The Churches of Constantine at Jerusalem - John H. Bernard - 2015-07-20
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An Essay on the Ancient Topography of Jerusalem - James Fergusson - 1847

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The Church of the Holy Sepulchre - Kosta Kafarakis - 2015-01-09

*Includes pictures of the church *Includes a bibliography for further reading *Includes a table of contents The most famous church in Jerusalem for nearly 2,000 years, the Church of the Holy Sepulchre, often called the Church of the Resurrection, was built in the era of St. Constantine, and the church as a structure has no history separable from the city of Jerusalem and its environs. It is venerated as being on the site where Jesus was crucified and buried, and naturally, making it a crucial pilgrimage site for Christians, and it is now the home of the Greek Orthodox Jerusalem Patriarchate. Moreover, it was the site of many important councils, some of which altered Christian history forever. In short, the Sepulchre was and is synonymous with Jerusalem, and it was essentially the nodal center of the city. Naturally, the Church has had a turbulent history just as Jerusalem has. Under the Emperor Vespasian, Jerusalem was attacked and depopulated by Roman forces in 70 CE, and from 131-134, the Jewish revolt invited another Roman repressal. Over and over again, Jerusalem has been destroyed, sacked, and razed. In 135, Hadrian rebuilt the city as a Roman outpost and called it "Aelia Capitolina" (Sicker, 2-3), and even the era of St. Constantine provided no respite from wars and dislocation. The Emperor Hadrian also removed Jews from the city upon its renovation (Sicker, 2-4). In 313, Constantine the Great converted the Roman Empire and stopped the persecution of Christians, but the problems were far from over in Jerusalem. Jerusalem at the time was a center of pagan worship, with the emperor's main sanctuary being the temple of "Jupiter Capitolinus." The persecution had ended, but the hostility between Christians and non-Christians continued. In 314, Macarius, the Bishop of Jerusalem, set out to destroy the shrines around these pagan cults. Temples were the banks of the ancient world, and there was a tremendous amount of class warfare in the city. All the while, the church complex was about to go through an expansion. In 315, Hadrian, who had ended the war with the Jews, moved on to Jerusalem to see the construction of a pagan temple to Jupiter and Venus. The location was close to the Mount of Olives and was chosen to be a means of blocking entry. Little doubt was expressed that it was the location of Christ's burial because this was the only cemetery in the area, was of ancient origin, and several tombs were built just as the New Testament describes. Even more, these few tombs (4 out of 900) with the large front stone were rare in Judea at the time. Only a handful of the wealthy had venerated this site since apostolic times, but so much had been destroyed in the ensuing centuries that records which might have been consulted were likely long lost already. The site is close to the Mount of Olives east of Jerusalem and the Holy Church of the Lord's Hill, which lies to the west of it as a place particularly venerated by Christians. An artificial cave, located approximately 300 feet south of the hill, was certainly a burial crypt. The area around the cave itself suffered greatly from the Roman legions and the warfare there, so much has been lost already. Over and over again, Jerusalem has been depopulated, sacked and razed. Little doubt was expressed that it was the location of Christ's tomb because this was the only cemetery in the area, was of ancient origin, and several tombs were built just as the New Testament describes. Even more, these few tombs (4 out of 900) with the large front stone were rare in Judea at the time. Only a handful of the wealthy had venerated this site since apostolic times, but so much had been destroyed in the ensuing centuries that records which might have been consulted were likely long lost already. 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from foundation to roof top, as Father Coüasnon, who, among others, was instrumental in drawing up the restoration plan agreed upon in 1959 by the various churches owning different parts of the complex of buildings. In his Schweich Lectures delivered at the British Academy in 1972, Father Coüasnon describes the history of the church in detail, revealing the fresh discoveries which have enabled the site to be planned with a new authority.

The Churches of Constantine at Jerusalem - Saint Jerome - 1885
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Churches and Monasteries in Jerusalem - David Rapp - 2016-01-14
The biblical city of Jerusalem played a significant role in the origination of Christianity. According to the scriptures, Jesus visited the Jewish temple there as a youth. Many years later, it was in Jerusalem where He ate the Last Supper with His disciples before being arrested and tried by Roman Procurator Pontius Pilate, who sentenced Him to crucifixion. Jesus died and was buried just outside the city walls, rose there from the dead and, forty days later, ascended to Heaven from nearby Mount of Olives. Jerusalem is also where some of the disciples received inspiration from the Holy Spirit in a gathering that is considered to be the founding of the Christian Church, and where it is said that Jesus Christ will return in the Second Coming. "Churches and Monasteries in Jerusalem" is devoted to twenty ancient houses of worship that were built over the ages to commemorate the decisive milestones of Jesus’s time in Jerusalem and that underscore Christianity’s ongoing relationship with the sacred city. This volume is based in part on chapters from the authors' book, "Churches and Monasteries in the Holy Land." The original text has been expanded to include new, previously unpublished sections, and more stunning photographs have been added to illuminate the content.

The Churches of Constantine at Jerusalem - Being Tanslations from Eusebius and the Early Pilgrims, by John H. Bernard - Eusebios av Caesarea - 1891
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The Church of the Holy Sepulchre Jerusalem - Charles Coisanson - 1974
The Church of the Holy Sepulchre in Jerusalem has suffered many vicissitudes. A Constantinian foundation, it was twice destroyed and rebuilt before the Crusaders took it in hand. Respected by Saladin at his conquest, the church remained much as the Crusaders left it, until in 1808 a fire broke out and spread through the whole building. In 1831, under Emperor Constantine, a new structure was set up. Several months later, the building was put to a new use as a mosque.

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More than 250 full-color photographs complement a fascinating look at Jerusalem's Church of the Holy Sepulchre, the most popular pilgrimage site in Christiandom, in a study that explores the Church's history, the various Christian communities associated with it, and its rich architectural development.

**The Church of the Holy Sepulchre** - Martin Biddle - 2000

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**Defending Constantine** - Peter J. Leithart - 2010-09-24

Peter Leithart weighs what we've been taught about Constantine and claims that in focusing on these historical mirages we have failed to notice the true significance of Constantine and Rome baptized. He reveals how beneath the surface of this contested story there lies a deeper narrative—a tectonic shift in the political theology of an empire—with far-reaching implications.


**The Story of the Christian Church** - Jesse Lyman Hurlbut - 2016-03-26

This classic textbook is organized as follows: Chapter I. The Six General Periods of Church History Chapter II. The Pentecostal Church Chapter III. The Expanding Church Chapter IV. The Church Among the Gentiles Chapter V. The Age of the Apostles Chapter VI. The Early Persecutions Chapter VII. The Persecuted Church Chapter VIII. The Persecuted Church, 100-313 A. D. Chapter IX. The Imperial Church Chapter X. The Imperial Church Chapter XI. The Imperial Church Chapter XII. The Medieval Church Chapter XIII. The Medieval Church Chapter XIV. The Medieval Church Chapter XV. The Medieval Church Chapter XVI. The Medieval Church Chapter XVII. The Medieval Church Chapter XVIII. Fifth General Period Chapter XIX. The Reformed Church Chapter XX. The Reformed Church Chapter XXI. The Modern Church Chapter XXII. The Modern Church Chapter XXIII. The Christian Churches in the United States Chapter XXIV. The Christian Churches in the United States

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**From Jesus to Christ** - Paula Fredriksen - 2008-10-01

"Magisterial. . . . A learned, brilliant and enjoyable study."—Géza Vermès, Times Literary Supplement In this exciting book, Paula Fredriksen explains the variety of New Testament images of Jesus by exploring the ways that the new Christian communities interpreted his mission and message in light of the delay of the Kingdom he had preached. This edition includes an introduction reviews the most recent scholarship on Jesus and its implications for both history and theology. "Brilliant and lucidly written, full of original and fascinating insights."—Reginald H. Fuller, Journal of the American Academy of Religion "This is a first-rate work of a first-rate historian."—James D. Tabor, Journal of Religion "Fredriksen confronts her documents—principally the writings of the New Testament—as an archaeologist would an especially rich complex site. With great care she distinguishes the literary images from historical fact. As she does so, she explains the images of Jesus in terms of the strategies and purposes of the writers Paul, Matthew, Mark, Luke, and John."—Thomas D'Evelyn, Christian
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"Magisterial. . . A learned, brilliant and enjoyable study."—Géza Vermès, Times Literary Supplement In this exciting book, Paula Fredriksen explains the variety of New Testament images of Jesus by exploring the ways that the new Christian communities interpreted his mission and message in light of the delay of the Kingdom he had preached. This edition includes an introduction reviews the most recent scholarship on Jesus and its implications for both history and theology. "Brilliant and lucidly written, full of original and fascinating insights."—Reginald H. Fuller, Journal of the American Academy of Religion "This is a first-rate work of a first-rate historian."—James St. T. Turner. In this new edition of her 1987 work, Fredriksen confronts her documents—principally the writings of the New Testament—as an archaeologist would an especially rich complex site. With great care she distinguishes the literary images from historical fact. As she does so, she explains the images of Jesus in terms of the strategies and purposes of the writers Paul, Matthew, Mark, Luke, and John.—Thomas D’Evelyn, Christian Science Monitor

Acts is the sequel to Luke's gospel and tells the story of Jesus's followers during the 30 years after his death. It describes how the 12 apostles, formerly Jesus's disciples, spread the message of Christianity throughout the Mediterranean against a background of persecution. With an introduction by P.D. James

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Golgotha and the Church of the Holy Sepulchre - André Parrot - 1957
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The Life of Constantine [with the Oration of Constantine to the Assembly of Saints and the Oration of Eusebius in Praise of Constantine. Trans.] - Eusebius - 2018-10-07
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The Book of Life for the New Jerusalem Church & Kingdom, Interpreted for All Nations - Elizabeth Cottle - 1961
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On the Site of the Holy Sepulchre - George Finlay - 1847
On the Site of the Holy Sepulchre - George Finlay - 1847

The Noble Heritage - Alistair Duncan - 1974

The Library of the Palestine Pilgrims' Text Society: no. 1. The churches of Constantine at Jerusalem; no. 2. Itinerary from Bordeaux to Jerusalem (The Bodeaux pilgrim); no. 3. The pilgrimage of St. Silvia of Aquitania to the holy places; no. 4. The letter of Paula and Eustochium to Marcella about the holy places; no. 5. The pilgrimage of the Holy Paula - Palestine Pilgrims' Text Society (London, England) - 1885

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Christians and Jerusalem in the Fourth Century CE - - 2018
This thesis addresses Constantine's developments of the Roman province of Palaestina. It analyzes two important Christian bishops, Eusebius of Caesarea and Cyril of Jerusalem, and one nameless Christian traveler, the Bordeaux pilgrim, to illuminate how fourth-century Christians understood these developments. This study examines the surviving writings of these Christian authors: the Bordeaux Itinerary, Cyril's Catechetical Lectures, and Eusebius's Ecclesiastical History, Onomasticon, Preparation of the Gospel, Proof of the Gospel, and the Life of Constantine, and the archaeological remains of several Constantinian basilicas to interpret their views of the imperial attentions that were being poured into the land. Together these accounts provide views of fourth-century Palaestina and Jerusalem that when combined more fully illuminate how Christians understood Constantine's Holy Land policy. This study focuses on Constantine's developments of the city of Jerusalem, primarily the so-called Triad of Churches (The church of the Nativity, the Eleona, and the Holy Sepulchre) built in and around the city. It likewise considers the countryside of Palaestina outside of Jerusalem. While some Christians were resistant to the developments of Jerusalem, our sources reveal how many Christians supported, or at least desired to experience, the newly developing Christian Holy Land. This thesis argues that most of the discrepancies over the city of Jerusalem between our sources, especially Eusebius and Cyril, developed from long-standing political tensions between the city of Caesarea and Jerusalem. The Bordeaux pilgrim, on the other hand, traveled across the Roman Empire to see and experience the developing sites throughout the land with no interest in local political debates. With this added perspective we can see how Christians, separated from the positions of church fathers, experienced the developing Holy Land.

Christians and Jerusalem in the Fourth Century CE - - 2018
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Holy Sites Encircled - Vered Shalev-Hurvitz - 2015
The round and octagonal churches of Jerusalem were the earliest of their kind. Powerful, monumental structures, recalling imperial mausolea and temples, they enshrined the holiest sites of Christianity. Constantine himself ordered the building of the first ones immediately after the council of


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existence in Jerusalem in accordance with the council's resolutions, but the sites he chose in Palestine also obliterated reminiscences of Jewish or Pagan domination. Holy Sites Encircled demonstrates that all four concentric churches of Jerusalem encircled new holy sites exclusively relating to the corporeal existence of Jesus or Mary, and that they were self-contained, and apse-less because the liturgy, including the Mass, was performed from the venerated centre. Offering intimate concentric spaces, as well as perpetual processions around these sites, they promoted the development of new feasts, shaping the city's liturgy and that of the whole Christian world. They were found especially suitable to compete with former religious landmarks and therefore many of their descendants outside Jerusalem were cathedrals. This volume begins with the Church of the Holy Sepulchre, which replaced a pagan temple in Jerusalem city centre, and concludes with the Dome of the Rock, a unique Muslim structure, which was built by the Ummayads on the very site of the ruined Jewish Temple on Mount Moriah, using the concentric architecture of Jerusalem to establish their new authority.

Illustrating how architectural form links together culture, politics, and society it explores the perceptions and architectural models that shaped these unusual churches and their impact, in both ideas and design, on future architecture.

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