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**Bulletin of March 11, 2007**

**SUNDAY/MAR. 11<sup>th</sup> (Tone 6) Wine & Oil**  
**3<sup>rd</sup> Sunday of Great Lent: Veneration of**  
**the Holy Cross – Midpoint of 40 Day Fast**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours

9:30a.m. Divine Liturgy; Coffee Hour;  
Church School & Teen Discussion

End of the 3<sup>rd</sup> & beginning of the 4<sup>th</sup> week of the  
Great and Holy Fast

4:00p.m. Vespers at Holy Resurrection Church  
in Wayne

**MONDAY/MAR. 12<sup>th</sup>**

7:00p.m. Vespers

**TUESDAY/MAR. 13<sup>th</sup>**

7:00p.m. Vespers; Confession

**WEDNESDAY/MAR. 14<sup>th</sup>**

9:30a.m. Akathist to the Cross; Confession

6:30p.m. Presanctified Liturgy

**THURSDAY/MAR. 15<sup>th</sup>**

3:00p.m. Akathist to the Passion; Confession

7:00p.m. Parish Council Meeting

**FRIDAY/MAR. 16<sup>th</sup>**

7:00p.m. Vespers; Confession

**SATURDAY/MAR. 17<sup>th</sup> Wine & Oil**  
**Commemoration of the Departed**

9:30a.m. General Memorial; Confession

2:30p.m. Church School

5:30p.m. Vigil; Confession

**SUNDAY/MAR. 18<sup>th</sup> (Tone 7) Wine & Oil**  
**4<sup>th</sup> Sunday of Great Lent: St. John of Sinai**

9:10a.m. 3<sup>rd</sup> & 6<sup>th</sup> Hours

9:30a.m. Divine Liturgy; Coffee Hour

End of the 4<sup>th</sup> & beginning of the 5<sup>th</sup> week of the  
Great and Holy Fast

4:00p.m. Deanery Vespers with Metropolitan  
Herman at Holy Assumption Church  
In Clifton



**HYMNS FOR THE WEEK OF THE CROSS**

Now that we have come, my Christ, to the middle of the time of abstinence, and have reached the veneration of Thy life-giving Cross, falling down before it we call upon Thee: Mighty art Thou, who lovest mankind, and mighty are Thy works, for Thou hast made manifest Thy precious Cross. In fear we venerate it as we cry: Glory to Thy boundless compassion.

This is the week of light, in which the precious Cross is exalted in the sight of the world. With souls enlightened let us come, kissing it with fear and love, and let us glorify in songs Christ who was crucified upon it.

O brethren, having come to the middle of the Fast, in good courage and with willing hearts let us complete with God's help the part which still remains, that in great joy we may behold the Passover of the risen Christ.

Clothed in glory by the virtues and cleansed by abstinence, let us draw near and venerate the precious Cross, crying aloud: Sanctify our souls and bodies, O only God of all, and count us worthy to celebrate Thy most pure Passion, granting us Thy mercy.



### **Boiled Wheat is Sought**

Memorial Saturday, Mar. 17<sup>th</sup>, 9:30a.m.  
Please let Fr. James know if you can prepare the wheat. Cups, spoons and napkins will be provided by the church.

### **Pussywillows**

Are sought for Palm Sunday. You are asked to bring them to the lower hall. Maybe they are ready for cutting?

### **The Holy Mysteries of Confession and Communion**

Should be received by all the faithful in this time of Great Lent (Feb. 19-Mar. 31). Please examine the March Bulletin for the many opportunities for Confession, or you may make other arrangements by calling Fr. James.

### **The Holy Mysteries of Confession & Communion for Great Lent**

Will be brought to those that are shut-in the week of March 19<sup>th</sup>-23<sup>rd</sup>. Please call Fr. James to schedule a visitation if you are home-bound.

### **An Opportunity for Matching Funds**

A Parishioner has asked the Parish Council to present to the faithful, the opportunity to match funds up to \$2,500 for an IRA (retirement fund) for the parish rector. Anyone desiring to make any offering is requested to speak with the treasurer, Robert Smith. Any gift needs to be given by March 25<sup>th</sup>.

### **Namesday Greetings**

St. Patrick/Mar. 17<sup>th</sup>: Patricia Sokol; Many Blessed Years!

### **Offerings for the Week of March 11<sup>th</sup>**

**Olive Oil** - in memory of Emilia; in memory of Michael; for the health of Robert (birthday); in memory of Joan; for the health and protection of Gabriela-Antoaneta.

**Wine** - for the health of Diaconissa Patricia (namesday); for the health of Alexander and Nicholas.

### **The Parish Synodicon: Memory Eternal!**

John Barsigian (40<sup>th</sup> day - March 12<sup>th</sup>) Feb. 01  
Vincent Chwat (40<sup>th</sup> day - March 21<sup>st</sup>) Feb. 09  
John Jackowlew (40<sup>th</sup> day - March 25<sup>th</sup>) Feb. 11  
Mar. 11, 1961 Paraska Holowach  
Mar. 11, 1972 Alex Smagley  
Mar. 12, 1924 Nicholas Semashkevich  
Mar. 12, 1966 Leo Stachowsky  
Mar. 13, 1929 Theodore Malko  
Mar. 13, 1969 Tekla Barnosky  
Mar. 13, 1973 Paul Swindonovich  
Mar. 13, 1974 Helen Lysy  
Mar. 13, 1994 Nikolai Dimitriew  
Mar. 13, 1996 Joseph Zydiak  
Mar. 14, 1971 Catherine Cheopn  
Mar. 15, 1951 Louis Nebozinsky  
Mar. 16, 1973 Edmund Kornacki  
Mar. 16, 1979 Joseph Peschek  
Mar. 17, 1949 Theresa Krivka  
Mar. 17, 1968 Andrew Hnatuk  
Mar. 17, 1989 Philip Kulina



### **Lenten Charities**

**The Poor Basket** in the center of the church. What is collected is used by our parish St. Philaret Society for needful parishioners and non-parishioners.

**OCMC Boxes** support Mission work in the USA and abroad. Pick-up a box from the vestibule stand and return by Palm Sunday, April 1<sup>st</sup>.

**The Church of St. Mary Magdalen in Jerusalem** is helped by our parish every year on Palm Sunday. Please use the special envelope attached to this Sunday's Bulletin.

### **The Lenten Prayer of St. Ephrem**

O Lord and Master of my life, take from the spirit of sloth, faint-heartedness, lust of power and idle talk. (prostration)

But give rather the spirit of chastity, humility, patience and love to Thy servant. (prostration)

Yea, O Lord and King, grant me to see my own sins and not to judge my brother, for Thou art blessed unto all the ages. (prostration)

O God cleanse me a sinner. (12x with bows)  
(Prayer is repeated as a whole with one prostration). The Prayer is said Sunday evening thru Friday evening, not on Saturdays or Sundays.



# The Sign of the Cross

Then He said to them all, 'If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.'" (**Luke 9:23-24**)

But what is our cross? What is the Cross of Christ to us Orthodox Christians today?

- ❑ A constant **reminder of God's boundless love for us**, and what He was willing to suffer for us and all mankind: worldly shame and humiliation, boundless sorrow at being betrayed by His own creation, physical pain, and finally mortal death!
- ❑ A **reminder that our salvation depends on cooperation with God**. Bishop Kallistos (Ware) explains that "without God's grace, we can do nothing, but without our voluntary cooperation, God will do nothing." The Cross teaches us that we must freely make the decision to follow Him, then persevere throughout the difficult journey toward salvation with His help and grace.

The Church celebrates the Sunday of the Cross mid-way through the Great Fast for just this reason: to strengthen us in our spiritual journey when we begin to despair and stumble. The Cross reminds us to depend on God's grace rather than our own efforts, which are necessary but never sufficient.

- ❑ An **outward mark or sign of our beliefs**, which sets us apart. Because we are distinguished by the Cross from non-believers, we may have to bear their ridicule, scorn, and hatred just as He did, in addition to the cross of our own sins.
- ❑ A **protective armor** we put on to face adversity, and a weapon we use to drive away "every enemy and adversary." We turn to the Cross in times of trouble, and make the sign of the Cross when we encounter danger or difficulty, sickness, or despair.
- ❑ The **means by which creation is "sweetened" and brought again to God**. On the Feast of Theophany and on Holy Thursday, the Church reads about the bitter, undrinkable waters of Merha (**Exodus 15:22-16:1**): "And Moses cried to the Lord, and the Lord showed him a tree, and He cast it into the water, and it was sweetened." This water quenched the thirst of the Israelites in the desert, but now Living Water quenches our spiritual thirst. The Cross of Christ is the Tree used to bring forth both!

Water is blessed in the Church for liturgical use when a bishop or priest traces the sign of the Cross in a font filled with "ordinary" water — God uses the Cross to make part of creation useful to Him and His people. Large bodies of water — like oceans, lakes, and rivers — are blessed in this way, too, especially at Theophany in warm-weather climates. The bishop or priest of the local parish throws a hand cross (usually attached to a floating wreath) into the water from the shore or the back of a boat; it is retrieved by a diver several times with great flourish and celebration.

- ❑ A **warning to the enemies of God**. Our Lord Jesus Christ warns those who know of Him but decline to follow Him, or follow Him half-heartedly, that they will not see the kingdom of God. "And he who does not take up his cross and follow Me, is not worthy of Me." (**Matthew 10:38**) ✠ NTK



## Using the Sign of the Cross Every Day

The sign of the Cross is a great way to sanctify or bring to God every part of your busy day — whether good or bad! Here are just a few times during the day when you might want to make the sign of the Cross:

- Before you get out of bed, to thank God for protecting you through the night.
- Before you prepare a meal for your family, to thank God for His bounty. (My grandmother, Mary, said a prayer and traced the sign of the Cross with the tip of her spoon whenever she opened a new sack of flour or sugar, opened a jar of jam or peanut butter, etc.)
- Before and after meals, to thank God for the bounty He provides.
- As you leave your home, to ask God to protect you on your journey and watch over your house or apartment while you are gone.
- When you pass an Orthodox church building or monastery, to ask God to preserve it and guide its leaders.
- As you bandage a “boo-boo” or take any kind of medicine, to ask that God will heal you both in body and spirit.
- Over any new piece of equipment, tool, book, art supply, or toy, to ask God to guide you in using it wisely in His service.
- Before, during and after any meeting or conversation you have — especially with someone you know to be “difficult” — that God will help you to approach them with Christian love and understanding.
- As you begin any project, and before and after working or studying, to ask God to guide your efforts.
- As you sign a contract, lease, or any other legal agreement — or even when you make a promise to someone — that God will protect and guide all involved.
- As you mail or fax an important letter, that God will see it quickly to its destination and allow the reader to understand/not misinterpret its contents.
- When you hear news of something wonderful (to thank God), or of something terrible (to ask for His mercy and protection).
- When you witness any accident — big or small — to thank God for his protection, and ask His help in “setting things to rights” and recovering from it.
- When you pass a cemetery, or are reminded of departed loved ones during the day, to ask God to forgive their sins and welcome them into His kingdom.
- As you come through the door at night, to thank God for His protection and bounty.
- Before reading the Bible, the writings of the Church Fathers, or the lives of the saints, to ask God for enlightenment.
- Over your bed, before you get into it at night, to ask God to protect you as you sleep. (Many Orthodox prayer books include special prayers to say when blessing your bed, too!)
- If you wake up in the middle of the night, after hearing a bump or screech, or having a bad dream. ✕ NTK



# RULES FOR A SAVING CONFESSION

## What should we do when we are with the confessor?

We have to do the following: 1) Remember that we have come to Christ's infirmary. Here, the visible doctor is the priest, and the invisible—Christ Himself; 2) Confess our sins without false shame; 3) Not seek excuses for our sins; 4) Consciously conceal absolutely nothing; 5) Do not confess with general phrases which have no meaning; 6) Confess briefly, but precisely, the character of each of our sins; 7) Not reveal other people's sins, and conceal, whenever possible, the names of the persons who have tempted us or who have sinned with us through our fault; 8) Not to boast before the priest of any virtues of ours; 9) Not to transfer the blame on others, but only on ourselves; and 10) Have a sincere desire not to sin again.

1) When we go to Confession, we enter Christ's infirmary. Here God Himself is the Doctor, because only He can give and take away life, judge and acquit, punish and forgive. The priest is only a witness and a representative of God. That is why, standing visibly before the priest, and invisibly before Christ Himself, we must approach the great mystery of spiritual cleansing with great trembling! The priest hears our confession, but God accepts it. The priest examines our soul, but God will heal it. The priest will prescribe the remedies, but God will do the miracle of spiritual renewal.

Be heedful, Christian, to what infirmary you have come, so that you will not go away uncured because of carelessness or neglect, or ignorance or misplaced fear. If you truly have fear of God, be fearless when you come to confess your sins. The Judge before Whom you are standing is infinitely merciful! He is dreadful only for those who do not fear Him and in their thoughtlessness refuse to repent.

2) Your confession must be done **without false fear**. In this world, almost all of us live with a Pharisaic hypocrisy. We are one thing, but we want to pass for something else; we do not show ourselves outwardly as we are inwardly. We wish that people would have a good opinion of us, and that is why we hide the bad qualities and show the good ones. If we do not have any good ones, we boast of imagined virtues. That is why you will often meet people in this life who seem to be good on the outside, but are not so in their hearts. Do we not lie to each other like that in this world? But should we lie when we are standing for Confession?

It is true that it is not easy to show yourself sinful before your confessor when you pretend to be good before everyone else. You feel ashamed to reveal your weaknesses. Yet how are you going to be cured if you hide your illness? You conquer your shame when you go to a doctor for examination—that is how you cure your body. Then why are you ashamed when you go to the priest to cure your soul? Do you not see that shame is an obstacle to your salvation? So shrug off the shame and get a grip

on determination! You must be ashamed when you sin, not when you confess your sin! God has connected shame with sin, and determination with Confession. Do not listen to the devil who corrupts God's order and inspires shame at the confession of sin, but determination at its commission. He has turned everything upside down in order to destroy you.

When the famous Socrates was walking along a street in Athens, he saw one of his students who was coming out of the house of a certain harlot. The young man became ashamed in front of his teacher and quickly drew back inside again to hide. "Oh, young man," Socrates said to him, "it is not that shameful to come out of such a house, but it is shameful to remain in such a house." Oh, Christian, I will say, it is not that shameful to disclose your sin in Confession, but it is shameful to remain closed in it, that is, to conceal it from your priest. St. Basil the Great said: "The hidden sin is an incurable sickness of the soul."



How can you be cured from your illness if you hide it from the doctor?

Some are ashamed to confess because they have high posts and are high-ranking people, but look at the example of Bishop Potamius. He was of a respectable age, famous for his virtues, a model of celibacy. Yet it so happened that he fell in sin, but he got up immediately and thought of repenting at the council of all the bishops who were to meet soon in his town. When the council began, Bishop Potamius, being respected by all, was elected as chairman. He began to feel in his heart a horrendous struggle between shame and heartfelt repentance. "Potamius," shame was saying on one side, "are you really going to confess in public?"

"Potamius," repentance was calling on the other side, "why are you delaying and not doing that which you decided to do?"

"Are you not ashamed before the people?" reasoned shame.

"You be ashamed before God!" advised repentance.

"But you are a prelate! You will become a temptation!" reasoned shame.

"Precisely because of your being a prelate, you must give the world a good example!" cried repentance.

In the end repentance won, and shame retreated. Potamius got up from his chair and confessed his sin before all. Even the angels in heaven wondered at such a confession!

If a prelate was not ashamed to confess his sin before a whole council, why should we be ashamed to tell of our sins

secretly before one servant of God? The moment we tell of them, they stop being sins. When David confessed his sins before Nathan, he immediately heard the comforting word, *The Lord has put away thy sin* (II Kings 12:13). But the unconfessed sin leaves an incurable, deadly wound on the soul. So let us confess boldly!

3) When we are standing before the court of voluntary confession, **we must not seek excuses for our sins**. Let us suffer in voluntary self-exposure. This suffering is expiatory. Let us blush with embarrassment. Our sins are burning in the flames of self-exposure. But if we begin to excuse ourselves, to justify ourselves, that is the end of the saving power of our confession. What is Confession?—repentance. And the truly repentant person knows only one thing—to cry and ask for mercy. If he begins to justify himself, to use cunning, all of his repentant mood will vanish into thin air. In the Sacrament of Confession the repentant mood is very important.

We must remember all of this, because there are many Christians who, as they confess, always want to excuse themselves in some way. Even though they confess their sin, they always try to make it less important and heavy, always looking for some extenuating circumstances, so that they will look more innocent. They must know that the heavenly court is not like the earthly one. Before the earthly court the defendant tries to make himself appear more innocent so that he will be acquitted. Before God's court it is the opposite: whoever accuses himself more is acquitted more.

Is it not for this that Jesus Christ is calling us to Himself, to forgive us all voluntary and involuntary sins? No other religion teaches of a God as full of love for men as ours does.

It is told about Blessed Jerome that, as he lived in Palestine and worked in the cave of Bethlehem where our Saviour was born, he had a wondrous vision on Christmas. Jesus Christ appeared to him as a child and asked him: "Jerome, when everyone presents something to me, what are you going to give me?"

"My virtues and prayers," answered St. Jerome.

"This is good, but what else?"

"My heart, my soul, and all of myself!"

"I accept that, too, but I want something else from you as well."

"But what else should I give You, Lord?" wondered the ascetic.

"Give me your sins!"

The Blessed Jerome began to cry brokenheartedly. He asked through tears: "Why do You need my sins, Lord?"

"I want to take them on myself!"

Do you hear? "Give me your sins!" Jesus Christ wants from us our sins. Let us give them to Him in the holy Sacrament of Confession, and He will forgive us for them.

4) **We must consciously hide absolutely nothing** before the priest. If we unwittingly forget a sin, we must confess it the next time. To conceal something for which our conscience is clearly bothering us would mean that we have doubled our sin: doubled, because one, we have committed it, and two, we have concealed it.

Do not hide your sin in your soul. It is a deadly disease. It is an ulcer which, if it is not operated on, can send you to the grave. By concealing our sins we are doing the greatest favor to the devil, who makes us commit lawlessness and afterwards keep it in our souls as his treasure, which will serve him as accusatory material against us. Confess everything which stains your conscience. The more waste you carry out of your soul of your own accord, the more your soul will be swept by God's grace. Whoever sins enters into an alliance with the devil, but whoever confesses breaks up his friendship with the demons. Confession is treason against the devil. It is the only virtuous treachery.

St. Bishop Ignatius Brianchaninov teaches us wonderfully: "Through the confession of sins the friendship with the demons



is broken up. The hatred of sin is a proof of true repentance and of the determination of a man to lead a virtuous life. If you have adopted the habit of sinning, confess your sins more often, and soon you will free yourself from the captivity of sin. Lightly and joyously you will follow the Lord Jesus Christ. The friends of a man who constantly betrays them become his enemies and go away from him as from a traitor who continually seeks their certain peril; and the sins, too, draw back from the man who confesses them, because the sins are based and stand on the pride of the fallen nature and cannot stand exposure."<sup>2</sup>

5) In Confession **we must not use general terms** which do not mean anything. Many, especially among those confessing for the first time, learn what to say before the priest when they go to him. Either out of timidity or out of lack of experience, they often say inappropriate things and leave Confession without benefit.

A Christian woman decided to go to Confession, but she did not know what to do. She asked another woman for advice, and that woman taught her: "Say: 'I am guilty of everything!' and that is it." "Oh, it is very easy then," said the first Christian to herself and stood encouraged before the servant of God.

When the priest asked her about her sins, she calmly said: "Father, I am guilty of everything!" and thought that she had finished her confession. "And have you stolen any horses?" he unexpectedly asked. "Have I stolen horses?" she wondered. "It never occurred to me to commit such a sin!" "Ah, so you are not guilty of everything!" wisely said the priest. "There are people who do steal horses. But you, as it turns out, have not committed this sin. Let us see, one by one, in what you have sinned," so he led her to a true confession.

## Palm Sunday Annual Offering for St. Mary Magdalene Russian Orthodox Church in Jerusalem



**T**he church of Saint Mary Magdalene is situated on the slope of the Mount of Olives in the Garden of Gethsemane and is one of the most easily recognisable landmarks of Jerusalem. This striking example of Russian architecture was built in the Muscovite style with golden onion domes or cupolas. It was built as a memorial to Empress Maria Alexandrovna by her son the Russian Czar Alexander III and his brothers.

Grand-Duke Sergei Alexandrovich, brother of Alexander III, and his wife Grand-Duchess Elizabeth (formerly Princess Elizabeth of Hesse-Darmstadt), grand-daughter of Queen Victoria and sister of the last Empress of Russia, presided at the consecration of the church of Saint Mary Magdalene in 1888 as representatives of the Emperor. The Grand-Duchess took a deep personal interest in the church and commissioned the well-known Russian artist Sergei Ivanov (1864—1910) to paint the large imposing murals depicting the life of Saint Mary Magdalene which were brought to Jerusalem for the consecration and hang in the church today. The large canvas above the iconostasis shows Mary Magdalene before the Roman Emperor Tiberius. In her hand she holds a red egg which she presents to the Emperor, symbolizing the resurrection and eternal life. She tells

Tiberius about the unjust judgement and death on the cross of Jesus Christ. It is known that after re-examining this unlawful trial Pilate, at that time governor of Jerusalem, was deposed and sent into exile. The elegant white marble and bronze iconostasis holds icons by the distinguished Russian artist, Vereshchaguin.

On the right side of the iconostasis in a specially carved wooden icon-case is the miracle-working icon of the Mother of God 'HODIGITRIA'. This icon comes from Lebanon. Records of its miracles date back to the 16th century when it miraculously survived a fire that consumed its church. Later it healed many people during a cholera epidemic. In this century, the metropolitan of Lebanon had repeated dreams telling him to give the icon of the Hodigitria to Abbess Mary in Palestine. After some inquiries he found Abbess Mary at the Russian Orthodox Convent of Saint Mary Magdalene in Gethsemane, and this is how the icon came to be in the Church. To this day believers receive miraculous help from the Mother of God after praying before Her holy icon.

Grand-Duchess Elizabeth, widowed by an assassin's bomb in 1905, became a nun and founded

a convent devoted to nursing and charitable work in Moscow. After the revolution, in 1918, the Grand-Duchess together with her companion Sister Barbara and several members of the Russian Imperial Family were thrown into a mine shaft by the bolsheviks and left to die. Her remains and those of Sister Barbara eventually were brought to Jerusalem. In 1920, they were laid to rest, as the Grand-Duchess wished, in a crypt below the Saint Mary Magdalene Church. They were canonized as Martyr Saints in 1981 and at this time their relics were moved into the main section of the church where they rest today in marble sarcophagi.

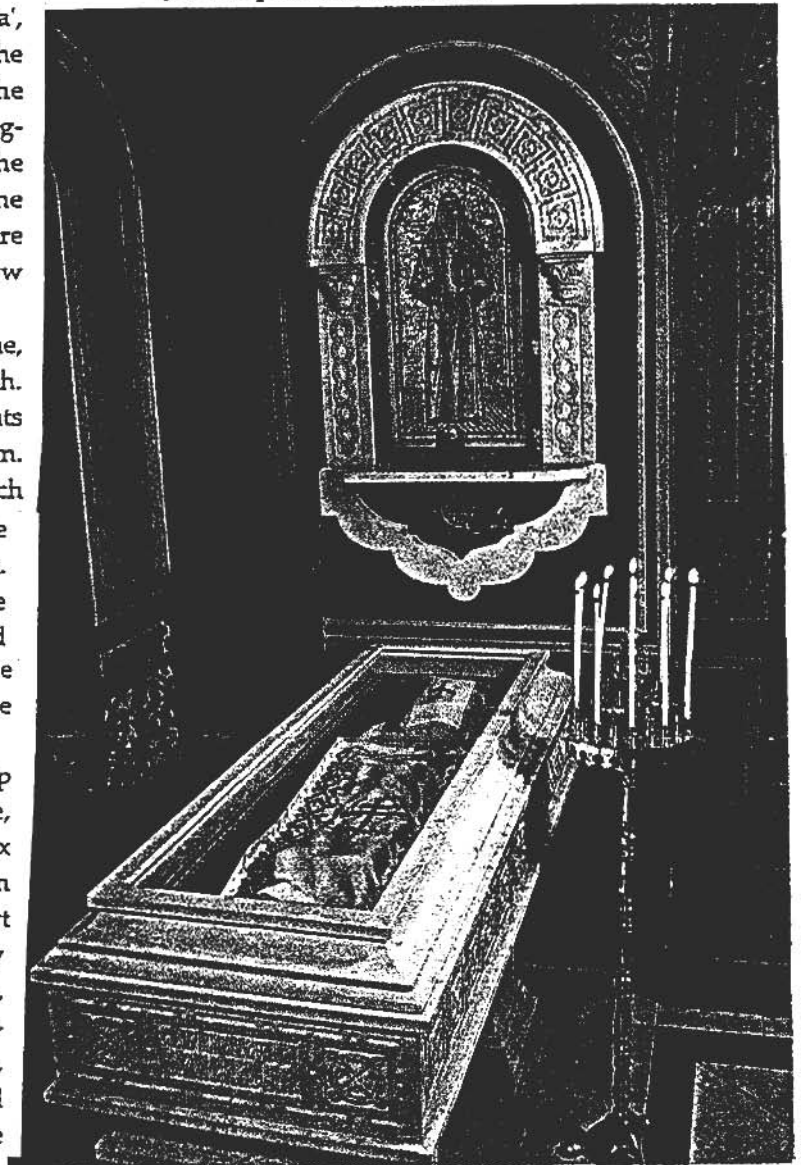
Princess Andrew of Greece (born Princess Alice of Battenberg), mother of the Duke of Edinburgh visited the church and stayed in the monastery in the 1930s. Her wish was to be buried near her Aunt 'Ella', the Grand-Duchess Elisabeth whose devotion to the church and to nursing and charitable service she strove to emulate. Princess Andrew died at Buckingham Palace in 1969. Her wish to be buried at the Convent of Saint Mary Magdalene in Gethsemane was finally realized in 1988 when her remains were transferred to her final resting place in a crypt below the church.

The church stands in the Garden of Gethsemane, the place where Jesus spent His last night on earth. Also found on the convent grounds are the remnants of a pre-Roman road, the biblical entry to Jerusalem. Not far from this road is a large stone on to which the Mother of God dropped her cincture to Apostle Thomas on the third day following her Dormition. There are many caves in the Garden of Gethsemane which the Church tells us were used by Christ and his Disciples for prayer. One large cave in the grounds of the convent is used as a chapel, where the sisters meet to read their evening prayer rule.

Today, the church is the place of daily worship for the women's convent of St. Mary Magdalene, under the jurisdiction of the Russian Orthodox Church Abroad. The sisterhood was established in 1936 by Mother Mary (Robinson), an English convert to Orthodoxy. The convent is a thriving community of 28 nuns from all over the world: Russians, Americans, Australians, Arabs, Serbs and Romanians. The sisters are multi-talented: some paint icons, others embroider vestments and items for liturgical use. Hand-painted Russian eggs from Gethsemane

are famous around the world as are the sisters' prayer ropes, bookmarks, and other hand crafts. They also make incense for use in the church and for private prayer. All these items are available at the monastery kiosk or by writing to Abbess Anna the superior.

These are perilous times for historical landmarks throughout the world. Each year our precious monuments of 'living history' fall victim to deterioration and decline, often due to lack of funds to maintain and repair them. The Holy Land is no exception. The church is in a bad state of deterioration and 'The Gethsemane Restoration Project' was launched in 1994. Our goal is to repair and restore this famous landmark to its former magnificence. We ask for your help to achieve our aim.



The Relics of St. Elizabeth of Moscow  
in St. Mary Magdalen Church