

The White Fathers In Jerusalem

By Fr. Denis Starkey W.F.

It may be a surprise for you to know that there is a community of White Fathers residing in the Muslim quarter of the Old City of Jerusalem. Of course, your surprise would be understandable since the White Fathers were founded to live and work in Africa. In Jerusalem they are to be discovered in the Muslim quarter and in an area considered traditionally the home of St. Anne, the birthplace of Our Lady.

WHERE THE WHITE FATHERS CAN BE FOUND *

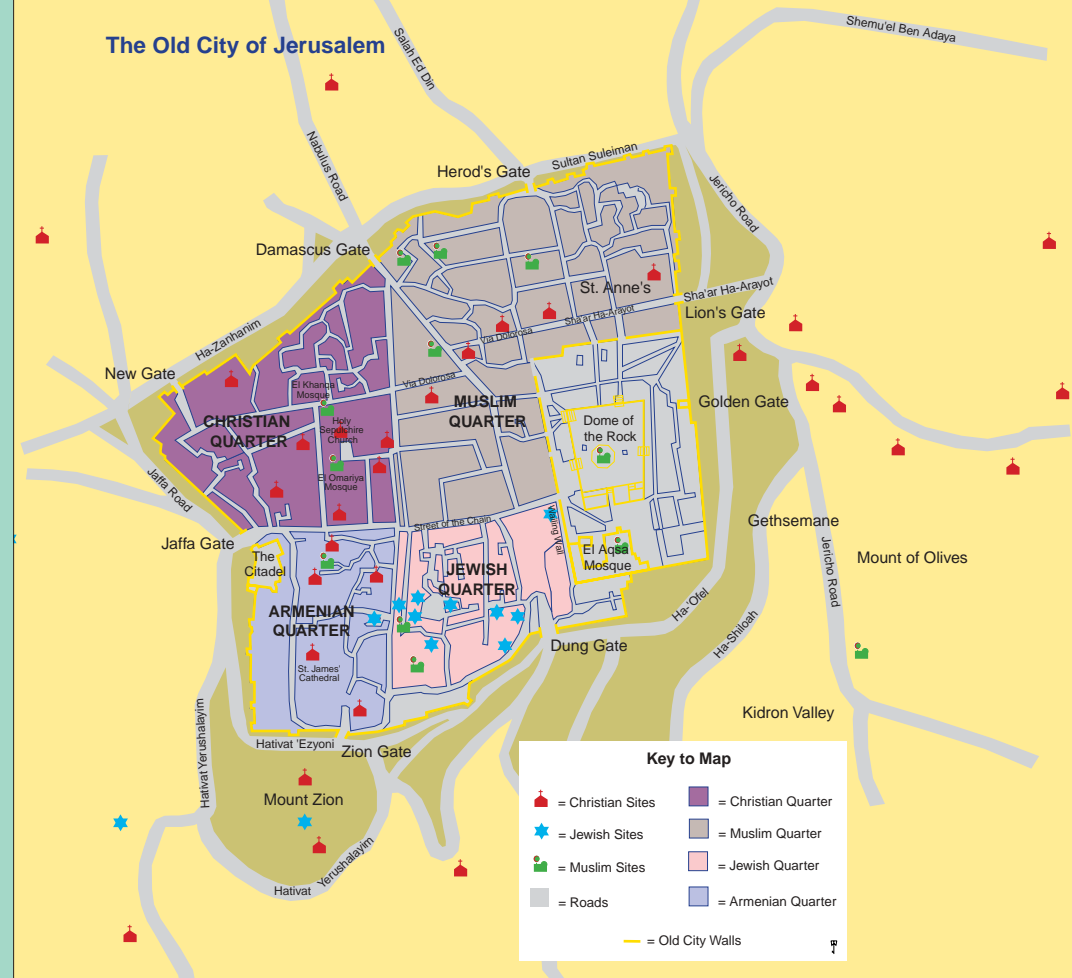
If you take one of the many pilgrim tour coaches which park on the Jericho Road at the junction with the road (Sha'ar Ha-Arayot) leading up to Lion's (St. Stephen's) gate, you can walk up the steep incline in order to enter the Old City through this imposing entrance, constructed under Suleiman the Magnificent between the years 1537 and 1540. On entering Lion's gate, immediately to your left, is a car park and then an entrance to the Temple Mount (Haram esh-Sharif). Here is to be found the magnificent and famous El-Aqsa Mosque and the Dome of the Rock with its rich, glistening, golden dome. To the right of Lion's gate, after the narrow alleyway in which there is a turnstile to exit from the walk of the Old City Walls, is a building belonging to the Greek Orthodox Church. At the second entrance to the building immediately following this, on the same side of the street, you can read on the stonework above the door: "Sainte Anne - Pères Blancs - Seminaire Grec Catholique", which in English means: "St. Anne - White Fathers - Greek Catholic Seminary", and it is here that our one community in the Holy Land is to be found.

A BRIEF HISTORY OF THE WHITE FATHERS AT ST. ANNE

The Church of St. Anne and the land around it was given by the Government of Turkey to the French Government in gratitude for the assistance France gave Turkey during the Crimean War. (The 1853-1856 War between Russia and the allied powers of Britain, France, Turkey and Sardinia was due initially to British and French mistrust regarding Russian ambitions in the Balkans.) However, France did little with the site for twenty years because it took the French Government time to agree upon setting aside money for the restoration of the church. Furthermore, the then Latin Patriarch of Jerusalem, Monsignor Valergo, refused to hand the shrine over to any French Religious Communities since he regarded that this would be an infringement of the rights of the Franciscans, who for centuries had the right as guardians of the Christian shrines in the Holy Land.

However, In 1877 the French founder of the White Fathers, Archbishop Lavigerie of Algiers at the time, reached an agreement with the French Government that the White Fathers would become guardians of this shrine. Moreover, the Latin Patriarch by then was Monsignor Bracco and he had a much more positive approach to the French community of missionaries from Algiers being entrusted with the care of this shrine. The following year, 1878, the White Fathers began their apostolate at St. Anne.

For some time Archbishop Lavigerie had a great concern to try and revitalise the Oriental Church. Long before the Society of the White Fathers had been born, Lavigerie had a deep



interest in the East. He became Director of the Work for the Schools of the East in 1856, Consultor for the Section for the Eastern Rite in February 1862, and Member of the Commission for the Missions and the Discipline of the Churches of the Middle East. His first hand experience of the treatment of the Christians in Syria and Lebanon in 1860, when 200,000 were murdered in Syria and 300,000 were made homeless in Lebanon, had left a deep impression upon him. He was very much opposed to the often prevailing view at the time that the Eastern Churches had to be Latinized. He wrote in his instructions for

the missionaries appointed to the community in Jerusalem, "For them their rites, their languages, their customs and liturgy, are all merged together with their religion itself and with their truly splendid history. To tear these things from them would be to drain the lifeblood from every fibre of their memories and their faith. Further, these rites are, deep in their hearts, inseparable from their nationality. For them to abandon these rites is not only to be an apostate to one's faith, but also a traitor to one's country. Anyone who tries to lure them from their rites is suspected of intrigue on behalf of Western politicians. There

The Old City of Jerusalem, showing the main Quarters and places of interest



* For details of how to find the Church of St. Anne, please see the map opposite, the map and photographs on page 16



is only one method that can bear fruit in the East. It may be formulated thus: Accept and respect in the Orientals everything with the sole exception of vice and error.”

Uppermost in his mind was a desire for an atmosphere of reconciliation and communion which know how to respect the various religious traditions. He had numerous ideas about possibly attaining this at St. Anne. The setting up of a Biblical Institute for secular priests was considered. Others proposals included: the foundation of a hospital for the Muslim population; a home for poor children; a seminary-college for pupils from the various Churches ... all of which did not materialise.

However, in June 1880 the Greek Catholic Patriarch Gregory Youssef met the Archbishop in Jerusalem and suggested he set up a seminary for the Melkites of the Greek or Byzantine Rite of Constantinople, who are mainly of Syriac and Arabic origin and use Arabic in their liturgy, to be run by the White Fathers. This idea was taken up and on 21st January 1882 the Junior seminary had been made ready to accept the first twenty candidates for the priesthood, followed by the Senior seminary in 1886.

Archbishop Lavigerie exhorted his missionaries not to recruit any Melkite vocations for the White Fathers and commanded them to adapt themselves to the customs, traditions and liturgical rites of the Melkites. Both seminaries continued to function in Jerusalem until 1946, when the Junior Seminary was transferred to Rayak in Lebanon. The six-day war from 5th - 10th June 1967 changed the political situation in the Old City of Jerusalem and resulted in the transfer of the Senior seminary to Harissa in Lebanon.

In 1967 the White Fathers handed over the direction of the Junior seminary in Lebanon to the Catholic Greek Melkite Patriarchate,

followed by the Senior seminary in 1968, although for a number of years after this they continued to offer their services in teaching theology. However during the 85 years that the White Fathers directed the two seminaries, some 330 Melkite priests were ordained, including 30 bishops and two patriarchs. Respect for Eastern traditions in the teaching of theology and patristics, as well as the spiritual formation of the future priests, was always a major concern for the White Fathers. This was in accordance with Cardinal Lavigerie’s wishes. A great deal of creative work was demanded of them. This was because of the scarcity of oriental religious publications. Consequently, in the early years, books and manuals from the West had to be reluctantly used. Nevertheless, numerous White Fathers devoted their lives in Jerusalem by producing works adapted for the tradition in which they were living and teaching in the fields of Liturgy, History, Music and Canon Law. Yet, despite some imperfections, their great efforts were clearly highlighted when the Melkite Bishops participated at the Second Vatican Council and competently represented the traditions proper to the Eastern Churches, showing clearly that the work of the White Fathers in the Orient has been very worthwhile.

However, it would give a rather false picture to limit the apostolate of the White Fathers in Jerusalem to seminary training, important as it was. Their activity and the influence they radiated around them had always gone beyond the confines of the seminary. For example, two members of the community played an important role at the International Eucharistic Congress of Jerusalem in 1893 in trying to create a better awareness of the Eastern Churches, besides defending their liturgies and rights, at a decisive time when Rome’s attitude towards the Eastern Churches was evolving. Another member of the White Fathers’ Jerusalem community

contributed much to the creation of the Roman Congregation for the Eastern Churches and also became the first Rector of the Pontifical Oriental Institute (1917-1918). At the start of the Second Vatican Council a member of the Jerusalem community was called to Rome to work in the Secretariat for the Unity of Christians, which had just been created, becoming successively its assistant-secretary and secretary. Later he played a vital role in the preparation for the meeting of Pope Paul IV in 1964 with the Patriarch Athenagoras of Constantinople and Benedictos of Jerusalem, a crucial meeting for the development which has taken place since in the dialogue between the Catholic and Orthodox Churches in their rediscovery of their close affinity.

Moreover, since 1951, the White Fathers in Jerusalem have been involved in the production of a specialised quarterly periodical entitled ‘Proche-Orient Chrétien’ (Near East Christian) until the present. Nowadays this periodical is edited in collaboration with the Higher Institute of Religious Sciences of St. Joseph’s University of Beirut. It has two purposes: firstly, to contribute to bringing closer together the Middle Eastern Churches and helping them in their collaboration, due to their better knowledge of each other; secondly, to



make the Churches of the Middle East better know to the Churches of the whole world, with the aim of bringing about closer universal communion. This publication is considered of value due to its informative content, the relationships which are forged, and the collaboration which is achieved by the contributors from the various Churches. The ecumenical activity of the White Fathers is very well known because of this publication - all of which is very much in keeping with the desire of our founder.

Since 1976 the former seminary accommodation was made available to White Fathers who wished to benefit from both spiritual and biblical renewal courses in the Holy Land for a few months. Over the years many have taken the marvellous opportunity to take a break from their ministry in Africa or elsewhere and

refresh themselves spiritually and physically in these unique surroundings. Furthermore, in recent years this opportunity has also been made available to secular clergy in Africa and to members of other Congregations, bringing St. Anne and the community there closer to the African world.

THE SANCTUARY

‘After this, Jesus went to Jerusalem for a religious festival. Near the Sheep Gate in Jerusalem there is a pool with five porches; in Hebrew it is called Bethesda. A large crowd of sick people were lying in the porches - the blind, the lame, and the paralysed. A man was there who had been ill for thirty-eight years. Jesus saw him lying there, and he knew that the man had been ill for such a long time; so he asked him, “Do you want to get well?”

The sick man answered, “Sir, I have no one here to put me in the pool when the water is stirred up; while I am trying to get in, somebody else gets there first.”

Jesus said to him, “Get up, pick up your mat, and walk.” Immediately the man got well; picked up his mat and started walking.’ (John Ch. 5:1-9)

On entering through the doorway into the Sanctuary of St. Anne you are faced with a wide courtyard which is an oasis of peace and calm with its rich mixture of palms, various other trees, flowers and shrubs, making a stark contrast after walking through the crowded, noisy narrow streets and alleyways outside. Many pilgrims appreciate the provision of a washroom and also the numerous benches which enable them to take the weight off their weary legs. However, after some respite, the attention of the pilgrim is then first attracted by the church of St. Anne, followed by the excavations at the pool of Bethesda. At the end of the visit, the pilgrim realises that the two monuments form a whole, since both are intimately connect-

ed with two great events: Christ’s healing of the sick man at the pool and the birth of Mary which, according to an Eastern tradition, occurred in Jerusalem, not far from the Pool.

THE POOL OF BETHESDA

That the site of the excavations is the Pool of Bethesda was proved beyond doubt early this century. Excavations revealed that it consisted of two large reservoirs, approximately 160 feet square and 44 feet deep, part of which was dug out of the rock and the other part built of masonry. They are separated by a central wall and the south side has been completely uncovered. The purpose for which they were built is quite straightforward to explain.

In the 2nd Century BC, Jerusalem had returned to its Jewish background after the temptation of Greek civilisation had been successfully resisted by the Maccabees. In the Temple, which was once again the focal point of the Jewish faith, sacrifices were celebrated with great splendour. However, there was a problem with supplying water for the Temple, due to its situation on a hill top, and the few cisterns which had been dug had proved inadequate. The only solution was to try and store the rainwater which fell abundantly during the winter months. Consequently, a dam was built across a small valley which slopes southwards to the north of the Temple, ensuring a large water supply. This accounts for the origin and use of the two reservoirs. Obviously, they were constructed with a religious aim in mind: the service of the Temple. Proof of this is to be found by the presence of a canal which commences at the south reservoir and runs towards the temple area.

It was beside the Pool that Christ’s healing of the sick man, described in John 5:1-9, took place. However, there is a difficulty in locating precisely where the event occurred. Two problems arise: Firstly, how was it possible to lower



the sick into such huge pools without them drowning and, secondly, where were the five porches? In his description of Jerusalem written in AD. 347, St. Cyril gives a possible answer: ‘In Jerusalem there was a ‘probatic’ pool with five porches, one in the middle and one along each of the four sides; a great many sick people lay there, and the incredulity of the Jews was great.’ St. Cyril assumes that five porches, i.e. five open galleries with vaults resting on columns had been built along the five walls. A few years previously, in AD. 333, Eusebius of Caesarea had mentioned that the pool was formerly surrounded by porches, although he probably relied upon the Gospel narrative for this information. However, neither St. Cyril nor Eusebius had actually seen what they described so their accounts cannot be reasonably considered as accurate.

PAGAN ORIGINS

Returning to the first question of the way the sick were lowered into such huge pools, a discovery was made during excavations carried

out between 1959 and 1962. Vaulted galleries were found beneath the Byzantine Church, described later. Unfortunately, the paintings on the walls were so badly damaged that whatever they illustrated was unrecognisable. However, other finds at the site strongly suggested that there had been a pagan shrine here which probably had been a temple of the cult of the mythological Roman god Aesculapius (the Greek equivalent was Asclepias), a god of medicine. This is further verified by the fact that coins minted at that time in Jerusalem indicate the presence of such a temple in the city.

In an Aesculapian sanctuary there would normally be found a small temple, a number of porches under which the sick could rest and sleep, and a spring or water-tank. Aesculapius was a chthonian god, meaning that the worship of the god took place partly underground.

The close similarity between this discovery and the Gospel narrative of John is very striking. It is quite possible that the porches described in John’s Gospel were those belonging to the

St. Anne Church and part of the excavations



pagan sanctuary, and that the sick bathed in the smaller pools of the temple of Aesculapius. That the sick could immerse themselves without endangering their lives in such pools seems a neat answer to the first question, although there is no way of verifying this.

THE BYZANTINE BASILICA

Once Christianity became the established religion in Jerusalem, having ousted paganism, the pagan temple of Aesculapius was not allowed to continue. As in many other situations where a popular religion had created a danger for Christianity, one place of worship was built over another to replace it. A basilica was built in the last quarter of the 5th century AD. to erase the last signs of paganism. The fact that it was only the fifth Christian church to be built in Jerusalem would seem to demonstrate the importance of the original pagan sanctuary.

However, in 614 the Persians set fire to the church but it was restored not long afterwards. Apparently the basilica remained intact until the early 11th century when a large number of the churches in Jerusalem were destroyed. Remains of this basilica can be seen at the site of the excavations.

THE CHURCH OF ST. ANNE

Towards the end of the 11th century, the Crusaders built a small chapel over the fifth century basilica ruins and the apse still towers above the excavations today. However, in 1140 the Crusaders built another church, slightly southeast of the present excavations, which is still standing and greatly admired by many pilgrims.

In 1192 Salah Ed Din turned this new church into a madrasah (school of Koranic law) and thereby it repeatedly escaped destruction. However, it was not until 1856 that it became a Christian shrine again. In gratitude

for the help given Turkey by the French Government, Sultan Abdoul Majid presented the church to the Emperor Napoleon III.

The careful restoration of the church which eventually took place has resulted in much praise and wonder over the years. It was described in the 'Revue Biblique, August 1904': 'The whole monument was strengthened and restored throughout, but with a deep regard for its original appearance, in a scrupulous attempt at concealing the art of the modern builder and revealing the simple and austere art of the ancient builder. Each stone has been restored to its place, each architectural element has retained its original importance. The visitor walking under its renovated vaults feels as if he was entering a medieval sanctuary miraculously preserved in all the freshness of its early years'.

The church was built according to a basilican plan, which is often the case with the churches built by the Crusaders. In the main apse there are three windows and in each of the minor apses there is one. One of the most striking features of the front exterior of the church (west) is the central door with its two arches which are separated by undecorated recessed stonework. The upper window has carvings which resemble those found on the porch of the church of the Holy Sepulchre.

Inside the church much use has been made of the pointed arch. A splendid dome rises above the transept. This rests on four large arches of similar shapes which are supported by the two pillars of the last bay of the nave and by two pilasters projecting from the walls of the main apse.

The crypt is reached by descending down a broad flight of steps. This leads to a tiny chapel with a domed ceiling and here we find an altar dedicated to the birth of Our Lady. Originally this was a cave which the Crusaders regarded

as the spot where Mary was born, following the Eastern Christian tradition which claims that Mary was born in Jerusalem near the pool of Bethesda.

What visitors to the church find most striking is the minimal amount of ornamentation and decoration to be found, creating an atmosphere of stark simplicity. Possibly this was due to a lack of skilled stone-carvers. Another reason may be because of the influence of St. Bernard who campaigned and preached against the

excessive use of ornaments in churches at that time. This second reason is quite probable since St. Bernard corresponded with the main benefactor of St. Anne's, Queen Melisendes who was the eldest daughter of King Baudouin II and wife of King Foulques. Both these kings were Latin kings of Jerusalem.

The simplicity of the interior of the church of St. Anne results in the decorative stonework of the main altar being highlighted. It was carved by a French sculptor in 1954, Philippe Kaepelin, and it is very much in keeping with the style of the Crusader church. At the front of the altar, three episodes of Our Lady's life are depicted: the Annunciation on the right; the Descent from the Cross at the centre; and the Nativity of Our Lord on the left. On the left-hand side of the altar, is an illustration of the education of Mary by St. Anne. On the right-hand side of the altar, is a



portrayal of the Presentation of the Virgin in the Temple.

However, what many pilgrims know the church of St. Anne for are the tremendous echoes that reverberate around the walls, particularly when there are few people inside. Groups of pilgrims are often to be observed practising their choral skills in order to enjoy the unusual acoustics.

A more recent description of the church is given by Alex Brodie in 'The Independent' newspaper, 'Jerusalem is a very rich diet. After the extravagances of the church of the Holy Sepulchre, you may appreciate a simple, impressive and rather more spiritual place. This is the 12th-century St. Anne's Church, built by the Crusaders. It's just inside St. Stephen's gate in the Muslim quarter of the Old City.' (The Independent. Saturday 11th April 1998).

Some Notes on Jerusalem

Compiled by Fr. Bill Turnbull W.F.

HISTORICAL NOTES

* B.C. *

5000-4000 - Site of Jerusalem occupied by the Canaanites and later the Jebusites.

c. 1715-1700 - The name Ruschalim (Jerusalem) appears on Egyptian tablets.

c. 1400-1300 - Abd Hiba, King of Jerusalem, asks Egypt's help to fight a Hebrew desert tribe.

c. 1000 - David captures Jerusalem. The Ark of the Covenant is brought to Jerusalem and the city becomes capital and religious centre.

970-930 - Solomon builds his palace and the 'First Temple'.

701 - The Kingdom of Judah is conquered by Sennacherib (Assyria). Jerusalem is besieged but survives.

597 - Nebuchadnezzar II takes Jerusalem and plunders the Temple. Judah becomes a vassal state and the Babylonian exile begins.

539 - Cyrus the Great (Persia) conquers Babylonia, returns the Temple vessels and allows the Jews to go back to Jerusalem and rebuild the 'Second Temple' - completed in 515. Judah becomes a Persian Province with Zerubbabel as Governor.

458 - Artaxerxes I sends Ezra to Jerusalem.

446-c. 423 - Nehemiah is Governor of Jerusalem, the city walls are rebuilt.

332-333 - Alexander the Great accepts the surrender of Jerusalem.

301 - Ptolemy I (King of Egypt) conquers Palestine. Jerusalem becomes the centre of Judah, administered by a High Priest and the Sanhedrin.

175 - Antiochos IV ascends the throne, bans Jewish practices, plunders the Temple and renames Jerusalem Antiochia.



168-103 - The Jews revolt against the Seleucid, led by the 'Maccabees' (Mastashias and five sons) with Judas, the eldest son, in command. The Maccabees take the Temple (165) and restore it (Feast of the Dedication of the Temple). Jonathan Maccabeus becomes Governor of Jerusalem (152) but is murdered (142) by Antiochos Theos (Syrian). Simon becomes Governor and recognises Seleucids rule with independence. Simon becomes High Priest (140) and Prince. Simon and two sons are murdered. John Hyrcanus, the third son, takes over, makes his wife Princess and his son Arissobulus High Priest. Disputes between the Sadducees, Pharisees, Essenes. Arisrobulus seizes power and makes himself King.

103-76 - Alexander Jannaeus succeeds Arissobulus and expands the Kingdom. Clashes continue with the Pharisees.

76-63 - Salome (Alexander's wife) takes the throne, followed by Hyrcanus. Arissobulus also lays claim to the throne and both turn to Rome for help.

63 - The Romans take Jerusalem and most of Palestine and Hyrcanus is made High Priest and Governor. Palestine becomes a vassal state of Rome with five districts, each ruled by a Sanhedrin. Herod the Great's father, Ansipasros, becomes adviser to Hyrcanus.

c. 7-6 (or 4) - Birth of Christ.

4 - Herod the Great dies and Archelaus, his son, takes over most of the Kingdom including Jerusalem.

* A.D. *

24, Easter - Jesus in Jerusalem.

26 - Pontius Pilate becomes Procurator.

c. 27 - Christ begins his public life and John the Baptist his preaching.

c. 30-32 - Christ is condemned to death and crucified on the eve of Passover.

34-37 - Paul's first visit to Jerusalem.

c. 35 - Pontius Pilate orders the massacre of the Samaritans at Gerizim.

37-44 - Herod Agrippa I.

c. 45 - Famine relief sent to Jerusalem from Antioch.

JERUSALEM TODAY

Jerusalem (Yerushalayim in Hebrew, Bayt al-Muqaddas [al-Quds] in Arabic) is to be found in the Judaeen Hills, 35 miles (55 km.) from the Mediterranean Sea, at 2,440 feet (745 m.) above sea level. Today Jerusalem has a population of 567,100 (1993 est.); Jews 75%, Arabs 20% and includes three sections: the Old City, New City (West Jerusalem), and East Jerusalem. The Old City (Centre) is walled with Muslim, Jewish, Christian, and Armenian Quarters (see map on page 5). Most of the religious sites are in the Old City. The walls are what remains of those built by the Turks, Süleyman the Magnificent, in the 16th century. West Jerusalem (New City) has been mainly built by Jews since the middle of the 19th. c. East Jerusalem is north of the old city and is mainly a residential Arab area.

Jerusalem is an important city to three of the world's major religions - Judaism, Christianity and Islam. The city is central to the Jewish faith as the Old City was the capital of the first Jewish Kingdom. The main centre of interest is the Temple ruins, especially the Western Wall ('Wailing Wall'). Christians see it as a direct link with the life of Christ, where he spent his last days and where the early Church was born. Sites of interest include the Church of the Holy Sepulchre and the Via Dolorosa. Outside the walls are the Garden of Gethsemane and the Mount of Olives. Various Christian Churches, including Roman Catholic, Greek, Coptic, and Armenian, are involved in looking after the different sites. To Muslims Jerusalem is their third holiest place from which Muhammad rose to Heaven. Sites of interest are the Dome of the Rock and the El-Aqsa Mosque.



48 - Apostolic Council at Jerusalem.
 58, June - Paul reaches Jerusalem.
 70 - The Romans suppress the Jewish revolt, capture and destroy Jerusalem and the Temple.
 129-161 - Emperor Hadrian visits Jerusalem. Rebuilds the city, on the ruins, according to the Roman pattern and renames it Aelia Capitolina. This starts off a new Jewish uprising (132) led by Simon bar Kokhba. They capture the city but are defeated later (135) and are banished from Jerusalem. After Hadrian's death (138), under Antoninus Pius, many of the anti-Jewish laws are repealed and they begin to return.
 313 - Emperor Constantine the Great brings religious freedom and Christianity to the Roman Empire. Jerusalem's standing grows as a centre of pilgrimage. Helena, Constantine's mother, visits Jerusalem (c. 326-330) and finds the 'True Cross'. The Church of the Holy Sepulchre, assumed to be the place of Christ's tomb, is built and consecrated in 335.
 336 - Eleona Church, on the Mount of Olives, is built. Jerusalem becomes a Christian city, with the Jews only allowed to enter on the anniversary of the Destruction of the Temple.
 361 - Julian Apostata becomes Emperor and allows the Temple to be rebuilt but work is stopped on his death two years later.
 395 - Byzantine era begins for Jerusalem, after the division of the Roman Empire.
 c. 443 - The Jews are able to live in Jerusalem, the fortifications are rebuilt.
 527 - Justinian I ascends the throne church-building and persecution of the Jews resumes.
 614 - The Persians, under King Khosrau II, take Jerusalem (614-28) and give its rule to the Jews. Many churches are destroyed.
 629 - Emperor Heraclius I visits Jerusalem and re-establishes Byzantine rule. He recovers the 'True Cross' and drives the Jews out of the city.

638 - Jerusalem is taken by Caliph Omar I. The foundations of the El-Aqsa Mosque are laid (completed in 710). Jewish families are allowed to return, Christians are well treated.
 661 - Muawiya is the first of the Omayyad Caliphs (661-750) in Jerusalem.
 688-91 - The Dome of the Rock is built.
 750-969 - The Abbaside Caliphs rule Jerusalem from Baghdad and the Fatimids stand in for them in Jerusalem. Feuds between Jews, Christians and Muslims.
 1071 - The Seljuk Turks capture Jerusalem.
 1099, July 15 - Crusaders capture Jerusalem many Jewish and Muslim inhabitants are slaughtered. The 'Latin Kingdom' is established with Jerusalem as its capital (until 1187) and Godfrey of Bouillon rules (1099 -1100). The Crusaders begin to rebuild the city including the Church of the Holy Sepulchre.
 1113, Feb. 5 - The foundation of the 'Knights Hospitaller, of Saint John of Jerusalem', is approved in a Papal Bull. Their church is the 'Church of Saint John the Baptist'.
 1187 - Saladin conquers most of Palestine, including Jerusalem and destroys the 'Latin Kingdom'. The Ayyubid and Mameluke dynasties rule until 1517, when the Ottoman Empire takes over (1512-20).
 1228-29 - The Sixth Crusade, led by Frederick II, fails but Frederick gets Muslims to withdraw from Jerusalem and other Christian sites.
 1244 - The Khwarismic Turks (Tarsars) take Jerusalem and destroy the Church of the Holy Sepulchre, the end of the Christian rule.
 1260 - Babybars (Mameluk) becomes Sultan and begins building in Jerusalem.
 1520-66 - Suleiman the Magnificent further develops Jerusalem, including the walls to protect the holy places. He makes treaties with various European powers (1535) which give protection and privileges to their citizens in Jerusalem. From this time Jews fleeing



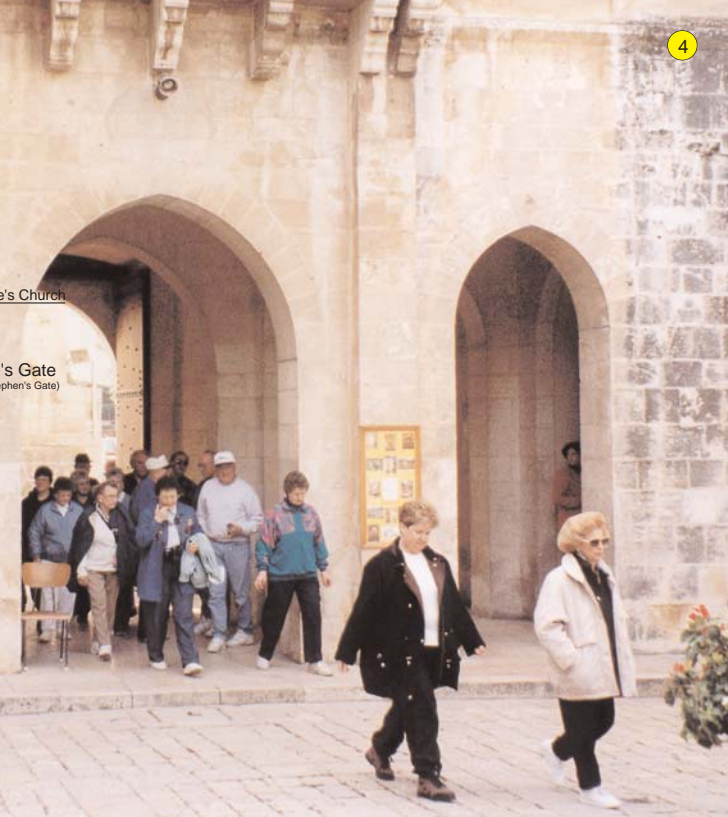
persecution in Europe return to the city. On Suleiman's death the economic and building development of the city ends, Pashas rule begins.
 1840 - Turkish rule in Jerusalem, the city is disputed between the European Powers.
 1841 - Anglican Bishopric founded.
 1847 - Renewal of the Latin Patriarchate by Pope Pius IX.
 1850 - Custody of the Holy Places disputed between the Latin and Greek Churches. The Latin Church's rights confirmed by Turkish Government (1852). Napoleon III tries to claim the Church of the Holy Sepulchre for France.
 1898 - Kaiser Wilhelm II opens the Church of the Redeemer.
 1914 - During the WW I Jerusalem is occupied by the Turkish and German armies.
 1917 - The Balfour Declaration: the British Foreign Secretary declares in favour of Jewish homeland in Palestine. British accept the Turkish surrender in Jerusalem.
 1922-1948 - The British mandate of Palestine with Jerusalem as its capital. Irgun Zvai Leumi, terrorists led by Menachem Begin,

blow up the British administration HQ (1946) based at the King David Hotel, Jerusalem.
 1947-49 - UN Partition of Palestine (29 Nov., 1947), into a Jewish and Arab state, and call for Jerusalem to become an international city. Rejected by the Arabs. First Palestinian war begins between Palestinian Jews and Arabs. The British withdraw (13 May, 1948). David Ben Gurion proclaims the State of Israel. Transjordanian units capture parts of Old Jerusalem and the city is divided.
 1953 - Jerusalem is declared the capital of Israel by the Knesset. King Hussein of Jordan claims it is the second Hashemite Capital.
 1964 - The PLO is founded in Jerusalem.
 1967, June 5-10 - 'Six Day War'. Israel occupies Sinai, Gaza Strip, Golan Heights and West Bank. East Jerusalem annexed, the Old City is captured, and all united under Israeli control.
 1980 - The borders between Israel and Egypt are opened, diplomatic relations resume. The U.N. demands that Israel withdraws from the occupied territories, including East Jerusalem (29 July). Jerusalem is proclaimed Israel's capital by the Knesset.

The Church of St. Anne, Jerusalem



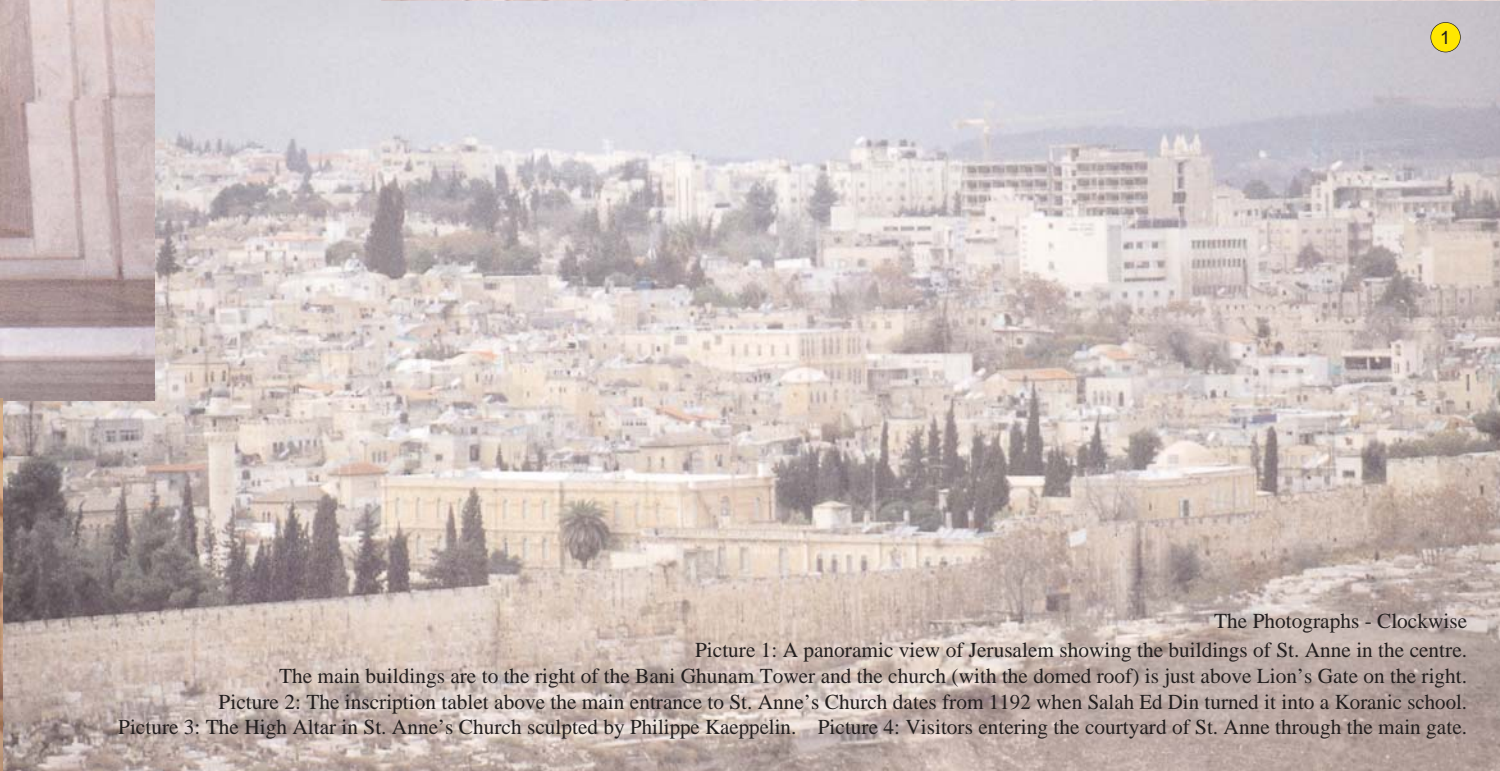
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The Photographs - Clockwise
 Picture 1: A panoramic view of Jerusalem showing the buildings of St. Anne in the centre. The main buildings are to the right of the Bani Ghunam Tower and the church (with the domed roof) is just above Lion's Gate on the right.
 Picture 2: The inscription tablet above the main entrance to St. Anne's Church dates from 1192 when Salah Ed Din turned it into a Koranic school.
 Picture 3: The High Altar in St. Anne's Church sculpted by Philippe Kaeppelin. Picture 4: Visitors entering the courtyard of St. Anne through the main gate.