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JERUSALEM

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Bi-annual report of the Austrian Pilgrims' Hospice



ÖSTERREICHISCHES
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Archeology
in the Holy Land

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Volunteers at work at Tel Lachisch
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Esteemed Friends at Home!

We have once again come so far. It is time to present you with a printed version of our semi-annual magazine. I am really happy to be able to do so. It is a sign that financially we are slowly able to stand on our own two feet again, after the difficult dry spell of the pandemic for all of us.

Our personal contact is the be-all and end-all of a good friendship. The last two years have reinforced this particularly emphatically. Because without our regular contact and comprehensive information about our day-to-day life in the House, we would not have been able to count on your donations.

I never tire of repeating the fact: our friends – and you in particular! – have saved our time-honoured pilgrim hospice!

We can resume our work and finally welcome pilgrims to Jerusalem again. The first groups already arrived on their journey in the footsteps of Jesus and the Bible. In the autumn our rooms are booked to capacity in October and November, which makes me very confident.

In the past few months, there has been a lot of movement in the house, in terms of visitors and activities. We successfully resumed our social agenda; after all, our work in the Holy Land – as I keep emphasizing – is not an end in itself.

I want to engender in you a desire to travel, to increase the joy of pilgrimage through a special educational issue: our latest “Jerusalem Correspondence” aims to familiarize you with the topic “**Archaeology in the Holy Land**”.

You may be familiar with book titles such as: “And the Holy Scriptures are right after all.” Often enough, writers who crave sensationalism artificially tailor their supposed discoveries along the lines of the Bible. That is not the point here. We engage with serious voices, with renowned scientists who give us an insight into their work.



Photo: © Photostudio Floyd

I am particularly pleased that Dr. Felix Höflmayer and Dr. Katharina Streit have shared with us their findings relating to their work in Tel Lachisch, southwest of Jerusalem, where new insights into the origin of the Hebrew language were gleaned. East of Jerusalem we look across to Jordan with Dr. Gyöző Vörös, to the fortress of Machaerus where young Salome danced so beguilingly before the king that it cost John the Baptist his head.

Science helps us to better understand the texts of Scripture. Archeology has the potential to allow us to delve deeper into the material.

Do you know what the most exciting part is? To recognize that our faith does not exist in a vacuum, but actually has a hand and foot in time and space.

I am taking you with me on this reading journey today in the hope that we will soon explore these places together!

I greet you warmly and gratefully from Jerusalem

Yours

RECTOR MARKUS ST. BUGNYÁR



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Egyptian hieroglyphs, the invention of the alphabet and the Austrian excavations at Tel Lachish

BY FELIX HÖFLMAYER & KATHARINA STREIT

In January 1935, British archaeologists made a revolutionary find in the area of the Iron Age city gate of the hill ruins of Tell ed-Duweir (the biblical Lachish): eighteen pottery shards inscribed with Hebrew characters were found in a small room, one of the first collections of Hebrew letters found in Palestine, that predate the Babylonian exile (before 586 BC). One of these letters takes us to just before the fall of the first temple. An unknown author states that he observed the fire signals from Lachish because those from Azekah were no longer visible. This message must have been one of the last to reach Lachish before the city was overrun and destroyed by the Babylonian army led by King Nebuchadnezzar II. This episode is also alluded to in the Old Testament. “The prophet Jeremiah spoke all these words to Zedekiah king of Judah in Jerusalem, while the army of the king of Babylon was fighting against Jerusalem and against all the other cities of Judah, namely against Lachish and Azekah, for these alone were left of all the fortified cities of Judah (Jeremiah 34:6–7).

Significant as this discovery may have been, we now know that Lachish might have been a centre of writing not only in the Judean period, but much earlier, in the second half of the second millennium B.C.. More than half of all known early alphabetical inscriptions from the Holy Land come from this period. A special find from the Austrian excavations is now turning our entire understanding of the spread of the alphabet on its head.

The early alphabet was originally derived from Egyptian hieroglyphs. It was probably West Asian migrant workers who saw Egyptian hieroglyphic inscriptions in the vicinity of Egyptian mining expeditions on the Sinai Peninsula and decided to use a selection of these pictorial symbols to write their own language. In doing so, they did not use the phonetic values attributed to the individual characters by the Egyptians, but addressed the respective image in their own language and used the first consonant as the phonetic value. For example, the hieroglyph “head in profile” has the phonetic value *tep* in Egyptian, while “head” is addressed as *rosh* in West Semitic languages. According to this principle, the sign



Excavation directors Dr. Catherine Streit and Dr. Felix Höflmayer from the Austrian Academy of Sciences.

Photo: © ÖAW-ÖAI/Jared Dye.

“head in profile” acquired the phonetic value “r” for the inventors of the alphabet. A revolution had thus been achieved – for the first time in human history it was possible to encode language with a good two dozen characters.

But it was a long way from the invention of the alphabet to the letter in Lachish, the later composition of the Old Testament and its spread via Phoenician and Greek to our Latin letters. Only little is known about the early history of the alphabet, because until the Iron Age (from about 1150 BC) the use of the alphabet can only rarely be documented. However, it was previously assumed that this form of writing probably arose in the vicinity of Egyptian-dominated settlements. Especially in the 13th and 12th centuries B.C. one can find evidence of Egyptian presence in numerous places in the southern Levant and a significant number of pottery fragments with hieratic descriptions testify to a functioning Egyptian administration.

This is now contrasted by a new find from the Austrian excavations in 2018. For the first time since the excavations undertaken by Ernst Sellin at Tell Balata (the bi-



Photo: © Clemens Marx

Volunteers work at Tel Lachish.

blical Shechem) in 1914, Austrian excavations are once again taking place in the Holy Land, having resumed in 2017. The current work, funded by the Austrian Science Fund (FWF) and the Austrian Academy of Sciences (ÖAW), focuses on the settlement layers of the Middle and Late Bronze Age (second millennium B.C.) and related dating issues. In the summer of 2018, a Cypriot shard was found in layers from the Late Bronze Age, which can be assigned to the so-called *White Slip II* class – a type of pottery that is not uncommon in the Levant at this time. The special thing about this piece was that several characters could be read on the inside, which can be read as דבֿע (slave) and תפנֿ (nectar or honey).



Photo: © ÖAW-ÖAI/Jared Dye.

The early alphabetic inscription found during the excavations.



Photo: © ÖAW-ÖAI/Lara Indra

The site of Tel Lachish seen from the north-east.

What was special about this shard was less the enigmatic content of the text than its scientific dating. During the excavations, numerous short-lived organic samples were secured (such as grain kernels or olive pits) that could be scientifically dated using radiocarbon dating. Thus the find layer, in which our early alphabetical inscription was found, was dated to the middle of the 15th century B.C. – more than two hundred years earlier than most of the early alphabetic text fragments known to date and well before Egyptian dominance in the 13th and 12th centuries B.C. This means that science will have to completely rethink the spread of the alphabet.

But it is not only in the area of the early alphabet that Lachish has surprises in store for archaeologists and historians. In the last excavation activity before the Covid 19 pandemic in 2019, another inscribed shard was found not far from where the early alphabetic inscription was found – this time with hieratic characters (hieroglyphs in cursive). This brief text contained a list of Canaanite personal names and assigned food rations – apparently indicative of early Egyptian administration. This layer of finds could also be scientifically dated and belongs to the late 15th or early 14th century B. C. – and thus also among the earliest hieratic evidence in the region.

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The ÖAI welcomes any donation for its research work. We see donations as a sign of the high status of our work in the public eye and thank all donors very much!

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Photo: © Clemens Marx

The majority of the so-called Lachish letters date to the time of Nebuchadnezzar II (approx 640–562 BC).

In the summer of 2022, the Austrian excavations at Tel Lachisch will continue for the first time since the beginning of the pandemic. With an international team of 25 students, archaeologists and specialists, the authors Felix Höflmayer and Katharina Streit are now looking forward to the next surprises that this unique site still has in store for archaeology.

ABOUT THE AUTHOR

Felix Höflmayer

Studied Egyptology and Classical Archaeology at the University of Vienna. START Prize of the Austrian Science Fund (FWF) 2016 for the project “Tracing Transformations in the southern Levant from collapse to consolidation in the mid-second millennium B.C”. Research stays at the Cotsen Institute of Archeology at the University of California, Los Angeles, at the Hebrew University of Jerusalem, at the Albright Institute of Archaeological Research in Jerusalem. Lecturer at the Institute for Egyptology, at the Institute for Old Testament Studies and Biblical Archaeology and at the Institute for Oriental Studies at the University of Vienna. Since 2017 excavation director Tel Lachisch, Israel (together with Katharina Streit).

ABOUT THE AUTHOR

Katharina Streit

Studied Archaeology, Anthropology and Near Eastern Archaeology. Postdoctoral studies at the Martin Buber Society of Fellows at the Hebrew University from 2016 to 2020. She directed excavations at the Chalcolithic site of Ein el-Jarba, Israel (2013-2016). She is currently a member of the START project “Tracing Transformations in the southern Levant from collapse to consolidation in the mid-second millennium B.C.” and has been leading the excavations in Tel Lachisch together with Felix Höflmayer since 2017.

Let's face **the facts**:

Thirty-four years since the last comprehensive renovation is by no means too soon.

BY MARKUS ST. BUGNYÁR

We were – and are still! – proud of our Casa Austria, whose festive opening we celebrated on April 25th 2019 after a long construction period and a host of Oriental-style complications. With this new guesthouse wing, the vision of our founding fathers from the 19th century achieved its goal: our Austrian pilgrim hospice had finally reached the size that they had originally intended. This opens up new possibilities for our guests and strengthens the economic basis of our institution for the future. And – a fact that some people unfortunately overlook: it strengthens the Christian presence in the Old City of Jerusalem. In the very place that is so crucial in terms of our Christian faith.

It goes without saying that the aforementioned Casa Austria also created a deep hole in our financial resources. Nobody – neither here nor anywhere else in the world – expected a pandemic of this magnitude. Even after Corona appeared on the scene, we thought that it would soon pass. Nobody could have imagined what was to become our collective reality: closed borders, months of lockdown, total trust in our circle of friends, who carried us through this hardship and kept us alive.

Once again the truism is borne out: the most sustainable friendships are revealed in the greatest crisis. In times of need, the wheat is separated from the chaff.

I am so incredibly grateful to you that together we have succeeded in this great miracle: to preserve our pilgrim hospice for future generations. It isn't just a matter of functioning on an ongoing institutional basis, but encompasses projects that expand our radius of action and raise public awareness. I am thinking specifically of our two book projects and the design and installation of the new entrance area in the main building.

It is precisely here that the next step in our tasks for the House lies.

The last comprehensive renovation of the House dates back to the time after the closure of the hospital in July 1985. In the period up to 1988 the House was again converted into a guesthouse. I'm not divulging anything exceptional or even untrue: hardly any guest who has

stayed in the old part of the House would deny that there is much that needs doing here. The modern finish of Casa Austria makes the need for change all the more obvious. We're not talking about our Hospice competing with the luxury hotels in the city, but we have to be able to compete with our counterpart institutions, the church guesthouses of Jerusalem. Even a pilgrim, an educated visitor to Jerusalem, deserves a certain level of comfort that affords him rest at night and gives him strength for the coming day.

I'll give you an example: Casa Austria houses 11 new guest rooms. This means that the previous dining room has to be enlarged. But please take into account: our dining room is in the basement – which means little light, some damp and, above all, cramped conditions. So the question is: is it possible to find a more suitable place within our House for the new dining room?

Another example: the regulations for the kitchen and staff area have changed significantly since the 1980s. If you want to run an institution for the public you have to orientate yourself accordingly, or close down. What we could safely ignore back then is now becoming a weight on our shoulders.

A further example: at this very moment we are plagued by a burst water pipe. It's a common occurrence in this old building. The pipes are old and outdated, rusty and brittle. Our bathrooms are connected vertically via shafts on all floors. Opening a shaft means noise and dust – and also complaints from our guests. Nobody likes to live in a construction site. A burst water pipe usually means that six guestrooms have to be closed off to guests. At the same time, we are of course obliged to offer suitable alternatives to our guests with confirmed reservations. This takes a toll on our nerves, time and also on our financial resources.

It's high time! After 34 years, it really isn't a luxury to announce that we are starting a comprehensive renovation of the main building.

As a first step, we had a building surveyor on site in the spring, made available to us and sponsored by a generous friend of our institution. His expert report is now



Photo: © Tobias Schmutzer

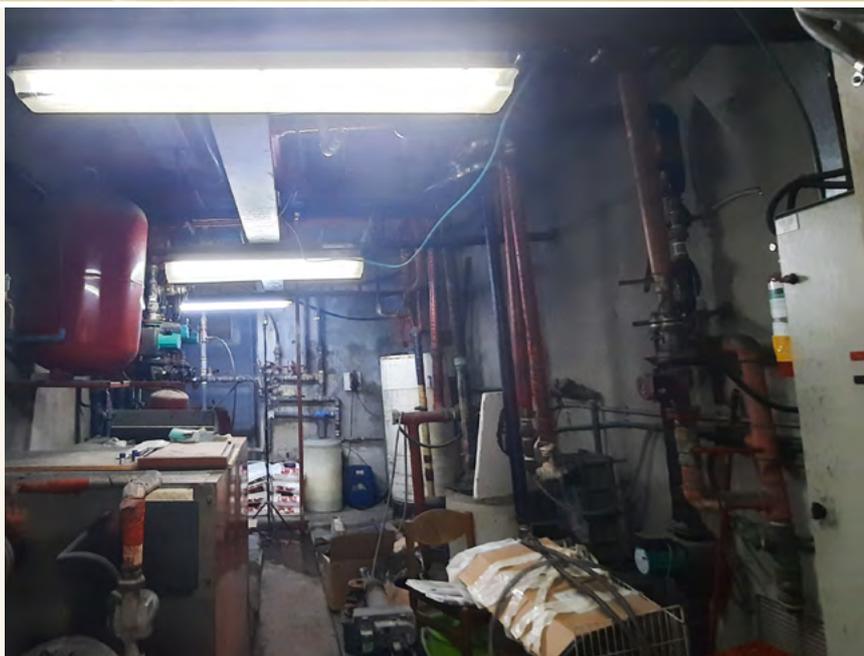


Photo: © Tobias Schmutzer

The bathrooms in the main building are now in need of renovation. As far as heating technology is concerned, the installations and appliances are vestiges of a past era.

available and forms the basis for all further steps and considerations.

What is required now are a detailed investigation of the entire structural situation and an assessment of the necessary measures for load distribution by a structural engineer. The condition of the concrete components (ceiling, walls) must also be evaluated precisely, as must that of the reinforced concrete ceiling on the second floor.

A plan for shafts and routing is essential. This is the only way to assess which structural changes and fire protection measures can be implemented. On top of that, subsequent reassignments in the shafts will have to be made in the future. This is the only way to think strategically about changes in the supporting structure.

We've known for some time (that's why we dropped dormitories from the plan – they had become a health hazard for occupants) that the exterior walls of our basement are soaked through. Further measurements and research into causes are needed here. As part of the conversion plan, a holistic damp protection program is required for all areas.

In this context, a basic fire protection plan and an evacuation route for emergencies are also important. Structural changes will inevitably have to be made for this. Ongoing and regular consultation with the preservation

department of the Jerusalem municipality is not only mandatory, but sensible and expedient.

Let's face the facts: even if the pandemic has already pushed us to our limits, we will not be able to keep even a small part of the guestrooms open during a renovation. A "normal" burst water pipe alone is a nuisance for guests.

There is already an initial plan for the conversion or comprehensive renovation of the main building, which was created in parallel to the construction of Casa Austria. Now it is time to underpin or correct and adjust these initial considerations with substantial preliminary investigations and initial measures where necessary. Once this has been satisfactorily done, the costs incurred must be assessed and a feasible financing plan drawn up. At this point in time, it would be precipitate to formulate estimates.

What is less questionable, however, is when the work should begin: as soon as possible. Thirty-four years since the last comprehensive general renovation speaks for itself.

Our main building has to be brought into the 21st century like Casa Austria. It's not just the Hospice that deserves this – we owe it to every pilgrim whose life journey leads to Jerusalem.



Photo: © APH

Opening of "Colonial Architecture in the Ibero-American Space".



Photo: © APH

Our concern for animal welfare can be traced in part to our House-dog Tiara whose life began on the streets of the Mount of Olives.

Academy Austrian Hospice

Concerts – exhibitions – encounters

BY MARKUS ST. BUGNYÁR

Music and neuroscience – do they go together? This question was answered in the affirmative by neuroscientist Dr. Keren Avirame as part of her lecture "**Bach and the Brain**". In cooperation with the Willy Brandt Center in Jerusalem, the practical part of this lecture took place in the form of a concert in our Hospice salon.

"The Sensation of Bach" was intended to bring us musically closer to what Johann Sebastian Bach's music can teach us about the brain, using as illustrative examples the cantatas "So ist mein Jesus nun gefangen" and "erfließe mein Herz". The soprano Julia Binek, the pianist Dimitrina Milenova, the mezzo-soprano Doreen Sassine and Christiane Petersein on the flute enchanted the evening's audience with Bach's music and filled the salon with guests.

On July 10th we were proud to welcome the soprano Julia Binek with three accompanists on piano, cello and violin. The 27-year-old artist, who was born in Kassel, Germany, has already gained experience at the Salzburg Festival and more recently with the Jerusalem Opera Studio. In the course of these productions, she

also discovered the Austrian Hospice and spontaneously offered her cooperation.

Under the leitmotif "**A Midsummer Night's Dream**" the audience was taken on summery musical excursions into the realm of fairies and elves. For example, Beethoven's Moonlight Sonata No. 14 op.24; Mendelssohn's Sonata for Violin and Cello op.61 and Mozart's Tu Virginum Corona.

In cooperation with the Spanish Consulate General in Jerusalem, on June 15th the exhibition "**Hispania Nostra, selection of European heritage awards granted to Spain since 1978**" was opened in our gallery on the second floor. The organization "Hispania Nostra" chooses an historically important and architecturally impressive building every year, the highlights of which were brought together in one exhibition under this title.

At the vernissage we were happy to welcome to the Hospice a host of personalities from the Spanish community. The Spanish Consul Alfonso Lucini opened the exhibition and offered greetings; a representative of "Hispania Nostra" gave a detailed introduction to the topic.



Photo: © APH

Jamil Freij is one of the few artists from the Old City of Jerusalem to have made an international career.



Photo: © APH

Adriana Paler delighted the audience. At moments like this we really regret that our Bösendorfer is getting on in years.

At the beginning of December 2021, the Austrian Hospice opened the exhibition **“Colonial Architecture in the Iberoamerican Space”** in cooperation with the Spanish Consulate and the representative offices of Argentina, Brazil, Chile, Mexico, Portugal and Uruguay. As the name of the exhibition suggests, the exhibition presents images of historically important and impressive buildings built by the colonial powers in Latin and South America.

The vernissage of this exhibition was the first step in a new cultural life after the pandemic.

On July 1st our salon resounded to the joyful sounds produced by **“Orpheus”**, a well-known Jerusalem music ensemble led by **Jamil Freij**. Playing pieces by Schubert, Donizetti and Brahms, the four-strong group of artists captivated the rapt audience. The musicians, who come from the Muslim quarter of the Old City, particularly impressed the audience with the variety of languages in which they performed the songs. Listeners were regaled with songs in German, English, French and Arabic. The selection included Schubert’s Three Piano Pieces, Donizetti’s *Quanto è bella* and Brahms’s *Dein blaues Auge*.

On Easter Sunday, April 17th, we had the honour of listening to the **pianist Adriana Paler** at a concert on our Bösendorfer in the salon of the House. The artist, who was born in Romanian Transylvania, was drawn to the capital of classical music – Vienna – at a very early age. There she was able to inspire the audience with her passion, which is impressively confirmed by the 27 competitions she has won. Today Adriana can be heard at classical concerts worldwide – with a focus on Europe.

The musician won over her audience here with an impressive selection of Mozart, Chopin, Liszt, Kurtág and Korngold. A special Easter Sunday was ensured for all pilgrims in the House and guests from the city with Mozart’s Fantasy in D minor (KV397); Chopin’s Nocturne in C sharp op.posth and Korngold’s waltz for Luzi.

At the end of October, a benefit concert in cooperation with the Willy Brandt Center in Jerusalem for the **“Bethlehem Animal Shelter”** was of particular importance to us. The musician Levon Kalaydijan sang Beethoven, Fairuz, Handel and Mozart accompanied by the pianist Dimitrina Milenova and the Trio Aghsan, providing the audience with an unforgettable evening with a social added value. All proceeds from the concert went to the Animal Shelter in Bethlehem, the first and so far only one in the West Bank.

At the beginning of June this year we welcomed the Austrian author Wolfgang Sréter to our House together with a group of pilgrims. Born in Passau, Sréter studied economics and sociology, but later devoted himself primarily to photography and writing. The author **Wolfgang Sréter** read a few lines from his new novel **“Herzogs Höhenflug”** and captivated the audience gathered in the salon. The novel focuses on the adventures of two friends Herzog and Fliege, whose journey around half the world takes them to the Austrian Hospice, which gave the whole reading a very special charm.

Machaerus, Where Princess Salome Danced

BY PROF. GYÓZÓ VÖRÖS

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There is a narrative account of the Gospels which has a consistent and complementary confirmation from a first century historian outside the Bible: the imprisonment and beheading of Saint John the Baptist. This is the only Gospel passage, for which we have a parallel narrative, in a non-Christian work of the same era! The aforementioned textual reference is founded on the testimony of Flavius Josephus, the philo-Roman Jewish historian of the imperial Flavian Dynasty in Rome: “John, that was called the Baptist: for Herod slew him [...] he was sent a prisoner, out of Herod’s suspicious temper to Machaerus castle, and was there put to death.” (Antiquitates Judaicae XVIII. 5, 2)

The historical data of the Antiquitates on John’s arrest and jail by Tetrarch Herod Antipas is attested by all the Gospels, and their accounts are consistent with and complement that of Josephus. The authenticity of this textual evidence, as a genuine historical reference, was confirmed by Eusebius Pamphili, the bishop of Caesarea Maritima in ca. 324: “John called the Baptist [...] of Herod’s suspicion John was sent in bonds to the citadel of Machaerus, and there slain.” (Historia Ecclesiastica I.11, 4–6)

From the beginning there was a very serious holy tradition concerning Machaerus in Christianity, even though the historical city was destroyed by the Romans, and disappeared from the maps already by the end of the first century. Still, Machaerus was always commemorated as the historical place of the Golgotha of Saint John the Baptist, including the Pertinent Eulogium on the Memorial Day of the persecution of Saint John the Baptist in the Martyrologium Romanum, for 29 August: “Memoria passionis sancti Ioannis Baptistae, quem Herodes Antipas rex in arce Macherontis in carcere tenuit et in anniversario suo, filia Herodiadis rogante, decollari praecepit.”



Photo: © Vörös

However, there is another unique character of the historical place of the Calvary of the Baptist: its genuine Gospel-scene survived the last two millennia as a time capsule! After the destruction of Machaerus by the same Legion X Fretensis of the Roman Army, which destroyed Jerusalem a good year earlier, in 70 AD, the ancient city was completely abandoned, the surviving ruins remained under the accumulated wall-destructions of the ancient buildings, and Mount Machaerus was never ever inhabited again in history.

The archaeological excavations on the sacred site are in progress since 2009, on behalf of the Hungarian Academy of Arts and the Jordanian Department of Antiquities, in close scientific collaboration with three academic institutions: the Jerusalem Studium Biblicum Franciscanum, the École biblique et archéologique française de Jérusalem and the Cobb Institute of Archaeology at Mississippi State University. The archaeological legacy is perfectly contextualizing the historical sources, and vice-versa: the related textual references are immaculately meeting the revealed archaeological evidence. They are in complete harmony!

Studying for more than a decade the archaeological legacy of the sacred site, together with its well-over one-hundred-thousand architectural fragments, revealed the third unexpected surprise: there is enough archaeological information to reconstruct the historical built legacy of the monuments, to expose the original architecture of the once magnificent Herodian palace and city of Machaerus! By today Machaerus became together with Jerusalem the most authentic Gospel-scene in the Holy

**In the foreground, the Old City of Jerusalem
(with the Austrian Pilgrim Hospice!)
in the afternoon sunshine, view from west
toward the Dead Sea. The golden cupola of the
Dome of the Rock shines like the Sun.
In the background, the archaeological site of
Mount Machaerus on the far bank of the
Dead Sea is encircled on this old aerial
photograph.**



Photo: © Courtesy of Prof. Győző Vörös, The Machaerus Archaeological Excavation Archive

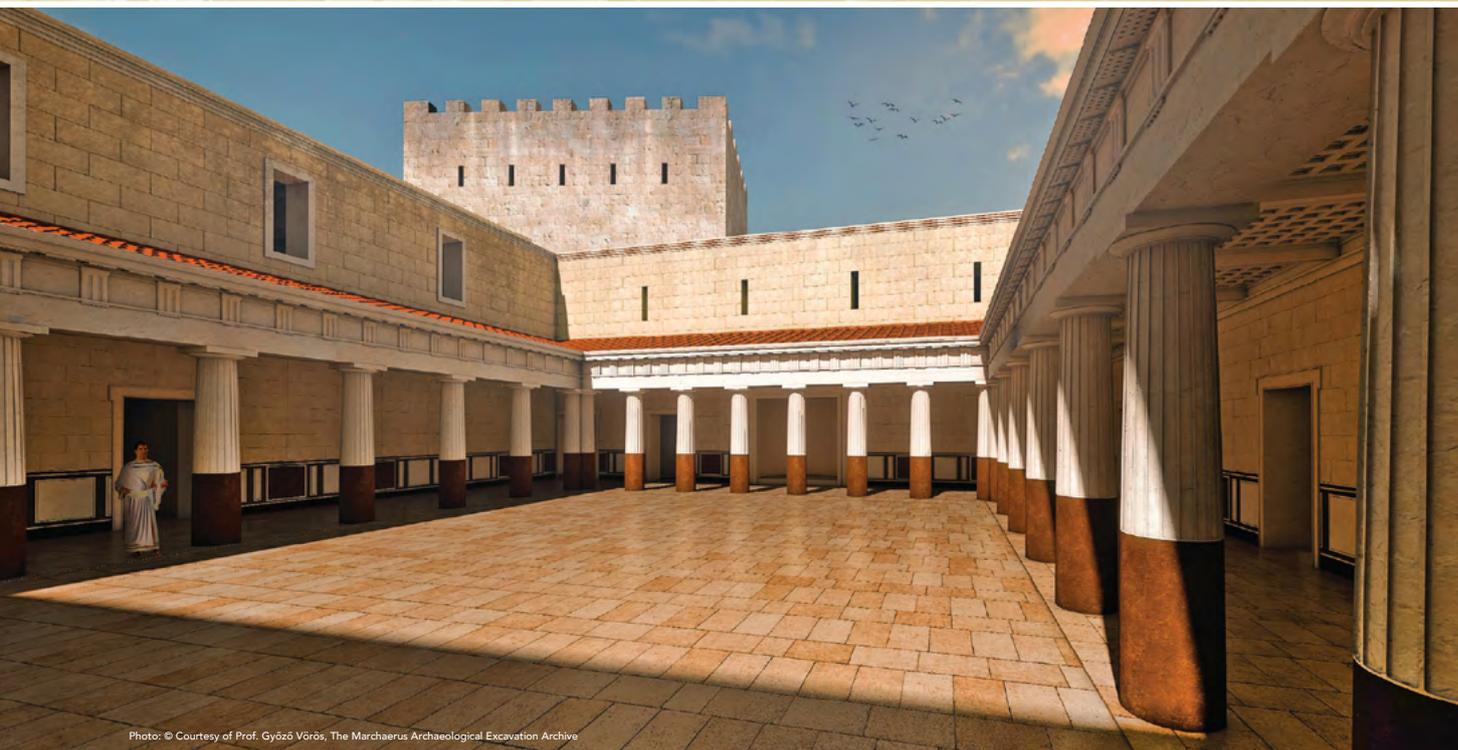


Photo: © Courtesy of Prof. Gyöző Vörös, The Machaerus Archaeological Excavation Archive

The architectural reconstruction of the Royal Court of the King and the Tetrarch Herod in Machaerus, where Princess Salome danced. The fragmented archaeological information, including the fresco colours and the pavement stone (lithostrotos) display, provided all the necessary details for us to complete the above theoretical 3D reconstruction of the architectural space, in addition to a complete column anastylosis with the proper Doric entasis.

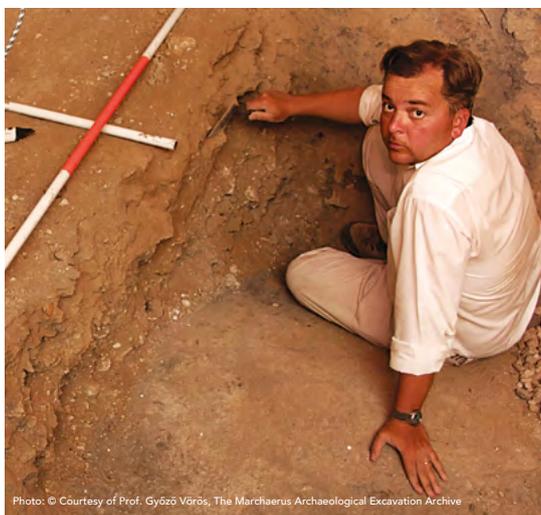


Photo: © Courtesy of Prof. Gyöző Vörös, The Machaerus Archaeological Excavation Archive

The author completes the excavations of the 15.5-meter-deep central Hasmonean cistern of Machaerus citadel (reused during the Herodian period). The architectural appearance of the previously unexcavated conical space, equipped with a headstone since antiquity, is ending in a 4 x 4-meter-large square, like a sloping stack base.



Photo: © Courtesy of Prof. Gyöző Vörös, The Machaerus Archaeological Excavation Archive

The author assures members of the restoration team that the capital is perfectly positioned. As of now, the re-erected Herodian Ionic column (475 cm) is one of the largest excavated and restored archaeological artifacts among the Gospel sites.



Photo: © Courtesy of Prof. Győző Vörös, The Machaerus Archaeological Excavation Archive

The reconstructed royal settlement had an upper city (the citadel) and a lower city with a well-preserved surrounding wall, which housed the entourage of the royal court, the Herodian household, during the reigns of the father and the son, the King and the Tetrarch Herods. According to our understanding, the lower city had to be the historical place, where Saint John the Baptist suffered a political house arrest by Antipas, in the company of his disciples. The super-imposed 3D architectural model sits on a helicopter photograph, and viewed towards the south.



Photo: © Courtesy of Prof. Győző Vörös, The Machaerus Archaeological Excavation Archive

The author received in the Vatican the Pontifical Gold Medal and the Diploma of Pope Francis from Their Eminences, Cardinal Gianfranco Ravasi, President of the Pontifical Commission for Sacred Archaeology (left), and the Secretary of State of His Holiness, Cardinal Pietro Parolin (right) in February 2022.

Land, and we may provide the most reliable and trustworthy Gospel-illustrations through its surviving archaeological legacy.

The author won the 2020 Vatican Prize of the Pontifical Academies for his Machaerus archaeological excavations and Edizioni Terra Santa final report publications (Milan 2013, 2015, 2019), and Pope Francis awarded him the Gold Medal of the Pontificate in February 2022.

Photo: © Courtesy of Prof. Győző Vörös, The Machaerus Archaeological Excavation Archive



The Pontifical Gold Medal of His Holiness Pope Francis.

This is not the time for moping; it's time to roll up our sleeves!

*How our new reception
came about.
We are very grateful!*

Our Austrian Pilgrim Hospice in the Holy City has always been our pride and joy but also our problem child.

BY MARKUS ST. BUGNYÁR

An empty Hospice is also an opportunity. We are redesigning our reception for your next holiday. For this we need your help.

The current entrance area dates back to the 1980s; it takes up too much space, is no longer functional and clearly holds up the work of our receptionists. Now is the best moment to implement this project.

We purposely commissioned an Austrian carpenter. In this manner we not only support the economy back home but also showcase Austrian flair in our House in Jerusalem.

Taking into account production, sales tax, import, customs clearance and assembly, our customer-friendly, bright, modern reception desk, equipped with two workstations, amounts to EUR 72,380.00.

When, if not now? Ripping out the reception area when the guest-house is full and adapting it to customer requirements for a comfortable holiday would make little sense.

Thanks to corona, we are using our empty guest-house to build a new reception area. The re-design is optimally done at a time when no guests are staying with us. There is no chance of anyone being disturbed.

The Hospice has always given important, larger and more sensitive projects to Austrian companies. Windows and doors, for example; clothes racks, coffee and culinary delights. This is how we ensure the Austrian appearance and home-grown flair of our House in the Holy City; at times like these we also make a contribution to handicraft businesses at home.

Right now we need two customer-oriented workplaces at an inviting reception desk made of wood and stone, materials which are characteristic of our House. When it comes to arrivals and departures, there is considerable room for improvement in handling guest needs. Anyone who has "suffered" the previous system would concur. And hopefully in the near future our employees won't have to eat their meals in the work area.

The bulky wall construction behind the employees has survived but is decidedly brighter and more inviting. A comfortable seating area right by the window will allow guests to watch our colleagues at reception while relaxing with a glass of orange juice.

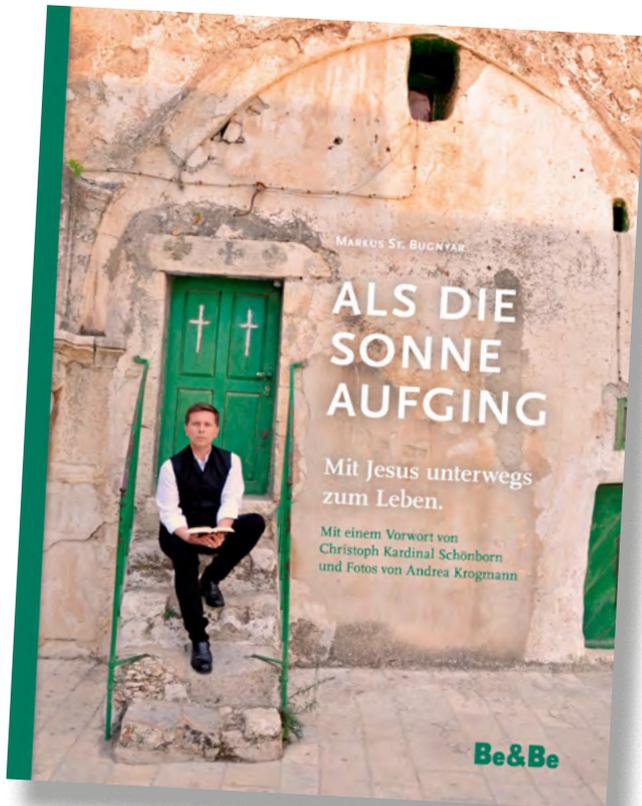
I am convinced that the new reception echoes and reflects the historic stone floor in the foyer and the woodwork in our Café Triest.

It doesn't get any better than that. Up to date and tailored to your needs.



Photo: © APH

**The new reception area – thanks to your
valuable support.**



MARKUS ST. BUGNYAR

Als die Sonne aufging Mit Jesus unterwegs zum Leben (german)

With a foreword by Cardinal Christoph Schönborn and photos by Andrea Krogmann

This is a special travel companion that the rector of the Austrian Pilgrim Hospice of the Holy Family in Jerusalem is giving us here. Over the years, encounters with numerous Holy Land pilgrimages from all over the world have resulted in a spiritual overview of the biblical places and texts.

The path takes us to the most important sites of the Holy Land, sanctified by the testimony of the Bible and the prayers of the stream of visitors that go back deep into human history. You can also use the individual reflections for your personal celebration of the church year and approach this volume of sermons as a spiritual companion. Encountering the sites of Jesus, people who are seeking meaning often have existential questions that call for an answer. Accompanying pilgrims is above all pastoral care.

Paperback, 206 pages, 24.5 x 18.5 cm

ISBN: 978-3-903118-66-9

Be&Be-Verlag

GREGOR GEIGER, HEINRICH FÜRST

Im Land des Herrn Ein franziskanischer Pilger- und Reiseführer für das Heilige Land (german)

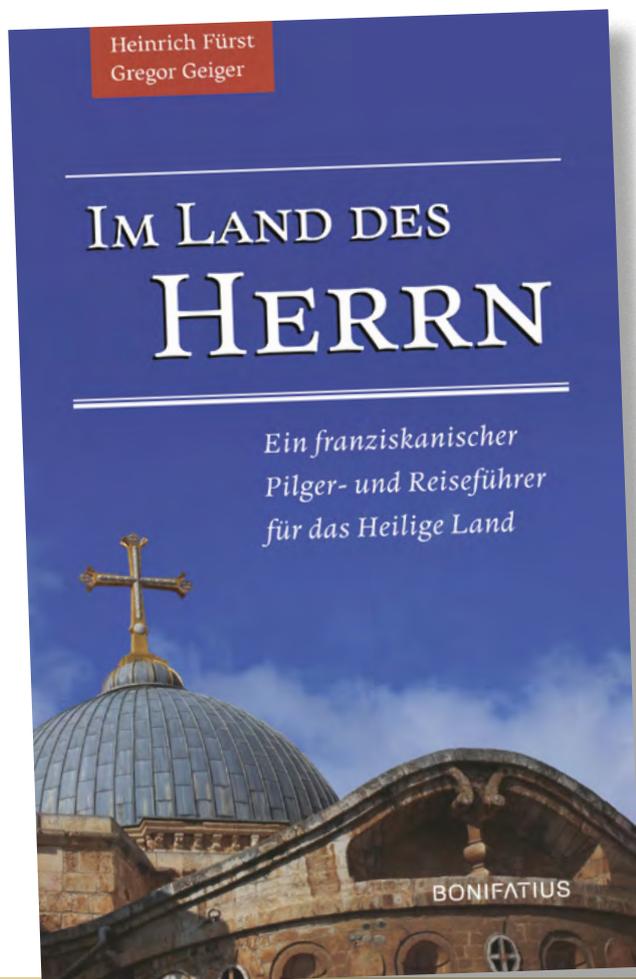
This pilgrim guide should be a valuable aid in getting to know the Holy Land, the land of the Bible: the land of the patriarchs and prophets, the home of Jesus, Mary and the Apostles, the place of origin of the Church, and to this day the home of small but very lively Christian communities. It occupies the gap between brief pilgrim or tourist guides and detailed scholarly works. If you want to deepen your knowledge, if you are preparing a trip, if you seek to bring the country closer to others as a pilgrim guide, if you want to read more about the sites once back at home or if you are looking for Bible explanations on the spot, this book will more than give you your money's worth.

The book covers the Holy Land in the broadest sense: Israel and Palestine, Jordan and the Sinai Peninsula, "In the Land of the Lord" was first published in 1999 and has been edited and updated for the 7th edition.

Paperback, 851 pages, 20.5x12.5 cm

ISBN 978-3-89710-613-0

Bonifatius-Verlag



Help for Children and Young People in Acute Need

BY MARKUS ST. BUGNYÁR

At the beginning of 2021, the “Ingrid-Marsoner-Children’s-Fund” was created at the request of her surviving dependents. During her travels to countries in the Middle East, Mrs. Ingrid Maria Luise Marsoner observed throughout the course of her life that children and young people in particular fall victim to a variety of desperate situations, many of them acute. The request on the occasion of the funeral that the memory of the deceased be honoured with a donation of money to help this cause fell on very fertile ground.

We were happy to be entrusted with the task of finding suitable projects in the Holy Land (regardless of the religious affiliation of those affected) as part of our own social fund activities. A total of 51,000 euros was allocated in equal parts to three institutions that we present below – one Jewish, one Christian, one Muslim. For further information, we refer you to the websites of the individual institutions.

On behalf of the Marsoner family, we thank the generous donors not least for the trust placed in us!

DAR AL-TIFEL AL-ARABI ORGANIZATION

“Everyone should have the opportunity to learn”
<http://www.dartifl.org/en/en>

The history of the Middle East isn’t easy – especially not for people in precarious circumstances. In Israel and the West Bank there are people whose life stories may sound unimaginable to us Austrians. Owing to the conflict-ridden nature of the region, problems arise that cannot be solved without helping hands. For example, many children have lost their parents and are left without a home, without a future, without prospects.

Many years ago, the well-known Jerusalem educator Hind Hussein decided to help just such children. She founded an organization, Dar Al-Tifel Al-Arabi, with the aim of offering these children an education and thus strengthening their chances of a successful life.

Today, Dar Al-Tifel Al-Arabi is not just an orphanage for predominantly West Bank girls; first and foremost the organization runs a school that covers the years from kindergarten through secondary school.

Thanks to the Dar Al-Tifel Al-Arabi organization, the children are able to access an educational path that would most likely be denied to them otherwise. The school offers the children not only a general education to prepare them for their future lives, but also places great value on areas such as sports, music and art. After graduating, the children are prepared not only for their future careers, but also to appreciate and pass on the local culture.

ISRAEL HILLEL – ON THE PATH IN A NEW WORLD

<https://hillel.org.il/en/home/>

Israel is a country with a plethora of different religious communities. One group that defines Jerusalem’s image is the city’s ultra-Orthodox Jews. They are a strictly re-

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I am very grateful to you!

ligious Jewish community, making up about 33% of Jerusalem's population and about 15% of Israel's rural population.

Life in an ultra-Orthodox family is shaped from birth by religion, faith and tradition. Young boys and girls study separately in schools specially established for them. From there, many then devote their lives to tradition, spending their lives in the study of the Torah, the Holy Scriptures.

Some adolescents may come to feel in the course of their education that such a strictly delineated life plan is out of kilter with their own ideas; for example when it comes to a free career choice or independent choice of life-partner. Nevertheless, there are only a few among them who actually dare to take the step of leaving the group; those that do make it out are known as "yotzim" (leavers). As a result of their decision, they often lose the support of family and friends which clearly makes such a decision very difficult for these young people.

These yotzim find themselves on their own in an unfamiliar world, without a sufficient degree of education to get a decent job. Few of these (generally) young people succeed in making this leap into a new world alone – many try to go back into the fold or in desperation resort to addictive substances.

This is where the organization "Israel Hillel" comes in. Hillel seeks first and foremost to help young people from the ultra-Orthodox community who want to leave the fold but find it difficult to do so. The organization provides financial means, options for further education and scholarships as well as social connections in this crucial phase of life.

**The Tyrol region under governor
Günther Platter has made a significant
contribution to the continued work of the
migrant pastoral care centres in Tel Aviv.**



Photo: © P. Dr. Nikodemus Schnabel



Photo: © Annual Report of the Dar Al-Tifi School

A joint excursion to the most important sites in the Holy City of Jerusalem.

LATIN PATRIARCHATE OF JERUSALEM: VICARIATE FOR MIGRANTS AND ASYLUM SEEKERS (VMAS)

<https://www.lpj.org/vicariates-and-parishes/vicariate-for-migrants-and-asylum-seekers.html>

The Latin Patriarchate of Jerusalem is a component church of the Roman Catholic Church headed by the Latin Patriarch of Jerusalem (Archbishop Pierbattista Pizzaballa).

In 2011, the work of the Latin Patriarchate with migrants and asylum seekers was structured and organized throughout Israel for the first time. Under Archbishop Pizzaballa, the so-called Vicariate for Migrants and Asylum Seekers (VMAS) was founded in 2018 to improve and centralize the work and organization of the various Christian groups. The vicariate is supervised by Dr. Nicodemus Schnabel OSB (Dormition Abbey).

As of 2021, Tel Aviv is the most expensive city in the world. This “distinction” is testimony to extremely high rental and living costs. Despite the heavy financial burden, for many migrant workers Tel Aviv is the obvious

place of residence from a social and economic point of view.

The selected VMAS project includes three crèches in the south of Tel Aviv, which are housed in a common building. Each crèche consists of seven children aged 0 to 3 years and a teacher.

The countries of origin of the children and employees are, without exception, countries of the global South. Of a total of 21 children cared for, 15 are from Eritrea, four from the Philippines and two from Sri Lanka. An overarching goal is to give the migrant families financial assistance and to help free up time for them, to give the children a sound grounding in life’s fundamentals and to promote the integration into society of all those involved.

The educators and the cook are from the target group themselves, so the principle of “help for self-help” applies.



ÖSTERREICHISCHES
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JERUSALEM

Holocaust Survivors hailing from Austria

BY CLEMENS L. MARX

Dealing with history and learning about it – one of the most important ways to understand the here and now and naturally to manage the future. Books, documentation and, of course, the Internet serve as sources of information. But the best source for learning about history is probably from the people who have experienced and lived it themselves.

Holocaust survivors, those people who experienced and survived the atrocities of the Nazi era. Time does not stand still for them either. We are fortunate to still have the opportunity to talk to some victims from that time and to hear their stories. And that's exactly what we volunteers from the Austrian Hospice did one study day.

Everyone is familiar with the gruesome pictures and stories of the Second World War and with what happened in the Third Reich. Contempt for Jews in public, concentration camps, gas chambers and mass extermination. We all know the numbers and statistics. But who among us has a personal connection to it?

Hearing personal stories and impressions allows you to reflect on the past in a different way. Talking to refugees and survivors from Austria – in their mother tongue German – some of whom lived in Vienna for generations, gives a completely different impression. One suddenly recognizes places, streets and squares from their testimony and cannot imagine why they should have been expelled. Most of the time, luck plays a role in individual fates, with the luckiest having had the opportunity to leave Austria in time. Leaving everything behind overnight, not knowing whether you will ever see or live in your own home again, is too terrible to contemplate.



Photo: © Clemens Marx

We should never stop studying and learning about history. This is the only way we can take something with us for our present and future. Not to forget the past, but not to let it happen again either – that should be the motto. This was a unique opportunity for us volunteers to be able to glean something for our own lives from the last contemporary witnesses of the Holocaust.



Photo: © Clemens Marx

Encounters with eyewitnesses to the Holocaust is an essential part of the educational support program for our volunteers.

ABOUT THE AUTHOR

Clemens L. Marx, 20, conducted his voluntary service at the Austrian Hospice in 2021/22. Hobby photographer and adventurer who loves to travel. After his period of service, he began to study.

My archaeological excavations in Jerusalem

BY PAUL LEBZELTER

Archaeology and classical studies are subjects that have fascinated me for a long time. I find it extremely exciting to find out how our ancestors lived in the Roman Empire 2000 years ago or how the Crusaders fortified their kingdom in the Levant. So during my volunteer year in Jerusalem, the idea came to me to take part in an archaeological excavation and thus get an insight into the fields of activity of an archaeologist, on the one hand for the experience and on the other hand to see whether I might want to go on to study archaeology.

In the first half of 2022, I asked Markus St. Bugnyár, my work director, if he knew anyone who was currently planning or leading an excavation in or around Jerusalem. He asked around and finally suggested that I go to DDr. Dieter Vieweger, head of the DEIAHL (German Evangelical Institute for Classical Studies in the Holy Land). A meeting was arranged shortly thereafter, whence I was accepted onto the excavation team and the details of the excavation were explained to me.

The archaeological site to be examined was at Mount Zion, south of the Old City of Jerusalem, in one of the gardens of the Dormition Abbey; I helped out at the excavation between the 18th May and the 26th of May. Nobody knew what they would find there, but assumed they would come across a Crusader wall, which was part of the wall of the Crusader-era church of St Mary and the Holy Spirit and the adjacent (Augustinian) monastery. Furthermore, it was hoped that the remains of a Byzantine residential area would be found.

In the first half of the first week, the archaeologically uninteresting modern layer of soil, humus-rich garden soil, was removed. To my surprise, potsherds and tessera stones (mosaic stones) were found already at this stage. It was explained to me that this is normal for Jerusalem, where the remains of earlier structures were simply used as filling material for depressions or uneven surfaces. The materials that we found in the modern layer of earth did not come from the area of the excavation but from different corners of Jerusalem and were therefore not classifiable. The tessera stones and the large pottery finds were nevertheless collected, because

Channel excavation.

Photo: © Paul Lebzelter



based on the number of tesserae and the age of the pottery finds one can determine the approximate date of the landfill.

The area for the excavation was divided into two parts, in one of the two the suspected Crusader wall was found in the first two days. We had less success in the other area. After removing the modern layer of earth, we found a new layer, recognizable by a discolouration of the earth, but without any structural finds. As soon as a new layer is found, a new category is created, with the finds collected up to that point being packed and stowed away so that they don't get mixed up with the new finds from the new layer. During the follow-up to the excavation, the washed pottery finds are analyzed, allowing one to deduce the age of the newly found layer.

From time to time it is useful to go over the excavation area with a metal detector, because nails and coins help to determine the age of the layer. Up until the time of the dig I had never used a metal detector but had always wanted to and secretly hoped to find an ancient coin. On my second day at the dig I was shown how to use the metal detector and from then on I was in charge of searching for metal objects, in addition to my other work. Since I really enjoyed my secondary role and indeed found some ancient coins during the excavation – albeit not gold – and was always ready with the metal detector, a few colleagues nicknamed me “Treasure Hunter”. Unfortunately I can't keep any of the coins (editor's note: the export of ancient finds is strictly forbidden) and anyway, for the time being the coins are difficult to date, first needing to go through a chemical process to reverse the oxidation process.

Towards the end of my time at the excavation, structures were finally found in the second area as well. In the third and last week these were uncovered, revealing a Byzantine street with sewage and fresh water canals and adjacent houses. I got to see this development on May 31st when I dropped by the excavation again.

The excavation was a brilliant insight into one aspect of an archaeologist's job. Through discussions with colleagues, i.e. archaeologists, on site, I also got a general



Photo:© Paul Lebzelter

Ancient coin.

overview of everyday working life. Since excavations are only a small part of the job, I've come to the conclusion that it probably isn't my dream job, but I will look for excavations on which to help out in my free time in the future. But even if I work on more digs in the future, I suspect none will be remembered as fondly as this one, my first. I will always cherish the memory of finding ancient coins and the remains of earlier cultures, as well as working with open-minded and kind-hearted people who explained and taught me a lot and made that time so special.

ABOUT THE AUTHOR

Paul Lebzelter, 20, did his voluntary service in the pilgrim hospice 2021/2022. In his free time he worked on archaeological sites in the region, many of which he also visited. After an eventful year he resumed his studies in Vienna.

At Home in Jerusalem

BY MARKUS ST. BUGNYÁR

Not only are our pilgrims finding their way to the Holy City again after the pandemic, but our political representatives too have resumed their bilateral site visits.

We are happy when our representatives from the federal and state governments honour us; their choosing to meet and talk emphasizes the importance of our work on site and in turn brings us media attention at home. Corona in particular has shown us how important such contacts can be in times of crisis.



Rector Markus St. Bugnyár with the Greek Orthodox Patriarch of Jerusalem, Theophilos III.



Federal Chancellor Karl Nehammer, Defence Minister Klaudia Tanner and Rector Markus St. Bugnyár on the roof of the Austrian Pilgrim Hospice.

On November 10th 2021, we received the then Interior Minister Karl Nehammer, who returned to the country in his capacity as Federal Chancellor a few months later for a working visit with Defense Minister Klaudia Tanner (July 11th 2022).

An encounter with the Christian churches in the Old City was particularly important to EU Commissioner Oliver Varhéli. We were happy to put our services at the disposal of the EU Representative Office in Jerusalem (March 24th 2022).

EU Commissioner Olivér Várhelyi met representatives of the Christian churches in Jerusalem in the Hospice.

All photos: © APH





Rector Markus St. Bugnyár and Secretary of State Claudia Plakolm.



Group photo with the Claudia Plakolm delegation and Austrian Pilgrim Hospice volunteers.



From left to right: Astrid Wein (Austrian Representative Office in Ramallah), Rector Markus St. Bugnyár, Foreign Minister Alexander Schallenberg, His Excellency Pierbattista Pizzaballa, Latin Patriarch of Jerusalem, His Excellency Auxiliary Bishop Marcuzzo.

Foreign Minister Alexander Schallenberg was in Jerusalem on April 26th 2022; Rector Markus St. Bugnyár accompanied him and his delegation to talks with the Latin Patriarch Pierbattista Pizzaballa.

The President of the National Council, Wolfgang Sobotka, visited survivors and descendants of the Holocaust generation on the occasion of their being awarded Austrian citizenship. On May 16th 2022 he also visited us on the Via Dolorosa.



Rector Markus St. Bugnyár with National Council President Wolfgang Sobotka.

State Secretary Claudia Plakolm is responsible for youth in its disparate hues. A conversation in the Hospice with our volunteers was the chief focus of her visit on May 21st 2022.



Rector Markus St. Bugnyár welcomes Austrian Minister of the Interior Gerhard Karner.

The last in a long line of visits from a politician was that of Interior Minister Gerhard Karner on July 13th 2022.

Discussion with Minister of the Interior Karner continued over a joint breakfast in the Café Triest.



Your Guardian Angel

Angels are beings who love to sing.

BY MARKUS ST. BUGNYÁR

We set the stage for their first singing by placing an angel on the roof of our nativity scene: “Glory to God in the highest and peace on his kind people,” sing the heavenly crowds over Bethlehem’s stable.

“Holy, holy, holy is the Lord of hosts. The whole earth is filled with his glory,” they also sang in the book of the prophet Isaiah.

This “angelic singing” is so important that we repeat it regularly: in each Gloria (“Glory, glory to God in the highest”) and in each Sanktus (“Holy, Holy, Holy”) of the Mass.

This angelic singing always occurs when and where God himself appears: at his birth and his apparition.

This angelic singing has the task of preparing us for the coming, for receiving God in our midst. Something special is needed, our human stammering, our dry words are not enough – we borrow the words directly from the mouths of angels.

Who are these angels?

From a historical point of view, the people of Israel probably got to know them in the 6th century BC during the Babylonian exile, because here – far from home – with great zeal a system of names and tasks was brought into being, which was also taken for granted in other places: namely, that one imagines God in the image of an earthly king or stages the earthly ruler in the image of God.

Elevated, exalted, seated on a throne, to which steps lead, to make it clear: He is not just an ordinary man, but placed above men. He is surrounded by officials, servants who carry out his will and communicate it to the people.

A court that, unlike the majority of the people, has the privilege of being permitted to get close to God. They are something of a middle point between humans and kings, delivering the requests of one and the answers and instructions of the other.



Photo: © wiki-commons.

Applied to God and Heaven, Scripture calls these beings angels. Because they have to cover large distances in their “shuttle traffic between people and God”, between heaven and earth, one imagines their bodies to be disembodied, composed of wind and fire, but able to take on all forms.

At least in the old world.

Who or what are angels today?

So, the definition remains the same: they are beings between ordinary people – one might almost say, between banal people who love nothing and nobody but themselves and their own good – and God. Beings who manage to devote themselves to a higher cause and still remain grounded.

Anyone who brings us nearer to good is equal to the angels; anyone who brings us closer to evil is like an evil angel.

We know that from our everyday language, when we compliment one person and curse another: “My little angel” – “You devil too”.

And who knows, maybe an angel is also a heavenly being that God places at everyone’s side at birth.

Psalm 91:9–11 “For the Lord is your refuge, you have chosen the Most High for your protection. (...) For he commands his angels to protect you in all your ways. They carry you on their hands so your foot won’t hit a stone.”



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Reise nach JERUSALEM



FRANZ JOSEPH I. REIST NICHT GERN; schon gar nicht zu Meere. Im Herbst 1869 aber muss es sein. Er stellt viel auf dem Spiel. Eben erst war ein Krieg verloren und die Donauanarchie muss sich neu erfinden. Die Schwerpunkt verlagert sich in Richtung der ungarischen und slowakischen Völler. Der Deutsche Bred zeigt Kaiser Franzreich bekundet Interesse, der seine Partner an Habsburgs Seite zu sein.

In diesem Moment lädt Ismail von Ägypten zur Inertlichen Eröffnung des Suez-Kanals. Europas Adel, Wundenträger, Künstler und Literaten machen sich in Scharen auf den Weg zu diesem welthistorischen Spektakel im Orient. Die Deutschen schicken ihren Kronprinzen – und die Österreicher übertragen sie mit ihrem Kaiser.

Auf dem Weg liegt das Heilige Land, Jerusalem, die Heilige Stadt. Franz Joseph ist ergriffen, zu Tieren gerührt. Er zuckt sich als Pilger. Der erste christliche Kaiser im Lande Jesu des Herrn seit Kreuzfahrertagen.

Noch kann niemand ahnen, dass dieser Zwischenstopp alles sein wird, woran sich die Nachwelt erinnern wird wollen.

150 Jahre nach der Erstveröffentlichung von F. Dr. Bred Dudiks Kaiserreise nach dem Oriente legt der Rektor des Österreichischen Pilger-Hospizes in Jerusalem, Markus St. Bugnyár, eine kommentierte, illustrierte und durch weitere Quellen ergänzte Neuauflage des voluminösen Werkes vor. In seinem Hass beug Franz Joseph Quartier.

ISBN 978-3-90360210-6



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MARKUS ST. BUGNYÁR

REISE NACH JERUSALEM

Franz Joseph – Politiker, Pilger, Privatier

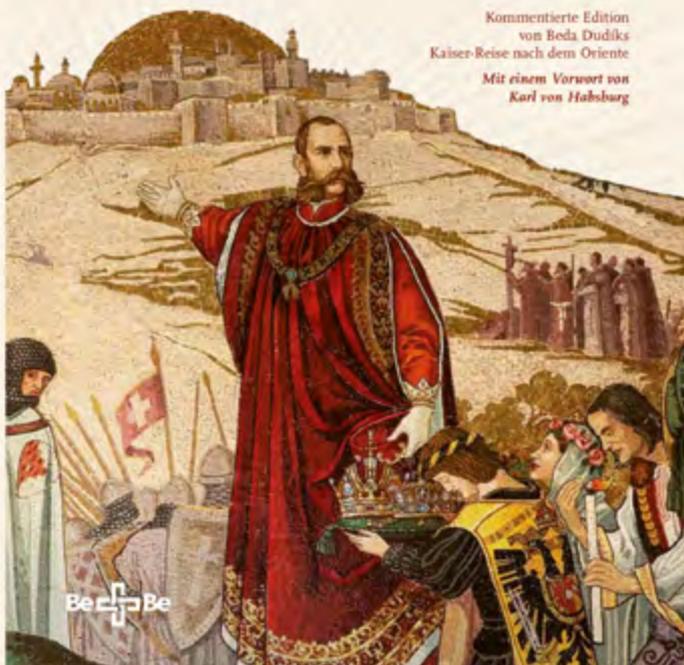
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