natural death, known as the Dormition of Mary, [108] and
then, soon after, her body itself also being assumed (taken bodily) into Heaven. Belief in the corporeal assumption of Mary is a dogma of the Catholic Church, in the Latin and Eastern Orthodox Church, and parts of the Anglican Communion and the Catholic Church, in the Latin and Eastern Orthodox Church, and parts of the Anglican Communion and the Catholic Church, in the Latin and Eastern Orthodox Church, and parts of the Anglican Communion and the Catholic Church, and parts of the Anglican Communion and the Catholic Church, and parts of the Anglican Communion and the Catholic Church, and parts of the Anglican Communion and the Catholic Church, and parts of the Catholic Church, and parts of the Anglican Communion and the Catholic Church, and parts of the Catholic Church, and parts of the Anglican Communion and the Catholic Church, and parts of th
Continuing Anglican movement.[111]Part of a series on ChristianityJesusChristNativityBaptismMinistryCrucifixionResurrectionAscensionBibleFoundationsOld TestamentOspelCanonChurchCreedNew CovenantTheologyGodTrinityFatherSonHoly SpiritApologeticsBaptismChristologyHistory of
theologyMissionSalvationUniversalismHistoryTraditionApostlesPeterPaulMaryEarly ChristianityChurch FathersConstantineCouncilsAugustineIgnatiusEastWest SchismCrusadesAquinasReformationLutherDenominations(full list)NiceneCatholicLatinEasternOld CatholicPalmarian Cath
OrthodoxChurch of the EastProtestantAdventistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistAnabaptistA
Jesus Christ of Latter-day SaintsMembers Church of God InternationalThe New Church (Swedenborgian)Unitarians and UniversalistsRelated topicsCivilizationCriticismCultureEcumenismGlossaryIndexLiturgyOther religionsPrayerSermonSymbolismWorshipGlossaryIndexOutlineChristianity portalvteAccording to the apocryphal Gospel of James, Mary
was the daughter of Joachim and Anne. Before Mary's conception, Anne had been barren and was far advanced in years. Mary was given to service as a consecrated virgin in the Temple in Jerusalem when she was three years old.[112] This was in spite of the patent impossibility of its premise that a girl could be kept in the Temple of Jerusalem along
with some companions.[113]Some unproven apocryphal accounts, such as the apocryphal Gospel of James, state that at the time of her betrothal to Joseph, Mary was 1214 years old[114] and suggests she was 16 during her pregnancy.[115][1] Her age during her pregnancy has varied up to 17 in apocryphal sources.[116][117] In a large part,
apocryphal texts are historically unreliable.[118] According to ancient Jewish custom, Mary technically could have been betrothed at about 12,[119] but some scholars hold the view that in Judea it typically happened later.[83]Hyppolitus of Thebes says that Mary lived for 11 years after the death of her son Jesus, dying in 41 AD.[120]The earliest
extant biographical writing on Mary is Life of the Virgin, attributed to the 7th-century saint Maximus the Confessor, which portrays her as a key element of the early Christian Church after the death of Jesus.[121][122][123]SaintMaryThe Virgin in Prayer, by Sassoferrato, c.1650Western Christianity:Mother of God, Queen of Heaven, Mother of the
Church (see Titles of Mary) Eastern Christianity: Theotokos Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, the Purified One Honoredin Christianity, Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, the Purified One Honoredin Christianity, Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, the Purified One Honoredin Christianity, Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, the Purified One Honoredin Christianity, Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, the Purified One Honoredin Christianity, Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, the Purified One Honoredin Christianity, Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, the Purified One Honoredin Christianity, Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, the Purified One Honoredin Christianity, Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, The Purified One Honoredin Christianity, Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, The Purified One Honoredin Christianity, Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, The Purified One Honoredin Christianity, Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, The Purified One Honoredin Christianity, Islam, Druze faith[124] Canonized Pre-Congregation Major shrine Sayyidatna ("Our Lady"), Greatest Woman, The Purified One Honoredin Christianity, Major shrine Sayyidatna ("Our Lady"), Major shrine Sayyidatna ("Our Lady"), Major shrine
woman, roses, woman with child, woman trampling serpent, crescent moon, woman clothed with the sun, heart pierced by sword, rosary beadsPatronageSee Patronage of the Blessed Virgin MarySee also: Mariology, Theotokos, and Hymns to MaryChristian Marian perspectives include a great deal of diversity. While some Christians such as Catholics
and Eastern Orthodox have well established Marian traditions, Protestants at large pay scant attention to Mariological themes. Catholic, Eastern Orthodox, Oriental Orthodox, Anglican, and Lutherans venerate the Virgin Mary. This veneration especially takes the form of prayer for intercession with her Son, Jesus Christ. Additionally, it includes
composing poems and songs in Mary's honor, painting icons or carving statues of her, and conferring titles on Mary that reflect her position among the saints.[27][28][125][126]Main articles: Roman Catholic Mariology and Veneration of Mary in Roman Catholic Mariology and Veneration of Mary in Roman Catholic Church, Mary is accorded the title "Blessed" (beata, , makaria) in
recognition of her assumption to Heaven and her capacity to intercede on behalf of those who pray to her. There is a difference between the usage of the term "blessed" as pertaining to a beatified person. "Blessed" as a Marian title refers to her exalted state as being the greatest among the saints; for a person who
has been declared beatified, on the other hand, "blessed" simply indicates that they may be venerated despite not being canonized. Catholic teachings make clear that Mary is not considered divine and prayers to her are not answered by her, but rather by God through her intercession.[127] The four Catholic dogmas regarding Mary are: her status as
Theotokos, or Mother of God; her perpetual virginity; the Immaculate Conception; and her bodily Assumption into Heaven.[128][129][130]The Blessed Virgin Mary, the mother of Jesus has a more central role in Roman Catholic teachings and beliefs than in any other major Christian group. Not only do Roman Catholics have more theological doctrines
and teachings that relate to Mary, but they have more feasts, prayers, devotional and venerative practices than any other group.[125] The Catechism of the Catholic Church's devotion to the Blessed Virgin is intrinsic to Christian worship."[131]For centuries, Catholics have performed acts of consecration and entrustment to Mary
at personal, societal and regional levels. These acts may be directed to the Virgin herself, to the Immaculate Conception. In Catholic teachings, consecration is ultimately made to God.[132][133]Following the growth of
Marian devotions in the 16th century, Catholic saints wrote books such as Glories of Mary and True Devotion to Mary that emphasized Marian devotions are at times linked to Christocentric devotions (such as the Alliance of the Hearts of Jesus and Mary).[135]Major Marian
devotions include: Seven Sorrows of Mary, Rosary and scapular, Miraculous Medal and Reparations to Mary. [136][137] The months of May and October are traditionally "Marian months" for Roman Catholics; the daily rosary is encouraged in October are traditionally "Marian months" for Roman Catholics; the daily rosary is encouraged in October and in May Marian devotions take place in many regions. [138][139][140] Popes have issued a
number of Marian encyclicals and Apostolic Letters to encourage devotions to and the Virgin Mary. Catholics place high emphasis on Mary's roles as protection the faithful fly in all their dangers and needs".[131][142][142]
[143][144] Key Marian prayers include: Ave Maria, Alma Redemptoris Mater, Sub tuum praesidium, Ave maris stella, Regina caelorum and the Magnificat.[145]Mary's participation in the processes of salvation and redemption has also been emphasized in the Catholic tradition, but they are not doctrines.[146][147][148][149] Pope
John Paul II's 1987 encyclical Redemptoris Mater began with the sentence: "The Mother of the Redeemer has a precise place in the plan of salvation."[150]In the 20th century, both popes John Paul II and Benedict XVI emphasized the Marian focus of the Catholic Church. Cardinal Joseph Ratzinger (later Pope Benedict XVI) suggested a redirection of
the whole church towards the program of Pope John Paul II in order to ensure an authentic approach to Christology via a return to the "whole truth about Hery," [151] writing: "It is necessary to go back to Mary if we want to return to the truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is necessary to go back to Mary if we want to return to the "whole truth about Mary," [151] writing: "It is ne
Marian doctrines attributed to her primarily by the Catholic Church. The key Marian doctrines held primarily in Catholicism can be briefly outlined as follows: Immaculate Conception: Mary was conceived without original sin. 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. Dormition: commemorates Mary's "falling asleep" or natural death shortly before her Assumption. Dormition is part of accepted Eastern Catholic theology, but not part of Roman
Catholic doctrine.[152]Assumption: Mary was taken bodily into heaven either at, or before, her death. The acceptance of these Marian doctrines by Roman Catholics and other Christians can be summarized as follows: [21][153][154]DoctrineChurch actionAccepted by Virgin birth of Jesus First Council of Nicaea, 325 Catholics, Eastern Orthodox, Orienta
Orthodox, Assyrians, Anglicans, Baptists, mainline ProtestantsMother of GodFirst Council of Ephesus, 431Catholics, Eastern Orthodox, Oriental Orth
Orthodox, Assyrians, some Anglicans, some Criental Orthodox, [156][157] some Anglicans, some Lutherans (Martin Luther) Martin Luther) Martin Luther) Martin Luther) Martin Luther) Martin Luther) Some Anglicans, some Criental Orthodox, [156][157] some Anglicans, some Lutherans (Martin Luther) Martin Luther)
Orthodox (only following her natural death), some Anglicans, some LutheransThe title "Mother of God because her son Jesus is one person who is both God and man, divine and human.[31] This
doctrine is widely accepted by Christians in general, and the term "Mother of God" had already been used within the oldest known prayer to Mary, the Sub tuum praesidium, which dates to around 250 AD.[158]Miraculous Icon of Our Lady of Tartakw in Blessed Virgin Mary Church in ukawiecThe Virgin birth of Jesus was an almost universally held
belief among Christians from the 2nd until the 19th century.[159] It is included in the two most widely used Christian creeds, which state that Jesus "was incarnate of the Holy Spirit and the Apostles' Creed. The Gospel of Matthew describes Mary as a virgin who fulfilled
the prophecy of Isaiah 7:14,[161] The authors of the Gospels of Matthew and Luke consider Jesus' conception not the result of intercourse, and assert that Mary conceived Jesus through the action of God the Holy Spirit, and not through intercourse with Joseph or
anyone else.[163] The doctrines of the Assumption or Dormition of Mary relate to her death and bodily assumption to heaven. Roman Catholic Church has dogmatically defined to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption or Dormition of Mary relate to her death and bodily assumption of Mary relate to her death and bodily assumption of Mary relate to her death and bodily assumption of Mary relate to her death and bodily assumption of Mary relate to her death and bodily assumption of
reference to the death of Mary is made in Munificentissimus Deus. In the Eastern Orthodox Church, the Assumption of the Virgin Mary is believed, and celebrated with her Dormition, where they believe she died. Catholics believe in the Immaculate Conception of Mary, as proclaimed ex cathedra by Pope Pius IX in 1854, namely that she was filled with
grace from the very moment of her conception in her mother's womb and preserved from the stain of original sin. The Latin Church has a liturgical feast by that name, kept on 8 December. [164] Orthodox Christians reject the Immaculate Conception dogma principally because their understanding of ancestral sin (the Greek term corresponding to the
Latin "original sin") differs from the Augustinian interpretation and that of the Catholic Church.[165]The Perpetual Virginity of Mary asserts Mary's real and perpetual virginity even in the act of giving birth to the Son of God made Man. The term Ever-Virgin (Greek) is applied in this case, stating that Mary remained a virgin for the remainder of her
life, making Jesus her biological and only son, whose conception and birth are held to be miraculous. [128][163][166] The Orthodox Churches hold the position articulated in the Protoevangelium of James that Jesus' brothers and sisters were Joseph's children from a marriage prior to that of Mary, which had left him widowed. Roman Catholic teaching
follows the Latin father Jerome in considering them Jesus' cousins. A mosaic from the Hagia Sophia of Constantinople (modern Istanbul), depicting Mary with Jesus, flanked by John II Komnenos (left) and his wife Irene of Hungary (right), c.1118 AD15th century icon of the Theotokos ("God-bearer")Eastern Orthodox Christianity includes a large number
of traditions regarding the Ever-Virgin Mary, the Theotokos. [167] The Orthodox believe that she was and remained a virgin before and after Christ's birth. [28] The Theotokos are an essential part of the Divine Services in the Eastern Church and their positioning within the liturgical sequence effectively places the Theotokos.
in the most prominent place after Christ.[168] Within the Orthodox tradition, the order of the saints begins with: the Theotokos, Angels, Prophets, Apostles, Fathers and Martyrs, giving the Virgin Mary precedence over the angels. She is also proclaimed as the "Lady of the Angels".[168] Within the Orthodox tradition, the order of the saints begins with: the Theotokos, Angels, Prophets, Apostles, Fathers and Martyrs, giving the Virgin Mary precedence over the angels.
shaping of Orthodox Marian perspective. However, the Orthodox views on Mary are mostly doxological, rather than academic: they are expressed in hymns, praise, liturgical poetry, and the veneration of icons. One of the most loved Orthodox Akathists (standing hymns) is devoted to Mary and it is often simply called the Akathist Hymn.[169] Five of
the twelve Great Feasts in Orthodoxy are dedicated to Mary. [28] The Sunday of Orthodoxy directly links the Virgin Mary's identity as Mother of God with icon veneration. [170] A number of Orthodoxy directly links the Virgin Mary's identity as Mother of God with icon veneration.
1600sThe Orthodox view Mary as "superior to all created beings", although not divine.[171] As such, the designation of Saint Mary is not appropriate.[172] The Orthodox does not venerate Mary as conceived immaculate. Gregory of Nazianzus, Archbishop of Constantinople in the 4th century AD, speaking on the Nativity of Jesus
Christ argues that "Conceived by the Virgin, who first in body and soul was purified by the Holy Ghost, He came forth as God with that which He had assumed, One Person in two Natures, Flesh and Spirit, of which the latter defined the former."[173] The Orthodox celebrate the Dormition of the Theotokos, rather than Assumption.[28]The
Protoevangelium of James, an extra-canonical book, has been the source of many Orthodox beliefs on Mary's life presented includes her consecration as a virgin at the temple at age three. The high priest Zachariah placed Mary
 on the third step of the altar, whereby God gave her grace. While in the temple, Mary was miraculously fed by an angel, until she was 12 years old. At that point, an angel told Zachariah to betroth Mary to a widower in Israel, who would be indicated. This story provides the theme of many hymns for the Feast of Presentation of Mary, and icons of the
feast depict the story.[174] The Orthodox believe that Mary was instrumental in the growth of Christianity during the life of Jesus, and after his Crucifixion, and Orthodox theologians from the Orthodox tradition have made prominent
contributions to the development of Marian thought and devotion. John Damascene (c.650 c.750) was one of the greatest Orthodox theologians. Among other Marian writings, he proclaimed the essential nature of Mary's heavenly Assumption or Dormition and her meditative role. It was necessary that the body of the one who preserved her virginity
intact in giving birth should also be kept incorrupt after death. It was necessary that she, who carried the grape of life; from her we have cultivated the seed of immortality. For our sake she became Mediatrix of all blessings;
in her God became man, and man became God.[176]More recently, Sergei Bulgakov expressed the Orthodox sentiments towards Mary as follows:[171]Mary is not merely the instrument, but the direct positive condition of the Incarnation, its human aspect. Christ could not have been incarnate by some mechanical process, violating human nature. It
was necessary for that nature itself to say for itself, by the mouth of the handmaid of the Lord, be it unto me according to Thy word. "Further information: Protestant views on MaryStained glass window of Jesus leaving his mother, in a Lutheran church in South Carolina Protestant views on MaryStained glass window of Jesus leaving his mother, in a Lutheran church in South Carolina Protestant views on MaryStained glass window of Jesus leaving his mother, in a Lutheran church in South Carolina Protestant views on MaryStained glass window of Jesus leaving his mother, in a Lutheran church in South Carolina Protestant views on MaryStained glass window of Jesus leaving his mother, in a Lutheran church in South Carolina Protestant views on MaryStained glass window of Jesus leaving his mother, in a Lutheran church in South Carolina Protestant views on MaryStained glass window of Jesus leaving his mother, in a Lutheran church in South Carolina Protestant views on MaryStained glass window of Jesus leaving his mother hi
and invocation of the Saints.[21]:1174 They share the belief that Mary is the mother of Jesus and "blessed among women" (Luke 1:42)[177] but they generally do not agree that Mary is to be venerated. She is considered to be an outstanding example of a life dedicated to God.[178] As such, they tend not to accept certain church doctrines such as her
being preserved from sin.[179] Theologian Karl Barth wrote that: "Mary is full of grace, proclaimed to be entirely without sin. God's grace fills her with everything good and makes her devoid of all evil."[181] However, as of
1532, Luther stopped celebrating the feast of the Assumption of Mary and also discontinued his support of the Immaculate Conception. [182] John Calvin remarked, "It cannot be denied that God in choosing and destining Mary to be the Mother of his Son, granted her the highest honor. "[h] However, Calvin firmly rejected the notion that Mary can
intercede between Christ and man.[185] Although Calvin and Huldrych Zwingli honored Mary as the Mother of Christ in the 16th century, they did so less than Martin Luther.[186] Thus the idea of respect and high honor for Mary was not rejected by the first Protestants; however, they came to criticize the Roman Catholics for venerating Mary.
Following the Council of Trent in the 16th century, as Marian veneration became associated with Catholics, Protestant interest in Mary decreased. During the Age of the Enlightenment, any residual interest in Mary within Protestant churches almost disappeared, although Anglicans and Lutherans continued to honor her.[21]In the 20th century, some
Protestants reacted in opposition to the Catholic dogma of the Assumption of Mary. [187] The tone of the Second Vatican Council began to show interest in Marian themes. [citation needed] In 1997 and 1998, ecumenical dialogues between Catholics and Protestants took place, but, to date, the
majority of Protestants disagree with Marian veneration and some view it as a challenge to the authority of Scripture. [21] [bettersourceneeded] Main article: Anglican movement have different views on Marian doctrines and venerative practices
given that there is no single church with universal authority within the Communion and that the mother church (the Church of England) understands itself to be both "Catholic" and "Reformed".[188] Thus unlike the Protestant churches at large, the Anglican Communion includes segments which still retain some veneration of Mary.[126]Mary's special
position within God's purpose of salvation as "God-bearer" is recognized in a number of ways by some Anglican Christians.[189] All the member churches of the Presentation of Christ in the Temple. This feast is called in older
prayer books the Purification of the Blessed Virgin Mary on 2 February. The Annunciation of our Lord to the Blessed Virgin on 25 March was from before the time of Bede until the 18th century New Year's Day in England. The Annunciation of our Lady" in the 1662 Book of Common Prayer. Anglicans also celebrate in the
Visitation of the Blessed Virgin on 31 May, though in some provinces the traditional date of 2 July is kept. The feast of the St. Mary the Virgin is beserved on the Hessed Virgin on 31 May, though in some provinces the traditional date of 2 July is kept in the 1662 Book of Common
Prayer, on 8 December. In certain Anglo-Catholic parishes this feast is called the Immaculate Conception. Again, the Assumption of Mary is believed in by most Anglo-Catholics, but is considered a pious opinion by moderate Anglicans. Protestant-minded Anglicans reject the celebration of these feasts. [126] Prayers and venerative practices vary
greatly. For instance, as of the 19th century, following the Oxford Movement, Anglo-Catholic practices. [190] Conversely, low church Anglicans rarely invoke the Blessed Virgin except in certain hymns, such as the second stanza of Ye
Watchers and Ye Holy Ones.[189][191]The Anglican Society of Mary was formed in 1931 and maintains chapters in many countries. The purpose of the society is to foster devotion to Mary was formed in 1931 and maintains chapters in many countries.
pilgrimages to Our Lady of Lourdes, which have taken place for hundreds of years.[193]Historically, there has been enough common ground between Roman Catholics and Anglicans on Marian issues that in 2005, a joint statement called Mary: grace and hope in Christ
was produced through ecumenical meetings of Anglicans and Roman Catholic Church or the Anglican Communion, but is viewed by its authors as the beginning of a joint understanding of Mary [126][194] Main article: Lutheran
MariologyMary with an inscription referencing Luke 1:4647 in St. Jrgen (Lutheran) church in Gettorf (Schleswig-Holstein)Despite Martin Luther's harsh polemics against his Roman Catholic opponents over issues concerning Mary and the saints, theologians appear to agree that Luther adhered to the Marian decrees of the ecumenical councils and
dogmas of the church. He held fast to the belief that Mary was a perpetual virgin and Mother of God.[195][196] Special attention by Pope Pius IX in 1854, was a firm adherent of that view.[citation needed] Others maintain that Luther in later
years changed his position on the Immaculate Conception, which, at that time was undefined in the church, maintaining however the sinlessness of Mary throughout her life. [197][198] For Luther, early in his life, the Assumption of Mary was an understood fact, although he later stated that the Bible did not say anything about it and stopped
celebrating its feast. Important to him was the belief that Mary and the saints do live on after death.[199][200][201] "Throughout his career as a priest-professor-reformer, Luther preached, taught, and argued about the veneration of Mary with a verbosity that ranged from childlike piety to sophisticated polemics. His views are intimately linked to his
Christocentric theology and its consequences for liturgy and piety."[202]Luther, while revering Mary, came to criticize the "Papists" for blurring the line between high admiration of the grace of God wherever it is seen in a human being, and religious service given to another creature. He considered the Roman Catholic practice of celebrating saints'
days and making intercessory requests addressed especially to Mary and other departed saints to be idolatry.[203][204] His final thoughts on Marian devotion and veneration are preserved in a sermon preached at Wittenberg only a month before his death: Therefore, when we preach faith, that we should worship nothing but God alone, the Father of
our Lord Jesus Christ, as we say in the Creed: 'I believe in God the Father almighty and in Jesus Christ,' then we are remaining in the temple at Jerusalem. Again, 'This is my beloved Son; listen to him.' 'You will find him in a manger'. He alone does it. But reason says the opposite: What, us? Are we to worship only Christ? Indeed, shouldn't we also honor
the holy mother of Christ? She is the woman who bruised the head of the serpent. Hear us, Mary, for thy Son so honors thee that he can refuse the nothing. Here Bernard went too far in his Homilies on the Gospel: Missus est Angelus.[205] God has commanded that we should honor the parents; therefore I will call upon Mary. She will intercede for
me with the Son, and the Son with the Father, who will listen to the Son. So you have the picture of God as angry and Christ will listen to the wrathful Father. That's the kind of thing this comely bride, the wisdom of reason cooks up: Mary is the mother of Christ, surely Christ will listen to
her; Christ is a stern judge, therefore I will call upon St. George and St. Christopher. No, we have been by God's command baptized in the name of the Father, the Son, and the Holy Spirit, just as the Jews were circumcised. [206] [207] Certain Lutheran churches such as the Anglo-Lutheran Catholic Church continue to venerate Mary and the saints in
the same manner that Roman Catholics do, and hold all Marian dogmas as part of their faith.[208] Further information: Saints in Methodism Virgin Mary except from what is mentioned in Scripture and the ecumenical Creeds. As such, Methodists generally accept the doctrine of the
virgin birth, but reject the doctrine of the Immaculate Conception. [209] John Wesley, the principal founder of the Methodist movement within the Church of England, believed that Mary "continued a pure and unspotted virgin", thus upholding the doctrine of the perpetual virginity of Mary. [210] [211] Contemporary Methodism holds that Mary was a
virgin before, during, and immediately after the birth of Christ.[212][213] In addition, some Methodists also hold the doctrine of the Assumption of Mary as a pious opinion.[214]Nontrinitarians, such as Unitarians, Ehristadelphians, Jehovah's Witnesses, and Latter Day Saints[215] also acknowledge Mary as the biological mother of Jesus Christ, but
most reject any immaculate conception and do not recognize Marian titles such as "Mother of God". The Latter Day Saint movement's view affirms the virgin birth of Jesus[216] and Christ's divinity, but only as a separate being than God the Father. The Book of Mormon refers to Mary by name in prophecies and describes her as "most beautiful and
fair above all other virgins"[217] and as a "precious and chosen vessel."[218][219]In nontrinitarian groups that are also Christian mortalists would consider "asleep", awaiting resurrection.[220]The issue of the parentage of Jesus in the Talmud also affects Jewish views
of Mary. However, the Talmud does not mention Mary by name, and is considerate rather than only polemic. [221] The story about Panthera is also found in the Toledot Yeshu, the literary origins of which can not be traced with any certainty, and given that it is unlikely to go before the 4th century, the time is too late to include authentic
remembrances of Jesus.[223] The Blackwell Companion to Jesus states that the Toledot Yeshu did impart a negative picture of Mary to ordinary Jewish readers.[225] The circulation of the Toledot Yeshu was
widespread among European and Middle Eastern Jewish communities since the 9th century. [226] The name Panthera a fanciful explanation of the birth of Jesus that includes very little historical evidence. [227] Robert Van Voorst states that
because Toledot Yeshu is a medieval document with its lack of a fixed form and orientation towards a popular audience, it is "most unlikely" to have reliable historical information. [228] Stacks of the Copies of the Talmud were burnt upon a court order after the 1240 Disputation for allegedly containing material defaming the character of Mary
[225]Main article: Mary in IslamPersian miniature of Mary and JesusThe Virgin Mary holds a singularly exalted place in Islam, and she is considered by the Quran to have been the greatest woman in the history of humankind. The Islamic scripture recounts the Divine Promise given to Mary as being: ""O Mary! Surely Allah has selected you, purified
you, and chosen you over all women of the world" (3:42). Mary is often referred to by Muslims by the honorific title Sayedetina ("Our Lady"). She is mentioned in the Quran as the daughter of Imran.[229] Moreover, Mary is the only woman named in the Quran as the daughter of Imran.[229] Moreover, Mary is often referred to by Muslims by the honorific title Sayedetina ("Our Lady").
singularly distinguished and honored position among women in the Quran. A sura (chapter) in the Quran is titled "Maryam" (Mary), the only sura in the Quran is titled "Maryam" (Maryam) and Jesus (Isa) is recounted according to the view of Jesus in Islam.[13]In a narration of hadith from Imam Ja'far al-Sadiq, he
mentions that Allah revealed to Imran, "I will grant you a boy, blessed, one who will cure the blind and the leper and one who will raise the dead by My permission. And I will send him as an apostle to the Children of Israel." Then Imran related the story to his wife, Hannah, the mother of Mary. When she became pregnant, she conceived it was a boy,
but when she gave birth to a girl, she stated "Oh my Lord! Verily I have delivered a female, and the male is not like the female, for a girl will not be a prophet," to which Allah knows better what has been delivered (3:36). When Allah bestowed Jesus to Mary, he fulfilled his promise to Imran.[230]Islamic miniature of
Maryam in labor shaking a date palm, with Isa and hidden voice belowMary was declared (uniquely along with Jesus) to be a "Sign of God" to humanity;[231] as one who "guarded her chastity";[47] and dedicated by her mother to Allah whilst still in the womb;[48] uniquely (amongst women) "Accepted into service by God";[232]
cared for by (one of the prophets as per Islam) Zakariya (Zacharias);[232] that in her childhood she resided in the Temple and uniquely had access to Al-Mihrab (understood to be the Holy of Holies), and was provided with heavenly "provisions" by God.[232][229]Mary is also called a "Chosen One";[233] a "Purified One";[233] a "Truthful one";[234] her
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child conceived through "a Word from God";[235] and "chosen you above the worlds (the material and heavenly worlds)".[236] and "chosen you above the women of the worlds (the material and heavenly worlds)".[233] The Quran relates detailed narrative accounts of Mary and the virgin birth of Jesus.[236][237][238] The account given in Surah Maryam 19 is nearly identical with that in the Gospel according to Luke, Sura 19) begin with an account of the visitation of an angel upon Zakariya (Zecharias) and "Good News of the birth of Yahya (John)", followed by the account of the annunciation. It mentions how Mary was informed by an angel

that she would become the mother of Jesus through the actions of God alone. [239] In the Islamic tradition, Mary and Jesus were the only children who could not be touched by Satan at the moment of their birth, for God imposed a veil between them and Satan. [240] [241] According to the author Shabbir Akhtar, the Islamic perspective on Mary's Immaculate Conception is compatible with the Catholic doctrine of the same topic. "O People of the Book! Do not go to extremes regarding your faith; say nothing about Allah and the fulfilment of His Word through Mary and a spirit created by a command from

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Him. So believe in Allah and His messengers and do not say, "Trinity." Stop!for your own good. Allah is only One God. Glory be to Him! He is far above having a son! To Him belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Trustee of Affairs. Surah An-Nisa 4:171[242][243]The Quran says that Jesus was the
result of a virgin birth. The most detailed account of the annunciation and birth of Jesus is provided in Suras 3 and 19 of the Quran, where it is written that God sent an angel to announce that she could shortly expect to bear a son, despite being a virgin. [244] The icon of Saidet et Tall, also known as "the Virgin of the Druze", is venerated by both the
Druze and Christian communities in Lebanon. [14] The Druze faith holds the Virgin Mary, known as Sayyida Maryam, in high regard. [124] Although the Druze religion is distinct from mainstream Islam and Christianity, it incorporates elements from both and honors many of their figures, including the Virgin Mary, [124] The Druze reverse Mary as a holy
and pure figure, embodying virtue and piety.[245][124] In regions where Druze and Christians coexist, such as parts of Lebanon, Syria and Israel, the veneration of Mary often reflects a blend of traditions.[246]
Shared pilgrimage sites and mutual respect for places like the Church of Saidnaya, and the Stella Maris Monastery in Haifa exemplify this. [246] Historical records and writings by authors like Pierre-Marie Martin and Glenn Bowman
show that Druze leaders and community members have historically shown deep reverence for Marian veneration into their religious practices.[14] The Bah' Faith venerates Mary as the mother of Jesus. The
Kitb-i-qn, the primary theological work of the Bah' religion, describes Mary as "that most beauteous countenance," and "that veiled and immortal Countenance." The Bah' Faith "the reality of the Immaculacy of the Virgin Mary is confessed."
[249]The statement found in Matthew 1:25 that Joseph did not have sexual relations with Mary before she gave birth to Jesus has been debated among scholars, with some saying that she did not remain a virgin and some saying that she was a perpetual virgin. [250] Other scholars contend that the Greek word heos ("until") denotes a state up to a
point, but does not mean that the state ended after that point, and that Matthew 1:25 does not confirm or deny the virginity of Mary after the birth of Jesus. [251] [252] [253] According to Biblical scholar Bart Ehrman, the Hebrew word almah, meaning young woman of childbearing age, was translated into Greek as parthenos, which often, though not
always, refers to a young woman who has never had sex. In Isaiah 7:14, it is commonly believed by Christians to be the prophecy of the Virgin birth, John quotes the uninitiated Philip and the disbelieving Jews gathered at Galilee referring to Joseph as
Jesus' father.[255][256][257][258]Other biblical verses have also been debated; for example, the reference made by Paul the Apostle that Jesus was made "of the seed of David through Joseph.[260]From the early stages of Christianity, belief in the virginity of Mary
and the virgin conception of Jesus, as stated in the gospels, holy and supernatural, was used by detractors, both political and religious, as a topic for discussions, debates, and writings, specifically aimed to challenge the divinity of Jesus and thus Christian polemic The True
Word, the pagan philosopher Celsus contended that Jesus was actually the illegitimate son of a Roman soldier named Panthera. [262] The Church Father Origen dismissed this assertion as a complete fabrication in his apologetic treatise Against Celsus. [263] How far Celsus sourced his view from Jewish sources remains a subject of discussion.
[264]Main article: Marian devotionsJustin Martyr was among the first to draw a parallel between Eve and Mary. This derives from his comparison of Adam and Jesus. In his Dialogue with Trypho, written sometime between 155 and 167,[265] he explains: He became man by the Virgin, in order that the disobedience which proceeded from the serpent
might receive its destruction in the same manner in which it derived its origin. For Eve, who was a virgin and undefiled, having conceived the word of the serpent, brought forth disobedience and death. But the Virgin Mary received faith and joy, when the angel Gabriel announced the good tidings to her that the Spirit of the Lord would come upon
her, and the power of the Highest would overshadow her: wherefore also the Holy Thing begotten of her is the Son of God; and she replied, 'Be it unto me according to thy word." And by her has He been born, to whom we have proved so many scriptures refer, and by whom God destroys both the serpent and those angels and men who are like him;
but works deliverance from death to those who repent of their wickedness and believe upon Him.[266]It is possible that the teaching of Mary as the New Eve was part of the apostolic tradition rather than merely Justin Martyr's own creation, according to Serafim Seppl.[267] Irenaeus, bishop of Lyon, also takes up this parallel, in Against Heresies,
written about the year 182:[268]In accordance with this design, Mary the Virgin is found obedient, saying, "Behold the handmaid of the Lord; be it unto me according to your word." Luke 1:38 But Eve was disobedient, saying become disobedient, was made the cause of death, both to herself and to
the entire human race; so also did Mary, having a man betrothed [to her], and being nevertheless a virgin, by yielding obedience, become the cause of salvation, both to herself and the whole human race. And on this account does the law term a woman betrothed to a man, the wife of him who had betrothed her, although she was as yet a virgin; thus
indicating the back-reference from Mary to Eve,...For the Lord, having been born "the First-begotten of those who die. 1 Corinthians
15:2022 Wherefore also Luke, commencing the genealogy with the Lord, carried it back to Adam, indicating that it was He who regenerated them into the Gospel of life, and not they Him. And thus also it was that the knot of Eve's disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the
virgin Mary set free through faith.[269]During the second century, the Gospel of James was also written. According to Stephen J. Shoemaker, "its interest in Mary as a figure in her own right and its reverence for her sacred purity mark the beginnings of Marian piety within early Christianity".[270]During the Age of Martyrs and at the latest in the
fourth century, the majority of the most essential ideas of Marian devotion already appeared in some form in the writings of the Church Fathers, apocrypha and visual arts. The lack of sources makes it unclear whether the devotion to Mary played a role in liturgical use during the first centuries of Christianity. [271] In the 4th century, Marian devotion
in a liturgical context becomes evident.[272]The earliest known Marian prayer (the Sub tuum praesidium, or Beneath Thy Protection) is from the 3rd century (perhaps 270), and its text was rediscovered in 1917 on a papyrus in Egypt.[273][274] According to some sources, Theonas of Alexandria consecrated one of the first holy places dedicated to
Mary during the late 3rd century. An even earlier place has been found in Nazareth, dated to the previous century by some scholars. [275] Following the Edict of Milan in 313, by the 5th century artistic images of Mary began to appear in public and larger churches were being dedicated to Mary, such as the Basilica di Santa Maria Maggiore in Rome.
[276][277][278] At the Council of Ephesus in 431, Mary was officially declared the Theotokos, meaning "God-bearer"[279] or "Mother of God". The term had possibly been used for centuries[280] or at least since the early 300s, when it seems to have already been in established use. [281] The Council of Ephesus was long thought to have been held at a
church in Ephesus which had been dedicated to Mary about a hundred years before. [282][283] The Church in Ephesus did not exist at the time of the Council or, at least, the building was not dedicated to Mary before 500. [285] The Church of the Seat of Mary in Judea was built shortly
after the introduction of Marian liturgy at the council of Ephesus, in 456, by a widow named Ikelia. [286] According to the 4th-century heresiologist Epiphanius of Salamis, the Virgin Mary was worshipped as a mother goddess in the Christian sect of Collyridianism, which was found throughout Arabia sometime during the 300s AD. Collyridianism had
women performing priestly acts, and made bread offerings to the Virgin Mary. The group was condemned as heretical by the Roman Catholic Church and was preached against by Epiphanius of Salamis, who wrote about the group in his writings titled Panarion. [287] During the era of the Byzantine Empire, Mary was venerated as the virginal Mother
of God and as an intercessor. [288] Ephesus is a cultic centre of Mary, the site of the first church dedicated to her and the rumoured place of her death. Ephesus was previously a centre for worship of Artemis, a virgin goddess; the Temple of Artemis there is regarded as one of the Seven Wonders of the Ancient World. The cult of Mary was furthered by
Queen Theodora in the 6th century. [289] [290] According to William E. Phipps, in the book Survivals of Roman Religion, [291] "Gordon Laing argues convincingly that the worship of Artemis as both virgin and mother at the grand Ephesian temple contributed to the veneration of Mary. [292] Madonna of humility by Fra Angelico, c.1430. A traditional
depiction of Mary wearing blue clothes. The Middle Ages saw many legends about Mary, her parents, and even her grandparents. [293] Mary's popularity increased dramatically from the 12th century, [294] linked to the Roman Catholic Church's designation of Mary as Mediatrix. [295][296]Our Lady of Sorrows by Giovanni Battista Salvi da
Sassoferrato, 17th centuryOver the centuries, devotion and veneration to Mary has varied greatly among Christian traditions. For instance, while Protestants show scant attention to Mary has varied greatly among Christian traditions. For instance, while Protestants show scant attention to Mary has varied greatly among Christian traditions.
glorious than the Seraphim".[28]Orthodox theologian Sergei Bulgakov wrote: "Love and veneration for the Virgin is the soul of Orthodox piety. A faith in Christ which does not include [...] His mother faith, another Christianity from that of the Orthodox Church."[171]Although the Catholics and the Orthodox may honor and venerate Mary
they do not view her as divine, nor do they worship her. Roman Catholics view Mary as subordinate to Christ, but uniquely so, in that she is seen as above all other creatures. [297] Similarly, Bulgakov wrote that the Orthodox view Mary as subordinate to Christ, but uniquely so, in that she is seen as above all other creatures.
 "substitute for the One Mediator" who is Christ.[171] "Let Mary be in honor, but let worship be given to the Lord", he wrote.[298] Similarly, Catholic theology, the term hyperdulia is reserved for Marian veneration, latria for the worship of God, and dulia for
the veneration of other saints and angels. [299] The definition of the three level hierarchy of latria, hyperdulia and dulia goes back to the Second Council of Nicaea in 787. [300] Devotions to artistic depictions of Mary vary among Christian traditions. There is a long tradition of Catholic art as does the image permeates Catholic art as does the image permeates.
of Madonna and Child.[301] The icon of the Virgin Theotokos with Christ is, without doubt, the most venerated icon in the Orthodox Church.[302] Both Roman Catholic and Orthodox Church.[301] The icon of the Virgin Theotokos with Christ is, without doubt, the most venerated icon in the Orthodox Church.[302] Both Roman Catholic and Orthodox Chur
the image are venerating the reality of the person it represents, [303] and the 842 Synod of Constantinople confirming the same. [304] According to Orthodox piety and traditional practice, however, believers ought to pray before and venerate only flat, two-dimensional icons, and not three-dimensional statues. [305] The Anglican position towards Mary
is in general more conciliatory than that of Protestants at large and in a book he wrote about praying with the icons of Mary, Rowan Williams, former archbishop of Canterbury, said: "It is not only that we cannot understand Christ; we cannot understand Christ; we cannot understand Christ without seeing his attention to Mary."[126][306]On
4 September 1781, 11 families of pobladores arrived from the Gulf of California and established a city in the name of King Carlos III. The small town was named El Pueblo de Nuestra Seora de los ngeles. In an attempt to revive the custom of religious
processions within the Archdiocese of Los Angeles, in September 2011 the Queen of Angeles Foundation, and founder Mark Anchor Albert, inaugurated an annual Grand Marian Procession in the heart of Downtown Los Angeles Foundation, and founder Mark Anchor Albert, inaugurated an annual Grand Marian Procession in the heart of Downtown Los Angeles, in September 2011 the Queen of Angeles, in September 2011 the
the founding of the City of Los Angeles, begins at the Cathedral of Our Lady of the Angeles which is part of the Los Angeles which i
cycle of feasts that celebrated the Nativity of Jesus. Given that according to Luke (Luke 2:2240),[309] 40 days after the birth of Jesus, along with the Presentation of Jesus at the Temple, Mary was purified according to Jesus at the Temple, Mary was purified according to Jesus.
Simeon" in Byzantium.[310] Village decorations during the Feast of the Assumption in Gaxaq, MaltaIn the 7th and 8th century. The four
Roman Marian feasts of Purification, Annunciation, Assumption and Nativity of Mary were gradually and sporadically introduced into England by the 11th century.[310]Over time, the number and nature of feasts (and the associated Titles of Mary) and the venerative practices that accompany them have varied a great deal among diverse Christian
traditions. Overall, there are significantly more titles, feasts and venerative Marian practices among Roman Catholics than any other Christians traditions. [125] Some such feasts relate to specific events, such as the Feast of Our Lady of Victory, based on the 1571 victory of the Papal States in the Battle of Lepanto. [311][312]Differences in feasts may
also originate from doctrinal issuesthe Feast of the Assumption is such an example. Given that there is no agreement among all Christians on the circumstances of the death, Dormition or Assumption is celebrated among some denominations and not others. [27][313] While the Roman Catholic Church celebrates the
Feast of the Assumption on 15 August, some Eastern Catholics celebrate it as Dormition of the Theotokos, and may do so on 28 August, if they follow the Julian calendar. The Eastern Orthodox also celebrate it as the Dormition of the Theotokos, one of their 12 Great Feasts. Protestants do not celebrate this, or any other Marian feasts. [27] The
 veneration of Marian relics used to be common practice before the Reformation. It was later largely surpassed by the veneration of Marian images. As Mary's body is believed by most Christians to have been taken up into the glory of heaven, her bodily relics have been limited to hair, nails and breast milk. According to John Calvin's 1543 Treatise on
Relics, her hair was exposed for veneration in several churches, including in Rome, Saint-Flour, Cluny and Nevers.[314]In this book, Calvin criticized the veneration of the Holy Milk due to the milk, there is not perhaps a town, a convent, or nunnery,
where it is not shown in large or small quantities. Indeed, had the Virgin been a wet-nurse her whole life, or a dairy, she could not have produced more than is shown as here in various parts. How they do not say, and it is superfluous here to remark that there is no foundation in the Gospels for these foolish and blasphemoused more than is shown as here in various parts.
extravagances. Although the veneration of Marian bodily relics is no longer a common practice today, there are some remaining traces of it, such as the Chapel of the Milk Grotto in Bethlehem, named after Mary's milk. Late His Eminence Meletios Barnabas, Former Syriac Orthodox Arch Bishop of Homs, with the Holy Girdle of the Virgin MaryClothes
which are believed to have belonged to Mary include the Cincture of the Theotokos kept in the Vatopedi monastery and her Holy Girdle kept in Holy Belt Church, Homs. Other relics are said to have been collected during later Marian apparitions, such as her robe, veil, and part of her belt which were kept in Blachernae church in Constantinople after
she appeared there during the 10th century. These relics, now lost, are celebrated by the Eastern Orthodox and Byzantine Catholic Churches as the Intercession of the Theotokos. Few other objects are said to have been touched or given by Mary during apparitions, notably a 1531 image printed on a tilma, known as Our Lady of Guadalupe, belonging
to Juan Diego. The chapel based on the claimed House of Mary in Ephesus Places where Mary is believed to have lived include the Basilica della Santa Casa in Loreto, Marche, and the House of the Virgin Mary near Jerusalem before the Assumption. The
belief that Mary's house was in Ephesus is recent, as it was claimed in the 19th century based on the visions of Anne Catherine Emmerich, an Augustinian nun in Germany.[315][316] It has since been named as the House of the Virgin Mary by Roman Catholic pilgrims who consider it the place where Mary lived until her assumption.[317][318][319]
[320] The Gospel of John states that Mary went to live with the Disciple whom Jesus loved, [321] traditionally identified as John the Evangelist [322] and John the Evangelist [322] and John the Evangelist [322] and John the Evangelist [323] traditionally identified as John the Evangelist [320] traditionally identified as John the Evangelist [321] traditionally identified as John the Evangelist [322] and John the Evangelist [323] traditionally identified as John the Evangelist [324] traditionally identified as John the Evangelist [325] and John the Evangelist [326] traditionally identified as John the Evangelist [327] traditionally identified as John the Evangelist [328] traditionally ide
[323][324]The apparition of Our Lady of the Pillar in the first century was believed to be a bilocation, as it occurred in Spain while Mary was living in Ephesus or Jerusalem. The pillar in the first century was believed to be a bilocation, as it occurred in Spain while Mary was living in Ephesus or Jerusalem. The pillar in the first century was believed to be a bilocation, as it occurred in Spain while Mary was living in Ephesus or Jerusalem.
relics, as it was in physical contact with Mary. See also: Madonna (art) and Marian art in the Catholic ChurchIn paintings, Mary is traditionally portrayed in blue. This tradition can trace its origin to the Byzantine Empire, from c.500 AD, where blue was "the colour of an empress". A more practical explanation for the use of this colour is that in
Medieval and Renaissance Europe, the blue pigment was derived from the rock lapis lazuli, a stone of greater value than gold, which was imported from Afghanistan. Beyond a painter's retainer, patrons were expected to purchase any gold or lapis lazuli to be used in the painting. Hence, it was an expression of devotion and glorification to swathe the
Virgin in gowns of blue. Transformations in visual depictions of Mary from the 13th to 15th centuries mirror her "social" standing within the Church and in society.[325]Traditional representations of Mary from the 13th to 15th centuries mirror her "social" standing within the Church and in society.[327] While not recorded in the Gospel accounts, Mary cradling the dead body of her son is
a common motif in art, called a "piet" or "pity". In the Egyptian, Eritrean, and Ethiopian tradition, Mary has been portraying Mary performing a variety of miracles for the faithful, including paintings of her giving water to a thirsty dog, healing
monks with her breast milk, and saving a man eaten by a crocodile.[329] Over 1,000 such stories about one hundreds of paintings each, in various manuscripts, adding up to thousands of paintings each, in various manuscripts, adding up to thousands of paintings each, in various manuscripts, adding up to thousands of paintings each, in various manuscripts, adding up to thousands of paintings.
Jesus. Early image from the Catacomb of Priscilla, Rome, c.2nd centuryTrojeruica, a Byzantine representation of the Theotokos Panachranta, from the 11th century Gertrude PsalterFlight into Egypt by Giotto c.1304Lamentation by Pietro
 Lorenzetti, Assisi Basilica, c.13101329Black Madonna and Child, Church of Our Lady Mary of Zion, Axum, EthiopiaChinese Madonna, St. Francis' Church, MacaoMichelangelo's Piet (149899) in St. Peter's Basilica, Vatican CityVisitation, from the St Vaast Altarpiece by Jacques Daret, 14341435Virgin of Guadalupe, from the Basilica of Our Lady of
Guadalupe, Mexico City, 16th centuryOur Lady of La Naval de Manila statue in Quezon City, Philippines, c.1593Madonna on Floral Wreath by Peter Paul Rubens, 1634Virgin of Montserrat from Puerto Rico, c.17751825Virgin and Child, French (15th century)Mary and Jesus, outside
the Jongno Catholic Church in Seoul, South Korea, 2014. Mary outside St. Nikolai Catholic Church in Ystad 2021A kneeling Virgin Mary pictured in the former coat of arms of MaariaMary has been portrayed in various films and on television,
including: The Miracle (1912) color silent film; a German version of the 1911 play The Miracle, a statue of Mary, played by Linda Darnell. The Living Christ Series (1951 non-theatrical, non-television film twelve-part
series), played by Eileen Rowe. The Miracle of Our Lady of Fatima (1952 film), played by Virginia Gibson. Ben-Hur (1959 film), played by Jos Greci. [331] The Miracle of Our Lady of Fatima (1965 film), played by Dorothy McGuire.
[333]Jesus of Nazareth (1977 two-part television miniseries), played by Olivia Hussey.[334]The Last Temptation of Christ (1988 film), played by Verna Bloom.[335]Mary, Mother of Jesus (1999 television film), played by Verna Bloom.[337]The Passion of the Christ (2004 film), played by Pernilla August.[336]Saint Mary (2002 film), played by Verna Bloom.[337]The Passion of the Christ (2004 film), played by Pernilla August.[336]Saint Mary (2002 film), played by Pernilla August.[337]The Passion of the Christ (2004 film), played by Pernilla August.[336]Saint Mary (2002 film), played by Pernilla August.[337]The Passion of the Christ (2004 film), played by Pernilla August.[337]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Last Temptation of Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film), played by Pernilla August.[338]The Passion of the Christ (2004 film)
Maia Morgenstern.[338]Imperium: Saint Peter (2005 television film), played by Lina Sastri. Color of the Cross (2006 film), played by Debbi Morgan.[340]The Nativity Story (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Debbi Morgan. [340]The Nativity Story (2010 four-part miniseries), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Color of the Cross (2006 film), played by Lina Sastri. Col
Tatiana Maslany.Mary of Nazareth (2012 film), played by Alissa Jung.Son of God (2014 film), played by Roma Downey.[343]The Chosen (2017 TV series), played by Houda Echouafni.[345]Fatima (2020 film), played by Joana
Ribeiro.Mary (2024 film), played by Noa Cohen.Claudio Monteverdi: Vespro della Beata Vergine (1610)Johann Sebastian Bach: Magnificat (1723, rev. 1733)Franz Schubert: Ave Maria (1859)Charles Gounod: Ave Maria (1859)John Tavener: Mother and Child, setting a poem by Brian Keeble for choir, organ and temple gong (2002)Catholicism
portal Christianity portal Acts of Reparation to the Virgin MaryGenealogy of Jesus History of Catholic Mariology Holy Name of MaryHymns to MaryHymns
marriage at the time, and the apocryphal Gospel of James, Mary, at the time of her betrothal to Joseph, was 1214 years old.[1][2][3][4] Her year of birth is therefore contingent on that of Jesus, and though some posit slightly different dates (such as Meier's dating of c.7 or 6BC)[5] general consensus places Jesus' birth in c.4BC,[6] thus placing Mary's
birth in c.18 BC. Hebrew:, romanized:Maryam; Arabic:, romanized:Maryam; Ara
Testament ostensibly quotes, as Almah "young maiden". See article on parthnos in Bauercc/(Arndt)/Gingrich/Danker, A Greek-English Lexicon of the New Testament and Other Early Christian Literature.[17]^ See Sabine R. Huebner's succinct analysis of the issue: "Jesus is described as the 'first-born son' of Mary in Mt 1:25 and Lk 2:7. From this
wording alone we can conclude that there were later-born sons ... The family ... had at least five sons and an unknown number of Knots fit this description.[41][42][43][44]^ This event is described by some Christians as the
Annunciation. The historicity of this census' relationship to the birth of Jesus continues to be one of scholarly disagreement; see, for example, p. 71 in Edwards, James R. (2015).[80] Alternately: "It cannot even be denied that God conferred the highest honour on Mary, by choosing and appointing her to be the mother of his Son."[183][184] See
the following verses: 5:114, 5:116, 7:158, 9:31, 17:57, 17:104, 18:102, 19:16, 19:17, 19:18, 19:20, 19:24, 19:27, 19:28, 19:27, 19:28, 19:27, 19:28, 19:27, 19:28, 19:27, 19:28, 19:27, 19:28, 19:29, 19:28, 19:29, 19:28, 19:29, 19:28, 19:29, 19:28, 19:29, 19:28, 19:29, 19:28, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 19:29, 
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the mother of Jesus, holds a significant place in Christian theology and history as the chosen vessel through whom God brought His Son into the world. Her life and role are primarily documented in the New Testament, where she is depicted as a model of faith, obedience, and humility. Genealogy and Early LifeMary was a young Jewish woman from
Nazareth in Galilee, engaged to Joseph, a descendant of King David. Her lineage is traced through the tribe of Judah, aligning with the Messianic prophecies concerning the lineage of the Savior. The Gospel of Luke provides a detailed account of her genealogy, emphasizing her connection to the house of David (Luke 3:23-38). The Annunciation The
angel Gabriel's announcement to Mary, known as the Annunciation, is a pivotal moment in the biblical narrative. Gabriel greets her with the words, "Greetings, you who are highly favored! The Lord is with you" (Luke 1:28). Despite her initial fear and confusion, Mary responds with faith and submission to God's will, saying, "I am the Lords servant.
May it happen to me according to your word" (Luke 1:38). This event marks the miraculous conception of Iesus by the Holy Spirit, exclaims,
"Blessed are you among women, and blessed is the fruit of your womb!" (Luke 1:42). In response, Mary offers a song of praise known as the Magnificat, expressing her gratitude and reverence for God's mighty works (Luke 1:45-55). The Birth of Jesus Mary travels with Joseph to Bethlehem for a census, where she gives birth to Jesus in humble
circumstances, laying Him in a manger (Luke 2:1-7). The nativity account highlights her role as the mother of the Savior and the fulfillment of God's promise to send a Redeemer, Mary's Role in Jesus' Ministry Mary is present at several key moments in Jesus' life and ministry. At the wedding in Cana, she informs Jesus of the lack of wine, prompting His
first miracle of turning water into wine (John 2:1-11). Her presence at this event underscores her faith in Jesus' divine mission. Throughout Jesus' ministry, Mary remains a supportive figure, though she does not always fully understand His mission. In Mark 3:31-35, when Jesus' family seeks Him, He emphasizes the spiritual family of believers,
indicating the broader scope of His ministry. The Crucifixion and Resurrection Mary's presence at the crucifixion of Jesus is a testament to her enduring faith and maternal devotion. As she stands near the cross, Jesus entrusts her care to the beloved disciple, John, saying, "Woman, here is your son," and to John, "Here is your mother" (John 19:26-27)
This act highlights Jesus' concern for His mother's well-being even in His final moments. Following the resurrection, Mary is mentioned among the disciples in the upper room, praying and waiting for the promised Holy Spirit (Acts 1:14). Her inclusion in this gathering signifies her continued faith and involvement in the early Christian
community. Theological SignificanceMary's role as the mother of Jesus is central to the Incarnation, the doctrine that God became flesh in the person of Jesus Christ. Her willingness to accept God's plan exemplifies the ideal response of faith and obedience to God's call. Throughout Christian history, Mary has been venerated for her unique role in
salvation history, though interpretations of her significance vary among different Christian traditions. In summary, Mary, the mother of Jesus, is a revered figure in Christianity, celebrated for her faith, humility, and pivotal role in the life and mission of Jesus Christ. Her account continues to inspire believers to trust in God's promises and to live lives of
faithful service. Mary, also known as St. Mary the Virgin Mary, Saint Mary is believed by many to be the greatest of all Christian saints. The Virgin Mother "was, after her Son, exalted by divine grace above all angels and men." Mary is believed by many to be the greatest of all Christian saints. The Virgin Mother "was, after her Son, exalted by divine grace above all angels and men." Mary is venerated with a special cult, called by St. Thomas
Aquinas, hyperdulia, as the holiest of all creatures. The main events of her life are celebrated as liturgical feasts of the universal Church. Mary's life and role in the New Testament. Traditionally, she was declared the daughter of Sts. Joachim and
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Anne. Born in Jerusalem, Mary was presented in the Temple and took a vow of virginity. Living in Nazareth, Mary was visited by the archangel Gabriel, who announced to her that she would become the Mother of Jesus, by the Holy Spirit. She became betrothed to St. Joseph and went to visit her cousin, Elizabeth, who was bearing St. John the Baptist
Acknowledged by Elizabeth as the Mother of God, Mary intoned the Magnificat. When Emperor Augustus declared a census throughout the vast Roman Empire, Mary and St. Joseph went to Bethlehem, his city of lineage, as he belonged to the House of David. There Mary and St. Joseph went to Bethlehem, his city of lineage, as he belonged to the House of David. There Mary and St. Joseph went to Bethlehem, his city of lineage, as he belonged to the House of David. There Mary and St. Joseph went to Bethlehem, his city of lineage, as he belonged to the House of David. There Mary and St. Joseph went to Bethlehem, his city of lineage, as he belonged to the House of David. There Mary and St. Joseph went to Bethlehem, his city of lineage, as he belonged to the House of David. There Mary and St. Joseph went to Bethlehem, his city of lineage, as he belonged to the House of David. There Mary and St. Joseph went to Bethlehem, his city of lineage, as he belonged to the House of David. There Mary and St. Joseph went to Bethlehem, his city of lineage, as he belonged to the House of David. There Mary and St. Joseph went to Bethlehem, his city of lineage, as he belonged to the House of David. There Mary and St. Joseph went to Bethlehem, his city of lineage, as he belonged to the House of David. There were the lineage of the House of David. There were the lineage of the House of David. The lineage of the House of David. The lineage of
presented Jesus in the Temple, where St. Simeon rejoiced and Mary received word of sorrows to come later. Warned to flee, St. Joseph and Mary went to Egypt to escape the wrath of King Herod. They remained in Egypt until King Herod died and then returned to Nazareth. Nothing is known of Mary's life during the next years except for a visit to the
Temple of Jerusalem, at which time Mary and Joseph sought the young Jesus, who was in the Temple with the learned elders. The first recorded miracle of Jesus was present at the Crucifixion in Jerusalem, and there she was given into John
the Apostle's care. She was also with the disciples in the days before the Pentecost, and it is believed that she was present at the resurrection and Ascension. No scriptural reference concerns Mary's last years on earth. According to tradition, she went to Ephesus, where she experienced her "dormition." Another tradition states that she remained in
Jerusalem. The belief that Mary's body was assumed into heaven is one of the oldest traditions of the Catholic Church. Pope Pius XII declared this belief Catholic Mary, the Immaculate Conception and Assumption of Mary. The feast of the Assumption is celebrated on
August 15. The Assumption was the bodily taking up of the Virgin Mary into Heaven at the end of her earthly life, was assumed body and soul into heavenly glory. "In 1854, Pope Pius IX proclaimed the dogma of the Immaculate Conception - that Mary, as the
Mother of the Second Person of the Holy Trinity, was free of original sin at the moment of her conception. The feast in the Church, celebrated on September 8, since the seventh century. Other feasts that commemorate events in the life of the Blessed
Virgin Mary are listed in the Appendices. Pope Pius XII dedicated the entire human race to Mary in 1944. The Church has long taught that Mary is truly the Mother of God .The Blessed Virgin Mary is also associated with protecting many
occupations and locations. St. Paul observed that "God sent His Son, born of a woman," expressing the union of the human and divine, Mary was the Mother of God in his human nature. This special role of Mary in salvation history is clearly shown in the Gospel where she is seen
constantly at her son's side during his soteriological mission. Because of this role, exemplified by her acceptance of Christ into her womb, her offering of him to God at the Temple, her urging him to perform his first miracle, and her standing at the foot of the Cross at Calvary Mary was joined fully in the sacrifice by Christ of himself. Pope Benedict XV
wrote in 1918: "To such an extent did Mary suffer and almost die with her suffering and dying Son; to such extent did she surrender her maternal rights over her Son for man's salvation, and immolated him - insofar as she could in order to appease the justice of God, that we might rightly say she redeemed the human race together with Christ. "Mary
is entitled to the title of Queen because, as Pope Pius XII expressed it in a 1946 radio speech, "Jesus is King throughout all eternity by nature and by right of conquest; and by singular election." Mary possesses a unique relationship with
all three Persons of the Trinity, thereby giving her a claim to the title of Queenship. She was chosen by God the Father to be the Mother of his Son; and God the Son chose her to be his mother, the means of incarnating into the world for the purposes of the
redemption of humanity. This Queen is also our Mother. While she is not our Mother in the physical sense, she is called a spiritual lives of grace for each person, giving nourishment and hope, from the moment of
spiritual birth at Baptism to the moment of death. In art, Mary is traditionall portrayed in blue. Her other attributes are a blue mantle, crown of 12 stars, pregnant woman, roses, and/or woman with child. Hundreds of thousands of pieces of Marian artwork and sculptures have been created over the years from the best and most brilliant artists, like
Michelangelo and Botticell, to simple peasant artists. Some of the most early examples of veneration of Mary is documented in the Catacombs of Rome. Catacomb paintings show Mary the Blessed Virgin with her son. The confidence that each person should have in Mary was expressed by Pope Pius IX in the encyclical Ubipriinum: "The foundation of
all our confidence. . . is found in the Blessed Virgin Mary. For God has committed to Mary the treasury of all good things, in order that everyone may know that through Mary." Page 2 Founder of the Franciscan Order, born at Assisi in
Umbria, in 1181. In 1182, Pietro Bernardone returned from a trip to France to find out his wife had given birth to a son. Far from being excited or apologetic because he'd been gone, Pietro was furious because she'd had his new son baptized.
of business, a cloth merchant like he was, and he especially wanted a son who would reflect his infatuation with France. So he renamed his son Francesco -- which is the equivalent of calling him Frenchman. Francis enjoyed a very rich easy life growing up because of his father's wealth and the permissiveness of the times. From the beginning everyon
-- and I mean everyone -- loved Francis. He was constantly happy, charming, and a born leader. If he was picky, people excused him. If he was jicky, people exc
up, Francis became the leader of a crowd of young people who spent their nights in wild parties. Thomas of Celano, his biographer who knew him well, said, "In other respects an exquisite youth, he attracted to himself a whole retinue of young people addicted to evil and accustomed to vice." Francis himself said, "I lived in sin" during that
time. Francis fulfilled every hope of Pietro's -- even falling in love with France. He loved the songs of France, and despite his dreaming, Francis was also good at business. But Francis wanted more...more than wealth. But not holiness!
Francis wanted to be a noble, a knight. Battle was the best place to win the glory and prestige he longed for. He got his first chance when Assisi were butchered in the fight. Only those wealthy enough to expect to be ransomed were taken prisoner. At
last Francis was among the nobility like he always wanted to be...but chained in a harsh, dark dungeon. All accounts say that he never lost his happy manner in that horrible place. Finally, after a year in the dungeon, he was ransomed. Strangely, the experience didn't seem to change him. He gave himself to partying with as much joy and abandon as
he had before the battle. The experience didn't change what he wanted from life either: Glory. Finally a call for knights for the Fourth Crusade gave him a chance for his dream. But before he left Francis had to have a suit of armor and a horse -- no problem for the son of a wealthy father. And not just any suit of armor would do but one decorated with
gold with a magnificent cloak. Any relief we feel in hearing that Francis gave the cloak to a poor knight will be destroyed by the boasts that Francis never got farther than one day's ride from Assisi. There he had a dream in which God told him he had it all wrong and told him to return home. And
return home he did. What must it have been like to return without ever making it to battle -- the boy who wanted nothing more than to be liked was humiliated, laughed at, called a coward by the village and raged at by his father for the money wasted on armor. Francis' conversion did not happen over night. God had waited for him for twenty-five
years and now it was Francis' turn to wait. Francis started to spend more time in prayer. He went off to a cave and wept for his sins. Sometimes God's grace overwhelmed him with joy. But life couldn't just stop for God. There was a business to run, customers to wait on. One day while riding through the countryside, Francis, the man who loved beauty
who was so picky about food, who hated deformity, came face to face with a leper. Repelled by the appearance and the smell of the leper. When his kiss of peace was returned, Francis was filled with joy. As he rode off, he turned around for a last wave, and saw that
the leper had disappeared. He always looked upon it as a test from God...that he had passed. His search for conversion led him to the ancient church at San Damiano. While he was praying there, he heard Christ on the crucifix speak to him, "Francis, repair my church." Francis assumed this meant church with a small c -- the crumbling building he was
in. Acting again in his impetuous way, he took fabric from his father saw this as an act of theft -- and put together with Francis' cowardice, waste of money, and his growing disinterest in money made Francis seem more like a madman than his son. Pietro dragged Francis before the
bishop and in front of the whole town demanded that Francis return the money and renounce all rights as his heir. The bishop was very kind to Francis; he told him to return the money but stripped off all his clothes -- the clothes his father had given him
-- until he was wearing only a hair shirt. In front of the crowd that had gathered he said, "Pietro Bernardone is no longer my father. From now on I can say with complete freedom, 'Our Father who art in heaven.'" Wearing nothing but castoff rags, he went off into the freezing woods -- singing. And when robbers beat him later and took his clothes, he
climbed out of the ditch and went off singing again. From then on Francis had nothing...and everything. Francis went back to what he considered God's call. He begged for stones and rebuilt the San Damiano church with his own hands, not realizing that it was the Church with a capital C that God wanted repaired. Scandal and avarice were working
on the Church from the inside while outside heresies flourished by appealing to those longing for something different or adventurous. Soon Francis started to preach. (He was never a priest, though he was later ordained a deacon under his protest.)
must have known about the decay in the Church, but he always showed the Church and its people his utmost respect. When someone told him of a priest living openly with a woman and asked him if that meant the Mass was polluted, Francis went to the priest, knelt before him, and kissed his hands -- because those hands had held God. Slowly
companions came to Francis, people who wanted to follow his life of sleeping in the open, begging for garbage to eat...and loving God. With companions, Francis knew he now had to have some kind of direction to this life so he opened the Bible in three places. He read the command to the rich young man to sell all his good and give to the poor, the
order to the apostles to take nothing on their journey, and the demand to take up the cross daily. "Here is our rule," Francis said -- as simple, and as seemingly impossible, as that. He was going to do what no one thought possible any more -- live by the Gospel. Francis took these commands so literally that he made one brother run after the thief who
stole his hood and offer him his robe! Francis never wanted to found a religious order -- this former knight thought of what he was doing as expressing God's brotherhood. His companions came from all walks of life, from fields and towns, nobility and common people, universities, the Church, and the merchant
class. Francis practiced true equality by showing honor, respect, and love to every person whether they were beggar or pope. Francis' love of nature but his relationship was deeper than that. We call someone a lover of nature if they spend their free time in the woods or
admire its beauty. But Francis really felt that nature, all God's creations, were part of his brother as the pope. In one famous story, Francis preached to hundreds of birds about being thankful to God for their wonderful clothes, for their independence, and for God's care. The story tells us the birds stood still
as he walked among him, only flying off when he said they could leave. Another famous story involves a wolf that had been eating human beings. Francis intervened when the town story involves a wolf that had been eating human beings. Francis intervened when the town story involves a wolf that had been eating human beings.
Gospel literally, Francis and his companions went out to preach two by two. At first, listeners were understandably hostile to these men in rags trying to talk about God's love. People even ran from them for fear they'd catch this strange madness! And they were right. Because soon these same people noticed that these barefoot beggars wearing sacks
seemed filled with constant joy. They celebrated life. And people had to ask themselves: Could one own nothing and be happy? Soon those who had met them with bells and smiles. Francis did not try to abolish poverty, he tried to make it holy. When his friars met someone poorer than they, they would eagerly rip off
the sleeve of their habit to give to the person. They worked for all necessities and only begged if they had to. But Francis would not let them accept any money. He told them to treat coins as if they were pebbles in the road. When the bishop showed horror at the friars' hard life, Francis said, "If we had any possessions we should need weapons and
laws to defend them." Possessing something was the death of love for Francis. Also, Francis reasoned, what could you do to a man who owns nothing? You can't starve a fasting man, you can't steal from someone who has no money, you can't ruin someone who has no money, you can't ruin someone who has no money, you can't starve a fasting man, you can't 
extended to ideas and deeds. If there was a simple way, no matter how impossible it seemed, Francis would take it. So when Francis wanted approval for his brotherhood, he went straight to Rome to see Pope Innocent III. You can imagine what the pope thought when this beggar approached him! As a matter of fact he threw Francis out. But when he
had a dream that this tiny man in rags held up the tilting Lateran basilica, he quickly called Francis back and gave him permission to preach half-naked
When Francis realized how he had hurt someone he loved he ran to town, stopped the brother, took off his own clothes, and preached instead. Francis acted quickly because he acted from the heart; he didn't have time to put on a role. Once he was so sick and exhausted, his companions borrowed a mule for him to ride. When the man who owned the
mule recognized Francis he said, "Try to be as virtuous as everyone thinks you are because many have a lot of confidence in you." Francis dropped off the mule and knelt before the man to thank him for his advice. Another example of his directness came when he decided to go to Syria to convert the Moslems while the Fifth Crusade was being fought.
In the middle of a battle, Francis decided to do the simplest thing and go straight to the sultan to make peace. When he and his companion were captured, the real miracle was that they weren't killed. Instead Francis was taken to the sultan who was charmed by Francis and his preaching. He told Francis, "I would convert to your religion which is a
beautiful one -- but both of us would be murdered."Francis did find persecution and martyrdom of a kind -- not among the Moslems, but among his own brothers. When he returned to Italy, he came back to a brotherhood that had grown to 5000 in ten years. Pressure came from outside to control this great movement, to make them conform to the
standards of others. His dream of radical poverty was too harsh, people said. Francis responded, "Lord, didn't I tell you they wouldn't trust you?"He finally gave up authority in his order -- but he probably wasn't too upset about it. Now he was just another brother, like he'd always wanted. Francis' final years were filled with suffering as well as
humiliation. Praying to share in Christ's passion he had a vision received the stigmata, the marks of the nails and the lance wound that Christ suffered, in his own body. Years of poverty and wandering had made Francis ill. When he began to go blind, the pope ordered that his eyes be operated on. This meant cauterizing his face with a hot iron. Francis
 spoke to "Brother Fire": "Brother Fire, the Most High has made you strong and beautiful and useful. Be courteous to me now in this hour, for I have always loved you, and temper your heat so that I can endure it." And Francis respond to blindness and suffering?
That was when he wrote his beautiful Canticle of the Sun that expresses his brotherhood with creation in praising God. Francis is considered the founder of all Franciscan orders and the patron saint of ecologists and merchants. MARY, MOTHER OF JESUS (, from
Heb., bitter).I. Biblical information1. Lineage. In Luke 1:36 Mary is called a kinswoman of Elizabeth, a daughter of Aaron (Luke 1:5). This may be thought to suggest that Mary also belonged to the tribe of Levi, as indicated in Text XII Pat (Simeon vii), but other indications argue strongly that she, like Joseph, was of royal lineage. The phrase, of the
house of David in Luke 1:27 may apply either to virgin or to man. The references to the house of David by Elizabeth and Zechariah (Luke 1:32, 69) and the frequent, and unchallenged, public address of Jesus by the title Son of Davids
line. The Sinaitic Syr. text of Luke 2:4 reads, because they were both of the house of David. It is unlikely, however, that Luke 3:23-38 gives the genealogy of Mary, as some have thought. The Protevangelium of James calls her parents Joachim of Nazareth and Anna of Bethlehem. The only member of her family mentioned in Scripture is her sister (John
19:25). Comparison with Mark 15:40 and Matthew 27:56 makes it almost certain that this was Salome, wife of Zebedee, in which case James and John were cousins of Jesus. The alternative suggestion which identifies his mothers sister with Mary the wife of Clopas involves the most unlikely requirement that two sisters bore the same name. 2. The
betrothal. Mary was brought up in Nazareth, and prob. was still in her teens when she was betrothed to Joseph, a widower of ninety with a grown-up family. The Biblical picture, however, suggests a young man entering marriage for the first time.
Betrothal was in Jewish custom almost tantamount to marriage. A declaration was made to the prospective bride, and a small gift given her as a pledge, in the presence of witnesses; or else the declaration might be in writing. From this time the woman was called wife; if her betrothed should die before the marriage was consummated, she became a
widow and the custom of levirate marriage might apply to her. She could not be dismissed from the betrothal relationship except through a writing of divorce, and any sexual relationship during the betrothal period was treated as adultery. In the case of a virgin, the betrothal lasted about a year.3. The annunciation (Luke 1:26-38). During this period
of betrothal the angel Gabriel appeared to Mary, and greeted her with the words, Hail, O favored one, the Lord is with you! The address, , means that Mary has received grace; not that she has grace to bestow. The following clause may be interpreted as a wish, the Lord be with you or as a statement defining the grace which Mary had received. The
additional words in the KJV, Blessed art thou among women have some MS support, but are most likely a gloss from Elizabeths words (Luke 1:42). Mary was puzzled by the greeting, and evidently frightened, for the angel continued, telling her not to be afraid, and that she would conceive and bear a son whom she would call Jesus. He would be called
the Son of the Most High, and would, as Davids descendant, reign over Israel for ever. Mary made the natural inquiry, How can this be, since I have no husband? Her reply does not indicate doubt or disbelief of the message, as Zechariahs had done (Luke 1:18), but rather perplexity as to the method of fulfillment. Gabriel replied, The Holy Spirit will
come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God, thus confirming the virginal conception. Belief in the Virgin Birth of Christ is dependent almost entirely on the records of Matthew and Luke. There is no reference to it in the remainder of the NT. In Galatians 4:4,
Paul writes that Jesus was born of a woman (, G1222) instead of using the word virgin (, G4221). But his point is the real humanity of Christ, not the marital state of Christ, not the marital state of Christ, is certainly a scribal error,
repeating the formula of earlier vv. It would, in any case, be quite impossible to take the word begat in the normal biological sense in the same v. which describes Mary as virgin. The references to Joseph as Jesus father (Matt 13:55; Luke 2:33, 48) imply the family and social position which Joseph occupied, not physical paternity. The angel then told
Mary that Elizabeth, in her old age, had conceived a son six months earlier, for with God nothing will be impossible. A great deal was implied by Marys words of meek acceptance of the embarrassment, suspicion and misunderstanding which
would undoubtedly follow, by this lowly, devout maiden.4. The visit to Elizabeth (Luke 1:39-56). Shortly after the angels departure Mary went to visit the home of Zechariah and Elizabeth. Luke states merely that this was in a city of Judah in the hill country. Tradition identifies the town as Ain Karim, a village five m. W of Jerusalem. If so, Mary
traveled some eighty m. from Nazareth. On entering the house she was surprised by Elizabeths greeting, Blessed are you among women, and blessed is the promises she had received through Zechariah would have filled Elizabeth with hopes for
the early appearance of the Messiah; now there was the physical sign of the movement of the babe in her womb, and to pronounce blessing on the mother who believed Gods message. The song that follows is attributed to Elizabeth by three OL MSS, and by
Niceta of Remesiana; but all Gr. and most Lat. MSS, and almost all Patristic references, speak of it as Marys. The Magnificat is more calm and majestic than the ecstatic outburst of Elizabeth, and is modeled on the OT Psalms, and esp. the Song of Hannah (1 Sam 2:1-10). It is a meditation in four strophes. The first two give Marys personal praise, and
the reason for it; the third speaks of Gods larger purposes in the shaping of human history; the last returns to the immediate fulfillment of Gods mercy promised to Israel. The theme in general is of Gods gracious dealing with the humble and poor, while He shows His strong power against the rich and the mighty. Mary stayed with Elizabeth for three
months, in all probability up to the birth and circumcision of John (Luke 1:57-79).5. The birth and infancy narratives. It was prob. some time after Mary returned to Nazareth that she was found to be with child of the Holy Spirit (Matt 1:18). Joseph, being a just but also kindly man, planned to divorce her quietly, rather than expose her to public
disgrace, but was reassured by the message of an angel, given in a dream, that Marys child was conceived by the Holy Spirit. He was instructed, as Mary had already been (Luke 1:31) to call the babys name Jesus (Jehovah is salvation), for he will save his people from their sins (Matt 1:21). Immediately Joseph took Mary to his home as his wife, but
had no sexual intercourse with her until after the birth of Jesus (Matt 1:25). If we had only Matthews account, we would have thought Joseph and Mary belonged to Bethlehem, but Luke makes it clear that the birth of Jesus occurred in Bethlehem only because of the census, which brought his parents to their ancestral home town. Lukes accuracy has
been challenged on the grounds that there is no record of a census at the time of Jesus birth; that no one would be required to journey eighty m. to fill out a census paper; that the census taken when Quirinius was governor of Syria was in a.d. 6-7, long after Jesus birth. The conclusion drawn is that Matthew and Luke brought Bethlehem into the
picture only to make the record fulfill the prophecy of Micah 5:2.Ramsay discusses the question carefully in his book, Was Christ Born at Bethlehem? He produces evidence from Egyp. papyri that a census was taken in the Rom. world every fourteen years, so one would have occurred about 8-7 b.c., and it may have been somewhat delayed in Pal. In
of Lukes clear statement about the circumstances of Jesus birth. The census would account for the shortage of accommodation in Bethlehem. The inn (, G2906), prob. a simple lodging place, was full. Somewhere nearby, perhaps in a cave, as some apocryphal gospels say, Jesus was born and laid in a manger (, G5764) not a stall, but a feeding trough for
animals. Out in the fields a group of shepherds stood guard over their flock that night. Such flocks were always needed for the sacrifices of the Temple at Jerusalem, a mere six m. away. Informed of the birth by an angel, the shepherds went to Bethlehem, found the babe wrapped in swaddling cloths lying in a manger, and excitedly repeated the
king of the Jews (Matt 2:1-12). Their inquiry in Jerusalem perturbed Herod, who verified from the chief priests and scribes the anticipated birthplace of the Messiah, then sent the wise men offered their gifts of gold, frankincense and myrrh. This may have occurred before
a lamb and a turtle-dove or a young pigeon. Joseph and Mary offered the alternative permitted to a mother too poor to afford a lamb, of two turtle-doves or pigeons (Luke 2:24). During the course of the presentation in the Temple, two aged Heb. saints came in and praised God at the recognition of the infant Redeemer. Simeon held the babe in his arms
own soul, as she saw her son so treated. The longwidowed prophetess Anna, aged eighty-four, likewise gave thanks to God and spoke to others about the child. Lukes account suggests that the family returned immediately to Nazareth (Luke 2:39), but Matthew tells how, after the departure of the wise men, Joseph, being warned by an angel in a dream
fled in haste, by night, with Mary and Jesus, to Egypt, staying there in safety until after Herods death, about the end of March, 4 b.c. No indication is given of the length of stay in Egypt or the exact location. Ancient legends say they spent two years at Matareeh, a few m. NE of Cairo, but others have argued for a sojourn as short as a month or two.
After this, they returned to Israel, and avoiding Judea where Archelaus now reigned, made their home in Nazareth. Jesus development is described as that of an entirely normal boy in Lukes restrained and dignified account (Luke 2:40-52). It was a godly Jewish home in which Jesus was taught the Scriptures, reverent obedience to
parents, and the love of God. Every year the family journeyed to Jerusalem to celebrate the Passover Feast. It was during one such annual visit, when Jesus at the age of twelve, entered the responsibilities of a son of the commandment, that He stayed behind, and was found in the Temple after three days, listening to the teachers, and asking
 intelligent and perceptive questions. Mary was astonished and indignant as she rebuked Him, Son, why have you treated us so? Behold your father and I have been looking for you anxiously. His reply, Did you not know that I must be in my Fathers house? was in turn a gentle rebuke. Mary should have sensed the early call of His divine mission. The
home in Nazareth was one full of boys and girls, for Joseph and Mary had at least six other children (Mark 6:3). Jesus, as the eldest, followed His fathers trade as a carpenter. From the total silence of the later gospel story, we conclude that Joseph died before Jesus entered upon His public ministry; legend says in His eighteenth year. If so, for many
years Jesus stood by His widowed mother in the responsibility of bringing up the younger members of the family, which may well account for His not entering His public ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs ministry until He was about thirty (Luke 3:23).7. Incidents during Christs mini
evidently bore some responsibility in the arrangements, perhaps as a close relative. When the supply of wine was exhausted, she informed Jesus of the fact. Perhaps she thought to determine my mission. This is not yet
2:12), while His sisters, prob. married, stayed on in Nazareth (Mark 6:3). They did not normally accompany Him on His preaching tours, but on one occasion, perhaps fearful for His safety, they came to the outskirts of the crowd, seeking Him (Matt 12:46-50; Mark 3:31-35; Luke 8:19-21). Almost certainly the phrase in Mark 3:21 means His family
(thus Swete, Cranfield); if so, their reaction to Jesus at this stage was to say, He is beside Himself, and they came seeking to restrain Him. Jesus reply when told that His family was calling Him, indicates that He viewed them as not doing the will of God; those who do are truly mother and brothers to Him. The only other reference to Mary during Hisbarian Him.
ministry is the cry of the unknown woman in the crowd, Blessed is the womb that bore you, and the breasts that you sucked! (Luke 11:27). Again on this occasion, Jesus emphasized that physical relationship to Him did not confer ble ssing, but obedience to Gods message.8. At the cross. Only John states that Mary was present at the crucifixion, and
that Jesus gave her into the care of the beloved disciple with the words, Woman, behold your son!, Behold, your mother! (John 19:26, 27). Why did Jesus give Mary into the care of her nephew rather than one of her own sons? It may have been because they, as yet, did not believe in Him (John 7:5), or because they were married men (1 Cor 9:5), and
John single. Or it may be that Jesus merely intended John to take her away from the harrowing scenes of the crucifixion, and he did so from that hour. However, traditions say that she lived the rest of her life with John, either in Jerusalem, or accompanying him to Ephesus. 9. After the resurrection. The only further mention of Mary is after the
ascension, when Mary and Jesus brothers, now in Jerusalem, joined the eleven apostles in prayer while they waited for the promised gift of the Holy Spirit (Acts 1:14). It was perhaps the appearance of the resurrected Christ to James (1 Cor 15:7) that brought to His brothers, now in Jerusalem, joined the eleven apostles in prayer while they waited for the promised gift of the Holy Spirit (Acts 1:14). It was perhaps the appearance of the resurrected Christ to James (1 Cor 15:7) that brought to His brothers, now in Jerusalem, joined the eleven apostles in prayer while they waited for the promised gift of the Holy Spirit (Acts 1:14). It was perhaps the appearance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the resurrected Christ to James (1 Cor 15:7) that brought full assurance of the res
to Mary. They were all doubtless in the full company of 120 persons (Acts 1:15) present at the choosing of Matthias to replace Judas as apostle and who were filled with the Holy Spirit on the day of Pentecost (Acts 2:1-4). II. Ecclesiastical traditions 1.
warned against such (Luke 11:27, 28). Rather, the picture of Mary given in the NT is of a humble village maiden who typifies all that is finest and noblest in Jewish womanhood. Her purity, simplicity, deep spiritual sensitivity, and complete confidence in Him as
shown in the incident at Cana, her utter loyalty as shown by her presence at the cross, even though it seems there were times when she did not fully understand Him, all prepared her for the position she took among the earliest disciples in acknowledging Him as Lord and Christ (Acts 2:36). Nor is there any evidence of prayer made, or worship
offered, to Mary during the first four centuries. The later cult of the worship of Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat, Behold, henceforth all generations for Mary in the Magnificat for Mary in th
will call me blessed (v. 48). These passages emphasize the unique high privilege bestowed on this specially chosen maiden, but in no way suggest that worship should be offered her, which belongs only to God. Upon the brief Biblical details of her life has been woven an intricate web of legend, largely fictitious and quite unreliable, and upon this has
been built a complex structure of dogma which has developed and increased through the centuries. There are four main tenets of this dogma. 2. Mother of God. In the fourth and fifth cents. controversy raged around the propriety of applying the term, or mother of God. In the fourth and fifth cents.
Nestorius proposed the less explicit, but this, along with his other teaching, was condemned at the Council of Ephesus in a.d. 431, where it was affirmed that in Christ there were not two persons but one; the perfect existing God made at the same time perfect man, made flesh of the Virgin. The expression, then, does not mean mother of the divine
nature. On this understanding both Lutheran and Reformed confessions at the time of the Reformation allowed the term, but it has never been popular among Protestants. It is as mother of God that Mary is termed mediatrix, not, in the thought of the Rom. communion, to take the place of Christ as sole mediator between God and man (1 Tim 2:5), but
to mediate between Christ and mankind as she did at Cana (John 2:3).3. Perpetual virginity. The phrase, born of the Virgin Mary used in the Apostles Creed, is held to imply not only that Mary was a virgin when she conceived, but also in birth and after birth. The apocryphal Protevangelium of James states that Jesus was born miraculously, leaving
Marys virginity intact. It is held that Marys words to Gabriel, I know not a man (Luke 1:34) indicate that she was under a vow of perpetual virginity, in which case it is difficult to explain why she had earlier marriage (the
Ezekiel 44:2 to Mary is quite unjustified. While the use of the words before (Matt 1:18), until (Matt 1:25) and first-born (Luke 2:7) may not in themselves be absolutely convincing, they agree with the frequent references in the NT to Jesus brothers, to indicate that after a perfectly normal birth (Luke 2:5), Mary lived with Joseph as man and wife, and
enjoyed the blessing of a large family (the Helvidian view, after Helvidian view, after Helvidian view, after Helvidian view, after Helvidian view been thought
conception and birth, by Gods miraculous power, the inflammation of sin was rendered harmless, and then completely removed at her conception of Christ. Duns Scotus opposed this view, and taught that she was preserved immaculate from all stain of original sin at the first instant of her conception. This was promulgated as Roman Catholic dogma
by Pope Pius IX in 1854.5. Bodily assumption. The earliest versions of this legend come from the later 4th cent., and show widely varying details, the one common feature being that Mary was miraculously transported, body and soul, to heaven by Jesus. The legend has no historical evidence, is foreign to Scripture, and contrary to all extant writings of
the first three centuries. But the feast of the Assumption has long been observed as August 15 in the Christian calendar, and the Assumption of the Blessed Virgin was proclaimed a part of official Roman Catholic dogma by Pope Pius XII in 1950. Bibliography T. Aquinas, Summa Theologiae III (1273) 27-30; A. Plummer, St. Luke, ICC (1896); W. M.
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The Gospel According to St. Mark, CGT (1966), 133-135; G. A. F. Knight, The Protestant World and Mariology, SJT 19, 1 (1966). St. Marys Cathedral School exists to promote Gospel Values, to serve the people of God, to foster a Catholic
community centered in the Holy Spirit, and to provide for the spiritual, intellectual, social, and emotional growth of each student. Educational Philosophy The school utilizes a wide variety of instructional strategies, high expectations, structure and discipline to ensure all students are learning and accomplishing goals. The school community is
accountable for every student's success. We educate students to become the people of God and promote selfless service. Our vision The vision of St. Mary's Cathedral School will send
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now and in the future. Very Reverend Steven O'Hala, V.F. Philosophy & Religious Personages & Scholars Saints & Popes Mary (flourished beginning of the Christian era) was the mother of Jesus, venerated in the Christian era) was the mother of Jesus, venerated in the Christian church since the apostolic age and a favorite subject in Western art, music, and literature. Mary is known from biblical
references, which are, however, too sparse to construct a coherent biography. The development of the Christian communionsguarantee of the Incarnation, virgin mother, second Eve, mother of God, ever virgin, immaculate, and assumed into heaven. She
has a number of feast days in various Christian traditions, several of which are holy days of obligation for Roman Catholics. Shrines to her that have become internationally famous as pilgrimage sites, where assorted miracles have supposedly occurred, include Our Lady of Fatima, Our Lady of Guadalupe, Our Lady of Loreto, and
Our Lady of Medjugorje. Virgin and Child Virgin and Child Virgin and Child Virgin, limestone, polychromy, and gilding, attributed to Claus de Werve, c. 1420; in the Metropolitan Museum of Art, New York City. The variant name of the sculpture reflects its former location in the convent of the Poor Clares order in Poligny, Burgundy, France. The
New Testament account of her humility and obedience to the message of God have made her an exemplar for all ages of Christians. Out of the details supplied in the New Testament by the Gospels about the maid of Galilee, Christians out of the details supplied in the New Testament by the Gospels about the maid of Galilee, Christians out of the details supplied in the New Testament by the Gospels about the maid of Galilee, Christians out of the details supplied in the New Testament by the Gospels about the maid of Galilee, Christians out of the details supplied in the New Testament by the Gospels about the maid of Galilee, Christians out of the details supplied in the New Testament by the Gospels about the maid of Galilee, Christians out of the details supplied in the New Testament by the Gospels about the maid of Galilee, Christians out of the details supplied in the New Testament by the Gospels about the maid of Galilee, Christians out of the details supplied in the New Testament by the Gospels about the maid of Galilee, Christians out of the details supplied in the New Testament by the Gospels about the maid of Galilee, Christians out of the details supplied in the New Testament by the Gospels about the maid of Galilee, Christians out of the Mary that the M
(Luke 1:48): Surely, from now on all generations will call me blessed. 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 1:26 ff.), and the last mention of her (Acts of the Apostles 1:14) includes her in the company of those who devoted themselves to prayer after
the ascension of Jesus into heaven. She appears in the following incidents in the Gospels: the Annunciation; the Visitation with Elizabeth, her kinswoman and the mother of John the Baptist, the precursor of Jesus (Luke 1:39 ff.); the birth of Jesus and the presentation of him in the Temple (Luke 2:1 ff.); the coming of the Magi and the flight to Egypt
(Matthew 2:1 ff.); the Passover visit to Jerusalem when Jesus was 12 years old (Luke 2:41 ff.); the marriage at Cana in Galilee, although her name is not used (John 2:1 ff.); the attempt to see Jesus while he was teaching (Mark 3:31 ff.); and the station at the cross, where, apparently widowed, she was entrusted to the disciple John (John 19:26 ff.). 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 Passion of Christ is her place a significant one: her acceptance of the privilege conferred on her in the Annunciation is the solemn prologue to the Christmas story, and, not only does she stand at the
foot of the cross, but in the Easter story the other Mary who came to the tomb of Jesus (Matthew 28:1) is not sheaccording to traditional interpretations, because, having kept in her heart what he was to be, she knew that the body of Jesus would not be there. On the other hand, the three incidents that belong to the life of Jesus contain elements of a
pronouncedly human character, perhaps even the suggestion that she did not fully understand Jesus true mission. The story behind Madonna with the Long NeckWith a name like Madonna with the Long NeckWith a name like Madonna with the Long NeckWith a name like Madonna with the Long Neck it's no surprise that this painting isn't a typical depiction of the Virgin Mary and the Christ Child. See all videos for this articleSince the early behind Madonna with the Long NeckWith a name like Madonna with 
days of Christianity, however, the themes that these scenes symbolize have been the basis for thought and contemplation about Mary principally on the basis of where they set the terminal point for such development and expansionthat 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 literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction to the state of contemporary Christian literature is also an introduction literature is also an i
the phrase born of woman in Galatians 4:4, which was written before any of the Gospels. As parallels such as Job 14:1 and Matthew 11:11 suggest, the phrase is a Hebraic way of speaking about the essential humanity of a person. When applied to Jesus, therefore, born of woman was intended to assert that he was a real man, in opposition to the
attemptlater seen in various systems of gnosticism, a 2nd-century dualistic religionto deny that he had a completely human life; he was said by some gnostics to have passed through born of woman necessarily implied bu
not of a man and a woman. Thus, the phrase made Mary the sign or the guarantee that the Son of God, has been the one to provide this
assurance. Some scholars have even maintained that the primary connotation of the phrase born of the Virgin Mary in the Apostles Creed was this same insistence by the church upon the authentic manhood of Jesus. That insistence by the church upon the authentic manhood of Jesus. That insistence has been the irreducible minimum in all the theories about Mary that have appeared in Christian history. Her role assurance.
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 1:38): Let it be with me according to your word. This is the original source of the Incarnation (Luke 1:38):
Roman Catholic theology, though the term has come to connote a more active role by her; the precise nature of this participation is still a matter of controversy among Catholic theologians. By far the most voluminous narratives about Mary in the New Testament are the infancy stories in the Gospels of Matthew and Luke. 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 1:18 ff.; Luke 1:34 ff.), yet the many textual variants in Matthew 1:18, some of them with the words Joseph begat Jesus, have caused some scholars to question whether such an assertion was part of Matthews original account. 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 John, which begins with his prehistorical existence, does not allude to the virgin birth, unless a variant of John 1:13 that
reads who was born rather than who were born is followed. Matthew does not attach any theological significance to the miracle, but it is possible that the words of the mother. 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 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 5:1219). 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 St. 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: for Adam had necessarily to be restored in Christ, that mortality, and Eve in Mary, that a virgin, become the advocate of a virgin, should undo
redemption of the human race: all had died in Adam, but Eve had participated in the sin that brought this on; all were saved in Christ, but Mary had to do with the propriety of applying to her the title of Theotokos, meaning God-bearer or
mother of God. The title seems to have arisen in devotional usage, probably in Alexandria, sometime in the 3rd or 4th century; it was a logical deduction from the doctrine of the full deity of Christ, which was established as a dogma during the 4th century; and those who defended that dogma were also the ones who drew the inference. Perhaps, as the
of creatures. By the end of the 4th century, the Theotokos had successfully established itself in various sections of the church. Because it seemed to him that the supporters of the title were blurring the less explicit title
Christotokos, meaning Christ-bearer or mother of Christ. Along with other aspects of his teaching, Nestorius objections were condemned at the Council of Ephesus in 431. Various corollaries could be deduced from the New Testaments assertion of Marys virginity in the conception of Jesus, including the doctrine that she had remained a virgin in the
course of his birth (the virginitas in partu) and the doctrine that she had remained a virgin after his birth and until the end of her life (the virginitas in partu when it says born of the Virgin Mary. Although this teaching about how Mary gave birth to Jesus occurs for the first time
in the 2nd-century apocryphal, or noncanonical, Protevangelium of James, its origins and evolution are not easy to trace, and Roman Catholic and Protestant historians have come to contradictory conclusions. 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 44:2 and Song of Solomon 4:12) were probably convincing only to those who had already accepted the doctrine. 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), St. Augustine, the great theologian and bishop from northern Africa, spoke for the Western
church when he wrote: We must except the holy Virgin Mary. Out of respect for the Lord, I do not intend 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.e., the sin that all people are born with) and actual sin (i.e., the sins that people commit during their lives), firmly established in Western theology by the same Augustine, that eventually compelled a further clarification of what the sinlessness of Mary meant. Certain Eastern theology by the same Augustine, that eventually compelled a further clarification of what the sinlessness of Mary meant. 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? St. 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 at the first instant of her conception was preserved immaculate from all stain of original sin, by the singular grace and privilege granted her by Almighty God, through the merits
of Christ Jesus, Saviour of mankind. When the Immaculate Conception was promulgated, petitions began coming to the Vatican for a definition regarding 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. No account of the place and circumstances of Marys death was universally accepted in the church (although paintings depicting her dormition, or falling asleep, in the ancient Ionian city of
Ephesus were quite common); no burial place was acknowledged (although the physical remains of far lesser saints had performed many). 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. Finally, in 1950 Pope Pius XII made the dogma official, declaring that the Immaculate Mother of God, the ever Virgin Mary, when the course of her earthly life was run, was assumed in body and soul to heavenly glory.
480 Mary, the mother of Jesus, stands as one of the most venerated figures in Christian history. Her name echoes through the centuries as a symbol of obedience, humility, and unwavering faith. Though she appears relatively briefly in the canonical gospels, her role in salvation history is profound. Christian denominations across the worldCatholic,
Orthodox, and Protestant alikerecognize Mary for her unique role as the mother of the Son of God. But beyond the titles and reverence, what do we actually know about Mary from the Bible, history, and Christian tradition? Marys Background and Early LifeA Young Jewish Woman of Nazareth Mary was a Jewish girl from the town of Nazareth in
Galilee, a small and relatively insignificant village during her time. The Gospel of Luke identifies her as a virgin betrothed to Joseph, a man of the house of David (Luke 1:26-27). Scholars estimate that Mary was likely in her early teens when she was engaged, which was typical for Jewish girls in that era. While the Gospels do not provide detailed
genealogical information about Mary herself, they do connect her family with the Davidic line through Joseph, her betrothed. The Gospel of Luke (Luke 3:2338) presents a genealogy that some scholars believe may represent Marys lineage, connecting Jesus to King David not only legally through Joseph but biologically through Mary. Her Humble
Status Marys social status was modest. She was neither wealthy nor prominent, which makes her selection as the mother of the Messiah all the more profound. This humble origin is key to understanding her character and the theological message of the Incarnation that God chose to enter the world through a simple, faithful servant rather than a
person of worldly power or influence. The Annunciation: A Divine CallingOne of the most pivotal events in Marys response is
one of the most powerful declarations of faith in the Bible: Behold, I am the servant of the Lord; let it be to me according to your word. (Luke 1:38, ESV) This moment reveals Marys deep trust in God. Though she certainly must have faced confusion, fear, and societal riskincluding possible shame and ostracization for being pregnant outside of
marriageMary accepts her divine calling with grace and submission. The Visitation: A Moment of Joyful ConfirmationSoon after the Annunciation, Mary visits her relative Elizabeth, who is also miraculously pregnant with John the Baptist. This meeting, recorded in Luke 1:39-56, is known as the Visitation. When Mary greets Elizabeth, the baby in
Elizabeths womb leaps, and Elizabeth, filled with the Holy Spirit, exclaims that Mary is blessed among women. In response, Mary proclaims the Magnificat reflects themes of social reversal, divine mercy, and Gods faithfulness to
Israelcentral motifs in Lukes Gospel. The Birth of Jesus: Witness to a MiracleMarys most significant moment in salvation history is, of course, the birth of Jesus. According to both Matthew and Luke, Jesus was born in Bethlehem during a journey required by a Roman census. In humble surroundings, Mary gives birth and lays Jesus in a manger (Luke
2:7). She becomes not only a witness to the Incarnation of God but also the first person to physically interact with the newborn Messiah. In her arms, divinity and humanity convergea mystery that would be pondered by theologians for centuries to come. Marys Role During Jesus ChildhoodPresentation at the TempleIn Luke 2:2238, Mary and Joseph
bring Jesus to the temple in Jerusalem to present Him to the Lord, as required by Jewish law. Here they encounter Simeon and Anna, two devout individuals who recognize Jesus as the promised Messiah. Simeon blesses them but also warns Mary with a haunting prophecy: A sword will pierce your own soul too. (Luke 2:35) This foreshadowing of Jesus
suffering and Marys own emotional pain reveals her continued, though silent, role in the unfolding redemptive story. The Flight into Egypt and ReturnThe Gospel of Matthew 2:1315). This dangerous journey underscores Marys protective and sacrificial
role as a mother, willing to uproot her life for the safety of her child. Upon returning to Nazareth, the Holy Family lives in relative obscurity. The only other episode from Jesus youth that includes Mary is the incident when the 12-year-old Jesus stays behind in the temple. Mary expresses both maternal concern and awe at her sons growing awareness
of His divine mission (Luke 2:4151). Mary During Jesus Public Ministry, During Jesus Public miracleturning water into wine. Her
words to the servants, Do whatever he tells you, reflect her confidence in His divine ability. A Supportive Observer: In other moments, Mary is mentioned as being with Jesus and His followers (Matthew 12:4650), though Jesus uses such opportunities to emphasize spiritual kinship over biological ties. At the CrossPerhaps the most poignant moment for
Mary comes at the crucifixion. The Gospel of John places her at the foot of the cross alongside the disciple John, Behold your mother. (John 19:2627)In this act, Jesus honors His mother and entrusts her to the beloved disciple. Mary, watching her son suffer and
die, fulfills Simeons earlier prophecy that a sword would pierce her soul. Mary After the Resurrection, Mary is not prominently featured in the post-resurrection, Mary is not prominently featured in the appears in Acts 1:14, gathered with the app
early Christian community, sharing in the anticipation of the coming Holy Spirit at Pentecost. Tradition holds that Mary continued to live under the care of the apostle John and eventually died a natural death, though details of her final years are not included in the biblical canon. Mary in Christian Theology and Tradition Catholic and Orthodox
PerspectivesIn the centuries after the New Testament period, the role of Mary developed significantly in Christian theology, especially within Catholic and Eastern Orthodox traditions. Theotokos: One of the earliest and most important titles given to Mary is Theotokos, meaning God-bearer or Mother of God. This title, affirmed at the Council of
Ephesus in 431 A.D., emphasizes that Jesus is fully divine and fully human, and thus Mary gave birth to the divine Son of God. Perpetual Virginity: Many Christians, especially within Catholic and Orthodox circles, believe that Mary remained a virgin throughout her life. This belief is supported by early Church Fathers but is not universally accepted by
all Christian denominations. Immaculate Conception: The Catholic Church teaches that Mary was conceived without original sin, preparing her to be a pure vessel for Christ. This doctrine was formally declared in 1854. Assumption of Mary: Another Catholic teaching, the Assumption, holds that Mary was taken body and soul into heaven at the end of
her earthly life. The Eastern Orthodox Church holds a similar belief called the Dormition of the Theotokos. Protestant Viewpoints Most Protestant traditions honor Mary as the mother of Jesus and an exemplar of faith, though they generally reject doctrines like the Immaculate Conception and Assumption. For many Protestants, the focus remains on
Marys faith and obedience rather than her veneration. The Legacy of Mary TodayMarys influence transcends time, geography, and devotions. The Hail Mary, Ave Maria, and the Magnificat remain central to Christian spirituality for millions around the world. Moreover, Marys
story continues to resonate with people from all walks of life. Her courage to say yes to God, her faith amid uncertainty, and her suffering as a mother make her both relatable and admirable. Conclusion Mary, the mother of Jesus, emerges from the pages of Scripture as a young woman of deep faith, chosen for a task of immense spiritual significance.
Though not much is recorded about her personal life, what is revealed speaks volumes: she was obedient, reflective, courageous, and faithful. Her story is not one of grandeur but of grace. She models the kind of quiet strength and spiritual depth that transcends titles and doctrines. Whether venerated as Theotokos or admired as a humble servant of
God, Mary remains a central figure in the Christian storya woman whose yes to God forever changed the course of human history. You Might Be Interested In: AbrahamDavidJosephNew Testament
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