

Church of the Flagellation

The Church of the Flagellation was originally built by the Crusaders in the 12th century and was then deserted for many centuries. In 1838 it was purchased by the Franciscans and was opened again for worship due to the generous donations of Maximilian of Bavaria, as indicated by the plaque on the front of the Church. In 1929 the architect Antonio Barluzzi restored the Church, preserving its medieval style.

“Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, «Hail, king of the Jews!» And they slapped him in the face.”

(Gospel of John 19:1-3)

Chapel of the Condemnation

The Chapel of the Condemnation was rebuilt in 1904 by Wendelin Hinterkeuser on the ruins of a medieval chapel discovered several years earlier. The name of the ancient church is unknown and the new chapel was given this name due to the stone pavement made of large flagstones. This continues beneath the nearby site of Ecce Homo (“here is the man”), which at that time was considered to be part of the stone pavement (*Lithostrotos*) where Pilate tried Jesus.

“When Pilate heard these words he brought Jesus out and seated him on the judge’s bench in the place called Stone Pavement, in Hebrew, Gabbatha... Then he handed him over to them to be crucified. So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha.”

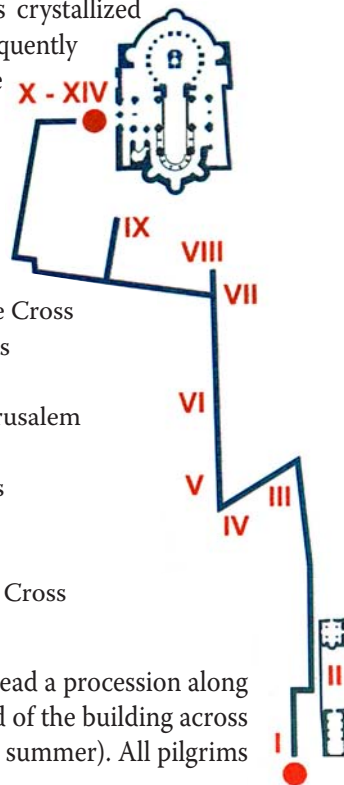
(Gospel of John 19:13.16-17)

The Way of the Cross and the Via Dolorosa

The Way of the Cross (*Via Crucis*) is a religious path following the sites of Jesus’ Passion. It begins at the Praetorium, where Jesus was condemned and whipped (according to tradition, in the premises of the Antonia Tower) and reaches the site of Calvary (Church of the Holy Sepulchre), where Jesus was crucified and buried. The present route (*Via Dolorosa*) was crystallized during the 16th century and subsequently only slightly modified. The route includes fourteen stations.

- I** Jesus is condemned to death
- II** Jesus carries his cross
- III** Jesus falls for the first time
- IV** Jesus meets his mother, Mary
- V** Simon of Cyrene helps carry the Cross
- VI** Veronica wipes the face of Jesus
- VII** Jesus falls for the second time
- VIII** Jesus meets the women of Jerusalem
- IX** Jesus falls for the third time
- X** Jesus is stripped of his garments
- XI** Jesus is nailed to the Cross
- XII** Jesus dies on the Cross
- XIII** Jesus is taken down from the Cross
- XIV** Jesus is buried

Every Friday the Franciscans lead a procession along this route beginning from the yard of the building across the way at 15:00 (16:00 during the summer). All pilgrims are invited to take part.



www.sbf.custodia.org

Terra Sancta Museum
Via Dolorosa

A multimedia journey:
From Jesus' Jerusalem to the pilgrims' Via Dolorosa

An immersive environment constructed on a timeless archaeological site, with the relics of the Antonia Tower

A trip in time to rediscover the main changes in the Holy City and the development of the Via Dolorosa: from Herod the Great to Hadrian, Constantine, Omar, Godfrey of Bouillon, Suleiman the Magnificent.

An essential preparation before walking the Way of the Cross in order to identify ancient Jerusalem, where Jesus' Passion took place beneath the remains we see today.

www.terrasancetamuseum.org

Online reservation for groups
Ticket purchase on site



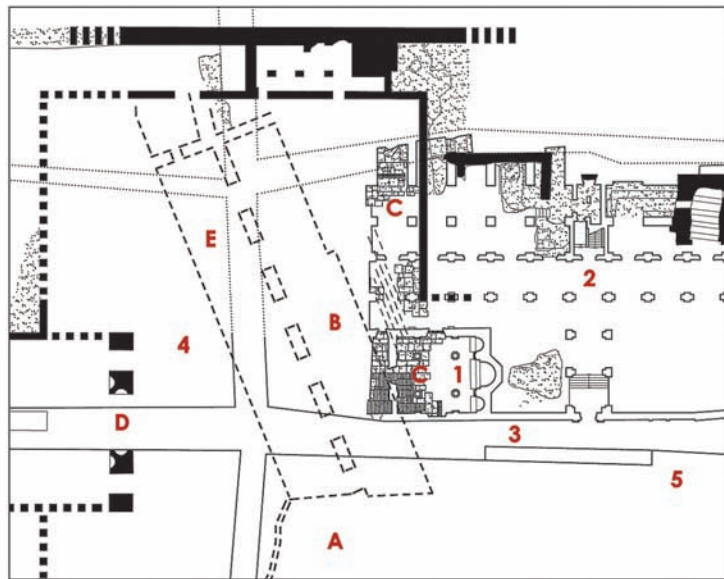
Terra Sancta Museum *Via Dolorosa* Archaeological site and multimedia journey

The Terra Sancta Museum inaugurates, at the Sanctuary of the Flagellation, a multimedia section dedicated to the Via Dolorosa and is preparing to renew the archaeological section containing the collections of the Studium Biblicum Franciscanum and finds from the excavations in the Holy Places. There will then be a third section, historical-artistic in nature, at the convent of St. Saviour in Jerusalem, the seat of the Custos of the Holy Land.

Antonia Tower and Lithostrotos

Herod the Great (King of Judea from 39 to 4 BC) built a fortress in the north-west corner of the Jewish Temple which he named Antonia Tower, after the Roman general Marc Antony who supported his rise to the throne. According to Christian tradition this is the site of the Lithostrotos, a stone pavement, known in Hebrew as 'Gabbatha' (John 19:13) where Jesus appeared before Pontius Pilate and was condemned to death.

After the first Jewish Revolt (66-70 AD), the Roman general Titus destroyed the fortress and after the second Revolt (132-135 AD) Emperor Hadrian rebuilt this area of the city. The pool known as Struthion was covered by a paved square with a monumental arch at its entrance.

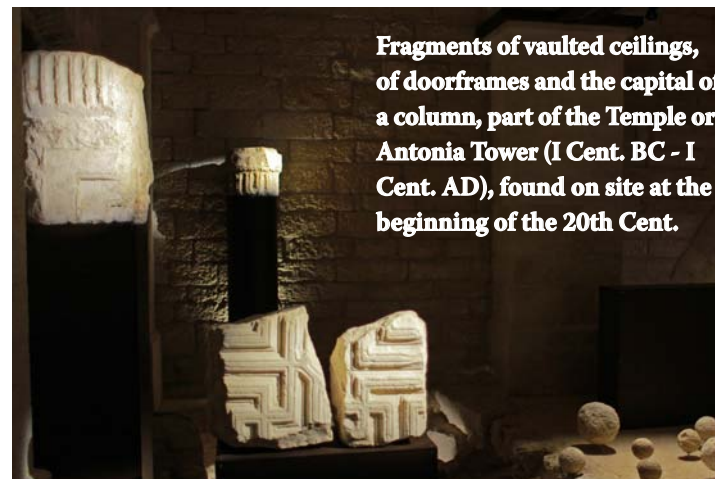


The archaeological site

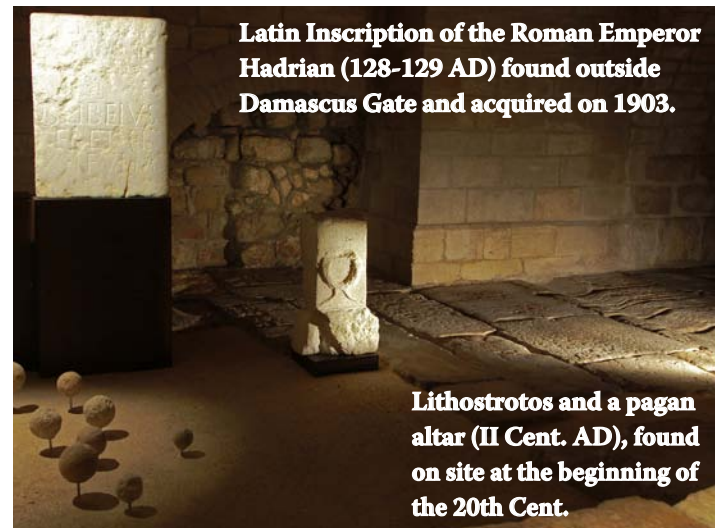
- A Antonia Tower area
- B Struthion pool
- C Lithostrotos - paved square
- D Ecce Homo arch
- 1 Chapel of the Condemnation
- 2 Monastery of the Flagellation
- 3 Via Dolorosa
- 4 St. Mary of Sion Convent
- 5 "Omariyya" school

The map represents the complexity of the site, rich in layers of archaeological evidence, which cannot always be unequivocally interpreted and dated.

The graphic reconstruction was performed according to a study by Bellarmino Bagatti published in 1958.



Fragments of vaulted ceilings, of doorframes and the capital of a column, part of the Temple or Antonia Tower (I Cent. BC - I Cent. AD), found on site at the beginning of the 20th Cent.



Latin Inscription of the Roman Emperor Hadrian (128-129 AD) found outside Damascus Gate and acquired on 1903.

Lithostrotos and a pagan altar (II Cent. AD), found on site at the beginning of the 20th Cent.



The pilgrims' voices

"And I thought that sweet harmony of our souls respond to all the points of the basilica, already shrouded in the shadows of the night, the echo of all the souls who over centuries have come here to pray souls of apostles, of knights, saints..."

(Giuseppe Roncalli - future pope John XXIII).



Absorbeat, quaeso, Domine, mentem meam et cor meum ignita et melliflua vis amoris Tui ab omnibus quae mundo sunt; ut amoris Tui moriar, qui pro amore amoris mei dignatus es mori.

May the power of your love, O Lord, ardent and sweet power, so absorb our hearts as to withdraw them from all that is under heaven. Grant that we may be ready to die for love of your love, as you died for love of my love. (St. Francis of Assisi)