

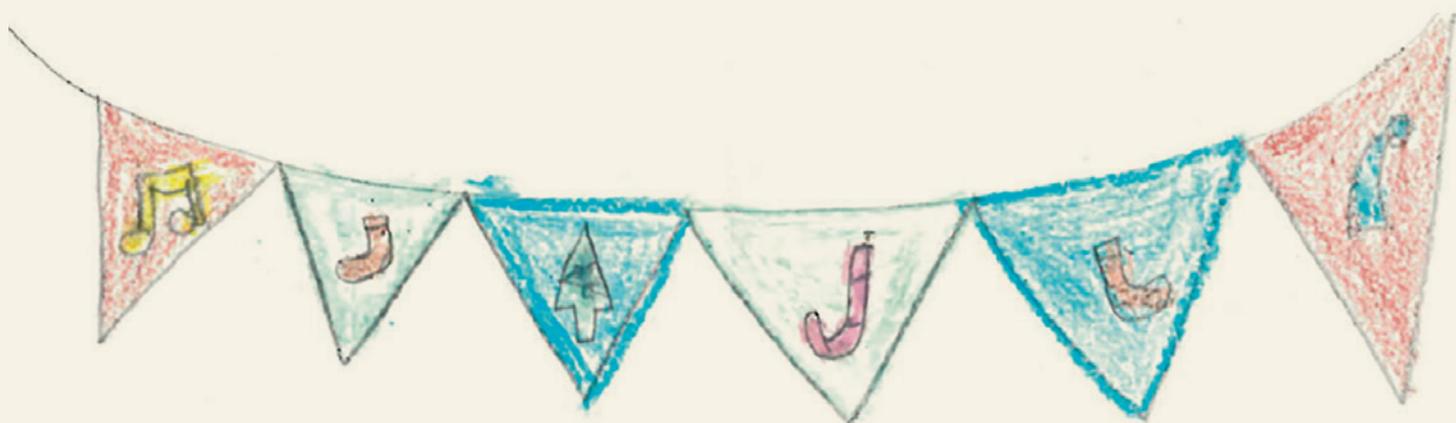
JERUSALEM

Korrespondenz

Bi-annual report of the Austrian Pilgrims' Hospice



AUSTRIAN
PILGRIM-HOSPICE
JERUSALEM



Thank
you for
every Things

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**A thankyou card to the Austrian Hospice from
music students of the Sounds of Palestine project**

A date with Jesus. The best answer to a host of questions

The beginning of the year heralds the publication of statistics on the number of people leaving the church. In 2019 that figure was around 14% higher than in 2018. The vast majority of the media quickly identified the reasons for the steep increase. Even if these are not “post-exit surveys” of those who have left, there is little reason not to concur with their assumptions.

There are on the one hand the abuse scandals of the church and on the other hand the „Causa Alois Schwarz“.

Years ago, the Viennese emeritus pastoral theologian Paul M. Zulehner advised the church not to pronounce on moral issues for 10 years. As a result of serious abuses by clerics of children and of those under state protection, we have simply lost all credibility in the eyes of the world.

Let’s do a cross-check: ask anyone what springs to mind when the word “church” is mentioned. The chances are that it will be abuse, celibacy, divorce and homosexuality. Someone might just come up with charity and loving one’s neighbour, but the latter itself has understandably become the butt of cynical jokes.

In an article in the Kurier newspaper of January 16th 2020, journalist Martin Gebhart pointed to something else as well. The „Causa Alois Schwarz“ presented the public with an image of a church riven with internal conflict: „Hatred and contempt lurked in many statements; and that among „confreres“, as clergymen like to affectionately call themselves,“ said Gebhart.

Admittedly, a good part of those who left the church will not have gone into „such detail.“ But the fact remains: we do not appear attractive to anyone.

In order to promote the „attractiveness of the church in our time“, some formulate „low-threshold incentives“ while others hope for a „holy rest“.

Recently a third aspect has been added to the aforementioned two: we have to talk more about Jesus, about living well on Christian values, and desist from



Photo: © Fotostudio Floyd

spouting „church jargon“ that no-one outside our bubble understands, and which even we sometimes find ridiculous.

To remain relevant, relevance must be proven. Why is this Jesus figure still a determining factor for you and me today? More precisely: the all-determining factor?

The very first step to answering this question takes you to the Holy Land; to the sites of Jesus. Where better to meet Him on a first date?

Markus St. Bugnyár

REKTOR MARKUS ST. BUGNYÁR



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Preserve and maintain – restoration work in the salon and in the chapel



Photos: © Campidell

Reinforcement with injection

Conservation and restoration is about curbing or stopping the decay of art objects and improving their visual appearance in order to promote the legibility and appreciation of the object. Such work was carried out in the hospice from November to mid-December last year.

By ELIAS CAMPIDELL

An unusual commission was to bring our firm to Jerusalem for the second time. Already in 1987 Walter Campidell and his team had been commissioned to carry out restoration work in the salon. At that time, oil paintings that had already been painted over four times were uncovered. These overpaintings were a result of the Hospice being requisitioned as a military hospital on two occasions – once in Israel's War of Independence and then in the Six Day War. Over a period of several months, the ceiling painting and some of the wall decor was uncovered in painstaking work, and artwork that had been hidden for decades was brought back to light.

Recently we were again commissioned by Rector Markus Bugnyár, this time for an assignment in the Hospice that involved ensuring that the paintings in the chapel and in the salon were preserved. Under the direction of my father Werner, who worked there the first time, my brother David and I had the great honor of tackling this task.

The main focus in the chapel, which has had its current appearance since 1910, was damage to the lower wall and pillar areas. The result of the volume of people in attendance and extensive use, such damage is only to be expected. Further damage was found in the entablature. Mechanical chips had to be cemented and then retouched using the original technique with oil paints. The main difficulty was in trying to replicate the original colour that had naturally changed in gloss and colour over many years. The new colourations were therefore adjusted on site with a wide variety of pigments and tree resins so that they blended as closely as possible with the old substance.

Futher damage in the chapel concerned the holy water basin and the surrounding area, where a leak was causing dampness. The basin therefore had to be patched up and the areas with water damage repaired. The border of the basin showed cop-per corrosion, which also had to be reduced in order to bring out the basin's full shining glory.



Work on the Chapel entablature

Photos: © Campidell



**Unworked detail
of a wind instrument**



**Worked detail
of a wind instrument**



**Before reinforcing
the peeling paint**



After reinforcing

The paintings in the salon on the upper floor were carried out in 1893 by the painters F. Eichele and J. Kaltenbach. To construct an illusionistic architecture, portraits, several coats of arms, allegories and a variety of fauna were depicted framed in floral ornamentation in the ceiling area and in the arches. The remaining wall areas were decorated with lavish stencil paintings. The technique used is oil on smoothed lime plaster.

The damage found in the salon was more extensive than that in the chapel. Although there were also mechanical chips in the lower wall areas and the two doors, those on the magnificent ceiling painting were much more serious. Chunks of paint had fallen off and patches of paint were in the process of peeling off, threatening to fall irremediably. These phenomena were apparent sporadically throughout the room. Such phenomena are likely to occur in 126-year-old ceiling painting that has already had to withstand several overpaintings and uncovering.

In order to avoid this loss, the loose layers of paint were reinforced. With the help of fine syringes, an adhesive was injected into the cavities and the peeling bits of paint were carefully pressed on so they would stick. Step by step, areas that were several millimeters and sometimes several centimeters long had to be secured with enormous patience. Due to the size of the ceiling painting and the height of the room, it was necessary to proceed in a structured manner so as not to lose track of previously treated and untreated areas. In those places where the original substance had already been lost, retouching had to be carried out to ensure a uniform appearance.

White spots appeared in some areas of the ceiling painting. In the course of more detailed investigations, it was found that this is a problem with the varnish. The varnish is normally a transparent layer, which should protect the painting from external influences. In this case, however, this film became opaque white in places, which was traced to cavities in the varnish. This problem was reduced by thermal treatment.

Photos: © Campidell



White marks before thermal treatment



Results after thermal treatment



Group photo of the Campidell family at Damascus Gate

Thanks to the amazing cooperation of the Hospice staff, the six week duration of the work went smoothly and the job was successfully completed. Conservation and restoration ensure that visitors to the Hospice will continue to enjoy their stay amidst authentic artworks and monuments.

The Campidell family of restorers:

The Campidell family is already in the fifth generation in the craft of restoration. Jakob Campidell founded the company in 1888 in Ortisei in Val Gardena. It was not until 1905 that the company moved to Carinthia, where it still exists in Feistritz / Drau. In 1907 Jakob won the Grand Prix for his life-size carved Assumption group at an exhibition in Madrid. Emperor Franz Josef expressed his gratitude in an "Acknowledgment and thanks on behalf of your. k.u.k. Apostolic Majesty for work delivered." In 1926 Pope Pius XI bestowed on him the „Pro Ecclesia et Pontifice“ order. Jakob was followed in 1936 by his son Adolf and in 1970 by his grandson Walter Campidell, who worked on the Austrian Hospice salon in 1987. In 1997 Werner took over the business, which is still dedicated to restoration and conservation, and is run in conjunction with his son David.

The second son, Elias, is studying painting restoration at the University of Applied Arts in Vienna. The family has undertaken restoration work in many places, including in the Gurk Cathedral, St Peters Church in Vienna, the Klosterneuburg Monastery, the Großer Saal and the Brahms' hall in the Musikverein and the small Redoutensaal in the Hofburg.



Photo: © APH

Guests dancing

Waltz Lesson and Concert Tour

By THE EDITOR

As part of the „Pop Up Ballroom Festival“ initiated by the Willy Brand Center in Jerusalem, visitors circumnavigated around our salon on October 29th in the world-famous waltz step. The challenge was to acquire a significant piece of Austrian culture in just one evening. The pianist Maria Neishtadt set the tempo on the piano, while Petra Klose explained the basic steps to the guests. It was not long before the first pairs set the evening in motion. After the dance course, the Karner & Henter duo graced us with a concert.

After the successful dance course we had the pleasure of listening to the Karner & Henter duo in our salon. The evening was organized in cooperation with the Austrian Cultural Forum and was part of a concert tour of the two young women through Israel and Palestine. Born in Vienna, Vera Karner is a talented clarinetist who has won various prizes in Germany and abroad in recent years. Her colleague Nicole Henter is currently also a member of the Orchestra of Fine Arts and the Orchestra of the Vienna Boys' Choir. The two presented a diverse programme to our guests, from Telemann through Debussy to Mozart. Between the pieces, the duo illuminated us with details about the composers' origins and characteristics, adding an extra component to what was already a remarkable musical experience.



The duo during the concert

Photo: © Jakob Levi Tauchner

Hanna Bachmann on our Bösendorfer



Hanna Bachmann on the piano

By THE EDITOR

In cooperation with the Austrian Cultural Forum we were delighted to organize a piano concert by Hanna Bachmann on 2nd December 2019. Hanna Bachmann was born and grew up in Vorarlberg. She graduated from the Mozarteum in Salzburg with a bachelor's and master's degree and is now widely engaged in concerts in Europe and America. In 2019 she gave concerts with the Mexican Symphony Orchestra and also in the Vienna Musikverein, in concert halls in Berlin and Budapest and now also two in Israel (Jerusalem and Acco).

Hanna Bachmann played a varied programme of Mozart, Schubert and Ullmann on this well-attended evening. Sonata No. 7 by Viktor Ullmann, a particularly impressive piece of music with the typical elements of 12-tone music, was performed with exceptional verve. Hanna drew our attention to the depressing story of the composer who wrote this piece in the Theresienstadt ghetto during the Nazi era.

After prolonged applause, the audience enjoyed two encores. The impressively experimental tango *L'amor y la Muerte* by the Austrian composer Alexander Müllenbach rounded off a successful musical evening in the Austrian Pilgrim Hospice.



Photos: © Jakob Levi Tauchner

Guests enjoying the concert in our salon

Exhibition: Silent Night

By THE EDITOR

Silent Night – a song whose melody people around the world have known and loved since childhood. It was premiered over 200 years ago in the St. Nikola Church in Oberndorf near Salzburg. The author of the text, Joseph Mohr, and the composer Franz Xaver Gruber, sang it themselves for the congregation. The story of the song's success and its interesting background are depicted in the exhibition "Silent Night! Holy Night!" (until February 2020). During the Christmas season pilgrims and guests had the opportunity to reflect on the contemplative song, to immerse themselves in its original context and to explore its wide-ranging reverberations.



Photo: © APH

The exhibition on the second floor

Dormition Abbey Abbot **Bernhard Maria Alter OSB** in conversation

At the outset – long before the Hospice was on my radar – it was my ecumenical academic year spent at the Dormition Abbey that awakened my love for Jerusalem and the Holy Land. The German-speaking Benedictine abbey on Mount Zion has for the past two years had a new abbot in the shape of Bernhard Maria Alter. I met him for a chat – and was given many insights and discovered much in common.

By REKTOR MARKUS ST. BUGNYÁR

Rector Bugnyar (B): Father Abbot, you were actually intending to retire quite soon – and then surprisingly – for yourself and also for many others – you were elected Abbot.

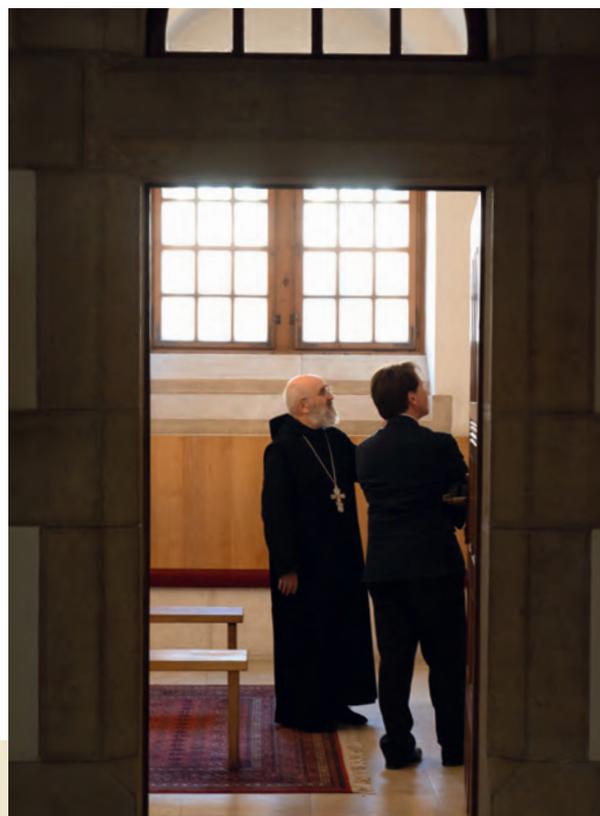
Father Abbot (A): There is no retirement in the monastery. During the election process in February 2018, I responded to the trust of my brothers. I did this not least in the awareness that the other brothers are by my side. As my election motto, I chose a verse from Letter to the Galatians: „Bear one another’s burdens, and thus fulfill the law of Christ“ (Gal 6:2). So we take this path and feel God’s closeness and help.

B: If you look back over your previous life, much of it may now appear in a new light. It is often only with hindsight that we recognize the ways in which God orchestrated his plan with us.

A: God is the director of our lives, and many of the experiences I have had in life are as if planned from above and at the same time they are a preparation for the next steps. As a monk in Niederaltaich, I was very attached to ecumenism. And when I came to Jerusalem, I saw a colourful landscape composed of all denominations and religious communities. In the monastery I first took on very small tasks; I was simply allowed to work as a monk in our workshops. I painted and restored icons, made incense and worked in the candle workshop. As a priest, I celebrated services in the Byzantine rite at the 6th station of the Via Dolorosa, with the Little Sisters of Charles de Foucauld. A small ecumenical community has formed there. And thus my path as a spiritual companion started. During this time, however, the desire for



Photos: © APH



a more secluded life grew in me, for which the rule of St. Benedict also gives room. I am grateful that the brothers allowed me to fulfill this wish to retreat into solitude for seven years. God also guided me through these simple stages in order to better understand the problems of the Church in the Holy Land and to contribute to the community in Zion.

B: Where do you see the focus of your work? What will Dormition stand for in your time as an abbot?

A: As a hermit, I had a lot of time for God. I have been intensely involved with the spiritual life, specifically with the rule of St. Benedict, the spirituality of the Desert Fathers and with Eastern Church theology. The most important element, however, was daily engagement with the Word of God, the *lectio divina*. My first task is to be a spiritual father for the monks who lead the community into the rule of Saint Benedict, into the thoughts of our founding father, and simply to walk the path with them.

We live in the land of the Bible, that is the decisive element of our monastic calling at our two locations in Jerusalem and at Tabgha on the Sea of Galilee. The Benedictines have been running a theological study year on Mount Zion for around 50 years. But other activities are also part of our lives: the Mount Zion Award, the Colloquium Psalmorum, the encounter with Christian and Jewish groups, the places of encounter at Tabgha, the guests, pilgrim groups, volunteers. In the context of ecumenism, I have a lively dialogue with the Orthodox Church, but also with the evangelical sister church. All of these areas should be saturated with the spirit of our cloistered, monastic life.

B: Our Hospice is located not just anywhere, but on the Via Dolorosa. And the Dormition Abbey is not just anywhere, but on Mount Zion. Here place becomes a duty in itself.

A: A calling is always a duty, and here the duty is really very great. Our immediate proximity to the place of the Last Supper, the place of the Eucharist, but also the place of the outpouring of the Holy Spirit, impose an obligation on us. The early church originated here, and at the same time it is the place to which – as it is said in the Old Testament – „everyone is streaming towards [Zion]“. Here we experience and live the entire Church. This means that we, as monks, want to meet the people and bring them closer to these places of faith. In theory this sounds very lofty, but in practice it is sometimes very difficult. Groups come and go, and yet they're supposed to take home some of the mystery of this place. That is why we especially invite the German-speaking pilgrims to our hour-long prayer.

The secret of this place is already expressed in the name of our basilica – *Dormitio Beatae Mariae Virginis*. That is why we want to convey the veneration of Mary in this place in a special way. Hospitality is also part of our Benedictine mission. This is our role: encounter, spiritual conversation and the administering of the sacraments.

B: As you already mentioned, the name Dormitio itself refers to the place where Mary fell asleep. And Austria has its own altar in the crypt.

A: That's right. And we also have chapels from other nations, for example Our Lady of Czestochowa or Guadalupe, a chapel from Hungary and one from the Ivory Coast.



ABOUT

Bernhard Maria Alter studied philosophy and theology in Kraków. He received his priestly ordination in 1973 and then devoted two decades to pastoral care in Bavaria. From 2016 he was novice master with the Benedictines of the Dormition Abbey in Jerusalem, which he had joined in the year 2000. During this period he also spent time living as a hermit in the Judean desert. In 2018 he was elected abbot for eight years by the community.

We are currently in discussion with the Bishops' Conferences in Asia. The mother of the Lord is the mother of the Church. That is why this place had such great significance from the start. Even the Christians of the first centuries had a sanctuary built here, which was dedicated to the Mother of God and was called „Hagia Sion“.

B: You are renovating and you are building, now and in the years to come. Just like we are doing in the Hospice.

A: You know what the abbreviation OSB of our order stands for: „Oh, so [you] build“ (laughs). (Of course it really stands for Ordo Sancti Benedicti).

B: The crypt is already finished, and now the work in the church and in Beit Joseph, the study house, is pending. And like the Hospice, the Dormition receives help from the government at home.

A: Yes, the crypt is finished and shines in new splendour. Similar to the Hospice, our church was never entirely finished. We had to wait 120 years for its completion. The German-speaking pilgrims regard the Dormition as their home; and also the Germans who live in the Holy Land. That is why we are entrusted with the pastoral care of German-speaking Catholics.

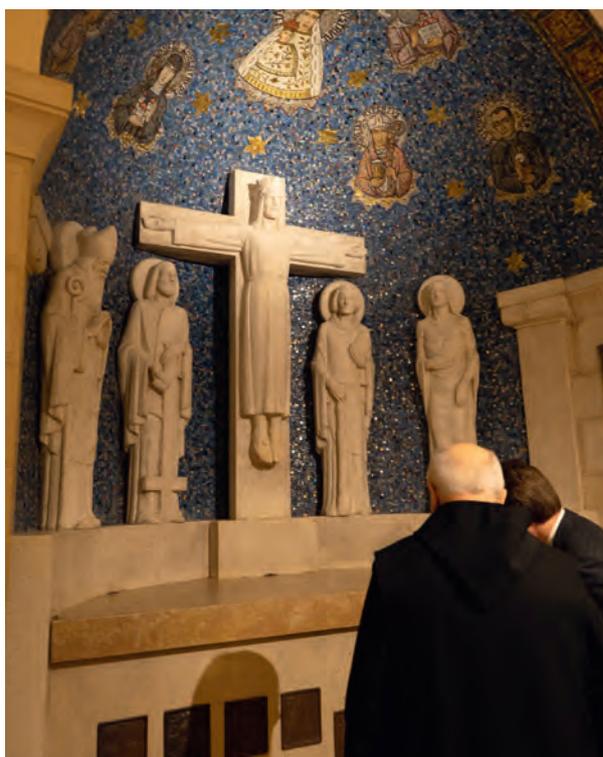
We think the renovation will take 6 to 7 years. Many smaller projects were postponed again and again in anticipation of an overall renovation. It was always said: „We'll do it then.“ Now the time has come.

B: Just like with us

A: The sanctuary also needs to be redesigned and adapted to current pastoral challenges. Not that which we are building, but that which we are seeking, should be our distinguishing feature. The search for God is our main concern. Like my confreres, I try to find God in everyday life, in current circumstances, to proclaim him and to honour him together with the faithful.

B: That's right, and I think we need to have more courage to say that. We have to go back to the true mission of the Church and understand what people are looking for.

A: For me, the philosophy of life is crucial, the historiography: the wisdom to learn from the mistakes of history. Even where we have set the wrong tone in church circles in Europe. How can we credibly reach people with the Gospel and inspire them in Christ?



Seniors from the Christian Quarter visit the Hospice

By THE EDITOR

On November 28th the Austrian Pilgrim Hospice in cooperation with the Jerusalem Foundation (an institution founded by former Mayor Teddy Kollek) welcomed 40 senior citizens from the El Jabscha Club located in the Christian Quarter. This visit was preceded by a lengthy planning period and was made as pleasant and as comfortable as possible for the guests, with no physically demanding activity. For example, the possibility of age-appropriate access to the Hospice had to be sorted out (since the opening of Casa Austria we enjoy barrier-free access to the Hospice from the street to the main building via the parking lot!), the programme had to be designed and the event carefully orchestrated.

The director, the person in charge of the El Jabscha Club and a representative of the Jerusalem Foundation's German-speaking department, Ms. Irene Pollak, accompanied the senior citizens to the Hospice located not far from the club itself. The visitors were greeted in front of the house and were given a guided tour of the main building and the house chapel, where they were given a history of the house. The seniors had the opportunity to ask all kinds of questions about the history and role of the house and did so with great interest. On behalf of the Jerusalem Foundation, Irene Pollak gave a short lecture on the history of the Jerusalem Foundation and its connection to the Austrian Pilgrim Hospice. The Hospice also spoke about the successful cooperation with the Jerusalem Foundation and highlighted the joys of visits from our "neighbours".

The Jerusalem Foundation was founded in 1966 by then Jerusalem Mayor Teddy Kollek and continues to look after disadvantaged sectors of the population and promote coexistence in the city. The activities range from supporting kindergartens and school buildings, organizing charity evenings and concerts to organizing cultural and social projects in Jerusalem. Among other



Photo: © APH

things, it also helps senior centres such as the El Jabscha Club in the Christian Quarter of the Old City of Jerusalem. The focus is on coexistence and the integration of marginalized minorities, but also cooperation between different religious groups – Jewish, Muslim and Christian. Over the past 50 years, over a billion dollars has been invested in social projects. The Austrian Pilgrim Hospice endeavours to support such projects and organizations and to contribute effectively and on an ongoing basis through invitations and joint events.

After the lectures, our Kaiserstüberl was reserved for our visitors and the seniors were cordially invited to our newly-named Café Triest for Austrian coffee and cake. The visitors relished our Sachertorte, apple strudel and Gugelhupf. After chatting over coffee, the seniors went back to their families with a smile on their face.

It was a great pleasure for us to host the senior citizens of the old people's centre in the Christian Quarter of the Old City of Jerusalem. See you again soon dear friends !! And thanks to Irene Pollak, Simon and Leonard and our entire team who helped prepare the event and ensure its success.

Support for children in Palestine – Sounds of Palestine



Photo: © APH

By THE EDITOR

Shared music classes for coexistence and a better future for children in Palestine. We have safeguarded existing classes and added new ones from the social fund of the Austrian Hospice and also purchased instruments for the lessons.

The project „Sounds of Palestine“ was founded in 2012 on the model of the South American El Sistema and caters to children in precarious situations in crisis areas. The aim is to introduce children into a positive, social environment with the help of musical education projects and to give them opportunities to develop and express themselves.

Projects based on the El Sistema model have been successfully established in more than 60 countries around the world, including Sounds of Palestine in Bethlehem. Sounds of Palestine was founded in two refugee camps in Bethlehem in 2012 and about 90 children aged four to five currently attend a weekly music course in kindergarten. After the music courses in the kindergarten, the children have the opportunity to take part in further projects and workshops. In 2019 there were 160 children who played music together twice a week.

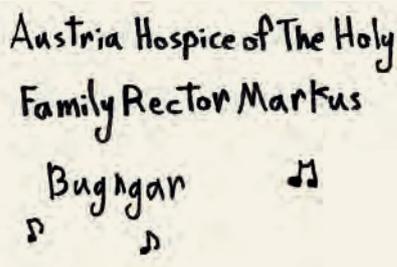


Photo: © APH

The children's thank you card and a letter to Rector Markus Bugnyár

They learn about orchestra, choral music, music theory and take lessons in various instruments, such as Arabic percussion instruments, violin, cello, flute or clarinet. In addition to the music lessons for pupils in kindergarten and school, Sounds of Palestine also offers a summer camp, where the children have the chance to pursue their studies over the three-month summer vacation, but also participate in joint activities. Excursions to swimming pools are organized during the hot summer months and there is a daily homemade healthy meal. At the end of the summer camp, the young musicians give a performance and the children's artwork is exhibited.

This musical educational project offers the children a safe social environment and gives them new perspectives in which they have space to express their emotions. Sounds of Palestine in Bethlehem is run by the Dutch cellist Fabienne van Eck (Musicians without Borders). In addition to music lessons, the students receive a warm meal and medical and psychological care. The children give performances in different places. For example, in 2018 eight cello students attended the Cello Biennale in Amsterdam to perform a concert with 180 international cellists. Concerts are also performed in winter, at the end of the summer camp, and in hospitals and old people's homes.



Photo: © Petra Klose

THE PROJECT

The Sounds of Palestine project is organized by a Swiss association that relies on donations. If you would like to contribute to this project, you are cordially invited to:

Katharina-Werk Sounds of Palestine
 Neubadstrasse 95
 CH-4054 Basel
 IBAN: CH64 0900 0000 8918 8693 1
 BIC: POFICHBEXX

International artists are also invited to classes through a variety of organizations and institutions to give the children an insight into everyday life as a professional artist and to receive valuable tips for playing a wide variety of instruments.

Through the time they spend together in a safe environment, the children learn what successful coexistence means and to live and play music with other children.

The Austrian Pilgrim Hospice uses its social fund to support this extremely valuable project in Palestine. This year, the Sounds of Palestine project in Bethlehem was supported with a donation of € 7,000. As a result, the existing classes were secured for the coming years and a new class was made possible. The donation also made it possible to purchase new instruments (double basses, cellos, violins and clarinets).

It was a very nice surprise for Rector Markus St. Bugnyár to receive hand-drawn messages from some of the children at Christmas, thanking him warmly. They were obviously thrilled about our support.

A particularly beautiful greeting card adorns this edition as the cover picture and we have put together a few others for you here: These greetings and thanks are for you. Because you help us help!

We are happy that we can support this project and that we are able to make the children of Sounds of Palestine happy. Making music together is an important part of growing up and helps build bridges and open up new perspectives. Sounds of Palestine is a wonderful project that shows that music can move and improve many things.

Happy faces of children during a music lesson



Photos: © APH

**Exclusive tour of the Temple Mount
as part of the accompanying programme**

Next year in Jerusalem

By THE EDITOR

A year abroad in Jerusalem. That sounds promising and exciting, but it takes a lot of effort and organization. Anyone who has decided to volunteer in the Holy Land is likely to be a bit baffled at first. A plan has been made, but the steps needed to implement it are still unclear. Where to start?

Anyone wishing to apply to us in the Austrian Pilgrim Hospice should do so about a year before the intended start of the assignment. The first contact and the submission of the application usually proceed via email. The required application documents are: a curriculum vitae with a current photo (English and German version), a letter of motivation and a letter of recommendation. Prospective volunteers need and shouldn't be afraid to ask questions. The more ambiguities are removed at the beginning of the application process, the easier it is afterwards.

If the application is complete and well-crafted, the applicant is invited to an interview. Discussions are conducted personally with the rector, either in Austria or online. If you are confirmed as a prospective volunteer in the hand-picked circle in the last round of selection, you will then contact the sponsoring association informing them of future employment in the Hospice. The sponsoring association „Internationaler Freiwilligeneinsatz“ as a subsidiary of Caritas Vorarlberg is responsible for the legal and insurance issues relating to the voluntary service. The assignment contract is also concluded with the sponsoring association.

Israel has a turbulent history and remains one of the main foci of the Middle East conflict. The situation in the country is sensitive, various “narratives” exist in parallel. Those who stay for any length of time in Jerusalem notice that every story has its blind spots. The situation here is far too complicated to be explained from just one perspective. This should be made clear to aspiring volunteers as early as possible. In order to provide an overview and also to ensure that everyone is familiar with the basics of the history of Israel (Zionist

Congress in Basel, founding, 6-Day War etc.), the volunteers are expected to read the literature we provide on the subject and to study it. In addition to information about the country, the material also contains a history of the Austrian Hospice. You should not only know about the place you are traveling to, but also about the institution in which you work.

The preparatory seminar is crucial and, to be honest, always very entertaining. This usually takes place at the end of Lent / Palm Sunday and is mandatory for all future volunteers without exception. In addition to the future generation, current and former volunteers will also be present as speakers, as well as representatives of the sponsoring association and the head of operations, the rector. Here you will have the opportunity to get to know each other, after all you are going to live and work together for a year, and get initial insights into the workings of the Hospice. Lectures, training and film screenings alternate, the days are packed with programmes which can be quite exhausting on the one hand, but on the other hand give a good foretaste of a working day in a fully booked guest house. Those who, like most of the volunteers, are „only“ used to daily school life, might find themselves a little out of breath. Before you get the wrong impression of the seminar, let me state clearly: there is always a lot of laughter, friendships are made and the feedback at the end of the session is always positive.

Once a visa and flights are organized, nothing stands in the way of starting work. The newcomers spend their first weeks in Jerusalem working in various areas of housekeeping. They are employed in Cafe Triest, kitchen and service. Depending on skill, interest and operational necessity, the main tasks of the individual volunteers come to light; they could also include shifts on reception and in the office. Most of the volunteers are accommodated in the so-called sister house, an annex in the garden of the Hospice. You live and work together, which means that you get to know each other very well very fast.

In addition to the work, an educational accompanying programme is part of every voluntary service with us in the Hospice and a mandatory part of current law



Volunteers being trained as part of their preparatory seminar

governing voluntary work. This programme includes joint study days, for example visits to minority groups and to the Bedouin community.

In addition, each volunteer works on a topic related to the country and society and gives a small presentation at one of the weekly group meetings. In addition to work and a study programme, there is still free time to be designed according to the volunteer's own discretion. The following applies here: The year abroad is what you make of it. From trips to language courses to acting, everything is possible. Israel is a diverse country that offers a wide range of options for young people.

In his summary Jonas writes: "The volunteer assignment in Jerusalem was the best decision of my life. It was a year marked by incredible experiences and great friendships. A life in a city where the muezzin calls to prayer five times a day while the ultra-Orthodox Jews hurry through the narrow streets of the Old City, followed by Christian processions. A vibrant city full of sadness and joy, where political unrest is the order of the day. I was able to gain a deep insight into other cultures and made many new friends."

And Leon puts it this way: "The countless hours at chess or PUBG Mobile, the unforgettable evenings (some of which I cannot actually remember!) in Tel Aviv or in the Öko-Bar, the last shitty season of Game of Thrones, the most varied excursions and the wildest conversations I'll never forget in the garden."

This statement sums it up: A year abroad in Jerusalem is a unique opportunity to see new things, make friends and have life-long experiences. It is definitely worth the effort described above. So don't forget: A complete application contains a curriculum vitae with a current photo (English and German version), a motivation letter and a letter of recommendation. And please: One year before you want to start work.

Impressions from the first day of study

By THE EDITOR

Jerusalem is a special place for volunteering. Millennia of eventful history and the presence of three world religions can be clearly felt here. To enable us volunteers to have a decent understanding of our surroundings, a 150-hour accompanying programme is part of our stay. Father Dr. Gregor Geiger OFM gladly agreed to lead us on a tour of the Church of the Holy Sepulchre. He himself has been living in the Holy Land for 20 years and knows his way around the church, where among other things eight of his brothers live and hold daily church services.

Right at the beginning of our tour, Father Gregor made us aware that the Church of the Holy Sepulchre, which, with the rock of Calvary and the tomb of Christ, contains two of the most important sanctuaries in Christianity, often fails to meet the expectations of pilgrims. Instead of a large, uniform, splendid building like St. Peter's Basilica, you find an obscure, dark and relatively small church. When you enter the Church of the Holy Sepulchre, you stand abruptly in front of the anointing stone of Jesus instead of in a sublime hall. There is little space. If you continue towards the grave, the building opens up, but there is never a uniform

structure. There are good reasons for that. Since Emperor Constantine had a basilica built here, the church has been destroyed and rebuilt several times. It is the result of different designs and architectural styles from various centuries, built by Romans and medieval Crusaders alike. In addition, the Church is now divided between six Christian denominations, each of which furnishes its area according to its own custom and style. It is precisely this diversity that distinguishes the Holy Sepulchre and makes it a special place.

Father Gregor shared interesting details with us about every nook and cranny of the church. Halfway through the church we had a rare opportunity: the queue in front of, or rather around, the tomb of Christ was unusually short. We lined up spontaneously and had the opportunity to see the holy place from the inside. At the end of the tour, a rumble caught our attention as someone pounded vigorously on the entrance portal. Father Gregory remained calm: „It's only the sign that the church will soon close.“

As we left the Church of the Holy Sepulchre to make our way back to the Austrian Pilgrim Hospice, a crowd of onlookers was gathering in front of the portal to witness the traditional closing of the church by a member of the Nusseibeh family.

After a dinner together with us in the Hospice, Father Gregor shared his experiences he had had during his stay in Iraq. He spent a few weeks in Karakosh for study purposes. The city's inhabitants are among the few people worldwide who still speak Aramaic. Since Father Gregor teaches Aramaic at the Biblicum Franciscanum in Jerusalem, this "phenomenon" was particularly interesting for him. Father Gregor has also visited the Kurdish regions and Mosul and told us stories witnessed at firsthand. We had an instructive day on the history of Jerusalem and the situation in the Middle East, which was a good start for the coming study days.



Photo: © Jakob Levi Tauchner

Father Gregor Geiger with volunteers in front of the Church of the Holy Sepulchre

Reception in honour of Father Frans Bouwen in the Austrian Pilgrim Hospice

Awarded honorary membership of the Kardinal-König-Stiftung Pro Oriente in Vienna

By THE EDITOR

On November 19th 2019, the Austrian Pilgrim Hospice, together with Pro Oriente, organized the bestowing of honorary membership on Father Frans Bouwen. Frans Bouwen has lived in Jerusalem since 1969 and has been active in local and global ecumenism for decades. From 1969 to 2015 he was editor-in-chief of the magazine „Proche-Orient Chrétien“ and has worked in the Church of St. Anne on the Via Dolorosa near the Lion's Gate since 1969. For this and countless other services, Fr Frans Bouwen was awarded honorary membership of the Pro Oriente foundation in the presence of President and former Austrian Ambassador Dr. Alfons M. Kloss and Diocesan Bishop Dr. Wilhelm Krautwaschl and former Upper Austrian Governor Dr. Josef Pühringer.

The Pro Oriente Foundation was founded in 1964 by Cardinal Franz König during the Second Vatican Council. Its aim is to create an open space for exchange and encounter through informal dialogue and scientific discourse, thus counteracting divisions within the church and promoting the community of ecumenism. Discussions between representatives of the Roman Catholic Church and the (Oriental) Orthodox Church and with specialists in the field are an important contribution to the further development of ecumenism.

On the evening of November 19th, friends, acquaintances and prominent personalities came to the salon of the Austrian Pilgrim Hospice to honour Frans Bouwen and his numerous activities within the ecumenical community. The celebrations were opened by Rector



Photo: © APH

(from left to right)
Prof. Dietmar W. Winkler, Rector Markus Bugnyár, Diocesan Bishop Wilhelm Krautwaschl, Father Frans Bouwen, Ambassador Hannah Liko, Pro Oriente President Alfons M. Kloss and Auxiliary Bishop Giacinto-Boulos Marcuzzo

Markus St. Bugnyar, Pro Oriente President and former Ambassador Dr. Alfons M. Kloss and the Bishop of Graz-Seckau Dr. Wilhelm Krautwaschl. In addition to the personalities mentioned, the new Austrian ambassador Hannah Liko, Auxiliary Bishop Giacinto-Boulos Marcuzzo of the Latin Patriarchate, various representatives of the different denominations in Jerusalem and members of St. Anne's Church, as well as many friends were also present for this ceremony. The evening was accompanied musically by Dalia Kaloti, who elicited a beautiful sound from the qanun, an Oriental plucked zither. Afterwards, guests chatted over food and wine, bringing the evening to a typically Austrian close.

It was a pleasure and an honour for us to be able to hold this special day in our house in honour of Father Frans Bouwen.

Naming of our „Viennese Kaffeehaus“

By THE EDITOR

Our „Viennese Kaffeehaus“ is the Austrian coffee house in Jerusalem and is known far and wide for its melange, apple strudel and Wiener Schnitzel. „Viennese Kaffeehaus“ is not the concrete name, but rather a genre term that describes the Austrian style of coffee houses. Since our coffee house undoubtedly warranted its own name, we found ourselves faced with the none-too-easy task of identifying one for it.

In choosing the name, consideration was given to the history of Austria, the Austrian Pilgrim Hospice and Austrian coffee culture in general. In order to involve those who frequent our Viennese coffee house every day, namely our guests, we started an online survey about the name selection. We were surprised by the large number of responses and the many suggestions. There was „Café Imperial“ in reference to our founding history, „Café Tiara“ in honour of our loyal house dog Tiara, and „Café Triest“, which hints at coffee house culture and was the departure point of the first pilgrims. People readily took up the gauntlet in proposing names, and exciting and entertaining suggestions were made. These included K&K Coffee & Cake, Kirchenwirt, Café Franz Joseph, Café Gugelhupf, and not to forget Beisl. In the end, the name „Café Triest“ was chosen by a clear majority of our guests and friends. A very good choice considering the many connections between Trieste and the Hospice.

**CAFÉ
TRIEST**
IN JERUSALEM



Photo: © APH

Map of Trieste at the time of the Monarchy

The city of Trieste is connected in many ways with the Austrian Pilgrim Hospice in Jerusalem. Trieste was an important commercial and cultural city in the k.u.k. Monarchy at the time the Hospice was founded and built. Trieste was ruled by Austria for over four centuries and had the most important port in the Habsburg Empire. This was also an important departure point for pilgrims in Austria. The first major pilgrimages to the Holy Land, Jerusalem and the Austrian Pilgrim Hospice started from Trieste. And last but not least, Trieste was and is a stronghold of the coffee house tradition and still enjoys an excellent reputation as a city of culture with its cosy Viennese coffee houses.

Not only the name but so too the furnishings and the menu were newly created and designed in the past weeks and months. To bring Trieste even closer to our guests, our head chef came up with a new creation, a coffee cake with the name – no surprises here – „Trieste“. The ambience was made even more old-Austrian in flavour by the addition of pictures and newspaper clippings from and about Trieste on the walls. Original copper engravings and pictures of Schloss Mirabell (Mirabell Palace), the Börsenplatz (stock exchange square) and of Emperor Franz Joseph's visit to Trieste in 1882 now decorate the walls of our café.

Our coffee house has finally got its own name and hopefully will continue to enjoy great popularity in the future as Café Triest. See for yourself, try a Trieste coffee cake with a cappuccino and immerse yourself in the coffee culture of Trieste, Austria and our Hospice, surrounded by impressions of Trieste. Experience the much-cited „oasis of calm“ in the Muslim Quarter of the Old City of Jerusalem.

Anastasis – resurrection Symposium 2020

With Archbishop Pizzaballa,
Head of Missio P. Karl Wallner,
President of Caritas Michael
Landau, political advisor
Erik Flügge and others.

This year's symposium of the Academy of the Austrian Pilgrim Hospice of the Holy Family examines the theological and biblical foundations of contemporary propagation and deals with its civil society addressees and methods of implementation.

The well-known German historian David Engels and the director of the Pontifical Mission Societies in Austria, Dr. Karl Wallner are among the speakers.

Anastasis – this is how the Orthodox refer to that historic building in the middle of the Old City of Jerusalem that in Europe is known as the „Church of the Holy Sepulchre“.

Anastasis, deriving from the Greek, means „resurrection“: the focus is therefore the action of the resurrection of Jesus at this place and not, as in the name „Church of the Holy Sepulchre“, the „dead walls“ of a building that has been cobbled together over centuries. Neither „grave“ nor „church“ currently arouse special interest outside the circle of the ecclesiastically initiated.

It depends on one's perspective. It is in this place, which the ancient geographers placed in the centre of the inhabited world, that we learn of Jesus' mission: Go into all the world and preach the gospel to all creation (Mk 16:15), or should we content ourselves with an inward contemplation of the place where “the body of Jesus lay“ (Mt 28: 6), which can be abstracted from any context in the current day? Navel of the world vs. introverted navel gazing?

In four sessions we seek to live up to our mission of how pilgrimage to the Holy Land can contribute to people-building and building the community of the Church in our time.



Photo: © Andrea Krogmann

Pilgrims at the Stone of Unction of Jesus

We naturally start with theology in its disciplines of dogmatics, Bible studies, pastoral care and church history.

The second session focuses on civil society; what shapes politics, the public and the media; and what alternatives do they offer to the narrative of the Bible in regard to people's yearnings?

In the third session of the symposium, representatives of the Church have their say on aspects of the new evangelization of Europe and the potential of pilgrimage, which has long been of interest to outsiders.

In a final session, we will split into workshops and training groups in order to effectively translate the findings of the conference into everyday life.

As soon as the list of speakers is finalised we will put the detailed programme online on our website.

DETAILS:

Date: Sunday 10th/11th/12th September 2020

Arrival: September 09th

Departure: September 13th 2020

Flights are to be organized individually; we offer a 50% discount on overnight prices for participants of the conference.

The target group is likely to be church employees, but anyone who is interested in the topic is also welcome.

Please send registrations and inquiries to: rectorate@austrianhospice.com with the heading ANASTASIS.

Don't be driven crazy – have faith.

By REKTOR MARKUS ST. BUGNYÁR

The “general confession of guilt” is usually at the beginning of every service. We usually get it over with quickly because we'd rather sing a song of praise or listen to the word of God. On top of that, it does not require a level of self-reflection like a confession of guilt.

At the beginning of Easter penance, the time of preparation for Holy and Easter week, this confession of guilt is stylized into a great act: not the general-meaningless formulaic: *Yes, I am a sinner*, is pronounced here, but one has to be told: *Oh yes, you are a sinner!* It is not the same thing.

No objection is provided for in the liturgy; in the truest sense of the word, we have to have it thrown at us unopposedly in the symbol of ashes on the heads of the penitent: we fail in both large and small ways, in daily life and everyday – despite all our good intentions and efforts.

40 days of penance should pave the way for the Easter message to be received: it is not you who gives you life, but the one who died for you. For the rite of laying on the ashes, an external sign of inner repentance, the priest can choose from two accompanying verses that are intended to exemplify this ritual: *Remember you are dust and to dust you shall return* *Convert and believe in the gospel*.

The two verses are not interchangeable because they are not the same, do not mean the same thing. If I say to someone: *Convert and believe in the gospel*, it could be that the person won't have a clue what I am talking about because the sentence contains at least 3 unknowns for him.

Conversion? What from and what to? What is bad and what is good? Who decides? „What is truth?“ Pilate and his associates soon ask.
Believe? Don't know, can't be sure? Trust blindly, hope without end? Hold invisible things for true?
Gospel? Yes, what ultimately is God's will precisely?

In contrast, more meaningful because more fundamental: *Remember you are dust and to dust you shall return*. It leaves no room for interpretation: as surely as I once did not live, one day I will no longer exist. Reflect on this, knowing that you lead your life with respect for and responsibility towards your neighbour. The opposite would be to act as if you were materially and intellectually Croesus and had nobody and nothing beside you, not to mention your own self.

Life, and especially death, would become arbitrary, irrelevant, at its beginning and end, violence and oppression negligible, empty in the face of the dying of others. But only when it comes to one's own death does the fun stop for many: the experience of losing a loved one, becoming ill oneself, becoming a victim reveals the limits of human beings and the unresolved hatred of one another.

Remember you are dust and to dust you shall return. I do not mean you to be driven mad by it, to always think of your end and in so doing to forget about life, but bear in mind that you are not allowed to do everything that you could, nor do everything that you should. It is only when life's seriousness has seeped into one's flesh and blood that the figure of Jesus of Nazareth can actually be located in life. It is here that the second saying sits well. For people who believe – if you like – operate on a higher level of life: a life of the spirit. So far, everything that has been said can still take place on the level of an intellectual mastering of existence of a person who tries to make sense of his life without religion.

What is special about this time of penance is the following: *He who came from dust, crawled from the tree, will return to dust, support the trees*.

But he who came from heaven, accepted humanity as destined for death, rose again to heaven to save his sisters and brothers as a beloved. In this person, life's seriousness has actually become flesh and blood. For some, that may only be an albeit intellectual, beautiful spiritual life of the spirit, but for us, after all, a life of the spirit of God, the existence of faith, has proven itself in all the troughs of life.



This is how you can assist us:

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I am very grateful to you!

MARKUS ST. BUGNYAR und HELMUT WOHNOUT (Hg.)

Im Orient zu Hause

Das Österreichische Hospiz in Jerusalem



IM ORIENT ZU HAUSE

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