

THIS MUSEUM
SET UP IN 1902
ENLARGED IN 1923
WAS COMPLETED
UNDER PROPITIOUS AUSPICES
ON AUGUST, 10th 1924

The Franciscan Friars of the Custody of the Holy Land have always diligently cared for the heritage entrusted to them, especially for artifacts discovered during excavations in the Holy Places. The original museum was founded in 1902 at St. Saviour's Monastery, and enlarged in 1923-1924. It was reopened in 1931 in a new building erected near the Sanctuary of the Flagellation. Fully renovated in 1982 as Museum of the Studium Biblicum Franciscanum, the Museum is given presently (2018) a new life as a collection specialized on the Archaeology of the Holy Places. At the Museum entrance is a latin epigraph from the 1924 event (*above*).



Via Dolorosa

A 15 minutes multimedia journey back in time, from the condemnation of Jesus to the pilgrims of today, in a timeless archaeological site.

Available in:
English, Italian, Spanish,
Portuguese, French, Russian,
Arabic and Hebrew.

Archaeological Collections

Life and Power in the Times of the New Testament.

A preview of the forthcoming wing of the TSM dedicated to the Archaeological Collections of the *Studium Biblicum Franciscanum*.

Hours

9 – 18 (from April to September)
9 – 17 (from October to March)

ADMISSION

all proceeds from the entrance fees will go to support the social and cultural projects of the Custody of the Holy Land

	Regular fee	Reduced fee	Free
Via Dolorosa		• + 5 people - group	• Children under 12 years
+		• Students	• School groups
Archaeological Collections	20 nls	• + 65 years	• Scholars
		15 nls	• Religious residing in the Holy Land
Via Dolorosa	15 nls	10 nls	• Tourist Guides
Archaeological Collections	15 nls	10 nls	• Journalists
			• Disabled people

More info

www.terrasanciamuseum.org

Reservations

Info@terrasanciamuseum.org; +972 (0) 58 550 2736

Follow us on Facebook, Twitter and Instagram @terrasanciamuseum



Sarcophagus bearing a sculpted myrtle wreath on the lid.

1st Cent. A.D.

Hard limestone,

From: Dominus Flevit (Mount of Olives, Jerusalem)

Cat. nr.: SF0800, SB-02066

Cusader architectural fragment bearing Christ as *Agnus Dei* (Lamb of God) with nimbus and processional cross.

XII cent. A.D.

White marble.

Found in Jerusalem, area of St. Mary-the-Great.

In Museum Collection, since 1903.

Cat. nr.: SF1085 (SB-12823).



SBF Archaeological Collections

Collezioni Archeologiche dello SBF

مجموعات أثرية
SBF

אוספים ארכיאולוגיים
SBF

A Journey to the origins of Christianity

We are glad to offer to our visitors a preview of the forthcoming wing of the Terra Sancta Museum dedicated to the Archaeological Collections of the Studium Biblicum Franciscanum.

Life and Power in the Times of the New Testament.

We are now opening to the public the second and third sections, which are dedicated to the political institutions, the daily life at the time of the New Testament and the first experiences of the monastic movement.

The museum will be completed by the first section in the main hall where the archaeological artifacts will tell us about the places of the earthly life of Jesus.

Many biblical places have been excavated and studied by the Franciscan archaeologists of the Studium Biblicum Franciscanum.

The last section will be dedicated to the specialized and thematic collections.

This captivating journey now gives us for the first time the opportunity to open to the public some ancient rooms, recovered and restored for this occasion: a Byzantine time cistern, a second one that is more ancient and linked to a Crusader time workshop and then the beautiful courtyard of a Mamluk dwelling.

The beauty of these rediscovered spaces and the charm of the artifacts on display will compensate for the inconvenience of the work in progress and the temporary incompleteness of the project.

We invite you to download the App "Terra Sancta Museum": you can find the translation of the texts and other interesting information about the artifacts that you are going to see!

The staff of the museum is at your disposal: we will do our best to answer your questions and make you comfortable during your visit.

Archaeological Remains in the Area of the Museum

البقايا الأثرية الموجودة في المتحف

Resti archeologici nell'area del Museo

שרידים וממצאים ארכיאולוגיים מאתר המוזיאון

The Museum itself is located in an archaeological site with more than 2,000 years of history and remains, dating from the Herodian time (1st century BC) to the present day, passing through the Roman, Byzantine, Ancient Arab, Crusader, Mamluk, and Ottoman times.

Archaeological research progressively developed, starting from the Church of the Flagellation, which was the first part of the compound coming into possession of the Custody of the Holy Land in 1838, and the first Franciscan hospice was founded nearby in order to serve the sanctuary.

The expansion of the monastery towards the west (1889–1912) led to the finding of the Chapel of Condemnation and the floor of the *Lithostrotos*, where today you can visit the multimedia section of the Museum, dedicated to the *Via Dolorosa*. In the same years the property was extended northwards as far as an important medieval building, known as the House of Herod.

In 1928 the construction of the new premises of the *Studium Biblicum Franciscanum*, where the new museum is located, brought to light and preserved the remains of some ancient buildings.

Therefore, the Museum includes in its spaces these archaeological remains, as a contribution to a better understanding of the history of this part of the city of Jerusalem, especially the religious memory of the *Via Dolorosa*.

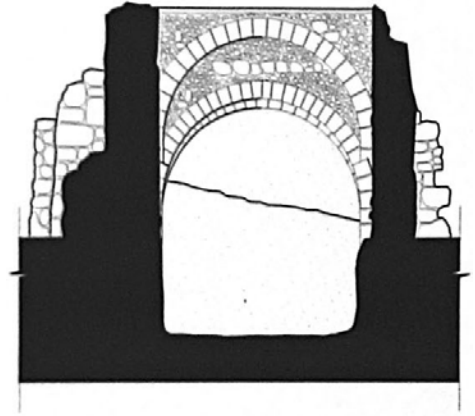
Along your path inside the Museum the ancient remains are highlighted by informative panels.

Arched Water Cistern

خزان ماء ذو أقواس

Cisterna ad archi

בור מים מבנה קשתות



Archaeological remains belonging to the sub-structure of ancient dwellings from Roman-Byzantine Jerusalem (3rd – 8th century AD).

Especially well preserved is a cistern with arches, on top of which simple stone slabs are placed to cover the room. The walls are covered with a very resistant waterproof plaster rich in ceramic fragments (*opus signinum*).

Two openings to allow for access are on the upper part, on the opposite sides of the room. The cover of the cistern was rebuilt with new arches in order to increase its capacity. Close by are preserved the traces of the housing system placed at an upper level.

The cistern was found during the extension works of the Monastery of the Flagellation and wisely included in the new building designed by the German Franciscan Wendelin Hinterkeuser (1902).

With the modern restoration its function and appearance are highlighted.



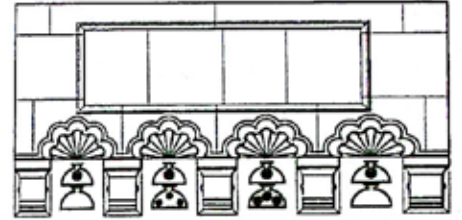


The House
of Herod

منزل
هيرودس

La Casa
di Erode

בית
הורדוס

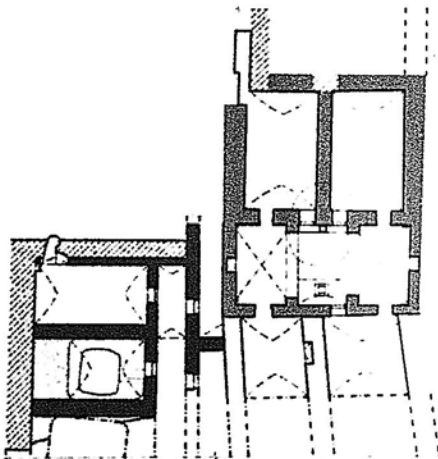


Medieval
Dwellings
of Jerusalem

مباني القدس
في القرون الوسطى

Edifici della
Gerusalemme
medievale

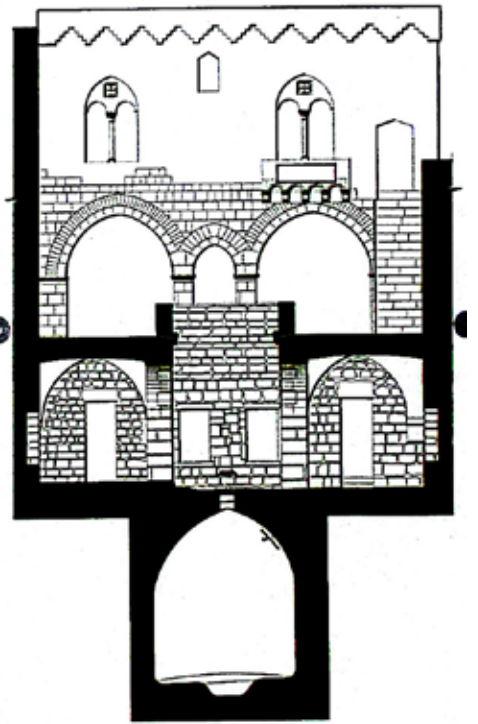
יישוב
ירושלים
בימי הביניים



Crusader building (12th century)
Mamluk period building (13th - 14th century)



On hearing this Pilate asked if the man was a Galilean; and upon learning that he was under Herod's jurisdiction, he sent him to Herod who was in Jerusalem at that time.
(Luka 23:6-7)



The path for our visit brings us through parts of two singularly well-preserved buildings from medieval Jerusalem. Both of them were found more than a century ago during the establishment of the Monastery of the Flagellation.

The first main building is from the time of the Crusaders (12th century) even though it re-uses parts of a previous structure. It was probably a warehouse or a lab, whose entrance was protected by a double set of doors lockable with wooden bars. The establishment was equipped with a small stone basin and a larger water cistern, through which we now make our entrance. A second building was built in the early Mamluk period (13th - 14th century) according to the best standards of civil architecture of the time to serve as a home for a rather wealthy family. In wealthy residences like this, Christian pilgrims used to see the remains of ancient royal palaces. Hence the name of "the House of Herod", which it keeps to date.



Next to Pilate's Praetorium pilgrims were often shown the House of Herod. The reference is not to Herod the Great, but to his son Herod Antipas, tetrarch of Galilee. The memory of that house is preserved in a rich mansion dating from the Mamluk period (14th century), composed of three levels. The lower floor consists of various rooms around a courtyard equipped with two cisterns for rainwater. A cross in relief decorates the plaster of the north cistern. The intermediate floor includes an elegant porch located on the north side of an open space with an external staircase that connects to the upper floor. A window opens to a balcony decorated with corbels and scallops carved in white stone. Between the corbels is a series of heraldic symbols in secondary use. The upper part of the building has been rebuilt in medieval style by Architect A. Barluzzi in 1929, at the same time as the restoration work in the Church of the Flagellation.

1. ARCHAEOLOGY IN THE HOLY PLACES (Intro)



Byzantine balaustrade (pluteus) bearing a large cross (5th-6th Cent. A.D.)
Limestone. SBF Museum collections:
Cat. nr. SB-09442

*Section 1 of Terra Sancta Museum
SBF Archaeological Collections
will be completed
in the next few years.*

Group of SBF Professors and Students at the resumption of courses in 1951.

SBF staff seated, from left to right:
Stefano Paparelli, Paulin Lemaire,
Donato Baldi, Pascal Ostertag,
Sylvester Saller, Bellarmino Bagatti,
Dalmazio Colombo.

Archaeology in the Holy Places

*L'archeologia
nei Luoghi Santi*

1

علم الآثار
في الأماكن المقدسة
ארכיאולוגי
ה באתרים הקדושים

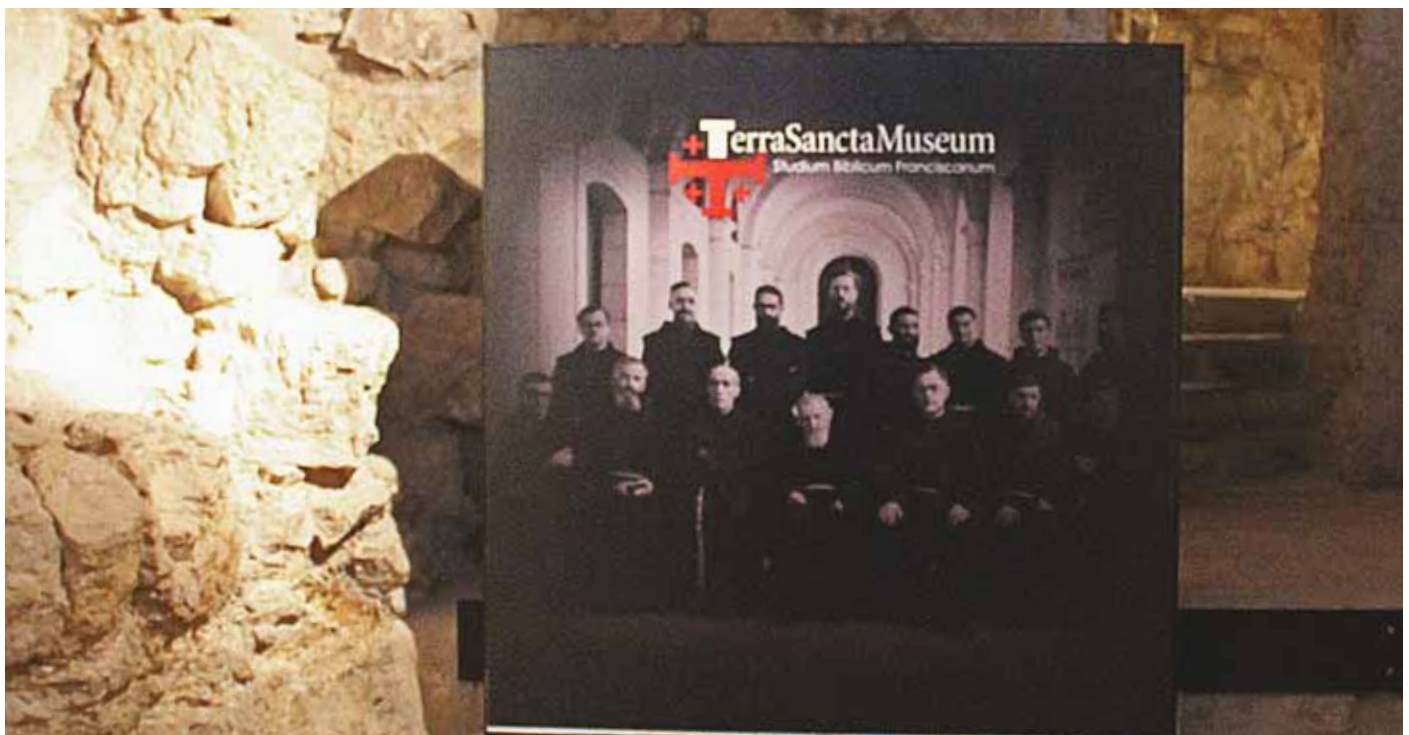
The Franciscan Friars of the Custody of the Holy Land have always diligently cared for the heritage entrusted to them, especially for artifacts gradually discovered during excavations in the Holy Places.
In 1902 at St. Saviour's Monastery the first museum was founded to preserve these discoveries.

In 1924, with the foundation of the *Studium Biblicum Franciscanum* this approach developed into systematic archaeology, related researches, publications and Biblical studies.

Some friar Archaeologists were then called upon to be part of the SBF, and in that capacity contributed to the development of Biblical Archaeology in the Holy Land.
The Archaeological Collections of the Terra Sancta Museum showcase their enthusiastic and competent work.

The Studium Biblicum Franciscanum of Jerusalem (SBF) is the Faculty of Biblical Sciences and Archaeology of the Pontificia Universitas Antonianum in Rome. In 1901, the Franciscan Custody of the Holy Land began planning a center for biblical studies in Jerusalem and these plans led to the establishment of the SBF in 1924. Located in Jerusalem's Old City, the SBF offers degree and non-degree programs of studies in biblical interpretation and in archaeology. Associated with the SBF is the Studium Theologicum Jerosolymitanum, the Custody of the Holy Land's school of theology.

While the SBF supports research and publication in all areas of biblical studies, a particular focus has been on the archaeological excavation of sites associated with the New Testament and early Christianity in the Middle East. The SBF also carries on the tradition of the Franciscans who have helped write the history of the Christian shrines and places of pilgrimage in the Middle East through archaeological excavation and the study of Jewish and Christian literary sources including pilgrims' diaries. Among the sites that have been excavated by the SBF are Bethany, Bethlehem, Bethphage, Cana, Capernaum, Ein Karem, Emmaus (el-Qubeibeh), the Herodion, Machaerus, Magdala, Nazareth, Mt. Nebo, Tabgha, and Mt. Tabor. In Jerusalem, the SBF has sponsored excavations at the Mt. of the Ascension, Gethsemane, the Holy Sepulchre, the Tomb of Mary and Dominus Flevit.



The New Testament Times

2

זמן העהד החדיד

L'epoca del
Nuovo Testamentoתקופת
הברית החדשה

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Iturea and Trachonitis, and Lysanias ruler of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness.

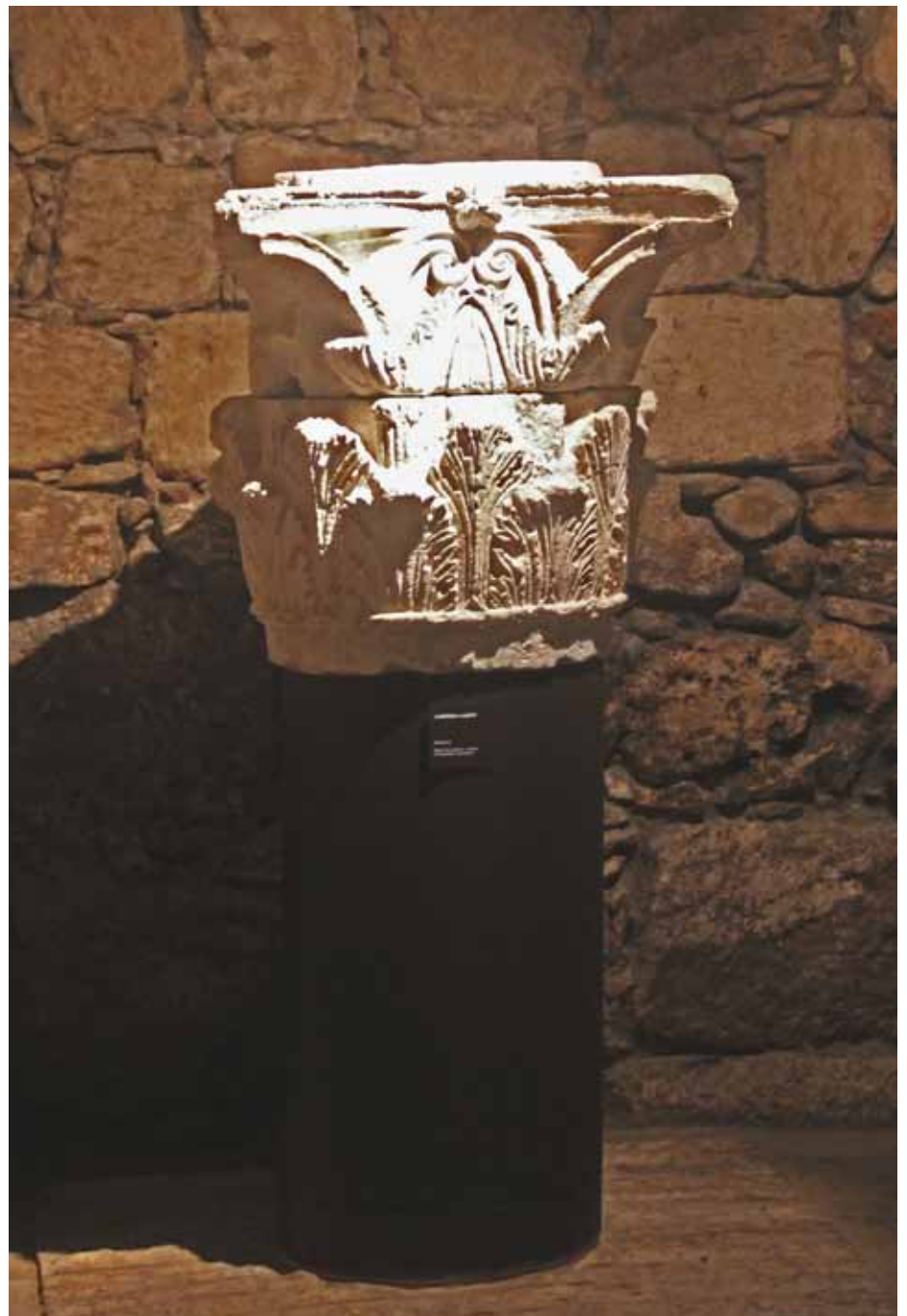
(Luke 3:1-2)

At the time of the Gospels and the Acts of the Apostles, Judea was a region of the Roman Empire partly under the rule of a Governor and partly controlled by the Herodian dynasty.

Herod the Great ruled as King over Judea from 37 to 4 BC, and at his death his dominion was divided between his sons. The main portion, given to Archelaus, was later taken over and ruled directly by the Romans.

In the years following the time of Jesus, the first Christian communities established themselves in Jerusalem and in other cities inside and outside the Roman Empire.

We give the name of "the New Testament times" to the years between the Roman conquest of Judea (63 BC) and the second Jewish revolt suppressed by Hadrian in 135 AD.



All objects from Section 2 (The New Testament Times) are from 1st Cent. B.C. to beginning of 2nd Cent. A.D.

1. Corinthian capital

White limestone (from Herod's family tomb area, Jerusalem). SBF Museum collections: Cat. nr. SF1270; SB-09459

2. Corinthian capital

White limestone (from Herodium palace-fortress peristyle; Corbo excavations, 1964-1967). Cat. nr. SF7559-60; SB-01384

The Herodian Dynasty

La dinastia degli Erodi

2.1

سلالة الحاكم هيرودس

השושלת ההרודיאנית

CLEOPATRA
of JerusalemMARIAMNE II
daughter
of Simon Boethus

PHILIP

Tetrarch of Iturea
and Trachonitis
(4 BC - 34 AD)HEROD
PHILIPHEROD
the GREAT

King of Judea (37 - 4 BC)

When Jesus was born in Bethlehem of Judea, in the days of King Herod [the Great], behold magi from the east arrived in Jerusalem, saying, "Where is the newborn King of the Jews? We saw his star at its rising and have come to do him homage."

(Matthew 2:1-2)

HERODIAS

wife of Herod Philip
then of Herod Antipas

Herod [Antipas] was the one who had John [the Baptist] arrested and bound in prison on account of Herodias, the wife of his brother [Herod] Philip, whom he had married. John had said to Herod [Antipas], "It is not lawful for you to have your brother's wife." (Mark 6:17-18)

SALOME

daughter of Herod Philip
wife of Philip the Tetrarch

ARISTOBULUS

ALEXANDER

MARIAMNE I
the Hasmonean

HEROD.....

ANTIPAS

Tetrarch of Galilee
(4 BC - 39 AD)

On hearing this Pilate asked if the man was a Galilean; and upon learning that he was under Herod's jurisdiction, he sent him to Herod who was in Jerusalem at that time. (Luke 23:6-7)

HEROD
ARCHELAUSEthnarch of Judea
(4 BC - 6 AD)

But when [Joseph] heard that Archelaus was ruling over Judea in place of his father Herod, [the Great] he was afraid to go back there. And because he had been warned in a dream, he departed for the region of Galilee.

(Matthew 2:22)

HEROD

AGRIPPA I

King of Judea
(41 - 44 AD)

About that time King Herod [Agrippa I] laid hands upon some members of the church to harm them.

He had James, the brother of John, killed by the sword, and when he saw that this was pleasing to the Jews he proceeded to arrest Peter also. (Acts 12:1-3)

BERENICE

HEROD

AGRIPPA II

King of Chalcis,
Batanea, (48 - 100 AD)

The next day [Herod] Agrippa [II] and Berenice came with great ceremony and entered the audience hall in the company of cohort commanders and the prominent men of the city and, by command of Festus, Paul was brought in. (Acts 25:23)

MALTHACE
the Samaritan

The Herodian Edifices

Gli edifici Erodiani

2.2

مباني هيرودس
הבנייה ההרודיאנית

He was very ambitious to leave great monuments of his government to posterity; whence it was that he was so zealous in building such fine cities, and spent such vast sums of money upon them.

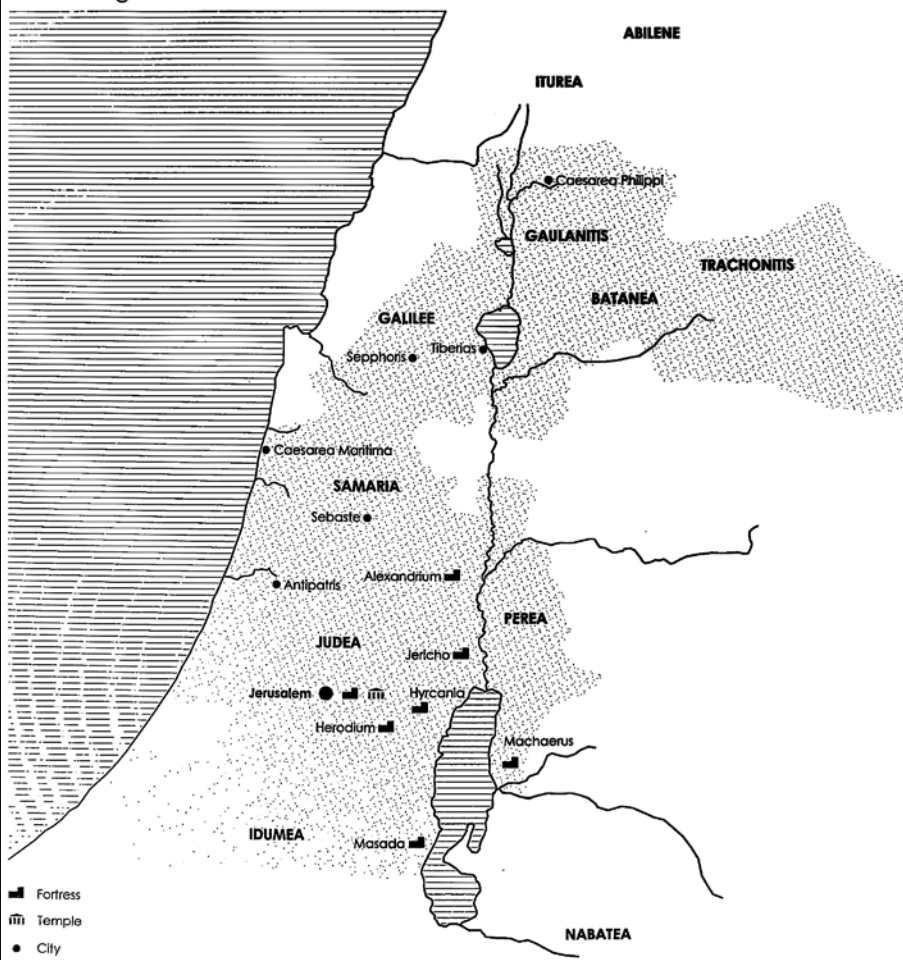
(Flavius Josephus, Antiquities of the Jews, 15, 9:5)

Herod the Great ruled for 34 years and strengthened his power through a clever policy of alliances, a cruel internal despotism and an unceasing fervor for building. He raised numerous and impressive monuments: fortresses, palaces, cities and places of worship, among them the Temple of Jerusalem.

By availing himself of foreign workers, his architectures were very elegant and with a Hellenistic and Roman taste, while for the temple the traditional plan was used as a reference.

Also, his direct descendants founded new cities in the territories assigned to them: Philip, Caesarea Philippi, and Herod Antipas, Tiberias.

Herod's Kingdom at its Peak



Herodian cities and palaces

1. The pagan temples in Paneas (Caesarea Philippi)
2. Machaerus fortress in Perea
3. The palace in Upper Herodium near Bethlehem
4. The podium of the temple of Augustus in Caesarea
5. The Temple Mount in Jerusalem (Robinson Arch)



Herodium**Herodion****2.3**

هيروديون

הרודיון

[...] he called that hill that was of the shape of a woman's breast, and was sixty furlongs distant from Jerusalem, by the same name [Herodium]. He also bestowed much curious art upon it, with great ambition, [...] He also built other palaces about the roots of the hill, sufficient to receive the furniture that was put into them, with his friends also, insomuch that, on account of its containing all necessities, the fortress might seem to be a city, but, by the bounds it had, a palace only.

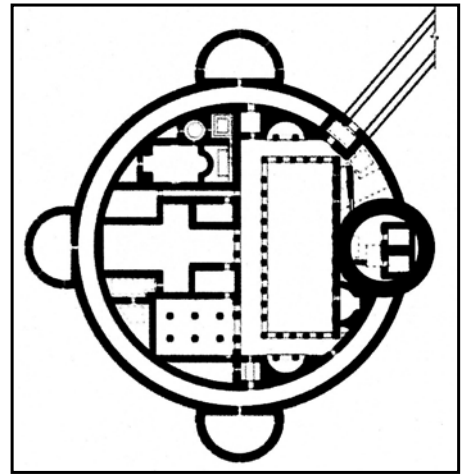
(Flavius Josephus, Wars of the Jews, 1, 21:10)

The Herodium was the most beautiful royal palace/fortress that Herod the Great started to build in 37 BC near Bethlehem and that at a later time, was chosen as the place for his mausoleum.

An external circular double wall contained galleries and storage and formed an impressive defensive cylinder of 63 m. of diameter. Inside, protected by the steep slopes of the artificial hill and 4 towers, there was a magnificent mansion with a circular plan and divided into 2 parts: the residence proper and a vast court with a peristyle with Corinthian columns, a large triclinium, thermal baths and dormitories. At the foot of the hill there was an architectural complex with villas, pools and gardens.

Virgilio Corbo conducted archaeological excavations there between 1963 and 1967 and he discovered both the majestic Herodian buildings and their later reuse, ascribable to the two Jewish revolts (70 and 135 AD) and to the Christian monastic experience of the 5th and 6th century AD.

Further archaeological excavations have been conducted by Israeli archaeologists.

**Herodium**

1. Architectural decorations. Plaster (thermal baths)
2. Architectural roof decorations. Plaster (thermal baths)
3. Painted wall fragments with Greek inscriptions. Plaster (thermal baths)
4. Ionic frieze. Plaster (thermal baths)
5. Ostrakon. Terracotta. Hebrew inscription bearing Herod's name
6. Ostrakon. Terracotta. Hebrew alphabet (from the rebels furnace)
7. Ostrakon. Terracotta. Cursive Greek, praise
8. Buckle or Stud (soldier decoration). Copper alloy
9. Small altar. Limestone
10. Terra sigillata plates. Imported fine pottery
11. Small mortars and pestles. Hard pinkish stone

Herodium - The revolts

1. Plates. Wood
2. Bowls. Wood
3. Trilobate arrowheads. Iron
4. Coins of the wine/palm type, Bar Kokhba revolt, second year: 133-134 A.D. (selected from a hoard of almost a thousand coins). Copper
5. Ancient seeds

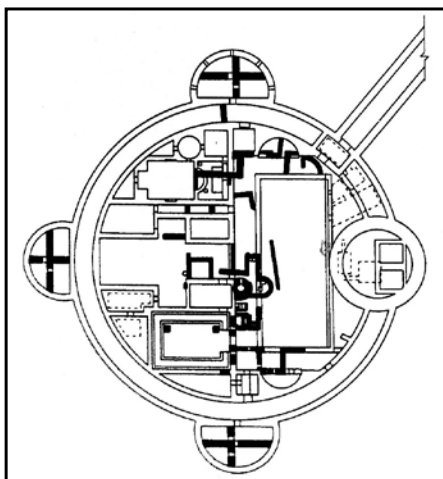
Herodium - the revolts**Herodion - le rivolte****2.4****הירודיון - الثورات****הרודיון - המרידות**

Lucilius Bassus [...] took that citadel which was in Herodium, together with the garrison that was in it; after which he got together all the soldiery that was there, (which was a large body, but dispersed into several parties,) with the tenth legion, and resolved to make war upon Machaerus.

(Flavius Josephus, Wars of the Jews, 7, 6:1)

In this Herodian palace took place the two Jewish revolts of 70 and 135 AD that had been suppressed first by Titus and then by Hadrian. The rebels occupied the fortress and lived between its walls until its downfall caused by the Roman legions.

During these 2 occupations, the triclinium was transformed into a synagogue by adding the ritual baths and other functional buildings. Meanwhile, in the womb of the hill under the fortress, they excavated a complex system of galleries and used some of the enormous Herodian cisterns as a depository for debris.



Machaerus**Macheronte****2.5**

قلعة مكاور

מכוור

Accordingly, he (John) was sent a prisoner, out of Herod's suspicious temper, to Machaerus, the castle I before mentioned, and was there put to death.

(Flavius Josephus, *Antiquities of the Jews*, 18, 5:2)

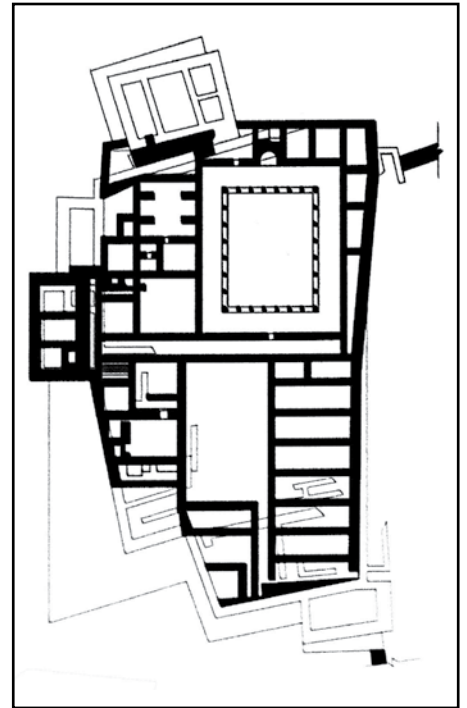
The fortress of Machaerus was built by Alexander Jannaeus, destroyed by Aulus Gabinius in 68 BC then re-built entirely by Herod the Great. Later it was destroyed again by the Nabateans in 36 AD, then re-built again by the rebels until finally destroyed by the Romans in 70 AD.

It was the last Jewish stronghold in Perea on the border with the Nabateans of Petra; according to Flavius Josephus it was the prison where John the Baptist was imprisoned and then beheaded.

Inside the fortress some houses with halls, corridors, storages, thermal and ritual baths were identified.

The excavations conducted by Virgilio Corbo and Stanislao Loffreda between 1978 and 1982 brought to light both the fortress on top of the mountain and the lower city at its foot.

Further excavations were carried out under the direction of Michele Piccirillo and Luigi Marino (University of Florence) from 1991 to 1994 and finally, starting from 2008, under Győző Vörös (Hungarian Academy of Art), in collaboration with the Studium Biblicum Franciscanum.



Machaerus. The Herodian Phase



Machaerus

1. Terra sigillata juglet (imported fine pottery)
2. Nabataean plate and cup (fragments (fine painted pottery))
3. Bowl (fragment). Glass
4. Juglet, unguentarium and bowl. Terracotta
5. Ink pot. Hard stone
6. Ostrakon. Terracotta, with Hebrew inscription
7. Hellenistic oil lamp. Mold-made terracotta
8. Herodian oil lamp. Wheel-made terracotta
9. Alexandrina game piece and spindle whorl. Ivory



The roman way of counting with fingers



10. Hair pins and spatula. Bone
11. Spatula. Bronze

**At the entrance:**

Late Hellenistic Doric frieze, triglyph and metope with laurel wreath. 2nd-1st Cent. B.C. Sandstone

Daily Life at the Time of Jesus

*La vita quotidiana
al tempo di Gesù*

2.6

الحياة اليومية
زمن المسيح

חיי יום-יום
בתקופת ישוע

The Gospels tell the events of the life of Jesus, who led a life like many others in the small city of Nazareth at the time of Roman rule, during the Herodian dynasty.

Later, he was living in the house of fishermen in Capharnaum, and during his journeys to Judea for the Jewish holidays, he met people of all classes. In his preaching, he made constant reference to ordinary facts in order to be easily understood.

In this way the Gospels become a unique source for discovering the daily life of that time.

Likewise, historical and archaeological research helps us in understanding Jesus' words.

The discovery and study of material evidence casts light on his parables and on his use of surprising examples inspired by people's life.

Scenes from their daily life come out of the shadows and we can know more about the houses, the tableware and the kitchen, personal care, arts and crafts, the economy, burial of the dead and the rituals of purification that are typical of the Jewish people.

All items displayed in room 2.6 (*Daily Life at the Time of Jesus*) belong to the Museum Collections and were collected in the Holy Land. Items found in excavations are pointed out as such.

The date of all objects is generally comprised between 1st Cent. B.C and the beginning of 2nd Cent. A.D.





1. Amphoras. Terracotta



the kitchen and the storage

Two women will be grinding meal together; one will be taken and one will be left. Keep awake therefore, for you do not know on what day your Lord is coming.

(Matthew 24:41-42)

In the inner courtyard of the house, covered by light awnings made of branches and intertwined canes, there was the fireplace (*kira*) for the preparation of food.

In every dwelling there was always a room used for storage, which was of fundamental importance for the life of the family, especially during times of famine or drought.

They had different kind of vessels for the preservation and preparation of food. The pots had various shapes and sizes: the typical ones had a globular body and a convex base, with two short handles on the shoulders. Among the most common vessels for the pantry are the jars. With their round shape and small ring handles some of them are easily recognizable as local products. Two of the ordinary utensils in the kitchen were the round grindstone, that was used to produce flour, and the mortar for grinding herbs and spices or other ingredients.



Below:

- 2. Cooking pots and vessels. Terracotta
- 3. Strainer. Terracotta
- 4. Small jars and jugs. Terracotta
- 5. Mortar and pestle. Basalt
- 6. Mortar. Basalt

Left:

- 7. Mortar. Basalt
- 8. Circular grindstone. Granite
- 9. Amphoras. Terracotta



the dining hall

Then Levi gave a great banquet for him in his house; and there was a large crowd of tax collectors and others sitting at the table with them.

(Luke 5:29)

Typically, the families of the villages used to meet for the communal meals and they shared the food, taking it from one or two vessels using a bowl or a small dish for the individual servings. Only the royal or upper level houses had a banquet hall (*traklin*) where relatives, friends or occasional guests would be welcomed.

The most common tableware is made of ceramic, a rough slurry, usually without decorations; the Herodian type is easily recognizable thanks to its fine crafting on the potter's wheel. On the table one could find jugs, dishes and bowls of various depths, that were never completely flat because of the kind of food they used to serve. The wooden and glass vessels are among the most valuable and locally produced. They also had some utensils made of stone, bone and metal. The imported dishes and bowls made of *terra sigillata* (fine red pottery with glossy surface slips), together with the Nabataean pottery, made up the most prestigious tableware to be used in banquets.



Inside the dark area:

Rectangular grindstone. Basalt stone (from Herodium excavations)

Jars of various kind and epoch from the Museum Collections

Below:

1. Bowls. Terracotta
2. Deep crater. Terracotta
3. Small bowl. Terracotta
4. Drinking cups. Terracotta
5. Juglet and cup. Terracotta
6. Nabatean plate. Terracotta, painted decoration
7. Terra sigillata plate. Cups and bowls. Terracotta
8. Juglet. Glass
9. Megara cup. Terracotta with relief decoration
10. Terra sigillata juglet. Terracotta
11. Plates and unguentarium. Glass (from Capharnaum)



the burial – the ossuaries

So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away.

(Matthew 27:59-60)

Burial in Jewish society was marked by ritual times and actions. The body was washed with water, anointed with spices and perfumes and wrapped in a shroud. It was then carried to the tomb, that was closed by a big stone.

After some time, the bones would be collected and placed in pits or in dedicated rooms. It was only from the 1st century BC that the use of ossuaries, (stone boxes intended to contain the bones of one or more deceased) became widespread. Many of them bear inscriptions in Aramaic, Hebrew and Greek with the name of the deceased and sometimes, other information.

1. Decorated ossuary with gabled lid carved. Soft limestone (from Mount of Olives area)
2. decorated ossuary with flat lid unfinished, red painted and carved. Soft limestone
3. Decorated ossuary with gabled lid yellow painted and carved. Soft limestone
4. Ossuary bearing Greek and Hebrew inscription: “*Eismael - Ishmael*” (detail of the inscription below). Soft limestone
5. Small ossuary in the shape of a wooden chest. Soft limestone





1. *guttus* (lamp filler). Wheel-made terracotta
2. Hellenistic oil lamp. Mold-made terracotta
- 3 Herodian oil lamp. Wheel-made terracotta
4. *guttus* (lamp filler). Wheel-mode terracotta (from Jerusalem area)
- 5 Undecorated Herodian oil lamp. Wheel-made terracotta
6. Herodian oil lamp with two wick holes. Wheel-made terracotta
7. Darom oil lamp. Mold~made, decorated terracotta
8. Roman disk oil lamp, with disk intentionally broken. Mold-made, decorated terracotta
9. Roman disk oil lamp. Mold-made terracotta (from Dominus Flevit, Mount of Olives, Jerusalem)

lighting and oil lamps

No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house.

(Matthew 5:15)

The rooms in the houses, both in ordinary ones in the villages and in the richest ones, were lit by oil lamps that were usually placed in small hollows on the walls or on a small table. In order to have more light they could also use a *polycandelon*, hanging from the ceiling, or some torches and candelabra.

Typical of this period are the "Herodian style" oil lamps, made on the potter's wheel; their shape shows an evolution from the 1st century BC to the 2nd century AD. The oil was poured from a lamp feeder with a cone spout. Sometimes the *infundibulum* of the disk oil lamps was broken in order to make them easier to use or because they could be decorated with images, unpleasant according to the sensitivity of the time.

the grooming - the makeup

And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment. (Luke 7:37-38)

Attention to beauty treatments and appearance in the Jewish world is well attested to by both the Bible and archaeological findings. Products made in this area, especially balm, were exported everywhere across the Mediterranean basin and sold at high prices. Nearby Ein Gedi, by the Dead Sea, there was a factory with mills, maceration pools and ovens for heating the oils.

The taking of baths was frequent followed by the application of ointments. It was common to shave, to use beauty masks and for the richest ones, to put on makeup. Every woman usually had a set of mirrors, combs, hairpins, pots of cream, ointment, perfume, mineral pigments and spatulas to mix and smooth them.

Without necessarily condemning these practices, there are several exhortations in the Holy Scriptures that the use of cosmetics and makeup should be done wisely and with modesty

1. Clothes pin, hair pins, spatula, mirrors. Bronze
2. Spoon, unguentaria, balsamaria, toilet bottles, stick, bowl. Glass
3. Unguentaria. Glass
4. Unguentarium. Alabaster
5. Oil cruets (*lekythoi*). Terracotta
6. Alabastra (*unguentaria*). Terracotta
7. Small toilet vessels. Terracotta





the Greco-Roman culture

When he came to the other side, to the country of the Gadarenes, two demoniacs coming out of the tombs met him. (Matthew 8:28)

The Greco-Roman culture was widespread and clearly present in the territories inhabited by Jews, both along the Mediterranean coast and in the hinterland. An important area was the Decapolis, a group of poleis, established by the Greeks, built where the Semitic populations were living. Their common origins and their economical interests led Pompey the Great, after the Romans conquered the Syro-Palestinian region (65-63 a.C.), to the decision of establishing a league among them in order to protect their identity and prosperity. Scythopolis (Bet Shean) was the only city on the west side of the Jordan river, all the others were on the opposite bank, around the modern Syria and Jordan. Both the Decapolis and the cities are mentioned in the Gospels: according to Mark, Jesus healed one demoniac, when he was in the country of the Gerasenes (Jerash). At first, the conquests of Alexander the Great and his successors, and later, the Roman occupation, left a remarkable influence in the culture, in the architecture, as it is clear in the city plans and in buildings as theatres, basilicas, colonnaded streets, in the floor and wall decorations, in the sculptures, and in the arts in general.

1. Necklace and earring bearing a cameo of *Eros* holding a torch. Gold, chalcedony
2. Ring bearing a seal of *Mars ultor*. Gold, sardonyx
3. Stamps and pendant (game?). Carved ematite
4. Architectural relief bearing Nabatean zodiac. Limestone (from the Nabatean temple of Khirbet At-Tannur, Jordan)
5. Female deity head. Basalt
6. Leaf wreath with two *tabulae ansatae* bearing Greek inscriptions: "Good luck to the newly-wed". Gold (from Gaza)
7. Earring with pendant. Gold, onyx

the purification

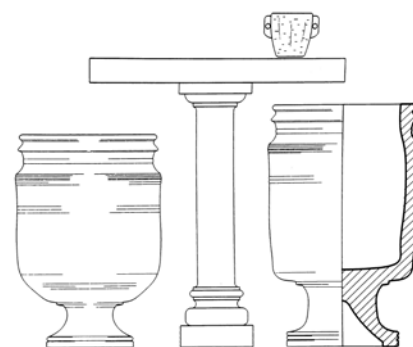
And they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles. (Mark 7:4)

At the time of Jesus, the practice of purification was part of daily life. The rabbinic tradition had extensively developed and given greater importance to this kind of precept, one that was based on the Law of Moses and also on oral tradition.

The large number of pools and ritual baths (*mikva'ot*) carved out of rock shows that purification was needed in many situations, such as before meals, or prayer at the Temple, after being at the market or in contact with a corpse, for a women's periods, bleedings and other illnesses. The many stone vases that have been found are also a sign of this practice. In fact, objects made out of stone could neither acquire impurity nor transmit it, while on the contrary the earthenware and glass vessels could.

The stone vessels were made in quarries of white limestone in the east of Jerusalem and elsewhere.

1. Stone basin. Soft limestone (from Herodium)
2. Finished and unfinished stone vessels. Soft limestone
3. Foot and rim from large stone jars. Soft limestone (the rim is from Nazaret)



Stone furniture and vessels.





the jobs

"Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad."

(Matthew 13:47-48)

Jobs are functional to the needs and demands of society. The founding of cities like Sepphoris and Tiberias brought about the opening of big construction yards where many carpenters, woodworkers and blacksmiths were employed. The building of public infrastructures was accomplished by the Roman soldiers, who used bricks stamped with their symbols. The legion would control the land and the customs. In Capharnaum, along the commercial way called *Via Maris*, we find a centurion, and Levi a tax collector. The inhabitants of this village were devoted to fishing in the lake. Their nets, often big and heavy, some of them with ledgers along the rim, needed many men in order to be handled. Textile craftwork was widespread. Spinning was done at home with a vertical loom, using a spindle, a round disk and some weights in order to keep the threads in tension. The ability to read and write was common at that time. The main tools for writing were the calamus (or stilus, a reed pen) and the pot for the ink, which was usually black, and less frequently red.

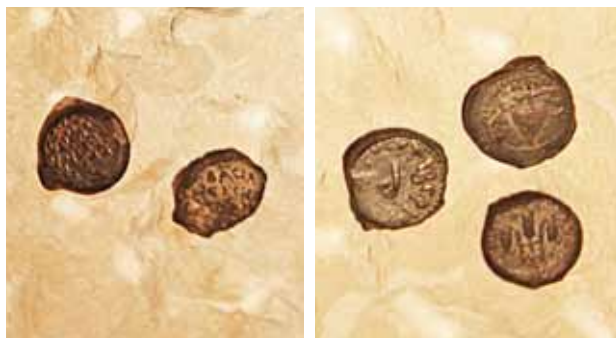
1. Axes and nails. Iron, wood (from Capharnaum)
2. Net weights lead (from "Peter's House" in Capharnaum)
3. Fish hooks. Bronze
4. Flask. Terracotta
5. Ink pots (alabaster, terracotta) and papyrus fragments.
6. Loom weights, spindle whorls and linen threads. Terracotta, stone, glass, bone
7. Sling bullets. Lead
8. Stamp of the tenth legion with symbols (battleship and a wild boar)
9. Gaming dice. Engraved ivory
10. Arrowheads. Bronze, iron

the coins in the Gospels

The use of coins in ancient times was somewhat different from today and, often, in the interpretation of the sources this difference hasn't been taken into consideration and let many academics of the Gospels give different and uncertain interpretations. Nevertheless, if they are well reported to their historical context, the Gospels (especially the one by Matthew) can offer precise information about the function and the purchasing power of the currencies in use at that time.

- 1-2. Small local coins. Bronze
3. Denarius of Augustus. Silver coin
4. Shekel of Tyre. Silver
5. Bronze weight bearing a dolphin and the inscription "half mina"
6. Coin mold and melted string. Limestone, bronze
7. Lever scale. Bronze
8. Decorated and inscribed scale weights. Bronze, lead
9. Scale weight mold and corresponding stamped weights. Basalt, lead
10. Marked and unmarked scale weights. Lead



**1 leptà**

bronze coin

2 prutòt

bronze coin

Under the Roman Empire these were the only coins directly mint in Judea, the less valuable of all in commerce. The widow's offering was of 2 leptà (Mark 12:42), that is to say the same value of 1 prutàh. In the Gospels, coins are also mentioned throughout Roman names, as in the parable of the two sparrow sold for an as (Matthew 10:29). Asses, together with quadrantes (Matthew 5:26), are Roman bronze coins of small and medium denomination: the as (assarion in Greek) was worth almost 4 quadrans, the equivalent of 4 prutòt or 8 leptà.

3 denarius of Augustus

silver coin



This silver Roman coin was widespread around the Roman Empire. It is the one of "Give to the emperor the things that are the emperor's" (Mark 12:16-17). One day of work of a laborer is worth 1 denarius (Matthew 20:2). The good Samaritan pays 2 or 3 days of staying at the inn with 2 denarii (Luke 10:35). 200 denarii is the amount to feed 5000 men (Mark 6:37). The perfume of the Magdalene was worth 300 denarii (Mark 14:5). At the time of Augustus, the annual salary of a legionnaire was 225 denarii, the one of a praetorian was 375 denarii. A tunic would cost 3 denarii and 1 *modius* of flour (around 4,5 kg) was sold for 1 denarius.

4 shekel of Tyre

silver coin



This Greek coin was worth 4 denarii. It is the coin found by Peter in the mouth of the fish and the only one with which he could pay the temple tax for two people (Matthew 17:27). The 30 silver coins given to Judas were probably staters (because the denarius was not permitted in the temple, due to the image of the emperor that it bore) and therefore they were worth 120 denarii (Matthew 26:15).







5 half mina

bronze weight



The Hebrew mina was equivalent to the weight of silver in 50 shekels. The half mina was therefore the same as the silver of 25 shekels. But it is difficult to give a precise equivalence because both the mina and the half mina were unit of weight and calculation more than actual coins. We can assume that half mina was equal to the silver in 50 roman imperial denarii.








The talent and the mina were units of measurement for big amounts of money, they were used when coins were weighed on a scale rather than counted (Matthew 25:15). One Attic talent is worth 60 minas and, in turn, one of them is worth 100 denarii (therefore a talent is worth 6000 denarii, the salary of around 15 years of work of a laborer). The 10.000 talents of the wicked slave are, indeed, an exorbitant amount of money, around 60 million of denarii (Matthew 18:23)

AUGUSTUS Emperor 27 BC - 14 AD		PONTIUS PILATE Prefect of Judea 26 - 36 AD		NERO Emperor 54 - 68 AD		VESPASIAN Emperor 69 - 79 AD		HADRIAN Emperor 117 - 138 AD		ANTONINUS PIUS Emperor 138 - 161 AD	
silver tetradrachm 4-3 BC (Year 28 Action Era)		small bronze coin, lepton 29-30 AD (Year 17 th of Tiberius' reign)		silver tetradrachm 63 AD (Year 112 Caesarean Era)		bronze sesterlius 70 AD (Judean Capla)		silver denarius		large bronze coin Colonia Aelia Capitolina	

Roman coins: Augustus, Tiberius, Pilatus, Nero, Vespasianus, Hadrian, Aelia Capitolina

					
silver tetradrachm 4-3 BC (Year 28 Action Era)	small bronze coin, lepton 29-30 AD (Year 17th of Tiberius' reign)	silver tetradrachm 63 AD (Year 112 Caesarean Era)	bronze sesterlius 70 AD (Judean Capla)	silver denarius	large bronze coin Colonia Aelia Capitolina
					
large bronze coin 40 BC (Year 3rd Year of Samaria)	medium size bronze coin 32-33 AD (37th of his reign)	medium size bronze coin 15-16 AD (19th of his reign)	medium size bronze coin 41-42 AD (6th of his reign as a tetrarch)	silver half sheqel 66 AD (1st year)	double struck over Roman tetradrachm

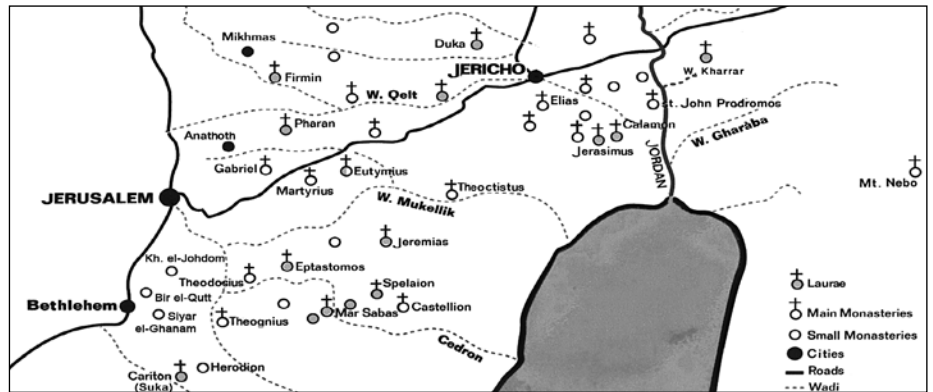
Jewish coins: Herod the Great, Archelaus, Antipas, Philip, Agrippa I, Agrippa II, 1st Revolt, 2nd Revolt

HEROD THE GREAT King of Judea 37- 4 BC		HEROD ARCHELAUS Ethnarch of Judea 4 BC - 6 AD		HEROD ANTIPAS Tetrarch 4 BC - 39 AD		HEROD AGRIPPA I King of Judea 41-44 AD		AGRIPPA II King of Batanea 55 - 92 AD		First Jewish Revolt 66 - 70 AD		Second Jewish Revolt 132 - 135 AD	
large bronze coin 40 BC (year 3 rd mint of Samaria)	small bronze coin, pulch, lepton	medium size bronze coin 32-33 AD (37 th of his reign)	medium size bronze coin 15-16 AD (19 th of his reign)	medium size bronze coin 41-42 AD (6 th of his reign as a tetrarch)	large bronze coin 80-81 AD (26 th of his reign)	silver half sheqel 66 AD (1 st year)	double struck over Roman tetradrachm	silver sheqel					



Byzantine capital decorated with a cross. 6th Cent. A.D. Limestone

Righth. Map of the Monasteries in the region around Jerusalem and Bethlehem, The Jordan River and Mt. Nebo (Siyagha).



The Region around Bethlehem

La regione di Betlemme

3.1

منطقة
بيت لحم
איזור
בית לחם

He built inside the monastery [different] churches. In one of them the majority of the fathers offered to God the "sacrifice of lauds" as it is written; in another one the Georgians give to the Almighty the tribute of praise; in another one the Armenians, permanently intent on singing hymns in their language, raise these songs to the Lord of the Universe

(Life of Saint Theodosius, 18)

Towards the end of the 3rd century AD, many devoted Christians decided to retreat to isolated places, where they could dedicate themselves to ascetic practices.

The desert would soon become the environment of choice for these monks, it was at the same time a metaphorical and a real space.

Since the first experiences in Egypt, monasticism, in its cenobitic and eremitic form, was spreading throughout all the Christian East, with a special focus on the Judean desert.

During the 5th and 6th centuries many monasteries developed throughout the region around Bethlehem.

Some of them, built on the sites of Siyar el-Ghanam, Bir el-Qutt, Khirbet el-Juhdum and the Herodium, were investigated by the archaeologist Virgilio Corbo between 1951 and 1953.

The monasteries were often built on top of preexistent Roman structures and were composed of the cells of the monks, the refectory and a church. Frequently this would include a mosaic floor, with inscriptions, and a crypt for the tombs of the Founding Saints and the monks.

The discovery of oil and wine presses, grindstones for wheat, ovens, stables and cisterns gives evidence of the agricultural vocation of these monasteries.

Items from excavations conducted by V. Corbo (1951-52, 1964-67) in the monasteries of the region around Bethlehem: Siyar el-Ghanam, Khirbet el-Johdom, Bir el-Qutt, Herodium



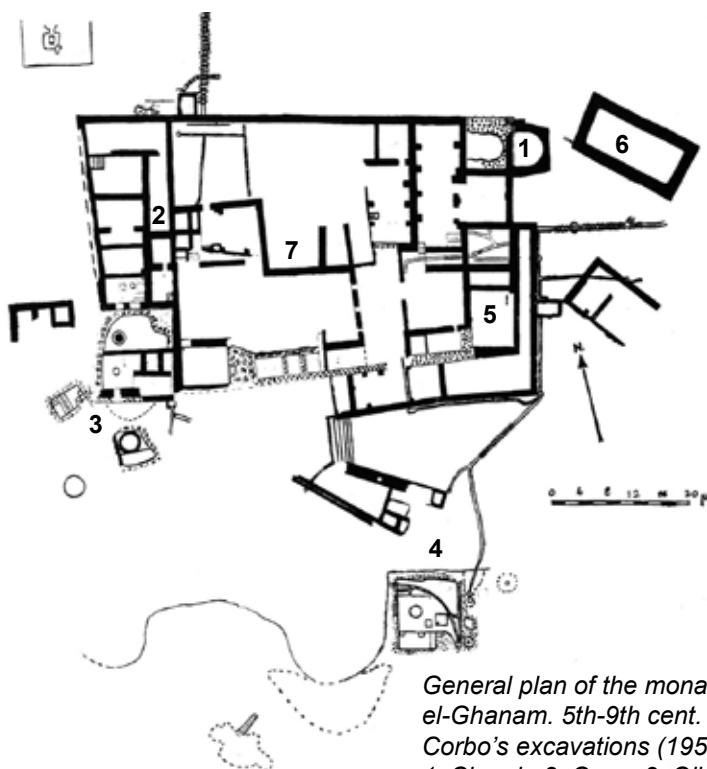
3.1 MONASTIC MOVEMENT IN THE REGION OF BETHLEHEM



Siyar el-Ghanam (4th-8th Cent. A.D.)

Shepherds' Field

1. Lid. Terracotta
2. Decorated vessel. Carved greiss-schist stone
3. Jug lets, stoppers and cups. Terracotta
4. Pottery fragments with Greek inscriptions. The carved one reads: "Give [your] grace...". Terracotta
5. Juglet fragment. Glass
6. Carved ring with horseman spearing a dragon. Bronze
7. Ring with missing stone. Gold
8. Oil lamps and unguentarium. Terracotta.
9. Wall mosaic fragments. Stone, glass tesserae on plaster
10. Cube bearing symbols as Salomon knot. Red painted reddish stone



General plan of the monastery at Siyar el-Ghanam. 5th-9th cent. A.D. After Corbo's excavations (1951-1953). 1: Church; 2: Oven; 3: Oil press; 4: Wine press; 5: Stables; 6: Cistern; 7: Tunnels.

11. *Righth*: Elements of a decorated wooden box or furniture. Carved bone (recomposed under the glass)



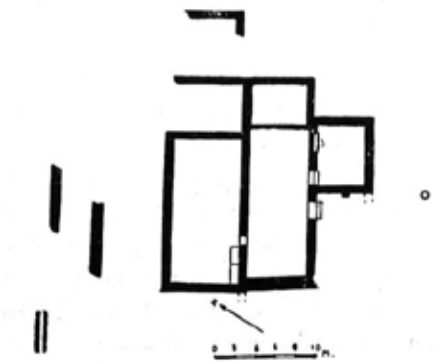
The appearance of our box was probably similar to this ivory casket from Cordoba (Spain). 10th Cent. A.D.



Hanging from above:

Polycandelon. Bronze
(SBF collections - 6th-7th Cent. A.D.)

Khirbet el-Juhdum (6th-8th Cent. A.D.)



A simple sketch of the ruins of the monastery at Khirbet el-Juhdum.
Explored by Corbo in 1954

Funerary stele. Limestone (6th-7th Cent. A.D.)

front: Low relief with depiction of two peacocks facing the Cross.

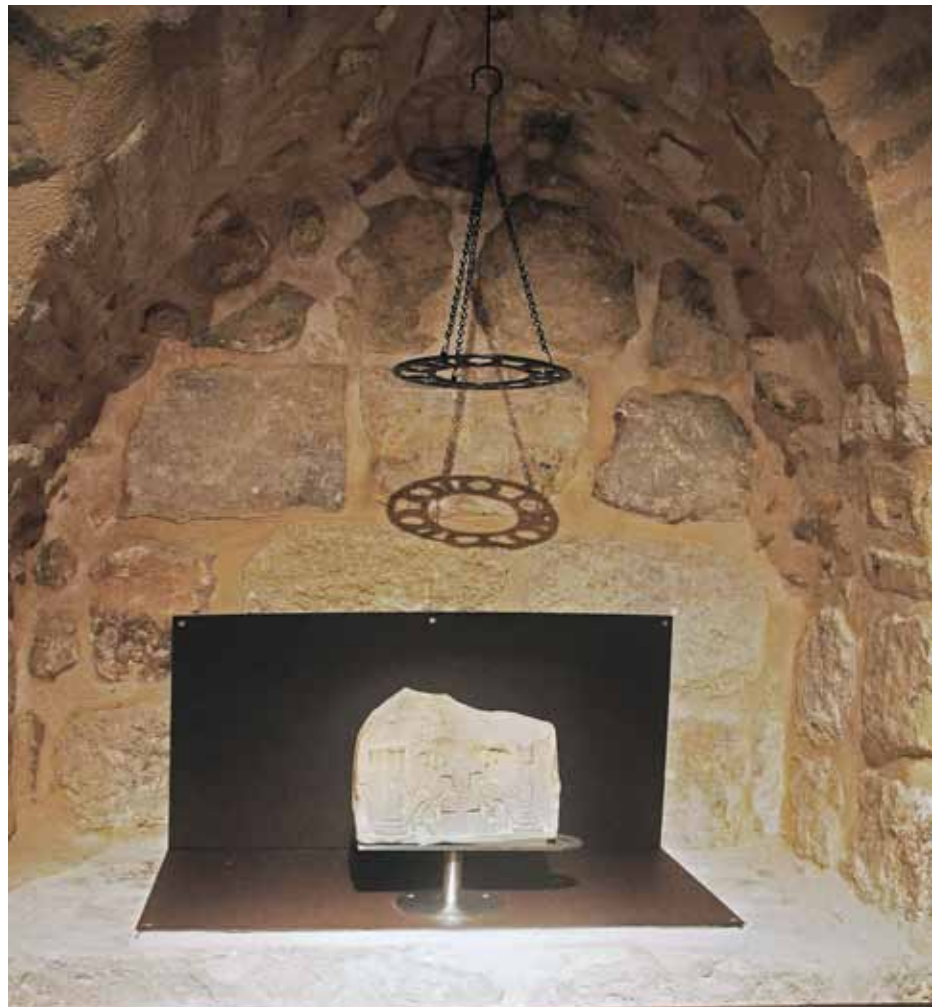
back: Greek inscription with prayer:
O Lord Jesus Christ have mercy on the humble Elias and give rest to your servant Theodolus among the saints

Herodium monastery (6th-7th Cent. A.D.)

1. Cups, bowls and jug. Terracotta
2. Byzantine graffito on plastered wall, with a Christian invocation: *"May endure the name of Cyrus the consoler and of*



Remains of the monastery installed inside the ruins of ancient Herodium



his servant Anatolius. Making votes for the health of him and all those who love him. One God." (recovered from the thermal baths area)

Among many others scratched on the tepidarium wall was the prayer: *"O Lord, remember those who have sacrificed their houses and have come up here"*.



3.1 MONASTIC MOVEMENT IN THE REGION OF BETHLEHEM



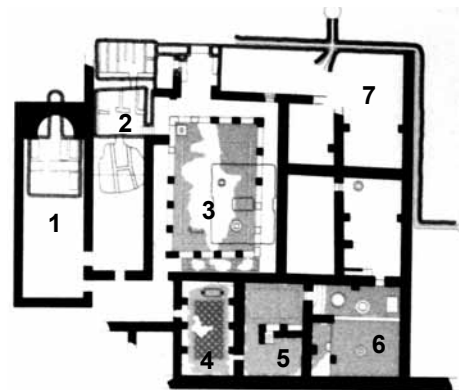
Bir el-Qutt (5th-8th Cent. A.D.)

Georgian Monastery of St. Theodore

1. Jug and unguentarium. Terracotta
2. Small basin. Terracotta
3. Early Arab decorated oil-lamp. Mold-made terracotta.
4. Unguentarium. Glass
5. Red painted basin fragment. Terracotta
6. Top of small pillar. Marble

7. Mosaic inscription in Georgian with names of Georgian dignitaries: *Bakur, Ormizd, Maruan and Burzn*. 5th Cent. A.D. (from the hallway of the courtyard)
8. Mosaic dedicatory inscription in Georgian language with prayer to St. Theodore: *"With the help of Christ and the intercession of St. Theodore, have mercy of Abbot Anthony and of Joshua the founder/maker of this mosaic, as well as of his father and his mother. Amen"*. 6th Cent. A.D. (from the refectory)

9. Byzantine column capital decorated with floral motifs (6th Cent. A.D.). Limestone



Plan of the Georgian monastery at Bir el-Qutt excavated by V. Corbo in 1952-1953. 1: Church; 2: Tombs; 3: Courtyard; 4: Refectory; 5: Kitchen; 6: Oil and Wine Presses; 7: Stables.



Mount Nebo**Monte Nebo****3.2**

جبل نيبو

הר נבו

For it is a place of cure both for the souls and for the bodies, and a place of refuge for all those, who come here from all places and are afflicted in soul and affected with many kinds of sufferings of the body.

(Life of Peter the Iberian)

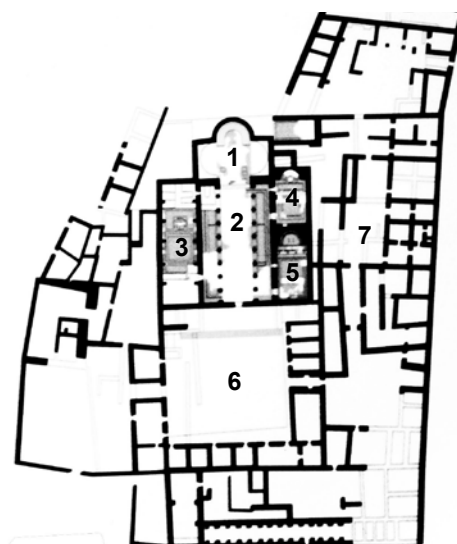
Mount Nebo is a rocky spur of the plateau of al-Balqā' and it overlooks the north-east side of the Dead Sea in the Hashemite Kingdom of Jordan. On the far western side of the mountain, today known as Ras Siyāgha, are the ruins of the Memorial of Moses.

In this place, a group of Christian monks decided to build a church in memory of the vision of the promised land given to the prophet short before his death (Dt. 34:1-7).

Many Christian pilgrims, especially Egeria, and the Bishop Peter the Iberian, tell us about this ancient devotion.

On the Fourth of July 1933, a systematic investigation of the site began under the scientific direction of Sylvester Saller, and was then continued by Virgilio Corbo (1963), Michele Piccirillo (1976 – 2008) and Carmelo Pappalardo (2008 – 2012).

During the last campaign, directed by Eugenio Alliata (2012 – 2014), it was possible to identify an empty tomb, sealed in ancient times, that could be related to the first monastic installations.



General plan of the Memorial of Moses on Mount Nebo, Siyagha, and the Byzantine - Early Arab monastery around it. 1: Cella Trichora; 2: Basilica; 3: Diaconicon-Baptistery (531 AD); 4: Baptistery (597 AD); 5: Theotocos Chapel; 6: Atrium; 7: Central part of the monastery.

Archaeological finds from Siyagha The Memorial of Moses

1. Small idol and miniature oil lamp. Bronze (Roman period)
2. Fragment of table with lion leg. Alabaster (Roman period)
3. Fragments of amphoras with red painted inscriptions. Terracotta (Byzantine period)

4. Stamped plates fragments with human images. Terra sigillata (Byzantine period)
5. Pilgrim's flask. Terracotta (Byzantine period)
6. Reliquary lid. Carved polished white marble (Byzantine period)
7. Chalice. Glass (Byzantine period)
8. Polycandelon cup. Glass (Byzantine period)

9. Squared plate. White marble (Byzantine period)
10. Decorated vessel and oil lamp or censer. Carved polished greiss-schist stone (Byzantine period)
11. Oil fueled flambeau. Wheel-made terracotta (Byzantine period)
12. Polycandelon fragments. Terracotta (Byzantine period)

13. Terracotta applique depicting the face of a monk. Terracotta (Byzantine - Early Arab period)



3.2 MOUNT NEBO



Left: Fragments of two inscriptions in the Samaritan script (from Siyagha excavations, 4th-5th Cent. A.D.). White marble

1. *"Keep this epitaph in your heart. To Athananas with favor. Even though you have departed from this life, you shall nevertheless flourish in life even more so. For (God) has given you power. And now your wife from Baghdad hopes to find favor in your sight always... in your cup as a portion two-hundred fold. For him (Moses) you established a Sanctuary, just as you ... a Temple for yourself, my God. His (obedience) to the words of your mouth, o Prophet ... in your hand (for the) people forever (words) in your ears (forever) ..."*



2. *"... to your witnesses (forever) he did not say ..."*

Right: A Byzantine column capital decorated with doves. Soft limestone. Mount Nebo, Jordan. From the excavations at Siyagha (1933-1937),



Khirbet el-Mukhayyat The City of Nebo

1. Necklace grains. Colored stones (Iron age)
2. Fragment of a Moabite inscription. Terracotta (Iron age)
3. Spindle whorl. Bone (Iron age)
4. Bird. Carved bone (Iron age)

5. Seal with musicians procession. Polished, engraved stone (Iron age)
6. Oil lamps and censer (Iron age)
7. Amphoriskoi (Iron age)
8. A horse and two female figurines. Hand-made baked clay (Iron age)

9. Herodian oil lamps. Wheel-made
10. Byzantine oil lamp and chalice
11. Byzantine censer and oil lamps fragments



Byzantine column capital (6th Cent. A.D.). Marble

Sarcophagus lid (end 4th - early 5th Cent. A.D.). Lead

Section 1 will be dedicated to Archaeology in the Holy Places as implemented by the Franciscan Biblical School (Studium Biblicum Franciscanum).

Section 4 is designed to showcase the valuable collection of antiquities put together in more than one century by the Franciscans of the Custody of the Holy Land.



Stones with crosses in the inner courtyard:

Left: Funerary stele with Greek inscription. Dated 506 A.D. From Kerak (Jordan)
Funerary stele with Greek inscription reused as a weight for an oil press. 6th Cent. A.D. From Madaba (Jordan).

Christian funerary stele with Greek inscription. 8th-9th Cent. A.D. commemorating the builder of the shrine of the "Appeared Angel". Jerusalem, Mount of Olives.

Rigth: Byzantine doorjamb decorated with cross in circle. 6th Cent. A.D.



Stone cover of a tomb decorated with a cross. 12th Cent. A.D. From the Crusader cemetery in Nazareth.

Gabled stone cover of a tomb decorated with elaborated crosses. 12th Cent. A.D.





From left to right: Sara Cibir (ATS), Giovanni Tortelli e Alessandro Polo (GTRF), Vincenzo Zuppardo (Technical Office of the CTS),

Below: Mateusz Chorosinski (restoration), Lamparredo installers.



Terra Sancta Museum Honour List

Benefactors

Ordine Equestre del Santo Sepolcro di Gerusalemme
 Benefattori di Singapore Marco Brunew
 Francesca, Luca e Lin Yong Perfetti
 Ludovico Pazzaglia Rosanna Feloj Fumagalli
 Consolato Generale d'Italia
 Luigi Saltini e Famiglia Carlo Enrico Giulini
 Solidarité - Orient Werk voor het Oosten
 George Nasra Giorgio Viganò 1939- 2010
 Don Luigi Giussani
 Fondazione Mondo Unito Bruna Piconi
 Rotary International - Distretto 2032
 Giovanni Gasca Clara Wong and Joseph Lee
 Consulado General De España
 Pierina Bonanomi e Cesare Fumagalli
 Claudio Ghiri e Famiglia - Per l'unità dei Cristiani e la pace
 Romeo Aspesi Reina Tse
 Maria Colombo e Alessandro Bonanomi
 Padre Aparo e Genitori Ferdinando Pasqua
 Wadad Khoury and Diana Sabbagh
 Adriano Pasqua Oreste Marino
 Giovannina e Vittore Cattaneo
 Fondazione Gruppo Credito Valtellinese
 Famiglia Guido Della Frera
 Biuro Przedstawiciela Rzeczypospolitej Polskiej w Ramallah
 and many others

Operators

curatorial concept and research:

Studium Biblicum Franciscanum
 Eugenio Alliata, Gabriele Allevi
 Daniela Massara, Davide Bianchi

architectural and museum design:

Tortelli Frassoni Architetti Associati
 works directed by:
 Giovanni Tortelli with Alessandro Polo

construction management end contractor:

Tecnical Office of the Custody of the Holy Land

multimedia installation:

Studio Base 2

exhibit contractor:

LampArredo

restoration:

Mateusz Chorosinski Piero Coronas Giovanna Cassano
 Marta Cibir Elisa Perotto Alessandro Rocca
 Massimo Ricotta Renato Scabin Marcello Tranchida
 Mosaic Centre Jericho

IT system:

Information Technology office of the Custody of the Holy Land

safety and security system:

Best Fix Maintenance Solutions

managing partner:

ATS pro Terra Sancta