

Academic Research on the
**PALESTINIAN
CHRISTIAN
CULTURAL
HERITAGE**

in Jerusalem

Academic Research on the Palestinian Christian Cultural Heritage in Jerusalem

By

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This study is part of the efforts PalVision puts in to preserve the religious, civilizational and cultural heritage of Jerusalem, within the “Irth Palestine” project, that works towards the protection of the Islamic and Christian cultural heritage in Jerusalem, funded by the European Union.

The opinions and views in this study belong solely to the researcher, and do not necessarily reflect or represent the position or opinion of PalVision or the European Union.





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ABSTRACT

As the centre of Christianity, Islam and Judaism, the City of Jerusalem plays a unique role in preserving the character and cultural heritage of these three monotheistic religions, both for the local population and for religious communities around the world. The Palestinian Christian community and heritage in Jerusalem are threatened by complex political and religious motives that seek to undermine the Palestinian Christian identity and presence in Jerusalem.

This academic research focuses on preserving the Palestinian Christian cultural heritage and identity in Jerusalem by documenting Christian properties owned by different Church denominations, Palestinian Christians and foreign Christian institutions through the predominant waqf form of property holding; a form of ownership in trust that includes numerous historical variations. These properties include shrines, churches, convents, monasteries, religious orders, residential compounds, commercial shops and educational institutions. Research was conducted through field surveys, as well as by analysing historical narrative and quantitative data regarding sites owned and controlled by Christians in the Old City of Jerusalem and the surrounding areas. The structure of this research methodology, its implementation and this subsequent research aims to present the Christian religious and cultural sites as key components of an action plan to protect and preserve the Christian cultural heritage against Israeli violations that target the Palestinian Christian identity in Jerusalem, the most revered holy place for Christians worldwide. In addition, this work and the resulting research aim to raise awareness and foster effective advocacy among local Palestinian Christians and the international community for the rights of Palestinians to continue to reside and practice their faiths in Jerusalem.



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INTRODUCTION

This research focuses on the identification of properties that are owned, controlled and used by different Christian denominations in the city of Jerusalem. It also aims to preserve the Palestinian Christian cultural heritage and identity in Jerusalem. This will be achieved by documenting Christian properties owned by different Church denominations, Palestinian Christians and foreign Christian institutions through the predominant waqf form of property holding, a form of ownership in trust that includes numerous historical variations.¹ As such, this research is part of an action plan to protect and preserve the Christian cultural heritage against Israeli violations that target the Palestinian Christian identity in Jerusalem, the most revered holy place for Christians worldwide. This research also raise awareness and promote advocacy among local Palestinians, both Muslim and Christian, and the international community, for the right and obligation to preserve the Palestinian Christian cultural heritage and national identity against the distortion wrought by the occupying power's creeping Israelization of the city. The research first traces the historical background and development of the local Palestinian Christian population and its religious denominations, followed by the presentation of quantitative statistical information derived from the field survey. It then provides a narrative description of each property identified through the field survey.

OVERVIEW

Christianity in the old city of Jerusalem is not just about churches and shrines, it also involves the local indigenous Palestinian Christians who live in the Holy City in a community that started almost two thousand years ago. Almost half of Jerusalem's Christian population resides in the Old City of Jerusalem. This research provides a narrative description and statistical information about the local residential areas of Palestinian Christians, inside and outside the Old City of Jerusalem, including Churches, shrines, convents, monasteries, educational institutions, church related institutions, as well as information about the population of the Palestinian Christian community in Jerusalem.

SCOPE AND LIMITS OF THE RESEARCH

This research focuses on the Palestinian Christian community of Jerusalem as an integral part of the Palestinian people that live and work in the city. This research highlights a global lack of in-depth knowledge and awareness about, and advocacy for, the Palestinian people and their presence in Jerusalem, including the Christian component. By detailing and analysing the contours of Christianity that permeate the Palestinian identity as a nation, this research aims to bolster the Palestinian presence, and highlight the identity and integral role of Christianity and the Palestinian Christian community among Jerusalem's Palestinians. The limitations of this research are associated with the religious and patriotic beliefs of Palestinian Christians, their desire to protect their existence and enjoy the full spectrum of rights that are afforded to other religions in Jerusalem. Resolving political, historical or religious differences or conflict, stands beyond the scope of this research.

¹) Salim Tamari [Online] Available at: https://www.jstor.org/stable/10.1163/j.ctvbqs2zk.36?seq=3#metadata_info_tab_contents



OBJECTIVES OF THE RESEARCH

This research compiles statistical data and provides a narrative description of all the Christian-related entities that serve Palestinian Christian communities, their churches and related institutions. The project researchers conducted in-depth analysis and field surveys of Christians and Christian (waqf) properties in the City of Jerusalem. Analysis of the research undertaken has been categorized as follows:

1. Property Ownership and waqf in Historical Perspective, including Christian (waqf) institutions that control Christian properties in the Old City of Jerusalem;
2. Narrative description of the Palestinian Christian community, population, demographic distribution and types of residential systems;
3. Christian religious order presence in Jerusalem and the Holy Land;
4. Christian religious and Christian-related sites inside and outside of the city of Jerusalem;
5. Christian residential units, compounds and buildings that are Christian-owned, managed and controlled properties (waqf) in the City of Jerusalem;
6. Christian-owned commercial properties in the City of Jerusalem;
7. A narrative description of Christian (waqf) Properties in Jerusalem;

METHODOLOGY

The central identified methodological tool used to achieve this project's research objectives and to secure sought data, was to conduct a field survey within, and selectively beyond the Old City of Jerusalem. The overall structural project methodology comprised of several stages that pointed to appropriate paths of inquiry to obtain required data:

1. Field surveying of Christian property was conducted to gather data about all Christian sites in every street of the Old City of Jerusalem. This field survey identified type of ownership, control and management for each of the examined properties.
2. The identification of Christian properties inside and outside the Old City of Jerusalem is carried out through collective data, based on the designated areas and locations of such properties.
3. The Church of the Holy Sepulchre in the Christian Quarter of the Old City of Jerusalem served as a starting point for the field survey. For clarity, the field survey divided and categorized Christian sites located in the Christian Quarter into four distinct sections: West, North, East and South of the Holy Sepulchre. Christian properties surveyed in other quarters have not been sub-divided. Each of the area sections included in the below field survey results, lists Christian-related properties, and provides a narrative and historical description for each.
4. Analysis of the field research data has been translated into tables and charts that present the data based on defined categories.







1. Property Ownership and Waqf in the City of Jerusalem

Historically, defining land ownership in the Old City has been a complicated and difficult process. It has sometimes resulted in protracted disputes between members of the Christian community and its institutions. Problems have arisen mainly because the responsible authorities in the past, did not complete thorough, formal and final classifications that facilitated the issuance of transparent and legally valid land titles. Various individuals, families and organizations, spanning diverse ethnicities and a multitude of enterprises, use the land parcels at issue. Some lands are rented from families and church institutions waqf.

The analysis of the available data indicates that Muslim waqfs own 24% of Old City land, whereas Christian institutions own 29%; private Palestinian waqfs (Dhurri - Family Waqfs) own 28% and the remaining 19% is controlled and managed by the Israeli occupation government, which includes land confiscated and expropriated from the Islamic waqfs, including the entire Al-Magharbeh (Moroccan) neighbourhood, which was demolished by Israel immediately following the 1967 occupation². At the end of the twentieth century, waqf properties in all categories totalled 1,781 units, or 54 percent of all properties in the Old City. In terms of area, these properties amounted to 348 dunams (1 dunam = 0.247 acres), or about 66 percent of the total area of the Old City, excluding the Al-Aqsa Mosque compound, which totals 144 dunams. Revenues from these waqf endowments serve both private and charitable purposes, which will be explained further below. Formidable challenges exist in locating original sources to aid in interpreting the scope and character of these properties. Beyond frequent difficulties in obtaining Court records and land registry archives, centuries of shifting registration procedures and highly bureaucratic organisation of, and access to, registered property records, further complicates research.³

The field survey undertaken for this project overcame these difficulties, to the greatest extent resources permitted. These efforts included identifying the type of waqf, its owners and their affiliations, as well as by investigating the present ownership status, authority for managing the waqf in question and the existence of any legal actions contesting a given property's ownership.

2[^]) Munir Fakhar Eldin & Salim Tamari. "Jerusalem Properties and Endowments". A Study of the Old City Estates in the Twentieth Century. Institute for Palestinian Studies. Beirut/ Ramallah. 2018. Pp. 40 - 56.

3) Tamari, S. (2018). Ordinary Jerusalem 1840-1940 "Waqf Endowments in the Old City of Jerusalem" Chapter 25, Pp. 490-491.





Christian Waqf used for Christian properties in the Old City of Jerusalem

It is important to note that this research aims to introduce the Christian culture by presenting the historical expansion of Christian religious sites, their importance and significance, as opposed to focusing primarily on waqf and ownership of each site and any legal disputes that may exist between different religious organisations with respect to property. This remains the project's sole aim despite that this research, as a matter of clarifying the history in question, records the varied Christian ownership forms and parties of Christian sites in the city of Jerusalem.

The earliest documentation of waqf properties in Jerusalem dates to the Ayyubid period, after driving out the Crusaders from the city. Sultan Saladin and subsequent governors began to consolidate the city's Islamic charitable institutions through the establishment of a network of schools, soup kitchens (takaya), and hospices to serve Jerusalem's population. This essential civic investment resumed after a long disruption during the Mamluk rule, following the end of the Third Crusade. The most important endowments established during this era were the work of Sultan Dhaher Baybars in 1269, Emir Tankiz in 1329 and Prince Manjak in 1355, as recorded in the surviving archival sources of tax and court records (sijillāt). A more rigorous record of later endowments began in the sixteenth century during the Ottoman era. Those are documented in court records (sijillāt), Ḥākānī records and title deeds records (known as Tapu taḥrīr defterleri)⁴ Dhurri (family) endowments are not exclusive to Muslims, as Christian family properties also possess them. Combined Christian public and private waqf endowments constitute a substantial proportion of all waqf endowments in Jerusalem. The estimated number of Christian family waqfs comprises 48 percent of all Dhurri waqf contracts in Jerusalem during the early twentieth century.

Public endowment waqf properties were larger in size given the nature of church and monastic estates in the city.⁵ In terms of land use, considerable similarity exists between Christian and Islamic public waqfs given that the two main uses, commercial and residential, exhibit close patterns of usage. Commercial uses of waqf endowed properties constitute 76 percent of overall Islamic waqf, and 62 percent of Christian waqf, property use. In terms of residential uses, 10 percent of Islamic waqf and 30 percent of Christian waqf properties are residences. In terms of land area, the proportions are reversed, with 40 percent of Islamic waqf and 38 percent of Christian-owned waqf land area are taken by residential units. These patterns indicate that Christian churches have devoted a higher proportion of their waqf endowments to securing residences for the Christian community in the Old City.

According to previously conducted surveys and researches not fully completed due to documentation and resources limitations, including those that are documented in court records sijillāt, Ḥākānī records and the title deeds records (Tapu taḥrīr defterleri), five different forms of waqf exist within all of Jerusalem's Christian waqf properties:

⁴) Ibid 1. Pp. 493-495.

⁵) Ibid 2.



1. Dhurri (family) endowments are a type of endowment that describes Christian and Muslim family properties. Combined Christian public and private endowments constitute a substantial proportion of all waqf endowments in the city. Historian Ziad al-Madani estimated that Christian family waqf constituted 48 percent of all Dhurri waqf contracts for Jerusalem during the early twentieth century. Public endowments were much larger due to the nature of church and monastic estates in the city⁶
2. Family waqf can acquire charitable status in several cases, but most commonly when the revenue from a family property is allocated for the benefit of the needy, whether from family members or non-relatives. It may also be transferred entirely outside of family use and used for general welfare; in this case, the lineage of the endowing family is terminated.
3. Khayri (charitable) and family waqf in Jerusalem are known as *tājir* and *tahkīr* (short- and long-term leasing). Long-term leases have been a source of ongoing conflict. Both leasehold types confer leases for a period not exceeding three years. It was assumed in the law, and as a matter of fiduciary duty, that the mutawalli (supervisor) of the waqf in question would actively terminate such contracts at the conclusion of the three-year lease period to preserve the legal status of endowed property. This expectation was constantly violated in practice, however, especially in the case of *Hike* agreements. *ikr* (literally “monopoly”) is a long-term lease which allows the lease tenant, with the permission of the mutawalli, to add new structures onto existing endowed property structures. It also allows the lessee (*al-muhtakir*) to sell, lease, or place under a new endowment, such newly constructed property without undermining or altering the status of the original endowed property.⁷
4. Church waqf have been particularly keen to provide endowments as sources for residential dwellings for their denominations. This explains, to some extent, the relatively large number of waqfs belonging to certain Church denominations in the Old City and the estimation that 30 percent of all waqfs in Jerusalem are church waqfs.⁸
5. In the Holy Land, and in the city of Jerusalem in particular, agreement regarding some shrines and properties exists among the Christian denominations with regard to delineating responsibilities for managing each denomination’s own waqf and ownership interest in the significant religious sites. This agreement is referred to as the “Status Quo.” In the Jerusalem context, this historical agreement between various religions or religious groups sets forth each religious group’s rights over shared or contested religious sites. While it enshrines many rights and obligations, one of the most fundamental tenets of the agreement is that any religious community that possesses a current right must consent to any change sought by any other party, whether with regard to proce-

6) Madani, S. (2010). “History of Awqaf in Jerusalem and its environs 1800–1918”. Pp. 95.

7) Shahin, R, & Ni matallah, I., (2005) “Land ownership and taxation in Ramla (Ramlah) from Islamic court sijill t, 1864–1914”. Gaza Islamic University Publication.

8) It is important to highlight that the dependence on aerial photography in calculating the parameters and coordinates of these endowed properties can lead to a certain degree of error. For details on these discrepancies, see “Methodological Note” in the introduction to the original study, Fakhr ed-Din and Tamari, *Jerusalem Properties*





ture or substance.⁹ “There are many different churches, three religions, many religions present and sometimes there are forms of rivalry or competition concerning the holy places. This is caused by questions related to the claim of being the first to arrive here, in this place where everyone had their origin.”¹⁰ In the Basilica of the Holy Sepulchre in Jerusalem, different denominations share the same space and take turns at specific times to pray. Additionally, the “Status Quo essentially means the existence of the state of justice. Therefore, things are the same where they must be, without changing. It is not a code, a legal code, but a situation in which everyone must see their rights fulfilled.”¹¹

The “Status Quo” is the accepted descriptive term for the arrangements regarding Holy Christian sites that existed in Palestine during the Ottoman era. It also has been respected by all subsequent ruling states and authorities, including the Israeli occupation after 1967. Following the adoption of an initial “Status Quo” agreement in 1690, further explicit arrangements were published in 1740 and 1757 and under the “Declaration of the Status Quo” that was issued in 1852 and 1856. Thus, the present arrangement is the outcome of several historical and political processes that evolved from the mid-16th century regarding Christian communities in Palestine. Derived from the Latin term meaning “the existing situation”, the Status Quo determines and details ownership and possession by various Christian communities of religious sites, prayer rights for each denomination, as well as maintenance, cleaning and day-to-day management responsibilities. The Status Quo relates to six sites: the Church of the Holy Sepulchre, Deir al-Sultan, Tomb of the Virgin Mary, Church of the Ascension, Shepherds’ Field in Beit Sahour, and the Church of the Nativity in Bethlehem. At the end of the Ottoman rule (1517-1917) and the beginning of the British Mandate (1922-1948), Palestine was entrusted to Britain by the League of Nations, an asserted fulfilment of the November 2, 1917 Balfour Declaration. Subsections 13-14 of the mandate conferred to Britain provided for the establishment of a commission to examine existing claims and rights concerning the Holy Sites, freedom of access and worship, while also maintaining public safety. It was determined that the Mandatory government did not intervene in the case of Muslim holy sites and that the immunity of these sites would be guaranteed. In 1924, the British Mandate adopted arrangements that fulfilled by virtue of, and in an apparent effort to honor, the existing Status Quo Declaration. These arrangements established a temporary mechanism for resolving disputes. In 1929, the L.G.A. Cust report was published,¹² detailing use, maintenance, and worship at the Holy Sites.

After the 1967 Six-Day War, Israeli officials further refined Israel’s formulation of connections between the political entity of Israel and Judaism. Israel refrained from using the term “status quo” in the “Protection of Holy Places Law” (adopted by the Knesset on June 27, 1967). On the other hand, the term “status quo” appears in Article 4 of the Basic Agreement concluded between the Holy See and the State of Israel on December 30, 1993.¹³

9^ Hoad, E., (1984) “Guide to the Holy Land” Pp. 106-107. Franciscan Printing Press, Jerusalem.

10^ Macora, A., ofm. Responsible of the Status Quo - Custody of the Holy Land

11^ Ibid 6.

12^ A report compiled by Archer Cust, an officer in the Mandatory government, in September 1929, describing the status quo governing the holy sites in and around Jerusalem, including the respective rights of Christians and Muslims. These arrangements had been in place since 1757, and confirmed by an Ottoman firman (edict) in 1852 and by the 1856 Treaty of Paris and the 1878 Treaty of Berlin.

13^ Ibid 10





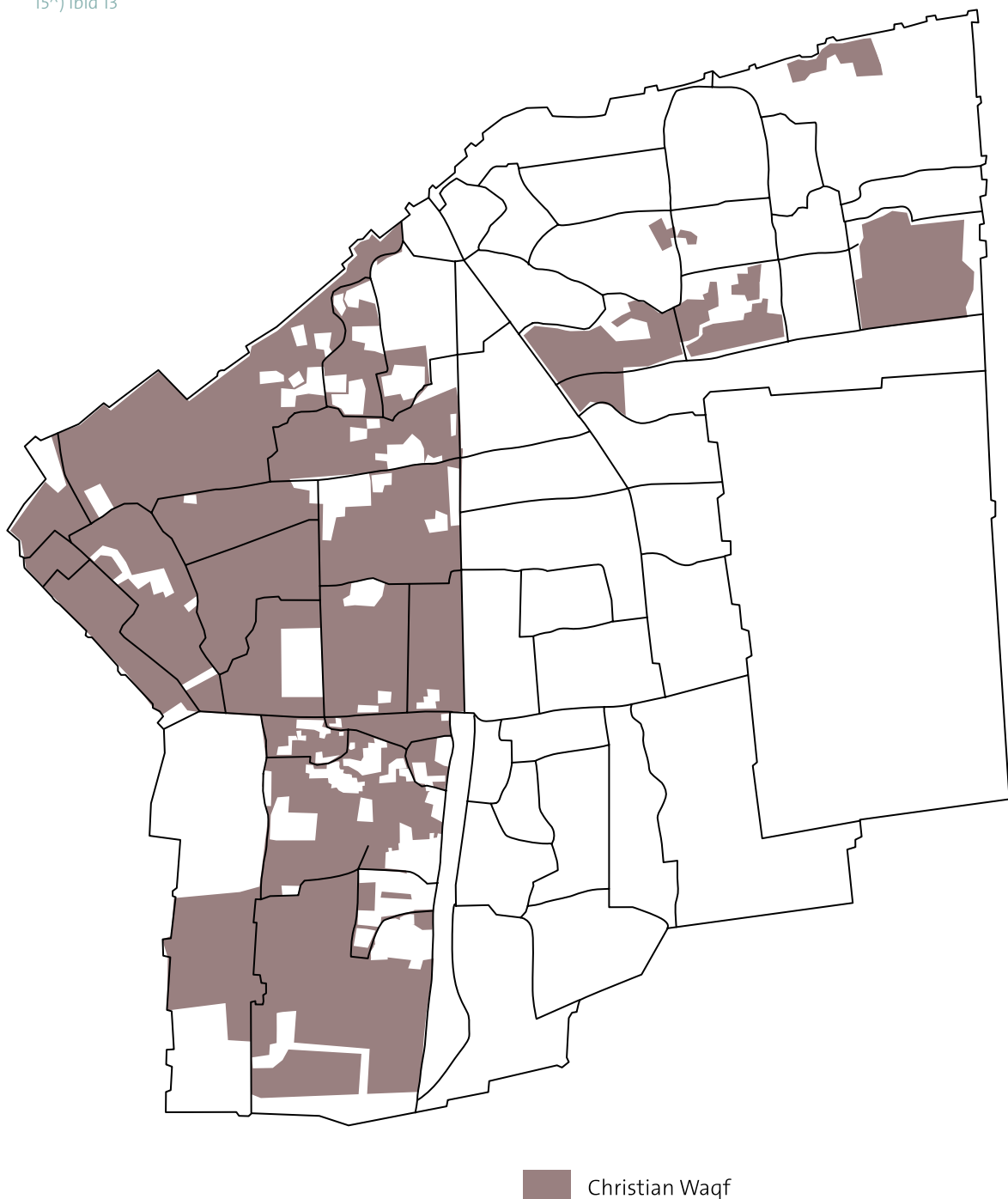


Map illustration of different forms of Waqf in the Old City of Jerusalem

Based on a survey of the different forms of waqf undertaken by several researchers, and according to resources they gathered from religious courts and related official organisations, a more complete overview and understanding of the wide-ranging forms of waqfs that own and control properties in the Old City of Jerusalem could be gleaned.¹⁴

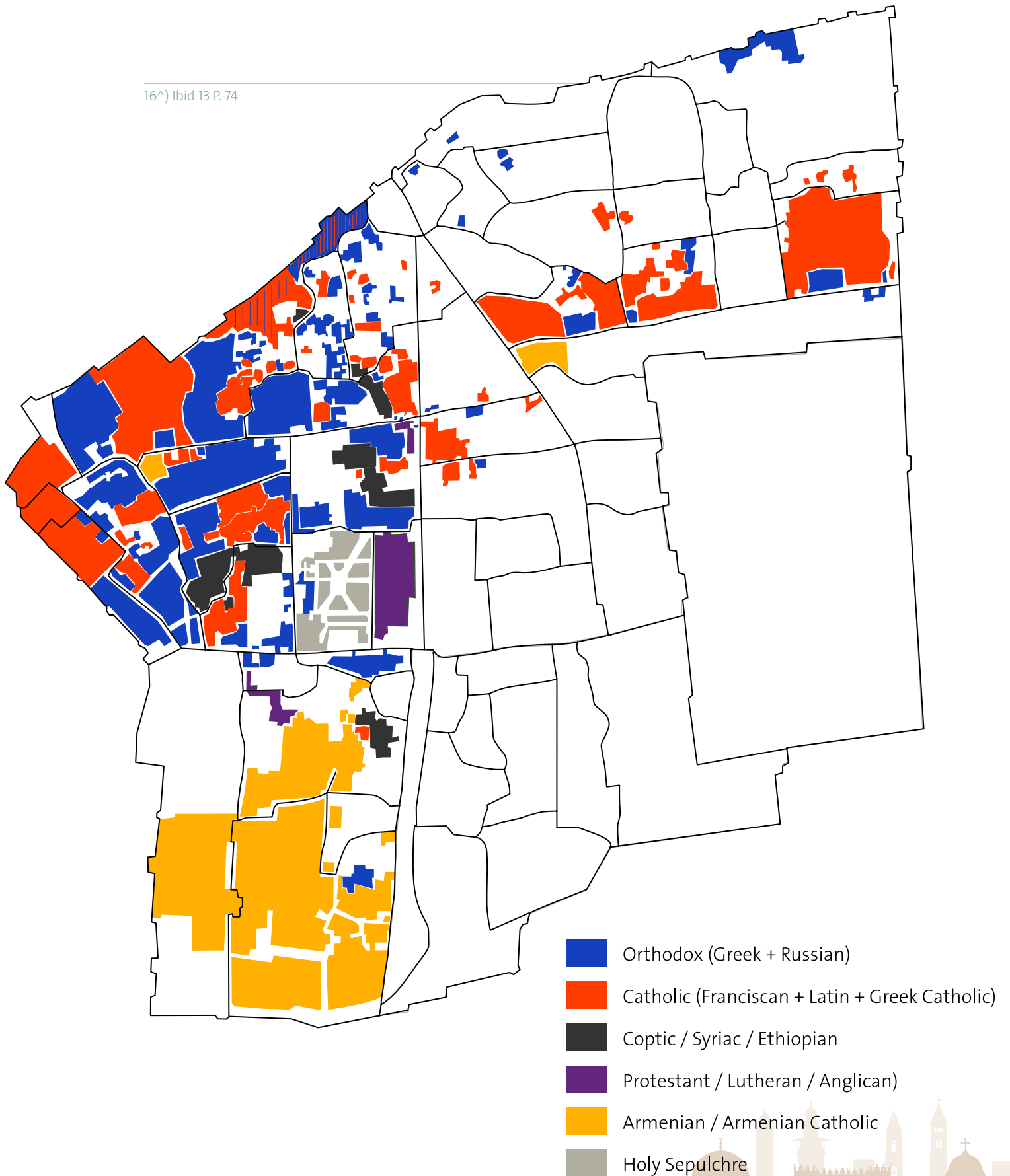
Map 1¹⁵. Christian Waqf

14[^]) Munir Fakhar Eldin & Salim Tamari. "Jerusalem Properties and Endowments" A Study of the Old City Estates in the Twentieth Century. Institute for Palestinian Studies. Beirut/Ramallah. 2018. Pp. 66.
15[^]) Ibid 13



Map2 : Presenting the different Church denomination Waqf in the Old City of Jerusalem¹⁶.

16^) Ibid 13 P. 74





Geographic Area of research

This research covers Christian properties within the 1948 Jerusalem city borders comprising the Old City of Jerusalem and designated relevant areas outside the Old City within the borders of the Israeli occupation municipality in Jerusalem.





Map 3: The geographic area of research



1. The Old City of Jerusalem, including all four quarters;
2. The Eastern area outside the Old City of Jerusalem within the (Red line area) - see above map;
3. The Southern area outside the Old City of Jerusalem within the (Orange line area) - see above map;
4. The Western area outside the Old City of Jerusalem within the (Light blue line area) - see above map;
5. The Northern area outside the Old City of Jerusalem with (Blue line area) - see above map.



2. Palestinian Christians in the Holy Land

The local Christians presently living in the Holy Land are the descendants and heirs of the first Christian community, which lived during the First Century CE. These were the first people Jesus called “living stones” in the First Epistle of Peter¹⁷ and “salt of the earth”¹⁸ in the Gospel of Mathew. These early Christians originated from Jewish, pagan, and Arab communities. In addition, every nation and civilisation that came, settled, and- in some cases -eventually departed, the Holy Land, left behind their traditions and beliefs, which merged and melded into those already existing within the Christian community in the Holy Land.

There were also Christians from outside the Holy Land, who came to serve its Christian shrines and churches. For example, the Byzantine Emperor Constantine sent off his mother Helena to the Holy Land in 326 CE, after the Council of Nicaea, to build churches on the Christian Holy sites in Jerusalem and Bethlehem. He also had monasteries built in various parts of the country. After St. Francis visited the Holy Land in 1219, many of his followers also came to the Holy Land to visit the Holy sites. Most of his followers were monks who started to serve existing Christian communities in the Holy Land as clergy, and some established their own parishes and churches. Currently, the local Christian community consists of 13 distinct denominations and churches, each with a different place of origin and ethnicity (e.g., Armenian, Greek and Russian). The local Arab Christians, also known as Palestinian Christians, are the descendants of the first Christian community born after the first Pentecost.¹⁹

3. The Christian Denominations

It is not easy to form a clear picture of the Christian community as a whole, due to the wide range of Christian denominations and churches that exist in the Holy Land, especially in Jerusalem, difficult. This section aims to provide an overview of the ways in which different denominations relate to one another. The Holy Land’s Christian identity derives from church affiliations (i.e., denominations) and their associated local Christian communities. Thirteen official denominations of Christianity are recognized in the Holy Land. Each denomination exercises a jurisdiction that serves the mission of its existence, that of keeping church property viable and parishioners’ observant. Three Patriarchs reside in Jerusalem: Greek Orthodox, Roman Catholic, and Armenian. Ten other Archbishops and Bishops also reside in the city: five Catholic (Melkite, Maronite, Syriac, Armenian, and Chaldean), three Orthodox (Coptic, Syriac, and Ethiopian) and two Protestant (Anglican and Lutheran).²⁰

17^) Peter: 2-5. Holy Bible, New International Version, Colorado: Biblica: 2011.

18^) Mathew: 5-13. Holy Bible, New International Version, Colorado: Biblica: 2011

19^) Ibid 7. Acts 1: 2-3

20^) Michel Sabbah “Christian identity in the Holy Land” News from the Holy Land, Palestinian Christian, Jerusalem, 29 September 2006. [online] Available at: http://www.holysepulchre.be/en/Palestine_en.htm.





The Orthodox Church

The Orthodox Church refers to a united group of Christian churches that share the Christian faith through the same theology, tradition, and worship, combining Greek, Middle Eastern, Russian and Slavic culture. The word derives from the Greek words *orthos* ('right') and *doxa* ('belief'); it also means conventional. Its followers' beliefs and practices are generally more conservative than followers of Catholic or Protestant churches. After the Roman Emperor Constantine declared Christianity as the official religion of the Roman Empire, the church hierarchy was based, alongside the civil hierarchy of the empire, in Byzantium - later named Constantinople, that's now known as Istanbul. Christianity spread, from these eastern roots, westward, into Europe, which became increasingly dominant in church politics. After the Great Schism, also known as the East-West Schism, in 1054, the Catholic Church and Eastern Orthodox Church split over theological and political grounds. The Greek Eastern church continued to observe traditional orthodox doctrine and practices, while the Western church became known as the Catholic Church.

The Greek Orthodox Church - The present day Greek Orthodox Church in Jerusalem probably has the largest community of Christian believers in the Holy Land. Its jurisdiction extends over the Greek Orthodox Church in the Holy Land and Jordan. Cyril II (1845-1872) was the first Greek Patriarch to take up residency in Jerusalem. Prior to re-locating to Jerusalem, he lived in the Phanar in Constantinople, and rarely visited Jerusalem. The Greek Orthodox Church in the Holy Land was affected by the rise of the Russian Orthodox influence, as well as the arrival of Protestant missionaries and Catholic institutions, yet it achieved a great progress in opening schools and building churches. By 1914, the Greek Orthodox Church had established no less than 83 schools in the Holy Land.

In 1925, the British Government appointed the Bertram-Luke Commission to examine the distressed financial state of the Greek Patriarchate. The commission discovered a long-standing dispute between the Patriarchate and its Arab Orthodox laity but failed to suggest a solution. The dispute concerned the administration of church property and the election of the Patriarch.

Simon Garfet was appointed the first Arab Orthodox Bishop in June 1960. Great progress has been made in building churches and schools since then. The Patriarchate administers a dozen educational institutions under its jurisdiction, including those in Jordan. The Patriarchate also owns and controls many churches, one-third of which are regarded as holy places. The Greek Orthodox Holy Synod comprises of 18 members, who are Archbishops or Archimandrites, while the Brotherhood of the Holy Sepulchre has 105 members.

The Monophysite Church or Oriental Orthodox Church - The word "Monophysite" is derived from Greek and its meaning connotes only, single and nature. Christians who rejected the Council of Chalcedon in 451 became Monophysitists, and that includes Christians from Egypt and parts of Syria. Their theological belief maintains that Divinity and Humanity are united in the one person of Jesus Christ. This theology, which may also be called Miaphysitism, is that of the Oriental Orthodox Churches.²¹

²¹) Metropolitan Damitte, B. "Interpretation of the Christological Official Agreements between the Orthodox Church



The Monophysite Church is comprised of the Armenian Orthodox Church, Ethiopian Orthodox Church, Coptic Orthodox Church and Syriac Orthodox Church. A brief description of each church and its history in the Holy Land follows below:

The Armenian Orthodox Church

The Armenians have maintained a presence from early times, and in the 7th century, had no fewer than 70 convents in the Holy Land. Armenian Orthodox monks lived with their Greek counterparts in monasteries. An Armenian Patriarchate has been present in Jerusalem since 1311. At the beginning of the Ottoman Period, Sultan Salim recognised the Armenian Patriarch as head of all the Monophysite churches. At the beginning of the 17th century, the Ottoman Sultan was in financial straits, but Patriarch Krikor Baronder (1613-1645) provided the resources to build half of the Armenian monasteries which existed back then. In 1667, the Armenian Orthodox Church established a bishopric in Bethlehem. There was a disagreement between the Armenians and the Greeks over the ownership of the Monastery of St. James, but it was resolved in 1833 and they began publishing "Sion", a monthly religious periodical, at the Patriarchate. In 1843, the Patriarchate founded a theological seminary.

A dispute has long existed over the election of the Patriarch. The Fraternity of St. James, which includes the Patriarchate, runs the election and notifies the appropriate government authorities of the name of the person who resides as Patriarch in Jerusalem, Syria, and Cyprus. The Patriarch in Jerusalem now rules the Armenian Orthodox Church in the Holy Land and Jordan. Besides Jerusalem, churches also existed in Jaffa, Ramla and Haifa. The Armenian Orthodox Church owns significant property in the Holy Land and shares rights with other Christian communities in the Church of the Holy Sepulchre, Church of the Nativity, and the Tomb of the Virgin Mary.²²

The Coptic Orthodox Church

The relationship between the Holy Land and Egypt is ancient, and many of the early monks who lived in the Holy Land were Egyptian. After the Council of Chalcedon in 451, the Coptic Orthodox Church became autonomous. The Coptic Church, like its sisters the Oriental Orthodox churches, believes that Divinity and Humanity are united in the one person of Jesus Christ, (i.e., monophysitism).²³

Over many centuries, the Copts maintained several churches in the Holy Land, most notably in Jerusalem. During the Mamluk Period, the Copts received preferential treatment and obtained a convent next to the Church of the Holy Sepulchre. The first Coptic Bishop in Jerusalem was enthroned during the reign of the Orthodox Patriarch Cyril (1235-1243) and gradually secured certain minor rights in the major shrines. Although the convent of Deir Al-Sultan, is formally in the hands of the Copts, it is difficult to establish the respective rights of the Copts and the Ethiopians to it. Since 1838, the Copts have exercised greater authority

and the Oriental Orthodox Churches"— Egypt Co-President of the dialogue Damascus, 3rd Feb, 1998. [Online]. Available at: <https://en.wikipedia.org/wiki/Monophysitism>.

22^) Ibid 16

23^) Athanasius, F., (1973). "The Copts through the Ages" Egypt State Information Service. Pp. 20-21.





and regard the Ethiopian monks as “guests.” There is also a large Coptic convent in Jaffa, originally intended for use by the Egyptian Coptic pilgrims during Easter. During the rule of the Ottoman Sultan Mohammed Ali, Bishop Abraham established the Coptic Khan near the Pool of the Patriarch (Pool of the Sultan) in Jerusalem. Around 1700, the Copts built St. George’s Convent and Church, both of which are located near the Jaffa Gate in the Old City of Jerusalem. After 1850, Coptic Bishop Basilios II built St. Anthony’s Church and Monastery at the ninth Station of the Cross. The Copts also built other convents in Bethlehem, Jericho, Nazareth, and Jordan.²⁴

The Ethiopian Orthodox Church

A strong bond existed between the Holy Land and Ethiopia, even before the evangelisation of Ethiopia.²⁵ The Ethiopian community believes that its presence in the Holy Land relates to the biblical story of the meeting of the Queen of Sheba, who was the ruler of Ethiopia, and Solomon, a story that dates back to 1000 BCE.²⁶ Other sources suggest that the presence of Ethiopians in the Holy Land dates back to the conversion of Ethiopia’s Queen Candace to Christianity in the 1st century, which was the result of an encounter between the apostle Philip and an Ethiopian eunuch on the road from Jerusalem to Gaza (Acts Chapter 8 verses 26-40). Queen Candace’s conversion led many Ethiopian pilgrims to settle in the Holy Land.²⁷

The Ethiopian community in Jerusalem lives in a convent called Deir al-Sultan, located on the roof of the Church of the Holy Sepulchre. The Copts dispute their presence in this convent, and both claim ownership. At one time, the Ethiopian church depended on the Coptic Patriarch of Egypt. The Firman of 1852 confirmed the actual situation, but the Ethiopians always claimed the right to live in the monastery and worship in the Chapel of the Archangel Michael and the Chapel of the Four Living Creatures, which opens into the courtyard of the Church of the Holy Sepulchre. In February 1961, the Jordanian government ordered the Copts to return the two chapels but withdrew the order a few weeks later. In 1970, the Israeli occupation government gave the chapels back to the Ethiopians with the provision that the Copts have the right of passage from their convent.²⁸ The case of ownership of this convent is still open to dispute, a conflict that has more to do with politics between Israel and Ethiopia than any religious differences between the Coptic and Ethiopian Christians. Based on a political agreement with Israel, Ethiopia permits Ethiopian Jews to immigrate to Israel.

The Syriac Orthodox Church

The Jacobites, officially designated as Syriac Orthodox, take their current and common (if less accurate) name from Jacob Baradai, who built the Monophysite Church in Syria in the 6th century. They are of the Syriac rite, the ancient rite of Antioch, and use the Liturgy of St. James. The bishop lives in St. Mark’s Church, which continues to contain remarkable manuscripts and icons. Other manuscripts also remain in the homes of members of the community. From 793 to 1099, Jacobite bishops resided in Jerusalem and Tiberias. A permanent bishop has resided in St. Mark’s Church in Jerusalem since 1971.

²⁴*) Ibid 18.

²⁵*) Acts 8:27. Holy Bible, New International Version, Colorado: Biblica: 2011

²⁶*) 1Kings 10:1-3. Holy Bible, New International Version, Colorado: Biblica: 2011

²⁷*) Acts, verses 26-40. Holy Bible, New International Version, Colorado: Biblica: 2011

²⁸*)Ibid. 7, pp. 75-76.



The Jacobite's have some minor rights at the main shrines but always are subordinated to the Armenians. The community's numbers include those living in Jerusalem as there are other Syriac Orthodox Churches and monasteries in the Holy Land. As with the entirety of the Christian community in the Holy Land, many members of the community have migrated. As mentioned earlier, the Syriac Orthodox community believes that the history of St. Mark's Convent in Jerusalem, which includes St. Mark's Church, dates to the early days of Christianity and is considered one of the most likely sites to have hosted the Last Supper. Syriac Orthodox congregants built the Church of the Virgin Mary, located close to the Nativity Church in Bethlehem. In addition to that, the Syriac Orthodox Church maintains chapels in the Church of the Holy Sepulchre and the Church of the Nativity in Bethlehem. The Israeli military has kept St. John's Monastery, located near the River Jordan, closed since 1967.²⁹

The Russian Orthodox Church.

The Imperial Palestine Society, established in 1847, focused on Russian pilgrimages to the Holy Land. Later it assumed responsibility for providing free education to the native Orthodox community. Soon there were schools in Jerusalem, Nazareth, Ramla, Jaffa, and Haifa. In 1844, a Russian Archimandrite arrived in Jerusalem and, immediately after the Crimean War, Russia began to play a more active part in church affairs in Palestine.

In 1858, Czar Alexander III appointed the first Russian Orthodox bishop in Jerusalem, a Jewish convert named Levinson. The Czar appealed for the support of the faithful and two organizations were set up in Russia and Palestine to deal with pilgrims. Over the years, the number of Russian pilgrims increased. By the end of the 19th century, these pilgrims totalled 10,000 yearly, many of whom stayed from Christmas until Easter. Their presence necessitated the construction of the Great Russian Hospice outside the walls of Jerusalem in 1860. It was built on what had been a military parade ground. The Great Russian Tower, with its beautiful grounds and churches on the Mount of Olives, was constructed between 1870 and 1887.

The Russian settlement for nuns was established in the village of Ein Karem in 1871, and the Czar bore the expenses for constructing the road from Jerusalem to Ein Karem. In 1883, members of the Russian Church formed the Orthodox Palestinian Society, and in 1888 the construction of the Church of St. Mary Magdalene began in Gethsemane. Russia also acquired many other holy sites in the country. In 1902, the Ottoman Empire issued a firman, granting Russia the right to open schools in Galilee, this was followed by the opening of 23 schools subsequently.

The Catholic Church

The Catholic Church is a Christian denomination composed of churches that describe themselves as Catholic. It came into being after the Great Schism in 1054, when the Eastern and Western parts of the Byzantine church split. The word Catholic means "universal," and these churches recognise the authority of the Pope in Rome and share certain traditions in theology, doctrine, liturgy, ethics, and spirituality.³⁰

²⁹ Koriah, J. (1976) "the Syriac Orthodox Church in the Holy Land" St. Mark's Convent, Jerusalem.

³⁰ Oxford Dictionary of English. [Online]. Available at: <http://www.OxfordDictionaryofEnglish.com> (This is a link to a Wikipedia article: https://en.wikipedia.org/wiki/Oxford_Dictionary_of_English).



Latin/Roman Catholic Church - The largest Catholic Church communities in the Holy Land belong to the Latin Rite. After the withdrawal of the Crusaders, the Franciscans gradually became in charge of what remained of the Latin Christian community. In 1847, Pope Pius IX re-established the Latin Patriarchate of Jerusalem and the Franciscans became Custodians of the Christian Holy Places.³¹ There were 10 parishes at the time of the restoration of the Patriarchate. A century later, they became 55 parishes. In that era, the Patriarchate's jurisdiction extended over Palestine, Jordan, and the island of Cyprus. Currently, the Patriarchate deals with Israel, Palestine, and Jordan. The appointment of the first Patriarch, Msgr. Valerga (1847-1872), was followed by the establishment of many parishes and the building of schools, seminaries, and other structures. Many religious orders of priests, monks and nuns arrived to the country when Msgr. Bracco (1872-1889), the second Patriarch, and Msgr. Piavi (1889-1905), a Franciscan who became third Patriarch, came into office. The events of World War I impeded the expansion that Msgr. Camassei (1907-1919) hoped to accomplish, but Msgr. Barlassina remained very active between 1920 and 1947, until World War II hindered his building projects. Upon Msgr. Barlassina's death, the apostolic delegate, Msgr. Testa, officiated over the church until the appointment of Msgr. Gori (1949-1970) as the Franciscan Custos.

Palestine was divided as a result of the Nakba in 1948, which necessitated the appointment of auxiliary bishops. Msgr. Gelat became the first Arab Latin bishop in 1948 and Msgr. Kaldany succeeded Msgr. Chiapperre (1958-1963) as the Bishop of Galilee, in 1963. Msgr. Beltritti was the appointed coadjutor in 1965 and became Patriarch in 1970. During Msgr. Gori's appointment, many seminaries opened in West Bank villages and new churches were also built there. By 1977, 16 male and 26 female Latin religious orders existed in the country. This in addition to the, 170 Latin churches and chapels, a third of which were considered Holy places at the time. There were also 186 religious establishments, eight hospitals, eight clinics, and several homes for the elderly.³²

The Melkite Church (Greek Catholic Church) - The Melkite Church had its beginnings in the Greek Orthodox Church but came under the umbrella of the Catholic Church when some of its bishops converted to Melkite beliefs. The Melkite is an official denomination that is part of the Latin Catholic Church. They are Byzantine Rite Catholics of diverse Eastern Mediterranean (Levantine) and Greek origin who come under the authority of the Roman Catholic Pope. They claim links to the early Christians in Antioch. In 1837, the Melkites were granted their own Patriarch and subsequently established their Patriarchate in Jerusalem in 1848. By then, the Melkites had started to build churches and parishes in several areas and cities in the Holy Land such as the Galilee, Jerusalem and other cities in Palestine. The Melkite Christians currently are divided into more than 26 parishes and churches, located mainly in Galilee.³³

31^ Custody of the Holy Land. [Online]. Available at: <http://www.custodia.org>

32^ Laham, M., (2005). "The Latin Patriarchate in the Modern History". Pp. 55-56. The Latin Patriarchate Press. Jerusalem.

33^ Ibid 27



The Armenian Catholic Church. - This denomination follows the leadership of the Roman Catholic Church in the Vatican and it's in full communion with other Eastern Catholic Churches and the Latin Catholic Church. Since 1740, the Armenian Catholic Church has had its own Patriarchate in Beirut; and by 1855, had a Vicar living in Jerusalem. In 1887, the Armenian Catholics had a church built along the Via Dolorosa, located near the Third and Fourth Stations of the Cross. Many Armenians who live in the Holy Land belong to the Latin Rite.

The Chaldean, Coptic and Abyssinian Catholics – There are very few Chaldean, Copts and Abyssinian Catholics in the Holy Land. The Chaldean church originates from Iraq and is also known as the Assyriac Church. Chaldean families have lived in Jerusalem since 1903. The Coptic Catholic church emerged from a union between the Catholic and Coptic Orthodox churches in Egypt in 1442. There are a few Coptic families living in Jerusalem who belong to the Franciscan parish and use the Chapel on the 7th Station of the Cross- (located on the Via Dolorosa) for their liturgical services. The Abyssinian Catholic community originates from Ethiopia and consists of several families that integrate within other Christian denominations; however, there are no Abyssinian Catholic families living in Jerusalem. These denominations follow the Roman Catholic Pope in the Vatican while maintaining differences in their liturgical services.

The Maronite Catholic Church - Members of the Maronite Catholic Church originated in Lebanon and still maintain their primary stronghold there. A Maronite vicar has lived in Jerusalem since 1895. There are still a few Maronite villages in Galilee but many others were destroyed by Israel during the 1948 war. Maronite churches exist in Haifa, Nazareth, Acre, El-Jish, and Jaffa, all of which fall under the Archbishop of Tyre.³⁴

Romanian Church.

The Romanian Orthodox Church in Jerusalem does not have a local Palestinian Christian community. A Romanian Church was built at the beginning of the 20th century in the Al-Musrara area, the Romanians who reside in the Holy Land live there on a temporary basis or as immigrants.

Protestant Church.

Approximately 20 Protestant denominations maintain a presence in The Holy Land, most with small numbers of congregants. The larger Protestant denominations include the Anglicans and Lutherans. Others include the Church of Christ, Church of the Nazarene, First Baptist Bible Church, Mennonites, Pentecostal, Scottish Presbyterian, Southern Baptist Convention, Seventh Day Adventists, Christian Brethren, International Evangelical Church and the Quakers. Many of the Protestant denominations are part of the United Christian Churches in the Holy Land group. The first Protestant mission was an American mission that lasted from 1838 to 1843. The Anglicans and Lutherans are included in this research as they are the two largest Protestant denominations with significant numbers of congregants.

34^) Noujai, H., & Moukarzel, (2009). "The Franciscan and Maronite" 1233-1516. Pp. 54- 64. Beirut.



Anglican/Episcopalian-Lutheran venture - In 1841, the British Parliament issued a law that sanctioned the consecration of English bishops for places outside the British Isles; Palestine was one of these places. England and Germany made joint nominations to the Holy See for a Protestant bishop in Jerusalem.

The general understating was that the primary aim of the Protestant mission was to practice evangelism among Jews and Muslims in the Holy Land, without interfering with Eastern Christians. Christ Church, near Jaffa Gate in the Old City, was set up under this joint Anglican/Lutheran authority, but the joint venture ended in 1849, after which it became an Anglican church under the authority of the British government.

The German nomination, Samuel Gobat (1846-1879), was a Swiss Lutheran, who evangelized among local Christians. In 1853, he established the Bishop Gobat School, with the aid of the Church Missionary Society in Jerusalem and left the Bethlehem District to the German Lutherans. The most notable of the German Lutherans was J.J. Schneller who founded schools in different parts of the Holy Land. By 1931, the British Church Missionary Society had 31 schools and churches in Nazareth, Jerusalem, Nablus, and Ramallah. Bishop Barclay (1879-1881) followed Bishop Gobat, after which there was no Protestant Bishop in the Holy Land for six years.

Under Bishop Blyth (1887-1914), the title changed from Bishop of Jerusalem to Bishop in Jerusalem, to appease the Orthodox Patriarch Nicodemus. He had a disagreement with the British Church Missionary Society and gave several of its institutions to a group of Anglican Arab Christians, including St. George's Church in Jerusalem, which eventually became the Anglican Cathedral. A Palestinian Church Council that recognised the Bishop only in spiritual matters governed these Anglican Arab Christians. Bishop Blyth founded the Jerusalem and East Missionary Society after his disagreement with the Church Missionary Society over evangelizing among Eastern Christians. Under him, the London Society for Promoting Christianity among Jews began in 1820. He led the Christ Church congregation and, in 1879, built the English Missionary Hospital in Jerusalem.

In 1958, the first Arab Bishop, Najib Coubain, was appointed. He was based at St George's Anglican Cathedral and his jurisdiction extended to Israel, the West Bank, including East Jerusalem, as well as Lebanon and Syria. In 1970, Kenneth Cragg was appointed as the Auxiliary to the Archbishop and, in that same year, the Israeli occupation government officially recognized the Anglican Church as a religious body under the name, "The Evangelical Episcopal Church."³⁵

Construction of the Lutheran Church of the Redeemer in the Old City and the Augusta Victoria complex (including a chapel) was initiated by Kaiser Wilhelm during his 1898 visit to Jerusalem, but was completed in 1914, thereby solidifying Lutheran presence in Jerusalem. The Augusta Victoria complex holds an ongoing exclusive lease from the Islamic waqf.

³⁵)*ibid*7, pp. 76-79.







4. Christian Population in the City of Jerusalem

Approximately 9,800 Palestinian Christians reside in Jerusalem, representing 1% of the total population of the city. They are mainly concentrated in and around the Old City of Jerusalem, as well as in the Beit Hanina, Mount of Olives, Beit Safafa, Sharafat and Tantour areas of the city. These Christians belong to different Christian denominations: Roman Catholic 55%, Greek Orthodox 23%, Greek Catholic 9%, 4% Syriac Orthodox, 4%, Armenian 3% and others 3%.³⁶

5. School Institutions

According to the field survey, there are 12 Christian schools within the scope of this research, located both within and outside of the Old City. These schools are run by different Catholic and non-Catholic organisations whose mission is to provide education for the Palestinian community of Jerusalem. These 12 schools provide high quality education to more than 5,500 Palestinian Muslim students, in addition to 1,660 Christian students.³⁷

6. Christian Religious Order Presence in Jerusalem and in the Holy Land

The Christian presence in the Holy Land started with the earliest days of Christianity through the earnest efforts of several dedicated religious clergy and individuals who wanted to experience the places where Jesus was born, lived and died. Official presence of the Religious Christian Orders in the Holy Land commenced in the fourth century, after Emperor Constantine declared Christianity the official religion of the Roman Empire. Religious Orders started to arrive and stayed in the country, building monasteries, churches, and religious houses. Since that time, many Religious Orders have remained, while others faded as a result of historical changes.

36^ Akroush, G., (2019). "To integration or to immigration" A community-based study on the needs, challenges, aspirations, and the way forward for Christian youth in Jerusalem. Pp 14-15. Jerusalem
37^ Ibid 31. P.15.



According to the findings in this research with regard to Religious Orders, there are currently 76 Christian Religious Orders present and serving in the Holy Land, of which 75% are Catholic, 9.2 % Orthodox, 7.9 Protestant and 7.9 % from various other denominations (see detailed chart below).

7. Christian Religious Places in Jerusalem

According to Christian tradition, Jerusalem and the Old City in particular, is considered the most Holy City for Christians worldwide. Since the fourth century, several faith-driven countries, civilisations, institutions and missionaries have travelled to the Holy Land and built churches, convents, and other Christian related institutions, especially in the Old City of Jerusalem. Many of these churches and monasteries have been built on Holy places, while others were built around, or close to, Holy places.

This research presents more than 90 percent of the Christian Shrines, churches, convents, monasteries and Christian religious-based institutions inside and outside the Old City of Jerusalem. According to the field survey undertaken for, and within the designated area of, this research, there are 134 Christian religious sites inside and surrounding the Old City of Jerusalem. This includes 67 Christian religious sites within the Old City of Jerusalem. These sites belong to different Christian religious denominations. The field survey indicates that 32.9 % belong to the Greek Orthodox waqf, 23.9% to the Roman Catholic and 13.4 % to the Armenian Orthodox waqf. The remaining sites belong to other Christian denominations. The table below indicates that 1.5% of the sites are shared, which means that these sites are controlled by multiple Christian denominations, while 7.5% belong to other Christian churches, foreign religious denominations and religious institutions that are not part of the official 13 Christian denominations (see Chart 2).³⁸

³⁸) Ibid 15.





Chart 2 - Christian Convents, Churches, Shrines and Monasteries Inside and Outside the Old City of Jerusalem

Based on the field Research Survey

Denomination – Inside & outside Cross tabulation					
			inside - outside		Total
			Inside the Old City	Outside the Old City	
Denomination	Greek Orthodox	Count	22	9	31
		% inside – outside	32.8%	13.4%	23.1%
	Catholics	Count	16	39	55
		% inside outside	23.9%	58.2%	41.0%
	Armenian	Count	9	2	11
		% inside - outside	13.4%	3.0%	8.2%
	Melkite	Count	2	1	3
		% inside - outside	3.0%	1.5%	2.2%
	Maronite	Count	1	0	1
		% inside - outside	1.5%	0.0%	0.7%
	Syriac Catholic	Count	0	1	1
		% inside -outside	0.0%	1.5%	0.7%
	Armenian Catholic	Count	2	0	2
		% inside outside	3.0%	0.0%	1.5%
	Coptic	Count	4	0	4
		% inside - outside	6.0%	0.0%	3.0%
	Syriac Orthodox	Count	1	0	1
		% inside - outside	1.5%	0.0%	0.7%
	Russian Orthodox	Count	1	4	5
		% inside - outside	1.5%	6.0%	3.7%
Ethiopian Orthodox	Count	2	1	3	
	% inside - outside	3.0%	1.5%	2.2%	
Anglican	Count	0	2	2	
	% inside - outside	0.0%	3.0%	1.5%	
Lutheran	Count	1	1	2	
	% inside - outside	1.5%	1.5%	1.5%	
Shared	Count	1	1	2	
	% inside - outside	1.5%	1.5%	1.5%	
Others	Count	5	6	11	
	% inside -outside	7.5%	9.0%	8.2%	
Total		Count	67	67	134
% inside- outside		100.0%	100.0%	100.0%	

About Sixty-seven Christian shrines, churches, convents, monasteries and religious-based institutions within the



scope of the project field survey are located outside the Old City of Jerusalem. According to the field survey, 14.1% belong to the Greek Orthodox waqf, 57.8% to the Roman Catholic and 3.1% to the Armenian Orthodox waqf. The remaining sites belong to different Christian denominations. Chart 2 above presents all of the Christian religious sites inside and outside of the Old City of Jerusalem, with a separate column indicating which sites are situated outside the Old City of Jerusalem.

8. Church Owned (waqf) Residential Property

This portion of the project field research presents formidable challenges due to the lack of prior data about Church-owned residential units. According to the survey findings, approximately 900 Christian residential units exist in the Old City of Jerusalem (field survey data provides approximately 90 percent accuracy). These residential units have been divided into the following four categories:

- 1- Monastery Residential Compounds: these are closed areas mainly located in the Old City of Jerusalem and containing both church and residential units. There are 14 Monastery residential compounds, containing a total of approximately 266 residential units, which constitutes around 29.2% of all Christian residential units in the Old City of Jerusalem. Approximately 22.4% of Monastery residential compound residential units belong to the Greek Orthodox Church, 4.9% to the Armenian Orthodox Church, 0.8% to the Syriac Orthodox Church and 1.1% to the Armenian Catholic Church (see Chart 3 below).
- 2- Christian residential compounds and houses: these are closed or semi-closed areas that have one or more entrances with a facade surrounded by residential units. In the Old City of Jerusalem, there are several Christian residential compounds and houses that contain approximately 204 units, amounting to 22.4% of all Christian residential units in the Old City. Among these 204 units, 22% belong to the Franciscan Custody of the Holy Land and 0.4% belong to other denominations.
- 3- Buildings and Houses: Besides the Monastery and Christian residential compounds there are several residential buildings and (separate/individual) houses owned by Church denominations and Christian families. The total number of residential units in this category is approximately 441 units, constituting 48.4% of the total Christian residential units in the Old City of Jerusalem. 26.6% belong to the Franciscan Custody of the Holy Land, 10.9% to the Armenian Orthodox Church, 9.5% to the Greek Orthodox, 0.7% to the Coptic Orthodox Church and 0.8% belong to the Syriac Orthodox Church (see Chart 3).

Approximately 9% of these buildings, houses and private units are Muslim private waqf and Hikr waqf properties leased to the Franciscan Custody of the Holy Land.





Chart 3: Residential Units in the Old City of Jerusalem based on Christian Denomination

			Monastery Residential compound	Residential compound/ house	Building/ private/ others	Total	
Denomination	Greek Orthodox	Count	204	0	87	291	
		% of Total	22.4%	0.0%	9.5%	31.9%	
	Franciscan	Count	0	200	242	442	
		% of Total	0.0%	22.0%	26.6%	48.5%	
	Armenian	Count	45	0	99	144	
		% of Total	4.9%	0.0%	10.9%	15.8%	
	Coptic	Count	0	4	6	10	
		% of Total	0.0%	0.4%	0.7%	1.1%	
	Syriac	Count	7	0	7	14	
		% of Total	0.8%	0.0%	0.8%	1.5%	
	Armenian Catholic	Count	10	0	0	10	
		% of Total	1.1%	0.0%	0.0%	1.1%	
	Total		Count	266	204	441	911
	% of Total		29.2%	22.4%	48.4%	100.0%	

9. Christian Owned Commercial (shop) Property in the Old City of Jerusalem

According to previous research, there are 1614 commercial shops in the Old City of Jerusalem³⁹. According to the field survey, Christians own 500 shops in the Old City, most of which are in the Christian Quarter. 79% of these 500 shops belong to the Greek Orthodox Church, 8.6% to the Franciscans, 3.4% to the Armenians, 1.2% to the Coptic Orthodox Church, and 4% belong to the Lutherans. Very few are owned by Christian families (see Chart 4 below).

Chart 4: Christian Owned Commercial (Shop) Property in the Old City of Jerusalem

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Greek Orthodox	399	79.8	79.8	79.8
	Franciscan	43	8.6	8.6	88.4
	Armenian	17	3.4	3.4	91.8
	Coptic	6	1.2	1.2	93.0
	Lutherans	20	4.0	4.0	97.0
	Others	15	3.0	3.0	100.0
	Total	500	100.0	100.0	

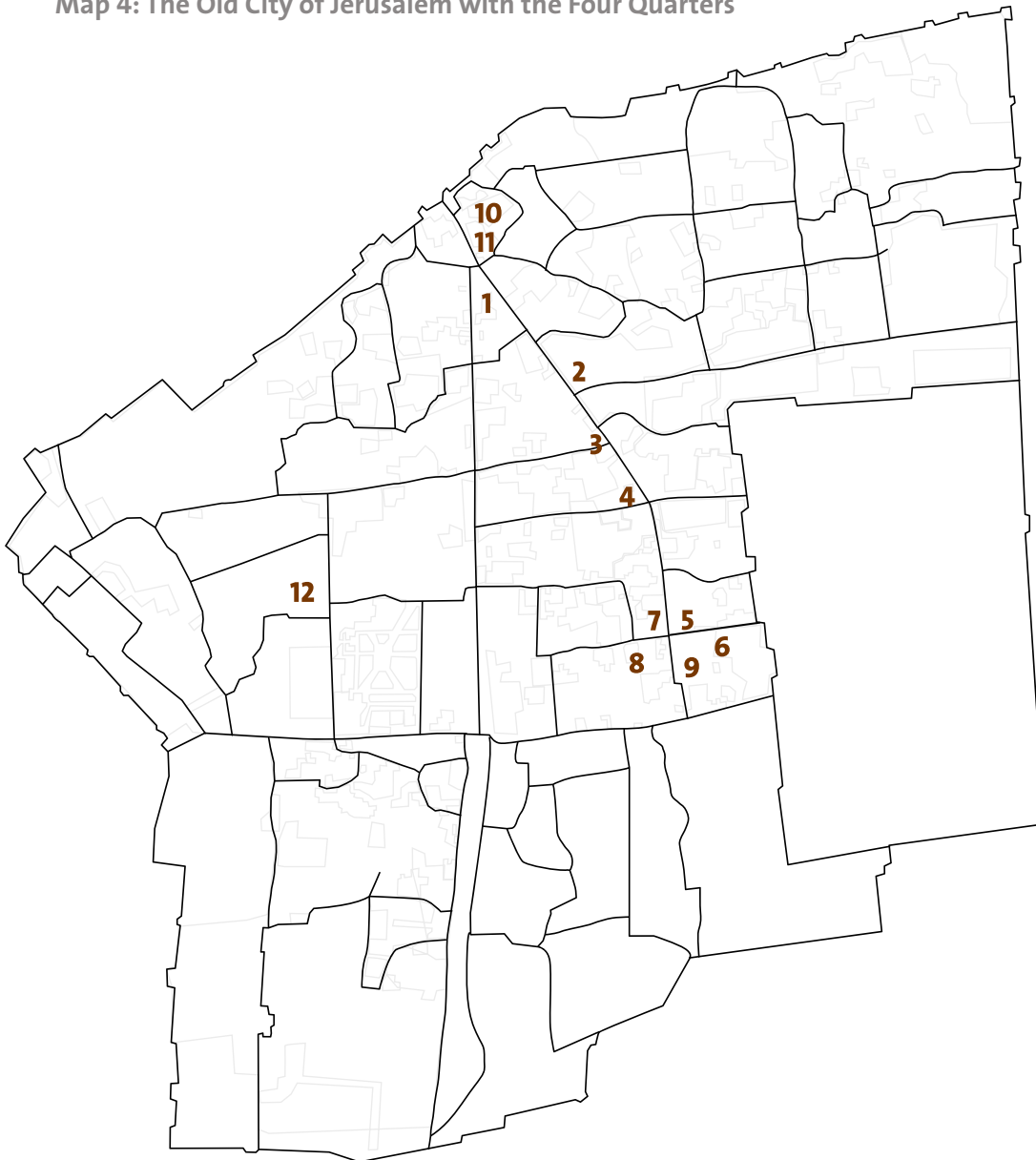
39^ Badrieh, O.,(2012). "Jerusalem, Old City: Market and Stores". Pp.92. Jerusalem



10. Christian Waqf Presentation in the Narrative Description

As noted previously, the waqf situation in the Old City of Jerusalem is a highly complicated and historically tangled issue. Thus, even with the excellent work that has been done by Palestinian researchers, challenges persist in ensuring accuracy, and clarity, with respect to denominations' ownership, as well as the multitude of waqf ownership variations that exist.

Map 4: The Old City of Jerusalem with the Four Quarters



- | | |
|---------------------------------|------------------------------------------|
| 1. Al-Wad Street | 7. Community Action Center |
| 2. Austrian Hospice | 8. Hona Al-Quds Agency |
| 3. Via Dolorosa V Station | 9. Hamam Al Ayn |
| 4. Aqabet Tkeyeh | 10. Jerusalem Archeological Studies Unit |
| 5. Souq Al Qattanin | 11. Akabet Al-Sheikh Rihan |
| 6. Center for Jerusalem Studies | 12. Patriarch's Pool (Sultan's Pool) |





Map 5: Christian Quarter Map



11. The Research Narrative Survey Description Starting Point

The narrative description of Christian sites and properties starts from the Holy Sepulchre Church in the Christian Quarter. Because many of the Christian sites are located in the Christian Quarter, they this paper divides them into four sections: West, North, East and South of the Holy Sepulchre. The rest of the Old City quarters are described without division into different sections. The field research narrative description focuses on shrines, monasteries, churches, church residential compounds, houses, shops and educational institutions.

12. The Church of the Holy Sepulchre

The Church of the Holy Sepulchre is considered the most Holy place for Christians all over the world, and for local indigenous Christians in the Holy Land in particular. It is an essential part of their religious culture and heritage. According to the Bible,⁴⁰ after proclaiming an unjust death sentence for Jesus, his captors led him to a place called Golgotha. This is the place where Christians believe Jesus was crucified, buried, and on the third day rose from the dead.

In 324-325, Bishop Macarius of Jerusalem, at the request of Emperor Constantine, initiated the destruction of the pagan structures that had been constructed on Golgotha, to facilitate the search for the empty tomb of Christ. Following the discovery of the tomb and the rock knoll of the Golgotha, Constantine's architects designed an imposing complex of structures to be used in specific religious contexts. In year 614, the Persian invasion of Jerusalem was accompanied by three days of pillage and destruction. The complex of the Holy Sepulchre was set on fire and many Christians were killed. Modestus, the Abbot of the Monastery of St. Theodosius, dedicated himself to seeking funds for reconstructing the Jerusalem churches that had been destroyed during the Persian invasion.

In 638, Patriarch Sophronius of Jerusalem peacefully surrendered the city to Caliph Omar, marking the end of the Byzantine rule of Jerusalem. Where the Caliph Omar guaranteed the Christians all their rights to live in peace in the city and to practice their religious rituals freely. In 1027-28, the Fatimid Caliph Ali az-Zahir, permitted reconstruction of the Church of the Holy Sepulchre and it was fully rebuilt by 1048.

On 15 July 1099, the Crusaders took Jerusalem by storm, , and made the city the heart of their kingdom for nearly a century, until 2 October 1187, when Sultan Saladin's army recaptured Jerusalem, and the Church of the Holy Sepulchre was spared. Through an agreement with the emperor in Constantinople, a Greek hierarchy was re-established. Tension between the various Christian denominations over the control of the Sepulchre Church and power relations led to the status quo that was established during the Ottoman period.⁴¹

40^) Holy Bible. Mathew 17, 23. Holy Bible, New International Version, (2011) Colorado.

41^)Hoade, E., (1984) "Guide to the Holy Land" Pp. 45-47. Franciscan Printing Press, Jerusalem





Monasteries and churches surrounding the Holy Sepulchre

Several monasteries and chapels that belong to different Christian denominations stand adjacent to the Holy Sepulchre Church:

1. Chapel of the Forty Martyrs
2. Chapel of St. John the Evangelist
3. St. Abraham's Monastery
4. Monastery Metochion of Gethsemane

Chapel of the Forty Martyrs - A chapel located on the western part of the Church of the Holy Sepulchre Parvis, just below the tower. This is the northernmost chapel of the three, next to the Chapel of Mary Magdalene and St. John the Baptist. The chapel used to be a small church for the local Greek Orthodox community in Jerusalem, but it had closed in recent years and became an archive that includes a collection of icons, images, and relics belonging to the Greek Patriarchate. A spectacular iconostasis, laden with icons, stands on the eastern wall. In front of the entrance, on the northern wall is a long stone memorial box dedicated to the martyrs. A spiral staircase on the west side leads to the main tower of the Church of the Holy Sepulchre. The ceiling is high and facing east are wooden benches. The Forty Martyrs of Sebaste were a group of forty Roman soldiers from the Legion XII Fulminata who, according to tradition, died for their Christian faith in 320 CE. The incident took place in the city of Sivas in Asia Minor, modern day Turkey.⁴²

Chapel of St. John the Evangelist – A small two-storey chapel with traditional Armenian symbols, this Armenian chapel is located in the entrance courtyard of the Church of the Holy Sepulchre, east of the church's main entrance between the Greek St. Abraham Monastery and the Ethiopian Chapel of the Archangel Michael. An emblem of the Armenian Cross, adorned with vines on both sides, sits above the chapel's thoroughly decorated entrance. The three windows above it and the iron and stone mouldings around them also are decorated. Long stone benches line both sides of the opening and are used by the pilgrims who frequent the place.

St. Abraham's Monastery - This Greek Orthodox monastery, located on the southeastern side of the Parvis of the Church of the Holy Sepulchre, is adjacent to the Armenian Chapel and serves as the residence of the Greek Patriarchate. This is where the Holy Vessels are preserved. The offices of the Hagiotaphite Fathers are in the monastery (the priests must be of Greek descent). The Hagiotaphite Fathers oversee the assets of the Greek Orthodox Patriarchate and preservation of the Holy Places, including the Church of the Holy Sepulchre. The monastery was built in the 6th century and destroyed approximately one hundred years later, during the Persian conquest in 614 CE. The building was restored and rebuilt in the 12th century and expanded in 1690. Additional construction work was carried out in the 19th century and a hostel was added for pilgrims. There is a chapel devoted to the Apostles Peter and Paul in the monastery and a special chapel devoted to Abraham. A sizable water reservoir from the Byzantine period was hewn in the basement level of the monastery, extending eastwards and southwards towards the Gethsemane Metochion monastery. It is speculated to have been one of the largest water sources of the ancient city.⁴³

^{42^)} Jerusalem Faith Equities. (2017) "A project by Terrestrial Jerusalem". [Online]. Available at www.ps://tj-jfe.mbarsinai.com/

^{43^)} Ibid 36





Monastery Metochion of Gethsemane - Toward the south part of the entrance to the Holy Sepulchre, before exiting the façade of the church, sits Monastery Metochion of Gethsemane. This is a Greek Orthodox monastery with a church of the same name (the term Metochion means a dwelling or place). It served as a temporary alternative to the original site in the Kidron valley at a time when Christians were prohibited from conducting public pilgrimages from the main Greek monastery in the Old City to the Tomb of the Virgin Mary in Kidron Valley. The holy icon of Mary lies within the church. It is taken out every year on August 25th, Gregorian, in a ceremonial procession to the Tomb of the Virgin Mary - Church of the Assumption in Kidron Valley. The monastery is owned by the Greek Orthodox patriarchate and its land measures 600 square metres.⁴⁴

44[^]) Ibid 36





13. West Area of the Holy Sepulchre

The western area of the Holy Sepulchre consists of several streets, Churches, Monasteries, convents, schools and residential areas for the Christian community of Jerusalem; below is a list of these Christian sites:

1. Saint Helena Road
2. Christian Quarter Street
3. St. John's the Beheaded Greek Orthodox Church and residential compound
4. Saint Francis Street
5. Maria Bambina - Franciscan Ex- orphanage
6. Saint Michael & Saint Gabriel Greek Orthodox Monastery & Residential Houses
7. Latin Parish office
8. Saint George Monastery and Residential Compound
9. Catholic Scouts Centre
10. St. Saviour church
11. Freres Street
12. Saint Saviour Monastery
13. St. Basil Monastery and residential Area
14. New Gate Street
15. Pontifical Mission of Palestine
16. College des Frères School
17. Saint Peter Street
18. Knights Palace Hotel
19. Sisters of the Rosary Convent
20. The Latin Patriarchate of Jerusalem
21. The Latin Patriarchate Street
22. Gloria Hotel
23. Casa Nova Street
24. Theodorus Monastery and Residential compound
25. The Society of St. Vincent de Paul in Jerusalem
26. Casa Nova house for pilgrims
27. Greek Patriarchate Street
28. Saint Nicholas Monastery and residential compound
29. St. Benedictus Medical Centre
30. Greek Orthodox Patriarchate of Jerusalem
31. Orthodox Ecclesiastical Court and the Press Office
32. The Court and Order of the Brothers of the Holy Sepulchre
33. Saint Dimitris Street
34. Monastery of Saints Cyril and Panteleimon
35. St. Demetrius School
36. East Jerusalem Teachers' Educational Centre
37. Greek Catholic Patriarchate Street
38. Greek Catholic Patriarchate (Melkite)
39. Greek Melkite Catholic Monastery
40. Our Lady of the Annunciation Cathedral



41. Greek Catholic Patriarchate Guest House
42. Saint George Coptic Street
43. Terra Santa school for girls (or St. Joseph school)
44. St. George Coptic Convent
45. Saint George Church complex
46. Virgin Mary Coptic Monastery
47. Khan El-Aqbat Street (khan el-Aqbat Ascent)
48. Monastery of Megali Panagia (St. Melani's Monastery)
49. The Coptic Hospice (khan el-Aqbat)

Saint Helena Road

A staircase, located to the west of the Holy Sepulchre, leads to a small street named St. Helena Road, named after Queen Helena, mother of Constantine the Great. St. Helena Road, is also called souk esh-sham` (Candle Street) because of the small Christian candle factories that have been selling candles made for pilgrims who come to pray at the Holy Sepulchre for decades.

Christian Quarter Street

The Christian Quarter Street (Haret Al Nasara) starts from the junction of St. Francis Street and ends at the junction of Swayqet `Alloun Street. The Christian Quarter Street is the largest street market in the Christian Quarter and among the largest in the Old City of Jerusalem.

St. John the Beheaded's Greek Orthodox Church and residential compound - Toward the southern end of the Christian Quarter Street stands the convent of St. John the Beheaded, Deir Youhanna Maqtou`Al Ras in Arabic. The current St. John's Greek Orthodox Church and convent are built on an early 5th century Byzantine church, which is located on a lower level, while the dome and bell tower seen today date back to the Crusaders' time in the 11th century. The site became the centre of the Knights Hospitallers and functioned as a hostel and a hospital to the wounded Crusaders during the take-over of Jerusalem in 1099. The hospital was located on the north side of the church, in an area called Muristan (Persian for hospital). During the 11th century, the Crusaders purchased and renovated the church and monastery. The Knights named their order after St. John and were called the "Knights Hospitallers of St. John", or commonly known as the Hospitallers. The hospital was relocated to Acre in 1187, and then to Cyprus in 1291 and to the Greek island of Rhodes in 1309. In 1839 the church and monastery were renovated. Currently the convent and the church complex, including the residential units, are used by the local Christian Community. The monastery is a Greek Orthodox Church waqf⁴⁵

Saint Francis Street

Saint Francis Street extends from the northern end of the Christian Quarter Rd. The street refers to Saint Francis of Assisi, who in the thirteenth century met and spoke with the Sultan Malik al-Kamil, who rules the Holy Land at that time. This marked the beginning of the Franciscans' presence in the Holy Land and influenced the way in which they have maintained their presence over the last eight centuries.

⁴⁵) Ibid 36.





Maria Bambina - Franciscan orphanage - Going uphill Saint Francis St., stands a building on the left side that used to be a Franciscan orphanage named Maria Bambina. The building was inaugurated in 1891 and was intended to serve as an orphanage for girls, run by the Franciscan Order. Today the building includes a convent for nuns, guesthouse for pilgrims and volunteers, dining room, chapel and residences for communities such as Community Canção Nova, Communion and Liberation. It is run by nuns from the Franciscan Order of Saint Elizabeth and is owned by the Franciscans Friars order. The property is a Christian waqf controlled by the Franciscan custody of the Holy Land.⁴⁶

Saint Michael & Saint Gabriel Greek Orthodox Monastery & Residential Houses - The monastery known as Al Sari of the Serbs was built in the fourteenth century by monks from Serbia dedicated to St. Michael and St. Gabriel. Serbian monks lived there from 1303 until 1623. It is an expansive monastery situated on St. Francis Street, near the north-western edge of the Christian Quarter, adjacent to the St. Savior and the Headquarter of the Franciscans in the Holy Land. It spreads over the area between St. Francis Street and the northern Old City wall. The residential portion of the site contains residential units used by the local Christian community. The monastery is a Greek Orthodox Patriarchate waqf that is leased to Christian families.⁴⁷

Latin Parish office - A few meters above the main entrance to the Saint Michael & Saint Gabriel Greek Orthodox Monastery is the Latin parish office that handles the affairs of the Latin Catholic community in Jerusalem. The parish office provides pastoral services to the local catholic community. The building is part of the Saint Saviour monastery, which is controlled by the Franciscan Custody of the Holy Land's waqf.

Saint George Monastery and Residential Compound - Above the Latin Parish offices, sits a monastery and a residential compound called Saint George monastery, which was built in the 19th century to honour St. George, one of the most prominent saints in Christianity. The monastery is one of the Greek Orthodox monasteries in the Old City and serves as a residential complex for families from the Christian community of Jerusalem. The church is located on the top floor and is open to the public during prayer times and holidays.⁴⁸

Catholic Scouts Centre - Opposite St. George Monastery is a three-storey building owned by the Franciscan Custody of the Holy Land and used as a centre for the Catholic Scouts in Jerusalem since 1928. The building is owned by the Franciscan Custody of the Holy Land.

Saint Saviour Church - Next to St. George monastery is the church of Saint Saviour and part of the Franciscan Custody headquarters. This is the main church for the Latin Catholic rite community in Jerusalem. Built in 1885 as a parish church for the Catholic Christians of the Latin rite in the Old City of Jerusalem, Saint Saviour Church serves as the permanent church of the convent. Daily prayer services are held there for both the Franciscan clergy and the local community, as are all holiday ceremonies and internal religious events of the Order.

46^) Franciscan Custody of the Holy Land. (2021). "Maria Bambina".[Online]. Available at: <https://www.custodia.org/en/Maria-Bambina-Jerusalem>

47^) TJ | Jerusalem Faith Equities. A project by Terrestrial Jerusalem. [Online] Available at www.tj-jfe.mhttps://www.wikiwand.com/en/Monastery_of_Saint_Saviourbarsinai.com/maps/fullPage

48^) Ibid 46



Saint Saviour Monastery – The above-mentioned church is part of the Saint Saviour Monastery hosting the headquarters of the Franciscan Custody of the Holy Land. This is the main monastery of the Franciscan Order in Jerusalem, and it's run by a Catholic order that has been present in the Holy Land since 1217. The Franciscan Order is the largest religious order in Jerusalem. It is an international order and the friars come from all over the world. This province is called Custody of the Holy Land (in Latin: Custodia Terræ Sanctæ). The Order's mission in the Holy Land is to preserve the holy places, nurture the local community and assist pilgrims. From the end of the Crusader Kingdom in 1291 to the founding of the Latin Patriarchate in 1847, the Franciscans served as representatives of the Catholic Church in the Holy Land for a period of 556 years. St. Saviour's monastery serves as "a city within a city," containing the living quarters, offices of the Order in the Holy Land, workshops and other services: a church, library, priest rooms, a kitchen and dining room, laundry room, tailoring facilities, a clinic, carpentry, printing press, seminar, and study rooms. In the past, it also housed a winery, bakery, shoemaker's shop and candle making centre. From the fifth century CE, St. Saviour's Monastery served as a Georgian Convent, with three elderly Georgian nuns serving there. At this time, the Georgian Church had seven more monasteries, but in the early 16th century, they went bankrupt and had to sell all their property in the Holy Land. The monastery was about an eighth of the size at that time, and it expanded gradually, moving from the church and the southern courtyard to the north courtyard toward New Gate. The monastery occupies a 16,000 square metre area and is owned by the Franciscan Custody of the Holy Land.⁴⁹

Freres Street

Located at the west end of St. Francis Street which is connected to Casa Nova Street or The Frères Street (Frères Street after the nearby College des Frères School).

St. Basil Monastery and residential area - On the Frères Street, on the right side, stands the monastery of St. Basil. The monastery was named after Saint Basil (329-379 CE), a Christian Saint, who served as Bishop of the imperial city of Cappadocia (present day Turkey). Saint Basil Monastery is a small complex, established by the Greek Orthodox Patriarch in 1764. Today there are several apartment units housing Christian community members next to the monastery. The church is located on the ground floor of the building with additional rooms spread out across the top floor. The monastery is a Greek Orthodox waqf and houses some private Christian and Muslim residential units.⁵⁰

New Gate Street

The New Gate to the Old City of Jerusalem stands at the junction of The Freres and Saint Peter Streets.

Pontifical Mission of Palestine - The Pontifical Mission of Palestine was founded in 1949, and was originally tasked with helping Palestinian refugees, providing relief and services.⁵¹

49^ Hoade, E., (1984) "Guide to the Holy Land" Pp. 351-352. Franciscan Printing Press, Jerusalem

50^ According to the field survey that was done in this research

51^ The Pontifical Mission for Palestine is a special agency of the Holy See, founded by Pope Pius XII in June 1949 to assist Palestinian refugees. ... The Mission became the Holy See's relief and development agency for Israel, the Gaza Strip, the West Bank, Jordan, Iraq, Lebanon and Syria, and its work includes emergency assistance and relief, care and rehabilitation, education and human development.





College des Frères School - Just a few metres away, on New Gate Street, is a Catholic school controlled by the Catholic Church and managed by de la Salle Brothers. It was founded by the Franciscans in 1876 and has been managed by de la Salle Brothers ever since. The Christian Brothers of de la Salle have two schools in Jerusalem, one in the Old City and the second in Beit Hanina. Remains of Tankard's Castle (Qal'at el Jalud) were found during the construction of the school building. Archaeological remains, including fortifications from the Muslim (638 - 1099 CE) and Crusader (1099 -1187 CE) periods, were also found near the Old City Walls. The site is owned by the Latin Patriarchate and the school is managed by de la Salle Brothers.⁵²

Saint Peter Street - Saint Peter Street extends from the junction of New Gate and Freres Street to the Latin Patriarchate Street and connect New Gate to Jaffa Gate.

Knights Palace Hotel - The Knights Palace Hotel sits in the northern area of the Latin Patriarchate of Jerusalem in the Old City. Built in 1880 on the foundations of a building that dates to the 11th century, the complex includes an inner courtyard, private chapel, dining room and lecture hall. The 50-room hotel is decorated in a 12th century Christian style. It is a waqf held by the Latin Patriarchate of Jerusalem.⁵³

Rosary Sisters' Convent – Fr. Yousef Tannous Yamin from Ein Kerem (1838-1892) and St. Mary Alphonsine from Jerusalem founded the Rosary Sisters' Convent in 1880. The convent is run by a female Catholic order. The first convent was established in the Old City (1880), next to the Latin Patriarchate complex. After the (Ma'man Allah) Monastery was established, the site became a community service clinic and today serves as a guesthouse for pilgrims. In 1892, the large compound was built on Ma'man Allah Street in the western part of the city and the church was completed in 1937. After the 1948 Nakba, the (Ma'man Allah) Convent was cut off from East Jerusalem and the Old City. In 1960, the convent located in Ma'man Allah area became a guesthouse for pilgrims. The convent is owned by the Order of Rosary Sisters.⁵⁴

Latin Patriarchate of Jerusalem - The Latin Patriarch of Jerusalem is the archbishop of Latin Catholics of the Catholic Archdiocese of Jerusalem with jurisdiction that includes all Latin Catholics in Jerusalem, the Palestinian Territories, Jordan, Cyprus and Historical Palestine (1948 lands). The Latin Patriarchate compound is owned and managed by the Latin Patriarchate of Jerusalem.

Latin Patriarchate Street - The street begins from the Latin Patriarchate compound and ends at Omar Ibn Al-Khattab square in Jaffa Gate. It contains 37 shops, restaurants, hostels and residential buildings.

Gloria Hotel - The hotel is located near Jaffa Gate and the Latin Patriarchate. The property is a Greek Orthodox Patriarchate waqf and has been leased for decades under a renewed agreement. The Greek Orthodox Patriarchate erected the building in 1870. It served as a hospital for the monastery and the local community. After the hospital closed, the Benedictine Clinic provided medical care. Initially, only the ground floor was built, while the upper floors were added around 1890, as were additional parts of the building during the Jordanian rule (1948-1967). Gloria Hotel building faces the Latin Patriarchate Street and has been

52^ Hoade, E., (1984) "Guide to the Holy Land" Pp. 348-349. Franciscan Printing Press, Jerusalem.

53^ Rosary Sister in Jerusalem. [Online]. Available at <https://rosarysisters-gh.com/index.php/about/rosary-sisters>

54^ Jerusalem Faith equities. <https://tj-jfe.mbarsinai.com/products/sites/667>



leased from the Greek Orthodox Patriarchate since 1950.⁵⁵

Casa Nova Street

At the end of St. Francis Street, there is a junction that combines two streets, the Frères Street and Casa Nova Street, named after the Casa Nova pilgrims' guesthouse.

Theodorus Monastery and Residential compound – This monastery is situated on the northwestern edge of the Christian Quarter on Casa Nova Street, adjacent to the Casa Nova Pilgrims' guesthouse. The monastery is named after Saint Theodore. It is one of the Greek Orthodox monasteries in the Old City and serves as a residential complex for the Christian community of Jerusalem. The monastery complex is a Greek Orthodox Patriarchate waqf.⁵⁶ Another monastery with the same name is located northeast of the Church of St. James the Great, also in the Old City.

Society of St. Vincent de Paul in Jerusalem - Opposite St. Theodorus Monastery is the Jerusalem office of the St. Vincent de Paul Society. Established in 1851 as a fraternal Christian organisation to serve the needy families in Jerusalem⁵⁷ the property is listed under the Franciscan Custody of the Holy Land's waqf.

Casa Nova House for Pilgrims – This is a guesthouse for pilgrims located next to the New Gate and St. Saviour Monastery. From 1558 until the first half of the 18th century, the main function of St. Saviour's monastery was to host pilgrims and cultivate relations with the local Christian-Latin community. At first, the number of visiting pilgrims was very small and they were housed in the monastery itself. From the middle of the 18th century onwards, the number of pilgrims visiting the St. Saviour monastery increased and thus began the establishment of a guesthouse outside the monastery.⁵⁸ The Casa Nova House is owned by the Franciscan Custody of the Holy Land.

Greek Patriarchate Street

At the end of Casa Nova Street lays a junction with two streets, Greek Patriarchate Street and Casa Nova Street. The Greek Patriarchate Street is named after the Greek Orthodox Patriarchate because of its location on the same street.

Saint Nicholas Monastery and residential compound - The monastery is located in the northern wing of the Greek Orthodox Patriarchate. Princess Elisabeth founded its church in the 17th century. The monastery is dedicated to the fourth century Bishop Nicholas, who is the patron saint of children and sailors. The site was maintained by an order of Georgian monks who left the city at the end of the 17th century. Since then, the site has been in the possession of the Greek Orthodox Patriarchate. The Orthodox Ecclesiastical Court and Press Office have been located in the Monastery since mid- 19th century. The Patriarchate Museum formerly was located just east of the church, but has been inactive since the year

55^) Gloria Hotel. (2021). "History of Gloria Hotel". [Online]. Available at [www. https://gloria-hotel.com/](https://gloria-hotel.com/)

56^) Greek Orthodox Patriarchate of Jerusalem. (2021). "History Greek Orthodox Patriarchate of Jerusalem" [Online]. Available at: [www. https://en.jerusalem-patriarchate.info/](https://en.jerusalem-patriarchate.info/)

57^) Latin patriarchate of Jerusalem of Jerusalem (2018). "Society of St. Vincent de Paul in Jerusalem". [Online]. Available at: <https://www.lpj.org/posts/society-of-st-vincent-de-paul-in-jerusalem-life.html>

58^) Franciscan Custody of the Holy Land. (2021). "Casa Nova Pilgrims House".[Online]. Available at: <https://www.custodia.org/en/where-to-stay/casa-nova-jerusalem>





2000. At the western side besides the church building is the St. Nicholas monastery complex, which currently serves as a residence for the local Greek Orthodox community.

St. Benedictus Medical Centre – this is part of the Greek Orthodox Patriarchate of Jerusalem, that was established in cooperation with the Orthodox Society for the Relief of the Sick, “The Myrrh Bearers,” who used to manage the clinic and treatment rooms in the western part of the Patriarchate compound.

Greek Orthodox Patriarchate of Jerusalem - the Greek Orthodox Patriarchate compound is the official headquarters, and one of the oldest three official Patriarch seats in the Holy Land,. The Greek Orthodox Patriarchate is the oldest of the first three Patriarchates of Jerusalem; the other two seats are Armenian and Latin. It is the fourth largest of the eight Orthodox Patriarchates in the world. It was founded in 451CE by a decision made at the Third Ecumenical Council, held in Chalcedon. The compound was part of the headquarters of the kings of Jerusalem during the Crusader period. The west and north portions of the compound were rebuilt before 1914. Its northeast corner shows part of the Crusader masonry. The compound houses several chaplets. The northern wing houses the Patriarchal seat, reception hall, the Church of St. Nicholas, library and a printing press. The southern wing is older and includes the monastery complex where clergy live, administrative offices, a clinic and the Church of Constantine and Helena.⁵⁹

Orthodox Ecclesiastical Court and Press Office To the left of the entrance to the Greek Orthodox Patriarchate stand the Orthodox Ecclesiastical Court and Press Office. The press was founded in 1853 and was the first press to print Greek scripture in Jerusalem.⁶⁰

The Court and Order of the Brothers of the Holy Sepulchre – This Christian Order was established at the beginning of the Byzantine period, but didn’t raise to power until the 16th century. It is entrusted with the assets of the Greek Orthodox Patriarchate and is responsible for the preservation of the Holy Sites. In addition, it has judicial authority over the Orthodox Church, both in religious and civil matters. The head of the Order is the Patriarch himself, accompanied by members of the Synod. The Brotherhood actually controls the Greek Patriarchate administration and is authorised to run it in the absence of the Patriarch. Members of the Order must be priests of Greek origin, which forbids the local Arab priests from being accepted into the Order.⁶¹

Saint Dimitris Street

A small street that leads to Jaffa Gate. The street was named after the Saint Dimitris School which sits right in its center.

Monastery of Saints Cyril and Panteleimon – This is one of the smallest monasteries in Jerusalem located 150 meters west of the Greek Orthodox Patriarchate. . On the site is a small church dedicated to two leading saints, the fathers of the Christian Church, Saint Panteleimon and Saint Cyril. The Orthodox Church deems these two Saints as Holy Unmercenary Healers. The monastery is a Greek Orthodox Church waqf.

St. Demetrius School -This school is located on Demetrius Street, west of the southern wing

^{59^)} Greek Orthodox Patriarchate of Jerusalem. (2021). “Greek Orthodox Patriarchate of Jerusalem”. [Online] available at: <https://en.jerusalem-patriarchate.info/the-holy-land/the-greek-orthodox-patriarchate-of-jerusalem/>

^{60^)} Ibid 47

^{61^)} Ibid 47



of the Greek Orthodox Patriarchate, and adjacent to the Greek Catholic Patriarchate which is also part of its compound. Currently, it functions as an elementary and junior high school for the local Christian community. In the past, it served as a hostel for high-ranking pilgrims (pilgrims of lower ranks used to stay in the St. Nicholas Monastery hostel). In 1988, as an addition to the building of the School for Priests, the memorable Patriarch of Jerusalem, Diodoros, founded, a Nursery School, a Primary School, a High School and a Lyceum, with the name St. Demetrius, for the children of Arab-speaking members. Since then, the school has operated successfully, offering high-quality education.⁶²

East Jerusalem Teachers' Educational Centre - Opposite St. Dimitri School stands a building managed by the Israeli occupation municipality in Jerusalem. This building is a Greek Orthodox waqf and is leased to the Israeli occupation municipality in Jerusalem. Due to a lack of information provided by the Church, it is unclear what kind of lease agreement is in place or for how long it runs and on what terms.

Greek Catholic Patriarchate Street

A small street that was formerly known as Haret Istambouliyah. The street leads to Omar Ibn Al-khattab Square.

Greek Catholic Patriarchate (Melkite) - The Greek Catholic Patriarchate compound consists of the Greek Catholic Patriarchate, a Guest Hostel, and the Cathedral of Our Lady of the Annunciation. The Melkite Greek Church was founded in 1724 by an Arabic speaking congregation that left the Greek Orthodox Church of Antakya (Antioch) and chose to join the Catholic Church without giving up on Eastern traditions.⁶³

Greek Melkite Catholic Monastery – This is a wing in the Patriarchal compound for clergy that is not accessible for informal visits. Beside this private wing are administrative offices, the Patriarchate Office, the official reception hall, a library, and an archival office.

Our Lady of the Annunciation Cathedral – This church is located in the northeastern wing of the Greek-Catholic Patriarchate complex. Built in 1848, it was renovated in 1959 and its structure bears a traditional Orthodox style combined with a basilica modelled after Roman buildings.

Greek Catholic Patriarchate Guest House - This four-storey structure is located in the western wing of the complex that serves as a hostel for pilgrims. The place is owned by the Greek Catholic Patriarchate.⁶⁴

Saint George Coptic Street

The street is named after the Saint George Coptic Covent and complex and it connects Jaffa Gate with the Christian Quarter Street.

Terra Santa school Ex. for girls (or Saint Joseph school) - The Terra Santa School for girls is run by an order whose founder is St. Emily de Vialar. The order is known as the Sisters of Saint Joseph of the Apparition. The school building was first built in 1848 and is owned by the Franciscans, who gradually added on to the building structure.⁶⁵

⁶²) Ibid 47.

⁶³) Greek Catholic Patriarchate. (2021). "Greek Catholic Patriarchate" [Online] available at: [www.https://gcpfoyer.com/history/](https://gcpfoyer.com/history/)

⁶⁴) Ibid 63

⁶⁵) Jerusalem Faith Equities. (2021). "Terra Sancta School". [Online]. Available at: www.tj-jfe.mbarsinai.com





Saint George Coptic Convent – On the same street, is the Saint George Coptic convent, which is owned and managed by the Coptic Orthodox Patriarchate. The convent includes the St. Dimiana’s Coptic School for Girls.

Saint George Church complex – This complex abuts the Greek Catholic Patriarchate and includes a church, monastery and school for girls. In Arabic, the Convent is called ‘Deir Mar Jirjis’. It was founded in 1617 as a monastery for the Order of the Coptic Sisters of St. George.

Saint Dimiana’s Coptic College is a school for girls that was later added. The school is designed to serve Coptic community girls, but accepts students from all religions and ethnic groups. There is a display in the monastery of the relics, that according to belief, was attributed to St. George.⁶⁶

Virgin Mary Coptic Monastery – A small Monastery located 25 metres south of the St. George complex, near the western side of the Patriarch’s Pool (Sultan’s Pool). It serves as a residence for Coptic nuns and is owned by the Coptic Church.

Khan El-Aqbat Street (Khan el-Aqbat Ascent)

Khan El-Aqbat Street (Khan el Aqbat Ascent), was named after Khan El-Aqbat, which lays on this street. The street leads to the heart of the Christian Quarter Street.

Monastery of Megali Panagia (St. Melani’s Monastery) – This Greek Orthodox Monastery was founded in the fifth century CE, next to the Greek Orthodox Patriarchate. The current compound is a women’s monastery and the ancient foundations on which the new buildings were built, date to the Crusader and Ottoman periods. The place is known in Arabic as Deir al Banat (the Girls’ Monastery). St. Melani’s tomb is situated in a prayer room in the cellar of the monastery. Stairs from the prayer room descend to a hewn rock chamber., The monastery is said to be a waqf of the Greek Orthodox Patriarchate.⁶⁷

Coptic Hospice (khan el-Aqbat) - Opposite the Monastery of Megali Panagia is a complex known as Khan el Aqbat (or Khan al Batrak), which was established by the Copts in 1838. The site acts as the northern side of the Pool of the Patriarch (Pool of the Sultan) and was initially used as a monastery and pilgrim house. A few years after its foundation, with the departure of Ibrahim Pasha from Jerusalem, the Coptic nuns and monks were expelled from the hospice and the site was converted into a Turkish military school in 1849. The structure is two-storeys high and contains several residential units and its rooms are laid out along long hallways⁶⁸. There is an ownership dispute among several parties regarding certain parts of the Khan. Recently, AL-Quds University was granted a ten-year lease by the Islamic waqf to develop the pool adjacent to the Khan.

66^ The Coptic Church in Jerusalem. (2021). “Saint George Coptic Convent”. [Online]. Available at website: <https://sites.google.com/site/copticorthodoxjerusalem/our-church-in-jerusalem>

67^ Jerusalem Faith Equities (2017). “Monastery of Megali Panagia” [Online] Available at: www.tj-jfe.mbarsinai.com

68^ Hoade, E., (1984). “Guide to the Holy Land” Pp. 350. Franciscan Printing Press, Jerusalem





14. Northern Area of the Holy Sepulchre

Is the northern area of the Christian Quarter Street and the Aqbat Al-Khanqa Street that leads to Damascus Gate area. It consists of several streets, churches, monasteries, convents, schools and residential areas for the Christian community of Jerusalem. Below is a list of Christian related places situated in the northern area of the Holy Sepulchre, followed by narrative description:

1. Aqbat Al-Khanqa Street (Al-Khanqa Ascent)
2. Saint Charalambos Monastery & residential compound
3. Eight Stations of the cross
4. Order of St. John (Johanniter)
5. Al- Rusul Street
6. Saint Catherine Monastery & residential compound
7. Saint Aftimios Monastery and Church
8. Jerusalem Evangelical Alliance Church
9. Al- Jabsha Street
10. Al- Jabsha church
11. Terra Sancta School
12. Monastery of St. Spyridon & residential compound
13. Sayyidah Street
14. Panaghia Monastery and residential Housing
15. Ethiopian Monastery Street
16. Ethiopian Archbishopric seat
17. Ethiopian Church
18. Ethiopian Convent
19. Al-Battikh Ascent Street
20. Dom Polski Convent

Aqbat Al-Khanqa Street (Al-Khanqa Ascent)

Aqbat Al-Khanqa is a street that extends from the northern end of the Christian Quarter Street and to Khan Al-Zeit Street, at the eastern border of the Christian Quarter. The street is named after Khanqa Al-Salahiyyah (i.e., Salah Eddin Al-Ayyubi's) complex and mosque.

Saint Charalambos Monastery & residential compound – This is a Greek Orthodox monastery located north-east of the Church of the Holy Sepulchre. This large complex includes a church dedicated to St. Charalambos. In the past, it was solely used as a monastery, but now it has been converted into family residences. The property is a Greek Patriarchate waqf and its apartments are rented to the Christian community of Jerusalem. The compound, which includes residential units within the complex, is a property that belongs to the Greek Orthodox Church.

Eighth Stations of the Cross - One hundred metres downhill from the main entrance to the Church and Monastery of St. Charalambos, stands the 8th Station of Via Dolorosa, which marks the place where Jesus met the women of Jerusalem, as described in the Gospel of Luke 23:27-28. The location of the eighth station was discovered in the mid 18th century on Aqbat Khanqah Street, within the Greek Orthodox Monastery of Saint Charalambos. Now-



days, pilgrims pray at this station next to a stone slab on the abbey wall that has a Latin cross bearing an inscription of the word 'victory' in Greek, and above it the letters IC + XC meaning "Jesus Christ, conquer."

Opposite the eighth station, in a residential area called Dar al Kbeereh, are apartment units and a church dedicated to the events that took place at the eighth station. The complex belongs to the Franciscan Custody of the Holy Land.

German Hospital of the of St. John (Johannine)

Adjacent to the eighth station of the Cross, there is the Order of St. John. It belongs to the German branch of the Hospitaller Order, which disengaged from the Catholics and became Protestant Lutheran in 1812. Since then, it has been known as the Brandenburg Order of the Knights of St. John from the Hospital at Jerusalem. The Lutheran Johanniter Order of St. John is located near the Khan El Zayit market and Via Dolorosa. It lays between stations 7 and 8 of the Via Dolorosa. The Order purchased the building on December 11, 1866, and has used it as their headquarters ever since. The place is called "Ashurfa" in Arabic and Johanniter - Ordens - Hospiz" in German ". The German community of Johannites hold mass and prayer every Sunday. In the early years, prayers were conducted in the dining hall, which has now been converted into a chapel and prayer house.⁶⁹

Al-Rusul Street

Al-Rusul Street, named in Arabic after the Disciples of Jesus, is a circular ring road that extends to Khanqah Al-Salahiyyah Street.

Sanit Catherine Monastery & residential compound – This Women's Monastery is located in the heart of the Christian Quarter on Al Rusul Street. The monastery is used as a residential area for the local Christian community. A church is located in the centre of the compound. The compound was only ever used as a monastery but now has been converted into residential units. The monastery is a waqf of the Greek Orthodox Patriarchate and is leased to Christian families in the city. The monastery and church are named after Catherine of Alexandria, also known as "Saint Catherine of the Wheel." Saint Catherine is considered one of the most prominent Saints of the Eastern Orthodox Church.⁷⁰

Saint Aftimios Monastery and Church - Passing the Al-Saha square area on Al Rusul Street, there is a Women's Monastery located between Al Rusul and As-Sayyida Streets. The monastery is used as a residence and church for the local Christian community. The monastery and church are named in honour of St. Euthymius (377-473 CE). The monastery and the apartments units are Greek Patriarchate waqf properties leased to Christian families.⁷¹

Jerusalem Evangelical Alliance Church – This church belongs to the Missionary Alliance, an evangelical missionary movement founded in the United States in 1897 by Albert Simpson. The church was established in the Christian Quarter after 1948. The site, situated on Al-Rusul Street, includes a lobby, chapel and an activity room for children and youth. The building is owned by the Greek Orthodox Church and is leased to the Evangelical Church.

69^ Order of St. John (Johanniter). (2021). "Order of St. John" [Online]. Available at: <http://blessed-gerard.org/johahosp.htm>

70^ Ibid 55.

71^ Ibid 47.





Al- Jabsha Street

The street consists mainly of residential units and is located in the heart of the Christian Quarter.

Al- Jabsha Church- This is a small Protestant church in the Christian Quarter of the Old City, located in a regular residential complex whose inner wing was converted for the church. The site is located on Al- Jabsha Street, near the Franciscan Terra Santa School, and includes a lobby and a church.

Terra Santa High School – This educational institution, located on Al-Jabsha Street between New Gate and Damascus Gate, includes 12 grades. It is run by the Franciscan Friars and serves the local population in Jerusalem, Christians and Muslims alike. The school is owned and managed by the Franciscan Custody of the Holy Land.

Monastery of St. Spyridon & residential compound – This Greek Orthodox monastery is located on Jabsha Ascent Street, at the northern edge of the Christian Quarter. Spyridon is the Greek Saint who lived between 237-348 CE. The three-floor vernacular architecture monastery is used as residential units for the local Christian community. A church stands at the centre of the compound and is surrounded by apartments. The residential units are a Greek Orthodox Patriarchate waqf and are leased to Christian families.⁷²

Al- Sayyidah Street

Al- Sayyidah, meaning, “The Lady” in Arabic, refers to Virgin Mary, the mother of Jesus. It is a small street that leads to Khanqah Al-Salahiyah Street.

Panaghia Monastery and residential Housing – This is a women’s Greek Orthodox monastery that contains residential units used by the local Christian community. The monastery belongs to the Greek Orthodox Church. The site sits extends for 100 metres (aerial distance) from the Church of the Holy Sepulchre Dome.⁷³

Ethiopian Monastery Street

Ethiopian Monastery Street is at the junction of Al-Battikh Ascent and Al-Rusul Streets. It is named after the Ethiopian Church and convent located on this street.

Ethiopian Archbishopric seat - Since 1891, the patriarchal administrative centre has been located in the Christian Quarter, including the residences of the archbishop and clergy, as well as a church, library, study rooms and a reception hall.

Ethiopian Church - The central church of the Patriarchate is called Takala Haymanot and is dedicated to the Ethiopian saint who founded the first Christian community in Ethiopia. The church’s modest interior is dimly lit and simple. Its wooden benches are fitted with tall wooden rods that serve as a rail for worshipers who have difficulty standing for long periods of time.⁷⁴

Ethiopian Convent - The monastery was purchased by the Ethiopian Church in 1876 and became the seat of the archbishop representing the Patriarchate of Addis Ababa and is subject to its authority. The site was once a guest hostel owned by the Sisters of Marie Reparatrice.

^{72^)} Ibid 59

^{73^)} Ibid 59.

^{74^)} Ibid 1. Pp 50-59.



Al-Battikh Ascent Street

This street starts at the junction of Ethiopian Monastery Street and ends at Khan Al-Zeit Street, which is considered the largest street in the old city of Jerusalem, one that divides its north and south parts.

Dom Polski Convent - Dom Polski means "The Polish Home" in Polish. There are two different convents that are owned by the same Order, this one is in the Old City of Jerusalem and the second is in the Musrara neighbourhood outside Damascus Gate. The Sisters who manage the convent provide outpatient-nursing assistance to poor Palestinians. The property is owned by the Polish Church in the Holy Land.





15. South Area of the Holy Sepulchre

The southern area of the Holy Sepulchre extends from the southeast part of the Holy Sepulchre and runs towards the Bazar and Sweqat `Alloun Street. It comprises several streets, churches, monasteries, convents, schools, markets and residential areas for the Christian community of Jerusalem. Below is a list of the Christian related sites in this southern area of the Holy Sepulchre, followed by a narrative description:

1. Suq Ed- Dabbagha Street
2. Alexander Nevsky Church
3. Aftimus Square (Market)
4. St. John the Baptist Church
5. Muristan Street
6. Redeemer Church compound
7. The German Hostel
8. Lutheran School
9. German Protestant Offices
10. St. John Hospitaller Memorial Site for Knights of St. John Order
11. Sweiqat `Alloun Street
12. Wujud cultural centre
13. Souq Al-Bazar Street
14. Saint Mark Street
15. Greek Catholic Lay Community Centre
16. Lutheran guest house
17. Maronite Convent Street
18. The Maronite Church
19. Gobat House
20. St. James Street
21. Syriac Orthodox Patriarchate of Jerusalem
22. Church of St. Mark
23. Syriac Orthodox Community Centre

Suq Ed- Dabbagha Street - This Street is located southeast of one the entrances to the Holy Sepulchre Church façade. It is called the Ed-Dabbagha market which means Tanners' Market in Arabic. This market street used to tan and sell leather during the Ottoman era.

Alexander Nevsky Church - The church was founded in 1896 by the Tsar and Russian government, on a land located east of the Church of the Holy Sepulchre. Purchased in 1859 by the Russian Consul, the site's name honors the medieval Russian military commander Alexander Nevsky, who was the patron saint of Czar Alexander the third who founded the Orthodox Palestine society in the 19th century. In the beginning the building was used as the Russian consulate and a pilgrim house that accommodated 1,000 people.⁷⁵ During the site's excavation and before construction commenced, important archaeological findings were discovered. Among them, part of Jerusalem wall from the time of Jesus and the remains of an ancient gate that dates to the same era. Excavation and construction for the church was carried out by the "Imperial Russian Orthodox Company of the Holy Land." Following the important archaeological findings at the site, construction was halted temporarily. In 1887,

⁷⁵ Meron, E., (1999). "Jerusalem, A walk through time" Vol1. Pp 114-115. Yad Ben Zvi Pess, Jerusalem.



the company resumed construction of the current church. The archaeological findings were preserved in the northern wing of the church and were declared in a historical museum. Offices and housing for company employees (teachers and nurses) were set up in the west wing and in 1890 a hostel for clergy was opened on the top floor. The site serves as the representative office for the Russian Church in the holy land and the official Archbishopric of the Russian Archimandrite. The site is a Christian waqf and is owned and managed by the Russian Orthodox Church.⁷⁶

Aftimus Square (Market) - The market land was bought by the Greek Orthodox Patriarchate in 1837. The name of the site is dedicated to the Greek Orthodox archimandrite Aftimus, who envisioned the project and raised the funds to finance construction of the market complex. It was first inaugurated in 1903. The fountain at the centre of the market is decorated in a neo-baroque style and is dedicated to Ottoman Sultan Abd al-Hamid II, who helped the patriarchate by granting it religious permits.⁷⁷ The market currently houses many shops that sell mainly Christian souvenir items and local traditional items, as well as a number of restaurants and coffee shops. The approximately 11,000 square meter market, which is designated as a commercial area, is a Greek Orthodox Patriarchate waqf.

St. John the Baptist Hospice – This is a Greek Orthodox Church and monastery built during the Crusader period and subsequently abandoned. It was built on the foundations of an ancient Byzantine church shaped like a clove (the remains of which are preserved in the basement of the church). Originally built in the 8th century, the church was destroyed and then rebuilt in the 11th century. In the 12th century, a hospital and hostel were built next to it. The church was purchased by the Hospitaller Order and was used as the Order's headquarters. John the Baptist was the patron of the Order and the knights lived east of the church along what is known today as Sweqat `Alloun Street. After the defeat of the Crusaders in 1187, a few knights remained in Jerusalem to preserve the church and the Order's assets. In 1842, the Greek Patriarchate restored the church. In September 1990, around ten Israeli settler families from the Ateret Cohanim Settlement organisation arrived at the northern and western sections of the former St. John the Baptist Hospice location. They had purchased lease rights in the building from an Armenian merchant who owned the building as a protected tenant of the Greek Orthodox Patriarchate. The deal was complex, and the legal proceedings remain incomplete, but the seemingly 'civil' purchase caused both religious and political turmoil. It turned out that there was a partnership between the Israel's Ministry of Construction and Housing and Ateret Cohanim Settlement organisation, and the Ministry had financed 40% of the deal. This involvement revealed a political trend that has been causing considerable controversy and apprehension in the Old City and beyond. Opponents to the apparent purchase deal among the Christian communities united and held an unprecedented strike. On April 27, 1990, in an act of protest, the Christian Patriarchs announced the closure of all Christian holy sites throughout the Holy Land including the Church of the Holy Sepulchre.⁷⁸ To this day, the property remains under the heavily guarded control of Israeli Jewish settlers.

⁷⁶) Ibid 69

⁷⁷) Al-Aref, A., (2007) "Al Mufasssal fi Tarikh Al-Quds" fourth addition. P. 685.

⁷⁸) Statement of 23 April 1990 issued in Jerusalem by the Heads of the Christian Churches and Communities in Jerusalem to United Nation Secretary-General. [Online] Available at: <https://www.un.org/unispal/document/auto-insert-184306/>



Muristan Street

Located outside the eastern gate of the Holy Sepulchre next to Dabbagha Market, the street and area are named after the Persian word *Bimārestān*, which means hospital.

Redeemer Church compound – This is a Lutheran church, located southeast of the Church of the Holy Sepulchre. It was built for Christian pilgrims upon the remains of a church from the mid-12th century called *Santa Maria Latina*, with the help of merchants and financiers from the city of Amalfi in southern Italy. The church bell tower is a central observation point overlooking the Old city of Jerusalem. The Lutheran Church belongs to Protestant Christianity that was founded on Martin Luther's religious philosophy in the 16th century. The compound is owned by the German Lutheran Church.⁷⁹

German Hostel -This is adjacent to the Redeemer Church and is a German-Lutheran lodge that includes remains of a "cloister" from the 12th century. The site includes a courtyard surrounded by columns that were an integral part of the church complex of *Santa Maria Latina* in the 12th century. The hostel serves guests of the Lutheran Church and the church's administration.

Lutheran School - the Lutheran school complex sits between the Lutheran administrative offices and St. John Hospitaller Memorial Site. The school site includes an educational community centre for children from the local community, the Martin Luther Community Development Centre (MLCDC), Shahrzad Association for Art & Culture, and a day centre for the elderly known as the Martin Luther Elderly Day-Care Centre.

German Protestant Offices - the offices of the Lutheran administration at 5 Muristan Street are close to the cloister and church. They include offices of the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL), the Bishop and Bishopric offices, the Head of Administration, the German Speaking Congregation Church of the Redeemer, the Congregation of the Evangelical Lutheran Church of the Redeemer, the office of the Pastor, the English-speaking congregation Pastor, St. John Chapel and the Evangelical Jerusalem Foundation.

St. John Hospitaller Memorial Site for Knights of St. John Order - This area extends south of the schoolyard to Sweqat `Alloun Street /the Suq al-Bazar. The schoolyard within contains the remains of the Crusader building and includes a monument dedicated to the memory of a knight of the Order of St. John. In 2016, restoration works were carried out and the area accessible to the public was expanded. The text on the monument states: "Here in the Muristan was situated the first Hospital of the Knights of St. John of Jerusalem, during the 12th and 13th centuries. In 1882 the Grand priory in the British Realm of the most Venerable order of the hospital of St. John of Jerusalem Established an Ophthalmic Hospital in the Holy city in Emulation of the Humanitarian and charitable efforts of its medieval predecessors for the Eleven years from 1949 to 1960. This work was centred in the adjacent properties known as Watson House and Strathearn House. To commemorate these events the most Venerable order owner of this site constructed this garden and inscribed this stone in 1972" The Order of the Knights of St. John cared for the pilgrims who visited Jerusalem, many of whom became ill and needed nursing. Thus, the knights also became known as "hospitallers." For nearly a century, between 1099-1187, Muristan headquartered the Knights of St. John and featured churches and hospitals.⁸⁰

⁷⁹) Ibid 55.

⁸⁰) Ibid 55



Sweiqat `Alloun Street

The street called "Sweiqat Alloun" in Arabic which refers to a righteous religious Muslim man, Al-Hajj `Alloun Al-Andalusi. There are two parts to this street: the first part starts from the southern end of the Christian Quarter Street and runs to Omar Ibn Al-Khattab Square at Jaffa Gate. The second part is called Souq Al-Bazar, which starts from the southern end of Christian Quarter Street and runs to the beginning of Al-Silsilah Street in the eastern area of the city.

Wujud cultural centre – Wujud, which means existence in Arabic. is a Christian cultural centre and museum celebrating Palestinian heritage housed in a historic building. The property is owned by the Greek Orthodox Church, and controlled and managed by the Orthodox Arab Women Society.

Souq Al-Bazar Street

The street is one of the traditional markets in the Old City of Jerusalem. The market houses numerous shops that sell a wide variety of traditional souvenir items.

Saint Mark Street

Opposite the southern end of the Christian Quarter Street is Saint Mark Street. The street is named after Saint Mark, one of the apostles of Jesus.

Greek Catholic Lay Community Centre – This is an Inter-Cultural Association founded in Brussels, Belgium in 1937. It commenced operations in the Holy Land in 1951. The organisation works with the local community on education and health issues in Jerusalem and Ramallah in coordination with the Greek-Catholic Patriarchate (A.F.I– Association Fraternelle Internationale). The property is owned by the Greek Orthodox Catholic Church.⁸¹

Lutheran guesthouse - This building was erected in 1860 by Dr Conrad Schick. In 1948 the building was donated to the Order of Saint John, which used it as an eye hospital. It subsequently was used by the Lutherans as a guesthouse and is owned by the Order of John, which runs St. John's eye hospital.

Maronite Convent Street

This street named after the Maronite convent that is located on it. The Maronites are one of the thirteen Christian denominations in Jerusalem.

Maronite Church - The Maronite Convent is a catholic church built in 1895 as the only Maronite place of worship in the Old City of Jerusalem. The Maronite Church is an Arabic-speaking sect of the Catholic Church that traces its roots to St. Maroun in the early 5th century, and today is a major religious group in Lebanon.⁸² The site effectively serves as the cathedral of the Maronite Catholic Patriarchal Exarchate of Jerusalem and Palestine, while also serving as official residence for its archbishop. The complex, which previously served as a hospital for German Protestants in the 19th century, comprises a Maronite chapel, as well as the Pilgrim's Guesthouse of Saint Maroun (Foyer de Saint Maron in French), and is maintained by Maronite nuns from the Congregation of Saint Therese of the Child Jesus.

⁸¹) Greek Catholic Patriarchate. (2021). "Greek Catholic Patriarchate" [Online] available at: [www.https://gcpfoyer.com/history/](https://gcpfoyer.com/history/)

⁸²) Catholic Churches in the Holy Land. (2021). "Maronite Church" [Online]. Available at: <https://catholicchurch-holyland.com/?p=286>





In addition, it hosts a pilgrim organisation called Peregrinatio Jubiläum Jerusalem, that was set up by the Maronite Church in 1999. The site is owned by the Maronite church.

Gobat House – Also situated on Maronite Street is a house called the Gobat House, which is a long, narrow rectangular structure (29 × 6 metres) with a row of high floors. The site faces 'Omar Ibn al-Khattab square and the Citadel of Jerusalem, and sits north of the Church and Consul House. It is now a bookstore and a souvenir shop with residential apartments on the top floor. The northern side of the building faces Maronite Convent Street. The building is dedicated to Samuel Gobat (1799-1879), who remained the Protestant bishop of Jerusalem for 33 years until the day he died. Gobat built several schools that taught reading and writing to Christians and Muslims alike.⁸³

Saint James Street

Saint James Street is named after James the Great, also known as Saint James, one of the twelve Apostles of Jesus according to the New Testament. This Street leads to the Syriac Orthodox Patriarchate.

Syriac Orthodox Patriarchate of Jerusalem - the Patriarchate includes a monastery, church and community centre. The Syriac Orthodox Church is considered one of the oldest Christian communities in the Middle East. It continues to preserve the Syriac language (Aramaic), which its priests use in religious rituals and prayers. According to the Syriac tradition, St. Mark's Church was the home of the Apostle John (Mark) and the site of the Last Supper and the first Christian church. A framed stone slab has been placed on top of the pillar at the entrance to the church displaying an inscription dating to the 6th century CE. The text inscribed in stone indicates that this was the home of Mary, mother of John, known as the the Apostle Marcus. The site was renewed after the destruction of Jerusalem by Titus in the year 73 CE⁸⁴ The remains of an ancient gate were found inside the monastery.⁸⁵

Church of St. Mark -The church was built in the 12th century on the foundations of an earlier church from the Byzantine period. The first Syriac Orthodox church in Jerusalem was probably built between the Sasanian and Islamic eras, and rebuilt by an Egyptian named Macarius of Naburwah. Since almost all the known bishops were monks, there must have been at least a rudimentary monastic community.

Syriac Orthodox Community Centre - The community centre was established in 1922 and is managed by the Syriac Orthodox Patriarchate. It is a centre for education, culture and community gatherings. It is known by the community as “the club”. The centre preserves the cultural heritage of the community and provides welfare services to its needy.

^{83^)} Christ Church. “History of the Christ Church and the compound” [Online] Available at: <https://www.cmj-israel.org>
^{84^)} Barsoum, Ephrem (2003). “The Scattered Pearls: A History of Syriac Literature and Sciences”. Translated by Matti Moosa (2nd Ed.). Gorgias Press. Retrieved 14 July 2020.
^{85^)} Barsoum, Ephrem (2003). “The Scattered Pearls: A History of Syriac Literature and Sciences”. (2nd Ed.). Gorgias Press. Retrieved 14 July 2020.



16. Area East and North East of the Holy Sepulchre

The area east and northeast of the Holy Sepulchre starts from the southern part of Suq Khan al-Zayt (the oil caravanserai) and Al-khanqa Street on the seventh station and runs until the Spice market (Suq al-`Attarin). Below is a list of the Christian related places located east and northeast of the Holy Sepulchre:

1. Suq Khan al-Zayt Street
2. The 7th Station of Via Dolorosa
3. At-Takiyya Ascent Street
4. Dar Al – Consul (Consul’s House)
5. Musa Effendi residential compound
6. Coptic Convent Street
7. The Coptic Patriarchate
8. Deir Al Sultan
9. Ash-Shawish Courtyard
10. Al-Lahhamin Street. (Meat Market)
11. Omar Ibn al-Khatab Square
12. New Imperial Hotel
13. Franciscan Corner Bookshop –
14. Petra Hostel
15. Swedish Theological Institute
16. Christian Information Centre
17. The Citadel of Jerusalem (Qal`at AL-Quds)
18. Christ church
19. Nicolson House
20. Alexander House

Suq Khan al-Zayt Street

This street is among the most popular in the Old City of Jerusalem and it sits on top of the Roman market (Cardo) that was built by the emperor Hadrian in the second century. Khan al-Zayt market means the oil market because in the last century it housed olive oil presses and an olive oil soap factory. Shops, and residential houses occupy the upper floor of the market.⁸⁶ The majority of the shops and residential units on this street belong to the Muslim waqf and a few belong to the Franciscan Custody of the Holy Land.

⁸⁶) Ibid 64. Pp. 685-687.





7th Station of Via Dolorosa - The Way of the Cross/Via Dolorosa goes from east to west and reaches the city's main market street, Suq Khan al-Zayt Street. Until the year (70 CE) and during the period of Aelia Capotlina (135-326 CE) this point marked the edge of the city. The Christian tradition attributes to this place the "gate of justice," where indictments and convictions used to be announced. Those going to the Calvary would leave the city from this point. Here, based on the narrative of the Seventh Station, Jesus collapsed at the threshold of the gate and fell under the weight of the cross for the second time. There is a stone pillar in the church that is believed to be part of the double colonnade that defined the *Cardo Maximus*. The church building includes a low chapel and a higher chapel connected by a staircase. The site was purchased by the Franciscans in 1875, who built the chapel and the church that they still own today.⁸⁷

At-Takiyya Ascent Street

The Arabic meaning of At-Takiyya is a place or building that was used as a public kitchen during the Ottoman era to provide soup and food for poor families in the Old City of Jerusalem.

Dar Al – Consul (Consul's House) - Dar Al-Consul Compound is one of the Christian residential houses in the Old City of Jerusalem. The compound land measures approximately 900 square metres, comprising 45 residential units, 5 courtyards and 3 shops. The residential complex is under the Franciscan Custody of the Holy Land. The lower part originally dates to the Byzantine, early Mamluk and crusader eras, while the upper part dates to the Ottoman period, in addition to a 19th century building addition. It is called the Consul House because it used to be the German Consul's residence.⁸⁸

Musa Effendi residential compound - Another residential unit called Dar Musa Effendi complex stands opposite to Dar Al-Consul. It is comprised of residential units that belong to Muslim and Franciscan waqf but is managed by the Franciscan Custody of the Holy Land. On the lower level of the compound is the interpretation centre, which was opened after the renovation.

Coptic Convent Street

Coptic Convent Street leads to the 9th station of the Via Dolorosa where Jesus fell for the third time.. The street is named after the Coptic Convent and Patriarchate.

A shop marking the beginning of the street was originally the main entrance to the Church of the Holy Sepulchre that was built in the fourth century. The Coptic Patriarchate and Deir Al-Sultan convent sit on this street. This street has also two residential compounds: Dar Ishak Beik, which belongs to the Franciscans, and Al-Masbaneh residential compound, which belongs to the Coptic Church and a Muslim family private waqf.

The Coptic Patriarchate - The Coptic Orthodox Patriarchate in Jerusalem has maintained a presence at the Church of the Holy Sepulchre and in Jerusalem since the time when Queen Helena founded the church in the 4th century. Currently, the Coptic patriarchate compound is situated on the roof of the Church of the Holy Sepulchre. This includes the Patriarchate

87^ Hoade, E., (1984). "Guide to the Holy Land" Pp. 360-361. Franciscan Printing Press, Jerusalem.

88^ Al-Quds University. (2019) "Report on the construction work at Dar Al consul". [Online]. Available at: <https://www.alquds.edu/en/staff-news/143590-aqu-celebrates-restoration-of-dar-al-consul-compound-in-old-city-of-jerusalem.html>



itself, St Anthony's Monastery, five churches and St Anthony's Coptic Secondary College. At the entrance of the Patriarchate is St Helena's Coptic Orthodox Church, which contains a large underground cistern that can be accessed by a staircase and dates to the 4th century. The cistern was built by Constantine's mother Queen Helena to provide water to the Church of Holy Sepulchre.

Deir Al Sultan - Deir Al Sultan is important to the Copts as it provides a direct route from St Anthony's Monastery where the Patriarchate is located. It consists of a courtyard with the dome of St Helena's Chapel in the middle. There are two ancient Coptic chapels on the southwestern side of the monastery – the Chapel of the Archangel Michael and the Chapel of the Four Incorporeal Creatures. On the eastern side of the courtyard, there are some rooms occupied by Ethiopian monks, in addition to the room of the Monastery's Superior.⁸⁹

Ash-Shawish Courtyard – Located right after the Coptic Convent Street and the 9th station on the Via Delarosa, the Ash-Shawish courtyard contains a few residential units managed by the Franciscan Custody and leased to Christian families. The name most probably refers to the Ash-Shawish family that lived in the area.

Al-Lahhamin Street (Meat Market)

This market has existed since 1152 CE. According to historian Aref Al-Aref, the meat market consists of two sections, the meat section and the copper section where copper items and products were made. Most of the shops in this market are owned by the Muslim waqf and a few shops belong to the German Lutheran Church.

Omar Ibn al-Khatib Square - It is the open area after entering Jaffa Gate, or Bab Al-Khalil in Arabic, one of the busiest entrances to the Old City of Jerusalem, which was built by Sultan the Magnificent between the years 1537 and 1541. Omar Ibn Al-Khatib square contains 43 souvenir shops and a few restaurants. Some buildings in the square are currently used as hotels, other buildings are used by Christian missionaries and one serves as an Israeli occupation police station. The square also contains historical and archaeological ruins.

New Imperial Hotel - There are historical monuments in Jerusalem that still exude the same air of grandeur as when they were built long time ago. These buildings, with their charming façades, occupy a unique place in the history of Jerusalem. The New Imperial Hotel, owned by the Greek Orthodox Church, is one of the oldest hotels in Jerusalem. It is located across the Citadel of Jerusalem as you enter the Old City of Jerusalem from its western Jaffa Gate. The hotel complex sits on an area of 1,600 square metres. In the late 1940s, the hotel became known as Morcos Hotel. There is a cistern underneath the hotel, as well as several significant relics and monuments that were discovered in this site, namely part of the second wall, Roman tiles of the Tenth Legion, and part of the shaft of a column bearing a votive inscription in honour of the Augustan Legate, Marcus Julius Maximus, erected by the Tenth Legion. It's worth to mention that Kaiser Wilhelm II stayed here when he visited Palestine in 1898.⁹⁰

Franciscan Corner Bookshop – This shop is located within the building complex of St. Joseph convent and the Terra Sancta Girls School. It provides locals, pilgrims and tourists with

⁸⁹) Ibid 54.





a wide range of publications from the Franciscan Printing Press, as well as other local and foreign Christian publishers.

Petra Hostel – This is one of the hostels inside the Jaffa Gate area. Petra Hostel offers budget accommodation, a communal kitchen, and a rooftop terrace with panoramic views of Jerusalem. It is a Greek Orthodox owned property.

Swedish Theological Institute – The Swedish Theological Institute is a separate building opposite the Petra hostel. The building was established in the 1840s. It is owned by the Armenian Orthodox Patriarchate and formerly served as the United States Consulate (1857-1890).⁹¹

Christian Information Centre - The Christian Information Centre is located in a building with a long and interesting history. The original site was sold by a Muslim family to an Armenian family. The sale was made possible through an official document of the Ottoman Empire called Kushan, an Ottoman land deed. In 1964 the Custody of the Holy Land acquired the property from the Armenian family and was fully renovated in 1971. The centre provides information about the holy places, museum and exhibits of the Franciscan Order. It includes a multimedia section that tells the story of the Via Dolorosa (path of grief) and the origins of early Christianity.⁹²

The Citadel of Jerusalem (Qal`at Al-Quds) – The Citadel of Jerusalem, Qal`at Al-Quds in Arabic, is located in the South Western area of the Old City. The citadel's ancient foundations were built during the Herodian period (approximately 20 BC), serving successive rulers of the city throughout history. The internal courtyard of the citadel contains ancient ruins, including one of the Herodian towers. In addition, it contains vestiges from later periods, including structures from the Byzantine and Early Muslim Periods. King Herod built a fortress and a palace at this site. To enhance the fortification protecting the palace, he strengthened and widened the walls and built three enormous towers. During the 4th century (the Byzantine Period) the tenth Roman legion was stationed here and transformed the military site into a seat of governance. During the Early Arab-Islamic period, in approximately 638 CE, a military fortification with rounded towers was built at this site. During the Crusader Period, circa 1099, the citadel continued to serve as a military installation and its fortifications were rebuilt. The moat surrounding the citadel was deepened and its sloped defensive wall was built. Adjacent to the citadel, a Crusader palace called Curia Regis was built during the Mamluk Period (1250-1517). Restoration work was undertaken both on the walls and on the Citadel itself. During the period of Ottoman Sultan Suleiman the Magnificent (1531), decorative and representative elements were added, including to the eastern gate of the compound, and the Mamluk Mosque was renovated. Between 1948 and 1967, the citadel served as a Jordanian military installation.

Christ Church - Christ Church is the oldest Protestant Church in the Middle East. It was completed in 1849 and later became known as the "Jewish Protestant Church". Christ Church is built in neo-Gothic style. Construction began in 1841 and the church was inaugurated in 1849. Several wings were added in 1890. Today, it includes a guest house, coffee shop, the Alexander College and a heritage centre. The site encompasses 5,600 square metres divid-

91^) Ibid 55

92^) Franciscan Custody of the Holy Land. (2021). "History of the Christian Information Centre". [Online]. Available at: <https://www.cicts.org>



ed into two separate areas, the north-western compound measures 3,200 square metres and includes all the buildings - church, hostel, cafeteria, museum, lecture hall, staff residence, gift shop, and service centre. The second complex, in the south-eastern part of the site, measures 2,400 square metres.⁹³

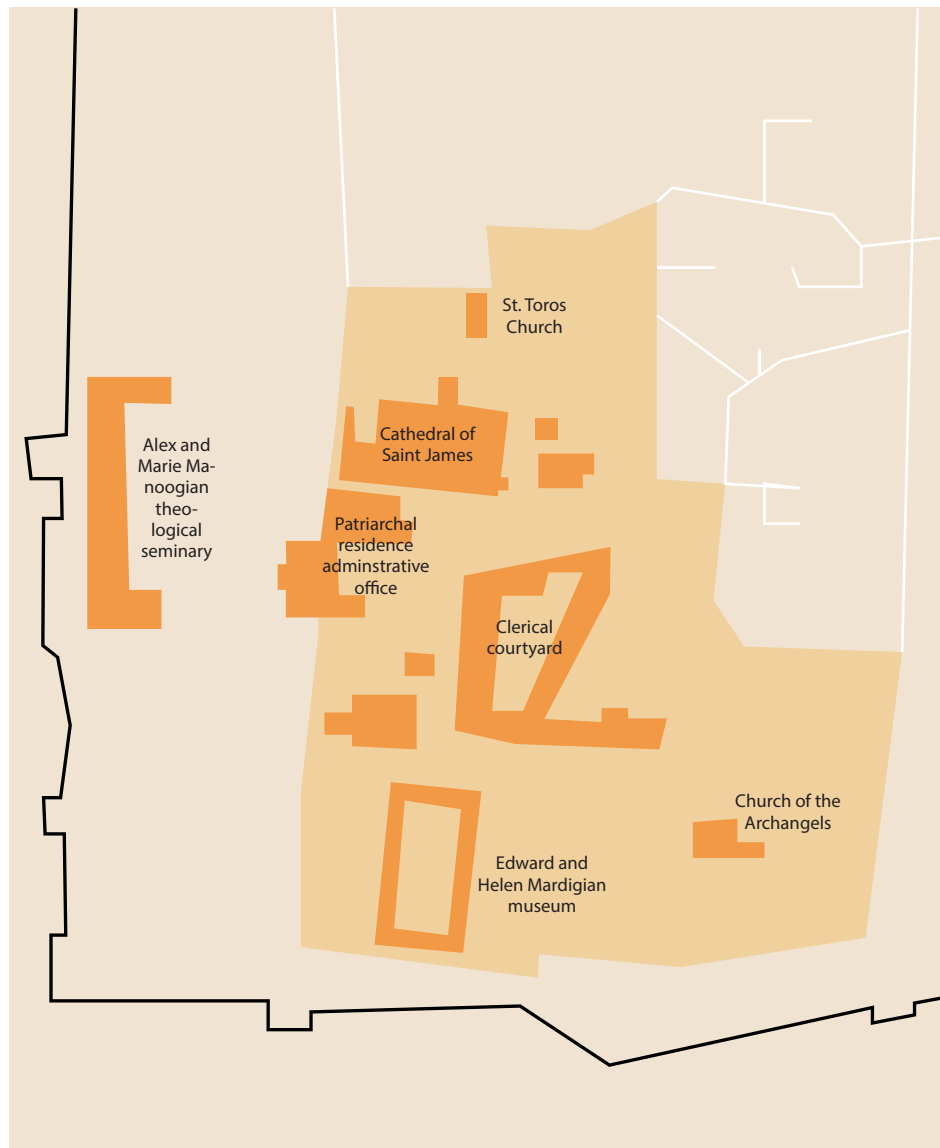
Nicolson House – Nicolson House, located in the western wing of the compound, has a hostel and guest house on the top floor and a coffee shop on the ground floor. The building is dedicated to Hans Nicolajsen, known as John Nicolayson, a Danish missionary (1803-1856) who arrived in Palestine in 1826 on behalf of the London Society for Promoting Christianity amongst the Jews (LJS). He was, in effect, the first representative of the British Christian mission to Jews in Palestine. He was the founder of Christ Church, and Mount Zion (Mount of the Prophet Daoud) Cemetery. The society was founded in England in 1809 and established a permanent centre in Jerusalem in 1833.

Alexander House -The building is dedicated to Dr. Michael Solomon Alexander, the first Protestant bishop in Jerusalem, who was appointed in 1841 as part of the joint Anglican and Prussian bishopric. Bishop Alexander was Anglican, and his relatively short term ended after he fell ill and died. Samuel Gobat was appointed as his replacement in December 1846. The "Alexander House" is a "heritage centre"- a small museum with historical artifacts and antiques found during construction work on the site. The museum also exhibits wooden models built by the architect Conrad Schick and an archive of the history of the Protestants in the Holy City with an observation window of the underground shaft that was carved at the site.

⁹³) Christ Church. "History of the Christ Church and the compound" [Online] Available at: <https://www.cmj-israel.org>







17. Armenian Quarter

The Armenian Quarter is the smallest of the Old City's Quarters, located in the south-western corner of the Old City. It can be accessed through the Prophet Daoud Gate and Jaffa Gate. It occupies an area of 0.126 km² (126 dunam) which comprises 14% of the Old City's total area. Expansion of the Jewish Quarter came at the expense of the Armenian Quarter after the Israeli occupation of Jerusalem in 1967 and reduced the latter's area to its current 122 dunam. The Armenian Quarter is made up of two distinct sections: the Monastery of St. James, which covers roughly two-thirds of the Armenian Quarter, and the residential quarters of the Armenian community.⁹⁴

⁹⁴) Hintlian G., (2006). "Armenians of Jerusalem". Institute for Palestine Studies.





The Armenian Quarter includes an ancient monastery, the Armenian Patriarchate, chapels, a seminary, a school community centre, a library, a museum, shops and housing units for the Christian community. Below is a list of the Christian related places followed by narrative description:

1. Armenian Patriarchate Compound
2. Seminary
3. Saint Jacobs Cathedral
4. Cathedral of Saint James
5. Etchmiadzin Church
6. Tarkmanchatz school
7. Gulbenkian Library
8. Community Centres
9. Armenian Garden
10. Priests' Monastery
11. Armenian Printing Press
12. Museum for Armenian Art and Culture
13. St. Stephanos Chapel
14. Church of St. Thoros
15. St. Menas Chapel
16. The Holy Archangels Church "Deir Zeitun
17. Church of St. Thomas Alemannorium

Armenian Patriarchate Compound – The Armenian Patriarchate is the main administrative centre of Jerusalem's Armenian community. The chambers of the Patriarch are located on the upper storeys of the wing, which is built on the southwest side of St. James Cathedral. The Patriarchate building was completed in 1853 and continues to function to this day. The head of the Armenian Church (the Catholicos) lives in Armenia, but Jerusalem is considered an independent patriarchate.⁹⁵

Seminary – Opposite the main entrance of the Armenian Patriarchate compound is the theological seminary of the Armenians. This is where the acolytes coming from Armenia and other countries around the world pursue their studies⁹⁶

Saint Jacobs Cathedral – This was built as a monastery and serves as the abode of the Armenian patriarchate of Jerusalem. Built during the crusader era, as evidenced by the massive construction style and the pointy intersected arches, the church was established in memory of Saint Jacob. According to the Christian faith, two saints named Jacob are buried here: Jacob, Jacob the Just, who was the first bishop of Jerusalem, and "Jacob the Apostle", one of Jesus' 12 apostles. Only his head is buried here. His body was buried in the crusader's city of Santiago de Compostela, north-west of Spain. At the façade, we can see the crosses carved in stone, known as Khachkars (Khach=cross, Kar=stone), which were donated by visiting pilgrims over the years. In the courtyard, next to the gate through which visitors enter, is the

⁹⁵) Ibid

⁹⁶) The Armenian Patriarchate of Jerusalem. "The Armenian Patriarchate compound" [Online]. Available at: <https://armenian-patriarchate.com/about-us/>



tomb of Abraham, the first Patriarch since the days of Sultan Salah Al-Din (d. 1193 CE). One of the interesting details in the courtyard are the wooden boards hanging at the front, known as "Nakos", which the monks knock on before prayer. The church's bells arrived in Jerusalem in the mid-19th century. Today one can see these Nakos in many monasteries.⁹⁷

Cathedral of Saint James - The Cathedral of St. James was built in the 12th century on the remains of a sixth century Byzantine church. The construction of the cathedral was approved by Sultan Salah Al-Din. All the official ceremonies of the Armenian Patriarchate are conducted in the Cathedral, along with the prayers held on holidays, and ceremonies for visiting dignitaries. The Cathedral sits in the heart of the Armenian Monastery complex, surrounded by other secular and religious institutions, such as the home of the Patriarch, a reception hall, a pilgrims' hospice, the Monastery dwelling quarters and a dining room. In front of the altar of the Cathedral are two chairs; the one closest to the altar is the symbolic chair of Saint Jacob, Jacob the Just (who served as the first bishop of Jerusalem). The other is the seat of the Patriarch. Once a year, on Saint James Day, which is celebrated on January 11th, the officiating Patriarch stands in front of this chair, honouring the site where the succession of Jerusalem's bishops takes place.

The treasury of the St. James Monastery houses gifts given by pilgrims over the last 1,000 years. It was customary for every pilgrim visiting Jerusalem to make an offering, and many presented precious objects of artistic value. The collection includes half a dozen chasubles made from the private tent of Napoleon. He gave the tent to the Armenian monks of Jaffa in gratitude for allowing the monastery to serve as a hospital for plague-stricken French soldiers. For centuries, reception, hospitality, and accommodation of pilgrims was an integral part of the vocation of the Armenian Patriarchate of Jerusalem. Ensuring safety on the roads was no less important. Rest-houses or caravansaries were established along the land and sea routes, known in Armenian as Hoketoun, which means houses of soul.

Etchmiadzin Church - This Chapel is dedicated to the Armenian city Etchmiadzin where Jesus revealed himself to Gregory, the patron Saint of the Armenians. The chapel is located in the southern wing of the Cathedral. Initially this was the courtyard portico entrance to the Cathedral, but in 1666, the rows of columns were sealed, and a chapel was created. The Chapel was dedicated to the head of the worldwide Armenian Church, whose seat is located in Etchmiadzin, the location of the spiritual centre of the Armenian Church. In 1733, an ornate altar was installed on the eastern end of the Chapel, at the foot of the three sacred stones that were brought from Mount Sinai, Mount Tabor and the Jordan River. These stones serve pilgrims who are unable to make a pilgrimage to the actual sites. In the centre of the building, adjacent to the passageway that connects the Chapel and the

Cathedral, are illuminated tiles describing biblical scenes and events in the life of Jesus. The tiles were brought to the Monastery in 1730 from the city of Kütahya in Western Turkey.⁹⁸

⁹⁷) Ibid 80.

⁹⁸) Ibid 80.





Tarkmanchatz school- Located inside the Hayotz Vank, (Armenian Convent), in the Armenian Quarter of the Old City of Jerusalem, Sports Tarkmanchatz Varjaran, School of the Holy Translators, operates under the jurisdiction of the Armenian Patriarchate of Jerusalem. The school educates male and female students from age three through grade twelve. Since its establishment in 1929, thousands of students have graduated from Tarkmanchatz School and became successful professionals in Jerusalem and around the world.

The Gulbenkian Library- The library was officially opened in 1932, on the Feast Day of the Holy Translators, which was also the feast on which Patriarch Yeghishe, received his consecration as bishop- under the auspices of the new Patriarch, His Beatitude Archbishop Torkom I Koushagian. The library's collection at the time of opening amounted to just over 25,000 books, more than half of them in the Armenian language. This included late Patriarch Tourian's personal collection of more than 10,000 books; another 1,000 books were to be added to the collection annually. Books that previously were in the monastic reading hall, as well as some monks' personal collections, were also added to the Gulbenkian Library, in addition to Patriarch Archbishop Torkom' large collection.

Community Centres - The community inside the Armenian Monastery consists of two main groups: one, comprised of a small group of monks and priests, and the other, a community of families who lead secular lives within the Monastery and its environs. The secular families reside in houses that are owned by the Monastery, paying only nominal rent. Many community members are employed by the Monastery or have established businesses in buildings owned by the Patriarchate.

Armenian Garden – An approximately 9 dunam open space located to the west of the Patriarchate offices and the ornate reception room, and nestled between the bridge structure and Old City ramparts, .currently serves as a parking lot, and the rest largely as a waste disposal site. A small area has been walled off and transformed into a well-tended park known as Armenian Park.

Priests' Monastery - The compound of the Priests' Monastery was built in 1846 on the southern border of the large courtyard and is shaped like a triangular cloister. The structure includes three wings that are built around a large internal courtyard. Their rooms are organised in a linear two-storey fashion, connected by an aisle that is designed as an open arcade. Two external staircases are located on opposite sides of the courtyard, allowing access to the flat roof above the quarters.

Armenian Printing Press - The Armenian printing press was founded in 1833 by Patriarch Zacharias and was one of the first printing presses in the Holy Land and in Jerusalem, in particular. The printing press is known within the international Armenian community not only for the quality of its printing, but for the importance of the texts it produces (largely sacred and liturgical Armenian texts). The printing press building is located between the church and the library. In the past, this area served as a passageway for khan convoys, remnants of which can still be found in the metal rings that are embedded into the walls. There are many impressive historical artifacts on display, including the first manual printing press, the first Armenian book ever published (printed in Venice in 1512), and the first bible printed in Armenian, which was published in Amsterdam in 1666.

Museum for Armenian Art and Culture - The Armenian Museum was founded in 1853 and



is located in the south-east wing of the Monastery, adjacent to the Old Theological Seminary Building. The building is a narrow, two-storey, courtyard structure. An arcade of open arches, built of stone and cross vaults surround the internal courtyard. External stairways lead from the courtyard to the second storey.

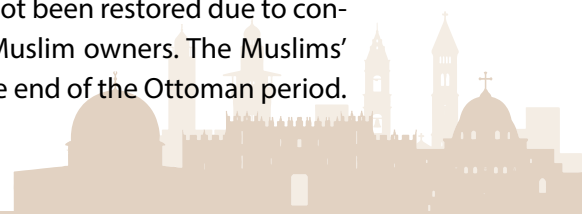
Saint Stephanos Chapel - Adjacent to the Chapels of St. Jacob and Saint Menas; is a large chapel dedicated to Stephanus, which serves as a dressing room for priests. Inside the Chapel is a baptismal font, and according to tradition, it was in this font that the first Armenian believers were baptised by Patriarch Cyril (Cyilius) when they converted to Christianity.

Church of St. Thoros - The Church of St. Thoros (Theodorus) was built in 1256 by the Armenian King Hethum (Cilicia) in memory of his son Thoros, who was murdered. The Church is located within the Monastery complex, and has been the location of the liturgical and sacred text archives of the Monastery as it is well-protected. The collection includes more than 4,000 scrolls and manuscripts. Among them, are translations of the writings of saints dating as far back as the 10th century, as well as illuminated manuscripts and vessels of great religious and artistic value. This collection is among the largest and most important in the world, second only to a similar archive of Echmiadzin in Armenia. The walls of the church are decorated with tiles that were brought from Kütahya, and 'Khatchkars' and crosses that were engraved into stone by pilgrims. In the central altar is a picture of the Virgin Mary, a typical Armenian work of art that is more than 200 years old.

Saint Menas Chapel - The Chapel, dedicated to Saint Mena, is located behind, and to the north of the Chapel of Saint Jacob (the apostle, Jacob the Great). Inside the Chapel are ancient remnants of a sixth century church. The eastern wall of the chapel is adjacent to the chapel of Saint Stephanos.

Holy Archangels Church "Deir Zeitun" - The House of the Holy Archangels is much smaller and more modest than the main Cathedral and serves the spiritual needs of the local community, it is located in the south-eastern part of the monastery compound and is used for weddings, baptisms, memorial services and funerals. It is believed that the ancient foundations of the church were laid in the 4th century. During the course of the restoration work, ancient inscriptions from the 12th century and a baptismal font were uncovered. An inscription found on the southern wall notes that the church was renovated in 1286 by the Armenian King Leon II. The portico which was open in the past now is sealed, and looks more like a roofed courtyard. The Church is divided into a hall by four square piers, in which there are two elevated aisles. Most of the tiles are painted blue and have traditional Armenian floral themes alongside few illustrations depicting biblical scenes. The central altar was built in 1733. To its right is an arched passageway that leads to the priests' dressing room, with a wooden door dating to 1649 which is decorated with a large, engraved cross with the following inscription: "This door was dedicated by Chamat the architect to the memory of Minas Father."

Church of St. Thomas Alemannorium - The site includes remains of a church located on St. James Street, approximately 20 metres east of Armenian Patriarchate Street and 40 metres from St. James Cathedral. It measures 150 square metres and is surrounded by tall stone walls. The church today stands in ruins and what remains has not been restored due to conflicting ownership claims by the Armenian Patriarchate and Muslim owners. The Muslims' claim to the place is that it served as the al-Hariri Mosque at the end of the Ottoman period. The site is closed to visitors.





JAVANESE

Rama kawula ing swarga,
Asma Dalem kaluhurma
Kraton Dalem mugil rama
Karsa Dalem kaluhurma
wonten ing donya kawula
swarga, kawula
rejeke kanggé sapunika.
Sakathahing lepat
pangapunten Dalem
dèrie anggèn kawula ugi
ngapunten dhateng sesami.
Kawula nyuwun tinebala
saking panggodha, saha
linuwarna saking plawangan
Aphin.
2007 Stella Kwarta Fam...

STELLA KWARTA FAMILIA
KAWULA NYUWUN TINEBALA
SAKING PANGGODHA SAHA
LINUWARNA SAKING PLAWANGAN
APHIN
2007





18. The Jewish Quarter

The original name of the neighbourhood was (Al-Sharaf neighbourhood - Al-Magharbeh "the Moroccan" neighbourhood), but after Israel occupied Jerusalem in 1967, it demolished the neighbourhood and displaced its Palestinian residents, renaming it the "Jewish Quarter". The Jewish Quarter remained under Jordanian rule until June 1967 when Israel occupied Jerusalem. A week after occupying the Old City, 135 dwellings and three mosques and a school constituting the largest part of the Al-Magharbeh (Moroccan) neighbourhood were razed to create a plaza at the foot of the Al-Buraq Wall. In April 1968, the Israeli occupation government expropriated six more dunams in this same area. By 1969, two years following the 1967 occupation, approximately 6,000 Palestinians had been displaced from the Jewish Quarter. These Palestinians were excluded from the appropriated land by the private Israeli company that was in charge of its development, because they were not Jewish. The Jewish Quarter Development Company was established under the auspices of the Construction and Housing Ministry to build the Jewish Quarter. In the Jewish Quarter, especially in the area that was expropriated from the Armenian Quarter, there are several Churches, monasteries, and residential compounds that are owned by the Greek Orthodox and the Armenian Church. Below is a list of Christian places in the Jewish Quarter:

1. Saint George Monastery and residential compound
2. St. Mary of the Knights Church
3. The Garden of Resurrection
4. The Nea Church

Saint George Monastery and residential compound – This is a Greek Orthodox monastery and church located originally at the border between the Armenian Quarter and the Al-Sharaf neighbourhood which the Israeli occupation took over and renamed it into the "Jewish Quarter". Afterwards the Israeli occupation seized properties from the Armenian quarter and Al-Sharaf neighbourhood in order to expand the Jewish quarter. The complex was established during the Ottoman period (1517-1917), probably at the beginning of the 18th century. In the Patriarchate's archives, it is known as "Aqabat al-Khader". In the Crusader period, around the year 1150, there was a building here called "Infunda Saint George." The current site includes an inner courtyard in the vernacular building style with multiple floors that serve as a residence for the local Christian community. In the heart of the compound, in the centre of the northern wing, is a small church surrounded by residential buildings. In the southeast corner of the church is a square bell tower with a prominent dome and a symbol of the cross. In the past, this area served only as a monastery, but today it has been converted into family residences. The properties are leased to families for a nominal amount but are still owned by the Patriarchate. Between the 1948 Nakba and the end of the 1967 Six-Day War, the site served as an observation post for Jordanian military forces. There are also residential units belonging to the Greek Orthodox Church.⁹⁹

Saint Mary of the Knights Church - The site includes the remains of a church, a pilgrim house and a hospital dating back to the Crusader era (built in 1128 CE). It is also called the German Church or the St. Maria Alemannorum. Today, the complex covers an area of 700

⁹⁹) Ibid 47



square metres. The site belonged to the Order of the Knights Hospitaller from Germany. The remains of the church and the hospital form part of an open archaeological park. The north wing, which was used in the past as a pilgrim house, was not preserved, but was rebuilt and used to house residents of the Jewish Quarter. An example of the problematic conduct at the site, from the Jewish side, is the doorpost installed on the stone wall of the eastern entrance. The church was built in 1143 in the Basilica style. Its dimensions were 20 x12 metres, which included a nave and two aisles, ending in the eastern part with three semi-circular apses. On the western wall were three openings; the central opening was high and wide, with rounded corners, shaped like half-columns and the other two openings were lower and simpler. On the northern wall were four openings that led to the pilgrim houses. The southern wall had a wide opening that connected the church to the hospital wing located to its south. Some of the frescoes that decorated the northern apse survived. The hospital was a two-storey building; on the ground floor was a large hall, divided into two aisles, covered by arched beams. There were narrow windows on the eastern wall and the second floor was topped with arched beams.¹⁰⁰

The Garden of Resurrection - This ancient site serves as an archaeological park and is open to the public. The Park features playground facilities for children alongside building remains from the Crusader period (1099-1187) and the Ayyubid period (1187-125). The site sits adjacent to the southern city wall across the parking lot and covers approximately 7 hectares of land. Key findings on the site include a Crusader structure and an Ayyubid tower. The children sport and playground facilities were installed to the south of the Crusader complex. The archaeological site is quite neglected, given that it sits below street level and is barely maintained.

The Nea Church – This site holds the remains of the large Byzantine church, built in the days of Patriarch Elias (494-516 CE). He did not have time to complete the structure and the building was completed by Emperor Justinian (483-565 CE) and was opened in 543 CE. The complex covers an approximately 52 dunams that includes – a church, monastery, pilgrim house, hospital and library. The building was damaged during the Persian invasion of Jerusalem in 614 and then, again, when an earthquake struck the region in 748. The church was rebuilt then, but ultimately destroyed in the ninth century. Its location, on the southern side of the Cardo, stood out on a hilltop overlooking the lower town of the time. Today, the site is located beneath the Garden of Resurrection. There is a certain sensitivity for those concerned because it is an important Christian site that was excavated in 1970 by Nahman Avigad. The arches were conserved and restored with technology that leaves no trace of the reconstruction (done with concrete that is no longer used today). Despite its great historical importance, both culturally and ethically, the site remains half buried within the Garden of Resurrection and is difficult to access. The Display of Christian relics in the Jewish Quarter, caused an uprising among Orthodox Jews in the 1980s. Since then, the site has remained neglected.

¹⁰⁰) Ibid 36





19. Muslim Quarter

The Muslim Quarter is the largest of Jerusalem's quarters, covering approximately 461 dunums, which includes the Al-Aqsa Mosque's 144 dunum area. Situated in the northwest corner of the Old City, the Muslim Quarter is accessed through St. Stephen's Gate (Lion's Gate), Herod's Gate, and Damascus Gate. The southern edge of the quarter sits where the Al-Aqsa Mosque now stands. The Muslim Quarter consists of housing units in which the majority are for Muslims, mosques, Muslim religious and public schools, markets that consist of a maze of intertwined streets and alleyways, some of which date back a thousand years. Also situated in the Muslim Quarter are a number of Christian sites including churches, monasteries, Roman archaeological sites that have a connection to Christianity and Christian guest houses, including the first seven of the Stations of the Cross.

Below is a list of Christian sites in the Muslim Quarter followed by narrative description:

1. Lions Gate Street (Al- Mujahidin)
2. Monastery of Saints Joachim and Anna
3. St. Anne's compound
4. St. Anne's Church
5. Bethesda pools
6. St. Anne Monastery
7. The White Fathers Seminary
8. Via Dolorosa Street
9. Umariya School & the First Station of Via Dolorosa – Praetorium
10. Flagellation compound
11. Second Station of Via Dolorosa
12. Studium Biblicum Franciscanum (SBF)
13. Archaeological Museum
14. Convent of the Sisters of Zion
15. Sister of Zion Basilica
16. Ecce Homo Pilgrim House
17. Ecce Homo Arch
18. Monastery of Saint Nicodemus 'Deir El Adas'
19. Monastery of Greek Praetorium
20. Prison of Christ
21. Armenian Catholic Patriarchate compound
22. Third Station of Via Dolorosa, Chapel of the First Fall
23. Fourth Station of Via Dolorosa-Church of Our Lady of the Spasm
24. The Austrian Hospice
25. 5th Station of Via Dolorosa-Chapel of Simon of Cyrene
26. Sixth Station of Via Dolorosa- Church of St. Veronica
27. Qanater Khudair Street
28. seventh Station of the Via Dolorosa

Lions Gate Street (Al- Mujahidin)

Lions Gate Street, also called Al-Mujahedin in Arabic, connects Lion's Gate to Via Dolorosa Street.



Monastery of Saints Joachim and Anna - The monastery is owned by the Greek orthodox Patriarchate. According to the Greek Orthodox faith, the site is the home of the saints Joachim and Anna, the parents of Mary, the mother of Jesus. Belief states that it is the birthplace of Mary, and that is where she prayed to God and God heard her prayers. In the basement of the building is a cave that, according to believers, was the home of Anna and Joachim, Mary's parents, and the site of Mary's birth. Above the entrance is a sign that reads "Birth Place-Virgin Mary." The site includes a monastery and a small church that both were established in the Ottoman period (1517-1917). This is the first church that pilgrims see when entering the Old City from the east. The site sometimes is called the Monastery of Our Lady. The location of Anna and Joachim's home was not officially accepted in the church, but pilgrims continued to flock to the site with the belief that this is the birthplace of Mary. Christian writings appeared in the sixth century describing the birthplace of Mary in Nazareth, and the belief that her birthplace was in Jerusalem remained only a local Greek Orthodox tradition. Western Christianity accepts that Mary was born in Nazareth.¹⁰¹

Saint Anne's compound - St. Anne's compound is a large compound that consists of Bethesda pool, Saint Anne monastery and the White Fathers Seminary. The compound is a French government waqf and is controlled and managed by the White Fathers of Africa.

Saint Anne's Church - Eastern Christians believe that this is the site where Anne (wife of Joachim) gave birth to Mary, mother of Jesus. This belief began in the 2nd century and was never accepted into official Catholic doctrine. Indeed, it was condemned by the Pope in the 5th century, who asserted that Mary had been born in Nazareth. The construction of the actual Church of St Anne took place sometime between 1131 and 1138, during the reign of Queen Melisende. It was erected near the remains of the Byzantine basilica, over the site of a grotto believed by the Crusaders to be the childhood home of the Virgin Mary, mother of Jesus. The foundation of a church on this site dates back to the Byzantine period, when the building was still in use until the Abbasid period. In 1192 Salah ad-Din, known in the West as Saladin, converted the building into a madrasa (Islamic educational institution), known as al-Madrasa as-Salahiyya (of Saladin), which is still engraved in Arabic above the entrance. In the 15th century it was considered to be the most prestigious college in the city, counting among its more prominent students the Islamic jurist and city historian Mujir al-Din Al-Hanbali (1456–1522). In 1856, the Ottoman sultan Abdulmejid I presented it to Napoleon III, in gratitude for the French support during the Crimean War.

Bethesda pools – This is the pool where Jesus, according to the New Testament story, miraculously healed a paralysed man. The location is described in the fifth chapter of the Gospel of John, as near the Sheep Gate, surrounded by five covered colonnades or porticoes. The site was excavated in the late 19th century. The northern pool is 53m x 40 meters and served as a reservoir; the southern pool is 47m x 52 meters and served as a ritual bath. Archaeological excavations revealed the foundations of a pagan temple that was dedicated to the Greek God Asclepius. It is believed that between 427 BC and 70 CE, when the site was destroyed, the sick and disabled frequented this site in search of remedy.

¹⁰¹) Ibid 36.









Saint Anne Monastery - The Monastery of St. Anne was founded in 1877 and initially run by the Benedictine Sisters. It is located at the south-east corner of the compound, bordering Crane Tower Road. Since 1878, the site has served the Order of the White Fathers, a Catholic order founded in Algiers in 1868. Most of its members are French. Initially, its mission was to combat the slave trade in Africa and to spread Christianity. The members of this order are not bound by the customary rules applying to other monastic orders, but they are indeed duty-bound to serve the order and its institutions for their entire lives. The monastery also serves as the global headquarters for the order.

White Fathers Seminary - The seminary building is located at the southwest corner of the complex, and its façade faces St. Steven's Road. The White Fathers sought a way to help the Eastern Catholic Church in the Holy Land, and towards this end, in 1888, opened a theological seminary for Greek-Catholic priests (Melkite). The Melkites used this seminary until 1967. Today the site serves the Order of the White Fathers.

Via Dolorosa Street

Via Dolorosa is a Latin phrase that means "Sorrowful Way", often translated as "Way of Suffering." This is a processional route in the Old City of Jerusalem, believed to be the closest path that Jesus walked on the way to his crucifixion. The winding route runs from the former Antonia Fortress to the Church of the Holy Sepulchre. The current route has been established since the 18th century, replacing various earlier versions. It is today marked by nine Stations of the Cross; there have been fourteen stations since the late 15th century, with the remaining five stations being inside the Church of the Holy Sepulchre.

Umariya School and the First Station of Via Dolorosa – Praetorium - The Umariya Elementary School, at the start of the Via Dolorosa, stands adjacent to the flagellation compound and sister of Zion Covent. The school serves as an elementary and junior high school for boys. The buildings of the school are located among the ruins of Antonia Fortress. In 1996, under the orders of the then Israeli prime minister, Benjamin Netanyahu, an exit from the Al-Buraq Wall Tunnel was opened onto the Via Dolorosa underneath the school (specifically, under the school's entrance stairs). This was viewed by Palestinians as excavation beneath Al-Aqsa Mosque. UNESCO condemned the excavations because Israel, as an occupying power, has no right to alter the cultural heritage of the Palestinian occupied territory, including East Jerusalem. According to the Christian faith, the first station of the cross is inside the school.¹⁰²

Flagellation compound – The Christian faith places two moments from the Passion of Jesus here: the flagellation and the condemnation to death. The two sanctuaries are annexed to the Franciscan convent, and several stones of the "Lithostrotos can be found in the floor of the Condemnation". The imposition of the cross is indicated on the external wall of the Sanctuary of the Condemnation at the beginning of Via Dolorosa. The compound is owned and controlled by the Franciscan Custody of the Holy Land.

Second Station of Via Dolorosa - The Church of the Flagellation sits within the Franciscan Monastery of the Flagellation. The church is built next to the Church of the Condemnation and both churches symbolise the second station of the Via-Dolorosa/Way of the Cross. However, each church commemorates a different event. The flagellation commemorates Jesus'

¹⁰²*) Franciscan Custody of the Holy Land. "Church of the Flagellation". [Online]. Available at: [www. https://www.custodia.org/en/sanctuaries/flagellation](http://www.https://www.custodia.org/en/sanctuaries/flagellation)



torture by the public and Roman soldiers. The Church of the Condemnation commemorates the cross placed on Jesus' back after his conviction. The Church of the Flagellation is located on the east side of the monastery and was built in 1929 based on a design by architect A. Barluzzi.

Studium Biblicum Franciscanum (SBF) – Within the Studium Biblicum Franciscanum compound there is the scientific institution for research and academic teaching of Sacred Scripture and archaeology of biblical countries. It has been managed by the Franciscan Custody of the Holy Land since 1901, and has been operating non-stop since 1924. Since 1960 it has been part of the Pontificia Universitas Antonianum in Rome and in 2001 became part of the Faculty of Biblical Sciences and Archaeology.

Archaeological Museum - Attached to the SBF is the museum, founded in 1902, where the most significant finds from archaeological excavations are exhibited. Structured for educational purposes for both students and pilgrims, it includes rooms that illustrate the excavations of Nazareth, Capernaum and "Dominus Flevit", the fortresses of Herodion and Macheron, respectively. Worthy of mention also is the numismatic collection of the cities of Palestine and Transjordan (Decapolis and Provincia Arabia), in addition to a series of Byzantine oil lamps with inscriptions in Greek and a collection of vases from the ancient pharmacy of the convent of S. Salvatore (17th-19th century, School of Savona). The complex measures approximately 3,000 square metres and is owned by the Franciscan Custody of the Holy Land.

Convent of the Sisters of Zion - Next to the flagellation compound on Via Dolorosa Street stands the Convent of the Sisters of Zion, a Catholic women's monastery. The site includes important remains from the Roman period and a large cobblestone paved area in the monastery basement that overlaps with adjacent properties. Some believe that the basement floor stood at street level during Jesus's time and that's where he carried the cross along the Via Dolorosa after his trial. Some of the stones at this site are called Lithostrotos (Greek). Next to the cobblestone area is a pool that was one of the water reservoirs set up around the Antonia Fortress. The pool is called Strouthion Pool. The Roman remains, Strouthion Pool, Lithostrotos Plaza and the Ecce Homo Arch rank among the most important findings (along with the Roman square at Damascus Gate and Cardo) in Jerusalem from the first century CE. Discovered under the Convent in 1857, during the building of the school by Father Ratisbonne, the Lithostrotos (Roman Paving) is considered to be the place where Jesus suffered at the hands of Roman soldiers, and where the trial by Pontius Pilate took place¹⁰³.

Sister of Zion Basilica - The Basilica can be viewed by entering an area from the Via Dolorosa. The Ecce Homo Arch can be seen from the Northern end of the Basilica, spanning the Via Dolorosa outside the Basilica. This is a triple arch erected by Hadrian as a gateway to the Plaza. The Basilica was consecrated in 1868, and in 1918 was named Basilica of the Crowning with the Thorns.

Ecce Homo Pilgrim House – this house is owned by the Congregation of Notre Dame de Sion and was built around 1856 from the warm stone of the Old City. Ecce Homo houses the Convent of the Sisters of Notre Dame de Sion and the Community of Chemin Neuf.

¹⁰³ Ecce Homo Convent. (2021). "Sister of Zion Compound". [Online]. Available at: <https://www.eccehomopilgrimhouse.com/>





Ecce Homo Arch - Above the Sister of Zion convent stands the Ecce Homo Arch ("Behold the man" in Latin). According to the New Testament, these were the words uttered by the Roman procurator when he presented Jesus to the people before his sentencing. The arch was built in the 2nd century CE during the time of Emperor Hadrian, as the entrance gate leading into the Roman Forum (the public square). On either side were two smaller arches; the northernmost small arch was integrated into the Ecce Homo Basilica. The Sisters of Zion compound is owned by the sister of Zion congregation.¹⁰⁴

Monastery of Saint Nicodemus 'Deir El Adas' - Behind the flagellation compound is a Greek Orthodox monastery called Deir Al-Adas in Arabic, which means Monastery of Lentils. It is located at Hart Al-Saadiyah Street, the church has a silver dome that can be viewed from Herod's Gate. The church was established during the Crusader period and was dedicated to St. Elijah. After the demise of the Crusader kingdom (in 1187 CE), the site remained in Muslim hands for approximately 700 years until the Greek Orthodox Patriarchate turned it back into a monastery. Legend has it that the name 'Lentil Monastery' refers to an ancient place where the poor would flock to receive a serving of hot stew that was made at the direction of the Greek Patriarch of Jerusalem, Sophronius (560-638 CE). The custom of serving the lentil dish dates back to when Helen, mother of Constantine, established a cooking house to feed the workers who built the Holy Sepulchre Church. The monastery is owned by the Greek Orthodox Patriarchate and contains several residential units.¹⁰⁵

Monastery of Greek Praetorium - The Monastery of Greek Praetorium is a Greek Orthodox monastery located between the Austrian hospice and the Sisters of Notre-Dame de Sion Convent. The meaning of the name means "military headquarters" in Greek. The building served as headquarters and residence of the emperor, governor and commander of the regional army. Praetor was the title bestowed upon the commander of the Roman army. During the period of the Roman Empire, the term was common in everyday life and related to every structure of the Roman palace. Later, the term "praetorium" was also used as an epithet for the court structure or for the courtroom itself. In Jerusalem, this name was used for the seat of the Roman procurator Pontius Pilatus. According to the Christian faith, this was the place of the prison to where Jesus was sent, and where his trial was held.

Prison of Christ - Within the same church monastery and according to the Greek Orthodox, the precise location of the praetorium and the prison where Jesus was imprisoned before he was brought before the Roman procurator Pontius Pilatus is a conjecture, since most of the area in Jerusalem was destroyed in 70 CE. Most of the sites and buildings that were destroyed were rebuilt multiple times over the years. According to the Orthodox Church, the caves in the basement of the Monastery of Greek Praetorium are the prison where Jesus was kept before being brought to trial. The part of the monastery that was erected above the caves was inaugurated in 1906. This building is rectangular, monolithic and symmetrical, with a central entrance and, with a gable of neo-baroque design above it.. The building is meticulously designed with stone details, steel frames and magnificent carpentry. The construction is typical of Christian European architecture from the late 19th century. The chapel

¹⁰⁴^) Ecce Homo Convent. (2021). "Sister of Zion Compound". [Online]. Available at: <https://www.eccehomopilgrimhouse.com>

¹⁰⁵^) Madain Project. "Monastery of Saint Nicodemus". [Online]. Available at: https://madainproject.com/ecce_homo_arch#google_vignette.



and prison caves are situated on the ground floor and in the basement. The property is waqf for the Greek Orthodox Patriarchate.

Armenian Catholic Patriarchate compound – The Armenian Catholic Patriarchate was founded in the Holy Land in 1840. This is the most significant representative of the Chief Patriarch in Antelias, Lebanon. This Armenian faction split from the Armenian Orthodox Church in 1740. This church holds its ceremonies in Armenian, but recognises the authority of the Catholic Church. The bishop of the church, clerical staff and community of believers live in the Patriarchate complex. The firman from 1858 produced evidence that the site was purchased by Father Sarup Thabatian to secure a place of lodging and prayer for the Armenian-Catholic Community in Jerusalem. With the completion of the church in 1885, the Armenian bishop moved the Latin Patriarchate into the complex. The complex included the third and fourth Stations of the Cross, a church, the patriarchate, and a hostel for pilgrims, clerical staff housing, family housing for the community, an open courtyard, a cafeteria and a souvenir shop. Previously, the site also included a school and a bathhouse (Hamam Al-Sultan) but these are no longer active. The compound is owned by the Armenian Catholic Patriarchate and includes residential units for the local Christian community.¹⁰⁶

Third Station of Via Dolorosa, Chapel of the First Fall - The Third Station on the Way of the Cross commemorates Jesus falling for the first time. Unlike the two previous stations, the New Testament does not mention this fall, which is probably a later tradition that began in the 13th century. The Third Station site was formerly the entrance to a Turkish bathhouse named Hammam a-Sultan, which began operating in 1580 but closed in the middle of the 18th century. In 1858, the Turks granted the site to the Armenian Catholic Church, who still own it. During World War II, Polish Catholic soldiers received permission from the Armenian Catholics to pray there. During this period the soldiers and their friends added various icons and elements to adorn the chapel. Friendly relations between the Armenians and Poles led to a lease agreement in 1948 at a nominal price, for 25 years. In 1973, at the end of the lease period, the Armenians agreed to the Polish request to extend the contract for another 25 years. In 1998, at the end of the second contract period, the Armenians renovated the site, which is currently being maintained by the Armenian Church. As part of this recent renovation, the Armenians connected the chapel and Third Station to the remains of the Turkish bathhouse and to the underground chapel of the Fourth Station.

Fourth Station of Via Dolorosa – Known as “Our Lady of the Spasm,” this is the main church in the Armenian Catholic monastery. In the crypt of the church basement is an ancient mosaic commemorating the meeting place of Mary with Jesus who was carrying the Cross. Construction of the church began in 1881 and it was inaugurated in 1885. In 1874, remains of an ancient Crusader church (1099 - 1187) were exposed during the excavation. These remains included a section of a mosaic floor illustrating a pair of sandals and feet in the centre. This was probably part of an even earlier church, probably as early as the Byzantine period (326-638 CE). The sandals became part of the Christian pilgrimage culture, and in the 14th century, some claimed that the sandals symbolise the spot where the Blessed Virgin Mary stood while watching her son carry the cross. In 2009, the Armenian Catholics opened the

106^) Jean Paul. Article: “Armenian catholic church and catholic dioceses in the Holy Land”, Friday 27 September 2019.





church and the Fourth Station to the public for the first time. For many years prior to 2009, pilgrims used a small room near the Fifth Station for prayers and ceremonies instead of the then inaccessible Fourth Station. This room is now abandoned and even the decorations from its lintel, depicting the meeting of Jesus and Mary, were removed and placed above the entrance to the churchyard.

Austrian Hospice – Opposite to the Armenian Catholic Patriarchate is the Austrian Hospice, which was founded in 1854 as an ecclesiastical foundation by the then Archbishop of Vienna, to whom the institution still belongs. Emperor Franz Joseph is also viewed as one of the hospice's founding fathers. In 1869, Franz Joseph stayed at the Austrian hospice as a guest.¹⁰⁷ The Austrian hospice was established as a religious institution and guest house for pilgrims but has always remained under the auspices of the Austrian consulate in Jerusalem. The official name of the site is the Austrian Hospice of the Holy Family (in German: Das Österreichische Hospiz zur Heiligen Familie). Construction began in 1856 with active help from the Cardinals, the Austrian clergy, and the Austrian Consul and lasted for four years. The hospice could accommodate 140 pilgrims at a time, had two dining rooms, a clinic and a small church. Construction was completed in 1860 and a special wing was added in honour of Emperor Franz Josef prior to his visit. The emperor arrived in 1869 and stayed there while touring the area. Until World War II, the hospice served as a famous Austrian centre (the Austrian consul lived in the Old City near Damascus Gate). During the British Mandate, it became an orphanage and later was converted into a hospital between 1948 to 1985. A white-yellow flag representing Vatican City flutters atop the site along with a red and white flag representing Austria. Its current appearance dates to 1909. The plot includes approximately 4 dunams of land and it is under the Austrian Church waqf.

Fifth Station of Via Dolorosa - Chapel of Simon of Cyrene - The fifth station of Via Dolorosa is situated in Aqabat Al-Mufti. The Fifth Station chapel commemorates Simon of Cyrene helping Jesus carry the Cross. This event is described in the New Testament as follows: "They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus." Then they brought Jesus to the place called Golgotha (which means the place of a skull). The Fifth Station is mentioned several times in the literature of early Christian pilgrims who documented their travels in the Holy Land. For example, Christian pilgrim Ricoldo from Monte-Croce, who visited Jerusalem at the end of the 13th century, noted that there was a Franciscan chapel and that prayers were held there. The chapel belongs to the Franciscan Custody of the Holy Land waqf and includes two apartment units above the chapel.¹⁰⁸

Sixth Station of Via Dolorosa - Church of St. Veronica - The sixth station commemorates the woman who wiped Jesus' face while he carried the cross; the name Veronica combines the Latin word vera ("true") with the Greek word eikon ("image"). The site is run by a Catholic order named Little Sisters of Jesus. The sixth station includes a crypt/cave on the ground floor that is used as a chapel. Next to it is a small shop that sells handmade wooden icons carved by nuns. The Greek Catholic Patriarchate bought the site in 1883 and built the monastery

¹⁰⁷) Austrian Hospice. "History of the Austrian Hospice". [Online]. Available at: <https://www.austrianhospice.com/en/>

¹⁰⁸) Franciscan Custody of the Holy Land. "Chapel of Simon of Cyrene". [Online]. Available at: [www.https://www.custodia.org/en/sanctuaries/flagellation](https://www.custodia.org/en/sanctuaries/flagellation)



and church on the foundations of the ancient structure. The monastery was renovated in 1953 under the direction of Italian architect Antonio Barluzzi. On the street front there is a stone pillar with the inscription in Latin that reads “the sixth station, [where] the pious Veronica wiped Jesus’ face with a handkerchief.”

Opposite to the sixth station of the cross stands a residential building and several shops that belong to the Franciscan custody of the Holy Land Waqf.

Qanater Khudair Street

Qanatir Khudair Street, Aqabat Al-Mufti in Arabic, is one of the alleys in the Via Dolorosa. It leads to Al-Wad Street and contains residential units for the Christian and Muslim local communities.

Seventh Station of Via Dolorosa - The Way of the Cross/Via Dolorosa spans from east to west and stretches to the city’s main market street, Khan al-Zayt Street. During Jesus’s time, this area stood at the edge of the city. According to Christian tradition, it is called the “gate of justice,” where indictments and convictions used to be announced. According to the narrative of the Seventh Station, Jesus collapsed at the threshold of the gate and fell under the burden of the cross for the second time. There is a stone pillar in the church that is assumed to be part of the double colonnade that defined the *Cardo Maximus*, which is a main street that cuts the Old City from north to south. The church building includes a lower chapel and a higher chapel connected by a staircase. The site was purchased by the Franciscans in 1875 who subsequently built the chapel and church. There is no explicit mention of the site in the New Testament but it started to appear in maps and writings of Christian pilgrims from the 13th century onwards. The chapel is part of a compound that belongs to the Franciscan Custody of the Holy Land.¹⁰⁹

¹⁰⁹) Ibid 86





20. Christian Property and Sites outside the Old City of Jerusalem.

Map 6: The geographic area of the research





21. Eastern area outside the Old City of Jerusalem within the (Red line area) see above map.

According to this research, the eastern area outside the Old City of Jerusalem consists of the Mount of Olives and Bethpage areas. Below is a list of the Christian sites in the Mount of Olives and Bethpage areas, followed by narrative description:

1. Mount of Olives
2. Monastery of Saint Stephen
3. Kidron Valley Catholic cemetery "Pope's Garden"
4. Garden of Gethsemane, Monastery and Church shrine Compound
5. Basilica of the Agony
6. Franciscan monastery
7. Gethsemane Cave
8. Tomb of the Virgin Mary
9. Tomb of Melisende
10. The Church of St Mary Magdalene
11. Dominus Flevit Church
12. Church of the Benedictine Sisters
13. Pater Noster Church
14. The Sacred Heart Church
15. The Sanctuary of the Ascension
16. Greek orthodox monastery of the Ascension
17. Russian Ascension Church
18. Viri Galilaei Church (Karm al-Sayyaad)
19. The Jerusalem Princess Basma Centre
20. Apostolic Delegation House
21. Augusta Victoria Compound
22. The Augusta Victoria Hospital
23. Bethpage Church
24. Bethpage housing project
25. Saint Isidoros Greek Orthodox Church and monastery- Bethpage -
26. St. Vincent Home for Children, (Daughters of Charity of St. Vincent de Paul)
27. Passionist Fathers Convent and Hospice
28. Notre Dame Des Douleurs Elder Home

Mount of Olives

The Mount of Olives bears its name because of the olive groves that once dotted its slopes. It is East Jerusalem's highest point, standing more than 800 metres above sea level. The Mount of Olives is associated with Christianity and Islam and has been used as a place of prayer and burial for thousands of years. For Christians, the Mount of Olives is a very important and sacred place because it is associated with the life of Jesus Christ, especially the last week before his death. Several Churches, convents, monasteries, residential compounds and historical places are situated on the Mount of Olives.



Monastery of Saint Stephen - Between the Old City of Jerusalem and the Mount of Olives, sits what is known as the Kidron Valley. At the side edge of the valley stands a Greek Orthodox monastery dedicated to St. Stephen. The Greek Orthodox Patriarch Iouvenalios, who served as the first Patriarch of Jerusalem 422-458 CE, established the church and abbey on the site where the current church is located. According to the ChristianFaith, St. Stephen was one of Jesus' followers and is considered the first martyr in Christianity; he was stoned to death in 35 CE. According to the Greek Orthodox, his bones were buried in the church. Two churches in Jerusalem are dedicated to St. Stephen: Saint Étienne Church, an ancient Catholic-Dominican church, located north of Damascus Gate. The second church is within a monastery, located near the tomb of Mary and Gethsemane, a relatively new church, founded in 1968. Saint Stephen was stoned to death by Jews near Lions' Gate (or, a second version says, at Damascus Gate) after an argument broke out between him and Jews. The monastery belongs to the Greek Orthodox.

Kidron Valley Catholic cemetery "Pope's Garden" - Located at the Kidron Valley, near the Greek Orthodox Monastery of St. Stephen and the Church of all nations, the Kidron Valley forms the natural eastern border of Jerusalem. The cemetery is an integral part of the Pope Garden owned by the Franciscan Order. It was used as the cemetery for the local Catholic community in the city, as well as for Franciscan and Catholic clergy who came to serve in the Holy Land and died before 1967. Pope Benedict XVI held a Mass at this site while visiting the Holy Land in May 2009, for which it was referred to as Pope's Garden.¹¹⁰

Garden of Gethsemane, Monastery and Church shrine Compound - At the main entrance of the garden stand ancient olive trees, some of which are 2000 years old. The garden is very sacred and important for Christians because it commemorates the most sorrowful hours in the life of Jesus and his betrayal by Judas, one of his disciples. The word Gethsemane comes from the Aramaic gat semānê, which means olive press. St. Jerome, interpreting the biblical name of Gethsemane as "vallis pinguedinum" (valley of abundance), emphasized the fertility of the location, which presumably did not include only olive groves but also vineyards.¹¹¹

Basilica of the Agony- next to the garden of gethsemane is the Basilica of Agony, also called the Church of all Nations, built in 1924 by the famous Italian architect Antonio Barluzzi with financial contributions from 12 different nations. The church's name and its 12 domes are decorated with the coat of arms representing each of the nations that contributed to its building. The rock of the Byzantine church stands at the centre and is surrounded by a wrought-iron crown of thorns. The mosaics in the apses represent Christ's agony, his arrest, and Judas' kiss. The church is built on the remains of an early Byzantine church (638-326 CE) and another church from the Crusader period (1099-1187 CE). The Byzantine church probably was destroyed during the Persian invasion in 614 and later rebuilt by the Crusaders with a slight change in the building's angle.¹¹²

Franciscan monastery – The monastery and a convent are located next to the church, and owned by the Franciscan Friars. The convent is adjacent to the church but is functionally detached from it.

110^) Jerusalem Equities. [Online]. Available at: <https://tj-jfe.mhttps://www.wikiwand.com/en/Monastery>.

111^) Franciscan Custody of the Holy Land. "Garden of Gethsemane". [Online]. Available at: www.custodia.org/en/sanctuaries/flagellation

112^) Ibid 111





Gethsemane Cave – The cave also is called the betrayal grotto. In the fourth century, it was identified as the cave where Jesus stayed with his disciples. Some scholars believe that the betrayal of Jesus by Judas happened at the cave.¹¹³

The compound and the garden including the cemetery were purchased by the Franciscan brothers in 1681 and since then, the church and surrounding sites have been maintained by the Custody of the Holy Land. The size of the compound area is about 44,000 square metres (about 44 dunams) of land.

Tomb of the Virgin Mary – This is a church located in an underground cave at the foot of the Mount of Olives. The church, where the Virgin Mary is buried, is called the Church of Assumption or Sepolchro dell Madonna. According to the Christian faith, Mary did not die but fell into an eternal sleep at Dormition Abbey church on Mount Zion (Mount of the Prophet Daoud).. From there, she was brought to the Kidron Valley from where she ascended to heaven. The tomb of the Blessed Virgin is venerated in the Valley of Kidron next to the Garden of Gethsemane. Modern writers hold, however, that Mary died and was buried at Ephesus. The apocryphal works of the second to the fourth century, all favour the Jerusalem tradition. According to the “Acts of St. John by Prochurus”, written by Lencius (160-70 CE.), the Evangelist went to Ephesus accompanied by Prochurus alone and at a very advanced age, i.e. after Mary’s death. The two letters “B. Inatii missa S. Joanni”, written around 370 CE, suggest that the Blessed Virgin passed the remainder of her days in Jerusalem. Writings from Dionysius the Areopagite to Bishop Titus (363), the “Joannis liber de Dormitione Mariae” (third to fourth century), and the treatise “De transitu B.M. Virginis” (fourth century) place the Virgin Mary’s tomb at Gethsemane.¹¹⁴

The church was established by Theodosius I at the end of the 4th century as a cross-shaped structure with the tomb in its centre. In the 6th century, the building was expanded but it was destroyed in 614 during the Persian conquest. During the Crusader period, the monks of the Benedictine Order renovated the compound. They added the southern entrance and the long staircase and also built a basilica, monastery and an inn for pilgrims on top of the tomb. The location of the site on the slopes of the Mount of Olives allowed floods to hit the site and therefore the windows and the openings in the north and west were sealed. During the Mamluk and early Ottoman periods, Christians began to restore the site, mainly the Franciscans who owned the adjacent site at Gethsemane and the Grotto. Since the 18th century, the site has been owned jointly by the Greek Orthodox Patriarchate and the Armenian Patriarchate. According to the status quo agreements between the Christian orders, prayer at the site is permitted to all Orders at agreed upon times.¹¹⁵

Tomb of Melisende - Within the church compound and inside the building, to the right of the main staircase, is the Tomb of Melisende, as well as a chapel in memory of Anna and Joachim, Mary’s parents. On the left side of the staircase is a separate chapel dedicated to Joseph, Mary’s husband. The entire lower part of the building is an ancient remnant from the fourth century. A circular apse, a water cistern, a prayer chapel and a Coptic altar were installed in the western part. In the eastern part are prayer altars used by Greek Orthodox and the Armenian Christians. The Chapel of the Tomb of the Virgin Mary has two entrances,

113^) Ibid 111.

114^) Meistermann, B. (1912). “Tomb of the Blessed Virgin Mary”. Catholic Encyclopaedia. New York.

115^) Greek Orthodox Patriarchate of Jerusalem. “Holy Tomb of Mary”. [Online] Available at: <https://en.jerusalem-patriarchate.info/holy-pilgrimage-sites/holy-gethsemane/>



one to the west and one to the north. It is owned by the Armenians and measures approximately 2000 square metres (two dunams). The monastery adjacent to the Tomb of the Virgin Mary, is owned by the Greek Orthodox Patriarchate and includes approximately 400 square metres of land. The monastery is owned by the Armenian Orthodox Patriarchate and includes approximately 6500 square metres (about 6.5 dunams) of land.

Church of Saint Mary Magdalene - Above the Garden of Gethsemane, on what is known as the Palm Sunday Road, stands a beautiful church named the Church of Santa Mary Magdalene. Mary Magdalene is considered to have been Jesus' main supporter and was known as the "Apostle to Apostles", who was present at Jesus's crucifixion and resurrection. This church was built in the 19th century by the sons of the last Russian Tsarina Alessandra, the wife of Tsar Alexander II, who died in 1880. The following year, her sons visited the head of the mission at that time, Father Antonin Kapustin, who gave them the idea of buying this land and building a church there in honour of their mother, which they subsequently did. The church has seven golden domes that reflect the splendour of the Old City of Jerusalem. It houses the remains of the martyr Saint Barbara and the Grand Duchess Elizabeth Feodorovna, who dedicated her life to the poor and sick until she was arrested and killed during the Bolshevik War. The church contains some of the relics of St. Mary Magdalene, which are kept in a special wooden box. Elizabeth converted to the Orthodox religion after the dedication of this church, moved by the ceremony and by the fact that this had happened in Jerusalem. After her husband's death, she sold her jewels and other goods, took her vows and opened the convent of Mary and Martha in Moscow. In 1918, after the Revolution, she was arrested with all the members of the royal family. The next day, Elizabeth and Barbara, whose relics can be found here, as well as other members of the royal family, died in a pit where grenades were thrown. The church is owned by the Head of Mission of the Russian Church in Jerusalem.¹¹⁶

Dominus Fleuit Church - Above the church of St Mary Magdalene is the church of Dominus Fleuit ("the Lord wept") where, according to the Christian faith and the book of Luke 19:41 "As he approached Jerusalem and saw the city, he wept over it" because "the days will come upon you when your enemies dash you to the ground." (Christians believe this prophecy was fulfilled in 70 CE, when the Romans destroyed Jerusalem.) Dominus Fleuit Church is believed to mark the place where Jesus' mourning over Jerusalem occurred. The church was designed in the shape of a tear by Italian architect Antonio Barluzzi in 1956. The central window overlooks a spectacular view of the Old City. It is one of the very few churches where the altar is located in the western part of the building rather than the east. Remains of mosaics and burial structures from the Byzantine period were found near the site. Mention of the Dominus Fleuit sanctuary being located halfway up the mountain appears for the first time around the end of the 13th century - beginning of the 14th- and can be considered as having been handed down from ancient Christian memory. This was indicated at the time by a certain stone placed in a field. In the 16th century this reference point became a mosque known as el-Mansuriyyeh (recently rebuilt), located on the northern side of the Franciscan property. "City of God, how pleasant it is to gaze at your beautiful Mount of Olives!" wrote

¹¹⁶ Christian Media Centre. (2019) Report on "Church of Santa Mary Magdalene".





the Patriarch of Jerusalem, Sophronius (634-638). The ancient church considered Jesus' discourse on the end of Jerusalem and the world (Mt. 24; Mc 13; Lk 21) to be the revelation of the mysteries of salvation to the apostles and his closest friends. The site is owned and controlled by the Franciscan custody of the Holy Land.¹¹⁷

Church of the Benedictine Sisters - Above the church area of Dominus Flevit is a Catholic complex that includes a church and a convent run by Benedictine nuns. It is located at the top of the Mount of Olives, next to Pater Noster Church. The monastery belongs to the Benedictine Sisters of Our Lady of Calvary whose headquarters are in France. Madame Antoinette d'Orléans Longueville and Father Joseph du Tremblay founded the Mount of Olives compound in 1896. Several nuns at the convent became very well known by their iconography writings and many of the icons that are displayed in various places are written by them.

Pater Noster Church – The church known as the Eleona Church was built above a cave in the beginning of the 4th century. The building was destroyed during the Persian conquest in the 7th century CE and is a Catholic compound on the Mount of Olives that includes a church and a monastery run by the Discalced Carmelite Sisters Order. It has been said that the church was built on the cave where Jesus brought his disciples and taught them about the end of days and they learned the Lord's Prayer. The original building was known as Elona Church and is one of the churches that was built by St. Helena. The current church was built in 1874 with financial support from Aurelia Bossi, Princess de la Tour d'Auvergne, who is buried in a magnificent stone sarcophagus on the site. The Lord's Prayer was written in dozens of languages and carved into large stone slabs that were placed in the courtyard (more than 170 different languages and dialects). The compound is owned by the French government and controlled by the Carmelite sisters¹¹⁸.

Sacred Heart Church - The cornerstone of the Church of the Sacred Heart was laid in 1920. The church was a French initiative undertaken at the end of World War I. The intention was to build a large basilica above the Eleona cave, at the front of the church. This church was founded by Princess de la Tour d'Auvergne. The cave was supposed to serve as a crypt for the Church of the Sacred Heart, but early on it became clear that funding was insufficient to complete this ambition. The site has not been renovated and only the base and the beginning of the apse wall in the courtyard can be identified. The site includes approximately 50 dunams of land. The courtyard and garden include an olive grove, agricultural terraces and a small cemetery accounting for 30 dunams. The western wing measures approximately 10 dunams and includes an open place for Masses held for guests and pilgrims. There is a private cemetery in the southern end of the courtyard. The compound is owned by the French government and is run by the Carmelite sisters.

Sanctuary of the Ascension – This site has several names: Church of the Ascension, the Dome of the Ascension, the Ascension Chapel or the Ascension Mosque. The names all refer to the same site, which preserves the memory of, and commemorates, Jesus' ascension to heaven forty days after his resurrection. The first church was built on the site as part of the Byzantine church compound (Elona church) that was built by Saint Helena, and it was among the first three churches built in Jerusalem. The church was destroyed by the armies of Persian Shah Khosrau II during the final phase of the Byzantine-Sassanid Wars in 614 and

¹¹⁷) Franciscan Custody of the Holy Land. "Dominus Flevit Church" [Online]. Available at: <https://www.custodia.org/en/sanctuaries/dominus-flevit>

¹¹⁸) Hoade E., OFM. (1984) "Guide to the Holy Land". Pp. 264-265 Franciscan printing Press, Jerusalem



it was subsequently rebuilt in the late 7th century. During the 12th century the Crusaders built a small structure on the site.¹¹⁹

Greek Orthodox monastery of the Ascension - Across from the actual place of Jesus ascension on the Mount of Olives, is the Holy Monastery of the Ascension. The the founder of the Monastery was Archimandrite Ioakim, originally from Chios, who assumed the responsibility for the Monastery in 1987. In 1991, he began building a large Church, which was unfortunately demolished a year later. Meanwhile, the Founder had constructed a smaller underground Church, which miraculously was saved.

Russian Ascension Church - About two hundred metres away from the Sanctuary of the Ascension, is the church that commemorates the ascension according to Russian Orthodox tradition. In 1870, the Russian Archimandrite Antonin (Kapustin) purchased the land, where he built a church dedicated to Jesus' ascension to heaven. The church has a spectacular bell tower that rises to 64 metres and stands out in the city's skyline. In 1906, an expansion of the complex' structures began. Father Parthenius built a pilgrim hostel, developed the garden and courtyard and installed water cisterns. The church is designed in the neo-Byzantine style; it is a massive stone building, topped with a dome resting on a hexagonal structure. To the north of the Church, behind a small cemetery, is a chapel dedicated to John the Baptist. It is built over the ruins of a 6th century Armenian Church.¹²⁰

Viri Galilaei Church (Karm al-Sayyaad) – This is a Greek Orthodox monastery that includes a small church, a large courtyard and a building. The site is located at the top of the Mount of Olives, west of the Al-Maqasid Hospital. The name of the monastery in Arabic is Karm al-Sayyaad meaning “the hunter’s vineyard.” The name of the monastery in Latin, (Viri Galilaei, means “you Galileans,” i.e., the people of the Galilee. It is derived from a verse in the New Testament’s Book of Acts, describing the ascension of Jesus. Within the same compound is a residence for the Greek Orthodox Patriarch. According to tradition, the Greek Patriarch of Jerusalem is the successor to Saint James, the first bishop of Jerusalem. The residence of the Patriarch on the Mount of Olives is where the twelve disciples of Jesus gathered after the crucifixion and resurrection, as written in the Gospel of Matthew. On January 4, 1964, a historic meeting between Pope John Paul VI and Patriarch Constantinople Etnagurs took place at this site and at the nearby Apostolic Delegate and Nuncio for the Holy See House. This meeting marked the end of mutual animosity between Eastern and Western Christianity that had persisted for 910 years, since the Schism of 1054. On May 25, 2014, Viri Galilea and the Apostolic Delegate and Nuncio for the Holy See House, Pope Francis met with Patriarch Bartholomew of Constantinople in these two sites,, marking the 50th anniversary of the prior ecumenical meeting. On the eastern façade of the church is a prayer chapel with an ancient stone floor and two low stone columns with crosses on them. The compound is owned and controlled by the Greek Orthodox Patriarchate.

Jerusalem Princess Basma Centre - Opposite Viri Galilaei Church there is the Princess Basma Centre, which was established in 1965 as a home for children with physical disabilities, mainly those suffering from polio paralysis. The Jerusalem Princess Basma Centre is a charitable, non-governmental, non-profit institution entrusted under the Anglican Episcopal Church. The centre’s mission is to integrate and empower children with disabilities and their

119^) Ibid 118 Pp. 257-259

120^) Bible walk. “Russian Orthodox Convent of the Ascension”. [Online]. Available at: www.biblewalk.com





families in their communities through physical rehabilitation, inclusive education, development and dissemination of best practices, as well as influencing policy and legislation. In addition, the centre runs a school for the local community and children enrolled in the centre. The Jerusalem Princess Basma Centre has a small handicrafts workshop known as TheShelteredWorkshop.¹²¹

Apostolic Delegation House - The Nuncio House is located on Suwwaneh Street, which leads to the Mount of Olives. A papal representative serves as the Vatican's ambassador. Pope Pius XII founded the Apostolic Delegation in Jerusalem on February 11th, 1948. Until 1929, Palestine was under the jurisdiction of the apostolic emissary in Syria, who lived in Beirut, Lebanon. From 1929 to 1948, Palestine was under the jurisdiction of the papal representative in Cairo. Jordan has had a separate ambassador since 1994. The Apostolic Delegation House on the Mount of Olives serves as the official reception and hospitality venue for the Apostolic Delegation of Jerusalem and Palestine.

Augusta Victoria Compound – The Augusta Victoria Compound is a church and hospital complex on the northern side of the Mount of Olives. It is one of six hospitals in the East Jerusalem Hospitals Network. The compound was built between 1907 and 1914 by the Empress Augusta Victoria Foundation as a centre for the German Protestant community in Ottoman Palestine, an addition to the slightly older Church of the Redeemer in Jerusalem's Old City. Apart from the hospital, the complex also includes the German Protestant Church of the Ascension with its 50 metre high bell tower, a meeting centre for pilgrims and tourists, an interreligious kindergarten and a café, as well as the Jerusalem branch of the German Protestant Institute of Archaeology.

The Augusta Victoria Hospital - Originally designed as a guest house for German pilgrims as well as a rest and recreation centre for people affected by malaria, the building, located on the Mount of Olives, was inaugurated on April 9, 1910, but became the headquarters for the Turkish military in 1914,. In 1917 it was taken over by General Allenby as the headquarters for the British army until the end of the British Mandate on May 14, 1948. By 1949, the Lutheran World Foundation (LWF) formally established a presence in the Hashemite Kingdom of Jordan and began working with the United Nations Relief and Works Agency (UNRWA) and the International Committee of the Red Cross (ICRC) to convert Augusta Victoria into a hospital for refugees. At the time of the partition of Jerusalem, there were no hospitals in East Jerusalem. The existing 18 hospitals in Jerusalem all were located in West Jerusalem, and thus in territory occupied by Israel. UNRWA asked the LWF to administer the 450-bed Augusta Victoria Hospital, and, with major support from UNRWA, it became the largest hospital in the area and played a key role in the provision of primary and secondary health-care to Palestinian refugees. Fearing that the property would be confiscated by Israel, the German owner, the Kaiserin Augusta Victoria Foundation (KAVF), transferred the Augusta Victoria Hospital and the surrounding 46 acres in 1950 to LWF trusteeship, and the LWF was registered as the owner. According to Muslim waqf records, the land where Augusta Victoria compound is located is a Muslim Waqf.¹²²

¹²¹^ The Jerusalem Princess Basma Centre. (2020). [Online]. Available at: www.basma-centre.org

¹²²^ The world Lutheran Federation. [Online]. Available at: <https://jerusalem.lutheranworld.org>







Bethphage Church - The sanctuary of Bethphage is located on the south-eastern part of the Mount of Olives. This is the site of the celebration of the beginning of Jesus' messianic entrance into the Holy City while the disciples and the crowd enthusiastically sang "Hosanna". The memory of Jesus' triumphal entrance into Jerusalem was celebrated in ancient times much the same way that it is celebrated today. It is believed that in the Crusader period, there was a church here for pilgrims traveling from Bethany to Jerusalem. In 1883 the church was built around the rock and later a residential neighbourhood was established next to it for the Christian community of Jerusalem.¹²³ This church is owned by the Franciscan Custody of the Holy Land.

Bethpage housing project - In 2009, the Franciscans finished building a housing compound adjacent to the church for the local Christian community. There are 79 apartment units that are rented to the local Catholic community. The compound name is Saint Francis Housing Project, and it is owned by the Franciscan Custody of the Holy Land.

Saint Isidoros Greek Orthodox Church and monastery- Bethpage - Next to Bethpage Church and housing project is the monastery of Saint Isidoros, also known in the area as the Greek Orthodox Church of Bethpage. The church is relatively new and is located within a monastery that has a residential housing for the Greek Orthodox community, as well as a small guest house. The site is owned by the Greek Orthodox Patriarchate.

Saint Vincent Home for Children (Daughters of Charity of Saint Vincent de Paul) - Further down from the church of Bethpage, on Shayyah Street, is the Daughters of Charity of Saint Vincent de Paul, also called the Daughters of Charity or Sisters of Charity of Saint Vincent De Paul. The convent and orphanage were built in 1922. Excavation under the church revealed a grotto that dates back to the fourth century, and it was used, until the seventh century, as a place of prayer.¹²⁴ The convent is owned by the Daughters of Charity of St. Vincent de Paul.

Passionist Fathers Convent and Hospice - Next to the Orphanage is another convent that belongs to the Passionist fathers. The order, formally known as the Congregation of the Passion of Jesus, is a Catholic religious order of Pontifical Right founded by Saint Paul of the Cross with a special emphasis on, and devotion to, the Passion of Jesus Christ. The church was built in 1966. Part of the land was sold to Nigerian sisters who built a convent for their order in 1966.

Notre Dame Des Douleurs Elder Home - During a pilgrimage to the Holy Land, Mother Mathilde, Superior General of the order was overwhelmed by the material and social deprivation which was prevalent at the time. She learned that there was no place to welcome the poor and abandoned elderly, and her belief in establishing a foundation in Jerusalem continued to grow. A large piece of land, located east of Jerusalem on the road from Gethsemane to Jericho, was acquired and construction began. The home was built in 1957. Currently the house serves elders from Jerusalem and the surrounding area who do not have families to take care of them¹²⁵. The property and orphanage are owned by the order of Notre Dame Des Douleurs.

¹²³ Ibid 86. [Online]. Available at : <https://www.custodia.org/en/sanctuaries/bethphage>

¹²⁴ Hoade E., OFM. (1984) "Guide to the Holy Land". Franciscan printing Press, Jerusalem.

¹²⁵ Notre Dame Des Douleurs Elder Home. (2021). [Online]. Available at: <https://fnddcom.wixsite.com/fnddjerusalem>



22. The Southern Area outside the Old City of Jerusalem

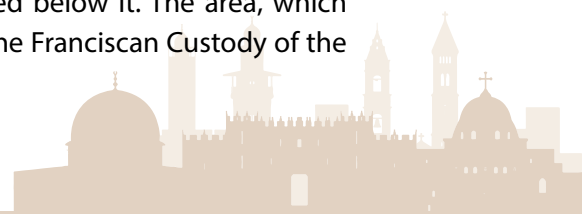
Mount Zion (Mount of the Prophet Daoud) Area

Mount Zion (Mount of the Prophet Daoud) Area is located to the southeast, outside Mt. Prophet Daoud Gate. The area of Mount Zion in this research consists of Mount Zion, Silwan and Ar-Rababa Valley. According to Christian tradition, this area is important as it was the first location that witnessed the birth of the Christian community after the Holy Spirit came down upon the apostles and three thousand people converted to Christianity. Several major events, that are associated with Jesus Christ and the history of Christianity in the City of Jerusalem, took place in that area.

Below is a list of the Christian related sites on Mount Zion followed by narrative description:

1. Monastery of St. Francis the Ad Coenaculum
2. The Last Supper room compound (Cenacle)
3. Basilica of the Dormition
4. Benedictine Monastery
5. Armenian Monastery of St. Peter's house 'Caiaphas'
6. Greek Orthodox Cemetery
7. Catholic Cemetery - Mount Zion
8. Catholic Cemetery - Mount Zion (Southeast)
9. Protestant Cemetery
10. Monastery of St. Peter in Gallicantu
11. The American Institute of Holy Land Studies
12. Bishop Gobat's School
13. Saint Onuphrius Convent- Hakeldama
14. Greek Orthodox Garden Silwan

Monastery of St. Francis the Ad Coenaculum - The St. Francis Ad Coenaculum Monastery is situated near the Cenacle, where tradition places the Last Supper and Pentecost. The Custody of the Holy Land built its head office precisely at the Cenacle at the time of its foundation in 1333. Today, the official title of the Custos of the Holy Land, in fact, remains "Guardian of Mount Zion and of the Holy Sepulchre", due to the great significance of both places. The Friars Minor lived in the Cenacle Convent on Mount Zion from the 14th to the 16th century. The Friars Minor returned to Mount Zion in 1936, to homes purchased by Palestinians and refurbished for the fraternity. These returnees were the original nucleus of what is known today as the Monastery of St. Francis Ad Coenaculum, affectionately renamed the "Little Cenacle" or "Cenacolino." The Cenacle has been recognised as the place of the Last Supper since the first centuries of Christianity. It also was the location of the primitive Apostolic Church. In the second half of the fourth century, Christians converted the small church into a large basilica which they called "Holy Zion" and "Mother of all churches," due to its apostolic origin. The Holy Zion Church suffered several destructions and restorations; it was then rebuilt from the foundations in the Crusader period (XII century) and renamed "St. Mary on Mount Zion." After its demolition in 1219, the Cenacle (medieval) was the only chapel left with the commemorative Tomb of the Prophet Daoud located below it. The area, which includes about 1,200 square metres (1.2 dunams), a waqf for the Franciscan Custody of the





Holy Land.¹²⁶ However, the Higher Islamic Council and the Islamic waqf Department were able to confirm that the Mosque and Shrine (Maqam) of Prophet Daoud is an Islamic waqf, and that the second floor (The Cenacle) assumes the same status.¹²⁷

Last Supper room compound (Cenacle) – According to the Christian faith, the Cenacle has been recognised as the place of Jesus’s Last Supper and the place where the Pentecost happened. In the second half of the fourth century, Christians converted the small church into a large basilica called “Holy Zion” and “Mother of all churches.” The Holy Zion Church suffered several destructions and restorations and was then rebuilt from the foundations during the 12th century Crusader period when it was renamed “St. Mary on Mount Zion.” After its demolition in 1219, the Cenacle was the only chapel left with the commemorative Tomb of the Prophet Daoud located below it. In 1333, the site became the first seat of the Franciscan Custody of the Holy Land. There is a dispute over the site’s ownership between Christians, Muslims and Jewish Israeli settlers.

Basilica of the Dormition - The Dormition Basilica also is relatively young in Jerusalem terms, with a mere hundred-year history. The room of the Last Supper was lost during the destruction of Jerusalem by Roman troops in 70 CE. At the beginning of the fifth century, a large Byzantine Basilica known as “Hagia Sion” was erected in its place. The church was destroyed during the Persian invasion in 614. Only in the 12th century that a new church -called “Santa Maria in Mount Sion”- was built by the crusaders on the site. At the end of the 19th century, when the Germans purchased the plot of land on Mount Zion, there still was a field of rubble from which arose the Nabi Daoud (Prophet Daoud) complex. Across centuries, local Christians have preserved the memory of two stones that they honoured as stones from the house where Mary lived and died. Both stones have found a place on the ground floor on the outer side of the tower, where eastern Christians now come to pray. On Reformation Day in 1898, after several years of diplomatic activity, the following was reached: after Emperor Wilhelm II of Germany dedicated the German Evangelical Church of the Redeemer in the morning, he handed over the piece of land for Dormition to the German Association for the Holy Land in the afternoon. On October 7, the corner stone was laid. Local workers and artisans of every religion, language and culture carried out the building of the new monastery and the Marian church according to the plans of Cologne Archdiocesan architect Heinrich Renard. The crypt was finished and dedicated in 1904. The basilica is owned by the Benedictine fathers.¹²⁸

Benedictine Monastery - The official name of the Jerusalem Benedictine community is Hagia Maria Sion Abbey. It is a community of monks working under the German Association in the Holy Land.

Armenian Monastery of St. Peter’s house ‘Caiaphas’ - According to Armenian tradition, this location is identified with the House of Caiaphas, the High Priest before whom Jesus was brought from Gethsemane after his arrest. Jesus was led from Gethsemane through the Kidron Valley to Mount Zion. At the House of Caiaphas, the High Priest and the Sanhedrin

126^) Franciscan custody of the Holy Land. [Online]. Available at: <https://www.custodia.org/en/sanctuaries/st-franciscus-ad-coenaculum>

127^) Ibid 111

128^) The Basilica of the Dormition. [Online]. Available at: www.dormitio.net/english/en.places/en.abbey/en.abbey.church/index.html



conducted a night-time interrogation. Jesus was imprisoned, and the following day was brought before Pontius Pilate, who sentenced him to crucifixion. According to the Christian faith, it is the place where Peter denied Jesus three times. Archaeological excavations conducted in this area in 1971 unearthed ruins that date back to the time of Jesus, including a cellar with fresco paintings and ruins of byzantine churches around Mount Zion. The archaeological excavations also unearthed a section of a paved Byzantine road, which ran parallel to Cardo Maximus. The site is under the Armenian Patriarchate waqf.

Greek Orthodox Cemetery – The Greek Orthodox cemetery is located on the southwestern part of Mount Zion. The cemetery is on the eastern side of the Monastery of Holy Zion and west of the Dormition compound and is the main cemetery for the Greek Orthodox community in Jerusalem. The cemetery land measures approximately 6.7 dunams and is owned and run by the Greek Orthodox Patriarchate.

Catholic Cemetery - Mount Zion – This is a Catholic cemetery on the northern side of Mount Zion that is surrounded by a high stone wall. The site is owned by the Catholic Church and is run by the Franciscan Order. The site is relatively small, with only two dunams of land. Priests from the Franciscan Order and clerical staff of the Latin Patriarchate are buried here.

Catholic Cemetery - Mount Zion (Southeast) - Located in the south-eastern part of Mount Zion, this is Jerusalem's main Catholic cemetery, where local Catholic community members are usually buried. The cemetery measures more than 10 dunams. Most graves on the site belong to the local community, which can be seen by the mostly Arabic writing of names on tombstones. Tombs that do not belong to the local catholic community are dedicated mainly to the memory of fallen soldiers from World War I and II. Among these tombs is Oskar Schindler's grave, a "Righteous among the Nations", the most historically known person buried in this cemetery.

Protestant Cemetery – This cemetery complex is adjacent to Jerusalem University College in the south-east wing of a large courtyard. Significant scholars from Jerusalem's history are buried here. These include Conrad Schick, Sir Flinders Petrie and James Starkey, among others. Alongside them, Protestant bishops and prominent religious figures such as Ludwig Schneller, Edward Schmidt, Berta Hertz and Samuel Gobat are also buried there. Archaeological excavations conducted within the precincts of the cemetery exposed sections of the First Wall of Jerusalem. Samuel Gobat, the second Protestant bishop of Jerusalem, purchased the plot on Mount Zion in 1848 to serve as a burial place for bishops. In 1886, the alliance between the British and the Prussians broke down due to the political situation in the region, but they decided to keep the joint cemetery. For this purpose, a committee was established in 1906 with an equal number of German and English representatives. This committee remains responsible for managing the cemetery today. In 1917, a plot was added for the German and Austrian soldiers who fell in combat in the area. The plot was called "an island for all the factions in the Protestant cemetery." After the Nakba in 1948, churches located in the eastern part of Jerusalem could no longer access the cemetery. The cemetery serves as the sole burial site for members of the German-speaking Protestant communities of Jerusalem. Protestants in the Middle East were granted unlimited use, so the cemetery holds additional vacant plots reserved for members of this wider regional Protestant community.





Monastery of St. Peter in Gallicantu – This site is situated on the eastern slopes of Mount Zion. The church belongs to the Assumptionist order. The Catholic tradition identifies the site as the house of Priest Caiaphas. The land of Saint Peter in Gallicantu was acquired in 1884 by Count Amédée de Piellat, born in Vienne (Isère, France) in 1852 and deceased in Jerusalem in 1925. In December 1911, during excavations, a deep pit and some remains of ancient churches were uncovered. This revealed a Byzantine church that was established on the site and later destroyed by the Sassanid Persians in the 7th century. It was rebuilt by the Crusaders in 1102 but was destroyed again in 1320. The current church was built above the old church ruins in 1931. The site is connected to the story of Jesus's arrest and imprisonment in the house of Caiaphas and Saint Peter's denial¹²⁹.

American Institute of Holy Land Studies – also known as the Jerusalem University College, this is an academic college, founded in 1957, that trains undergraduate and graduate students in Bible studies, religion and Middle Eastern history. Following the 1967 Six-Day War and after Bishop Gobat's School closed, the college was relocated to Mount Zion.¹³⁰

Bishop Gobat's School - Bishop Gobat's School is a Protestant educational institution for Arab boys that opened in 1852. Christian and Muslim students studied there together. The school was open until the Six-Day War in 1967. Since 1967, the site has belonged to the Jerusalem University College. The Protestant Cemetery is in what used to be the courtyard of the school. The school was founded by Bishop Gobat who was buried in the nearby cemetery.

Saint Onuphrius Convent- Hakeldama - The St. Onuphrius Monastery is located outside the Old City walls, in the Ar-Rababa valley, north of Abu Tur, on a ridge that overlooks Mount Zion. It was founded by the Greek Orthodox Patriarchate in 1892 and is dedicated to Saint Onuphrius, one of the leaders of the desert monks' movement of the 4th century. Historians estimate that the entire area was used as a burial ground, between 1000-586 BCE. The monastery itself contains a residential wing for clergy and guests, a church and prayer chapel, an inner courtyard and a cellar full of burial chambers and rock-cut niches. In many of the burial chambers are ossuaries containing the bones of monks and pilgrims. (It is said that they were massacred by Persians in the conquest of the city in 614 CE). The monastery's grounds are cared for and used by the monastery and surrounded by a high wall. The church on the site is built inside a large burial cave dating from the first century, with a prayer chapel that has an iconostasis and is adapted to the cave's shape and dimensions. Keeping with the tradition of Orthodox churches, it separates the main prayer hall, where the congregants gather, and the altar area where the priests perform the holy ceremony. The church wall is built of a stone frieze decorated with clusters of grapes and plants. The monastery complex measures 2,700 square metres and is owned by the Greek Orthodox Church.¹³¹

Greek Orthodox Garden Silwan- This garden is located in the plot next to Silwan Pool, in the Wadi Hilweh valley south of ancient Jebus. This Palestinian neighbourhood has been subjected to Jewish settlement expansion since the Israeli occupation in 1967. The existing pool is part of a larger pool that was surrounded by pillars and built during the Byzantine period (326-638 CE). In the fifth century, the Empress Aelia Eudocia built a church dedicated to the miracle of Jesus healing the blind man. According to the Christian narrative, the Garden is the great orchard located in the ravine by the pool known in Arabic as 'Birket Al-Hamra' and probably refers to the earlier Silwan Pool.

¹²⁹) Monastery of St. Peter in Gallicantu. [Online]. Available at: <https://www.stpeter-gallicantu.org/A-holy-place-in-Jerusalem-44.html?lang=en>

¹³⁰) Ibid 77

¹³¹) Ibid 53



23. Northern Area of the Old City of Jerusalem

Based on this research, the geographic area of the northern area outside of the Old City of Jerusalem starts from the Damascus Gate, Nablus Rd, Sultan Suleiman Street, Salah Eddin Street and Sheikh Jarrah areas and continues north to Shu`fat and Beit Hanina.

Below is a list of the Christian places in the northern area of the Old City of Jerusalem followed by narrative description:

1. Schmidt College School compound
2. Saint Paul Pilgrim House
3. Monastery and Church
4. Franciscan Sisters Convent
5. The Garden Tomb
6. Dominican Church compound
7. Saint Etienne (Santo Stefano)
8. École Biblique et Archéologique Française
9. The Saint Thomas church and Guest House
10. Saint George Cathedral – Episcopal Diocese of Jerusalem
11. St. George’s Cathedral Pilgrim Guesthouse
12. St. George’s School
13. St. George’s College
14. Bishop Residence and Pilgrims Hostel
15. Theological College
16. Sheikh Jarrah Area
17. St. John Eye hospital
18. St. Joseph Hospital
19. Beit Hanina Neighbourhood
20. The Greek Melkite Catholic Church
21. Saint James and residential compound
22. College Des Freres College in Beit Hanina
23. Rosary Sisters School and Convent in Beit Hanina
24. Rosary Sisters’ High School
25. The Jerusalem American School
26. Helen Keller school
27. The Lutheran Vocational Training School in Beit Hanina

Schmidt College School compound – This compound, a large walled-in area, stands just outside Damascus Gate, at the corner of Sultan Suleiman Street and Nablus Road. In 1875, the German Catholics purchased two complexes in Jerusalem. The first was a Pilgrim House with a school for Christian girls next to it. The second, located in West Jerusalem, was purchased in 1886. The school then moved to a location near Damascus Gate, where it stands today. The complex, which included a hostel for pilgrims and a small chapel, was built by the architect Theodore Sandel. The area of the school complex and hostel covers approximately 10 dunams and is owned by Maria Ward Sisters, the Congregatio Jesu and Deutscher Verein vom Heiligen Land (D.V.H.L.)¹³².

¹³² Herzlich Willkommen auf der Grundschulseite der Schmidt Schule in Ost-Jerusalem.“ Schmidt-Schule. 2015



Saint Paul Pilgrim House – This pilgrim House is located within the Schmidt’s College School compound, and is part of a German-Catholic project to acquire land in Palestine that started sometime between 1857-1875 and gained momentum in 1905-1910. The building was inaugurated in 1910 in the presence of the new German heir, the son of Wilhelm II-Eitel Friedrich of Prussia. The building style combines Oriental and German traditions.

Monastery and Church - The Mary Ward Sisters, I.B.V.M., is a Catholic nuns’ order founded by Mary Ward of England (January 23, 1585 - January 30, 1645), which established schools around the world. The order is also known as the Sisters of Loreto (not to be confused with the American Sisters of Loretto). Ward was declared ‘Venerable’ by Pope Benedict XVI on December 19, 2009. This is the first of three stages to sainthood. Mary Ward was born in Mulwith, North Yorkshire, and grew up during the anti-Catholic conflict in England.

Franciscan Sisters Convent – This is a Catholic complex that includes a monastery, church and a guesthouse for pilgrims run by the Franciscan White Nuns. Established in the heart of East Jerusalem in 1909, it is located on Nablus Rd., north of Damascus Gate and opposite the Schmidt’s College compound. The monastery belongs to the Franciscan Missionaries of Mary, Community of Our Lady of the Cenacle. The guest house was built in 1933 and the chapel was inaugurated during the same year. The place is owned by the Franciscan Missionaries of Mary - ‘White Sisters’ Community of Our Lady of the Cenacle.¹³³

Garden Tomb - Beside the Schmidt’s College School compound on Nablus Road is the Garden Tomb and an ancient burial cave. According to the Protestants, and despite the lack of historical or archaeological evidence, this is said to be the site of Jesus’ tomb, not the Church of the Holy Sepulchre. The Garden Tomb is situated opposite the northern wall of the Old City, about 220 metres north of Damascus Gate, between the Al-Sahira Cemetery, Saint Étienne Church, and Schmidt’s College. The entrance is from Conrad Schick Street (an alley off Nablus Road). The burial cave was discovered in 1840 and later was explored by Conrad Schick and Charles Gordon. They believed that this was the site of Golgotha, where Jesus was crucified. The site probably comprised part of the northern cemetery complex of Jerusalem at the time. Despite the gap between the religious narrative and research findings, the site continues to be one of the most important Protestant pilgrimage sites. It was purchased in 1894 by the Garden Tomb Association (UK), which still owns it. The site encompasses 4,500 square metres of land.

Dominican Church compound - The compound includes a church, monastery, and college for academic studies owned by the Catholic Dominican fathers who follow St. Stephen, the first Christian martyr (Protomartyr). He was executed by being stoned to death outside the city after the death of Jesus. According to tradition, the bones of St. Stephen were brought here in 460 CE and were buried in the basilica erected for him by Empress Eudocia. The original church was inaugurated in 439 CE in the presence of Cyril, Patriarch of Alexandria. During the ceremony, Cyril officially transferred the remains of St. Stephen’s bones, which had been preserved since their discovery in 415 in the Church of Zion on Mount Zion, to

19FMM-Jerusalem. [Online Available] at: <https://fmmjerusalem.com>

133^ FMM-Jerusalem. [Online Available] at: <https://fmmjerusalem.com>





the new church. Approximately twenty years later, Empress Eudocia decided to expand the church and built a large monastery there. After several years of construction, Eudocia feared she would die before the site was completed.

So, she officiated over a dedication ceremony on June 15, 460, before the site was ready.

She appointed Father Gabriel, an educated monk fluent in Greek, Latin and Aramaic, to head the monastery. Eudocia was buried in a church crypt after her death in October of that year. In 614, the Persians conquered Jerusalem and destroyed the site. After the Muslims expelled the Persians, Christians erected a small chapel near the original atrium in the courtyard. During the Ottoman period, the monastery was rebuilt for the Dominican Order in the late 19th century under the joint initiative of Father Alphonse Ratisbonne and Count de Paila. The site was

inaugurated on May 15, 1900, after the French School of Bible and Archaeology (École Biblique et Archéologique Française) was established by the Dominicans in 1890.¹³⁴

Saint Etienne (Santo Stefano) - The basilica was destroyed during the Persian invasion of 614, and the new church was built next to it by the Crusaders. In 1882, the site was purchased by the Dominican Order, and in 1900 they established the new church on the remains of the ancient Byzantine building. The site also houses the Dominican School of Biblical Studies and Archaeology (École Biblique et Archéologique Française), as well as a large library and a small museum. Ancient burial caves were found in the courtyard, as well as a church cemetery where the Fathers of the Order and prominent scholars were buried, among them Father Vincent and Father Abel. The new complex from the 19th century combines several archaeological items, mainly from the fifth century, which were found at the site. A huge water cistern was found almost entirely preserved in the atrium, including the supporting arches. This cistern, which part of it still functions, proves that the drainage system was not damaged even though it was built some 1,500 years ago. A section of Byzantine mosaic with geometrical patterns on the floor of the right (southern) portico was preserved in the basilica. In the northern part of the basilica, a stone monument bearing a Greek inscription was preserved. The inscription reads "This is the private tomb of the deacon Nonnus Onesimus of the Church of the Assumption of Our Lord and of this monastery." In 1885, during preparation for reconstruction, an ancient burial system was discovered. The meticulous quarrying style attests to the great wealth of the deceased, but there are no identifying inscriptions. The architectural features of the burial chambers include elements imported from Assyria, which help date the burial system to the end of the eighth century BCE. After the discovery of the burial complex, it became an integral part of the Saint Etienne. New cavities were hewn, and many members of the Dominican Order were buried there. The proximity of the Saint Etienne Monastery to the Garden Tomb and the great similarity between the burial system and the burial cave led many scholars to conclude that the entire area was viewed as a burial field.¹³⁵

École Biblique et Archéologique Française -The college is the oldest biblical and archaeological research centre in the Holy Land. It was officially recognised as an archaeological school in 1920. In 1882, during the establishment of the school and monastery, the remains of a church from the Byzantine period were discovered by chance at a site identified as the

¹³⁴^) École Biblique et Archéologique Française à Jérusalem. (2021). [Online] Available at: www.ebaf.edu
¹³⁵^) Ibid 134



place where St. Stephen was stoned. An archaeological excavation at the site lasted several years and delayed the construction of the monastery. The total area of the compound measures approximately 24 dunams. It is owned and controlled by the Dominican Fathers.

Saint Thomas church and Guest House – The Saint Thomas Home is owned by the Syriac Catholic Patriarchal Exarchate of Jerusalem and is primarily a guest house for pilgrims. The Syriac Catholic Church, a breakaway from the monophysite Syriac Orthodox church, has been in communion with Rome since 1663. The Syriac Catholics have their own patriarch (resident in Beirut) and, since 1890, a patriarchal vicar in Jerusalem has served as the spiritual leader of the small local community in Jerusalem and Bethlehem. In July 1985, the community consecrated the new patriarchal church in Jerusalem dedicated to St. Thomas, apostle to the peoples of Syria and India.

Saint George Cathedral – Episcopal Diocese of Jerusalem – The construction of the Cathedral Church of St George's and the Cathedral Close, located at the end of Nablus Road, began in 1891, under the stewardship of Bishop Blyth, the fourth Anglican Bishop in Jerusalem. The Cathedral was consecrated by the Bishop of Salisbury in 1898. The Pilgrim Guesthouse was established in 1923 and included buildings that had housed the clergy and choir school. Today, along with the Cathedral Church of St George and the Pilgrim Guesthouse, the site houses the Bishop's residence, the Diocesan offices, and St George's College, a residential education centre that offers courses on the Holy Land to laymen and clergy alike. The architect, George Jeffery, designed a typically English collegiate quadrangle. Pilgrims enter through the Gate Tower in the outer west wall where the mounting block for horses can still be seen. The Cathedral lies to the east of the quadrangle. The clergy housing (now the Guesthouse) lies to the north and the Bishop's residence to the south. The central monument constitutes a large column, thought to be from the Byzantine era, topped by a Roman cannonball and Byzantine cross.¹³⁶

Saint George's Cathedral Pilgrim Guesthouse - The Cathedral Guesthouse has been offering accommodation to pilgrims since 1923.

Saint George's School - Next to the cathedral, is St. George School, which consists of Kindergarten, Elementary and a Secondary School for boys.

Saint George's College - St. George's College is the Anglican pilgrimage centre in Jerusalem that welcomes pilgrims from all over the world. The College is an institution for the Diocese of Jerusalem and is located within the complex that includes St George's Cathedral, the Pilgrim Guest House and the offices of the Anglican Archbishop in Jerusalem and the Diocese.

Bishop Residence and Pilgrims Hostel – This compound serves as the official headquarters for the Anglican Church in the Holy Land. The Anglican Episcopal Bishop, responsible for the Diocese of Jerusalem, which includes Israel, Palestine, Jordan, Syria and Lebanon, is stationed here. The bishopric is run by the Anglican Church. The Anglican Church still runs the Church of Christ at Jaffa Gate, the first Protestant compound built in Jerusalem, which was a joint undertaking with the Lutherans. The northern wing of the compound houses a pilgrims' hostel. The hostel has an enchanting botanical garden and a cafeteria open to visitors.

Theological College – St. George's Theological College of Jerusalem was founded in 1899

¹³⁶ St. George's Cathedral. "The Mother Church of the Episcopal Diocese of Jerusalem". [Online]. Available at: www.j-diocese.org





and serves as an educational and theological institute, which employs both English and Arabic in its studies. The compound and college became better known a few years ago after Mordechai Vanunu set up residence there after his release from prison. The southern wing of the church complex houses the girls' school, while the boys' school is in a separate area. The institutions are used by residents of the city, Christians and Muslims alike. The area of the compound covers approximately 10 dunams and is controlled by the Anglican Church but the land belongs to a Muslim family waqf and was leased to the Anglican Church.

Sheikh Jarrah Area - Sheikh Jarrah is a Palestinian neighbourhood in East Jerusalem, two kilometres north of the Old City. It took its name from the 13th-century tomb of Sheikh Jarrah, a physician of Sultan Saladin, which is located within its vicinity. The modern neighbourhood was founded in 1865 and gradually became a residential centre for Jerusalem's Muslim elite. According to the 1905 Ottoman census, there were 167 Palestinian families that lived in the "Sheikh Jarrah" neighbourhood. After the Nakba in 1948, the neighbourhood straddled the no-man's land area between East Jerusalem held by Jordan, and West Jerusalem held by Israel, until the neighbourhood was occupied by Israel in the 1967 Six-Day War.

Saint John Eye hospital – At the northern part of Sheikh Jarrah is St John of Jerusalem Eye hospital. St. John's Order is the oldest charitable provider of expert eye care in the Middle East and has clinics in the West Bank, Gaza, and Jerusalem. The hospital has been operating for more than 137 years. The exact date of when the Order of the Hospital of St John of Jerusalem was established, is unknown. However, it was around 1070 when a hospice – a place of care - was established in Jerusalem by monks from a neighbouring Benedictine abbey to care for the growing number of Christians making the long and dangerous pilgrimage to the holy city. The hospice soon developed into a hospital, and in 1113 the Pope confirmed its independence. Over the next forty years it turned into a religious and military order (commonly known as Hospitallers of St John or Knights Hospitallers) providing care to the poor and sick.

Saint Joseph Hospital - Next to St. John's Eye hospital is the St. Joseph's hospital. Since their arrival in the Holy Land in 1848, the Sisters of Saint Joseph of the Apparition have been involved in offering education and health services to residents of the Holy Land. Saint Joseph's Hospital serves the general population of East Jerusalem, the West Bank, and the Gaza Strip. It was founded by the Sisters of St. Joseph of the Apparition after the 1948 Nakba. The hospital provides services to 150 bed patients. The hospital is owned and operated by the Order of Saint Joseph of the Apparition.

Beit Hanina Neighbourhood - Is a Palestinian neighbourhood located eight kilometres north of the Old City of Jerusalem. The neighbourhood is considered to have the second largest, Palestinian Christian population, after the Old City of Jerusalem. This neighbourhood features several churches, Christian residential compounds, Christian schools and parish centres.

Greek Melkite Catholic Church - In 1980, the Greek Catholic Patriarchate of Jerusalem started to construct a residential complex in the Beit Hanina neighbourhood that included a church called (Al-Liqa), a community centre, kindergartens, dormitories and a clinic for the local Christian community. The residential compound consists of residential units that are



leased to the Christian community. The entire compound belongs to the Melkite Church.

Saint James and residential compound - In 1960 the Franciscan Custody of the Holy Land purchased land from a Christian local family and built a church and parish centre for the local Christian community in the neighbourhood. In 1984, the Franciscans built a housing compound for the local Christian community with 42 residential units. Beside St. James housing project, the Franciscan built two other projects in Beit Hanina , which together provide 24 residential units leased to the local Christian community.

College Des Freres College in Beit Hanina - this school was built 30 years ago as a second school to serve the Palestinian community outside the Old City of Jerusalem. The school operates under the same management and is based on the founders' goals and mission (See College Des Freres Old City campus). The property is owned and managed by De La Sale Brothers.

Rosary Sisters School and Convent in Beit Hanina- the Rosary Sisters' Convent in the Beit Hanina neighbourhood is home to nuns who run the girls' school, a convalescent home for aging and sick nuns, and sewing and tailoring classes.

Rosary Sisters' High School - This is a Catholic educational institution, established in the city of Jerusalem in 1964 by the Rosary Sisters' Congregation. In the year 2000, an annex was built not far from the original school to meet the demands of the increasing number of students who wished to enrol. The mission of the Rosary Sisters' High School is to serve the community of Jerusalem and its suburbs by providing quality education to students from all backgrounds. The compound is owned by the Rosary Sisters Order.

Jerusalem American School- The private Jerusalem American School provides education from K3 through Grade 12. The school was established in 1988 to meet the needs of families seeking quality education in the English language. The school property belongs to the Coptic Orthodox Church and is rented to the Jerusalem American School Association.

Helen Keller school- This is an educational, rehabilitation, social and humanitarian institution which seeks to educate and rehabilitate students with visual impairments and special needs. The entire school was purchased by the Franciscan Custody of the Holy Land in 2018.

Lutheran Vocational Training School in Beit Hanina- This is a Vocational Training Program (VTP). It is one of the LWF-Jerusalem's oldest projects that has been providing vocational training to Palestinian youth since 1949. The school offers three-year training programs in carpentry, auto-mechanics, and metalwork. The complex is owned by the World Lutheran Federation.





24. The Western and North-western areas outside the Old City of Jerusalem

From 1948 to 1967 Jerusalem was divided along the Green Line, which depicted the boundaries in accordance with the post-1948 War armistice agreements and established the geographic East-West division of Jerusalem. On 14 May 1948, when the British Mandate over Palestine ended and the establishment of the State of Israel was declared, the process of ethnically cleansing the remaining Palestinian inhabitants was in its final stages. On 28 June 1948, UN special mediator Count Folke Bernadotte submitted his first formal proposal in secret to the various parties, suggesting the “Inclusion of the City of Jerusalem in Arab territory, with municipal autonomy for the Jewish community and special arrangements for the protection of the Holy Places.” After Zionist leaders rejected this, Bernadotte proposed a second scheme: two independent states and separate treatment for Jerusalem “under effective United Nations control with maximum feasible local autonomy for its Arab and Jewish communities with full safeguards for the protection of the Holy Places and sites and free access to them for religious freedom.” During the War, Israeli forces seized nearly 85% of Jerusalem’s total municipal area (which was 19.2 km² at the time), while 11% was held by the Jordanian army and 4% was considered no-man’s-land. Following the War, Israel expanded its part of Jerusalem, which initially covered 16.26 km, westward, incorporating most of the developing Jewish suburbs and many depopulated Palestinian villages in the surrounding hills, to reach a total area of 38 square kilometres. After the ceasefire agreement of 30 November 1948, Israel controlled the western part of the city along with the disconnected Mount Scopus enclave, while Jordan controlled the eastern part, including the entire Old City.¹³⁷

¹³⁷^) PASSIA document (2018). “Jerusalem and its changing Boundaries” Pp. 2-7.



Below is the list of Christian Properties and existing Christian sites situated in the West and Northwest of the City of Jerusalem followed by narrative description:

1. Notre Dame Centre
2. Saint Louis Hospital
3. Salesians Sisters Monastery
4. The Russian Compound
5. The Women's Hostel
6. The Nicholas Hostel
7. The Holy Trinity Church
8. Sergei Courtyard
9. Armenian property ownership on Jaffa Street
10. St. Paul Church
11. Italian Hospital
12. Church Soeurs de Cottolengo and Monastery
13. Ethiopian Monastery - Kidane Mehret Church
14. Syriac Orthodox Patriarchate property
15. Saint Simeon and Anne Church - Hebrew speaking Catholics
16. St. Vincent de Paul Convent
17. 23.2 Ma'man Allah Street
18. Ma'man Allah Pool
19. Rosary Sister Convent
20. Rosary Sisters Church
21. Rosary Sisters Pilgrimage House
22. Saint Lazarus Monastery





Notre Dame Centre - This is a pilgrimage centre and hotel located in the heart of the city, just a few steps outside the Old City's New Gate and within minutes of the Holy Sepulchre. Notre Dame means our lady in French and the hotel is dedicated to the Virgin Mary. When the property was transferred to the Vatican in 1970, its name was changed to Notre Dame of Jerusalem. In 1882, large groups of pilgrims began coming to the Holy Land under the direction of the French Assumptionists. The experience gained from these pilgrimages prompted the religious to build a centre to host French pilgrims. The generous benefactors of Assumptionists were able to acquire a 4,000 square metre property beside the French Hospital of St. Louis des Français and retained Architect Etienne Boubet, an Assumptionist monk. The cornerstone for the planned building, which would be known as Notre Dame de France, was officially laid on June 10, 1885 and the construction of the 410 room hostel was completed in 1904. The Notre Dame centre covers 14 dunams of land and is owned by the Vatican.¹³⁸

Saint Louis Hospital - Saint Louis Hospital is located next to the Notre Dame Centre. Founded in 1851 by the French government, it was supposed to serve as the Catholic Hospital of the Latin Patriarchate. Prior to the building's construction, the complex was used as a large plaza where luxury tents were placed for royal visits to the city; it was also used to temporarily house pilgrims. The building was inaugurated in 1889, though the upper floors were only completed in 1896. Today it serves as a hospice for patients with incurable diseases with approximately 30 beds.¹³⁹

Salesians Sisters Monastery - Behind the Notre Dame centre is a convent for nuns who used to run a large girls' school. The school expanded gradually and included training on sewing and embroidery. The students were Christian, Jewish and Muslim. The school included two buildings that were built at different stages. The first building (Old Building), located in the street adjacent to the Notre Dame Centre, was already there when the nuns purchased the site in 1905. Today it serves as the Order offices and nuns' quarters. On both sides of the inner courtyard, two long, two-storey buildings were built. These buildings were used as classrooms and guesthouse. The southern building was built in 1926 and is currently used as a hostel for pilgrims and theology students. The northern building was built in 1937 and currently serves as a kindergarten. The monastery complex in Musrara is the only Salesian site in Jerusalem.

Russian Compound - North of Saint Louis hospital compound is the Russian compound, just 300 metres from the walls of the Old City. Besides the church, the complex includes several public institutions and structures that were built in 1860, initiated and funded by Russian Tsar Alexander II. In 1857 Tsar Alexander acquired 70 dunams of land and began the construction of buildings to serve Russian pilgrims. The Tsar's messengers and henchmen were members of the Russian-Orthodox Society of the Holy Land. They built three lodging

¹³⁸) Notre Dame of Jerusalem Centre. [Online]. Available at: www.notredamecenter.org

¹³⁹) St. Louis French Hospital in Jerusalem. [Online]. Available at: www.hfsl.org



hostels, one for men (Nicholas), one for Women (Marianskaya) and the third for delegation members (pilgrims and nuns who accompanied the pilgrims during their travels). They also built a hospital, a residence for the Russian consul and a small chapel in the centre of the compound, which was called the Holy Trinity Church. Large water reservoirs were also installed alongside these structures. The maintenance of the place was entrusted to a large staff of local Russian nuns, who cared for the pilgrims needs and ran the hospice.¹⁴⁰

Women's Hostel at the Russian Compound - The hostel was named after Maria Feodorovna, mother of Tsar Nicholas II. It was built as a closed complex around two inner courtyards. The hospital was built in 1863, by the Russian architect, Martin Ivanovich Eppinger. The long square building is two storeys high and on each floor is a central corridor, with rooms on each side. The entrance to the building is decorated baroque style and includes a truncated gable. For a few years, the building served as a medical laboratory for the Hadassah Hospital and a pharmacy school. Today, it is held by the Israeli occupation municipality in Jerusalem.

Nicholas Hostel - The last building was built in 1903, and was named after Tsar Nicholas II, who initiated and funded the building. The hostel included more than 1000 lodging rooms and was designed to resolve the pilgrim housing crisis. The building now serves as an Israeli occupation police and detention centre with interrogation rooms.

Holy Trinity Church - The Holy Trinity Church sits on the smallest structural space in the Russian Compound but remains the most central and notable building. The church was built between the years 1860 and 1872 by Russian architect, Martin Ivanovich Eppinger. Built in the style of St. Basil's Cathedral, in Moscow's Red Square, the church structure includes a nave with two long aisles and a round apse in the front. It was built with white stones and has eight domed towers. In the past, the domes were green, but today are coated with copper and topped with a cross. The building features striking decorative elements, such as the Strip of Lombardy (a horizontal bar that resembles fish scales, carved into the stone), decorated windows and neo-classical style pillars. The inauguration ceremony took place in 1872 and was attended by Prince Nikolai, who visited the Holy Land at that time. At first, the church was built only for the local use of pilgrims staying at the Russian Compound, that's why it is quite small. The assumption was that pilgrims would prefer to leave the compound and pray in the churches of the Old City. After the fall of the Tsarist government in Russia and the flow of pilgrims to the Holy Land ceased, the church was effectively abandoned and continued to be used only by a small group of Russian monks. The Ottomans allowed the Russians to build a bell tower in the Church of the Holy Trinity with a special permission to open the gates of the Old City in the evening and night hours for pilgrims staying in the Russian Compound. In its first years, the compound was called "New Jerusalem", and in 1890, when it became surrounded by new Jewish neighbourhoods did the new name, the Russian Compound (Al-Maskobia in Arabic) gain currency. In 1917, at the outset of their mandatory period, the British nationalised the compound and turned it into a governmental centre. The men's hostel became a police station and the women's hostel became the central prison of Jerusalem. The religious delegation hostel was turned into a courtroom and part of it houses the Ministry of Health, the Russian consul residence turned into a maternity ward and Sergei Courtyard turned into the building that houses the Ministry of Interior. The only

¹⁴⁰) Ibid 53. [Online]. Available at: <https://tj-jfe.mbarsinai.com>





buildings that maintained their original purpose were the hospital, the church and part of the delegation hostel, which continued to be used by Russian nuns. After the State of Israel was established, the new state put the buildings to similar purposes – the men's hostel is still used as an Israeli occupation police station and detention quarters, the delegation hostel was used as the supreme court and is currently used as the Magistrates Court, the Sergei Courtyard served as the Ministry of Agriculture and the Nature Protection Society and is now in the hands of the Russian government and the women's hostel became the Underground Prisoners Memorial Museum. The State of Israel was required to pay a fee to use the property. In the beginning, they paid the Soviet Union, but later they paid the White Church, the spiritual successor of the Tsarist regime, which included priests and clerics who fled Russia before the revolution.

The compound served as a recreation complex with bars and pubs until 2007. In 2008, the Israeli occupation government returned the Sergei Courtyard to the Russian Church (after long negotiations and a decision from the International Court).¹⁴¹

Sergei Courtyard - The complex is located outside the central cluster of buildings in the Russian Compound. It was built in 1892 as a building and courtyard named the 'Sergei Courtyard' The building and the courtyard was built to serve the Tsar's family and their guests who visited Jerusalem. The structure included 16 luxurious rooms; four reception halls; two dining halls; a library, a laundry room, a bath house, storage rooms and a stable. At the beginning of the 20th century, towers, which served as bathrooms, were added to the structure. The towers were connected to the building itself with suspended hallways and a drainage system that distanced the waste from the compound. The main entrance originally ran through a magnificent reception hall on the north-east side. The entrance for carriages and servants was in the south, which currently serves as the only entrance to the courtyard. The courtyard was returned to the Russian government in 2008.

Armenian property ownership on Jaffa Street - Reliance on land as a source of income increased after the Crimean War (1854 -1856). The Armenian Patriarchate suffered a financial crisis because the war prevented pilgrimage from Russia and Turkey. Realising that the Patriarchate could no longer rely on pilgrimage as its chief source of income, Patriarch John decided to invest in land. He purchased rocky land outside Bab al-Khalil (Jaffa Gate), considered a risky venture at the time. Whenever funds became available, his successors established buildings and shops in West Jerusalem. In the early 1900's, the monastery pioneered the construction of modern hotels to accommodate the growing number of Western tourists. At present, the Armenian Patriarchate owns eight multi-storied buildings with about 250 shops, in the West Jerusalem area, mainly on Jaffa and Princess Mary Road. These are all rented out and constitute the main source of the Patriarchate's income. In the Old City, the Patriarchate rents out about 120 residential and commercial properties.¹⁴²

Saint Paul Church - Next to the Russian compound, there is an Anglican church that was established by the Church Mission Society (CMS) of London in 1873. It was initiated by Bishop Samuel Gobat and served the Palestinian Christian community and the British administration employees who worked in the area. The church was built in 1874 and remained active until 1948. Because it is located on the western side of the Green Line, community members who lived on the Jordanian side could not reach it. In 1953, the church was transferred to the

¹⁴¹) Ibid 125.

¹⁴²) George Hintlian, Archivist at the Armenian Patriarchate in Jerusalem.



authority of the Episcopal Anglican Church of St. George. After more than 60 years in which the church stood abandoned and neglected, extensive restoration and reconstruction work was carried out and it was reopened in March 2011. Since then, a weekly prayer session in Arabic has been conducted every Wednesday. During the British Mandate, the Street was named St. Paul Street, after this church.. The church complex covers a 1,500 square metre area and is owned by the Anglican Church.¹⁴³

Italian Hospital – The National Association for Assistance to Italian Missionaries” (ANSMI) purchased the land from a Palestinian owner in 1912, and the hospital was built between 1912 and 1919 by two Italian architects, Giulio and Antonio Barluzzi. In 1915, Italy joined World War I (1914-1918) alongside the Allies, which opposed the Axis powers Germany and Turkey. The building was nationalised by the Turkish government and deemed enemy property. It had been used by the Ottomans as a special hospital for epidemics. In 1917, Jerusalem was conquered by the British army and thus began the British Mandate. In 1919, the hospital was opened to the local public, as well as to pilgrims from around the world. During the British mandate, the building was used as the British Royal Air Force’s (R.A.F) headquarters. After the Nakba in 1948, the hospital was captured by the Zionists, and in 1963 the Italian ANSMI decided to sell the hospital complex to the Israeli occupation government.¹⁴⁴ Currently, the hospital is used by the Israeli Ministry of Education and Culture.

Church Soeurs de Cottolengo and Monastery – This was established in 1833 by a female Catholic Order founded in the city of Turin in northern Italy by Saint Joseph Benoît Cottolengo (1786-1842). The Order arrived in Palestine in 1918 and was housed in a private wing in the Italian hospital, which then served as a monastery. The Order managed the hospital until it closed in 1960, after which its members returned to Italy.

Ethiopian Monastery - Kidane Mehret Church - Located on (Prophets’) Street, this monastery is the largest and most distinctive Ethiopian site in historical Palestine. Established at the end of the 19th century with a donation from Emperor Yohannes IV (1889-1913), the complex includes a church and a monastery. The monastery is called Kidane Mehret Church monastery, which means Monastery of Paradise. Since 2005, a wave of tens of thousands of Ethiopians immigrants has entered the country illegally, fleeing tyranny in their country. Most are Christians, which led the Ethiopian Church to become a focal point that provides religious services to these people.¹⁴⁵

Syriac Orthodox Patriarchate property - Opposite the Ethiopian monastery is an area consisting of shopping and residential units leased to Israelis and owned by the Syriac Orthodox Patriarchate.

Saint Simeon and Anne Church - Hebrew speaking Catholics - This church is part of Saint James Vicariate, an integral part of the Latin Patriarchate of Jerusalem. The Hebrew-speaking Catholics are Jews who joined the Catholic Church.¹⁴⁶ The church is owned by the Franciscan Custody of the Holy Land.¹⁴⁷

143^) Ibid 140.

144^) Ibid 140

145^) Ethiopian Orthodox Church in Jerusalem. [Online]. Available at: <http://sacredplaces.huji.ac.il>.

146^) Latin part Saint James Vicariate for Hebrew Speaking Catholics in Israel. [Online] Available at: <https://www.catholic.co.il>

147^) Ibid 144





Saint Vincent de Paul Convent – This is a French convent in the north-western area of the Old City of Jerusalem. It was founded in 1856 by the Daughters of Charity of Saint Vincent de Paul, which established a home for the elderly, a school for the blind, an orphanage and a vocational school. The church (located in the heart of what is known today as Mamilla shopping centre), was inaugurated in 1911. The monastery is dedicated to St. Vincent de Paul, the French saint (1581-1660) who founded the women's charity organisation (1633) that later became the Lazarist Order. The convent's land area measures approximately 7 dunums and is owned by The Daughters of Charity of Saint Vincent de Paul.

Ma'man Allah Street

Ma'man Allah Pool - The pool is a water reservoir believed to have been built during the Byzantine period (4th – 7th century CE) that collects water from the surrounding valleys. The pool does not have a Christian building or church, but the site recalls the thousands of Christians who were slaughtered by Jews here during the Persian invasion of 614. The exact number is unverifiable today but Israeli archaeologist, Ronny Reich, estimated that around 60,000 Christians perished before the Persian army finally stopped the massacre.¹⁴⁸

Rosary Sister Convent and Pilgrimage House - The Rosary Congregation was established in Jerusalem in the year 1880 by Mother Marie Alphonsine from Jerusalem and Fr. Yousef Tannous from Nazareth, Chancellor of the Latin Patriarchate. The objectives of the congregation are to serve the public through the development of schools and cultural centres, establishment of hospitals and by running centres that teach tailoring and needle work.¹⁴⁹

Rosary Sisters Church - The Chapel was built in 1937 according to the vision of Saint Marie Alphonsine, in the shape of a monastery surrounded by a rosary.

Rosary sisters Pilgrimage House - The pilgrimage house, established in 1960, consists of 33 modest rooms that are used by pilgrims. The site compound covers 9 dunums of land and is owned by the Rosary Sisters Order.

Saint Lazarus Monastery – Saint Lazarus Monastery is located beside the Rosary Sisters Compound. The site was originally built as a hospital for lepers. It was donated by a German nobleman named Von Peckenbrink, who visited Jerusalem in 1866 and was shocked by the plight of the lepers in the city. The donation was used to purchase the plot, located on the southern side of the Ma'man Allah Pool. In 1904, the Lazarus Order bought the site and used it as a theological school. During World War I, Turkish soldiers lived in the building, and after the British occupation of Jerusalem, the building was used by the British army. Since 2006, the monastery has been leased to the adjacent American Consulate, which sought to expand its office space. The site covers six dunams and is currently owned by a Christian family.¹⁵⁰

¹⁴⁸) Reich, R., "Conspiracy-Mamilla Pool Tomb: Mute Witness Massacre of Thousands of Christians by Jews". [Online]. Available at: <http://steemit.com/@nyaklah>

¹⁴⁹) Rosary Sister in Jerusalem. [Online]. Available at <https://rosarysisters-gh.com/index.php/about/rosary-sisters>

¹⁵⁰) Jerusalem Faith equities. <https://tj-jfe.mbarsinai.com/products/sites/667>



25. Neighbourhoods and Christian Places West of the Old City of Jerusalem

There are several Palestinian neighbourhoods and villages in West Jerusalem that were occupied by Israeli settlers after the Nakba in 1948. The Palestinians were ethnically cleansed and uprooted from their ancestral communities and became refugees in East Jerusalem, as well as in Amman, Beirut, Damascus, and other distant Arab and foreign countries. One striking feature of this displacement is that, apart from the villages of Beit Safafa and Abu Ghosh, Israeli occupying forces succeeded in fully transferring the Palestinian population from these western neighbourhoods, suburbs and villages to other places.¹⁵¹

Below is a list of the neighbourhoods and Christian Places west of the Old City of Jerusalem followed by a narrative description:

1. Rehavia Neighbourhood
2. Terra Sancta College
3. The Convent of the Franciscan Sisters of the Immaculate Heart of Mary
4. Ratisbonne Monastery
5. Studium Theologicum Salesianum
6. Baptist church
7. Holy Cross Monastery (Deir El-Musallabeh)
8. Talbiya Neighbourhood
9. Greek Colony
10. German Colony
11. Convent, Church and Hospice of the Sisters of St. Charles Borromeo
12. Katamon (Qatamon) Neighbourhood
13. Saint Simeon Monastery (San Simon Monastery)
14. Pontifical Institute for Biblical Research
15. Saint George's in Nikphoria
16. Saint Andrew's Church
17. Bak`a Neighbourhood
18. Convent of the Poor Clares
19. House of Sacred Hearts Monastery
20. Abu Tur neighbourhood
21. Church of Saint Luke (Saint Modestus)
22. Talpiot neighbourhood
23. Church of the Kathisma, Jerusalem
24. Mar Elias Monastery
25. Ein Karem village
26. Church of Saint John the Baptist
27. Visitation Church
28. The Rosary Convent in Ein Karem
29. Russian Orthodox Church compound
30. Convent of the Sisters of Zion
31. Mary's Spring
32. St. Vincent de Paul (Ein Karem)

¹⁵¹ Institute of Jerusalem Studies. Essay. "Jerusalem 1948: The Arab Neighbourhoods and their Fate in the War" 1999, Jerusalem.



Rehavia Neighbourhood (built on the lands of the village of Talbiya)

Rehavia is an upmarket Jerusalem neighbourhood located between the city centre and Talbiya. Since its establishment in the 1920's, the area has been associated with German culture and tradition. Rehavia was established on a large plot of land purchased in 1921 from the Greek Orthodox Church by the Palestine Land Development Company (PLDC). The first house in the neighbourhood was completed in 1924.

Terra Sancta College – This College, located at the western end of Ma'man Allah Street, which was built between 1924 and 1927, was built in the neo-classical style and includes a statue of the 'Little Madonna' in its front roof facade. The building was purchased by the Franciscan Order, which turned it into a school that served the local Palestinian community until 1947. In 1949, the complex was leased by the Hebrew University, as an alternate site for some of the university's buildings on Mount Scopus, and it was used by the university as its management offices, Faculty of Humanities and a library. In the early 1950s, these offices, faculty and library relocated to the (Sheikh Bader) campus and Hadassah Medical Centre in Ein Karem. In the mid-1990s, the Custody of the Holy Land demanded that the university evacuate the building. After further delay, the Custody took legal action against the Hebrew University. The legal proceedings led to the complete evacuation of the site and it was returned to the Franciscan Custody in June 1999.¹⁵²

Convent of the Franciscan Sisters of the Immaculate Heart of Mary – This convent is located on Belfour Street and was built in 1936, along with a school, to serve the local Palestinian community. The convent was a seat of the Sisters Order Provincial until 1959. It is owned by the Franciscan Missionary Sisters of the Immaculate Heart of Mary.¹⁵³

Ratisbonne Monastery – This monastery was established by Marie-Alphonse Ratisbonne, a French convert from Judaism. In 1843, together with his older brother Marie-Theodore, also a Jewish convert to Catholicism, Marie-Alphonse Ratisbonne founded the Congregation of Our Lady of Sion. In 1856 he established the Ecce Homo Convent for the Sisters of Zion on Via Dolorosa in the Old City, and Saint Pierre de Sion Orphanage. The congregation of our lady of Sion began as a primary school that taught French, English, Arabic and Hebrew. In 1874, Marie-Alphonse Ratisbonne acquired a plot of land to the West of the Old City from a Greek Orthodox Christian, and construction of Ratisboone Monastery began the same year.

Studium Theologicum Salesianum – This is another campus for the faculty of theology of the Salesian Pontifical University (UPS) in Rome. Since 2004, the faculty of theology has been based inside the Ratisbonne Monastery. It is one of the flagships among the formation houses of the Salesian Congregation.¹⁵⁴

Baptist Church – The Baptist Church was established in 1925, it is one of Jerusalem's oldest Protestant institutions.

Holy Cross Monastery (Deir El-Musallabeh) - The Holy Cross Monastery dates to the Byzantine era. According to the Christian tradition, the Holy Altar of its church stands on the spot, from which grew the tree that gave its wood to the cross on which Christ was crucified. The church was destroyed in 614 CE by the Persian army and later restored by the Greek Orthodox Patriarch. During the Mamluk's era in Palestine, the monastery had become the

¹⁵²) Ibid 86. [Online]. Available at <https://www.custodia.org/en/news/terra-sancta-college-building-has-seen-history>

¹⁵³) Hoade E. (1984). "Guide to the Holy Land". Pp. 340-341. Franciscan printing press, Jerusalem.

¹⁵⁴) Salesian Pontifical University Faculty of Theology – Jerusalem Campus STS.



most renowned centre of Iberian monasticism in the Holy Land. It housed over one hundred monks, most of whom were scholars educated in the sciences and art. In 1857, Patriarch Cyril founded the distinguished School of Theology of the Sacred Cross of the Church of Jerusalem, which operated until 1905. Today, the monastery, with all its invaluable spiritual and fine art treasures, is kept as a vibrant museum of the Greek Orthodox Patriarchate of Jerusalem.¹⁵⁵

Talbiya Neighbourhood

Talbiya is an upmarket Jerusalem neighbourhood built in the 1920s and situated between the Rehavia and Katamon neighbourhoods. Before the Nakba in 1948, most of its residents were prosperous Palestinian Christians and Muslims who built elegant homes with Renaissance, Moorish and Arab architectural motifs. All the property that belonged to these Palestinian and Arab residences was confiscated by Israeli settlers after the Nakba in 1948. These elegant houses and villas currently are rented to foreign consulates, cultural institutions, theatres and as private residences. Combining its holdings in the Talbiyah neighbourhood with its holdings in the other West Jerusalem neighbourhoods detailed in this section, the Greek Orthodox Church held approximately 4,500 dunams of West Jerusalem land in 1948. Some of these lands and properties were confiscated while others have been rented on 99-year renewable leases. The Israeli parliament (Knesset) is built on land owned by the Greek Orthodox Church. While some of these properties are owned by Palestinian families, they are registered as church endowments to protect them from encroachment or expropriation by Israeli occupation.

Greek Colony

This neighbourhood borders the German Colony and Katamon neighbourhoods. The Greek Colony's properties were purchased by wealthy members of the Greek Orthodox community in the early 20th century. Archimandrite Euthymios encouraged the community to establish a neighbourhood outside the Old City's overcrowded Christian Quarter. Architect Spyros Houris designed the first twenty homes and a community centre before World War I. Most of these Greek Orthodox residents fled during the Nakba in 1948 and their homes and land were taken over by Jewish colonial settlers.¹⁵⁶

German Colony

Adjacent to the Greek Colony is the German colony neighbourhood, which was established in the second half of the 19th century by members of the German Templar Society. In 1873, the land was purchased by one of these German colonists, Matthäus Frank, from a Palestinian from Beit Safafa. The homes that were built are distributed along two parallel streets (Beit Safafa and Bethlehem Road). The British Mandatory government deported the German Templars during World War II because, as Germans, they were deemed to be enemy citizens. The neighbourhood expanded south along the valley as many of these lots were purchased by well-to-do Christian and Muslim families attracted by its location between the Bethlehem Road and the then expanding neighbourhoods of Katamon, Talbiya and Bak`a.

¹⁵⁵ Ibid 47. [Online]. Available at <https://en.jerusalem-patriarchate.info/holy-pilgrimage-sites/the-holy-monastery-of-the-sacred-cross/>

¹⁵⁶ Ibid 138. pp 342-343.



Convent, Church and Hospice of the Sisters of Saint Charles Borromeo - The convent of the Sisters of Saint Charles Borromeo was established in Palestine in 1888. The Sisters of Saint Charles Borromeo mainly are involved in the care of pilgrims and education of local children. The convent complex includes a guesthouse and kindergarten. From the beginning of the 19th century, the German Hospice, also known as St. Charles Convent, has focused on local people in all of its work and efforts.¹⁵⁷

Katamon (Qatamon) Neighbourhood

The name Katamon derives from the Greek word meaning “by the monastery”. Katamon is bordered by the neighbourhoods of Talbiya in the northeast, and the German Colony and Greek Colony to the southeast. The neighbourhood was established by wealthy Palestinian Christians and Muslims in the early 19th century. During the British Mandate era, the neighbourhood was divided into Upper Katamon and Lower Katamon. The majority of the lands in Katamon, like in Talbiya and Bak`a, is owned by the Greek Orthodox Church of Jerusalem. Some of this land was sold by the Greek Orthodox Church in the late 19th century during the financial crisis, which worsened with the onset of World War I.

Saint Simeon Monastery (San Simon Monastery)- Atop a high hill in the Katamon neighbourhood is a monastery dedicated to Saint Simeon, which was built by the Greek Patriarch in 1890. From the late 14th century, the location of Katamon seems to have been identified with the home of Simeon from the Gospel of Luke, the Jerusalemite who first recognised the infant Jesus. The Greek Orthodox Church call the site “St. Symeon of Katamonas.” In 1681, Cornelis de Bruijn made an engraving of Jerusalem suggesting that an L-shaped, four-storey-high tower existed in Katamon, confirming an early 17th-century source which mentioned a “house and tower” of “Simeon the Prophet”. The present day Greek Orthodox Church was built over the ruins of this site.

Pontifical Institute for Biblical Research - The Institute for Higher studies in Sacred Scripture is located on Emile Botta Street, outside the Old City. It was built between 1920 and 1927 by the Vatican and the Jesuit Order. The institute teaches theology, archaeology, Bible, Middle Eastern studies and higher studies in Sacred Scripture. The Institute is affiliated with the Pontifical Gregorian University in Rome. The site includes classrooms, a library, museum, church, and a residential wing for clergy, as well as a student dormitory. The building was inaugurated in 1927, and the area of this site measures approximately 5,300 square metres.¹⁵⁸

Saint George’s in Nikphoria – Beside the Pontifical Institute lies Herod’s Cave (mausoleum), which was re-discovered in 1892. The site of the excavations belongs to the Greek Orthodox Patriarchate. Beside it is a small Greek Orthodox Church called Saint George which used to be called in Arabic the church of Jorat Al-`Innab. It is believed that the tomb at this site corresponds to the Herodian tomb which Josephus Flavius referred to as the Herodian tomb to the west of the city. The site was covered over during Titus siege of Jerusalem in 70 CE. It is believed to have been constructed by Herod the Great for his family members.

¹⁵⁷) Herzlich Willkommen auf der Grundschulseite der Schmidt Schule in Ost-Jerusalem.“ Schmidt-Schule. 2015 19FMM-Jerusalem. [Online Available] at: <https://fmmjerusalem.com>

¹⁵⁸) P.B.I. Jerusalem - Pontificio Istituto Biblico. [Online]. Available at: www.biblico.it





Saint Andrew's Church – A few hundred metres away from St. George church and opposite the old railway station, is the church of Saint Andrew with its guesthouse, which belong to the Church of Scotland, a Christian denomination in the reformed Presbyterian and Protestant tradition. The Church, with its accompanying Hospice, was dedicated in 1930. The character of St Andrew's changed dramatically in 1948 with the end of the British Mandate, which led to the Nakba and division of both Jerusalem and Palestine. The Scottish population of the city plummeted with the withdrawal of the British military administration and St Andrew's found itself on the western side of the Green Line and cut off from most of the Jerusalem community. Currently, Saint Andrew's provides religious services to the local and foreign Christian community and its former Hospice now functions as a guest house.

Bak`a Neighbourhood

Baka neighbourhood is bordered by Abu Tur neighbourhood to the northeast, Talpiot to the east and the Greek Colony and German Colony to the northwest. Bak`a was established in the late 19th century after the Jerusalem Railway Station was completed. The railway station created the nucleus of a commercial centre that eventually attracted mostly wealthy Muslim, Christian, and Armenian families from the Old City who built mansions there in the 1920s. After the Nakba in 1948, the neighbourhood was left on the (western) side of the new armistice line and boundary (Green Line) dividing West and East Jerusalem. Its population was forcibly displaced in 1947-48, like other neighbourhoods in the area, and the displaced residents' properties were confiscated by the Israeli occupation government.

Convent of the Poor Clares - In 1888, 14 poor Sisters of Saint Clare, under the guidance of Mother Elisabeth of Calvary, set out to establish a Poor Clare monastery in Palestine. The General Minister of the Friars Minor of the time, who was rightly concerned about the economic and vocational poverty in Palestine, obtained permission for the foundation of the monastery.¹⁵⁹ It is located on Hebron Street and the site is owned and managed by the Catholic Church.

House of Sacred Hearts Monastery - The Society of the Sacred Hearts, also known as the Religious of the Sacred Hearts of Jesus, is a religious congregation for women of the Catholic Church established in France by St. Madeleine Sophie Barat in 1800. The Sisters of the Sacred Hearts have been present in Palestine since 1927 and currently work in different schools and communities in Amman, Al-Zarqa', Jerusalem, Acre, and Bethlehem. The Monastery of the "House of Sacred Hearts" is the mother house in Jerusalem and was built recently. It is the first convent to be built in Jerusalem after the 1967 Israeli occupation. The site is owned by the Saint Dorothy Catholic Order.

Abu Tur neighbourhood

The Abu Tur neighbourhood is located on a hill a few hundred metres south of the Old City. Currently it is a mixed neighbourhood of Palestinian Christians and Muslims. Abu Tur was founded in the 18th century and its unique location affords residents an exquisite panoramic view over the Old City of Jerusalem. After the Nakba, Israeli settlers occupied many of Abu Tur's homes. Most Abu Tur land belongs to the Greek Orthodox Church¹⁶⁰.

¹⁵⁹^ Poor Sisters of Saint Clare. [Online]. Available at: <https://enmonasteroclarissejerusalem.wordpress.com/la-nos-tra-storia-2/>

¹⁶⁰^ Akhbar El-Balad. (2019). [Online]. Available at: <http://www.akhbarelbalad.net/ar/1/5/5639/>



Church of Saint Luke (Saint Modestus) – The Greek Orthodox Church of Saint Luke is also called Saint Modestus. Located on the highest hill in Abu Tur, the current church, dedicated to Saint Modestus, is built on top of a Byzantine monastery that was used by pilgrims and an older church dating back to the fourth century. The Arabic name for the convent “Deir Abu Thawr”, also known locally as Al-Thawri both of which relate to the Islamic narrative associated with a Sufi mujahid who accompanied Sultan Salah al-Din al-Ayyubi in his liberation of Jerusalem in 1187 CE, Shihab al-Din Abu al-Abbas Ahmad bin Jamal al-Din Abdullah bin Abd al-Jabbar al-Maqdisi. He was riding the back of a bull in jihad, thus earned himself the title Abu Thawr (The One with the Bull).¹⁶¹

Talpiot neighbourhood

Talpiot consists of several districts. “Old Tallit” is the historic residential neighbourhood founded in 1922. Adjacent to it, is the Arnona neighbourhood to the south, which was founded in 1931 but remained largely undeveloped until the 1980s. North Talpiot was built after 1967, and to the west is the Talpiot industrial zone.

Church of the Kathisma, Jerusalem - Past Talpiot to the south, before reaching Bethlehem, are ruins of an important Byzantine church and monastery named Church of the Kathisma. Located near Mar Elias Monastery, it was shaped like a triple Octagon and was named The Seat of Mary, recalling Mary’s resting there on her way to Bethlehem before the birth of her son Jesus (Kathisma, means “seat” in Greek). The church and monastery were built in 456 CE, during the Byzantine period, and were expanded at the end of the 6th century. It was dedicated to Maria Theotokos but since then, its location was forgotten.¹⁶²

Mar Elias Monastery - According to legend, this monastery was built on the spot where the Prophet Elijah rested during his escape from the tyranny of Queen Jezebel, who was infamous for prosecuting Prophets and who wanted to avenge his slaughter of the priests of Baal. The monastery was built in the 6th century over the ruins of a Byzantine church, at a time when Palestine was a famous centre of monasticism (4th –7th centuries). It was destroyed during the Persian invasion in 614 CE and was rebuilt and destroyed again several times. It is a fortress-like structure and its strategic location between Bethlehem and Jerusalem made it attractive for military operations during the 1948 and 1967 wars. The Greek Orthodox Church owns the monastery and the entire land in the vicinity, although there have been credible media reports that the Patriarch sold the land to an Israeli investor.

¹⁶¹) Ibid 160

¹⁶²) Ibid 86.





26. Ein Karem village

This was one of the Palestinian villages located in the suburbs of west Jerusalem. The village was inhabited and owned by Palestinian Christian and Muslim families, but they were forcefully evicted by Israeli settlers after the Nakba in 1948. Christian tradition holds that Saint John the Baptist was born in Ein Karem and also is the place where Virgin Mary visited Elizabeth, mother of John the Baptist. Several Churches were built in the village to honour this history. During the Crusades, the village was called "St. Jehan de Bois." Ottoman records from 1596 indicate that the village population was then 160 people and that they paid taxes on several crops, including wheat and barley, as well as on other types of produce and property, such as goats, beehives, molasses, and vineyards.¹⁶³

Below is a list of the neighbourhoods and Christian places located in the western part of the village, followed by a narrative description:

1. Church of Saint John the Baptist
2. Visitation Church
3. Rosary Convent in Ein Karem
4. Russian Orthodox Church compound
5. Convent of the Sisters of Zion
6. Mary's Spring
7. Saint Vincent de Paul (Ein Karem)

Church of Saint John the Baptist - The present building was designed by the architect Antonio Barluzzi and was built in 1939 to recognise the birthplace of Saint John the Baptist, precursor of Jesus. The sanctuary honours St. John's birth from his parents Zechariah and his wife Elisabeth, a cousin of Mary, the mother of Jesus. Today, the original church that can still be seen, dates back to the Crusader era, though it was never entirely destroyed. Instead, it served as a stable for four centuries until the 1600's. The Franciscans took possession of the church and the monastery and have been responsible for its maintenance to this day. During the Byzantine period, the area was used as a Christian cemetery around the venerated burial places of two unknown persons "Martyrs of God", who are mentioned in a mosaic inscription discovered in 1885. Remains of a chapel paved with mosaics were found in front of these burial places, as well as ruins of a second adjacent chapel to the south. The site is owned by the Franciscan Custody of the Holy Land.¹⁶⁴

Visitation Church – This was built in the 1920s to commemorate the visit to the village paid by the Virgin Mary, the mother of Jesus, to Elizabeth, the mother of John the Baptist. (Luke 1:39–56). A Crusader church was built over ruins that date back to the Byzantine era.¹⁶⁵ The church is owned by the Franciscan Custody of the Holy Land.

Rosary Convent in Ein Karem – This convent was built in 1885 for the first Rosary nuns to serve as a residence. In 1999, the convent was renovated and expanded to include a guesthouse. The convent is owned by the Rosary Sisters' Order.

¹⁶³) Al-Khalidi, W., "All that remains: the Palestinian villages occupied and depopulated by Israel in 1948". Washington DC:1992.

¹⁶⁴) Franciscan custody of the Holy Land [Online]. Available at: <https://www.custodia.org/en/sanctuaries/ain-karem-saint-john-baptist>

¹⁶⁵) Ibid 164.







Russian Orthodox Church compound – This convent was established to serve as a convent for nuns in 1871. It was named Gorny Convent, based on the Russian word meaning mountainous. Also referred to as Moscobia Convent, it was established by the Jerusalem mission of the Russian Orthodox Church. The name Gorny Convent refers to the visit of the Virgin Mary to her cousin St. Elizabeth “into the hill country”. The compound contains three churches, enclosed within a compound wall. Construction of the structure, with its five onion style domes, commenced in 1905 but was completed only in 2005. The main force that worked to establish this compound was Archimandrite Antonin (Kapoustin), a Russian Byzantologist, who became a chief of the Russian Orthodox Ecclesiastical Mission in Jerusalem in 1865. The site is owned by the Russian Orthodox Church.

Convent of the Sisters of Zion- The monastery of Les Sœurs de Notre-Dame de Sion (Sisters of Our Lady of Zion), was built in 1860. It was founded by two French brothers, Theodore and Marie-Alphonse Ratisbonne, who were born Jewish and converted to Christianity. Alphonse himself lived in the monastery and is buried in its garden.¹⁶⁶

Mary’s Spring – This is the traditional site of Mary’s spring, with the mosque that was built in 1928. According to a Christian tradition, which started in the 14th century, the Virgin Mary drank water from this village spring. This is also the place where Mary and Elizabeth met. That’s why, since the 14th century, the spring has been known as the Fountain of the Virgin ., The former Palestinian inhabitants built a mosque and school on the site, of which a maqam (shrine) and minaret still remain. An inscribed panel in the courtyard of the mosque dates to 1829-1828. The mosque is not being used due to discriminatory Israeli policies.

Saint Vincent de Paul (Ein Karem) – This home serves children who suffer from physical or mental disabilities.. Founded in 1954, St. Vincent-Ein Kerem is a non-profit enterprise led by the Daughters of Charity of St. Vincent de Paul.

Conclusion

Jerusalem is Jerusalem, whether viewed from the perspective of any, or all, of its three monotheistic religious narratives, as a real estate entity or as an important cultural city, it plays a seminal and evocative role for many civilisations. All of these perspectives lead to a single point: that it is impossible to detach Jerusalem from religion, the cultures surrounding religion or historical narratives about religion, because it is the cradle of the three monotheistic religions: Christianity, Islam and Judaism.

The documentation provided in this research provides information about the cultural heritage and the history of Christianity in the City of Jerusalem by presenting the historical development of Christian properties (Waqf) owned by different Church denominations, Palestinian Christians and foreign Christian institutions. These properties include shrines, churches, convents, monasteries, religious orders, residential compounds, commercial shops and educational institutions.

This research reaffirms that Jerusalem is the most important city for Christians based on the number of religious and Christian cultural sites that directly reference and connect to the life of Jesus. Unfortunately, it also reveals the lack of understanding of Palestinian Christian

¹⁶⁶) Ibid 154



presence, and the importance of raising awareness about, and advocacy for the Palestinian community, Palestinian Christians, and to further sensitize the international community towards the Christian presence and the imperative of protecting religious historical places in and around the Holy City of Jerusalem from political and religious agendas that threaten to deface not just Christianity and the Palestinian Christian community and culture, but also Islam and its religious culture.

Jerusalem continues to be vulnerable to extreme religious ideologies that threaten the religious diversity of the city. By documenting the Christian footprint in the city of Jerusalem, this research aims to raise awareness about the role that Christianity plays in the city, as well as to help strengthen the identity of the Christian population of Jerusalem.

As custodians of Christianity in the Holy Land, local Palestinian Christians and churches, as well as the broader community of Christians world-wide, bear a responsibility to better understand the complex history and legacies of Christianity in Jerusalem and the events that have shaped their present faith and identity. Unfortunately, the majority of Palestinians, Palestinian Christians, and Christians all over the world, are unaware of basic religious doctrine and key historical facts and instead refer to church leaders, scholars and other writers for this core information that underlies Christian identity anywhere. Added to that the common weak educational background, which has rendered the local Christian community as ignorant of Christian theology as the international Christian community is of the problems facing the Christian community in the Holy Land. The complex history of Christianity in Jerusalem and the entire country is divided into two parts: the historical development of the church in the Holy Land, and the development of local Christians as a continuous living community.

The narrative presentation of this research should afford readers with vital evidence about how important and deep-rooted Palestinian Christians are to the City of Jerusalem's culture, heritage and religious diversity.

The research presented here is part of a project that aims to implement an action plan to protect and preserve the Christian cultural heritage against Israeli violations of Palestinian Christian identity in the most Holy Place in the world for Christians. This evidence base will be used to raise awareness and advocacy among local Palestinian Christians and the international community about the rights of Palestinian Christians and is intended to function as a powerful tool that will help to preserve and protect the Palestinian Christian cultural heritage of Jerusalem.

This project provides a powerful fresh initiative to begin implementing a strategic plan through projects that tackle education, advocacy and awareness raising among different communities in Jerusalem, religious leaders, politicians and the international community, towards the ideology of living together and respecting different faiths, beliefs and cultural differences in the city of Jerusalem.









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