Jerusalem’s heritage is a cultural amalgam, recently absorbed into the discourse about who owns the past. Questioning the proprietorship of antiquities, determining the international standards of cultural, scientific, and ethnic principles, and examining how these have been applied and governed by various religious and political administrators form the core of this part of my study, in which science meets ideology. Relevant to this investigation is the understanding of how decisions are made as to where to expose, what to preserve, and how to showcase archaeological ruins capable of telling a story. This discussion of cultural heritage explores who produces knowledge and how the information is disseminated, presented, and consumed in educational settings and in public displays such as monuments, sites, parks, and museums. The heritage at stake is of relevance to Jews, Christians, and Muslims, as well as, more recently, Israelis and Palestinians, none of whom are homogenous groups or holders of monolithic interests.