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| **Position** | **Period** | **Title** | **Subtitle** | **Left Description** | **Right Description** |
| 1 | 1st century AD | THE CENACLE ON MOUNT ZION | 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. |
| 1 [HE] |  |  |  |  |  |
| 2 | 2nd-3rd century AD | THE CENACLE ON MOUNT ZION | 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. |
| 2 [HE] |  |  |  |  |  |
| 3 | 4th century AD | THE CENACLE ON MOUNT ZION | The Early Church of Jerusalem | 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). |
| 3 [HE] |  |  |  |  |  |
| 4 | 5th century AD | THE CENACLE ON MOUNT ZION | "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* (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. |
| 4 [HE] |  |  |  |  |  |
| 5 | 6th century AD | THE CENACLE ON MOUNT ZION | 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. |
| 5 [HE] |  |  |  |  |  |
| 6 | 4th century AD - Present | THE CENACLE ON MOUNT ZION | King David and Mount Zion | Based on St Peter’s allusion to King David’s tomb being “here to this day” (Acts 2:29), traditions connected to David, the mesianic 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 some spot in Mt Zion started to be identified with the tomb of David. In the 15th century, as the Muslim authority became convinced that David was buried under the Upper Room, it gradually became difficult, and then totally forbidden, for Franciscan friars and Christian pilgrims to enter. |
| 6 [HE] |  |  |  |  |  |
| 7 | 614-1099 | THE CENACLE ON MOUNT ZION | *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 acounts, 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 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. |
| 7 [HE] |  |  |  |  |  |
| 8 | 1099-1187 | THE CENACLE ON MOUNT ZION | The Crusader Church of St Mary of Mount Zion | Upon arrival 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. |
| 8 [HE] |  |  |  |  |  |
| 9 | 1187-1336 | THE CENACLE ON MOUNT ZION | 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. |
| 9 [HE] |  |  |  |  |  |
| 10 | 1336-1523 | THE CENACLE ON MOUNT ZION | 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 confimed 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. | **1462-1468**: 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 the lower floor from the Franciscans. |
| 10 [HE] |  |  |  |  |  |
| 11 | 1523 - Present | THE CENACLE ON MOUNT ZION | 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 stil prohibited from celebrating any liturgies. Since **1948**, the Cenacle has been under the care of the State of Israel. |
| 11 [HE] |  |  |  |  |  |