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| **Position** | **Period** | **Title** | **Subtitle** | **Left Description** | **Right Description** |
| 1 | ca. 33 AD | CHURCH OF THE HOLY SEPULCHRE | 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. |
| 1 [HE] |  |  |  |  |  |
| 2 | ca. 33 AD | CHURCH OF THE HOLY SEPULCHRE | 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 cemeteries. 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. |
| 2 [HE] |  |  |  |  |  |
| 3 | 41-44 AD | CHURCH OF THE HOLY SEPULCHRE | The Calvary and the Tomb | King Agrippa (**41-44 AD**) extended Jerusalem's city walls northward, thus including the area of Golgotha in the city. | - |
| 3 [HE] |  |  |  |  |  |
| 4 | ca. 135 AD | CHURCH OF THE HOLY SEPULCHRE | 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 **70 AD**, tracing new colonnaded thoroughfares, developing new market places (*fora*), and building triumphal arches and basilicas. |  |
| 4 [HE] |  |  |  |  |  |
| 5 | ca. 135 AD | CHURCH OF THE HOLY SEPULCHRE | Aelia Capitolina | 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. |
| 5 [HE] |  |  |  |  |  |
| 6 | ca. 135-325 AD | CHURCH OF THE HOLY SEPULCHRE | Aelia Capitolina | 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". | - |
| 6 [HE] |  |  |  |  |  |
| 7 | 325-335 AD | CHURCH OF THE HOLY SEPULCHRE | The Church of Constantine | In **325 AD** 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. | - |
| 7 [HE] |  |  |  |  |  |
| 8 | 335-614 AD | CHURCH OF THE HOLY SEPULCHRE | The Church of Constantine | 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. | - |
| 8 [HE] |  |  |  |  |  |
| 9 | 335-614 AD | CHURCH OF THE HOLY SEPULCHRE | The Church of Constantine | In **335 AD**, 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*). | - |
| 9 [HE] |  |  |  |  |  |
| 10 | 614-1048 | CHURCH OF THE HOLY SEPULCHRE | Early Medieval Period | The church was damaged by the Persians in **614 AD** and demolished by Caliph al-Hakim in **1009**. | **-** |
| 10 [HE] |  |  |  |  |  |
| 11 | 1048-1149 | CHURCH OF THE HOLY SEPULCHRE | 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. | - |
| 11 [HE] |  |  |  |  |  |
| 12 | 1048-1149 | CHURCH OF THE HOLY SEPULCHRE | The Crusader Church | The new basilica was almost limited to the *Rotunda*. | - |
| 12 [HE] |  |  |  |  |  |
| 13 | 1149-1187 | CHURCH OF THE HOLY SEPULCHRE | The Crusader Church | 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. | - |
| 13 [HE] |  |  |  |  |  |
| 14 | 1187-1545 | CHURCH OF THE HOLY SEPULCHRE | The Crusader Church | 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. | - |
| 14 [HE] |  |  |  |  |  |
| 15 | 1187-1545 | CHURCH OF THE HOLY SEPULCHRE | The Crusader Church | 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. | - |
| 15 [HE] |  |  |  |  |  |
| 16 | 1545 - Present | CHURCH OF THE HOLY SEPULCHRE | The Basilica Nowadays | 17th-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. | - |
| 16 [HE] |  |  |  |  |  |
| 17 | 1545 - Present | CHURCH OF THE HOLY SEPULCHRE | The Basilica Nowadays | **1927**: Earthquake. The British Mandatory power undertook salvage works.  **1954**: Agreement between the different communities to carry out the restoration of the facade, 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. | - |
| 17 [HE] |  |  |  |  |  |