

## The Church of the Resurrection, Jerusalem *prepared by Carole Buleza*



The Church is on, over and around, what is believed to be the tomb of Christ, which was hewn from rock in a

quarry. The edicule, or kouvouklion, is the building that is built directly over that site. Near it, and still within the larger Church, is the site of the crucifixion, or Golgotha. There is a Latin Chapel, next to the Orthodox Chapel of Golgotha. The diagrams and photos were found at Google images for Church of the Holy Sepulchre. The information below is quoted from Orthodoxwiki:

[http://orthodoxwiki.org/Church\\_of\\_the\\_Holy\\_Sepulchre\\_%28Jerusalem%29](http://orthodoxwiki.org/Church_of_the_Holy_Sepulchre_%28Jerusalem%29)

### The Tomb of Christ

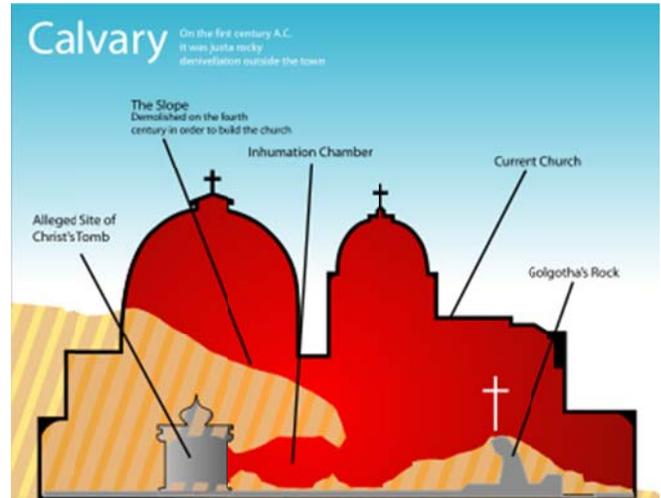
(The tomb is shown on the poster, "The Immortal Conqueror.")

"In the center of the Holy Sepulchre Church, underneath the largest dome (recently renovated), lies the Holy Sepulchre itself, the "Heart" of the Sepulchre. This temple is used by all the Greeks (Orthodox), Latins and Oriental Orthodox. It is a red granite edifice, with a large number of giant candlesticks in the front of it. The Armenians, the Latins, and the Greeks all serve Liturgy or Mass daily inside the Holy Sepulchre. It is used for the Holy Saturday ceremony of the Holy Fire, which is celebrated by the Orthodox Patriarch of Jerusalem. To its rear, within an ironwork cage-like structure, lies the altar used by the Coptic Orthodox. Past that, inside a rear, very rough-hewn chapel, the Syriac Orthodox celebrate their Liturgies on Sundays.

In the 19th century, a number of scholars disputed the identification of the church with the actual site of Jesus' crucifixion and burial. They reasoned that the church was inside the city walls, while early accounts, e.g., Hebrews 13:12, described these events as outside the city walls. On the morning after his arrival in Jerusalem, Charles George Gordon selected a rock-cut tomb in a cultivated area outside the walls as a more likely site for the burial of Jesus. This site is usually referred to as the Garden Tomb to distinguish it from the Holy Sepulchre. However, the city walls had been expanded by Herod Agrippa



in 41-44 and only then enclosed the site of the Holy Sepulchre. To quote the Israeli scholar Dan Bahat, former City Archaeologist of Jerusalem: "We may not be absolutely certain that the site of the Holy Sepulchre Church is the site of Jesus' burial, but we have no other site that can lay a claim nearly as weighty, and we really have no reason to reject the authenticity of the site" (Biblical Archaeology Review, May/June 1986, p. 38).



### The Chapel of Golgotha

(The Chapel of Golgotha is shown on the poster "Remember Me O Lord.")

"... and they crucified him ... (Matthew 27:35) Adjacent to this chapel is the second room—the Greek Orthodox Calvary—the spot where Christ was crucified and covers the actual Rock of Golgotha. For the other Christian Churches this is also known as Station 12 of the Via Dolorosa. The entire rock can be seen through the glass covering on either side of the altar, and beneath the altar is a small opening that allows pilgrims to touch the rock. The chapel of Adam is located immediately beneath Golgotha. This is a small area of worship that used to be known as the "Area of the Skull" and also the chapel of "Melchizedek." In accordance with tradition, the name of 'skull' and 'Adam' is derived from the fact that this is the spot where they found the skull and relics of Adam. The theology of the Orthodox Church believes that this location is not a coincidence since the purpose of the crucifixion is directly connected to the story of Adam and his expulsion from Eden. Having found the bones of Adam underneath Golgotha symbolises the cleansing of the bones of



the man who committed the first sin by the blood of Christ dripping down from the cross . . .”

### Layout of the Church of the Resurrection

The Church of the Holy Sepulchre is located in the Christian quarters of the old city, on the west side. The church can be approached through a gate from the St. Helena alley.

Exterior Courtyard - Through the gate of the St. Helena alley there is a large open courtyard outside the Church of the Holy Sepulchre. On the north side of this yard are two main doors; the left door is the "Holy Entrance", which leads into the church, and the right entrance has been permanently blocked. On either side of the courtyard are a few small chapels. During Holy Week this is the location where pilgrims gather to see the Patriarchate of Jerusalem, and other jurisdictions, hold a traditional ceremony of the washing of the feet, in honour of Christ's washing the feet of his apostles and disciples before his crucifixion.

The Holy Entrance is the main door into the Church of the Holy Sepulchre. There is a tiny secondary door built into this main door; the keys for the door are kept by a Muslim family, established in 1520 AD by the Sultan Suleiman. A ritual ceremony has been handed down, involving the opening and closing of the church every day since then. The doors are surrounded by three marble columns on either side. In 1549, the left marble column was torn when the Holy Light came through it instead of coming from the Tomb of Christ inside the church; that year, Sultan Murat had forbidden Patriarch Sofronios IV to go into the church to celebrate the ceremony of the Resurrection, at the request of the Armenian patriarch.

Sofronios, the clergy, and all the faithful stood outside the main doors and prayed and chanted the service—the Armenian patriarch left embarrassed and the sultan issued a firman that recognised the authority of the Greek Orthodox Patriarchate of Jerusalem.

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury (John 19:39-40, see also Matthew 27:57-59). ediatly upon entering, the church opens up to the southern hall. On the floor lies the Stone of the Anointing or Unction. According to tradition, this is the spot where the church commemorates the preparation of the body of Christ for burial by Joseph of Arimathea and Nicodemus, after he was removed from the cross.

The Chapel of the Crowning of the Thorns or "Derision" (Greek) is located at the base of Golgotha, immediately to the right. There is a small fragment of the column, brought from the Prison of Christ, where the soldiers put on Christ a purple robe and a crown of thorns (cf. John 19:2).

The Chapel of St. Helen, also known to the Armenians as the Armenian Chapel of St. Gregory, is located at the base of the 29 stairs near the Crowning of the Thorns. Inside the chapel is her throne and the pilgrim of the good thief; an large area has been preserved that has the original mosaic from the church.

The Prison of Christ is a small dark area where those crucifying Christ put him temporarily before crucifying him.

The Chapel of St. Mary Magdalene ... and Mary Magdalene and Mary the mother of Jesus beheld where he was laid (Mark 15:47).