

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

Chapter 1 : Full text of "The Church of the Holy Sepulchre"

CONTENTS Introduction 15 Authorities and Sources 19 PART I ROMAN EPOCH, A.D. I Topography of the City of Jerusalem and the Church of the Holy Sepulchre

Crusades The crusades coincided with a renewed concern in Europe for the holy places, with the Church of the Holy Sepulchre as one of the most important places. According to an undocumented tradition, Girolamo Gabrielli of the Italian Gabrielli family, who was the leader of knights from Gubbio, Umbria, during the First Crusade, was the first crusader to enter the Church of the Holy Sepulchre after Jerusalem was seized in the Kingdom of Jerusalem. [edit] See also: Kingdom of Jerusalem The Vida text in red of the medieval troubadours Tomier and Palaizi, who exclusively advocated defence of the Holy Sepulchre. Consequently, in contrast to Lanfranc Cigala, criticising the Albigensian Crusades as distractions, even to the point of resulting in marks of heresy. After the capture of Jerusalem at the end of the First Crusade in 1099, the Canons Regular of the Holy Sepulchre were established to take care of the church. The men in charge of securing its defense and its community of canons were called *Milites Sancti Sepulcri*. Baldwin I, the first Latin King of Jerusalem, laid the foundations of the kingdom and established its main institutions on the Norman-French pattern as a centralised feudal state. He also drew up the first constitution of the order in 1100, modeled on the chapter of canons that he founded in Antwerp prior to his departure, under which the Latin Patriarch of Jerusalem who had supplanted the Greek Orthodox Patriarch appointed knights in Jerusalem at the direct service of the crown, similar to the organisation of third orders. Adopting the rule of Saint Augustine, with recognition in 1113 by Papal Bull of Pope Paschal II, with the "*Milites Sancti Sepulcri*" attached, it is considered among the oldest of the chivalric orders. In it, Canons 20-21 deal with clerics. Canon 20 says a cleric should not be held guilty if he takes up arms in self-defense, but he cannot take up arms for any other reason nor can he act like a knight. This was an important concern for the crusader states; clerics were generally forbidden from participating in warfare in European law, but the Crusaders needed all the manpower they could find, and only one year before, Antioch had been defended by the Latin Patriarch of Antioch following the Battle of Ager Sanguinis, one of the calamities referred to in the introduction to the canons. Canon 21 says that a monk or canon regular who apostatizes should either return to his order or go into exile. In 1118, Pope Callistus II issued a bulla establishing a lay religious community with specific responsibilities to defend the Church Universal, protect the City of Jerusalem, guard the Basilica of the Holy Sepulchre and pilgrims, and fight in the defence of Christianity. In total, as a result of these military needs, five major chivalric orders were formed in the Kingdom of Jerusalem between the late 11th century and the early 12th century: Today, the Order of Knights Templar no longer exists other than its successor in Portugal, the Portuguese Order of Christ, the Order of Saints Maurice and Lazarus is recognised as the successor to the medieval Order of Saint Lazarus, the successor to the Teutonic Order is a purely religious order of the Catholic Church, but both the Order of Malta and the Order of the Holy Sepulchre continue as chivalric orders recognised by the Holy See. Aside from William and Pagan, no secular authorities witnessed the treaty, perhaps indicating that the allied Venetians considered Jerusalem a Papal fief. Meanwhile, beyond the Holy Land, in Spain, during the Reconquista, military orders built their own monasteries which also served as a fortresses of defense, though otherwise the houses followed monastic premises. A typical example of this type of monastery is the Calatrava la Nueva, headquarters of the Order of Calatrava, founded by the Abbot of Fitero, Raymond, at the behest of King Sancho III of Castile, to protect the area restored to the Islamic rulers. Other orders as, such as the Order of Santiago, Knight Templars and the Holy Sepulchre devoted much of their efforts to protect and care for pilgrims on the Camino de Santiago. Furthermore, at the Siege of Bayonne in October 1157, three years before his death, King Alfonso I of Aragon, having no direct heir, bequeathed a will leaving his kingdom to three autonomous religious orders based in the Holy Land and politically largely independent: the Knights Templars, the Knights Hospitallers and the Knights of the Holy Sepulchre.

“whose influences might have been expected to cancel one another out. The Aedicule inside the church, alleged enclosing of the tomb of Jesus Christ. I will that as soone as I am trespassed out of this worlde that ye take my harte owte of my body, and embawme it, and take of my treasoure as ye shall thynke sufficient for that enterprise, both for your selfe and suche company as ye wyll take with you, and present my hart to the holy Sepulchre where as our Lorde laye, seyng my body can nat come there. Shortly before his death in , Baldwin IV ordered a formal crown-wearing by his nephew at the Church of the Holy Sepulchre. Soon after, the eight-year-old boy became sole king. The official arrival of the Franciscan Friars Minor in Syria dates from the papal bull addressed by Pope Gregory IX to the clergy of the Holy Land in , charging them to welcome the Friars Minor, and to allow them to preach to the faithful and hold oratories and cemeteries of their own. Franciscan Custody of the Holy Land “ [edit] See also: Custody of the Holy Land The ultimate fall of the Kingdom of Jerusalem to the Muslims in did not suspend pilgrimages to the tomb of Christ or the custom of receiving knighthood there, and when the Custody of the Holy Land was entrusted to the Franciscan Order , they continued this pious custom and gave the order its first Grand Master after the death of the last King of Jerusalem. The friars quickly resumed possession of their convent of Mount Sion at Jerusalem. The Turks tolerated the veneration paid to the tomb of Christ and derived revenue from the taxes levied upon pilgrims. With the emergence of the code of conduct of chivalry during the Middle Ages , conferring of knighthoods pursued also at the Holy Sepulchre. Those pilgrims deemed worthy of the honour were received into the order with a solemn ceremony of ancient chivalry. However, in the ceremonial of reception, at the time, the role of the clergy was limited to the *benedictio militis* , the dubbing with the sword being reserved to a professional knight, since the carrying of the sword was incompatible with the sacerdotal character, reserved to previous knights. *Post misam feci duos milites nobiles supra selpulchram gladios accingendo et alia observando, quae in professione militaris ordinis fieri consueverunt.* After mass, I made two [of my companions] noble knights of the Sepulchre by encircling swords and others observing, who were proudly inured into the profession of military order. The Duke chose a palm as his personal symbol in commemoration of his pilgrimage to Jerusalem in when he became a Knight of the Holy Sepulchre. In , King Valdemar IV of Denmark went on a pilgrimage to Jerusalem and was made a Knight of the Holy Sepulchre “ an act that increased the prestige of this King, who had difficulty in effectively ruling over his kingdom. The latter was also Grand Master of the Teutonic Order. Of the medieval Knights of the Holy Sepulchre, notably, Emmerich, although a mayor and a wealthy merchant, was neither a monarch, nor of the nobility. Others built church buildings in their hometowns, such as the chapel in Pratteln , Switzerland , by Hans Bernhard von Eptingen knighted , [20] and Jeruzalemkerk in Bruges , Belgium, built by Anselm Adornes knighted The latter still stands to this day, modelled on the Church of the Holy Sepulchre and today adorned with the heraldry of the order. Franciscan Grand Magistry[edit] From to , John of Prussia , a German Knight of the Holy Sepulchre, acted as steward for the convent and regularly discharged this act reserved to knighthood. It was also of frequent occurrence that a foreign Knight present among the crowds of pilgrims would assist at this ceremony. However, in default of other assistance, it was the superior who had to act instead of a Knight, although such a course was deemed irregular. It was since then also that the superior of the convent assumed the title of Grand Master , a title which has been acknowledged by various pontifical diplomas, and finally by a Papal Bull in by Pope Benedict XIV. While some of the property of the order in Italy was transferred to the newly established Order of Our Lady of Bethlehem , the attempt, however, proved a failure. In the territory of the Latin Patriarchate of Jerusalem , reinstated in , the Franciscans still have 24 convents, and 15 parishes. He decreed that the order would no longer be governed by the Custody of the Holy Land, but that the senior post of the order would henceforth be raised to the rank of Grand Master , reserving this title for himself and his successors. The privileges of the order, recorded by its Guardian in and approved by successive Popes, included powers to: Both endorsed the dubbing of knights. In France, King Henry IV of France purchased its French possessions and incorporated them into his newly established Order of Our Lady of Mount Carmel , formally established by Pope Paul V through the Bull *Romanus Pontificus* 16 February and expanded through

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

Militantium ordinum , dated 26 February , along with possessions of other orders which apparently were all deemed extinct and abolished, indicating declined regional activity. Restoration of the Latin Patriarchate of Jerusalem [edit] Main article: Initially, the Sovereign Military Order of Malta opposed the decision, claiming rights to its legacy probably based on the papal decision of Equestrian Order of the Holy Sepulchre of Jerusalem. Pope Pius X assumed the title of Grand Master again for the papacy in , but in this was again relinquished by Pope Pius XI in favour of the Patriarch of Jerusalem, and for a time the order again ceased to be a papal order. Protection of the Holy See from [edit] Main article: In the Constitution of the Order was again reformed and the order was recognized as a juridical person in canon law. An amendment to the Constitution of the Order was approved by Pope John Paul II simultaneously with that concession of Vatican legal personality for the order. The order is today primarily honorific, a public association of the faithful with a legal canonical and public personality, constituted by the Holy See under Canon Law , paragraph 1: Purpose and activities[edit] Its principal mission is to reinforce the practice of Christian life by its members in absolute fidelity to the Pope; to sustain and assist the religious, spiritual, charitable and social works and rights of the Catholic Church and the Christians in the Holy Land , particularly of the Latin Patriarchate of Jerusalem , which annually receives some 10 million dollars by the donations of the members of the order. Regional activities include participation in local processions and religious ceremonies, such as during Holy Week. In France , the French Revolution resulted in a ban on conserving relics and all other sacred symbols linked to the Kings, though this allowed for pieces judged to be of high artistic quality to be saved. These relics were handed over to the Archbishop of Paris in and are still held in the cathedral treasury of Notre Dame de Paris , cared for by the Knights of the Holy Sepulchre and the cathedral chapter. On the first Friday of every month at 3: The order was a significant donor in the restoration of the Statue of St. John of Nepomuk in Divina , Slovakia, in The Grand Magisterium also includes:

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

Chapter 2 : Church of the Holy Sepulchre reopens after Israel backs away from controversial measures

The city hall stressed that the Church of the Holy Sepulchre and all other churches are exempt from the taxes, with the changes only affecting establishments like "hotels, halls and businesses" owned by the churches.

Text edited by Rosamie Moore. Write to romapip quipo. Page revised in January

In the morning the dragoman interpreter went to show my firman permit to travel to the Aga governor of the city and obtained for me and my servant a permit to enter the Holy Sepulchre without being subject to molestation or extortion. It is right in the city, near the western gate; it and the place of the Crucifixion, and, in fact, every other place intimately connected with that tremendous event, are ingeniously massed together and covered by one roof - the dome of the Church of the Holy Sepulchre. Although I forbear, from a consciousness of the difficulty of the task, to enter on any discussion as to the topography of Jerusalem and the real site of the holy places, I cannot but notice the improbable position ascribed here to the Holy Sepulchre. Turner The sites of the Crucifixion and of the nearby Sepulchre were established in the IVth century and a map of the VIth century it opens in a separate page - number 3 shows a large basilica which included Mount Calvary and the Holy Sepulchre. Via Dolorosa Sorrowful Way: Orthodox Jews on their way to a synagogue on a Saturday morning and Indonesian pilgrims carrying a cross on their way to the Holy Sepulchre Every day I passed in Jerusalem more clearly proved to me the truth of the observation made by Hume that the more affinity there is between theological parties the greater commonly is their animosity. During my stay in Jerusalem I frequently called on a Greek bishop and sat smoking with him for an hour asking questions. I did the same to some Armenian and Coptic priests. Turner Douglas Hume , a Scottish philosopher, argued that monotheism arises from competition between religions as believers seek to distinguish their deities as superior to all rivals The Natural History of Religions. The remark made by Turner is even truer today. The secular visitor to Jerusalem is struck by the total lack of interfaith dialogue. Believers are totally immersed in their own creed which eventually they expect will prevail. At the end of this street the Via Dolorosa turns into a short street which runs south and then again into another long one which continues it to the west. Their order and in particular its Capuchin branch used to build its churches on elevated ground and have them preceded by Stations of the Cross. Bonaventura al Palatino in Rome. Via Dolorosa starts by sloping down and only its last section goes up. It is very short. It is entirely inside the walls. In General Charles Gordon aka Gordon of Khartoum came to the conclusion that the Crucifixion site and the Holy Sepulchre were located half a mile north of Damascus Gate and most Anglican pilgrims go there rather than to the Holy Sepulchre. IIIrd Station - Second Fall - a modern relief donated by an Italian pilgrim The first thing that was pointed out to me was the spot on which Jesus first fell while bearing his Cross. It is marked by a small column lying broken on the ground and is at a short distance from the Roman Catholick convent in the same street. Near this a little further on is shewn the place at which he advised the women to weep for their own woes, not for his. The place of the second fall is shewn in the small street that runs south and is also marked by a fallen column. A little way down a third street which turns again to the west is an arch stretching over the street on the site of which - said my conductor - stood a house close to which.. Jesus replied "I shall never make thy fortune". On hearing which answer she immediately broke a drum which she had been wantonly beating and became one of his followers. Where these people picked up this story I am at a loss to conceive. These places are so firmly believed here to have been the scenes of the events above cited that it would have been impolitic in me to express the doubts which were naturally excited in me by the inconsistency of the accounts. But there would be no end of my journal if I were to descant on all the absurdities that are related to me here. Veronica wipes the face of Jesus; right rosaries, crosses and crowns of thorns on sale "On these stones that are crumbling away," the guide said, "the Saviour sat and rested before taking up the cross. This is the beginning of the Sorrowful Way, or the Way of Grief. We crossed a street, and came presently to the former residence of St. We had heard so much of St. Veronica, and seen her picture by so many masters, that it was like meeting an old friend unexpectedly to

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

come upon her ancient home in Jerusalem. We knew her, because we saw her handkerchief in a cathedral in Paris, in another in Spain, and in two others in Italy. In the Milan cathedral it costs five francs to see it, and at St. Twain We found crowds of pilgrims.. Turner Church of the Holy Sepulchre: This has been covered by the Greeks with a handsome stone measuring nine feet by four feet one inch. The stone which covered it formerly said to have been the original one has been taken away by the Greeks. It belonged to the King of France. It was found necessary to conceal the real stone in this way in order to save it from destruction. Pilgrims were too much given to chipping off pieces of it to carry home. Twain The hole said to be that of the Cross on the summit of Calvary is feet from the dome south east. The holes of the crosses of the two thieves were at eleven feet four inches to the right and left of that of the Cross of Christ, but were obliterated by the late fire. The hole of the Cross of Christ is twenty two inches deep. The Greeks I know not why, except that their hatred of the Roman Catholicks induced them to differ wantonly from them, have made another hole about two feet north of the supposed original one which all the Greek and Armenian pilgrims kiss and throw money into it. I had been told that all who did this received absolution for all their sins past, present and future, but a Greek priest whom I saw swinging incense on the spot, assured me that this was not true, but that they worship there because the Greeks and Armenians believe this to be the hole of the true Cross. He added that the jealousy of the Roman Catholicks perpetually prompted them to misrepresent the Greek religion. The bitterness of feeling which these sect cherish towards each other is peculiarly disgusting on the spot where it would be supposed Christians would most earnestly study to forget their differences. Turner When one stands where the Saviour was crucified, he finds it all he can do to keep it strictly before his mind that Christ was not crucified in a Catholic Church. He must remind himself every now and then that the great event transpired in the open air, and not in a gloomy, candle-lighted cell in a little corner of a vast church, up-stairs - a small cell all bejeweled and bespangled with flashy ornamentation, in execrable taste. Twain Church of the Holy Sepulchre: The fire began at three in the morning and burnt till nine having destroyed the Armenian chapel where it began, the great dome, the Greek chapel, the cells of the Franciscans and the chapel of the Virgin and destroyed many of the fine columns and of the mosaick work contributed by Helena. The Sepulchre itself was not touched, but the Catholicks say that in the confusion the Greeks pulled down the chapel built over it that they might rebuild it and call it their own. The Roman Catholic monks believe that the Greeks and Armenians purposely set fire to the building. The Roman Catholicks have apartments and a refectory behind the Sepulchre as indeed formerly the whole was theirs, but the Greeks, Armenians, Copts and Syrians, making interest with the Turks by paying them immense sums, have turned the Roman Catholicks out of many of the holy places. It has been proven conclusively that they can not worship together around the grave of the Saviour of the World in peace. One is grave and thoughtful when he stands in the little Tomb of the Saviour - he could not well be otherwise in such a place - but he has not the slightest possible belief that ever the Lord lay there, and so the interest he feels in the spot is very, very greatly marred by that reflection. There is a small door in the side stooping under which one enters a natural cave. At the bottom of this.. I was surprised that the monks did not rather give the name of the Holy Sepulchre to the supposed tomb of Nicodemus which, however exceptionable in point of locality, is at least cut in the rock. Turner That of the Syrians is the humblest of them all. It is nothing but a dismal cavern, roughly hewn in the living rock of the Hill of Calvary. In one side of it two ancient tombs are hewn, which are claimed to be those in which Nicodemus and Joseph of Aramathea were buried. Helena The new church is neither so large, nor so splendid as the ancient one which had many very large and well proportioned columns of marble. The Armenians obtained from the Roman Catholicks many holy places some years ago by professing themselves Catholicks, but as soon as they had them in their possession, they changed to their former religion. Turner Then we went down into a cavern which cavilers those who raise annoying petty objections say was once a cistern. It is a chapel, now, however - the Chapel of St. It is fifty-one feet long by forty-three wide. In it is a marble chair which Helena used to sit in while she superintended her workmen when they were digging and delving for the True Cross. At first the monks assured me they could not find the Cross, but Helena prayed and instantly the earth trembled in the spot where the Cross was concealed. Turner

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

We descended twelve steps into a large roughly - shaped grotto, carved wholly out of the living rock. Helena blasted it out when she was searching for the true Cross. She had a laborious piece of work, here, but it was richly rewarded. Out of this place she got the crown of thorns, the nails of the cross, the true Cross itself, and the cross of the penitent thief. When she thought she had found every thing and was about to stop, she was told in a dream to continue a day longer. It was very fortunate. She did so, and found the cross of the other thief. The monks call this apartment the "Chapel of the Invention of the Cross" - a name which is unfortunate, because it leads the ignorant to imagine that a tacit acknowledgment is thus made that the tradition that Helena found the true Cross here is a fiction - an invention. It is a happiness to know, however, that intelligent people do not doubt the story in any of its particulars. Twain Offices and churches of different Christian creeds Turner and Twain were struck by the presence of so many Christian groups in Jerusalem. The more they would be today because the number of churches with an office in Jerusalem has grown considerably. The image used as background for this page shows a decorated tile in the Chapel of the Invention of the Cross. You may wish to see these other pages on Jerusalem:

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

Chapter 3 : Church of the Holy Sepulchre - Wikipedia

The Church of the Holy Sepulchre was reconsecrated on July 15, , 50 years to the day after the capture of Jerusalem by the First Crusade, but in fact work continued on the building for some years afterward.

Although the facts of the crucifixion and of the interment of the body of Christ in the tomb of Joseph of Arimathea are related in the New Testament with considerable detail, sufficient indications are not supplied to locate the actual position of the tomb with reference to the city of Jerusalem. It would appear that Golgotha, the place of crucifixion, was outside the city, near a public thoroughfare leading to one of the gates, and visible from some distance. Adjoining the place Golgotha was a garden, in which was a new rock-cut tomb, the property of Joseph of Arimathea. Rock-cut tombs were common in the vicinity of Jerusalem, as, in consequence of the geological formation, the faces of the hills are frequently broken by low cliffs with terraces between. The comparatively level terraces were used for cultivation while the tombs were excavated in the rock faces. Many instances of tombs so situated can be seen on the hillsides near Jerusalem, and it is not unreasonable to suppose that the tomb of Joseph was of a similar character. As it was outside the city, the question of the validity of the traditional site, upon which the church of the Holy Sepulchre now stands, necessarily depends, to a great extent, upon whether this place was within or without the walls at the date of the crucifixion. At that time, it is clear, judging from the careful description written by Josephus a few years later, that Jerusalem was defended by two walls, as the third wall was not begun by King Herod Agrippa until A. Of these, the first, or old wall, ran from the palace of Herod the Great, which was situated at the N. The second wall, which was built at some period between the return of the Jews from Babylon and the reign of Herod the Great, was on the north, and in front of the old wall. Various theories on the subject are maintained by different authorities. Some of these are indicated on the plan. One suggestion is that the second wall started from a point in the first wall near the palace of Herod, and that some remains of an old wall, situated at the point A, formed part of it. The wall is then supposed to have been carried in a direction slightly west of north, up to the line of the existing city wall, to have followed this line to the Damascus gate, and then turned south-east to the Antonia. If this theory were correct, it is clear that the traditional site of the Holy Sepulchre would be impossible, as it would be some way within the city wall. Another theory is that the Gate Genath was at a point marked B on plan, and that some ancient masonry which lies east of the so-called Pool of Hezekiah, and over which the houses on the west side of Christian Street are built, represents a portion of the second wall. The wall is then supposed to have been carried north to the point C, and either to have turned east to D, and again north to F, and from this to the Antonia; or to have continued north to E, and thence east to the Antonia. The first supposition excludes the site of the Holy Sepulchre, while the second includes it within the wall. A third theory is that the Gate Genath was at the point G, and that the second wall ran north to F, and thence to the Antonia. This proposal places the site of the Holy Sepulchre outside the wall, but it makes the part of the city protected by the latter smaller than is probable. Speaking generally, it may be stated that there is no certain evidence as to the line followed by the second wall, and it is impossible to say whether the traditional site lies inside or outside this wall. From the description in the Gospels of the burial of Jesus, it is not clear whether the tomb of Joseph was intended to be the final resting-place, or whether the body was only placed in it temporarily because the feast of the Passover was at hand and the disciples intended to remove it to some other place after the Passover. But whatever may have been proposed, the Resurrection of Jesus Christ on the first day of the week, leaving the tomb empty, turned the attention of the disciples from the sepulchre to the living presence of their Master. After He had risen from the dead, the place of His burial does not appear to have had any attraction for His followers, and there is nothing in the writings of the first three centuries to lead us to suppose that the actual rock-cut tomb was regarded with any special feelings of veneration. Whether even a recollection of the site was preserved traditionally is doubtful. There have been many who consider that the early Christians could not have forgotten the exact locality of so important a place; on the contrary, others

maintain that to the followers of Jesus Christ it was the fact of the Resurrection that was important and not the empty tomb; and that knowledge of the latter was lost during the vicissitudes from which Jerusalem suffered in the years succeeding the crucifixion. About forty years after the crucifixion, the great revolt of the Jewish people against the Romans took place, and ended with the siege and capture of Jerusalem by Titus. Prior to the siege, the Christians, following the orders of their Master, had retired to the city of Pella, east of Jordan, and the date of their return to Jerusalem is uncertain. Whether any of the disciples returned after the triumph of the Romans and recognized the tomb of Christ is matter of conjecture. Among the temples built by Hadrian about A. The extent of the walls of Aelia Capitolina is not known with any accuracy, but it is probable that the northern wall followed the same line as the present north wall of Jerusalem, and therefore that the site of the temple of Aphrodite was then within the walls. Although it is doubtful whether the Christians returned to Jerusalem immediately after the destruction of the city by Titus, they were certainly there when Hadrian built Aelia Capitolina; according to Epiphanius, they had a small place of worship on Sion at the place where Jesus Christ ate the Last Supper. Eusebius also states that the Christians worshipped at the Mount of Olives where Jesus instructed His disciples, but no writer up to the time of Constantine speaks of the tomb, or of worship being performed there. Constantine the Great became emperor of Rome in A. Embracing his new religion with enthusiasm he attributed his victories to the power of the Divine Cross, which was placed on the ensigns of the army. After the great council of the Church had been held at Nicaea in A. Full descriptions of the discovery of the Holy Sepulchre and of the churches that were built are given by Eusebius in his *Life of Constantine*, but it is difficult to say from his account if the main object of Constantine was to find the sepulchre of the Lord or the cross upon which He suffered. Eusebius does not mention the cross directly and lays more stress on the recovery of the sepulchre; whereas later writers imply that the great wish of the emperor and of his mother Helena, who visited Jerusalem for the purpose, was to find the Holy Cross. The task of searching for the tomb and the cross was entrusted to Bishop Macarius. By imperial order the temple was removed, and a rock-cut Jewish tomb, which lay below, was identified as the sepulchre of the Lord. In another cavity in the rock, ft. Immediately on the receipt of the intelligence of this remarkable discovery, the emperor wrote to Macarius, ordering the erection of magnificent buildings on the site. Two churches were built, one over the tomb, and the second, which was larger and grander, over the place where the crosses had been found. Between the two churches was a small hill, which was identified as Mount Golgotha. The ground surrounding the two churches was levelled and surrounded with porticoes or colonnades. The description of the buildings as detailed by Eusebius is rather obscure, but fortunately there still exists, in the church of Santa Pudenziana at Rome, a mosaic, supposed to have been originally executed in the 4th or 5th century, which shows the buildings clearly. The church of the Anastasis or Holy Sepulchre is herein delineated as a round church with a domed roof; the church of the Martyrion or Holy Cross, as a polygonal building, also with a domed roof; while between the two churches is Mount Golgotha, with the cross erected upon it. In another ancient mosaic, which still exists in a church of Madeba, east of the Jordan, a map of Palestine is represented which contains a rough plan of the walls and gates of Jerusalem. In this plan, also, it is possible to recognize the churches built by Constantine. The Bordeaux pilgrim who visited Jerusalem about A. There can, therefore, be no reasonable doubt that the present site is that which was fixed upon by Bishop Macarius in the time of Constantine. The churches were completed about A. Among these a lady from the west of Europe, who is supposed to have been St Sylvia of Aquitania and who came to Jerusalem about A. The caliph Omar, who captured the city in , behaved with leniency to the Christians, and left them in undisputed possession of the church of the Holy Sepulchre. In the third Fatimite caliph Hakim practically destroyed it. It is remarkable that from the beginning of the 8th century, while the church of the Holy Sepulchre is always mentioned in the accounts written by visitors to Jerusalem, the church of the Cross seems to have ceased to exist, although the place where the crosses were found was shown to pilgrims, and a church was built on Mount Calvary. After the capture of Jerusalem by the Crusaders in A. The Authenticity of the Traditional Site. Jacques le Saige in , Gretzer in , and F. Quaresmius in , also alluded to the difficulty felt by some in believing in the traditional site. Monconys in

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

stated that Calvary was formerly outside Jerusalem, but that it was now in the centre of the city, which was smaller than at the time of the crucifixion. In Jonas Korte of Altona visited Jerusalem and published a book on his travels, in which he expressed the view that the Calvary shown to visitors could not be the true Calvary because it was in the middle of the town. This view was supported by J. Clarke in came to the conclusion that Calvary was outside the Sion gate, while Dr E. Robinson, who published his *Biblical Researches in Palestine* in , expressed himself satisfied that the traditional site could not be the true one, but did not venture to suggest an alternative. Thenius considered that the Holy Sepulchre was on the west side of the hill, and his views were adopted by a number of later writers, including Canon Tristram, Dr Selah Merrill, Fisher Howe and General C. The hill in question, though not far outside the present north wall of the city, is at too great a distance from the probable line of the second wall, which was the outside line of fortification at the time of the crucifixion. On the whole, therefore, the balance of argument is against the identification proposed by Thenius. An entirely different theory regarding the site of the tomb of Christ was proposed by James Fergusson, the architect, who, in , in his *Essay on the Ancient Topography of Jerusalem*, made the startling proposal that the Dome of the Rock, generally believed to have been erected by Abdalmalik Abd el Melek in A. He further elaborated his views in the interesting work entitled *The Temples of the Jews and other buildings in the Haram area at Jerusalem* The theory involves placing the Temple of the Jews at the S. Warren showed conclusively that if the Temple had been in this position, it would have stood over the deepest part of the Tyropoeon Valley, and the foundations must have been of a most unnecessarily gigantic character. The historical evidence also is entirely against the latter, and the discovery of the Madeba mosaic, which, as has been already explained, shows the church of the Holy Sepulchre in the same position as at present, is another proof that the latter was not placed by Constantine on Mount Moriah. The final conclusion that may be arrived at with regard to the authenticity of the traditional site of the Holy Sepulchre is as follows. It may be taken as certain that the present site is that which was adopted by Macarius as the correct one early in the 4th century, but there is not sufficient evidence to prove that this tomb was the one in which the body of Christ was laid, or that remembrance of the latter had been preserved during the three centuries that had elapsed between the time of the crucifixion and the conversion of Constantine. No other suggested site, however, has more claim to be the true one than that over which the church of the Holy Sepulchre now stands. Wilson Palestine Exploration Fund, London, Wilson was employed upon the Ordnance Survey of Jerusalem in , and made careful plans of the church of the Holy Sepulchre; he had an extensive knowledge of the question, and his work forms a valuable index to the topographical and historical considerations which are involved.

DOWNLOAD PDF I TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

Chapter 4 : Church of the Holy Sepulchre and Jerusalem Tours – Church of the Holy Sepulchre

PAGB Introduction 15 Authorities and Sources . 19 PART I ROMAN EPOCH, a.d. I Topography of the City of Jerusalem and the Church of the Holy Sepulchre. 25 II The History of the Sepulchre, a.d. 33 III JELia Capitolina 43 IV The Uncovering of the Sepulchre.. 71 V TfcE Church of the Holy Sepulchre, a.d. 93 PART II.

Jerusalem and the cityscape of faith s. The Archaeology of Jerusalem, amply illustrated with photographs and drawings, details the distinctive finds for each period and uses them to illuminate the historical context: Galor and Bloedhorn show that, taken together, these physical remnants tell the story of Jerusalem from prehistoric times through the end of the Ottoman period in The authors begin their story with a Canaanite town encircled by limestone hills and ravines and sustained by a single perennial spring, the Gihon. King David made the hill above the Gihon the political and religious capital of the Jews in about b. The city, where heaven and earth were said to meet, is mentioned nearly 2, times in the Hebrew Bible. As the city expanded uphill, the colonization of the region by the Greeks and Romans who renamed the city Aelia Capitolina inaugurated an era of monumental building projects. None surpassed those of Herod a megalomaniac often said to have suffered from an edifice complex , including the magnificent Second Temple and the esplanade on which it stood, the largest of its kind in antiquity. Its Western Wall is today venerated by Jewish worshippers. But little else from that time remains. In the year 70 a. A thousand years after David, a new faith emerged from Jerusalem, a city now hallowed by the crucifixion, resurrection, and ascension of Jesus. In the fourth century, Constantine identified and enshrined sites associated with the life of Jesus, places that were soon woven into Christian liturgy and pilgrimage. Under Byzantine rule , Jerusalem, where Jewish residence would be banned for years, became a major Christian city, one of the most celebrated in the empire. In the year , Jerusalem became one of the five patriarchates, beside Alexandria, Antioch, Constantinople, and Rome. The great medieval Arab geographer and Jerusalem native al-Muqaddasi wrote: And so, in a more muted way, did Saladin, who conquered the city in Mosques that had become churches became mosques again. Until they were replaced by the Ottomans, the Mamluks from Egyptâ€”whom F. Finally, the Ottoman conquest in the 16th century gave Jerusalem the distinctive wall built by Suleiman the Magnificent, which surrounds the turrets and domes and enclosed courtyards of the Old City to this day. The story of Jerusalem, a city so long convulsed by ancient angers and competing pieties, is excessively well worn. The dates are already familiar. In another of his poems, Amichai writes that, here, numbers designate not bus routes but dates: This book, too, is thick with dates. Its style is necessarily dry. Yet, in transposing the story of Jerusalem into a different key, in telling it for the first time not as history but as a loving examination of the detritus of history, Galor and Bloedhorn shed light on how tactile things can act as batteries and conductors of memory. Archaeology at its best is the study of how excavated objects and buildings carry the currents of memory between then and now. But the more basic originality of this book lies in the way Galor and Bloedhorn persuasively demonstrate the virtues of reading Jerusalem as a kind of archaeological palimpsest of material culture. Much as the three Abrahamic faiths inscribed themselves on earlier faiths, erasing some features and embellishing others, so too can Jerusalem be seen as layer upon layer of sacred topography, a physical record of longings for a redemptive future and of mourning destructions past.

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

Chapter 5 : Order of the Holy Sepulchre - Wikipedia

The Church of the Holy Sepulchre is a church in the Christian Quarter of the Old City of Jerusalem. The church contains, according to traditions dating back.

The discussion page may contain suggestions. January Learn how and when to remove this template message

A map of Jerusalem in the late second temple period from illustrating the question of the Holy Sepulchre. Contemporary scholars would no longer accept this reconstruction of the city walls. According to the Bible , Jesus was crucified very near the city of Jerusalem, outside its walls. For example, as early as AD Saint Willibald made the following claim: Clarke rejected the traditional location as a "mere delusion, a monkish juggle" [15] and suggested instead that the crucifixion took place just outside Zion Gate. After a careful consideration of the issue with the material available at the time Robinson concluded that: Robinson was careful not to propose an alternative site and had concluded that it would be impossible to identify the true location of the holy places. However, he did suggest that the crucifixion would have taken place somewhere on the road to Jaffa or the road to Damascus. The caption below it reads: The picture in the foreground is a historical photograph c. Since Golgotha is the Aramaic word for skull, and may perhaps refer to the shape of the place, Thenius concluded that the rocky escarpment was likely to have been Golgotha. In that essay Howe described the hill in these terms: The skull-like front, or face, on the south side is formed by the deep perpendicular cutting and removal of the ledge. To the observer, at a distance, the eyeless socket of the skull would be suggested at once by the yawning cavern, hewn within its face, beneath the hill. Canon Tristram was also one of the advocates of purchasing the nearby Garden Tomb in Conder[edit] Another prominent proponent of the "new Calvary" was Claude R. Conder , a lieutenant in the Royal Engineers, who was appointed in by the Palestine Exploration Fund along with Lord Kitchener to conduct a mapping survey of Western Palestine contemporary Israel and Palestine. Conder, *Tent Work in Palestine: A Record of Discovery and Adventure*, Vol. I London, , p. He based this identification on several arguments. First of all, since the Gospel according to John places Golgotha in the near vicinity of a garden and a tomb John He also pointed to a Christian tradition which associated that general area with the martyrdom of St. Stephen as additional evidence that it was a public place of execution during the New Testament era. Conder actually downplayed the supposed resemblance to a skull which he viewed as immaterial, remarking: In his writings Conder refers to Skull Hill by the Arabic name El-Heidhemiyeh which he interpreted as "the rent", and which he proposed was a corruption of El-Heiremiyeh - "the place of Jeremiah". The name of this legendary military commander had become so entwined with Skull Hill, that many contemporary news articles and guide books have erroneously stated that Gordon is the first to discover the site, and that this discovery was a sudden mystical epiphany. Gordon proposed a typological reading of Leviticus 1: Gordon interpreted this verse to mean that Christ, the prototype, must also have been slain north of the "altar" Skull Hill being north of Jerusalem and of the Temple Mount. I feel, for myself, convinced that the Hill near the Damascus Gate is Golgotha. From it, you can see the Temple, the Mount of Olives and the bulk of Jerusalem. His stretched out arms would, as it were, embrace it: Close to it is the slaughter-house of Jerusalem; quite pools of blood are lying there. It is covered with tombs of Muslim; There are many rock-hewn caves; and gardens surround it. It is very nice to see it so plain and simple, instead of having a huge church built on it. Harris in *The Church of the Holy Sepulchre* has its tomb just a few yards away from its Golgotha, corresponding with the account of John the Evangelist: This particular tomb also has a stone groove running along the ground outside it, which Gordon argued to be a slot that once housed a stone, corresponding to the biblical account of a stone being rolled over the tomb entrance to close it. A view of the Garden Tomb from the s Inside the tomb.

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

Chapter 6 : Encyclopædia Britannica/Sepulchre, The Holy - Wikisource, the free online library

So did the Crusaders, who, driven to "liberate Jerusalem from the Mohammadan yoke," conquered the city in and made it the capital of the independent Latin Kingdom of Jerusalem. And so, in a more muted way, did Saladin, who conquered the city in

After the voluntary Passion and Death on the Cross of our Lord and Savior Jesus Christ, the holy place of His suffering was long trampled on by pagans. When the Roman emperor Titus conquered Jerusalem in the year 70, he razed the city and destroyed the Temple of Solomon on Mount Moriah, leaving there not a stone upon a stone, as even the Savior foretold Mt. Later on the zealous pagan emperor Hadrian built on the site of the Jerusalem destroyed by Titus a new city named Aelia Capitolina for him Hadrian Aelius. It was forbidden to call the city by its former name. He gave orders to cover the Holy Tomb of the Lord with earth and stones, and on that spot to set up an idol. On Golgotha, where the Savior was crucified, he constructed a pagan temple dedicated to the goddess Venus in Before the statues they offered sacrifice to demons and performed pagan rites, accompanied by wanton acts. He did all this intentionally, so that people would forget completely about Christ the Savior and that they would no longer remember the places where He lived, taught, suffered and arose in glory. At the beginning of the reign of Saint Constantine the Great, the first of the Roman emperors to recognize the Christian religion, he and his pious mother the empress Helen decided to rebuild the city of Jerusalem. The empress Helen journeyed to Jerusalem with a large quantity of gold, and Saint Constantine the Great wrote a letter to Patriarch Macarius I, requesting him to assist her in every possible way with her task of the renewing the Christian holy places. After her arrival in Jerusalem, the holy empress Helen destroyed all the pagan temples and reconsecrated the places desecrated by the pagans. She was zealous to find the Cross of our Lord Jesus Christ, and she ordered the excavation of the place where the temple of Venus stood. There they discovered the Sepulchre of the Lord and Golgotha, and they also found three crosses and some nails. In order to determine upon which of the three crosses the Savior was crucified, Patriarch Macarius gave orders to place a dead person, who was being carried to a place of burial, upon each cross in turn. When the dead person was placed on the Cross of Christ, he immediately came alive. With the greatest of joy the empress Helen and Patriarch Macarius raised up the Life-Creating Cross and displayed it to all the people standing about. The holy empress quickly began the construction of a large church which enclosed within its walls Golgotha, the place of the Crucifixion of the Savior, and the Sepulchre of the Lord, located near each other. The holy Apostle and Evangelist John wrote about this: Therefore they laid Jesus there because of the Jewish preparation day, for the tomb was nearby" John The Church of the Resurrection was ten years in building, and the holy empress Helen did not survive to see its completion. She returned to Constantinople, and reposed in the year After her arrival in Jerusalem, the holy empress built churches in Bethlehem, on the Mount of Olives, at Gethsemane and in many other places connected with the life of the Savior and events in the New Testament. The construction of the church of the Resurrection, called "Martyrion" in memory of the sufferings of the Savior, was completed in the same year as the Council of Tyre, and in the thirtieth year of the reign of Saint Constantine the Great. Therefore, at the assembly of September 13, , the consecration of the temple was particularly solemn. Hierarchs of Christian Churches in many lands: The bishops who participated in the Council of Tyre, and many others, went to the consecration in Jerusalem. On this day all the city of Jerusalem was consecrated. The Fathers of the Church established September 13 as the commemoration of this remarkable event.

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

Chapter 7 : Church leaders shut Jerusalem's Church of the Holy Sepulchre in land, tax protest | Reuters

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.

Amazon , Books 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 132 to 135, the Jewish revolt invited another Roman reprisal. Over and over again, Jerusalem has been decimated, sacked and razed. Constantine provided no respite from wars and dislocation. The Emperor Hadrian also removed Jews from the city upon its renovation. Sicker, In 313, Constantine the Great converted the Roman Empire and stopped the persecution of Christians, but the problems were far from over in Jerusalem. The persecution had ended, but the hostility between Christians and non-Christians continued. In 335, 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 more than metaphysics, and Macarius sought to find the place where Jesus was buried. It is not known why he offered to look for this, but local tradition placed the site where the Church of the Holy Sepulchre stands. Underneath the pagan temple on the site before the Church of the Holy Sepulchre, workers found a Jewish cemetery where several caves lay with large, circular stones set in front as a means of blocking entry. Even more, these few tombs 4 out of 10 with the large front stone were rare in Judea at the time. The local population 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. An artificial cave, located approximately 100 feet south of the hill, was certainly a burial crypt. The area around the cave itself suffered greatly from the Roman legionaries and the warfare there, so much has been lost, and the topography has changed radically since that time Berrett, Along with pictures of important people, places, and events, you will learn about the Church of the Holy Sepulchre like never before.

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

Chapter 8 : Church of the Holy Sepulchre | | truthaholics

Representatives of the Greek Orthodox Church, which owns approximately 30 percent of the Old City of Jerusalem and claims the largest stake of any denomination in the Church of the Holy Sepulchre.

The church has long been a major pilgrimage center for Christians all around the world. This has been identified as an area of abandoned stone quarries just outside the city wall of the time. The Roman emperor Constantine I, a convert to Christianity, had the temple of Venus in Jerusalem demolished to make way for a church. In the course of the demolition a tomb was discovered that was thought to be the tomb of Jesus. The first Church of the Holy Sepulchre was approached by a flight of steps from the Cardo, the main street of Jerusalem. The rock-cut tomb was initially open to the elements, but later it was protected by a small building. Pudenziana in Rome dating from early in the fifth century and on the Madaba mosaic map from the sixth, and from modern excavations. The story of the discovery of the cross was current early in the fifth century, and in the 11th century a cave deep below the ruins of the basilica came to be known as the Chapel of the Invention of the Cross. In 637, a Persian army destroyed the church and the True Cross was taken away, but in the Byzantine emperor Heraclius negotiated its return. The Arab conquest in 637 was initially less disruptive, as Christians were treated with tolerance, but years later the entrance to the basilica was converted into a mosque, and in the dome was destroyed by fire during anti-Christian riots. In 1009, the fanatical Fatimid caliph al-Hakim ordered the destruction of the church. The Byzantine emperor Constantine IX Monomachus funded its rebuilding, but on a different plan, with the entrance on the south side. This was the church that drew pilgrims from all over Christendom in the later 11th century, and for much of that period the Muslim rulers of the city treated them well. It was only after the capture of the city by the Seljuk Turks in 1071 that rumors began to circulate that Christian pilgrims were being ill treated and denied access to the church. The liberation of the holy places, the foremost of which was the Holy Sepulchre, was an important motivation for the First Crusade between 1095 and 1099. After the capture of the city by the crusaders in 1099, eyewitnesses tell how the survivors of the expedition prayed in the Church of the Holy Sepulchre, which struck them as unusual because it was open to the sky. During the next half-century, the church of Constantine IX Monomachus was largely reconstructed. The Church of the Holy Sepulchre was reconsecrated on July 15, 1149, 50 years to the day after the capture of Jerusalem by the First Crusade, but in fact work continued on the building for some years afterward. Nevertheless, the church of the crusaders is essentially the church that is to be seen today. The right-hand door was blocked up after the Muslim reconquest of the city in 1187. However, even during periods of Muslim occupation, pilgrims continued to be admitted to the site, and indeed Western leaders were anxious to negotiate rights of entry. Some features of the medieval church can no longer be seen—for example, the tombs of the first rulers, Godfrey of Bouillon and Baldwin I, which were removed in the early 19th century when the Greeks were carrying out restoration work. As 12th-century maps reveal, the Holy Sepulchre in Jerusalem was the spiritual focus of Christendom and its most important pilgrimage center. The church was laid out to enable pilgrims to move from chapel to chapel, their visit culminating in the Holy Sepulchre itself. At Golgotha, to mark the completion of their pilgrimage they would leave the crosses they had carried on the journey, and a great pile of these would be burnt on Easter Eve. On Holy Saturday, the ceremony of the Holy Fire took place. The patriarch entered the edicule, where the Easter Fire was kindled and then passed from hand to hand. This was witnessed by the chroniclers Ekkehard of Aura in 1085 and Caffaro in 1105.

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

Chapter 9 : Church of the Holy Sepulchre –“ The most sacred place

Yesterday, Sunday February 25, the Heads of the Churches of Jerusalem closed the Church of the Holy Sepulchre. For the first time in decades, in an act of solidarity the doors were locked at noon in protest to recent actions initiated by the Mayor of Jerusalem by which various church accounts have been frozen, millions of dollars in property taxes levied against church and UN properties.

Construction 4th century [edit] The second room of the aedicula, purportedly containing the tomb of Jesus A diagram of the Church of the Holy Sepulchre showing the traditional site of Calvary and the Tomb of Jesus According to Eusebius of Caesarea , the Roman emperor Hadrian in the 2nd century AD built a temple dedicated to the goddess Venus in order to bury the cave in which Jesus had been buried. The remains are completely enveloped by a marble sheath placed sometime in the fourteenth century, probably to prevent pilgrims from laying their hands on the original rock or taking small pieces as souvenirs [11]. However, there are several thick window wells extending through the marble sheath, from the interior to the exterior that are not marble clad. They appear to reveal an underlying limestone rock, which may be part of the original living rock of the tomb. From pilgrim reports it seems that the chapel housing the tomb of Jesus was freestanding at first, and that the Rotunda was only erected around the chapel in the s. In , the Emperor Heraclius restored it and rebuilt the church after recapturing the city. A story reports that the Caliph Umar ibn al-Khattab visited the church and stopped to pray on the balcony; but at the time of prayer, he turned away from the church and prayed outside. He feared that future generations would misinterpret this gesture, taking it as a pretext to turn the church into a mosque. Eutychius added that Umar wrote a decree prohibiting Muslims from praying at this location. The building suffered severe damage due to an earthquake in The damage was repaired in by Patriarch Thomas. In the year , the church suffered a fire. In , the Orthodox Christians prevented the construction of a Muslim mosque adjacent to the Church. In , a new fire damaged the inside of the basilica and came close to the rotunda. In , due to a defeat of Muslim armies in the region of Syria, a riot broke out, which was followed by reprisals. The basilica was burned again. In addition, the Byzantines, while releasing 5, Muslim prisoners, made demands for the restoration of other churches destroyed by Al-Hakim and the re-establishment of a Patriarch in Jerusalem. Contemporary sources credit the emperor with spending vast sums in an effort to restore the Church of the Holy Sepulchre after this agreement was made. The new construction was concentrated on the rotunda and its surrounding buildings: They commemorated scenes from the passion, such as the location of the prison of Christ and of his flagellation, and presumably were so placed because of the difficulties of free movement among shrines in the streets of the city. Western pilgrims to Jerusalem during the eleventh century found much of the sacred site in ruins. Historians agree that the fate of Jerusalem and thereby the Church of the Holy Sepulchre was of concern if not the immediate goal of papal policy in The idea of taking Jerusalem gained more focus as the Crusade was underway. The rebuilt church site was taken from the Fatimids who had recently taken it from the Abassids by the knights of the First Crusade on 15 July The Holy Sepulchre 2. The Dome of the Rock 3. Ramparts The First Crusade was envisioned as an armed pilgrimage, and no crusader could consider his journey complete unless he had prayed as a pilgrim at the Holy Sepulchre. Crusader Prince Godfrey of Bouillon , who became the first crusader monarch of Jerusalem , decided not to use the title "king" during his lifetime, and declared himself "Advocatus Sancti Sepulchri" "Protector [or Defender] of the Holy Sepulchre". By the crusader period, a cistern under the former basilica was rumoured to have been the location where Helena had found the True Cross, and began to be venerated as such; although the cistern later became the "Chapel of the Invention of the Cross," there is no evidence of the rumour before the 11th century, and modern archaeological investigation has now dated the cistern to 11th century repairs by Monomachos. The crusaders began to refurbish the church in a Romanesque style and added a bell tower. The church was lost to Saladin , [23] along with the rest of the city, in , although the treaty established after the Third Crusade allowed for Christian pilgrims to visit the site. Emperor

DOWNLOAD PDF | TOPOGRAPHY OF THE CITY OF JERUSALEM AND THE CHURCH OF THE HOLY SEPULCHRE 25

Frederick II r. Its appearance has essentially not changed since the 12th century. The Franciscan friars renovated it further in , as it had been neglected despite increased numbers of pilgrims. The Franciscans rebuilt the Aedicule, extending the structure to create an ante-chamber. There was no agreement about this question, although it was discussed at the negotiations to the Treaty of Karlowitz in Komnenos of Mytilene in the then current Ottoman Baroque style. The fire did not reach the interior of the Aedicule, and the marble decoration of the Tomb dates mainly to the restoration, although the interior of the ante-chamber, now known as the "Chapel of the Angel," was partly rebuilt to a square ground-plan, in place of the previously semi-circular western end. Another decree in from the sultan solidified the existing territorial division among the communities and set a " status quo " for arrangements to "remain forever," causing differences of opinion about upkeep and even minor changes, [27] including disagreement on the removal of the " Immovable Ladder ", an exterior ladder under one of the windows; this ladder has remained in the same position since then. The church after its restoration The cladding of red marble applied to the Aedicule by Komnenos has deteriorated badly and is detaching from the underlying structure; since it has been held in place with an exterior scaffolding of iron girders installed by the British authorities. During the " restoration works and excavations inside the building, and under the nearby Muristan, it was found that the area was originally a quarry, from which white meleke limestone was struck. For the first time since at least , marble cladding which protected the estimated burial bed of Jesus from vandalism and souvenir takers [31] was removed. By the night of 28 October, the original limestone burial bed was revealed intact. This suggested that the tomb location has not changed through time and confirmed the existence of the original limestone cave walls within the Aedicule. The tomb was resealed shortly thereafter.