

**THE BINATED CHURCHES  
AND THE HYBRID BINATED CHURCH COMPLEXES  
IN PALESTINE**

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In a pioneering work which originated in the mono-apsidal East Church of Mamshit (Mampsis) in 1974, and that was later continued in the East Church of Halutza (Elusa) in the Early Eighties, A. Negev suggested that the altars and reliquiaria found in the Pastophoria of the East Church of Mamshit<sup>1</sup> – and in the secondary apse of Halutza<sup>2</sup> were directly related to the Cult of the Saints and Martyrs<sup>3</sup>. This new study was advanced to a second stage of research in the Mid Eighties: new excavations were executed in the North Church of Shivta (Sobota), where we assumed, that the church sanctuary also exemplified, in its architecture, the Cult of the Saints and Martyrs. The new excavations, which were directed by the author, noted the following astonishing revelations in the basilica: 1) The first church was a mono-apsidal basilica with two lateral pastophoria that contained the altars and the reliquiaria. 2) The mono-apsidal church with its two lateral pastophoria was later transformed into a tri-apsidal church. The secondary apses held small niches that contained the reliquiaria (originally identified in the north apse of the church by B. Bagatti).<sup>4</sup> These astounding discoveries in the North Church of Shivta enhanced and verified the conjecture, that the Cult of the Saints and Martyrs definitely expanded into Shivta too.<sup>5</sup>

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1. A. Negev, "The Churches of the Central Negev – An Archaeological Survey", *RB* 81 (1974) 400-422. Recently "The Architecture of Mampsis, Final Report. II: The Late Roman and Byzantine Periods", *Qedem* 27 (1989) 30-51; "The Cathedral of Elusa and the New Typology and Chronology of the Byzantine Churches In the Negev", *LA* 39 (1989) 129-142; S. Margalit, "On the Transformation of the Mono-Apsidal Churches with Two Lateral Pastophoria into Tri-Apsidal Churches", *LA* (1989) 143-164, esp. 145; "The Bi-Apsidal Churches in Palestine, Jordan, Syria, Lebanon, and Cyprus", *LA* 40 (1990) 321-334, esp. 321-323.

2. A. Negev, *Tempel, Kirchen, und Zisternen*, Stuttgart 1983, 420-425; "The Cathedral of Elusa", 130-142; Margalit, "On the Transformation", 146; "The Bi-Apsidal Churches", 323-324.

3. A. Negev, "Subeita", in M. Avi-Yonah - E. Stern (eds.), *EAEHL* 4, Jerusalem 1978, 1121-1122; "Christen und Christentum der Wüste Negev", *Antike Welt* 13 (1982) 16-24; *Tempel, Kirchen*, 202-206; "The Architecture of Mampsis", 51; "The Cathedral of Elusa", 129-142; "Sobata", in E. Stern (ed.), *NEAHL* 4, Jerusalem 1993, 1404-1410, esp. 1407-1409; Margalit, "On the Transformation", 146-147; "The Bi-Apsidal", 324-325.

4. B. Bagatti, *The Church from the Gentiles*, Jerusalem 1971, 254.

5. S. Margalit, "The North Church of Shivta: the Discovery of the First Church", *PEQ* 119 (1987) 106-121; "On the Transformation", 146-147.

The results of these new excavations promptly directed us to the third stage of research: did this phenomena of the transformation of the mono-apsidal churches with two lateral pastophoria into tri-apsidal churches and the Cult of the Saints and Martyrs exist in the whole of Palestine.

In order to clarify this important subject, we decided to undertake a new methodical survey of all the mono-apsidal and tri-apsidal churches in Palestine, and the adjacent regions of the Holy Land (Jordan and Syria).<sup>6</sup> This new catalogue definitely confirmed four more cases of the transformation of the mono-apsidal basilicas into tri-apsidal ones in Palestine. Two in the Negev District: at Avdat<sup>7</sup> and in Rehovot.<sup>8</sup> Two in the Western Upper Galilee District: the first at Kh. Hesheq,<sup>9</sup> and the second at Kh. Eirav (Eiravin).<sup>10</sup>

6. Margalit, "On the Transformation", 143-164. Recently, we could discern a parallel phenomenon, of the deposition of the reliquiaria, in the double north pastophoria of the newly discovered Church in Gadara (Jordan), cf. U. Wagner-Lux - K. Vriezen - F.V. Den Bosch - N. Mulder - R. Guinee, "Vorläufiger Bericht über die Ausgrabungs und Vermessungsarbeiten in Gadara (Umm Qes) in Jordanien im Jahre 1992", *ZDPV* 109/1 (1993) 64-72, esp. 64-70; "Preliminary Report on the excavations and Architectural Survey in Gadara (Umm Qeis) in Jordan, Area I (1992)", *ADAJ* 37 (1993) 385-395, esp. 385-391; K. Vriezen, "The Centralized Church in Umm Qais (Ancient Gadara)", *ARAM* 4 (1992) 371-386.

7. D. Chen, "Byzantine Architects at Work in Oboda, Nessana, and Rehovot, Palaestina Tertia", *LA* 35 (1985) 291-294; Margalit, "On the Transformation", 147-148; D. Chen, "On Planning of Synagogues and Churches in Palestine: A Comparison with Syria and Illyricum", in G. Bottini - L. Di Segni - E. Alliata (eds.), *Christian Archaeology in the Holy Land, New Discoveries* (SBF Collectio Maior 36), Jerusalem 1990, 526-527; A. Negev, "Oboda", *NEAHL* 3, Jerusalem 1993, 1155-1165, esp. 1163.

8. Y. Tsafir, "On the Pre-Planning of Ancient Churches and Synagogues", *EI* 18 (1985) 392-394, esp. 394 (Hebrew); "Excavations at Rehovot in the Negev. I: The Northern Church", *Qedem* 25 (1988) 47-49; "On the Pre-Planning of Ancient Churches and Synagogues. A Test Case: The North Church at Rehovot in Negev", in Bottini - Di Segni - Alliata (eds.), *Christian Archaeology*, 535-544. Recently, for the new reevaluations and studies directly connected to the dating and planning of the North Church of Rehovot, cf. Negev, "The Cathedral of Elusa", 129-142, esp. 140-142; Margalit, "The North Church of Shivta", 119-121, "On the Transformation", 150-151; D. Chen, "Byzantine Architects at Work in Oboda", *LA* 35 (1985) 295-296; "Design Affiliations In the Early Byzantine Architecture in Palestine and Syria: Preferential Numbers 66 and 33", *SOC Collectanea* 22 (1989) 43-55, esp. 49-55; "On Planning of Synagogues and Churches in Palestine", in Bottini - Di Segni - Alliata (eds.), *Christian Archaeology*, 528, 530, 532.

9. M. Aviam, "Kh. Hesheq", *HA* 88 (1986) 3-4 (Hebrew); "Horvat Hesheq - A Unique Church in Upper Galilee: Preliminary Report", in Bottini - Di Segni - Alliata (eds.), *Christian Archaeology*, 351-378; Margalit, "On the Transformation", 148-149; "The Bi-Apsidal Churches", 321-322.

10. T. Elan, "The Excavations in the West Church of Kh. Eirav (Eiravin)", in M. Yedaya (ed.), *The Western Galilee Antiquities*, Haifa 1986, 503-515 (Hebrew); Margalit, "On the Transformation", 149-150; "The Bi-Apsidal Churches", 321-322.

Several more examples of this transformation were discovered in the adjacent regions of the Holy Land: Jordan and Syria (new articles pertaining to these transitions in Jordan and Syria will appear in the immediate future). The survey of the mono-apsidal and tri-apsidal churches in Palestine, Jordan, and Syria, showed that the number of tri-apsidal churches versus the mono-apsidal ones heavily weighed in favor of the mono-apsidal ones. In addition, the survey proved that the tri-apsidal churches are more frequent in absolute and relative numbers in Palestine than in the adjacent Holy Land Provinces and in the other Provinces of the Byzantine Empire.<sup>11</sup> An indication, that Palestine served as the centre for the Cult of the Saints and Martyrs in the Roman and Byzantine Periods<sup>12</sup> and was the nucleus for construction of the tri-apsidal basilicas.<sup>13</sup>

The discoveries of the reliquiaria in the mono-apsidal and tri-apsidal basilicas, and the transformation of the mono-apsidal into tri-apsidal churches attracted our immediate attention. The new conclusions of this new survey immediately directed our investigation to a fourth stage of study: Whether various churches indicated specific transitions or hybrid architectural features; such as the construction, insertion, or addition of only a single apse with a reliquarium or sarcophagus in either one of the

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11. Margalit, "On the Transformation", 144, 154-164; "The Bi-Apsidal Churches", 321-322.

12. Recently, for the new literature relevant to Jerusalem, Palestine, and the Holy Land Region, cf. J. Wilkinson, *Jerusalem Pilgrims Before the Crusades*, Warminster 1977; A. Linder, "Jerusalem as a Focal Point in the Conflict Between Judaism and Christianity", in Z. Kedar (ed.), *Jerusalem In the Middle Ages*, Jerusalem 1979, 5-26 (Hebrew); P. Walker, *Holy City, Holy Places?*, Oxford 1990; Margalit, "The Bi-Apsidal Churches", 321-323; J. Drijvers, *Helena Augusta*, Leiden 1992. For the veneration of the Cult of the Saints and Martyrs in Syria, cf. J. Lassus, *Sanctuaries chrétiens de Syrie*, Paris 1947; G. Descoedres, *Die Pastophorien Im Syro-Byzantinischen Osten*, Wiesbaden 1983. Recently, for the connection of the ecclesiastical mosaics with the various Liturgies and the Cult of the Saints and Martyrs in Syria and Lebanon, cf. P. Donceel-Voûte, *Les pavements églises byzantines de Syrie et du Liban*, I-II, Louvain-La-Neuve 1988 (published in 1992). Pertaining to the Cult of the Saints and Martyrs in Illyricum, cf. R. Hodinott, *Early Byzantine Churches In Macedonia and Southern Serbia*, London 1963. The basic work with comprehensive bibliographical sources, for the connection of the Cult of the Saints and Martyrs with the Ecclesiastical Architecture throughout the Roman and Byzantine Periods, still remains (although not updated) the study of R. Krautheimer, *Early Christian and Byzantine Architecture*, New York 1986 (Fourth Revised Edition by R. Krautheimer and S. Curcic). Recently, new studies directly related to the Cult of the Saints and Martyrs and the various Liturgical Rites that were venerated in the different provinces during the Roman and the Byzantine Periods were published in: *Actes du XI<sup>e</sup> Congrès International d'Archéologie Chrétienne*, I-III, Città del Vaticano 1989.

13. Margalit, "On the Transformation", 143-144, 154-164; "The Bi-Apsidal Churches", 321-322.

pastophoria. In order to verify this unusual phenomenon of bi-apsidal churches, we decided to execute another comprehensive survey of the churches in Palestine, Jordan, Syria, Lebanon, and in addition, in Cyprus. The revelations of this new research, identified the construction of these distinct bi-apsidal churches with reliquiaria or sarcophagi in either one of the lateral pastophoria as a special phenomenon which occurred in the various Provinces throughout the Levant.<sup>14</sup>

The astounding discoveries of: (1) the reliquiaria / sarcophagi in the pastophoria of the mono-apsidal churches and in the lateral apses of the tri-apsidal churches, (2) the transformation of the mono-apsidal churches into tri-apsidal basilicas, (3) the original / hybrid constructions of the bi-apsidal churches, (4) the direct inter-relationship of these church constructions with the Cult of the Saints and Martyrs, (5) that Palestine was the most important liturgical and theological centre for the Cult of the Saints and Martyrs and (6) that Palestine was the nucleus for the construction of the tri-apsidal basilicas, thus promulgated us to a fifth level of research: whether some basilicas were originally constructed as binated churches with reliquiaria / sarcophagi / baptisteria in either one apse or in both apses, or whether we could discern in the hybrid binated church complexes (North / South Church, or in both church complexes) the deposition of the reliquiaria / sarcophagi / baptisteria.

We decided, after taking these new and astonishing discoveries into reconsideration, and after analysing these new conclusions, to focus in the beginning, the centre of our research in Jerusalem (the Church Complex of the Anastasis) - the most important and holiest centre of Christianity and only afterwards to expand our survey of these binated churches and the hybrid / binated church complexes in Palestine.

### **Jerusalem – The Church Complex of the Anastasis (The Crypt / Chapel of St. Helena)**

The first binated church which we focused our research upon is the Crypt / Chapel of St. Helena. The Constantinian Church Complex was constructed on a occidented alignment. The main entrance was from a colonnaded propylaeum that was an integral part of the main north-south street (Cardo-I) of the Roman-Byzantine City. Adjoining the colonnaded propylaeum in the

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14. Margalit, "The Bi-Apsidal Churches", 321-334.

west was a trapezoidal atrium with an internal colonnade. The main Basilica (the Martyrium) of the Constantinian Church Complex abutted the atrium in the west. The Church was divided into five aisles; a large central nave, which had in its longitudinal axis the Crypt of St. Helena (Medieval?), was formed by two rows of enormous columns. It was flanked on either side by two double aisles. These, in turn, were sub-divided into secondary aisles by two rows of colonnades. The central apse, which coincides with the longitudinal axis of the Crypt of St. Helena in the east, enthroned the western side of the Basilica. The central apse was encircled by a wreath of twelve columns, and was flanked by two twin pastophoria. The internal south pastophoria contained the Chapel Behind the Cross, while the internal north pastophoria probably held a reliquarium. The external pastophoria (north and south) had stepped passages that connected the Basilica to the internal courtyards in front of the Rotunda and with the Rock of Calvary (Golgotha). Adjoining the Basilica in the west, and connected to the Rotunda in the east, was the internal forecourt. The forecourt, which was of a peristyle design, had in its southeast corner, the Chapel of the Cross.

The Rotunda, which abutted the western side of the internal peristyle courtyard, served as the focal point for the large Constantinian Church Complex. The huge Rotunda, that surmounted the Burial Site, the Sepulchre and the Resurrection Site of Christ, was constructed by large semicircular ambulatory walls and three apses.

The next important internal component of the Constantinian Church Complex was the Rock of Calvary and the Church of Golgotha. The Rock of Calvary (Golgotha), which was a large cut isolated vertical block in a stone quarry, was constructed in the design of a cube. The Church of Golgotha (the Chapel of Adam) abutted the Rock of Calvary (Golgotha) to the west. A separate, small colonnaded atrium (south), which adjoined the Church of Golgotha in the west, was situated between the internal peristyle forecourt and the passages that lead to the external courtyard of the enormous church complex.

The final and principal internal ecclesiastical Constantinian edifice, that should be noted, was the Baptisterium Complex. It was located to the south of the Rotunda and to the west of the Church of Golgotha. The Baptisterium, with passages from the external courtyard and the Rotunda, was comprised of a three room system directly connected to the Anastasis: the extreme west room (vestibulum); the square baptisterium with its baptismal font; the dressing room.

According to V. Corbo, S. Loffreda, C. Coüason, F. Manns, and R. Krautheimer, this enormous intricate Constantinian Ecclesiastical Construction should be primarily dated to the reign of Constantine the Great (325-

337 A.D.), with its final completion (the Rotunda) in the Post-Constantinian Era (340-350 A.D.).<sup>15</sup>

After taking these various architectural components and functions into consideration, we now would like to recount the current evidence, which was noted by the esteemed scholars (E. Testa, V. Corbo, S. Loffreda, C. Coüasnon, M. Broshi, and G. Barkay) in the Medieval Crypt of St. Helena.<sup>16</sup>

The Crypt of St. Helena, which was quarried out of the natural bed-rock, was situated in the longitudinal axis of the nave and directly to the east of Golgotha (Fig. 1). It can be divided today into three major chapels with modern-day nomenclature: the Chapel of St. Vartan; the Chapel of the Invention of the Cross; the Chapel of St. Helena (the Chapel of St. Krikor).

The extreme eastern chapel of the crypt is the modern-day Chapel of St. Vartan. This chapel contained wall remains and artifacts that were dated from the First Temple Period until the Medieval Period.<sup>17</sup>

The Chapel of the Invention of the Cross, which was situated to the south-west of the Chapel of St. Vartan, was connected to the upper church

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15. V. Corbo – S. Loffreda, *Il Santo Sepolcro di Gerusalemme*, I, 27-137; C. Coüasnon, *The Church of the Holy Sepulchre*, 6-17, 21-36; V. Corbo - F. Manns, “Saint-Sépulchre”, in J. Briand - E. Cothenet (eds.), *DBSuppl.* 61 (1987) 400-431; Krautheimer, *Early Christian*, 60-63. For the geometrical means and the analysis of the Anastasis (Rotunda), as ascertained by D. Chen, “A Note Pertaining to the Design of the Rotunda”, *ZDPV* 95 (1979) 178-181, Fig. 2; “Sir Archibald Cresswell’s Setting Out of the Plan of the Dome of the Rock Reconsidered”, *PEQ* 117 (1985) 128-135; “Design Affiliations”, 43-44, 49-53; “On Planning”, 523-534; Fig. 12. For a new research in connection with the Tomb of Christ, cf. M. Biddle, “The Tomb of Christ. Sources, methods and a New Approach”, in K. Painter (ed.), *Churches Built in Ancient Times. Recent Studies in Early Christian Archaeology*, London 1994, 73-117. On the Baptisterium cf. F.A. Whartum, “The Baptistry of the Holy Sepulchre in Jerusalem and the Politics of Sacred Landscape”, *DOP* 46 (1992) 313-325.

16. For the basic standard work that surveyed the existent remains known in the early twenties and which served as one of the proto-types for the research executed in the Church of the Anastasis until the new excavations, cf. H. Vincent - F.-M. Abel, *Jerusalem Nouvelle*, II, 1-2, Paris 1914/1925. For the modern research that was executed in the Medieval crypt of St. Helena during the last thirty years, cf. E. Testa, “Il Golgotha, porto della quiete”, in E. Testa - I. Mancini - M. Piccirillo (eds.), *Studia Hierosolymitana in onore di P. B. Bagatti*, 197-244; Corbo - Loffreda, *Il Santo Sepolcro di Gerusalemme*, I, 208-211, Tav. II, 1, 6, 57, 58; Coüasnon, *The Church of the Holy Sepulchre*, 41, 42, 61, Pl. 8; M. Broshi - G. Barkay, “Excavations in the Chapel of St. Vartan in the Holy Sepulchre”, *IEJ* 35 (1985) 108-128.

17. As Testa, Corbo and Coüasnon originally discovered; cf. Testa, “Il Golgota, porto della quiete”, 219-244; Corbo - Loffreda, *Il Santo Sepolcro di Gerusalemme*, I, 110-113, II, Tav. 57-58; Coüasnon, *The Church of the Holy Sepulchre*, 37-46. Recently, for the new archaeological excavations that were executed in the Chapel of St. Vartan, and for a critical analysis of Testa, Corbo and Coüasnon’s research in the Medieval crypt of St. Helena (specifically the Chapel of St. Vartan); cf. Broshi - Barkay, “Excavations in the Chapel of St. Vartan”, 110-128, Figs. 1, 2, 5, 6, 7; Corbo - Manns, “Saint-Sépulchre”, 400-431.

of St. Helena by a flight of stairs. The church, which had a central apse, an adjoining small niche and wall frescoes, was dedicated to St. Helena, who discovered the relics of the Holy Cross of Crucifixion. This chapel was constructed in the Early Medieval Period.<sup>18</sup>

The main chapel of St. Helena was constructed to the west of the described churches (Fig. 1). The chapel, which was of a binated design, was the largest ecclesiastical construction in the subterranean complex. The central apse, which was bordered on its northern side by a twin-apse of almost similar dimensions, occupied the entire width of the nave. While, to the south of the central apse was the flight of stairs that lead to the Chapel of the Invention of the Cross. The presbyterium occupied the entire width of the nave and the northern lateral aisle. The domus was paved with limestone pavement slabs. The flight of stairs, which connected the nave with the Basilica (Martyrium) was constructed in the Medieval Period. The north and south lateral walls of the domus, which were the stylobates for the superstructures (the Roman Temple and Churches) were dated from the Hadrianic until the Medieval Periods.<sup>19</sup>

18. The discovery of the True Holy Cross by St. Helena, during the construction of the Church Complex of the Anastasis, was officially verified by Cyril the Bishop of Jerusalem, and Ambrosius of Mailand. However, the discreet and implausible theological silence, which was presented and exemplified by Eusebius in his various treatises, pertaining to the recovery of the Lignum Crucis by St. Helena, clearly indicated two different theological concepts. These two unexplicable theological concepts represented, in reality, the controversial ecclesiastical doctrines and rivalries that were presented by the Sees of Jerusalem and Caesarea during the Fourth Century A.D. For the political background, the diversified ecclesiastical interests, and the various theological dogmas which were exemplified by the major theological centres of Jerusalem and Caesarea during the Fourth Century A.D., cf. J. Wilkinson, *Egeria's Travels*, 240-241; F. Cardman, "The Rhetoric of Holy Places", in *Eighth Patristic Studies Conference*, Oxford 1979, 18-25; T. Barnes, *Constantine and Eusebius*, Cambridge MA 1981, 248; Z. Rubin, "The Church of the Holy Sepulchre", in L. Levine (ed.), *The Jerusalem Cathedral*, 2, Jerusalem 1982, 79-106; "The Tenure of Maximus, Bishop of Jerusalem", *Cathedra* 31 (1984) 31-42 (Hebrew); D. Hunt, *Holy Land Pilgrimage*, 28-49, 69, 87, 100, 115-117, 128, 129, 130-136, 245; H. Drake, "Eusebius on the True Cross", *JEH* 36 (1985) 1-22. Recently, for the new scholarly research, which critically analysed Eusebius's and Cyril's reaction and interpretation of St. Helena's discovery of the True Holy Cross and the political and ecclesiastical differences that were exemplified in their theological schools of thought in Caesarea and Jerusalem during the Fourth Century A.D., cf. H. Busse - G. Kretschmar, *Jerusalem Heiligtumstraditionen*, 33-43, esp. 40-43, 59-62, 77-81; P. Walker, *Holy City*, 126-128, 235-280, 311-411. The Chapel of the Invention of the Cross, according to the interpretation of the archaeological evidence by Coüason, Corbo, Broshi, and Barkay, was constructed in the early Medieval Period; cf. Coüason, *The Church of the Holy Sepulchre*, 41-42, 61-62; Corbo - Loffreda, *Il Santo Sepolcro di Gerusalemme*, I, 113, 166-177, II, Tav. 4, 57, 58; Broshi - Barkay, "Excavations in the Chapel of St. Vartan", 123-124, Figs. 1,2,5; Corbo - Manns, "Saint-Sépulchre", 412-418.

19. The Chapel of St. Helena, which was erected to the west of the two above mentioned chapels and the main ecclesiastical edifice of the subterranean crypt of St. Helena, was

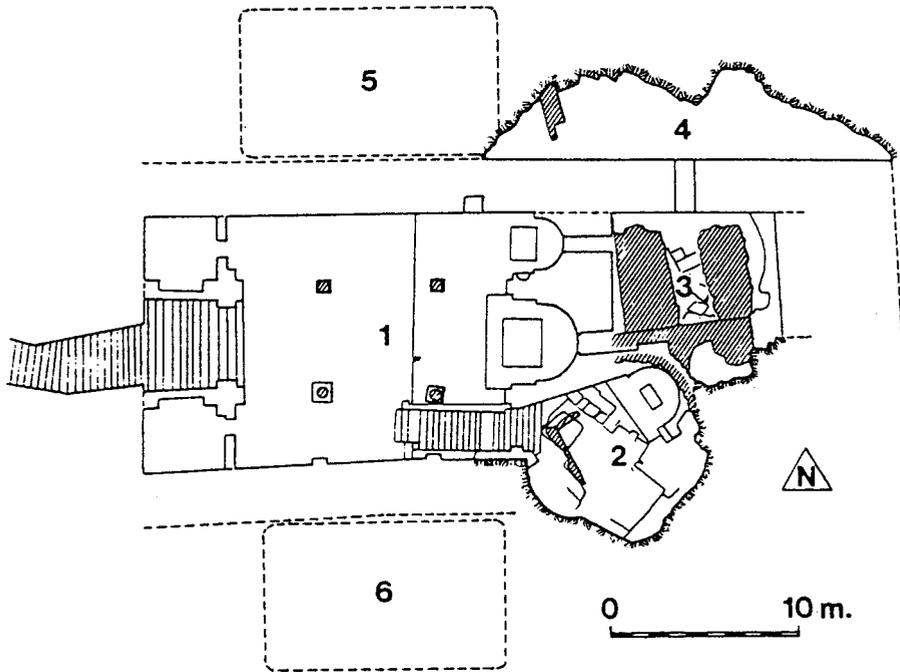


Fig. 1 Jerusalem. The Underground Chapels and the Crypt of St. Helena (after M. Broshi and G. Barkay).

Notwithstanding the basic research, which was executed in the Crypt of St. Helena by these prominent scholars, we would now like to present the following new assessments as we tried to ascertain by our current study:

1) The eastern side of Golgotha was a place of worship for the Judaeo-Christians immediately after the Resurrection of Jesus (as originally ascertained by E. Testa). The centre of worship, which was erected to commemorate the Crucifixion, the Burial, and the Resurrection of Christ (Fig. 1).<sup>20</sup>

constructed in the design of a binated Church. The Church of St. Helena, according to Corbo, Broshi, and Barkay, was erected in the Medieval Period; cf. Corbo - Loffreda, *Il Santo Sepolcro di Gerusalemme*, I, 208-209, II, Tav. 57, 58; Broshi - Barkay, "Excavations in the Chapel of St. Vartan", 124, Figs. 1, 2, 5.

20. For the Judaeo-Christians' theological concepts which were directly connected with an underground cavern at the base of Golgotha, before the recent discoveries of the cave at the foot of Golgotha and the Chapel (St. Vartan) to the east of Golgotha, cf. E. Testa, "Le

2) The construction of the Roman pagan temple (Aphrodite) by Hadrian in this area, in order to obliterate the most important Holy Site of Christianity, required that a large full scale building project should be executed. This necessitated an enormous engineering feat in a three-fold direction: *a)* To quarry and to expand the existing subterranean Judaeo-Christian cavern in all points of the compass, as an underground Crypt for the underworld goddess Tammuz / Mithras. *b)* Afterwards, to construct the stylobates and vaults that would support the tremendous static of the super structures (the Temple of Aphrodite). *c)* Finally, to erect a stair case that would lead to the underground pagan cult centre (Tammuz / Mithras), which was constructed in the remains of the previous Judaeo-Christian chapel.<sup>21</sup>

3) The erection of the Constantinian Basilica (Martyrium) was laid out, to a certain degree, on the same alignment of the former Roman Temple of Aphrodite (Fig. 1). The building of the Constantinian Martyrium facilitated

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‘Grotte dei Misteri’ giudeo-cristiane”, *LA* 14 (1964) 65-144, esp. 65-71, 78-92, 112-117, 119-138. The small cave, which was discovered to the east and at the base of Golgotha, was researched by C. Katsimbini, “The Uncovering of the Eastern Side of the Hill of Calvary”, *LA* 27 (1977) 197-208. The Chapel (St. Vartan) was discovered and dated by Testa to the early years of the Post-Destruction Period of Jerusalem (70 A.D.); cf. Testa, “Il Golgotha, porto della quiete”, 197-244, esp. 219-224. Notwithstanding this new research which clearly indicated two distinct entities, we are inclined to believe that they were originally inter-connected to one underground cavern Chapel, which was constructed by the Judaeo-Christians to the east of Golgotha. In addition, although there is no direct archaeological, architectural, and chronological evidence for this following verification, logic would stipulate that the construction of this subterranean Chapel occurred immediately after the Resurrection of Jesus; definitely, before the out break of the Jewish War in 66 A.D., and before the destruction of the City of Jerusalem in 70 A.D.

21. Already, during the restoration project of the Complex of the Anastasis, Coüasnon conjectured that the lateral foundation walls in the crypt of St. Helena, which were utilized by the architects of Constantine the Great for the foundations of the Basilica of Constantine (the Martyrium), were actually the foundation walls that the engineers of Hadrian constructed for the Roman Temple of Aphrodite; cf. Coüasnon, *The Church of the Holy Sepulchre*, 41-42. In addition, the excavations which were executed in the various areas of the subterranean crypt of St. Helena by Corbo, discovered definite Roman remains (dated to the period of Hadrian) that verified Coüasnon’s conjecture; cf. Corbo - Loffreda, *Il Santo Sepolcro di Gerusalemme*, I, 34-37, 103-113, Tav. II, 57, 58, 68. The veneration of the underworld goddess Tammuz-Mithras at the base and to the east of Golgotha were originally ascertained by Testa, “Le Grotte dei Misteri”, 65-144, esp. 65-71, 78-92, 112-117, 119-138; “Il Golgotha porto della quiete”, 197-244. These indicative factors (historical, architectural, archaeological) conclusively verify, in our opinion, that the architects of Hadrian executed a large twin scaled project in this cavern; the erection of the foundations and the vaults that would support the static of the super-structures of the Temple of Aphrodite. The construction of the pagan cult centre of Tammuz-Mithras in this subterranean complex. In addition, we should note, that a parallel historical and architectural conception was executed on the site where the Godhead was born in Bethlehem; cf. B. Bagatti, *Gli antichi edifici sacri di Betlemme* (SBF Collectio Maior 9), Gerusalemme 1952; Testa, “Le Grotte dei Misteri”, 68-78, 112-122, 131-135.

the exact reuse of the general dimensions of the subterranean Crypt of the previous Roman cultic site. This conception ordained the re-utilization of: a) The Roman staircase. b) The Roman stylobate alignments and vaults, in order sustain the tremendous static of the Constantinian Martyrium.<sup>22</sup>

4) The constructions in the extreme eastern section of the Crypt of St. Helena (Chapel of St. Vartan), as we originally discerned, definitely depict this distinct Constantinian rebuilding of the former Hadrianic foundations in this area.<sup>23</sup>

5) The rebuilding, in this section of the Crypt of St. Helena, did not only confine itself to the former Hadrianic foundations. Constantine and Macarius, the Bishop of Jerusalem, decided, in our opinion, to erect on this site a binated church. The binated church was constructed, in the subterranean cavern to the east of Golgotha, in order to commemorate the representation and victory of the early Dyo-Physites against the Arians and other Christian sects during the Constantinian and Post Constantinian Period.<sup>24</sup>

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22. The re-utilization of the Roman stylobate alignments and the vaulting system by the architects of Constantine for the erection of the Martyrium of the Anastasis were conjectured by Coüasnon and Corbo; cf. Coüasnon, *The Church of the Holy Sepulchre*, 41-44; Corbo - Loffreda, *Il Santo Sepolcro di Gerusalemme*, I, 33-37, 103-113, Tav. 3, 68. The hypothesis, that a staircase connected the Martyrium of Constantine with the underground crypt of St. Helena, was originally proposed by Vincent in his plans of the Church Complex of the Anastasis; cf. Vincent - Abel, *Jerusalem Nouvelle*, II, ii, Pl. 33. Coüasnon, although, questioned the concept that the subterranean crypt of St. Helena was originally constructed for the Basilica of Constantine, nevertheless, accepted the idea that there was a staircase which lead to the under ground Chapel of the Invention of the Cross; cf. *The Church of the Holy Sepulchre*, 41. The Roman staircase, in our opinion, provided the practical underground access for the architects of Constantine to execute their project of rebuilding the Roman stylobate alignments, and vaulting systems for the erection of the Martyrium of the Anastasis. The staircase was afterwards re-modified by the Byzantine architects and engineers for their construction project of the underground crypt of St. Helena and the Chapel of the Invention of the Cross. The original entrance to the subterranean Chapels, whose access was probably covered, was located directly to the east of the central apse and in the longitudinal axis of the central nave of the Martyrium of Constantine.

23. As previously noted by Corbo from his soundings in this area of the Church Complex of the Anastasis; cf. Corbo - Loffreda, *Il Santo Sepolcro di Gerusalemme*, I, 110-113, 208-209, II, Tav. 57, 58.

24. The Concilium of Nicaea (325 A.D.) officially decreed, that in the Divine Unity of the Godhead, the Nature of the Divinity and the Nature of Man, were of One Indivisible Substance (Homoousios). This decision, in our opinion, was the prominent factor which helped Macarius the Bishop of Jerusalem to overcome the philosophical conflicts between the See of Caesarea (represented by Eusebius) and the See of Jerusalem (represented by Macarius). This Decree was theologically exemplified, when Macarius – the Defender of the Dyo-Physite theology-constructed the binated Church into the Martyrium of the Church Complex of the Anastasis. Consequently, even though the aftermath of the Concilium of Nicaea would produce religious

6) We are also of the opinion, that the original binated church built by Constantine was destroyed by the Persians when they conquered the City of Jerusalem in 614 A.D. The Church of the Anastasis and the subterranean binated Church were afterwards rebuilt by the Patriarchs Modestus and Sophronius in the Thirties of the Seventh Century A.D. The binated Basilica, which was rebuilt by them, was utilized until the Medieval Epoch. After the Church Complex of the Anastasis was damaged by the Egyptian Caliph Al Hakim in 1009 A.D., the entire Complex of the Anastasis was reconstructed (including the binated Church). The current binated Church, which we see today, is the rebuilt Medieval Church.<sup>25</sup>

### **Jerusalem (Ein Karim) -The Chapels of the Martyrs of God and the Church of St. John the Baptist**

#### *A. The Chapels*

The central apse of the North Chapel (the Chapel of the Martyrs of God) terminated in bed-rock and was of small proportions; its lower part was cut into

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turmoil, Constantine could claim that the decisions of Nicaea would provide the theological and ecclesiastical unity for the Byzantine Empire and the Church against the various Christian Sects; while Macarius could personally take pride in overcoming the Arian tendencies of Eusebius by constructing the Church Complex of the Anastasis and the binated Church in the Martyrium of the Basilica. For the historical, political, and religious development that led to the Concilium of Nicaea, the decisions of the Concilium, and the rise of the various theological disputes that succeeded Nicaea, in the Fourth Century A.D.; cf. J. Kelly, *Early Christian Doctrines*, London 1968<sup>4</sup>, 223-309. Recently, for a new study that analysed the background of these historical, political and religious controversies in relationship to the different provinces in the Roman and Byzantine Empires; cf. W. Frend, *The Rise of Christianity*, Philadelphia 1989<sup>2</sup>, 272-751. For the theological-political conflicts that were exemplified by Eusebius (Arian and Anti-Jerusalem Tendencies) and Macarius (Pro-Dyo-Physite Convictions) which played a prominent background role in Macarius's construction of the Complex of the Anastasis; cf. Rubin, "The Church of the Holy Sepulchre", 79-105; "The tenure of Maximus, Bishop of Jerusalem", *Cathedra* 31 (1984) 31-42 (Hebrew); Busse - Kretschmar, *Jerusalem Heiligtumstraditionen*; Walker, *Holy City, Holy Places*; Drijvers, *Helena Augusta*. Recently, for a new research that attempts to analyse the theological concepts of Eusebius's connection to the construction of the Church Complex of the Anastasis; cf. S. Heid, "Eusebius von Caesarea über die Jerusalemer Grabeskirche", *RQS* 87 (1992) 1-28.

25. Taking into consideration that the Church Complex of the Anastasis was damaged by the Persian Invasion (614 A.D.) and later rebuilt by the Patriarchs Modestus and Sophronius; the reuse of the Ummayyad capitals in the crypt of St. Helena clearly indicates, in our opinion, that the entire Constantinian binated Basilica was reconstructed and utilized until the Medieval Epoch. For the reuse of the Ummayyad capitals in the crypt of St. Helena during the Medieval Epoch; cf. Couasnon, *The Church of the Holy Sepulchre*, 57-62.

the bed-rock, while its upper section was constructed of hewn stones (Fig. 2). The floor of the apse contained two graves. The presbyterium, which adjoined the apse to the west, was paved with mosaics. A votive inscription dedicated to The Martyrs of God was inscribed in the floor mosaics. A flight of stairs, which abutted the presbyterium in the west, replaced an earlier chancel screen and staircase. Two lateral chambers were on both sides (Pastophoria) of the sanctuary. An entrance in the north wall of the northern lateral chamber lead an adjoining room that contained tombs. The domus was paved with mosaics and had a single entrance in its western wall.<sup>26</sup>

The South Chapel was directly connected on to the south wall of the north chapel (Fig. 2). The small apse, which was later cut into the bed-rock, was paved with mosaics. The chancel (the Presbyterium) which abutted the apse and was paved with mosaics, occupied the entire width of the chapel. A chancel screen separated the Presbyterium from the body of the chapel. The domus was paved with mosaics and had an entrance in its western side.<sup>27</sup>

According to S. Saller, the two chapels were constructed for important liturgical functions and were utilized as special memoria for the veneration of the different martyrs. Due to the paleographic evidence of the votive inscription (dedicated to the Martyrs of God) discovered in the presbyterium of the North Chapel and certain motif designs in the mosaics of both chapels, S. Saller wants to date the two chapels to the Fifth / Sixth Centuries A.D.<sup>28</sup>

Recently, B. Bagatti and E. Alliata, executed new surveys and partial excavations in the Church Complex of St. John the Baptist. The various elements, which were uncovered, according to them, depict a Byzantine Date (Fifth Century A.D.).<sup>29</sup>

After taking these above mentioned points into reconsideration, and due to the new assessments and studies which were executed by us in the Chapels and the Church of St. John the Baptist, we would now like to add the following to S. Saller, B. Bagatti and E. Alliata's conclusions.

The central apse the North Chapel (the Chapel of the Martyrs of God) with the two tombs definitely indicates that the North Chapel was utilized for the Cult of the Saints and Martyrs. The two various building phases,

26. S. Saller, *Discoveries at St. John's, 'Ein Karim, 1941-1942*, Jerusalem 1946, 21-24, 51-60, 100-107, 123-136, 139-157, Pl. III, Fig. 24; XII.

27. Saller, *Discoveries*, 21-24, 51-60, 100-107, 117-123, 139-157, Pls. III, XV; Plts. 7; Fig. 24, XV.

28. Saller, *Discoveries*, 123, 127, 130-135, 139-157, 190-191.

29. B. Bagatti - E. Alliata, "Nuovi elementi per la storia della Chiesa di S. Giovanni ad 'Ain Karem", *LA* 36 (1986) 277-296.

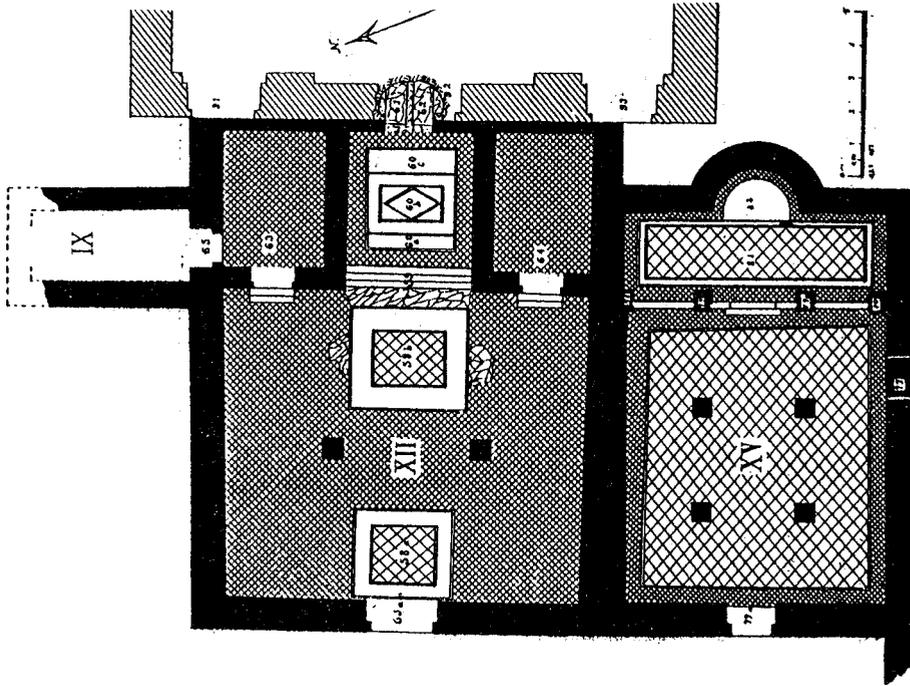


Fig. 2 Ain Karem. The Chapel of the Martyrs of God (after S. Saller).

which were discerned in the entrance of the presbyterium, should be attributed to two different chronological periods.<sup>30</sup>

The apse of the South Chapel, when later added onto the chapel, destroyed an earlier mosaic floor. This earlier original mosaic pavement extended eastwards to the facade of the Byzantine Church of St. John the Baptist. Thus, a second prominent construction could be ascertained (the addition of the apse), which depicted a distinct liturgical, theological, and chronological development.<sup>31</sup>

30. Similar apsidal (architectural) and liturgical rites we already discerned in the Churches of Kh. Heseq (Palestine); Umm Er-Rasas: the Church Complex of St. Stephen (Jordan); Dibsī Faraj: the Citadel Basilica (Syria); Khan Khalde: the Basilica of Khalde-III-(Lebanon); cf. Margalit, "On The Transformation", 148-149, 152-153; "The Bi-Apsidal Churches", 326-329, 332-333.

31. As Negev and Margalit originally discovered and noted; cf. Negev, "The Churches of The Central Negev", 400-422; "The Cathedral of Elusa", 129-142; Margalit, "On the Transformation", 143-164; "The Bi-Apsidal Churches", 321-334. Recently, for a new article pertaining to this subject, cf. A. Negev, "The Cathedral at Haluza (Elusa)", in Y. Tsafirir (ed.), *Ancient Churches Revealed*, Jerusalem 1993, 286-294.

### *B. The Church Complex of St. John the Baptist*

The church plan of St. John indicates, in our opinion, the earlier design of a mono-apsidal basilica with two irregular pastophoria (Fig. 3). The south pastophoria, with only an entrance from the central apse was of rectangular construction. The north pastophoria, which was of a square design, terminated in an apse with a semi-recessed niche. The square designed north pastophoria and its semi-recessed niche were constructed into the bed-rock, in order to commemorate the birth-site of St. John the Baptist.<sup>32</sup> The architectural inter-relationships of the two Chapels (as described above) with the Church of St. John, has not definitely been ascertained.<sup>33</sup> The Early Iconography, the Cults,

32. Although no proper archaeological excavations were carried out in the current ecclesiastical basilica, Saller based his chronological dating with: 1) Various literary sources from the Early Medieval Period. 2) Abel and Vincents' conjecture, that there is a direct similarity in the construction design of the Church of St. John with the architectural parallels of the Church of the Holy Cross (Jerusalem) and the Church of the First Invention of His Head (Sebaste). Thus, the current church plan indicates a Late Arab / Early Medieval rebuilding phase that was executed in the Tenth / Eleventh Centuries A.D; cf. Saller, *Discoveries*, 21-28, 158-171. Notwithstanding this prominent research and due to our new studies, we could discern the following: 1) The Nativity of St. John The Baptist occurred in a rock cavern. 2) This cavern was later converted by the Judaeo-Christians into a burial site (St. John the Baptist, Zachariah, Elizabeth?) and a small chapel. The construction of the original Byzantine basilica in the bed-rock had to incorporate into its Sanctuarium (the North Pastophoria) the Nativity Site of St. John the Baptist. 4) The Early Medieval Basilica (Tenth / Eleventh Centuries A.D.) was constructed on the same alignment as the original Byzantine Church. Recently, however, new excavations were executed in the northern complex of the Basilica of St. John the Baptist. These new results will be published by C. Baratto in the immediate future.

33. As we already noted from the excavation reports of Saller, *Discoveries*, 21-24, 51-60, 100-107, 117-157. It should be noted, that almost parallel ecclesiastical and liturgical complexes were discerned, in which, a chapel / church was constructed onto / into the atrium or onto one of the lateral walls of the major basilica in Jordan, Syria, Egypt, North Africa, Cyprus, Turkey, Greece, the Balkans. For Jordan; cf. M. Piccirillo, "Il complesso di Santo Stefano a Umm Al-Rasas - Kastron Mefaa", *LA* 41 (1991) 326-357, Pianta 1; "Sesta campagna a Umm er Rasas-Kastron Mefaa: La chiesa del Prete Wa'il a Umm er-Rasas", in M. Piccirillo (ed.), "Ricerca storico-archeologica in Giordania: XI-1991", *LA* 41 (1991) 522-525, Tav. 78; C. Kraeling, *Gerasa*, New Haven 1938, 210-225, Pls. 31, 33, 39. For Syria; cf. G. Amer - J. Biscop - J. Dentzer-Feydy - J. Sodini, "L'ensemble basilical de Qanawat (Syrie du Sud)", *Syria* 59 (1982) 257-318; P. Donceel-Voute, *Les pavements des églises byzantines*, I, 244-249. For Egypt; cf. Krautheimer, *Early Christian*, 110-112; P. Grossmann, *Abu-Mina*. I. *Die Gruftkirche und die Gruft*, Mainz am Rhein 1989. For North Africa; cf. N. Duval, "L'éveque et la cathedrale en Afrique du Nord", in *Actes du XI<sup>e</sup> Congrès International d'Archéologie Chrétienne*, I, 344-403, esp. 381, Fig. 21b; P. Palol, "El Baptisterio en los conjuntos episcopales urbanos", *Ibid*, 559-606, esp. 573-574, Fig. 8. For Cyprus; cf. A. Papageorghiou, "Foreign Influences on the Early Christian Architecture of Cyprus", in V. Karageorghis (ed.), *Acts of the International Archaeological Symposium*.

and the Church Liturgies, for the veneration of St. John the Baptist, were officially commemorated throughout the Byzantine Empire already in the Early Fourth Century A.D. (Especially in Rome and in Palestine).<sup>34</sup>

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“Cyprus Between the Orient and the Occident”, Nicosia 8-14 September 1985, Nicosia 1986, 491, 493, 495, Fig. 7. For Turkey; cf. M. - M. Gough (eds.), *Alahan, An Early Christian Monastery In Southern Turkey*, Toronto 1985, 75-102, Figs. 14, 18, 71; Krautheimer, *Early Christian*, 107-108, ill. 59; 242, 244, ill. 196; F. Knoll - J. Keil - H. Horman (eds.), *Forschungen in Ephesos*. IV. 1, Wien 1932; Margalit, “The Bi-Apsidal Churches”, 328-329. For Greece; cf., P. Lemerle, *Philippes et la Macédoine Orientale*, Paris 1945; R. Hoddinott, *Early Byzantine Churches in Macedonia and Southern Serbia*, New York 1963, 169-173, Fig. 80; Krautheimer, *Early Christian*, 118, 122-124, ill 75; 128, 129, ill. 84. For the Balkans; cf. Hoddinott, *Early Byzantine Churches*, 42, Fig. 23; 159-161, Fig. 72; Krautheimer, *Early Churches*, 278-280, ill. 242; T. Marasovic, “Ristrutturazione delle città sulla costa orientale adriatica nell’epoca Paleocristiana”, in *Actes du XI<sup>e</sup> Congrès International d’Archéologie Chrétienne*, I, 337-341, Fig. 10. Notwithstanding the studies that was executed by S. Saller, and due to our new research, in which almost parallel Ecclesiastical Edifices were discovered throughout the Byzantine Empire; we believe that the Chapels of the Martyrs of God were an integral architectural and liturgical component of the Church Complex of St. John the Baptist. This Church Complex of St. John the Baptist was constructed in the Early Byzantine Period and the Chapels of the Martyrs of God were specifically utilized for the memorial services connected with the various liturgical rites for the Saints and Martyrs. In addition, we should also note, that specific atria of various churches which were architecturally connected with the baptisteria and the martyria chapels played a prominent theological role in the development of the liturgical rites which were practiced in these ecclesiastical edifices; cf. J. Picard, “L’Atrium dans églises paleochrétiennes d’Orient”, in *Actes du XI<sup>e</sup> Congrès International d’Archéologie Chrétienne*, I, 505-508.

34. For the early representations, the liturgies, the unofficial, and official cults that venerated St. John the Baptist during the Roman and the Early-Late Byzantine Periods, cf. H. Leclercq, “Jean-Baptist (Saint)”, in *DACL* 7/2 (1927) 2167-2184; P. Toschi, “Giovanni Battista”, in *Enciclopedia Cattolica*, VI, Città del Vaticano 1951, 515-527; M. Mciver, “John the Baptist”, in *New Catholic Encyclopaedia*, VII, New York 1967, 1031-1035; E. Weis, “Johannes Der Tauffer”, in *Lexikon der Christlichen Ikonographie*, VII,7, Rom 1974, 165-190; K. Wessel, “Johannes Baptistes (Prodromos)”, in K. Wessel - M. Restle (eds.), *RBK*, III, Stuttgart 1978, 616-647; K. Corrigan, “The Witness of John the Baptist on an Early Byzantine Icon in Kiev”, *Dumbarton Oaks Papers* 42 (1988) 1-11; G. Santagata, “John the Baptist”, in *Encyclopaedia of the Early Church*, Cambridge 1992, 447-448. The Cult of St. John the Baptist was discretely practiced throughout the Roman Empire, especially in Italy and Palestine. The official advent of Christianity in the early reign of Constantine the Great, however, revised the previous liturgies and introduced new concepts relevant to the veneration of the Saints and Martyrs. The two major theological centres in the Early Byzantine Period, that played the Most Prominent Role for the development of the Liturgies and the Cult of St. John the Baptist, were Rome and Palestine. Rome, which served as the ecclesiastical centre for the new Byzantine Empire, until Constantinople became the new capital (from 330 A.D.) was endowed by Constantine the Great with a large cathedral for the Bishop of Rome. The Basilica and its Baptisterium – S. Giovanni in Laterano – were dedicated to the Saviour and St. John the Baptist in the early reign of Constantine as Emperor and in the Pontifical Period of Sylvester, the Bishop of Rome (312-318 A.D.); cf. L. Duchesne (ed.), *Liber Pontificalis*, I, Paris 1955, 170-174, 191-192;

Thus, in re-analysing the original design of the Byzantine Church of St. John, and taking into consideration the earlier liturgies and cults which were practiced in the Roman Period, and the official liturgies already venerating St. John the Baptist in the Early and Late Fourth Century A.D., we believe that the Byzantine Church Complex (including the two Chapels) was constructed by Constantine the Great in the beginning of the Byzantine Period (Early Fourth Century A.D.).<sup>35</sup>

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R. Davis, *The Book of the Pontiffs* (Liber Pontificalis), Liverpool 1989, xx-xxi, 14-17, 35-37; R. Krautheimer, *Corpus Basilicarum Christianarum Romae*, V, Città del Vaticano 1977, 1-92, Figs. 14, 15, 78, 80, Pls. 1, 2, 3; *Early Christian*, 46-48, 56, 67, 102, 298, ill. 11. The second major theological centre for the veneration of St. John the Baptist was his native Palestine, most specifically Ein Karim, where he was born. For the basic literature, which analysed the archaeological remains and interpreted the liturgical, theological and historical development of the Church of the Circumcision's Congregations in Palestine and in the Roman Empire until the Concilium of Nicaea (325 A.D.); cf. B. Bagatti, *Il Santuario della Visitazione ad Ain Karim*, Gerusalemme 1948, 6-23; E. Testa, *Il Simbolismo dei Giudeo-Cristiani*, Gerusalemme 1962, Reprinted 1981; B. Bagatti, *The Church from the Circumcision*, Jerusalem 1971, Reprinted 1982. Recently, for the new literature that analysed and synthesised the previous and current archaeological remains of the different Judaeo-Christian Congregations in connection to the liturgical, theological and historical development of the Church of the Circumcision – from the Crucifixion until the end of the Fourth Century A.D. – and which attempted to develop these new conclusions for Palestine and in a broader perspective, for the Roman and Byzantine Empires; cf. F. Manns, *Essais sur le Judéo-Christianisme* (SBF Analecta 12), Jerusalem 1977; E. Testa, "L'importanza storica e teologica dei giudeo-cristiani", in AA. VV., *Gesù Apostolo e Sommo Sacerdote. Studi Biblici in Memoria di P. Teodorico Ballarini*, Torino 1984, 190-202; R. Pritz, *Nazarene Jewish Christianity*, Jerusalem-Leiden 1988, 190-202; Frend, *The Rise of Christianity*; E. Testa, *The Faith of the Mother Church* (SBF Collectio Minor 32), Jerusalem 1992. For an attempt to minimize the influence and the development of the Judaeo-Christian congregations in Palestine, cf. E.J. Taylor, *Christians and the Holy Places. The Myth of Jewish-Christian Origins*, Oxford 1993; for a critical review of J. Taylor's book cf. G.S.P. Freeman-Grenville, in *PEQ* 126 (1994) 173-174.

35. The literature, for the veneration of St. John the Baptist in the early iconography, liturgies, and cults during the Roman Period, was noted previously. Notwithstanding these important studies, however, and advancing one stage higher, we could discern that specific sanctuaries, which were originally commemorated by Judaeo-Christian Tetrads, were later profaned with pagan Tetrads by Hadrian. The evidence that a Hadrianic Temple was erected on the Nativity Site was discovered by Saller during the process of the excavations in the Church Complex of St. John's; cf. Saller, *Discoveries*, 108-116. These archaeological evidences were, in our opinion, the conclusive indications that a central Judaeo-Christian Theology Triangle was liturgically developed in the Three Major Sites of the Church of the Circumcision: 1) Jerusalem (Golgotha). 2) Bethlehem. 3) Ein-Karim. The Edict of Milan (313 A.D.) at the beginning of the reign of Constantine the Great, officially recognized Christianity as the Religion of the State. This necessitated the removal and demolishing of all the Hadrianic sanctuaries in Palestine, which were primarily constructed on the Holy

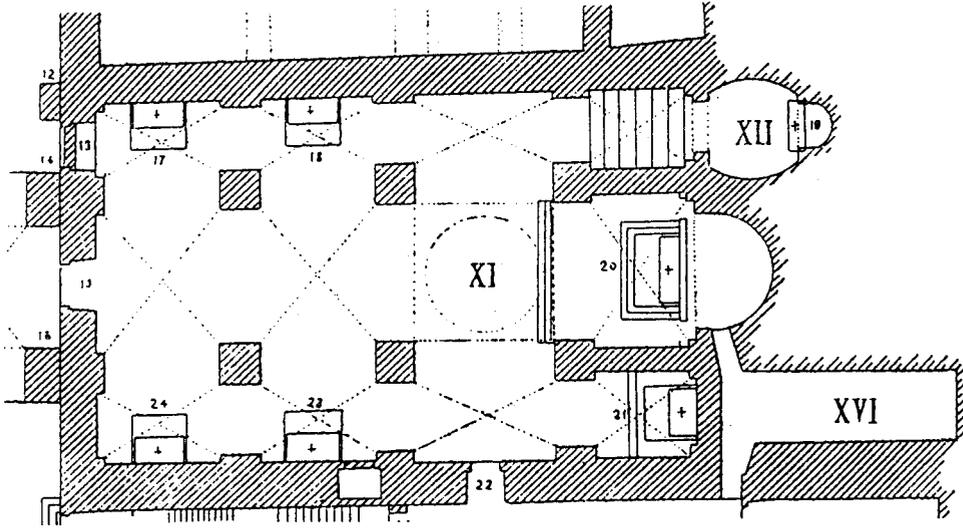


Fig. 3 Ain Karem. The Church of St. John the Baptist (after S. Saller).

Sites of the Godhead's Life and Passion, and his Baptizer, St. John the Baptist (That were originally venerated by the various Judaeo-Christian Congregations). The second stage, that was executed by the architects and engineers of Constantine, was the erection of the large ecclesiastical edifices on the Holy Sites of the Nativity and the Golgotha of Christ. We are, however, of the opinion that when Constantine constructed the Church and Baptisterium of St. Giovanni-in-Laterano, in the early Fourth Century A.D., he had already contemplated to complete the natural and original cycle for the veneration of St. John, by constructing in Ein-Karim (Palestine) a large ecclesiastical complex, on the Site of His Nativity and His Burial, that was entirely dedicated to St. John the Baptist. Thus, the liturgies and the theology, which Constantine developed for the Saviour and the Precursor, terminated in the construction of the Church Complex in Ein-Karem, and concluded for the pilgrims their pilgrimage triangle: Jerusalem-Bethlehem-Ein-Karim. For the official veneration of these sacred mystical Grottos by the different Judaeo-Christian Congregations in Palestine during the Roman Period, and which were afterwards officially appropriated by Constantine and his ecclesiastical hierarchy for the Church of the Gentiles during the Fourth Century A.D.; cf. Testa, "Le Grotte dei Misteri", 5-144; Bagatti, *The Church from the Circumcision*, 133-136. For the Cult of the Precursor, which evolved in the Holy Land Region, cf. Vincent - Abel, *Jerusalem Nouvelle*, II, 3,642-668, D. Baldi, "Lezioni scritturistiche nella liturgia di Gerusalemme nei secoli IV e V", *LA* 2 (1951-1952) 163-226, esp. 219; B. Sussarellu, "De Praevia Sanctificatione Praecursoris", *LA* 3 (1952-1953) 37-110; D. Baldi, "I Santuari di S. Giovanni Battista in Terra Santa", *LA* 6 (1955-1956) 196-239. Recently, for the new research that analysed the official Christian legislation against Paganism and the Empirical Christianization of the Hellenic Temples and Sanctuaries throughout the Byzantine Empire, cf. H. Saradi-Mendelovici, "Christian Attitudes Toward Pagan Monuments In Late Antiquity and Their Legacy in Later Byzantine Centuries", *DOP* 44 (1990) 47-61; E. Testa, "Legislazione contro il paganesimo e cristianizzazione dei templi nei secoli IV e V", *LA* 41 (1991) 311-326; F. Trombley, *Hellenic Religion and Christianization*, c. 370-529, I, Leiden-New York-Köln 1993, 98-282.

## Jerusalem (Ein Karim) - The Church of the Visitation

The church, which was cut into the bed-rock, is an elongated chapel of a single apse (Fig. 4). A well, which was in the centre of the apse, was curtained off by a chancel screen. At the entrance to this elongated chapel, on its northern side, was an apse and a square chapel. In the northern wall of the square chapel was a small chamber and passageway. The passageway lead to an adjoining room and tomb. While, in the southern wall, next to the chapel, was a small niche. To the west of the niche, a stairway ascended to the upper church.<sup>36</sup> The upper church was a mono-apsidal basilica with two chambers connected to the central apse. The altar was at the edge of the apse. A small staircase was adjacent to the apse and occupied the entire width of the church. To the north-west of the two chapels and upper church was an enclosed courtyard and room with a cistern.<sup>37</sup>

According to B. Bagatti, the elongated chapel, with its well, and the northwestern room with its cistern, should be dated to the Byzantine Period (Fifth-Sixth Centuries A.D.). The square chapel with its ancillary rooms, and the upper church should be dated to the Crusader Period.<sup>38</sup>

In reconsidering the general plans of the elongated chapel, the square chapel with its ancillary chambers, niches, and the upper church, we would like to add the following to B. Bagatti's conclusions. i) The general plans, as published, reflect the original concept of a bi-apsidal church. The main

36. As Bagatti discovered during the excavations; cf. *Il Santuario della Visitazione*, 45-55. The small niche in the southern wall next to the chapel, was originally used by Elizabeth and Zachariah to hide John in a small cavern during the persecutions of Herod the Great. Afterwards, the Judaeo-Christian Congregations venerated the cavern during the Roman Period; cf. Bagatti, *The Church from the Circumcision*, 135. In the Byzantine Period, the small cavern was incorporated into the chapel as a small niche / reliquarium. For the historical and liturgical development of the Cult of the Visitation and the Cult of the Asylum in the Church Complex of the Visitation, cf. Bagatti, *Il Santuario della Visitazione*, 1-44, 98-112.

37. For the archaeological excavations and architectural reconstruction of the Upper Church of the Visitation and the adjoining courtyards, cf. Bagatti, *Il Santuario della Visitazione*, 56-97.

38. Bagatti, *Il Santuario della Visitazione*, 88-97. We should also note, that Bagatti in analysing some of the archaeological remains of the binated Chapel, proposed a Fourth Century A.D. dating, by drawing parallels with Butler's research in Syria, cf. H. Butler, *Architecture and Other Arts*, New York 1904, 38-39, Figs. 12, 13. However, after reconsidering other architectural elements and additional parallels from Syria, finally accepted a Fifth Century A.D. dating; cf. Bagatti, *Il Santuario della Visitazione*, 90-94.

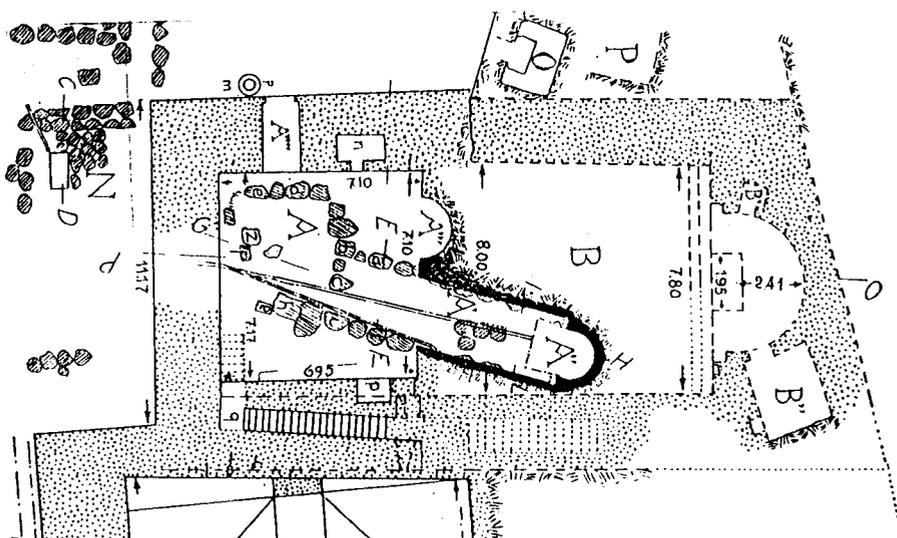


Fig. 4 Ain Karem. The plan of the binated church of the Visitation (after B. Bagatti).

chapel was built in the design of a square chapel. The central apse was situated in the north-east corner of the square chapel. Adjoining the apse, and immediately to the south of it, was the elongated secondary chapel which terminated in an apse that contained a well. ii) The Lower Church Complex was originally connected to the upper church by a staircase in its southern wall. Thus, the Lower Church served as “the Crypt-Chapel” of the Upper Church Complex.<sup>39</sup>

Thus, in taking the above mentioned points into reconsideration and the new reassessments that were executed by us, we believe that the two chapels of the lower church complex represent the original basic plan of a bi-apsidal Church Crypt of a-symmetrical construction. In addition, in reconsidering the chronology of the Chapels of the Martyrs of God and the Church of St. John the Baptist, the bi-apsidal Chapels and the Upper Church Complex of the Visitation, we could indicate an early Byzantine construction (Fourth Century A.D.) with a later modification

39. It is interesting to note, that originally Bagatti conjectured a similar ecclesiastical concept for the Church of the Visitation, by considering parallel Constantinian architectural constructions; as the Church Complex of the Anastasis, the Church of the Eleona, the Church of the Nativity; cf. *Il Santuario della Visitazione*, 96-97.

in the Fifth Century A.D. This Byzantine construction was later re-modified in the Medieval Period.<sup>40</sup>

### **Jerusalem - The Church of St. Menas and Zachariah and the Church Complex of St. James**

#### *A) The Church of St. Menas and Zachariah (the Oratorium)*

The Church (Oratorium) is a two storeyed ecclesiastical edifice of a square design (Fig. 5). The Lower Chapel of the Oratorium had two binated apses of parallel dimensions, in which, the south apse contained the reliquarium of St. James the Younger. The Upper chapel was constructed on the same plan as the lower chapel. The church adjoined the main basilica in the north and was connected to the large basilica by a passageway in the south wall of the ground chapel.<sup>41</sup>

According to L.H. Vincent and F.-M. Abel, the following was noted: i) The Lower Chapel of the two storeyed Oratorium was constructed by Bassus in the Mid-Fifth Century A.D. to house the reliquarium of St. James the Younger, and was dedicated to the Egyptian Saint, St. Menas and the Prophet Zachariah.<sup>42</sup> ii)

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40. The veneration of the Nativity Site of St. John the Baptist, the burial site of his elders, and in all probability the burial site of St. John the Precursor, by the various Judaeo-Christian congregations would also be directly connected liturgically and theologically to the veneration of the Site of the Visitation and to the Cult of the Asylum by these same congregations. However, during the Roman Period, because of various reasons, Hadrian decided, in our opinion, to construct only one Temple, and not two sanctuaries. These reasons were, that from a logical point, it would be much easier and practical to eradicate the earlier buildings from the Second Temple Period in the floor bed of the lower valley, and to construct upon these foundations the large Roman Temple. the construction of a second temple upon the steep incline of the mountain, which was venerated by the Judaeo-Christians as the Site of the Visitation and the Cult of the Asylum, would have incurred an enormous engineering and construction enterprise, that Hadrian decided in all probability not to execute (Although, at the current state of research no archaeological remains were discovered, we cannot rule out the possibility that in the future, new evidence could be discovered which would verify the existence of a Roman Temple on the site of the Visitation). The enormous ecclesiastical construction enterprise, that was carried out by Constantine the Great in the Jerusalem-Bethlehem-Ein Karim Triangle, terminated in Ein Karim. Constantine had, in order to complete the Liturgical and Theological Cycle of St. John the Baptist for Palestine, for the Holy Land Region, and naturally for the Byzantine Empire, to construct two large church complexes for the Precursor, in his own native village, Ein Karim (Palestine).

41. As Vincent and Abel discerned in their architectural survey of the Oratorium (St. Menas and Zachariah), and the Church Complex of St. James; cf. *Jerusalem Nouvelle*, II, 3, 529-541, 544-547, Fig. 248.

42. Vincent - Abel, *Jerusalem Nouvelle*, II, 3, 544-547.

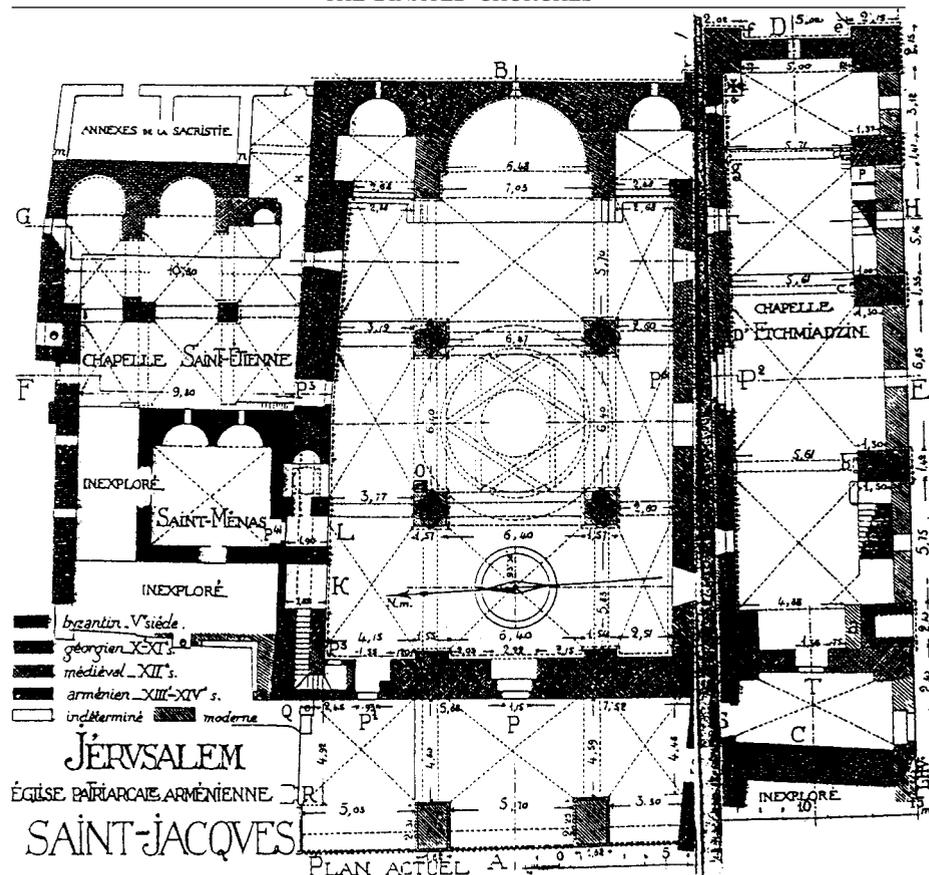


Fig. 5 The general plan of the binated church of Sts. Zachariah and Menas and the Church Complex of St. James (after Vincent and Abel).

The Upper Chapel of the Oratorium, which was dedicated to the Apostles and Saints, depicts interesting building features. According to H. Vincent and P. Abel, parallel building constructions were discovered in the Justinianic building of St. Catherine's monastery in Sinai. Thus, in their opinion, the Upper Chapel should be dated to the Early Sixth Century A.D.<sup>43</sup> iii) The large basilica, which was connected to the Oratorium in the south, as noted by H. Vincent and P. Abel, indicates Byzantine and Medieval constructions (Fig. 5).<sup>44</sup>

However, taking these factors into reconsideration, and due to the current research which is being carried out, we could discern the fol-

43. Vincent - Abel, *Jerusalem Nouvelle*, II, 3, 544-547.

44. Vincent - Abel, *Jerusalem Nouvelle*, II, 3, 547, 554-546.

lowing features: i) the Oratorium of St. Menas (the Lower and Upper Chapels) was originally constructed with the main basilica and served as integral component of the large ecclesiastical edifice.<sup>45</sup> ii) The main basilica, which was rebuilt in the Medieval Period, depicts, in our opinion, earlier Byzantine constructions. The first church was originally a mono-apsidal basilica with two pastophoria, that was constructed in the Fourth-Fifth Centuries A.D.<sup>46</sup> The mono-apsidal basilica with its two pastophoria was probably modified into a tri-apsidal basilica in the Sixth Century A.D. (In the Reign of Justinian the Great).<sup>47</sup> iii) The modification of the mono-apsidal basilica into a tri-

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45. As Vincent and Abel discerned in their architectural survey; cf. *Jerusalem Nouvelle*, II, 3, 544-546, Fig. 214. We would, however, like to advance one stage further. Taking into consideration, that the Byzantine Oratorium was originally and directly connected in the south with the major basilica, clearly indicates and verifies, that the binated Chapel and the large church were architecturally and liturgically connected in one enormous ecclesiastical complex. This entire ecclesiastical complex, which was constructed in the Byzantine Period, went through different periods of renovation and reconstruction until and including the Medieval Period.

46. The construction plan of the Church of St. James depicts an unusual architectural design, especially the lateral walls of the Basilica and the layout of the sanctuary (the two pastophoria). The lateral walls of the Basilica were not perpendicular to the sanctuary, to the narthex, and to the atrium. This is a concrete indication that the Church underwent various construction phases. The second, and the most important, if not the major indicative and conclusive evidence, was the design of the sanctuary; the two lateral pastophoria. Secondary apses were adjacent to the internal eastern walls of these two lateral pastophoria. This type of ecclesiastical design for the sanctuary, due to the new research and analysis which we are currently carrying out, can now be reconstructed in its original architectural plan. The first church, which was originally a mono-apsidal basilica with two lateral pastophoria, had two triumphal arched passageways that lead from the secondary aisles into the adjoining martyria pastophoria. In these rooms were the altars and the reliquiaria of the Saints and Martyrs. These triumphal arched passageways, which were specifically constructed to connect the lateral aisles with the pastophoria, played a prominent liturgical role for the sanctuary of the church. This liturgical connection, for the Cult of the Saints and Martyrs, already was discerned by Negev in the excavations of the East Church of Mamshit (the Cathedral) and in the South Church of Avdat (Oboda); cf. "The Churches of the Central Negev", 400-414, 417, 420-421; "The Architecture of Mampsis", 30-51; "The Cathedral of Elusa", 133-136, 138-142. Thus, in our opinion, the first Church of St. James was a mono-apsidal basilica with two lateral pastophoria and triumphal arches, that already was in existence in the Fifth Century A.D., and which originally was constructed in the Fourth Century A.D., in the Constantinian Era. In addition, it is interesting to note, that Vincent and Abel, also conjectured that the Church of St. James may have been constructed by Helena and Constantine in the Fourth Century A.D.; cf. Vincent - Abel, *Jerusalem Nouvelle*, II, 3, 554-558.

47. The secondary apses, which were adjacent to the eastern walls of the internal pastophoria, and which were contemporarily in use with the triumphal arches, indicate distinct architectural and liturgical features, that we already noted in our previous studies.

apsidal church in the Period of Justinian indicates that the Upper Chapel (the Apostles and Saints) of the Oratorium may have been constructed / reconstructed in the Period of Justinian.<sup>48</sup>

We discerned this interesting and unusual ecclesiastical phenomena in the designs of the Churches of Kh. Hesheq (the Western Upper Galilee Region-Palestine), and the South Church of Avdat-Oboda (the Negev Region-Palestine). The Church of Kh. Hesheq: the first phase of the church was a mono-apsidal basilica with two triumphal arches and lateral pastophoria. The church was later transformed into a tri-apsidal basilica. A block, containing a small apse, was inserted behind the triumphal arch, into the eastern end of the Southern Pastophoria. The centre of the floor of the apse had a reliquarium with an altar above it. The North Pastophoria probably had the same development as the South Pastophoria. The transformation into a tri-apsidal basilica occurred in the Reign of Justinian the Great (Sixth Century A.D.); cf. Margalit, "On the Transformation", 148-149, Figs. 7, 8; "The Bi-Apsidal Churches", 321-323. The South Church of Avdat (Oboda): The first phase of the church was a mono-apsidal basilica with two lateral pastophoria, that were interconnected by a central corridor set behind the central apse. The Church was later transformed into a "tri-apsidal basilica". A large block containing a recessed niche with a depository for the reliquarium was inserted behind the triumphal arch, into the eastern end of the South Pastophoria. A small block containing a recessed niche with a depository for the reliquarium was inserted behind the triumphal arch, into the eastern end of the North Pastophoria. The mono-apsidal basilica with its two pastophoria was constructed in the Fourth Century A.D. The modification of the Church into a "tri-apsidal church", probably occurred in the first half of the Fifth Century A.D.; cf. Negev, "The Churches of the Central Negev", 404-407, 412-414, 417, 420-421; "The Cathedral of Elusa", 136-139, 142; Margalit, "On the Transformation", 144, 147-148, 150, 154; "The Bi-Apsidal Churches", 321-322. It is theoretically possible, that in the second construction phase of the Church of St. James, it could have had the same ecclesiastical design for the sanctuary as the Churches of Kh. Hesheq and Avdat. Thus, in our opinion, the Basilica of St. James was originally a mono-apsidal church with two lateral pastophoria that contained the reliquiaria of the Saints and Martyrs (St. James and Zachariah) and afterwards it was transformed, as certain other basilicas, into a tri-apsidal basilica in the Epoch of Justinian I-Heraclius.

48. Originally, Vincent and Abel claimed that the facade of the Church of St. Catherine's Monastery (Sinai) was the direct architectural parallel and served as the proto-type that was utilized for the construction of the Upper Chapel (the Apostles and Saints) of the Oratorium of St. Menas and Zachariah. Thus, in their opinion, the Upper Chapel was erected in the Reign of Justinian the Great; cf. *Jerusalem Nouvelle*, II, 3, 544-547. Notwithstanding the work of these prominent scholars, and due to the new research that we are carrying out, we concluded the following: 1) The Chapels of the Oratorium (the Lower and Upper) were contemporarily constructed in the Fourth Century A.D. 2) The Oratorium was directly connected, in the south, to the Church of St. James. 3) The Upper Chapel of the Oratorium could have been re-modified during the reign of Justinian, when the Basilica of St. James with its two lateral pastophoria was transformed into a tri-apsidal church. 4) The Oratorium of St. Menas and Zachariah is the only Two-Storeyed Chapel, which we discovered in Palestine from the Byzantine Period, that was entirely constructed outside the major ecclesiastical edifice, and not with in the basilica. In addition, we should note, that Upper Chapel of the Oratorium served as an independent and specific Chapel for the clergy who could celebrate, in connection with the Lower Chapel, their own private liturgies. Recently, for the modern research, which analysed the liturgical and theological functions of the Upper Story Chapels that we re situated near the sanctuary, and within the ecclesiastical edifices, cf. N. Teteriatnikov, "Upper-Story Chapels near the Sanctuary in Churches of the Christian East", *DOP* 42 (1988) 65-72.

## Jerusalem (Dominus Flevit) - The Monastery Complex of St. Anna / Anastasia

The hybrid binated church was situated in the north-east corner of the monastery complex (Fig. 6). The main church was a one naved basilica. The altar was in the centre of the apse. The lower section of the altar was comprised of two components: 1) A square base that had four colonnettes in its corners; these in turn supported the altar. 2) An inscribed cross was in the centre of the base. The presbyterium, which adjoined the apse in the west, was curtained off by a chancel screen. Two small benches extended from the corners of the apse into the presbyterium. A votive inscription mentioning St. Anna / Anastasia was inscribed in the pavement of the presbyterium. Mosaics with geometrical, floral and animal motifs paved the floors of the apse, bema, and nave. An entrance in the western wall of the main church lead to the monastery complex, while a small passageway in the north wall connected the main church with an oratorium.<sup>49</sup>

The Oratorium, which was an elongated chapel, was paved with geometrical and floral motifs (Fig. 6). A votive inscription mentioning the benefactors was inscribed in the eastern end of the mosaic pavement. In the north were two chambers. At the foot of the extreme eastern one, northwards of the above mentioned votive inscription, was a bench. In the south wall were two similar chambers; one directly opposite the northern one, with a similar bench. While, further westwards was another chamber. A small apsidiole was in the eastern wall of the Oratorium. To the north of the apsidiole was a rectangular pastophoria, while to the south of it was a small passageway connecting the chapel to a sacristy on the reverse side of the binated chapels. Two passageways in the western wall of the Oratorium lead directly to the atrium and monastery complex. In the north-west corner of the atrium was a tomb complex with mosaic pavements and a votive inscription.<sup>50</sup>

In addition, to the south-east of the monastic complex, remains were discovered of a necropolis. The necropolis, which was excavated by B. Bagatti and J. Milik, belonged to the Judaeo-Christian Community that resided in Jerusalem during the Early Roman-Byzantine Periods.<sup>51</sup>

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49. As B. Bagatti discovered in the excavations; cf. "Scavo di un monastero al Dominus Flevit", *LA* 6 (1955-1956) 240-270, esp. 240-245.

50. Bagatti, "Scavo di un monastero", 245-257.

51. As Bagatti excavated; cf. B. Bagatti, "Scoperta di un cimitero giudeo-cristiano al Dominus Flevit", *LA* 3 (1952-1953) 149-184; B. Bagatti - J. Milik, "Nuovi scavi al Dominus Flevit", *LA* 4 (1953-1954) 247-276; *Gli scavi del 'Dominus Flevit'*, I (SBF 13), Gerusalemme 1958.

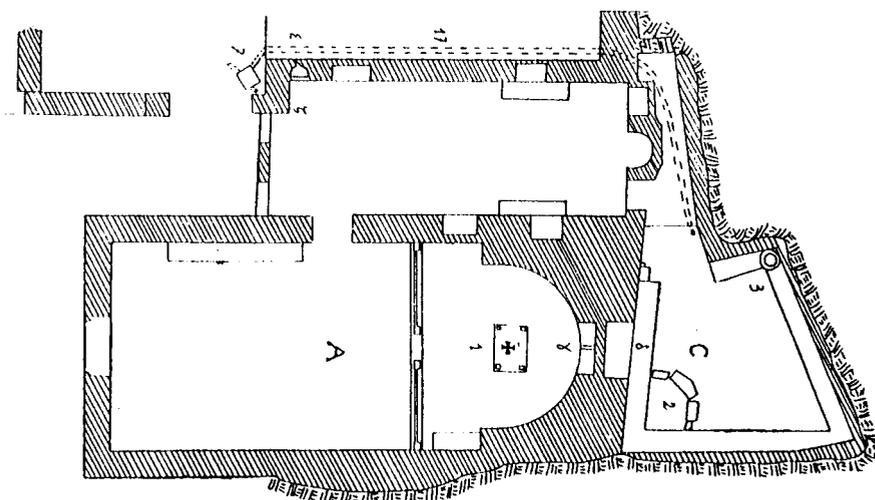


Fig. 6 Jerusalem. The binated church of Dominus Flevit (after B. Bagatti).

According to B. Bagatti and J. Milik, the bi-nated chapels and monastery complex depict three various construction phases: The Byzantine Period. 2) The Late Byzantine Period. 3) The Early Arab Period (Seventh-Ninth Centuries A.D.).<sup>52</sup> While, the necropolis of the Judaeo-Christian community was dated by B. Bagatti and J. Milik from the First-Fourth Centuries A.D.<sup>53</sup>

In restudying the excavations and assessments of B. Bagatti and J. Milik, we would like to add the following conclusions which were ascertained by our new research: i) The tomb complex and mosaic pavements with the votive inscription in the northwest corner of the atrium probably belong to the first construction phase of the monastery complex.<sup>54</sup> ii) The passageway, southwards of the small apsidiole in the Oratorium, probably was the original south pastophoria of the chapel.

52. Bagatti, "Scavo di un monastero", 268-270; J. Milik, "Notes d'épigraphie et de topographie palestiniennes. IX. Sanctuaries Chrétiens de Jérusalem à l'époque arabe (VIIe-Xe siècles)", *RB* 67 (1960) 550-550.

53. Bagatti, "Scoperta di un cimitero", 175-184; Bagatti - Milik, "Nuovi scavi al Dominus Flevit", 247-276; Gli scavi del "Dominus Flevit", 43-44, 166-182; G. Lombardi, "Bollini bizantino-arabi al Dominus Flevit", *LA* 7 (1956-1957) 165-190.

54. For the remains which were discovered in the monastic complex, cf. Bagatti, "Scavo di un monastero", 257-268.

For various reasons, it was later transformed into the connecting passageway that lead to the Sacristy.<sup>55</sup> iii) The presbyterium of the main chapel depicts two construction phases.<sup>56</sup> iv) The first construction phase of the binated church and monastery complex was in the early Byzantine Period (Fourth-Fifth Centuries A.D.).<sup>57</sup> v) The construction of the binated church and monastery complex in the vicinity of the Judaeo-Christian Necropolis, could possibly indicate that there was a distinct, important liturgical and theological connection with this early burial site of the Judaeo-Christian Community.<sup>58</sup>

Thus, in reconsidering these above mentioned assessments, we can conclude, that certain members of the Judaeo-Christian Sect were interred on the site where Jesus foresaw the forthcoming destruction of the Holy City. The advent of Christianity in the Fourth Century A.D., lead directly, in my opinion, to the building of the hybrid-binated church and complex in this necropolis. This construction could have been executed by members of the Judaeo-Christian Community, who may have developed into a certain Christian Sect (Mono-Physites, Dyo-Physites?) in the Fourth Century A.D. This sect, in all probability continued the earlier Judaeo-Christian special liturgical and theological rites pertaining to the Resurrection and Ascension

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55. The general design of the Sacristy, which was situated behind the Chapel and behind the Oratorium, and whose entrance was only from the sanctuary of the Oratorium, depicts an unusual concept in ecclesiastical construction; cf. Bagatti, "Scavo di un monastero", 240-258, Tav. 1. Thus, in our opinion, the Oratorium which was an integral component of the binated church complex, originally had a "north and south pastophoria". Afterwards, with the construction of the "Sacristy", the "south pastophoria", was modified into a connecting passageway with the "Sacristy".

56. This we could discern from the excavation reports which Bagatti published; cf. "Scavo di un monastero", 240-245, Tav. 1.

57. The excavation reports and plans, which were published by Bagatti and Milik; cf. Bagatti, "Scavo di un monastero", 268-270, Tav. 1, clearly indicated an earlier construction phase, that they chronologically dated to the Byzantine Period. Notwithstanding these analyses by Bagatti and Milik, we could concur and conclude that the first building phase of the monastic complex occurred in the Byzantine Period, however this, in all probability, occurred in the Early Byzantine Period (Fourth-Fifth Centuries A.D.).

58. It is important to discern, that no historical sources were noted by Bagatti and Milik, that would provide a concrete documentation for the continuous theological interconnection of the Judaeo-Christian Cemetery in the Byzantine Period, which included the construction of the binated church and monastery complex in the earlier Judaeo-Christian Cemetery. Notwithstanding the negative historical documentation, the erection of this ecclesiastical complex in the former Judaeo-Christian Cemetery clearly indicates, in our opinion, that there was a direct liturgical and theological connection, by a certain Christian Sect, which continued the earlier Judaeo-Christian heritage on the Mt. of Olives.

of Jesus, in addition to the resurrection of their deceased in the Judaeo-Christian Cemetery on the Mt. of Olives.<sup>59</sup>

### Jerusalem (Kefar Shiloah: Silwan) - The Double Churches

Two double churches were discovered in the village of the Silwan (Fig. 7).<sup>60</sup> The main double church (North) had an apse with a semi-recessed niche, that probably contained the reliquarium, in its centre. A small vo-

59. The existence of the Judaeo-Christian Cemetery on the western slopes of the Mount of Olives, as we previously noted, was validated by the excavations of Bagatti and Milik in Dominus Flevit. The assessment and analysis of the various graffiti and symbols of the Judaeo-Christian Congregation, which were discovered in the Necropolis, was executed by Bagatti, Milik and most predominately by Testa; cf. Testa, *Il Simbolismo dei Giudeo-Cristiani*, 125-144, 145ff. The most conspicuous symbol of the Judaeo-Christians, which was identified, was the Greek "Y" that formed the bifurcated cross (the cross of the two horns); cf. Testa, *Il Simbolismo dei Giudeo-Cristiani*, 125-138, Fig. 42, 1; 230-235, Fig. 108, 247-256, 113, 1, 10; Bagatti, *The Church from the Circumcision*, 180-186; Testa, *The Faith of the Mother Church*, 206-207, Fig. 39, 1, 5. The Greek "Y", with its variations, was later transformed into a cross with eight horns. This unique cross design was discovered in the Oratorium of the binated Church Complex of St. Anna / Anastasia; cf. Bagatti, "Scavo di un monastero", 254-255, Fig. 8. In addition, it is interesting to note, that G. Schumacher, in his surveys on the Golan Mountain Range, discovered similar Greek eight horned cross designs; cf. G. Schumacher, "Der Dscholan", *ZDPV* 9 (1886) 165-368, esp. 306, 308, Fig. 65. Recently, C. Dauphin executed new archaeological surveys in the Roman and Byzantine Communities in the Gaulanitis, and parallel Greek eight horned crosses were noted in different communities. According to Dauphin's assessments and conclusions, these cross symbols were venerated by the Mono-Physite Communities; cf. C. Dauphin, "Jewish and Christian Communities in the Roman and Byzantine Gaulanitis: A Study of Evidence from Archaeological Surveys", *PEQ* 114 (1982) 129-146, esp. 134-138, Fig. 8. For the theological influences of the various Judaeo-Christian Congregations, which prevailed in Palestine, Syria and Mesopotamia, and which were later adapted by the different Mono-Physite and Nestorian Communities, in these provinces, during the Byzantine Period, cf. Testa, *Il Simbolismo dei Giudeo-Cristiani*, xix-xxxii, esp. xxvii-xxviii, 259-276; Bagatti, *The Church from the Circumcision*; I. Peña - P. Castellana - R. Fernandez, *Les stylites syriens* (SBF Collectio Minor 16), Milano 1975, 202-217; Frend, *The Rise of Christianity*, 120-129, 142-146, 193-228, 272-289, 398-424, 554-579, 742-743, 828-857, 870-877. The architectural design of the binated Church Complex of Dominus Flevit, on the other hand, indicates, in our opinion, a different ecclesiastical program. This architectural and liturgical concept was exemplified in the construction of a binated Church Complex. Recently, for a new research related to the New Testament Onomasticon and the Symbols of the Christian Community in the Cemetery Complex of Dominus Flevit, cf. V. Hueso, "Onomástica neotestamentaria y símbolos cristianos en el cementerio de 'Dominus Flevit'", in V. Hueso (ed.), *En torno a la Biblia*, Valencia 1992, 227-233.

60. As C. Schick originally discovered and noted; cf. "Discovery of Rock-Hewn Chapels at Silwan", *PEFQS* (1890) 16-18, Plan.

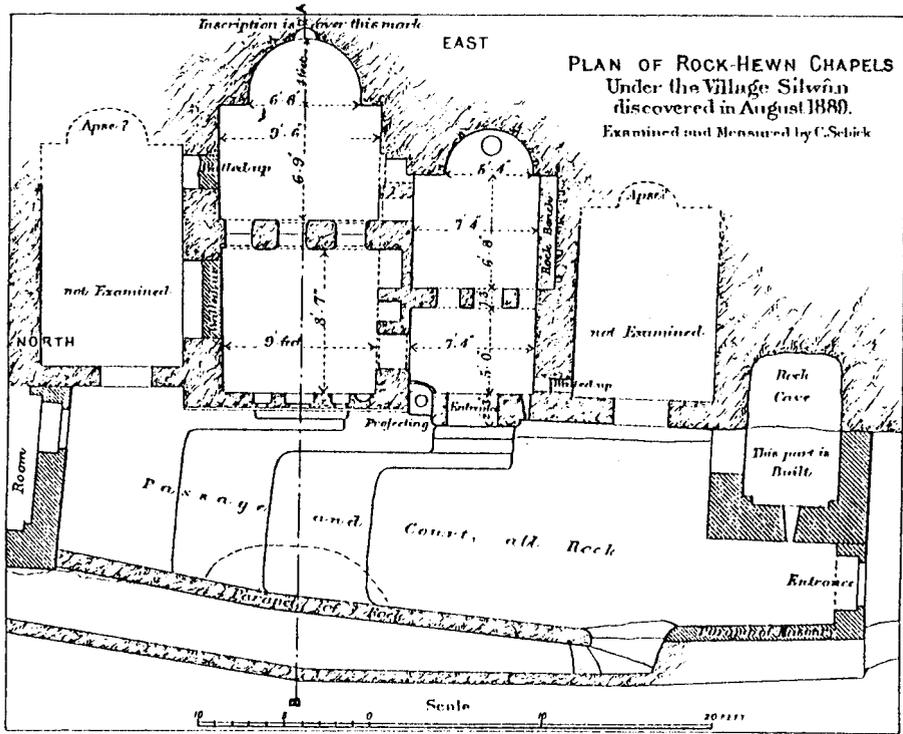


Fig. 7 Jerusalem. The double binned churches of Kefar Shiloah - Silwan (after C. Schick).

tive inscription was at the top of the apse. Two pillars located approximately in the centre of the church divided it into an inner room and external room. The main entrance was in its western wall. Two entrances in the north wall lead to the adjacent chapel which probably had an apse. The south wall had two cupboard niches and a doorway that connected the North Church with the Secondary Double South Church.

The Secondary Double South Church also had two pillars which divided it into two rooms: The external room with the main entrance in the western wall; the inner room with a passageway, that connected it to the main North Church, and a rock-cut bench along its southern wall. The central apse abutted the eastern end of the inner room. A small passageway in the southern wall lead to the adjacent chapel which probably had an apse.

According to C. Schick, the following was noted: i) the Two Double Churches (North and South) were originally rock-hewn Jewish Tombs constructed before the Christian Era. Afterwards the Christians constructed apses in them, thus converting the Jewish Tombs into churches and chap-

els. ii) A rock courtyard adjoined the chapels in the West (Fig. 7). A cavern, which probably contained rock-cut tombs existed below the courtyard. iii) The main Two Double Churches were utilized for prayers, while the external adjacent chapels served as the dwellings for the Anchorites. iv) These modifications occurred in the Late Byzantine Period, before the Early Arab Period.

Taking these above mentioned factors into reconsideration, and due to the new research which we are carrying out, we would now like to add the following evaluations to C. Schick's conclusions: i) The original rock-hewn tombs belonged to the large Jewish Necropolis of the Mt. of Olives (Second Temple Period).<sup>61</sup> ii) In these tombs, probably various members of the Judaeo-Christian Community who were martyred in the First Centuries A.D., were interred.<sup>62</sup> iii) It is possible, that the Judaeo-Christian adherents constructed these apses and ecclesiastical edifices to commemorate their interred martyrs, already in the First Centuries A.D. (As was discovered in Joppe and Kh. Qasra (Palestine)).<sup>63</sup> iv) It is definite, that in the Byzantine

61. For an up to date summary and literature list of the various Jewish Necropolis which were discovered in Jerusalem (especially on Mt. Scopus and on the Mount of Olives) from the Second Temple Period, cf. H. Geva - N. Avigad, "Tombs", in E. Stern (ed.), *NEAHL 2*, Jerusalem 1993, 747-757.

62. At the current stage of research there is no concrete historical documentation or archeological evidence which would verify this conjecture, or the other plausible hypothesis, that prominent members of the Judaeo-Christian Congregation were interred in this area of the Necropolis on the Mt. of Olives. Notwithstanding these negative factors, we should note, however, that this was, so far, the only site on the Mount of Olives where underground mortuary chapels, which were originally hewn into Jewish burial sites, were discovered.

63. As was originally discovered in Jaffa, by Ganneau, in the last century; cf. C. Ganneau, *Archaeological Researches In Palestine*, II, London 1896, 4-5. For the new research, which analysed the burial site of Tabita in connection with the underground chapel that was constructed into the subterranean Judaeo-Christian Necropolis, cf. O. Keel - M. Küchler, *Orte und Landschaften der Bibel. Bd. II: Der Süden*, Zurich 1982, 28, Abb. 16. Recently, new excavations were executed by Kloner in the District of Beit Guvrin (Eleutheropolis). The excavations discovered the remains of an underground Jewish-Byzantine Necropolis (Caves I-III). In addition, integrated with this Jewish-Byzantine Necropolis, were underground prayer chapels, that served as an internal and important component for this Necropolis (Caves IV-VI); cf. A. Kloner, "The Cave Chapel of Horvat Qasra", *Atiqot* 10 (1990) 129-139 (Hebrew). For the analysis of the Greek Inscriptions and the inscribed symbolic motifs, which were discovered in the Cave Chapel of Horvat Qasra, cf. L. Di Segni - Y. Patrich, "The Greek Inscriptions in the Cave Chapel at Horvat Qasra", *Atiqot* 10 (1990) 139-154 (Hebrew). In reconsidering the archaeological-architectural evidence, the symbols and the historical documentation, we would like to present our following reassessments: 1) The original necropolis was constructed by the Jewish Congregation in the Second Temple Period (First / Second Centuries A.D.), in concurrence with Kloner's research, "The Cave Chapel", 129-132, 136. 2) Although logic would concur with Kloner's research, there is,

Period, the Christian Community of Jerusalem definitely utilized these tomb complexes as mortuary churches.<sup>64</sup>

### **Jerusalem (Kh. El-Messani) - The New St. Zachariah binated Church and the Monastery Complex**

The binated Church belonged to a monastery complex which was hewn out from the natural bed-rock of a stone quarry (Fig. 8). The central apse was of large dimensions and contained a bench for the clergy. The secondary apse (North), which was of smaller dimensions, had a depository for the

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however, no concrete evidence that the Caves (IV-VI) were originally constructed in the Second Temple Period as depository-rooms for the ossuaries, while in the second construction phase, these depository rooms were converted into prayer chapels during the Byzantine Period; cf. Kloner, "The Cave Chapel", 132-136. 3) The various symbols, which were inscribed into the walls of the Caves (I-VI); cf. Kloner, "The Cave Chapel", 132-136; Di Segni - Patrich, "The Greek Inscriptions", 143-153, we could, based on the research by Testa, *Il Simbolismo dei Giudeo-Cristiani*, 95-124, 241-247, 261-267, 304-316, 321-340, 364-377; *The Faith of the Mother Church*, 185, 223; Bagatti, *The Church of the Circumcision*, 186-189, 291-293, definitely, identify the symbols that were venerated by the various Judaeo-Christian Congregations in Palestine and in the Provinces. 4) The name Salome mentioned in the inscription, that was engraved on the passageway between the Caves I and IV, cf. Kloner, "The Cave Chapel", 132-133, 136, was liturgically and theologically connected by Di Segni - Patrich, "The Greek Inscriptions", 143-148, either to Salome, the Mother of James the Great and John the Evangelist, or to Salome the Cousin and Mid-Wife of the Virgin Mary. The Prayer Chapels (Caves IV-VI) according to Di Segni - Patrich, were constructed in the Byzantine Period and dedicated to the veneration of either one of these two Salomes. The liturgical and historical connection to either one of these Salomes is correct (as conjectured by Di Segni - Patrich) however, there is no definite verification that the veneration with these chapels only occurred in the Byzantine Period and not in the earlier Roman Period. Thus, we can conclude, that the entire Necropolis Complex of Horvat Qasra was originally constructed by the Judaeo-Christian Community of Beit Guvrin (Eleutheropolis) in the First and Second Centuries A.D. The Cemetery contained the interment of Salome (One of the Prominent New Testament Women), who was venerated by the Judaeo-Christian Congregations during the Roman Period. The Prayer Chapels, in addition of containing the ossuaries of the deceased – especially that of Salome – were utilized by the Judaeo-Christian Congregations for their various secret liturgical ceremonies and rites that were theologically connected with Salome. The original underground Judaeo-Christian necropolis was later renovated on a small scale, by the Byzantine Christians, during the Byzantine and Early Arab Periods. Recently, in Syria, a monastic settlement with a similar subterranean chapel and Necropolis that had Judaeo-Christian symbols from the Byzantine Period, was discovered; cf. P. Castellana, "Moghor El-Mal'ab", *SOC Collectanea* 23 (1990) 337-350. Recently for the underground tombs in connection with subterranean chapels in Rome, cf. V. Fiocchi-Nicolai, "Zum Stand der Katakombenforschung in Latium", *RQS* 89 (1994) 199-220.

64. As Schick already noted; cf. "Discovery", 18.

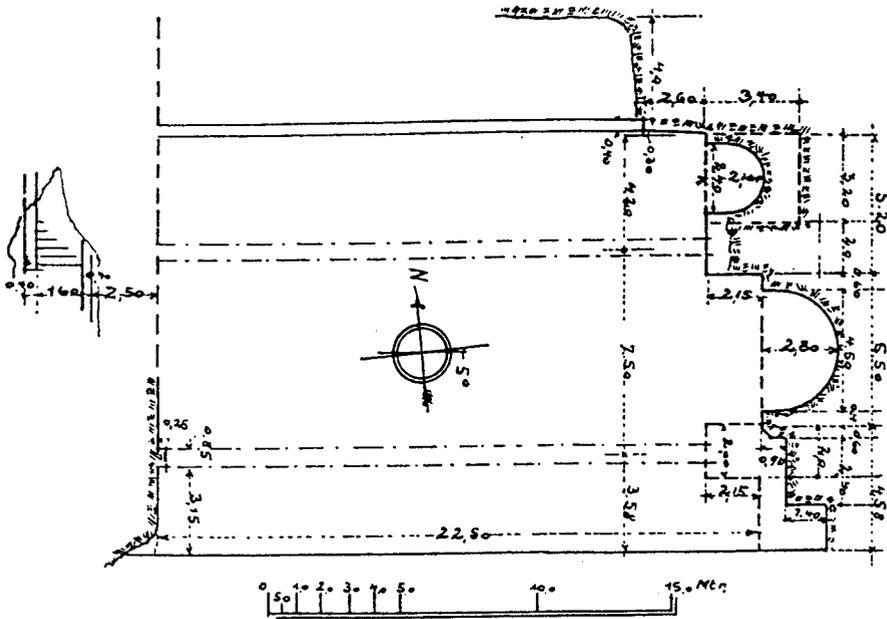


Fig. 8 The binated church of St. Zachariah of Kh. el-Messani (after A. Schneider).

reliquarium in its floor. A rectangular niche, with small cut grooves, was situated to the north of the secondary apse. A stairway, in the north-west corner of the church lead to the upper storey. The atrium abutted the church in the west. Water reservoirs and cisterns were located in the southern section of the church complex. A small chapel was situated above and to the east of the binated church. In addition, auxiliary rooms were also located above the binated church; to the north and to the east of it.<sup>65</sup>

According to F.-M. Abel,<sup>66</sup> A. Schneider,<sup>67</sup> and G. Mazor,<sup>68</sup> the binated church and the monastery complex, was dedicated as the New St. Zachariah Church, and should be dated to the Byzantine Period.

65. As Abel and Schneider originally discovered, and which was recently updated by the new surveys and soundings that were executed by Mazor; cf. F.-M. Abel, "Hors De Jerusalem: 31", *RB* 33 (1924) 617 (Recensions); A. Schneider, "Die Kirche in El-Messani", *Oriens Christianus* III. S. 8 (1932) 159-160, Fig. 8; G. Mazor, "Kh. Mitzneh", *Jerusalem. The Survey of Ramot. Had. Ark.* 84 (1984) 44-45 (Hebrew).

66. As Abel originally claimed; cf. "Hors De Jerusalem", 617.

67. As Schneider accepted Abel's identification; cf. "Die Kirche in El-Messani", 159-160.

68. As Mazor based his identification and dating on Abel's and Schneider's research; cf. Mazor, "Kh. Mitzneh", 44-45.

Due to the new research that is being executed by us, we could ascertain the conclusion that the construction of the binated Church and Monastery Complex of Kh. El-Messani into the natural bedrock was directly connected, in our opinion, with the parallel construction of the binated Church Complex of the Anastasis.<sup>69</sup>

### **Jerusalem (Kh. El -Murassas: Ma'ale Adummim) - The Monastery Complex of Martyrius**

The binated church is situated in the internal eastern side of the monastery complex (Fig. 9). Abutting the church in the west were a large paved courtyard, service buildings, church, and refectory. While, towards the north and south were additional chapels and ancillary buildings. A hospice complex was situated in the north-east corner, outside the walls of the monastery complex. According to Y. Magen and R. Talgam, due to the archaeological and artistic considerations of the mosaic floors, the hospice and the refectory were built in the last major construction phase of the monastery.<sup>70</sup>

The main church of the binated church complex was originally an elongated edifice. A raised bema, with a chancel screen, was located to the west of the central apse. The entire apse, bema and domus were paved with mosaics depicting various motifs (Two Floor Constructions). At the eastern end of the nave, to the west of the raised bema was a votive inscription, which mentions the Abbots Genesius and John. Underneath the present church, about a half meter, remains were discovered of the first church. The narthex, which abutted the church in the west, was paved with decorative mosaics and had a bench in its western side (Two Building Phases). A passageway in the north wall of the narthex led to a square burial chapel with two small rooms. Benches surrounded the three walls of the chapel, while in its centre was a tombstone with a votive inscription

69. We should note, however, that this ecclesiastical complex was the only one, which we discovered, that was entirely constructed into a stone quarry. The best example, and in our opinion, the proto-type that served for the Kh. El-Messani monastic construction, was the binated Church Complex of the Anastasis. Although, at the current stage of research, there is no concrete dating for the Kh. El Messani Complex. However, taking into consideration the proposed proto-type parallel with the Church Complex of the Anastasis, we could consider an early Fourth Century A.D. dating for the New St. Zachariah Church Complex.

70. As Magen and Talgam originally discovered; cf. Y. Magen - R. Talgam, "The Monastery of Martyrius at Ma'ale Adummim (Khirbet el-Murassas) and its Mosaics", in Bottini - Di Segni - Alliata (eds.), *Christian Archeology in the Holy Land*, 91-152, esp. 97-99.

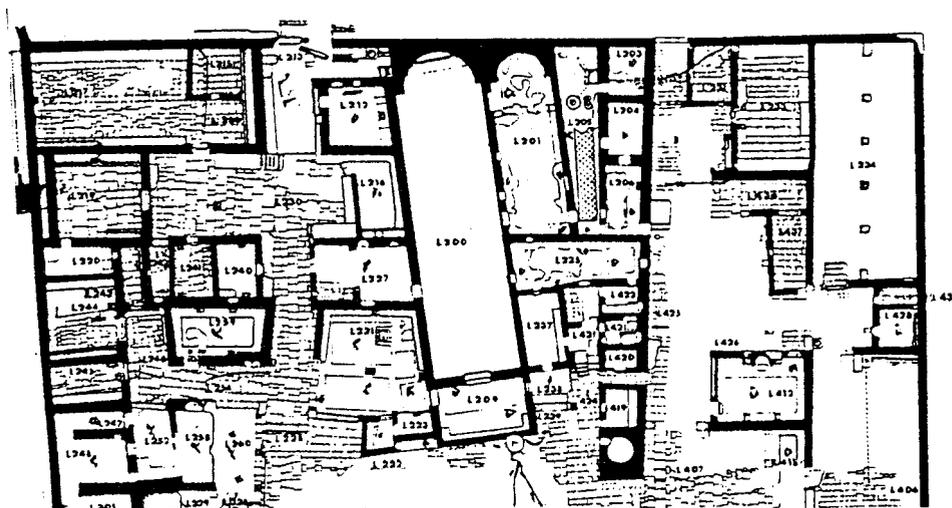


Fig. 9 Jerusalem. The Monastery Complex of Martyrius of Kh. El -Murassas - Ma'ale Adummim (after Magen and Talgam).

dedicated to the Archimandrite Paul. Additional supplementary buildings were connected to the church by a passageway in the north wall of the church.

A small entrance, in the southern wall of the main church, leads directly to the adjoining chapel. The apse of this chapel, which was of smaller dimensions than the apse of the main church, was separated from the nave by a chancel screen inserted in to the floor. The pavements of the apse and domus were paved with decorative mosaics (Two Building Phases). An entrance in the southern wall of this chapel lead to a baptisterium and small service rooms. An additional passageway in the southern wall of the main church, connected it to the other auxiliary rooms, which were located to the west of the adjoining chapel.

According to Y. Magen and R. Talgam, there are three distinct construction phases in the binated church and monastery complex: 1) The original building phase was a solitary cave and small chapel discovered underneath the later church. This cave and chapel were originally constructed by Martyrius, before he received the title, Patriarch. 2) The upper church and adjoining chapel, according, to the mosaics and votive inscriptions, were constructed in the latter half of the Fifth Century A.D. (during the See of the Abbot Paul). 3) The last major building activities in the monastery complex occurred during the latter half of the Sixth Century A.D., in the See of the Abbot Genesisius. This dating was also

attributed by the interpretation of the mosaic styles and two dedicatory inscriptions mentioning the Abbot Genesisius that were discovered in the other sections of the monastery complex.

In reconsidering the construction of the binated church complex and its chronological phases, and due to the new research that we are carrying out, we would like to add the following new conclusions: i) The earliest remains discovered underneath the main elongated church belong to the first church. We should note, however, that this edifice may have been originally constructed as a binated church. ii) The original construction of this binated church could have occurred in the Fourth-Fifth Centuries A.D., previous to the See of the Patriarch Martyrius.<sup>71</sup> iii) The binated church complexes were constructed as martyria churches that were connected with the various liturgical rites for the veneration of the Saints and Martyrs.<sup>72</sup> iv) The so-called connotated "Refectorium Building", with the small niche in its extreme eastern wall, was constructed for ecclesiastical rites and functions.<sup>73</sup> v) The three main construction phases of the monastery complex were completely based on the comparison of mosaic styles, inscriptions, and historical sources. Due to these conclusions, and the fact that no soundings were executed below the mosaic pavements, we believe that the three construction phases have to be re-evaluated and re-dated.

Thus, it is possible that the first / original binated church and monastery complex were constructed in an earlier period (Fourth-Fifth Centuries A.D.), before Martyrius, as a hermit and priest, dwelt here.

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71. Magen and Talgam originally conjectured that the first building underneath the binated Church Complex may have been a small Chapel; cf. "The Monastery of Martyrius", 97, 109. However, taking into consideration that no proper excavations were executed below the binated Church Complex, we raised the possibility that the original church complex was originally comprised of a binated Church Design and constructed in the Fourth-Fifth Centuries A.D.

72. For the various liturgical utilization of the binated Churches, see the conclusions and summary.

73. Magen and Talgam originally constructed the primary function of the building complex as a refectory; cf. "The Monastery of Martyrius", 100-103. It should be noted, however, that: 1) The floors of the building were entirely paved with mosaics. 2) There were no indications of tables or evidences that tables existed. 3) The intercolumnation clearly indicates the utilization of the room as a basilica. 4) The small niche in the eastern wall indicates that there was a specific liturgical function for this niche. Maybe for the deposition of a reliquarium / holy utensils? Thus, in our opinion, the so connotated refectory room was actually utilized as an ecclesiastical room for special liturgies and rites that were executed by the congregation of monks, and not as a dining room.

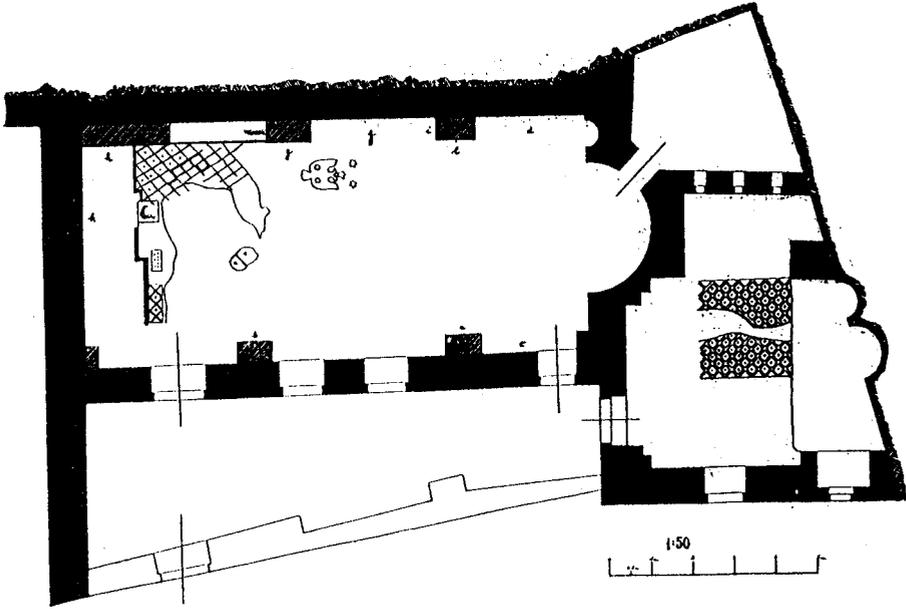


Fig. 10 Wadi -Kelt. The Monastery Complex of Saints John and George (after A. Schneider).

### The Judean Desert (Wadi Kelt) - The Monastery Complex of Saints John and George

The eastern binated Oratorium (St. Stephen) was hewn into the bed-rock and was of a square design (Fig. 10). The central and adjacent northern apses were not proportionally cut into the bed rock. The presbyterium adjoined the apses in the west. A small room was connected to the domus in the north. Mosaics paved the presbyterium, the domus, and the adjoining north room. An entrance in the western wall lead to the narthex.<sup>74</sup>

An additional church (the Church of the Virgin Mary) was constructed into the north-west corner of the binated Oratorium and onto the north wall of the narthex. The central apse was of large dimensions. In its north-east corner was a passageway which lead to an adjoining room. A small apsidiole was situated to the north of the central apse. The presbyterium

74. As A. Schneider originally discovered; cf. "Das Kloster der Theotokos zu Choziba im Wadi El Kelt", *RQS* 39 (1931) 305-315.

adjoined the apses in the west. Mosaics with animal, floral, and geometric motifs paved the central apse, presbyterium and domus. A passageway in the south wall of the church lead to the adjoining narthex.<sup>75</sup>

According to A. Schneider<sup>76</sup> and O. Meinardus,<sup>77</sup> the eastern binated Oratorium was originally constructed and dedicated to St. Stephen, the Proto-Martyr. This consecration and dedication occurred in the first third of the Fifth Century A.D. (Today, the Oratorium is dedicated to Saints John and George).

The second bi-nated church, according to A. Schneider<sup>78</sup> and O. Meinardus,<sup>79</sup> was constructed onto the Oratorium by St. John of Thebes (Egypt), in the early second half of the Fifth Century A.D. The church was specifically dedicated to the Virgin Mary (Theotokos).

### **Magen - The Church Complex (the Churches: A, B, C, and the Baptisterium: D)**

The church was a mono-apsidal basilica with two square pastophoria (Building B) (Fig. 11). A synthronos was probably situated in the inscribed central apse. The chancel (Bema), which occupied the entire width of the nave, extended into the nave as far as the fifth column, thus enlarging the area in front of the central apse. The altar was probably located in the center of the chancel, while in the north-west corner of the chancel was an oval shaped stone installation. The cista-designed installation, which was internally and exter-

75. As Schneider originally discovered; cf. "Das Kloster der Theotokos", 305-315.

76. Schneider, "Das Kloster der Theotokos", 298-305.

77. O. Meinardus, "Notes on the Laurae and Monasteries of the Wilderness of Judaea", *LA* 15 (1964-1965) 220-250, esp. 232-240.

78. Schneider, "Das Kloster der Theotokos", 298-305.

79. Meinardus, "Notes on the Laurae", 232-246. For the additional literature pertaining to the Monastery Complex of Saints John and George, and the Monasteries in the Judean Desert Region, cf. Meinardus, "Notes on the Laurae", 328, 356; *ibid*, *LA* 19 (1969) 305-327; Y. Meimaris, "The Hermitage of St. John the Chozebite, Deir Wady El-Qilt", *LA* 28 (1978) 171-192. Recently, for the new research and literature pertaining to the Monastic Communities and Institutions in the Judean Desert, cf. J. Patrich, *The Monastic Institutions of Saint Sabas. An Archaeological-Historical Research* (March 1989), Unpublished Ph. Thesis (Hebrew). In addition, we should note the new basic work that was executed by Hirschfeld in the Monastic Institution of Saints John and George and the various Monastic Institutions of the Judean Desert, cf. Y. Hirschfeld, *The Judean Desert Monasteries in the Byzantine Period*, New Haven-London 1992, 36-38, 49, 113-114, 131-136, 141, 163-166, 200-209. For the new general research pertaining to the monastic way of life and communities in the Holy Land Region during the Byzantine Period, cf. V. Tzaferis, "Early Monks and Monasteries in the Holy Land", *Δελτιον της Χριστιανικης Αρχαιολογικης Εταιρειας* 4/15 (1989-1990) 43-66.

nally plastered, may have served as an enkaenia or thalassa. The two square pastophoria, which flanked the central apse, were directly connected to the lateral aisles. The floors of the domus, chancel, and pastophoria were paved with stone slabs. A narthex and atrium abutted the church in the west. The narthex contained a *phiale* for ritual washing, while the atrium had a water cistern in its centre.<sup>80</sup>

Adjoining the basilica (Building B) in the north, with an entrance from its narthex, was an elongated building (Building C) (Fig. 11). The building (C), which was sub-divided into three rooms, contained the three basic elements of a church: An atrium (Room 3), a prayer hall (Room 2), and a ritual area (Room 1). The ritual area (Room 1) was divided into two sections: The western section had a small square baptisterium, while, the eastern section had three small columns that supported an altar. The floors of the three rooms (1, 2, 3) were paved with mosaics depicting various motifs (cross patterns, geometric, and animal) and a votive inscription (Room 2). An adjoining fourth room had a stone pavement.<sup>81</sup>

A trapezoidal church (Building A) was added onto the south wall of the main basilica (Building B) (Fig. 11). The central apse only spanned the width of the nave, and in all probability, there were no pastophoria. The chancel, which abutted the apse in the west, occupied the entire width of the nave. The floors of the chancel and the apse (?) were paved with marble, while the domus was laid out in mosaics depicting various motifs (cross patterns, geometric, human, and floral) and votive inscriptions. The narthex, which abutted the church (Building A) in the west was paved with mosaics in a geometrical design and had a votive inscription. Adjoining the narthex in the west, was the stone paved atrium belonging to the main basilica (Building B).<sup>82</sup>

A rectangular hall (Building D) was constructed to the east of the church complex (Fig. 11). The building (D) contained a cruciform baptismal font and basin. The floors of the hall were paved with mosaics consisting of geometrical motifs and votive inscriptions.<sup>83</sup>

According to V. Tsferis and N. Feig, the following chronological sequence for the church complex was established: i) The central basilica (Building B) and the elongated church (Building C) were constructed in the

80. As V. Tsferis originally discovered; cf. "An Early Christian Complex at Magen", *BASOR* 258 (1985) 1-17; "Mosaics and Inscriptions from Magen", *BASOR* 258 (1985) 17-31. For the various small finds which were discovered in Magen, cf. N. Feig, "Pottery, Glass, and Coins from Magen", *BASOR* 258 (1985) 33-40.

81. As Tsferis originally discovered; cf. "An Early Christian Church", 2-17.

82. As Tsferis discovered; cf. "An Early Christian Church", 2-3, 10-17.

83. As Tsferis discovered; cf. "An Early Christian Church", 1-3, 13-17.

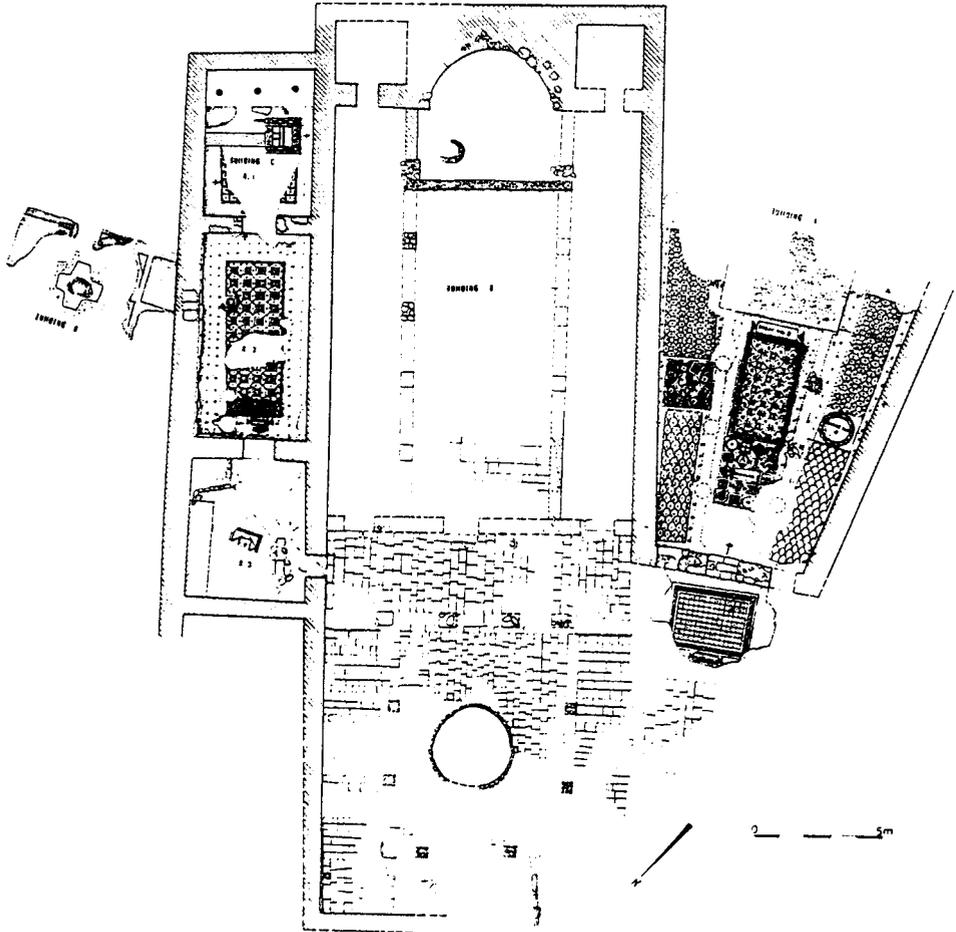


Fig. 11 Magen. The churches and the baptisterium (after V. Tsiferis).

Mid / Late Fourth Century A.D.<sup>84</sup> ii) The trapezoid basilica (Building A) and the rectangular hall with the baptisterium (Building D) were built in the Late Fifth Century A.D. / Early Sixth Century A.D.<sup>85</sup> iii) This occurred, when the central basilica (Building B) and the elongated church (Building C) were destroyed in the Mid / Late Fifth Century A.D.<sup>86</sup>

84. Tsiferis, "An Early Christian Church", 9-10, 13-15; "Mosaics", 20-21, 23-24, 30; Feig, "Pottery, Glass", 33, 37-39.

85. Tsiferis, "An Early Christian Church", 2, 10-15; "Mosaics", 17-20, 25-29; Feig, "Pottery, Glass", 35, 37-39.

86. As Tsiferis and Feig originally noted; cf. Tsiferis, "An Early Christian Church", 3-10, 13-15; "Mosaics", 20-21, 30; Feig, "Pottery, Glass", 37-39.

Taking these above mentioned factors into reconsideration and due to the new research that we are carrying out, we would like to add the following conclusions: i) The construction of the trapezoid church (Building A) onto the south wall and atrium of the central basilica (Building B) depict unusual features in ecclesiastical architecture. ii) In reconsidering these unusual phenomena, we believe that the central church (Building B) was not originally destroyed and because of its so-called sacredness not rebuilt.<sup>87</sup> iii) The central basilica (Building B) was, in our opinion, still was in ecclesiastical use for religious functions, when the trapezoid church (Building A) was constructed onto its south wall. iv) Thus, the central basilica (Building B) and the trapezoid church (Building A) were architecturally constructed as bi-nated churches and contemporarily utilized for ecclesiastical rites.<sup>88</sup>

### **Kefer Kama - The Church Complex of St. Thecla**

The binated churches were located in the basilica complex of St. Thecla (Fig. 12).<sup>89</sup> The south church, according to B. Bagatti, was the principal church.<sup>90</sup> The altar, which was at the edge of the apse, contained in its base a reliquarium. The bema adjoined the apse in the west. A baptisterium was in its centre, while at the edge of the bema was a chancel screen. Mosaics with floral, animal, and geometrical motifs paved the lower floors of the

87. As Tsaferis and Feig originally noted; cf. Tsaferis, "An Early Christian Church", 14; Feig, "Pottery, Glass", 38-39. We are, however, of the opinion, that there are no concrete and archaeological indications, which would clearly indicate that the Church (Building B) was completely destroyed and not in continuous liturgical utilization until the end of the Sixth Century A.D. or the beginning of the Seventh Century A.D.

88. As we noted above, there are not any decisive conclusions which would clearly verify that the Church (Building B) was completely destroyed when the trapezoid Church (Building A) was constructed onto its south wall. We can, in our opinion, conclude that the Church (Building A) was liturgically utilized when the trapezoid Church (Building A) was constructed onto its south wall. Thus, both Churches (B and A) afterwards served as one integrated and integral liturgical component of the same ecclesiastical complex. In addition, we should note, the independent studies of Sodini and Koloktsas, who analyzed the architectural design of the ecclesiastical complex of Magen and arrived at the same conclusions as our research: That the Church Complex (Buildings A and B) were architecturally one coherent ecclesiastical ensemble that was used for various liturgical functions; cf. J. Sodini - K. Koloktsas, *Aliki. II: La Basilique Double, Texte*, Athens 1980, 148-149, 295, 308, 311-312, 325.

89. As Saarisalo and Palva originally discovered; cf. A. Saarisalo - H. Palva, "A Byzantine Church At Kafr Kama", *Studia Orientalia* 30/1 (1966) 3-15, Plan. For a reanalysis of the binated Church Complex at Kafar Kama, cf. Bagatti, *The Church from the Gentiles*, 219, Fig. 86.

90. As Bagatti reanalyzed; cf. *The Church from the Gentiles*, 219, Fig. 86.

apse and bema. A votive inscription in a tabula ansata was inserted between the baptisterium and chancel screen. Two additional votive inscriptions, adjacent to the chancel screen, were laid in the lower mosaic pavement of the main hall. The upper mosaic floors of the apse, bema, and the main hall were decorated with floor and geometrical motifs. Abutting the principal chapel in the south were two rooms; rectangular and apsidal. The rectangular room was paved with mosaics and re-laid with limestone slabs. The apsidal room was also paved with mosaics and later re-laid with basaltic paving stones (the Main Church).<sup>91</sup>

The secondary church, according to B. Bagatti, was directly situated to the north of the principal church.<sup>92</sup> A mosaic paved step, located in the presbyteria of both churches, connected the two edifices. The north church contained a small apse and presbyterium, which adjoined the small apse in the west. A reliquarium was in the centre of the apse and at the eastern edge of the presbyterium. A chancel screen at the edge of the presbyterium, divided it from the main hall of the church. The entire church was paved with geometric mosaics. Additional rooms abutted the secondary church in the north.<sup>93</sup>

According to A. Saarisalo, H. Palva, and, B. Bagatti, the binated churches and the main basilica were dedicated to St. Thecla and should be dated to the second quarter of the Sixth-Century A.D. The dedication and dating were based on the interpretation of the historical, paleographical, and epigraphic evidences discovered in the votive pavement inscriptions of the principal binated church.<sup>94</sup>

In re-analysing the excavations and the basic conclusions of A. Saarisalo, H. Palva, and B. Bagatti, and due to the new research which is being carried out, we would like to add the following reflections: i) The chronological dating of the church complex was based only the interpretation of the historical, paleographical, and epigraphic evidences in the votive pavement inscriptions of the main south binated church.<sup>95</sup> ii) There were no soundings ex-

91. As Saarisalo and Palva originally noted; cf. "A Byzantine Church", 4-15, Plan. We cannot exclude the possibility, that the binated Church Complex may have been directly constructed onto the major ecclesiastical edifice.

92. As Bagatti reanalyzed; cf. *The Church from the Gentiles*, 219, Fig. 86.

93. As Saarisalo and Palva originally noted; cf. "A Byzantine Church", 4-9, 15, Plan. Although, they were not described in the original text and plan by Saarisalo and Palva, we cannot rule out the possibility, there were parallel rooms constructed onto the north wall of the binated Church Complex, as onto the south wall.

94. As Saarisalo and Palva originally noted; cf. "A Byzantine Church", 9-15, and which Bagatti accepted; cf. *The Church from the Gentiles*, 219.

95. As we cited from the research of Saarisalo - Palva, and Bagatti.

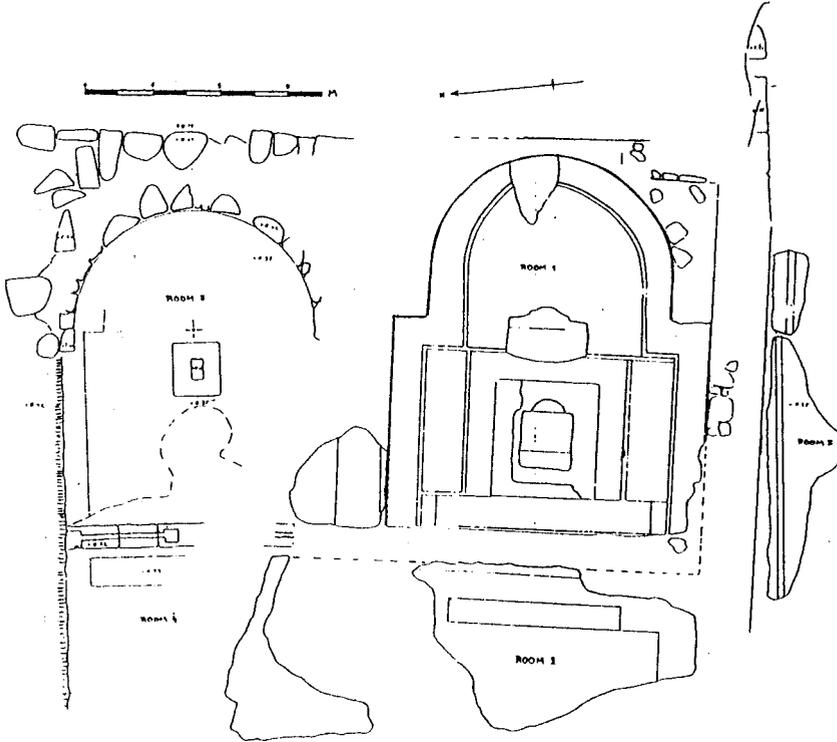


Fig. 12 *Kafr Kama. The binated church of St. Tecla* (after A. Saarisalo, H. Palva).

ecuted below the mosaic and stone pavements of the church complex; primarily, underneath the floors of the binated church complex.<sup>96</sup> iii) The upper and lower pavements of the binated churches and the basilica definitely depict two distinct building phases of the church complex.<sup>97</sup>

Thus, taking these above mentioned factors into reconsideration, we believe that the binated churches and the entire basilica complex were probably constructed in the Early Byzantine Period (Fourth-Fifth Centuries A.D. ?) and later modified in the Late Byzantine Period (Sixth-Seventh Centuries A.D.).<sup>98</sup>

96. As we analyzed from the original descriptions of Saarisalo - Palva.

97. As Saarisalo - Palva originally noted, but did not analyze chronologically.

98. As was cited above, there was no concrete archaeological evidence discovered underneath the mosaic pavement levels by Saarisalo, and Palva, that would provide a decisive chronological dating for the entire ecclesiastical complex (the Basilica and the binated Church Complex). Thus, in our opinion, we cannot exclude an early Byzantine construction date (Fourth-Fifth Centuries A.D.) for the whole ecclesiastical complex, and that the ecclesiastical edifices were later renovated and reconstructed in the Late Byzantine Period (Sixth-Seventh Centuries A.D.).

## Summary

In looking into the binated Churches and the hybrid binated Church Complexes in Palestine, we could note the following original constructions and hybrid transformations:

i) In four examples, the binated Churches were constructed into the bed-rock and were of symmetrical design; the Church Complex of the Anastasis (the Crypt of St. Helena), the Chapels of the Martyrs of God (Ein-Karim), the Double Chapels of Kefar Shiloah: Silwan and the Church of Kh. El-Messani (Jerusalem). In two of these churches, the north apse contained a reliquarium (the Chapels of the Martyrs of God, and Kh. El Messani).

ii) In five churches, the binated apses were of symmetrical design and had almost parallel dimensions; the Church Complex of the Anastasis (the Crypt of St. Helena), the Chapels of the Martyrs of God, the Church of St. Menas and the Prophet Zachariah, Kh. El Messani and Kh. El Murassas.

iii) In three ecclesiastical edifices, a secondary church or complex (chapel, baptisterium, well) was constructed onto the north lateral wall of the Primary Church (the Monastery Complex of St. Anna / Anastasia), or onto the south lateral wall of the Primary Church (the Church of the Visitation, the Church Complex of Magen).

iv) In one church complex, the south chapel / church contained a reliquarium / sarcophagus with a baptisterium; while the north chapel / church had only the reliquarium (the Church Complex of St. Thecla).

v) In two churches, the south apse either contained a reliquarium (St. Menas and the Prophet Zachariah) or a baptisterium/well (the Church of the Visitation).

vi) At the current stage of research, in five churches, no direct evidence could verify the existence of either a reliquarium or baptisterium in the north or south apse. However, we cannot exclude the possibility, that there were free standing reliquiaria / sarcophagi in either the north or the south apse, or in both apses (the Church Complex of the Anastasis - the Crypt of St. Helena), the Monastery Complex of St. Anna/Anastasia, the Double Chapels of Kefar Shiloah: Silwan, the Monastery Complex of Martyrius and the Church Complex of Magen.

vii) One basilica was originally constructed as a binated church (the church of St. John the Baptist - Ein Karem).

viii) All the binated churches and their auxiliary buildings were integrally connected to the main church or to the monastery complex.

In this study, we have identified the original binated Church constructions and the hybrid binated Church Complexes, as a special phenomenon which

originated in Jerusalem. Furthermore, it should be distinctly noted that, the Judaeo-Christian Community of Jerusalem constructed, in our opinion, immediately after the Crucifixion, the Burial and the Resurrection of Christ, on Golgotha, a “Chapel” that was venerated by the various Judaeo-Christian / Gnostic congregations. Constantine the Great, afterwards, constructed the first binated Church of the Byzantine Period into the original Constantinian Church Complex of the Anastasis, as an integral spiritual, liturgical, and theological component of this prominent ecclesiastical edifice.

In addition, we believe, that the construction of the first binated Church of the Byzantine Empire on the most important site of Christianity (Golgotha), exemplified in its architecture, the Divine and Human Nature of Christ (Dyo-Physitism), which was officially decided upon by the Council of Nicaea (325 A.D).

Thus, we can conclude, that the First Constantinian binated Church of the Anastasis Church Complex (the Crypt of St. Helena) in Jerusalem served as the Main Theological Centre and the Ecclesiastical Architectural Proto-Type for the Dyo-Physites in the different areas of the Holy Land and in the various regions of the Byzantine Empire:<sup>99</sup> The majority of the Dyo-Physite Churches, we should note, however, were predominately constructed in their major centres and provinces of influence; Corsica, Italy, France, the Central Alps, Greece, the Adriatic, the Balkans, Constantinople, Asia Minor, and Antioch.<sup>100</sup> In addition, we could discern and ascertain in the original and in the various hybrid complexes, the deposition for the reliquiaria / sarcophagi and the baptisteria, either in one church (north / south) or in both churches, and in the different hybrid binated Church complexes. In certain cases, both the reliquiaria / sarcophagi and the baptisteria were concentrated in the same

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99. It is interesting to note the research of Thierry, which analysed the binated Armenian Symmetrical Churches in Armenia, from the Early-Late Byzantine Periods. According to Thierry's research, the Proto-Type for these Armenian Ecclesiastical Edifices, was the Church of St. Menas and Zachariah that was connected to the Church Complex of St. James (Jerusalem). Cf. J. Thierry, “Les églises arméniennes à double abside”, *REA* 18 (1984) 515-549, Figs. 1, 15, esp. 515-517, 531-535. We can accept the fact, that the Proto-Type for the binated Churches had its origin in Jerusalem in the Byzantine Period. However, due to our new research, the Proto-Type originated in the binated Church of the Anastasis Church Complex (the Crypt of St. Helena) in the Reign of Constantine the Great.

100. For the dispersion of the binated and the hybrid binated Church Complexes throughout the Byzantine Empire, cf. J. Thierry, “Les églises arméniennes”, *REA* 18 (1984) 515-516, 527-535, Fig. 15; Sodini - Kolokotsas, *Aliki*, II, 255-307, Fig. 243; R. Krautheimer, *Early Christian*, 93, 201. Recently for Corsica, G. Moracchini-Mazel, “L'église à double abside Santa Maria della Chiappella à Rogliano (Haute Corse)”, in *Actes du XI<sup>e</sup> Congrès International d'Archéologie Chrétienne*, Città del Vaticano 1984, 347-353.

church. These theological factors (the reliquiaria / sarcophagii and the baptisteria) conclusively prove that there were two distinct and specific liturgies for the Cult of the Saints and Martyrs and the Baptismal Rites that were specifically commemorated and directly inter-connected liturgically.<sup>101</sup> At the current state of research, however, even though in numerous binated Churches and hybrid binated Church Complexes, where no concrete and conclusive evidence (of reliquiaria / sarcophagi and baptisteria) was discovered, that would confirm and verify the commemoration of the special liturgies for the Cult of the Saints and Martyrs and the Baptismal Rites, we are definitely of the opinion, nevertheless, that these binated Churches and the hybrid binated Church Complexes were predominately utilized for the Cult of the Saints and Martyrs.<sup>102</sup> Furthermore, it should be stressed and specifically noted, that the central church of the binated Churches and the hybrid binated Church Complexes was logically dedicated to the Lord, Jesus, and Christ, while the secondary church was consecrated to the Virgin Mary, John the Baptist, the Evangelists, the Apostles and the Hierarchy of the Saints and Martyrs.

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101. For the special liturgies for the Cult of the Saints and Martyrs and the Baptismal Rites that were venerated and which were directly commemorated in the binated Churches and in the hybrid binated Church Complexes, cf. Sodini - Kolokotsas, *Aliki*, II, 307-312.

102. The new independent research, relevant to the depositories of the reliquiaria in the mono-apsidal churches (the lateral pastophoria) and tri-apsidal churches (the secondary apses), the Cult of the Saints and Martyrs, and the Transformation of these mono-apsidal churches into tri-apsidal churches (which is directly connected with the Cult of the Saints and Martyrs), is currently being executed by A. Negev and the author throughout the Holy Land Region and certain Provinces of the Byzantine Empire. The astounding results, that were discerned by our studies and the analysis of these studies, have provided the new basic and fundamental conclusions directly related to the Cult of the Saints and Martyrs. Cf. Negev, "The Churches of the Central Negev", 400-422; "Christen und Christentum", 6-33; *Temple, Kirchen*, 153-228; "The Cathedral of Elusa", 129-142; *The Architecture of Mampsis*, II, 3-8, 30-51, 53-63; "The Cathedral at Halutza (Elusa), in Y. Tsafir (ed.), *Ancient Churches*, 286-293; Margalit, "The North Church", 106-121; "On the Transformation", 143-164; "The Bi-Apsidal Churches", 321-334. These basic studies have definitely provided the corner stones and foundations, that helped us to advance one stage higher into our research of the Cult of the Saints and Martyrs in Palestine, the Holy Land Region and throughout all the Provinces of the Byzantine Empire. Recently for the Cult of the Saints and Martyrs and the connection with the reliquiaria cf. A. Angenendt, "Zu Ehre der Altäre erhoben", *RQS* 89 (1994) 221-244; N. Duval - E. Marin - C. Metzger (eds.), *Salona I*, Rome-Split 1994.