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|  |  | TOTEM 1 |
| 1 | LANGUAGES IN THE HOLY LAND AT THE TIME OF JESUS |  |
|  | Multilingualism was the rule in the Near East as a whole, and in the former kingdom of Herod (Judaea, Samaria, Idumaea, Peraea, Decapolis, Ituraea, Gaulanitis…) in particular. Therefore, it is virtually impossible to map languages in a determined territory. Every community (ethné) preserved its own language to a certain extent. Nevertheless, in some areas, one language or another could have a dominant position. It is the case, for instance in Upper Galilee mostly inhabited by Jewish rural communities speaking Galilean Aramaic. There, the absence of large cities explains the superficial Hellenization of the region. |  |
| 2 | HEBREW |  |
|  | Sacred language of the Jewish people.  Commonly used in Jewish religious circles.  Probably commonly spoken by Jews around Jerusalem.  The Mishnah and most of the Dead Sea Scrolls were written in Hebrew. |  |
| 3-12 | THE GREAT ISAIAH SCROLL.  Qumran Cave I, ca. 100 BC. |  |
| 13-14 | LETTER OF BAR KOCHBA.  Discovered in Wadi Murabba’at (Dead Sea), c. 132-135 |  |
|  | “From Shimeon ben Kosiba to Yeshua ben Galgoula and to the men of the fort, peace. I take heaven to witness against me that unless you mobilise [destroy?] the Galileans who are with you every man, I will put getters on your feet as I did to Ben Aphlul.” |  |
| 15-16 | TRUMPETING PLACE.  Hebrew inscription found at the foot of the southwestern wall of the Temple Mount, 1st century BC - 1st century AD. |  |
|  | “To the place of Trumpeting” |  |
| 17-18 | BRONZE PRUTAH.  Bronze coin (prutah) discovered in Masada, 67/68. |  |
|  | Reverse: Free Zion / Freedom of Zion  Obverse: Second Year |  |
| 19-20 | BENEI HEZIR’S TOMB.  Hebrew inscription, Jerusalem, Kidron Valley, 1st century BC - 1st century AD. |  |
|  | Hebrew inscription on the lintel of the tomb. |  |
|  | This [is the] tomb and monument [nefesh] of El’azar Hanyah Yo’ezer Yehudah Shim’on Yohanan sons of Yosef son of ‘Obed Yosef and El’azar sons of Hanyah, priests of [the] sons. |  |
| 21 | ARAMAIC / SAMARITAN |  |
|  | Rural villages and small towns of Lower Galilee such as Cana, Nain, or Nazareth would most probably be settled by Jews only who spoke Galilean Aramaic.  Samaritans spoke their own language which they wrote with their own script. But other communities lived in Samaria, such as the Greeks who settled in the large cities of Neapolis and Sebaste. |  |
| 22-23 | EPITAPH OF KING UZZIAH  Discovered in Jerusalem, Mount of Olives, 1st century BC - 1st century AD. |  |
|  | Commemorative plaque for the reburial, during the Herodian period, of the bones of king Uzziah (8th cent BC.) |  |
|  | “Hither were brought the bones of Uzziah King of Judah. Do not open!” |  |
| 24 | SAMARITAN MEZUZAH  Provenance: Kefar Bilu 6th-7th century AD. |  |
|  | Samaritan mezuzah bearing excerpts from the Ten Commandments. |  |
|  | “In the beginning God created; I the Lord am your God; You shall have no other gods; You shall not make for yourself; You shall not take in vain; You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear; You shall not covet.” |  |
| 25 | SAMARITAN INSCRIPTION  Location: Apollonia-Arsuf Mosaic Floor. 6th century AD. |  |
|  | Bilingual inscription: Greek and Aramaic (in Samaritan script) |  |
|  | **Greek** “One only god/ who helps/ Gadiona/ and Iulianus/ and all who deserve it”  **Aramaic in Samaritan Script**  “(made it from his) possession in this place”. |  |
| 26 | LATIN |  |
|  | Language of the high officers of the Roman army. Language of law. |  |
| 27-28 | PILATE’S STONE  Discovered in Caesarea Maritima, 26-36 AD. |  |
|  | Dedicatory inscription of a temple to Emperor Tiberium (a Tiberieum) by Pontius Pilate, prefect of Judaea. |  |
|  | To the Divine Augustus [this] Tiberieum, Pontius Pilate, Prefect of Judaea, has dedicated [this]. |  |
| 29-30 | HEROD’S WINE  Latin inscription on an amphora that contained wine sent from Italy to Herod (19 BC). Discovered in Masada, in 1996. |  |
|  | In the consulate of C. Sentius Saturninus Campanian wine from the estate of Tiberius (?) Possession of Herod, the Jewish king. |  |
| 31-32 | HADRIAN’S TRIUMPHAL ARCH  Discovered in Tel Shalem (Beit She’an Valley), 136 AD. |  |
|  | Inscription from a triumphal arch (victory of Hadrian over the Bar Kochba’s Revolt?) |  |
|  | TRANSLATION  The Caesar and Imperator, son of the divine Trajan conqueror of the Parthians, the nephew of the divine Nerva, Trajan Hadrian Augustus, Pontifex Maximus, twenty times with tribune authority, imperator for the second time, consul for the third time, father of the homeland, the Senate, and the people of Rome (the dedicators of the arch).  Source: Menahem Mor, The Second Jewish Revolt: The Bar Kokhba War, 132-136 CE (Brill: Boston-Leiden, 2016), p. 177 (after W. Eck, 1999). |  |
| 33 | GREEK |  |
|  | In the East, laws and official documents were translated into Greek.  Widely spoken inside the Roman army (especially among auxiliary soldiers).  Common language of all the Hellenistic world, from Egypt to Persia.  Language of the pagan cities of Judaea, Samaria, Galilee, and Decapolis (Sepphoris, Beit Shean-Scythopolis, Ptolemais-Akko…).  Language of culture.  Spoken by the Jewish Diaspora of the Eastern Mediterranean (Alexandria). |  |
| 34-35 | TEMPLE WARNING INSCRIPTION  Discovered in Jerusalem, Temple Mount, 1st century BC - 1st century AD. |  |
|  | The tablet bears a Greek inscription and it was attached to the soreg, the barrier separating the “Court of the Gentiles” from the “Court of the Women,” which prohibited Gentiles or non-purified Jews from entry. |  |
|  | No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be responsible to himself for his death, which will ensue. |  |
| 36 | TABLE FOR INSPECTING LIQUID MEASURES  Discovered in Maresha, 2nd century BC. |  |
|  | This richly decorated block of limestone served as a standard measure for liquids. Antipatros and Aristodomos, the two market inspectors (*agronomoi*), whose names are inscribed upon the stone, used it to gauge the capacity of the containers used by Maresha’s merchants. |  |
|  | “Year 170 (of the Seleucid era = 143 BCE) *agronomoi* Antipatros son of [...]doros and Aristodomos son of Ariston[...].” |  |
| 37 | PHILIP’S COIN  Minted in Caesarea Philippi (Paneas), 1-2 AD. |  |
|  | Obverse:  - Image: Head of Philip  - Inscription: ΦΙΛΙΠΠΟΥ ΤΕΤΑΡΧΟΥ - (coin of) Philip the Tetrarch  Reverse:  - Image: Facade of tetrastyle temple (Augusteum in Paneas)  - Inscription: CΕΒΑCΤΩ ΚΑΙCΑΡ - (to) Caesar Augustus |  |
| 38 | THEODOTOS’ INSCRIPTION  Discovered in Jerusalem (Silwan), 1st century BC. |  |
|  | “Theodotos, son of Vettenos, priest and head of the synagogue, son of the head of the synagogue, who was also the son of the head of the synagogue for the reading of the Law and for the study of the precepts, as well as the hospice and the chambers and the bathing-establishment, for lodging those who need them, from abroad: it [the synagogue] was founded by his ancestors and the elders and Simonides.” |  |
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|  |  | Touchscreen 2 |
|  | THE ROMAN EMPIRE IN THE TIME OF JESUS |  |
|  | Jesus was born in Judaea, a remote vassal-state of Rome, during the reign of Herod the Great (37-4 BC). He spent most of his life in Nazareth, a tiny village in Galilee.  This was a time of peace and prosperity for the Empire. Rome had just ended a civil war with the defeat of Antony and Cleopatra. Caesar Augustus, the victor, established the Principate, a monarchy that preserved the external forms of the old Republic, and he consolidated Rome’s control over its conquests. |  |
|  | Meanwhile in Judaea, Herod the Great, though cruel and despotic, was nonetheless a great builder. To please his Roman patrons and his Jewish subjects, he renovated many cities according to Graeco-Roman fashion and rebuilt the Temple in Jerusalem.  Upon his death, the kingdom was divided amongst his sons: Archaelaus inherited Judaea, including Jerusalem; Herod Antipas, Galilee; and Philip, Ituraea in the north. Archaelaus, however, proved an unworthy successor, and Rome took direct control over Judaea, appointing a procurator based in Caesarea.  This was the situation in the Roman Empire and Judaea when Jesus started his public ministry. |  |
|  | This digital map represents the state of the road network and administrative divisions of the Roman Empire, more than 300 years after Jesus. |  |
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|  |  | Touchscreen 3 |
| 1 | DAILY LIFE IN THE TIME OF JESUS |  |
| 2 | LIFE IN THE CITY. LIFE IN THE VILLAGE. LIFE IN THE COUNTRYSIDE. |  |
| 3 | RESIDENTIAL AREAS IN JERUSALEM |  |
|  | After Herod rebuilt the Temple, many Jews from Judea, Galilee, and the Diaspora came to visit Jerusalem. These pilgrims sometimes never left, like Queen Helena of Adiabene - a rich benefactor - or poor pilgrims who didn't have money to go back home. Aristocrats and Hellenized Jews lived in the upper city, near Herod's palace, but the poor lived in the crowded lower city. |  |
| 4 | Bushel |  |
|  | "Is a lamp brought in to be placed under a bushel basket or under a bed, and not to be placed on a lampstand?" (Mark 4:21) |  |
|  | A bushel was a measuring unit for dry goods (about 30 liters). It also referred to the container for the dry goods: a wooden bucket, a pottery jar, or a cloth bag. |  |
|  | Oil Lamp |  |
|  | "Or what woman having ten coins and losing one would not light a lamp and sweep the house, searching carefully until she finds it?" (Luke 15:8) |  |
|  | Oil lamps were the most common way to light houses during Jesus' time. Some lamps were hung from the ceiling; others were put in small niches cut into the wall. |  |
| 5 | Pool |  |
|  | "Go wash in the Pool of Siloam" (John 9:7) |  |
|  | The Pool of Siloam was fed with the water from the Gihon spring, but the flow of water of this one perennial spring was not enough for the needs of Jerusalem's inhabitants, especially when pilgrims came flooding in for the Jewish festivals. Because of this, water had to be stored. Aqueducts and rainfall brought water to the hundreds of cisterns hollowed out beneath houses, or in the middle of courtyards. These provided the many pools and ritual bathing places of the city with fresh water. |  |
| 6 | Flat Rooftop |  |
|  | "Let no one on the housetop go down to take anything out of the house." (Matthew 24:17) |  |
|  | Much of daily life took place on the rooftop. Freshly dyed cloths, grains, fruits, and vegetables were laid on the flat rooftops to dry. Flat rooftops were also used as terraces where people could enjoy the fresh evening breeze. In the summer, the whole household might even spend the night on the rooftop, sleeping on mats. |  |
| 7 | Stairs to the lower city |  |
|  | Stretching from present-day Mt. Zion to the area of the Western Wall, a naturally steep slope separated the wealthy residential area of the Upper City from the heavily populated neighbourhoods of the Lower City. The two areas were connected by stairs. The stepped streets of the Old City still preserve this feature. |  |
| 8 | City street |  |
|  | "Go out quickly into the streets and alleys of the town and bring in here the poor and they crippled, the blind and the lame." (Luke 14:21) |  |
|  | More than in the country, one was struck by the difference between the rich and the poor in big cities like Jerusalem. Homeless people, like the Lazarus of Jesus' parable (Lk 6:19-31), could be found begging at the gates of rich mansions in the Upper City. |  |
| 9 | A VILLAGE IN JESUS' TIME |  |
|  | Jesus' Nazareth was a tiny village, made up of several dozen houses carved into the soft limestone, far from the main roads. The people of Nazareth were probably farmers and craftsmen. |  |
|  | Basketweaving workshop. Pool. |  |
| 10 | Carpentry workshop |  |
|  | "Where did this man get such wisdom and mighty deeds? Is he not the carpenter's son?" (Mathew 13:54-55) |  |
|  | Tektōn, the Greek word Matthew put in the mouth of the inhabitants of Nazareth has been translated as "worker", "artisan", etc. Some have even suggested that Joseph was a blacksmith. Tradition, however, maintains he was a carpenter. The reality was probably somewhere in between, since the tekton of a small village would have taken care of all kinds of jobs related to building and repairing houses. |  |
| 11 | Granary/Barn |  |
|  | "The ground of a certain rich man yielded an abundant harvest. He thought to himself, 'What shall I do? I have no place to store my crops. Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store my surplus grain." (Luke 12:16-18) |  |
|  | Silos cut into the bedrock have been found in the ancient village of Nazareth. They were the most common place to store grain, but, large rural estates would have been equipped with more sophisticated granaries, such as the barns referred to by Jesus in this parable. |  |
| 12 | House |  |
|  | “Do not bother me; the door has already been locked and my children and I are already in bed. I cannot get up to give you anything." (Luke 11:7) |  |
|  | Most village houses were small and had only one room, sometimes divided into an upper level, where the family lived together, and a lower level, where animals were kept. At night, the family spread out mats on the floor and slept on them. That's why the man of the parable could not get up to answer his friend's request without waking up the whole family. |  |
| 13 | Market place |  |
|  | "Going out about five o'clock, he found others standing around, and said to them, 'Why do you stand here idle all day?' They answered, 'Because no one has hired us!" (Matthew 20:6-7) |  |
|  | Those idle workers would certainly have been standing - or rather sitting - around the main square, by the spring of the village, where most of social and economic activity of the village took place. |  |
| 14 | Pottery workshop |  |
|  | "I went down to the potter's house and there he was, working at the wheel. Whenever the vessel of clay he was making turned out badly in his hand, he tried again, making another vessel of whatever sort he pleased. (Jeremiah 18:3-4) |  |
|  | POTTERY WARE (JAR)  With great skill, the potter transformed raw clay into pots, jars, and all kinds of utensils, in his workshop. Then he would bake them in a pottery  kiln outside.  Clay-ware was used all the time in daily life, from storage to packaging. Pieces of broken pottery were actually used as a cheap material to write on. |  |
| 15 | THE COUNTRYSIDE |  |
|  | It wasn't normal to have a big country house in Judea and Galilee during Jesus' time. They only existed to watch over seasonal work in the fields, like ploughing, sowing, harvesting, etc. |  |
|  | Olive trees. Water reservoir. Vineyard. Oil press. House. |  |
| 16 | Crop |  |
|  | "A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, and when the sun rose it was scorched, and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it. But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold." (Matthew 13:3-9) |  |
|  | Agricultural fields in ancient Palestine had little to do with what we know nowadays. In the hilly countries of Judea, Samaria, and Galilee, terraces were built on hill slopes to prevent the good soil from being washed away by the heavy winter rains. Every inch of field was intensely exploited: barley and wheat were sowed between vineyards, as well as olive, almond, or fig trees. The whole planted area was irrigated with cuts in the bedrock. |  |
| 17 | Millstone |  |
|  | "Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea.” (Matthew 18:6-8) |  |
|  | Jesus is probably referring here to a huge round stone used for grinding olives. Around the Sea of Tiberias, they are commonly made of basalt stone. There were also much smaller stone mortars used by women to grind the quantity of wheat their household needed daily, as wheat flour wasn't easy to store. |  |
| 18 | Sheepfold |  |
|  | "Amen, amen, I say to you, whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber.” (John 10:1) |  |
|  | In Jesus' time - and still nowadays in Palestine - goats and sheep grazed together, but they were probably segregated during the night, in the sheepfold, as Jesus seems to imply when he said that the Son of Man "will separate [the nations] one from another, as a shepherd separates the sheep from the goats" (Mt 25:32). Sheepfolds were made of field stones roughly arranged in a square or a circle. |  |
| 19 | Watchtower |  |
|  | "There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower." (Matthew 21:33) |  |
|  | Round or square watchtowers are still commonly found in the Palestinian countryside of Judea and Samaria. Their shape hasn't changed much since the Bronze Age. In Jesus' time, they were used to watch over the cultivated field and to provide a shelter for the workers. |  |
| 20 | Winepress |  |
|  | "I have trodden the wine press alone, and from the peoples no one was with me." (Isaiah 63:3) |  |
|  | Cut into the bedrock, a winepress was composed of a treading floor where the grapes were crushed and a vat where the juice was collected before being stored in jars for fermentation. Some treading floors had a small pit. There, grapes were crushed a second time: the must collected from this process would be used for lower-quality wines. |  |
| 21 | Wineskins |  |
|  | "Neither is new wine put into old wineskins, otherwise, the skins burst and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved." (Matthew 2:17) |  |
|  | Jesus, here is not appraising the quality of wine but the process of fermentation. The juice extracted from grapes was kept either in pottery jars or wineskins. The carbon dioxide released in the process of fermentation could find its way out through the pores of a fresh skin but not through an old skin covered with dredge. Also, goatskins were commonly used for churning milk, a process through which fatty materials and liquids are separated. |  |
|  | 1336-1343: Thanks to the negotiations of the Aragonese king and queen of Naples, the Franciscan Order acquired the Cenacle from the sultan of Egypt, al-Nasir Muhammad. The acquisition was subsequently confirmed by a papal bull in 1343. Soon after, the Franciscans built a convent around a cloister, to the south of the ruined Crusader church. Bedrooms, storerooms, kitchens and other accommodations for pilgrims were arranged around a vaulted gallery, which can still be seen today. |  |
|  | 1462-68: despite a firman (a royal mandate) issued by Sultan Jaqmaq for the reconstruction of the chapel of the Holy Spirit in 1439, the Muslim authorities destroyed the refurbished chapel and took possession of David's Tomb from the Franciscans. |  |
| 12 | The Mosque of *Nebi Dawud* |  |
|  | Sultan Suleiman the Magnificent expelled the Franciscans from the Cenacle in 1523 and from their convent in 1551. The Upper Room was transformed into a mosque dedicated to Nebi Dawud (the Prophet David); Christians were banned from entering the mosque and the tomb underneath. |  |
|  | The prohibition was gradually lifted and Franciscans were allowed to visit it on Holy Thursday and Pentecost, though they were still prohibited from celebrating any liturgies. Since 1948, the Cenacle has been under the care of the State of Israel. |  |
|  | 1523-Present |  |
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|  |  | Touchscreen 4 |
| 1 | LIFE IN THE SECOND TEMPLE |  |
|  | SOUTH. EAST. NORTH. WEST. TOP. |  |
| 2 | TOP VIEW |  |
| 3 | UNDERGROUND PASSAGEWAYS  Starting from the Huldah Gates and going under the Royal Portico, two lavishly decorated passageways led up into the Court of the Gentiles. |  |
|  | COURT OF THE ISRAELITES  Only male Jews who had undergone the rites of purification could go through the bronze doors of the Gate of Nicanor and enter the second inner court of the Temple: the Court of the Israelites. There, they were able to see the Altar and the Sanctuary but were no allowed to go near them. |  |
|  | COURT OF THE PRIESTS  A small wall, about half a meter high, separated the Court of the Israelites from the Temple building: the space between them was called the “Court of the Priests,” the descendants of Aaron, the first High Priest. |  |
|  | COURT OF THE GENTILES  In Jesus’ time, non-Jews were allowed in the Temple esplanade under certain conditions. They had access to the porticos and to part of the courtyard but weren’t allowed past a fence, called the Soreg. Apart from the Roman soldiers there who kept the peace, many sympathizers and proselytes of Judaism would pilgrimages to the Temple on main feasts: Passover, Pentecost, New Year, Yom Kippur, and the feast of Tabernacles. |  |
| 5 | NORTH VIEW. |  |
|  | SOREG  Around the Sanctuary and its two courtyards, there was a stone barrier, about 1.5 meters high, called the Soreg. It bore inscriptions in Greek and Latin saying, “no foreigner should go within that sanctuary” under penalty of death.  This is probably the spot where the Jews of the province of Asia arrested Paul and accused him of bringing Greeks to the Sanctuary (Acts 21:28). |  |
|  | ANTONIA FORTRESS  The Hasmonean kings built a fortress northwest of the Temple Mount, where the priestly vestments were kept. An underground passageway connected the fortress with the Temple area. When Herod expanded the esplanade of the Temple, he rebuilt the fortress and named it “Antonia” in honor of his Roman patron, Marc Antony. At the time of Jesus, a cohort of Roman soldiers was kept at the Antonia fortress to keep a close eye on the activity inside the Temple area, especially during Jewish festivals. Is is probably there that Jesus was flogged and crowned with thorns by the soldiers. |  |
| 6-7 | SOUTH VIEW |  |
|  | THE ROYAL PORTICO  The Stoa or Royal Portico, at the southern end of the Temple Mount was a large colonnaded hall. Activities not directly related to the cult of the Temple, such as selling offerings for the sacrifices, took place there. It is probably from the Royal Portico that Jesus drove out the merchants and the money changers. Jewish tradition says that at the eastern end was the site where the Sanhedrin met during the last thirty years prior to the Destruction of the Temple. Directly inspired by the model of Roman civic basilicas, it was so lavishly decorated that Josephus deemed it one of the finest porticos “under the sun” (AJ 15.11.5). |  |
|  | TRUMPETER’S PLACE  A trumpet was blown many times and in several places during the daily service on the Temple Mount. According to Josephus, there was a special spot reserved for blowing the trumpet before and after the Sabbath. In 1968, a Hebrew inscription reading “the place of the trumpeting” (le-beit ha-teqiy’a) was discovered engraved on a stone that was dislodged from the southwestern corner of the parapet of Herod’s Temple Mount. |  |
|  | HULDA GATES  The Temple Mount was generally accessed from the south through a double gate and a triple gate. According to the Mishnah (Middot 1.3), they were called the Huldah Gates in memory of the biblical prophetess Huldah. Most pilgrims entered through the right gate and exited through the left one. However, those who were in their first year of mourning for a close relative would choose the opposite course as a sign of their bereavement on this joyous occasion. |  |
| 8-9 | TOP VIEW TEMPLE |  |
|  | HOLY TEMPLE  The Temple building, appeared to the pilgrims coming from the Mount of Olives “like a mountain covered with snow” (Josephus). Since it faced the east, its facade, covered by exquisite white marble and gold, gleamed with the first rays of the rising sun A gate with no door opened to the Ulam or vestibule. The main hall (Hekhal) was accessed through a doorway featuring “a golden vine (...), supported by poles” (Mishnah, Middot 3.8). It contained the Menorah (seven-lamp lampstand), the table of Showbread, and the Altar of Incense.  The Holy of Holies (Qodesh ha-Qodashim) was hidden by a curtain. When Jesus died on the cross, the Gospel recounts that “the veil of the sanctuary was torn in two from top to bottom” (Mt 27:51). Behind the veil “there was nothing at all” (Josephus): it was the place of God’s presence (Shekhinah). The High Priest entered the Holy of Holies only once a year, during the Day of Atonement (Yom Kippur). |  |
|  | GATE OF NICANOR  This door separated the court of women from the court of men and priests. There were probably thirteen boxes on the sides of the Gate of Nicanor, with an inscription indicating the special purpose of each: oil, wood, priestly garments, pigeons, etc. Probably here Christ say the rich and the poor widow lay their offerings (Luke, 21, 1). |  |
|  | ALTAR  Inside the Court of the Priests stood the Altar of the Burnt Offerings: it was a large and square altar, with “horns” on each corner, and was reached by a monumental ramp. It was made of unhewn stones, because no iron tools should touch it, “since iron was created to shorten man’s days, and the altar was created to extend man’s days” (Mishnah, Middot 3.5). |  |
|  | COURT OF THE WOMEN  Past the Soreg, to the East, a large gate led to the first inner court of the Temple: the Court of the Women. According to the Mishnah “a balcony was built around it, so that the women could watch from above with the men from below so they would not intermingle” (Middot 2:5). Four rooms were built on each corner. To the west: a semi-circular flight of steps led the worshippers to the monumental Gate of Nicanor. This was the closest women could get to the Sanctuary. |  |
| 10-11 | WEST VIEW |  |
|  | The Gates of the Western Wall  Four gates gave access to Herod’s Temple Mount from the west. Two of them (Warren’s and Barclay’s gates) were simple gateways. They led to the esplanade through underground staircases. Wilson’s Arch was the last gigantic vault of an elevated highway that gave direct access to the Temple precinct through a monumental gate. Robinson’s Arch was a wide L-shaped stairway that brought the worshippers from the street below to a monumental gate. Robinson’s Arch was a wide L-shaped stairway that brought the worshippers from the street below to a monumental gate built in front of the Royal Portico. |  |
|  | Warren’s Gate. Wilson’s Arch. Barclay’s Gate. Robinson’s Arch. |  |
|  | The Western Wall  The Western Wall or Wailing Wall is no more than a short section of the western retaining wall of the Second Temple, most of which is now hidden by residential buildings. A few courses of huge well-cut blocks of stones are still visible in the Western Wall piazza.  Since these are the last remains of the Temple—and thus the most sacred place in Judaism—Jews have gathered here for centuries to commemorate the destruction of the Temple. |  |
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|  |  | Touchscreen 5 |
| 1 | BASILICA OF THE ANNUNCIATION |  |
| 2 | Nazareth at the time of Jesus |  |
|  | The House of Mary |  |
| 3 | By the beginning of the 4th century, the House of Mary had become a focal point for pilgrimages. A Judeo-Christian house of worship was built next to it. |  |
|  | 1st-4th century AD |  |
| 4 | 330s: Emperor Constantine commissioned Joseph, a convert from Judaism and the governor of Tiberias, to build a basilica over the House of Mary to replace the Judeo-Christian structure. It is unclear if Joseph succeeded in this task. |  |
|  | A small basilica was erected next to the site of the House of Mary in the early 5th century. |  |
|  | 4th-5th century AD |  |
| 5 | Persian Conquest and Muslim Rule |  |
|  | 614: The church may have suffered damage during the Persian invasion.  638: The site of the Annunciation was likely untouched during the Islamic conquest. |  |
| 6 | The Crusader Cathedral |  |
|  | 1009-1187: After the Crusaders conquered the Holy Land, Nazareth became a diocese with its own bishop, and so a large cathedral was built that covered the entire area of the grotto.  1187: Saladin's conquest of Nazareth led to the expulsion of the Latin Christians, but the Church of the Annunciation was untouched.  1229-1263: The Treaty of Jaffa granted free access to Nazareth for Latin pilgrims. |  |
| 7 | In 1263, Sultan Baybars' army captured Nazareth and destroyed most of the Crusader cathedral. However, the grotto at the site of the House of Mary was spared, and small groups of Christian pilgrims continued to visit it.  In 1620, Fakhr ad-Din, the Druze emir of Sidon, gave the site of the Annunciation back to the Franciscans, but a new church was not built on the ruins of the Crusader church until 1730. |  |
| 8 | The Early Franciscan Church |  |
|  | Unlike the previous buildings, the first Franciscan church faced the north. The grotto was housed in a semi-crypt below the main altar and could be accessed via a stairway.  1877: As the number of pilgrims to Nazareth increased, the Franciscans expanded the church. |  |
| 9 | The New Basilica of the Annunciation |  |
|  | The Franciscans built the current basilica in honor of the 100th anniversary of the proclamation of the dogma of the Immaculate Conception (1854). |  |
| 10 | The new basilica was inaugurated in 1969, five years after Pope Paul VI became the first Pope to visit Nazareth and the Holy Land. |  |
|  |  |  |
|  |  | Touchscreen 6 |
| 1 | CHURCH OF THE NATIVITY |  |
| 2 | The Site of the Nativity in Early Christianity |  |
|  | *But when the Child was born in Bethlehem, since Joseph could not find lodging in the village, he took up his quarters in a certain cave near the village; and while they were there, Mary brought forth the Christ and placed him in a manger, and here the Magi who came from Arabia found him.*  St. Justin Martyr, *Dialogue with the Jew Tryphon 78* (early 2nd century) |  |
|  | 6-4 BC |  |
| 3 | Early Christians did not wait for Constantine to preserve the memory of the site where our Saviour was born. |  |
| 4 | After having defeated the second Jewish revolt in 135 AD, Hadrian is reported to have defiled many Christian commemorative sites in and around Jerusalem.  Thus, according to Jerome (Epistle, 58), a sacred grove dedicated to Adonis-Tamuz was planted on the site where Christians preserved the memory of Jesus' birth. |  |
|  | 135-339 AD |  |
| 5 | Constantine’s Basilica |  |
|  | 325: During the Council of Nicaea, Constantine expressed his intention with the bishops to build three major churches commemorating the Lord's Nativity in Bethlehem, the Resurrection (Anastasis/ Holy Sepulchre) in Jerusalem, and the Ascension on the Mount of Olives.  339: A five-aisled basilica commemorating the birth of Jesus in Bethlehem was dedicated under the patronage of Constantine and Helena. The sacred grove of Adonis was uprooted in this moment. |  |
| 6 | The basilica had a wooden roof. Instead of an apse, an octagonal structure enclosed the choir to the east. In its centre, a circular hole enabled the faithful to look into the place of the Nativity through the ceiling of the grotto. In the late 4th century, the original manger made of clay had already been replaced by one of silver. Above the manger was an altar, both of which were enclosed by a marble screen (chancel).  386: Convents of men and women were established next to the church by Jerome, Paula, and her daughter Eustochium. |  |
| 7 | Justinian's Church |  |
|  | A fire destroyed most of the church in the 6th century. According to Euthychius, the 10th century patriarch of Alexandria, it occurred during the Samaritan revolt of 529.  Emperor Justinian had a new church dedicated in 531. |  |
| 8 | The general structure and dimensions of the nave were preserved. However, the octagonal choir was replaced by three apses. The western atrium was integrated into the building as an exonarthex. With these restorations, the whole structure acquired the shape of a Latin cross that still exists today.  614: Unlike most of the churches of the Holy Land, the basilica of Bethlehem escaped destruction during the Persian invasion. According to a popular legend, the Persians, seeing the three Magi represented on a mosaic dressed according to the Persian fashion, refrained from destroying the church. |  |
| 9 | Early Muslim and Crusader Periods |  |
|  | 638: The Muslim conquerors left the basilica untouched but they reserved for themselves the southern apse as a prayer hall. Muslim tradition indeed venerates the birthplace of Jesus - or 'Issa, as he appears in the Quran. |  |
| 10 | 1099: The crusader army arrived in Bethlehem some time before it conquered Jerusalem. Soon afterwards, the city of David was erected as a diocese. Augustinian canons were installed in a new conventual complex, by the north of the basilica (Saint Catherine's Church).  A hospital was founded within the conventual complex to give shelter to poor pilgrims. The church was re-dedicated to the Blessed Virgin Mary. The final layout of the grotto dates from this period.  1165-1169: King Almaric of Jerusalem and Emperor Manuel I Commenus of Byzantium jointly financed the restoration of the basilica, specifically the frescoes and the mosaics. |  |
| 11 | From Saladin to the Present |  |
|  | 1187: After having defeated the Franks at the battle of Hattin, Saladin took over Jerusalem and the rest of Palestine, temporarily expelling the Latin clergy. No harm was done to the church of the Nativity, and the church was entrusted to the Greek Orthodox by Saladin.  1347: Franciscan friars were established in Bethlehem in the crusader convent. In the grotto, they possessed the altar of St. Mary.  1869: A fire erupted in the crypt and damaged most of the mosaics.  2014 - : An overall restoration of the roof, the mosaics, and the paintings is ongoing. |  |
|  | 1187 - Present |  |
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|  |  | Touchscreen 7 |
| 1 | THE CENACLE OF MOUNT ZION |  |
| 2 | The Last Supper and Pentecost |  |
|  | The Gospel tells us that Jesus chose to celebrate the Last Supper, in a large upper room that was especially prepared and furnished: the Cenacle (Mark 14:15). In that room, Jesus instituted the Eucharist before his Passion, appeared to his disciples after his Resurrection, and left them with his final teachings before ascending into Heaven. Likewise, this is where the apostles and Mary were gathered when the Holy Spirit descended upon them at Pentecost. |  |
|  | Based on the Acts of the Apostles, this appears to have been the gathering-place of the earliest Christians in Jerusalem. It’s even possible that this house belonged to St. Mark’s mother. However, *Acts* does not say exactly where it was. |  |
|  | 1st century AD |  |
| 3 | The Early Church of Jerusalem |  |
|  | We don’t know much about Christian gathering-places in Jerusalem before the 4th century. According to a tradition reported by Eusebius of Caesarea, the Judeo-Christian community of Jerusalem fled to Pella (Transjordan) during the Jewish Revolt (66-70 AD). Whether they returned to Mt Zion afterwards or not remains unclear. |  |
|  | However, even after Emperor Hadrian’s transformed Jerusalem into the pagan city of Aelia Capitolina (c. 130 AD), it seems that a few houses and a small church still remained on the southern hill of the city. The Christian community may have continued to gather there in the 2nd and 3rd centuries. |  |
|  | 2nd - 3rd century AD |  |
| 4 | From the Room of the Last Supper to *Hagia Sion*. |  |
|  | Some scholars suggest that, after the council of Nicaea, the bishop of Jerusalem established his seat at the Holy Sepulchre, where a church had just been built. At the same time, the tiny Judeo-Christian community of Jerusalem would have stayed on Mt Zion. According to this theory, the niche of the so-called Tomb of David under the current structure of the Cenacle is actually from a late Roman structure that could have been the synagogue or church of this community. |  |
|  | At some point a Byzantine basilica was built over the Judeo-Christian structure. In one of his catechetical lectures, delivered in 348 AD, Cyril of Jerusalem mentions an "Upper Room", where the Holy Spirit descended upon the Apostles, perhaps implying that the new basilica had been built by this date. This early basilica may have been destroyed by Julian the Apostate, or by the earthquake of 363. In the late 4th century, Theodosius I rebuilt the church, naming it *Hagia Sion* ("Holy Zion" in Greek). |  |
|  | 4th century AD |  |
| 5 | “Mother of all Churches” |  |
|  | After the council of Chalcedon (451 AD), Jerusalem became a patriarchate. From this time on, the church of Hagia Sion was called Mater Omnium Ecclesiarum (the Mother of All Churches). Given its new dignity, the church received such relics as the body of St Stephen and the pillar upon which Jesus was scourged. |  |
|  | The church of the Cenacle was also associated with the Assumption of Our Lady: according to an ancient Armenian lectionary, it was the starting point of the procession to the Tomb of the Virgin in Gethsemane on the feast of the Assumption. |  |
|  | 5th century AD |  |
| 6 | Relics and Traditions |  |
|  | In the 6th century, the Hagia Sion church received even more relics: the Crown of Thorns, the whip used in the scourging of Jesus, one of the stones used to stone St Stephen to death, the Holy Lance, the chalice used by the Apostles to celebrate the Eucharist, and more. In spite of this special honor, the church of Mount Zion never became the church of the bishop of Jerusalem. |  |
|  | In the famous late 6th century mosaic of Madaba which portrays Jerusalem, Hagia Sion is not made much of next to the church of the *Anastasis* (Holy Sepulchre) and the monumental New Church (*Nea*), which Emperor Justinian dedicated to the Virgin Mary. |  |
|  | 6th century AD |  |
| 7 | The Tomb of David |  |
|  | Based on St peter’s allusion to King David’s tomb being “here to this day” (Acts 2:29), traditions connected to David, the messianic king, rose up around the Cenacle.  Starting in the 5th century, *Hagia Sion* celebrated the feast of King David on December 25 (Christmas was celebrated on January 6), but its liturgy does not mention David actually being buried there. Early Muslim historians also do not agree on the location of David’s tomb: some think it is Mt Zion, others say Gethsemane. |  |
|  | It was not until the 12th century, with the writings of the Jewish traveler Benjamin of Tudela, that the location of the tomb of David under the Upper Room of the Cenacle became firmly established. In the 15th century, Jews and Muslims became convinced of the authenticity of King David’s tomb. It gradually became difficult, and then totally forbidden, for Franciscan friars and Christian pilgrims to enter. |  |
|  | 4th century - Present |  |
| 8 | Hagia Sion in the Early Muslim Period |  |
|  | Like many churches in the Holy Land, the church of Mt Zion was probably damaged or destroyed by the Persians in 614 AD.  Various pilgrimage accounts, like that of Bishop Arculf in the late 7th century, tell us that it was restored soon afterwards.  An Armenian guidebook describes the church as being supported by four rows of 20 pillars. There was no gallery above the colonnade; therefore, the “Upper Room of the Sacrament” referred to by the guidebook must have belonged to an external structure. |  |
|  | Sadly, the church of the Holy Zion was burned down in 965. Caliph al-Hakim (1009) may have ordered its destruction. It is said that its stones were used by the Fatimids to build the city walls. |  |
| 9 | The Crusader Church of St Mary of Mount Zion |  |
|  | Upon arriving to Jerusalem in 1099, the Crusaders found the church of Mount Zion in ruins. The church was probably refurbished soon after that, but it was not until the mid-12th century that a large church dedicated to Mary, the mother of Jesus, was built on the site.  The church of the Cenacle was witness to an important ecumenical moment during the Crusader rule in Jerusalem: a council was held in it in 1140, with the Armenian Patriarch participating. |  |
|  | The church of St Mary of Mount Zion was taken care of by a community of Augustinian priests. Next to it, a congregation of nuns ran a two-hundred bed hospice for female pilgrims. |  |
| 10 | The Crusader Church of St Mary of Mount Zion |  |
|  | Saladin did not destroy the church when he captured Jerusalem in 1187. Latin Catholic clergymen were expelled and the church was entrusted to the Greek Orthodox. However, his nephew, Sultan al-Mu'azzam, destroyed the church of St Mary some thirty years afterwards, to use the stones to restore the walls of Jerusalem. |  |
|  | In 1229, the treaty of Jaffa between Emperor Frederick II and Sultan al-Kamil allowed the Latin clergy to recover what was left of the church of St Mary of Mount Zion. The current Upper Room of the Cenacle, with its cross vault ceiling, may have been built or restored in these fifteen years of Frankish rule. |  |
| 11 | The Franciscan Cenacle |  |
|  | 1336-1343: Thanks to the negotiations of the Aragonese king and queen of Naples, the Franciscan Order acquired the Cenacle from the sultan of Egypt, al-Nasir Muhammad. The acquisition was subsequently confirmed by a papal bull in 1343. Soon after, the Franciscans built a convent around a cloister, to the south of the ruined Crusader church. Bedrooms, storerooms, kitchens and other accommodations for pilgrims were arranged around a vaulted gallery, which can still be seen today. |  |
|  | 1462-68: despite a firman (a royal mandate) issued by Sultan Jaqmaq for the reconstruction of the chapel of the Holy Spirit in 1439, the Muslim authorities destroyed the refurbished chapel and took possession of David's Tomb from the Franciscans. |  |
| 12 | The Mosque of *Nebi Dawud* |  |
|  | Sultan Suleiman the Magnificent expelled the Franciscans from the Cenacle in 1523 and from their convent in 1551. The Upper Room was transformed into a mosque dedicated to Nebi Dawud (the Prophet David); Christians were banned from entering the mosque and the tomb underneath. |  |
|  | The prohibition was gradually lifted and Franciscans were allowed to visit it on Holy Thursday and Pentecost, though they were still prohibited from celebrating any liturgies. Since 1948, the Cenacle has been under the care of the State of Israel. |  |
|  | 1523-Present |  |
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|  |  | Touchscreen 8 |
| 1 | LITHOSTROTOS/ANTONIA FORTRESS |  |
| 2 | The Hasmonean Round Fortress: the *Baris* |  |
|  | A fortress called Birah (Baris in Greek) may have stood in the northern part of Jerusalem to protect the Temple Mount in the Persian period (6th-4th century BC). |  |
|  | 2nd century BC |  |
| 3 | Destroyed by Anthiochus IV in 167 BC, it was rebuilt by the first Hasmoneans in the last decades of 2nd century BC. The Baris was the residence of the High Priest in this period. The liturgical vestments of the High Priest were kept there, and the fortress was connected to the Temple by an underground tunnel. |  |
| 4 | The Antonia Fortress Rebuilt by Herod |  |
|  | After 37 BC, Herod enlarged the Hasmonean fortress and renamed it "Antonia" in honor of Marc Antony. Antonia became part of the new Temple's defense system: it was directly connected to the northern portico of the Temple precinct through a passageway. Herod also connected the fortress to the aqueduct system. A large cistern was cut in the rock below it: the Struthion ("little sparrow" in Greek), according to Josephus Flavius. |  |
| 5 | Antonia Fortress: The Trial of Jesus |  |
|  | The Gospels suggest that Jesus was brought before Pilate in the praetorium for his trial (Mt 27:27; Mk 15:16; Jn 18:28). Medieval traditions generally identify this site as the Antonia fortress. Modern scholars are more inclined to locate the praetorium in Herod's palace, near present-day Jaffa Gate. |  |
|  | We do know that the Roman cohort was stationed at the Antonia fortress and that all of them took part in Jesus' flogging (Mt 27:27). It is very possible that Pilate chose the Antonia fortress rather than Herod's palace as his headquarters during the Jewish festivals so he could better supervise the Temple area. |  |
| 6 | The Jewish Revolt |  |
|  | 70 AD: The Romans concentrated their assault on the Temple where the Antonia stood. As soon as the fortress was conquered, Titus ordered it to be demolished (Jo sephus, War 6.1.5). |  |
| 7 | Aelia Capitolina: Roman Jerusalem |  |
|  | 135 AD: After putting down the second Jewish revolt, Hadrian rebuilt the northeast neighborhood of Bethzeta into a monumental market place (forum). The remains of the Antonia fortress may have completely disappeared beneath the new buildings. |  |
| 8 | The Site of the Antonia Fortress Today |  |
|  | Slabs of a Roman street leading to Hadrian's forum are still visible in the Ecce Homo convent and in the Franciscan chapel of the 2nd Station on the *Via Dolorosa* Street. |  |
| 9 | Pilgrims associated this pavement with the place called *Gabbatha* (Aramaic) or *Lithostrotos* (Greek) where, according to John, Pilate condemned Jesus to death (John 19:13). At the entrance of the forum, this paved road passed under a three-gate triumphal arch built by Hadrian. |  |
|  | Today |  |
|  |  |  |
|  |  | Touchscreen 9 |
|  | CHURCH OF THE HOLY SEPULCHRE |  |
| 1 | The Calvary |  |
|  | Jesus of Nazareth was condemned to be crucified on a hill called Golgotha in Aramaic, or "the place of the skull" (i.e. Calvary), outside the walls of Jerusalem. This hill was part of a large quarry that provided stones for the buildings of Jerusalem during the First Temple period. |  |
|  | The stonecutters left a small mound of poor quality stone untouched. Later, the Romans chose this site near the city walls for the crucifixion of criminals. |  |
|  | ca. AD 33 |  |
| 2 | The Tomb |  |
|  | Jesus was then buried in a nearby garden where Joseph of Arimathea, a wealthy Jew, had his tomb hewn out in the rock - abandoned quarries were frequently reused as cemetery. It was an aristocratic tomb sealed with a huge rolling stone. |  |
|  | Three days after his burial, Jesus rose from the dead and appeared  to a group of female disciples who had come to anoint his body.. |  |
| 4 | The Calvary and the Tomb |  |
|  | King Agrippa (AD 41-44) extended Jerusalem's city walls northward, thus including the area of Golgotha in the city. |  |
| 5 | Aelia Capitolina |  |
|  | Over one hundred years after Jesus' crucifixion, Emperor Hadrian planned to remodel Jerusalem and convert it into a pagan Roman city named Aelia Capitolina, after his cognomen Aelius. This entailed clearing the ruins which remained after the destruction of the city by Titus in AD 70, tracing new colonnaded thoroughfares, developing new market places (fora), and building triumphal arches and basilicas. |  |
| 6 | According to Eusebius of Caesarea and St. Jerome, Hadrian's intention was to erase the memory of all Jewish and Christian presence in the city. For this purpose, Hadrian built a temple over the sites of the Calvary and the Sepulchre of Jesus. The temple was dedicated to Jupiter Capitolinus and flanked by a statue of Venus. Rather than razing the site, Hadrian's architects decided to fill it with rubble, thus creating a vast platform, or temenos, upon which the temple of Jupiter was to be erected. For this reason, the rock of the Calvary and the site of the Tomb have been preserved, despite Hadrian's building program. |  |
| 7 | Christians continued to visit the site and commemorate Christ's death and resurrection. This is illustrated by a graffito found on a wall of Hadrian's temple featuring a sailing ship with a Latin inscription that reads "Domine ivimus", or "Lord, we have come". |  |
| 8 | The Church of Constantine |  |
|  | In 325 Constantine wrote to the bishops gathered in Nicaea for the ecumenical council to announce his wish to build three large basilicas on the sites of Jesus' birth in Bethlehem, death and resurrection in Jerusalem, and ascension on the Mount of Olives. The works were entrusted to a Syrian architect named Zenubius. |  |
| 9 | The church of Constantine was composed of two main buildings: the Rotunda of the Anastasis around the site of the Resurrection and the Martyrium, a large basilica. The "Holy Garden" was a wide portico with columns on three sides which separated the Rotunda and the Martyrium. The Tomb itself was enshrined in a small aedicule in the centre of the Rotunda. In its south-eastern corner stood the rock of Golgotha, crowned with a large cross. It is unknown whether the Calvary was roofed. |  |
| 10 | In 335, Macarius, the bishop of Jerusalem, inaugurated the basilica of the Anastasis. The Martyrium was a place exclusively dedicated to the liturgy and the teaching of the Word. The five-nave basilica was oriented towards the Tomb and accessed through a colonnaded atrium and a monumental stairway that led to the main street (cardo). |  |
| 11 | Early Medieval Period |  |
|  | The church was damaged by the Persians in AD 614 and demolished by Caliph al-Hakim in 1009. |  |
| 12 | The Holy Sepulchre Restored by Constantine IX Monomachus |  |
|  | The Byzantine emperor Constantine IX Monomachus obtained from the Fatimid caliph of Egypt the right to rebuild the Holy Sepulchre. |  |
| 13 | The new basilica was almost limited to the Rotunda. |  |
| 14 | The new basilica was almost limited to the Rotunda. |  |
|  | During their presence in Jerusalem, the Crusaders remodeled and enlarged the modest church of Constantine Monomachus. For the first time, the Tomb and the Calvary were under the same roof. |  |
| 15 | In 1187, Saladin conquered Jerusalem. The Holy Sepulchre was left untouched but the Latin clergy was banned from it. While most of the building was entrusted to the Greek Orthodox clergy, other Christian communities, including Ethiopians, Syrians, Maronites, Armenians, and Georgians, possessed their own chapels in it. |  |
| 16 | In 1335, the Franciscans acquired the chapel of the Apparition of the Risen Christ to his Mother, which they continue to hold at present. Two centuries later, in 1545, an earthquake caused the collapse of the upper floors of the tower bell. This period was marked by quarrels among the Christian communities leading to several parts of the church changing hands several times. |  |
| 17 | The Basilica Nowadays |  |
|  | 17th and 18th centuries: Restoration works  were carried out by the different communities  without any planning.  1808: Restoration of the aedicule after a fire had erupted in the Holy Sepulchre.  1852: Status Quo promulgated by the Ottoman Sultan establishing the rights of the different Christian communities for the use of the Holy Sepulchre. |  |
| 18 | 1927: Earthquake. The British Mandatory power undertook salvage works.  1954: Agreement between the different communities to carry out the restoration of the façade, the transept, and the dome of the Rotunda.  2017: Restoration of the aedicule. The tomb of the Lord was opened for the first time since the 16th century. |  |
|  |  | SVC\_MAP-Brochure-2.1 |
| 1 | Visitor Center Map |  |
|  | Google Maps / Waze: Saxum Visitor Center  Road to Nataf  Abu Gosh (Israel), 90845  Book in advance: Monday–Friday 9am–5pm |  |
|  | **Courtyard**  The ancient history of the Holy Land at a glance  **Ground**  Interactive overview of 1st Century AD  **Basement**  Dive into the history of salvation |  |
|  | ANCIENT HISTORY TIMELINE |  |
|  | Front Desk |  |
| 2 | **GROUND**  1ST CENTURY HALL  This room includes a map of the Holy Land at the time of Jesus, as well as touchscreens about the culture, languages, and daily life in that time.  CHAPEL / LECTURE HALL  This multi-purpose space, which accommodates up to 80 people, serves as both a lecture hall and chapel. Confessionals are also available.  CAFÉ  Coffee and snacks are available at the café.  TERRACE  The terrace offers outdoor seating and a view of the valley. |  |
|  | **BASEMENT**  3D JERUSALEM  This room traces the events of Jesus’ life, Passion, and Resurrection through a map of the Holy Land and a 3D model of Jerusalem.  CHRISTIAN HOLY SITES  Here, visitors may explore the history and evolution of the region’s holy sites and learn about key events in the life of Jesus.  CUBE  A 360° projection walks visitors through the events they have just learned about. |  |
|  | Interactive Screen  3D Model  360° Projection  Gift Shop |  |
|  | Elevator  Bathroom |  |
|  | 1st Century Hall  Cafe  Terrace  Chapel / Lecture Hall  Front Desk  Christian Holy Sites  Cube  3D Jerusalem |  |
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|  |  | 2019-SVC-Opening\_Booklet-1.1 |
| 1 | Welcome |  |
| 2 | ENHANCE YOUR HOLY LAND EXPERIENCE  The Saxum Visitor Center helps pilgrims to deepen their knowledge of the Holy Land through different multimedia resources in order to enrich each person’s Holy Land experience.  Saxum means "rock" in Latin and refers to the nickname that St. Josemaría Escrivá, the founder of Opus Dei, gave to Blessed Álvaro del Portillo, because of his fortitude and fidelity. |  |
|  | Biblical salvation history is at work within three dimensions: time, space and the human process of learning. Here is an ideal place to capture the three.  YISCA HARANI • TOUR GUIDE INSTRUCTOR, ISRAEL |  |
| 3 | In the Visitor Center |  |
|  | MULTIMEDIA TOUR  The Visitor Center features maps and models, descriptions of the Holy Sites over different time periods, and touchscreens and 4D projections about the Holy Land’s heritage.  CHAPEL  Saxum has a chapel where Mass can be celebrated and where confessionals are also available. The chapel has a capacity of 80.  LECTURE HALL  The multi-purpose room holds 80 people and is designed for lectures, gatherings or events that promote intercultural dialogue and peace.  CAFÉ  If you would like to take a break after your visit to Saxum, the café offers coffee and snacks.  EMMAUS TRAIL  Those who want to relive the experience of the ancient pilgrims on the road to Emmaus will find the starting point in Saxum with historical, geographical, and biblical information. |  |
| 4 | Saxum Multimedia Tour |  |
|  | It’s not an easy task to walk in the footsteps of Jesus; the Holy Land has changed in the space of 2,000 years! The Gospel of John, for instance, records that Jesus was crucified outside the walls of the Jerusalem, yet today the Holy Sepulchre is situated within the walls of the Old City.  The multimedia tour at Saxum provides historical, geographical, and biblical context for understanding the main events in the history of salvation. |  |
|  | STONE MAP  Follow the steps of Abraham and Moses across a stone map on the courtyard's floor.  TIMELINE  Trace the main events of the history of the Holy Land on the timeline on the courtyard’s walls. |  |
| 5 | 1ST CENTURY HALL  Grasp the complexity of daily life in Roman Judea at the time of Jesus in the entrance hall exhibitions.  TOUCHSCREENS  Navigate through the history and evolution of the region’s Holy Sites while learning about key events in the life of Jesus.  CUBE  A 360° projection allows visitors to experience the history of salvation.  3D JERUSALEM  Understand the location of Jesus’ last days on earth through a 3D model of Jerusalem. |  |
| 6 | That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him.  LUKE 24:13-16 |  |
| 7 | Emmaus Trail |  |
|  | Hiking the Emmaus trail is an exciting opportunity for visitors to the Holy Land to encounter Jesus as the disciples did—on foot. It is an experience through which modern travelers can dive back into a Biblical episode and relive it for themselves.  A PATH FROM ABU GHOSH TO EMMAUS  In the Gospel of Luke, just as the town of Emmaus serves as a portal between Jerusalem and Judea, and the coastal plain of the Gentiles, the road to Emmaus is a gateway for the spreading of the Gospel and the search for peace.  To follow the steps of Cleopas the disciple, hikers can travel the 30 km separating Jerusalem from Emmaus Nicopolis, or, utilizing the trailhead at Saxum, walk 18 km of the trip. From the starting point at Saxum, the hike to Emmaus fits more easily into a pilgrim’s schedule, taking around 4-5 hours to complete.  Offering many views of the valley, the trail is wide and accessible. The walk to Emmaus is a way to experience the natural surroundings of the Holy Land, and can be a complement to a pilgrim’s visit. |  |
|  | LEG 1  Saxum – Hurvat Matzad  LEG 2  Hurvat Matzad – Deir Ayoub  LEG 3  Deir Ayoub – Hurvat 'Aqed  LEG 4  Hurvat 'Aqed – Emmaus Nicopolis |  |
|  | Tel Aviv-Yafo ~50 KM  Emmaus Nicopolis  Jerusalem  Saxum Visitor Center  Abu Ghosh  2 KM - 2 MILES |  |
|  | Emmaus Trail  18 KM |  |
| 8 | It should be the first or the last stop of groups, because it can be your introduction to the Holy Land and of what you're going to see, or, if you come at the very end when you've seen everything, it ties everything together.  HUSSAM • TOUR GUIDE • NAZARETH |  |
|  | Historical and geographical content provided by the Polis Institute |  |
|  | Road to Nataf  Abu Ghosh (Israel), 9084500  Book in advance: Monday–Friday, 9am–5pm  Google Maps / Waze: Saxum Visitor Center |  |
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|  |  | Words on Column 2: 8922 |
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