

L'OSSERVATORE ROMANO

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Friday, 31 July 2015

The Pope makes an appeal at the Angelus for the release of Jesuit Paolo Dall'Oglio

Freedom for captives in Syria

And he is the first to enroll as a pilgrim for WYD 2016 in Krakow



After reciting the Angelus on Sunday, 26 July, Pope Francis called on local and international authorities to renew their commitment to secure the freedom of abductees in Syria. As the second anniversary of the kidnapping of the Jesuit Paolo Dall'Oglio approaches, the Pope made "an earnest and urgent appeal

for the release of this esteemed religious man", and remembered "the Orthodox Bishops also abducted in Syria and all the other people who have been seized in the areas of conflict". As a sign of "affection and in joining their suffering", he asked the numerous faithful present in St

Peter's Square to join him in praying the Hail Mary.

Sunday's Angelus was particularly memorable for the Holy Father's unprecedented act: with several clicks on a tablet, he officially opened registration for World Youth Day in Poland, scheduled to take place exactly one year from now. Two young

people appeared beside him at the window of the Apostolic Palace, as Pope Francis invited their peers throughout the world "to experience this pilgrimage either by going to Krakow, or by taking part in this moment of grace in their own communities".

As Sunday was the day of the liturgical feast of Sts Joachim and Anne, Jesus' grandparents, the Pontiff also acknowledged "all grandmothers and grandfathers, thanking them for their valuable presence in families and for the new generations". Before the Marian prayer, the Pope spoke about Sunday's Readings, which focused on the event of the multiplication of loaves and fish, which were provided by a boy who gave all that he had. "Before the suffering, loneliness, poverty and difficulties of so many people", the Holy Father asked, "what can we do?". Like the lad in the Gospel, he said, "we can offer the little that we have", which may consist of time, talents, skills.

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New Patriarch of Cilicia for Armenians

A good shepherd for the Middle East

Pope Francis has sent a message of congratulations to the newly elected Patriarch of Cilicia for Armenians, His Beatitude Grégoire Pierre XX Ghabroyan. The letter, dated 25 July, also expresses the Holy Father's concession of ecclesiastical communion to the new patriarch.



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Safeguarding the musical traditions of Eastern Christianity

To sing with two lungs

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Letter conceding ecclesiastical communion to Grégoire Pierre XX Ghabroyan

A good shepherd for those suffering in the Middle East

We are publishing below a translation of the letter written in French, in which Pope Francis communicated his concession of ecclesiastical communion to His Beatitude Grégoire Pierre XX Ghabroyan, who was elected Patriarch of Cilicia for Armenians on 24 July, by the Synod of that Patriarchal Church.



Miniature depicting St Gregory of Narek

good, our land will yield its increase (cf. Ps 85[84]:12)!

Your Beatitude's election comes at a time in which your Church is facing difficulties and new challenges, particularly, the situation and great trials a portion of the Armenian Catholic faithful are enduring in the Middle East. However, illuminated by the light of faith in the Risen Christ, our gaze upon the world is filled with hope and mercy, for we are certain that the Cross of Jesus is the tree which gives life.

I am confident that Your Beatitude, in communion with the venerable Synod Fathers, and with the help of the Holy Spirit, will be able, with all the wisdom of the Gospel, to be *Pater et Caput*, Good Shepherd of the part of the People

of God who have been entrusted to you. The many Armenian martyrs, and St Gregory of Narek, Doctor of the Church, will not fail to intercede on your behalf.

I most willingly grant, Your Beatitude, the ecclesial communion which you request of me, in accordance with the tradition of the Church and with the norms in force.

Entrusting you, as well as your ministry, to Jesus Christ and to the protection of the Most Holy Mother of God, I impart to you my heartfelt Apostolic Blessing, which I extend to all the Patriarchate.

From the Vatican, 25 July 2015

FRANCIS

Patriarch of Cilicia for Armenians

The new Patriarch of Cilicia for Armenians is 80 years old. He was born in Aleppo, Syria, on 15 November 1934. After attending the minor seminary in Bzommar, Lebanon, run by the Marist Fathers in Jounieh, Lebanon, he completed his studies at the Pontifical Gregorian University in Rome.

He was ordained a priest on 28 March 1959 for the Institute of the Patriarchal Clergy of Bzommar. On 3 January 1977, he was appointed as the Apostolic Exarch for Armenian Catholics resident in France, and received the titular See of Amida for Armenians. He was ordained a bishop on the following 13 February by Patriarch Hemaïagh Pierre XVII Ghedighian, CAM. On 30 June 1986, the apostolic exarchate was raised to the level of eparchy with the title of "Sainte-Croix-de-Paris des Arméniens Catholiques de France", and Msgr Ghabroyan was appointed the first bishop of that ecclesiastical district. On 2 February 2013, he resigned from his duties in the pastoral government of the eparchy.

Following the death of Patriarch Nersès Bédros XIX Tarmouni in Beirut on 25 June, as the eldest prelate of the Permanent Synod, H.B. Ghabroyan assumed the office of administrator of the Patriarchal Church during the *sede vacante*. On 30 June, he gave the homily at the funeral of his predecessor, presided by the papal delegate, Cardinal Leonardo Sandri, Prefect of the Congregation for the Eastern Churches. His Beatitude was elected by the Synod on Friday, 24 July, its 14th day in session.

To His Beatitude
GRÉGOIRE PIERRE XX GHABROYAN
Patriarch of Cilicia for Armenians

Your election to the See of Cilicia for Armenians is for me a cause of profound joy and I thank you for the letter with which Your Beatitude informed me of it, requesting *ecclesiastica communio*.

I join all the faithful of the Patriarchate in expressing to you my fraternal and cordial congratulations and I implore an abundance of divine gifts for you so that your new ministry may bear countless fruit. When the Lord will give what is

VATICAN BULLETIN

CHANGES IN EPISCOPATE

The Holy Father appointed Fr John Moon Hee Jong as Auxiliary Bishop of Suwon, Korea, assigning him the titular episcopal See of Mutia. Until now he has been parish priest and Director of the diocesan Department for Evangelization and professor at the Major Seminary (23 July).

Bishop-elect Moon Hee Jong, 48, was born in Gyeonggi-do, Korea. He was ordained a priest on 21 January 1994. He holds a licence in liturgy. He has served in parish ministry and as: spiritual director of the Major Seminary at the Catholic University of Suwon.

The Holy Father accepted the resignation of Bishop Julio César Vidal Ortiz of Cúcuta, Colombia. It was presented in accord with can. 401 §

2 of the Code of Canon Law (24 July).

The Holy Father appointed Bishop Victor Manuel Ochoa Cadavid as Bishop of Cúcuta, Colombia. Until now he has been Bishop of Málaga-Soatá (24 July).

Bishop Ochoa Cadavid, 52, was born in Bello, Colombia. He was ordained a priest on 5 July 1986. He was ordained a bishop on 24 April 2006, subsequent to his appointment as titular Bishop of San Leone and Auxiliary of Medellín. On 24 January 2011 he was appointed Bishop of Málaga-Soatá.

The Holy Father accepted the resignation of Bishop Gustavo Girón Higueta, OCD, of Tumaco, Colombia. It was presented in accord with can.

401 § 1 of the Code of Canon Law (25 July).

The Holy Father accepted the resignation of Bishop Joan Piris Frígola of Lleida, Spain. It was presented in accord with can. 401 § 1 of the Code of Canon Law (28 July).

The Holy Father appointed Bishop Salvador Giménez Valls as Bishop of Lleida, Spain. Until now he has been Bishop of Menorca, Spain (28 July).

Bishop Giménez Valls, 67, was born in Muro di Alcoy, Spain. He was ordained a priest on 9 June 1973. He was ordained a bishop on 2 July 2005, subsequent to his appointment as titular Bishop of Abula and Auxiliary of Valencia, Spain. On 21 May 2009 he was appointed Bishop of Menorca.

EASTERN CHURCHES

The Holy Father appointed Fr Joseph Kodakallil as Eparchial Bishop of Satna for Syro-Malabars, India. Until now he has been parish priest of St Vincent Cathedral (22 July).

Bishop-elect Kodakallil, 49, was born in Upputhode, India. He studied philosophy and theology and obtained a doctorate in liturgy. He was ordained a priest on 31 December 1991. He has served in parish ministry and as: rector of St Thomas Minor Seminary; professor and vice-rector of St Ephrem's Theological College, and protosyncellus of the Eparchy.

The Holy Father granted *Ecclesiastica*

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At the Angelus the Pope registers for the 2016 world meeting in Poland

A jubilee of youth

And he thanks grandparents for their precious presence in families

"There, on this electronic device I have enrolled in the Day as a pilgrim". With a few clicks on a tablet on Sunday morning, 26 July, Pope Francis officially opened the registration for World Youth Day, scheduled next year in Poland. Before reciting the Angelus with the numerous faithful who filled St Peter's Square in spite of the heat, the Holy Father commented on the day's readings. The following is a translation of the Holy Father's words which were delivered in Italian.

Dear Brothers and Sisters,
Good morning.

This Sunday's Gospel presents the great sign of the multiplication of the loaves, in the account of John the Evangelist (6:1-15). Jesus is on the shore of the Sea of Galilee, and is surrounded by "a multitude", who were attracted by "the signs which he did on those who were diseased" (v. 2). Acting in Him is the merciful power of God, who heals every evil of the body and spirit. But Jesus is not only healer, he is also *teacher*: indeed, *he goes up into the hills* and sits, with the typical attitude of a teacher when he teaches: he goes up to that natural "pulpit" created by



his Heavenly Father. At this point Jesus, who fully understands what he is about to do, *puts his disciples to the test*. How can they feed all these people? Philip, one of the Twelve, quickly calculates: by taking up a collection, they might collect 200 denarii at most, which would not be enough to feed 5,000 people.

The disciples reason in "marketing" terms, but Jesus substitutes the logic of *buying* with another logic, the logic of *giving*. It is here that Andrew, one of the Apostles, the brother of Simon Peter, presents a young lad who offers everything he has: five loaves and two fish; but of course, Andrew says, they are nothing for that multitude (cf. v. 9). Jesus actually expecting this. He orders the disciples to make the people sit down, then he *takes* those loaves and those fish, *gives thanks* to the Father and *distributes* them (cf. v. 11). These acts prefigure the Last Supper, which gives the bread of Jesus its true significance. The bread of God is Jesus Himself. By receiving Him in Communion, we receive his life within us and we become children of the Heavenly Father and brothers among ourselves. By receiving communion we meet Jesus truly living and risen! Taking part in the Eucharist means entering into the

logic of Jesus, the logic of giving freely, of sharing. And as poor as we are, we all have something to give. "To receive Communion" means to draw from Christ the grace which enables us to share with others all we are and all we have.

The crowd is struck by the miracle of the multiplication of the loaves; but the gift Jesus offers is the *fullness of life for a hungry mankind*. Jesus satiates not only material hunger, but the most profound one, the hunger for the meaning of life, the hunger for God. Before the suffering, loneliness, poverty and difficulties of so many people, what can we ourselves do? Complaining doesn't

resolve anything, but we can offer the little that we have, like the lad in the Gospel. We surely have a few hours of time, certain talents, some skills.... Who among us doesn't have "five loaves and two fish" of his own? We all have them! If we are willing to place them in the Lord's hands, they will be enough to bring about a little more love, peace, justice and especially joy in the world. How necessary joy is

in the world! God is capable of multiplying our small acts of solidarity and allowing us to share in his gift.

May our prayer sustain the common commitment that no one may lack the heavenly Bread which gives eternal life and the basic necessities for a dignified life, and may it affirm the logic of sharing and love. May the Virgin Mary accompany us with her maternal intercession.

After the Angelus, the Pope said:

Dear brothers and sisters, today registration opens for the 31st World Youth Day, which will be held next year in Poland. I wanted to open the enrolment personally and for this reason I asked a girl and a boy to stand next to me, so they would be with me at the moment that the registration opens, here before you. There, on this electronic device I have now enrolled in the Day as a pilgrim. Being celebrated during the Year of Mercy, this Day will be, in a certain sense, a jubilee of youth, called to reflect on the theme "Blessed are the merciful, for they shall obtain mercy" (Mt 5:7). I invite the young people of the world to experience this pilgrimage either by going to Krakow, or by taking part

in this moment of grace in their own communities.

In a few days it will be the second anniversary of the abduction of Fr Paolo Dall'Oglio in Syria. I address an earnest and urgent appeal for the release of this esteemed religious man. I cannot forget the Orthodox Bishops also abducted in Syria and all the other people who have been seized in areas of conflict. I hope for the renewed commitment of the competent local and international Authorities, in order that freedom may soon be restored to these brothers of ours. With affection and joining in their suffering, we wish to remember them in prayer. Let us all pray together to Our Lady: *Hail Mary*....

I greet all of you, pilgrims from Italy and from other countries. I greet the international pilgrimage of the Sisters of St Felix, the faithful of Salamanca, the youth of Brescia who are performing service to the poor at the *Caritas* of Rome's soup kitchen, and the young people from Ponte San Giovanni, Perugia.



Today, 26 July, the Church remembers Sts Joachim and Anne, the parents of the Blessed Virgin Mary and thus, Jesus' grandparents. On this occasion, I would like to greet all grandmothers and grandfathers, thanking them for their valuable presence in families and for the new generations. For all grandparents who are living, but also for those who are watching us from Heaven, let's salute them with a round of applause....

I wish everyone a happy Sunday. Please do not forget to pray for me. Have a good lunch. *Arrivederci!*

Forty-five thousand sign up for WYD right after Pope Francis

A meeting of mercy

Less than 24 hours after registration opened for next year's World Youth Day (WYD), 45,000 people had already signed up. The first to register was Pope Francis himself, who had previously announced that the theme of the meeting would revolve around mercy. According to the managers of the website, thus far there are 250 "macrogroups" and 300 volunteers signed up. The countdown to the event is already surrounded by great enthusiasm. In one year young people will meet in Krakow from 26 to 31 July 2016 for the 31st WYD.

Twenty-five years after its start, WYD will return to Poland, the land of the Pontiff who created it. Pope Wojtyła loved to say that "it was the young people themselves who invented WYD". In 1991 in Częstochowa, a strong wind of faith was announced to the young people and from them the faith blew beyond the iron curtain. The young Christians of eastern and western Europe experienced the first large-scale encounter after the fall of the Berlin Wall. Pope Wojtyła returned to his homeland for WYD, which saw the participation of more than one million people.

A true jubilee of young people will be celebrated on a global scale. Pope Francis recalled this at the Angelus and Cardinal Stanisław Ryłko, President of the Pontifical Council for the Laity,



The online registration form for WYD Krakow 2016 which the Pope used on Sunday; to register go to www.krakow2016.com/en

also underlined it in a message published on the dicastery's website. The theme of WYD "Blessed are the merciful, for they shall obtain mercy" is part of the extraordinary holy year which will begin on 8 December. WYD in Krakow will complete a three-part series of themes dedicated to the Beatitudes. The theme in Rio in 2014 was "Blessed are the poor in spirit, for theirs is the kingdom of heaven". This year's theme for the 30th WYD on the diocesan level is "Blessed are the pure in heart, for they will see God".

Archbishop emeritus of Washington and Major Penitentiary

Cardinal Baum dies

William Wakefield Baum was born in Dallas, Texas on 21 November 1926. When he was a child his father, Harold E. White died and his family moved to Kansas City, Missouri. His mother, Mary Leona Hayes, subsequently remarried Jerome C. Baum. After serving as an altar boy for many years, William entered St John's Minor Seminary in Kansas City in 1939 and then continued his studies at Kenrick Seminary in Saint Louis. He was ordained a priest on 12 May 1951 for the Diocese of Kansas City-Saint Joseph. He then served in the Parish of St Aloysius in Kansas City, and as a professor of theology and ecclesiastical history in the College of St Teresa. In 1965 he moved to Rome, where he studied theology at the Angelicum, earning both a licence and doctorate. On returning to Kansas City he was appointed parish priest of Sugar Creek, serving also as a notary of the ecclesiastical tribunal, secretary of the Diocesan Commission for the Apostolate of Liturgy and vice-chancellor of the Episcopal Curia.

Because of his interest in Christian unity, he participated as a peritus in Vatican II, making a special contribution to the Decree on Ecumenism, *Unitatis Redintegratio*. He also served several times as a member of the joint commission in the meetings of the World Council of Churches. From 1964-1967 he was secretary of the executive committee for ecumenical affairs of the episcopal conference, in the meantime he also served as parish priest of St James Church and chancellor of the Episcopal Curia.

On 18 February 1970 Paul VI appointed him Bishop of Springfield-Cape Girardeau. He was ordained a bishop on 6 April 1970 and chose "Ministry of Reconciliation" (2 Cor 5:18) as his motto. On 5 March 1973 he was appointed Archbishop of Washington. Around the same time he was appointed president of the Commission for Ecumenical Affairs of the USCCB. During the consistory of 24 May 1976, Paul VI created him a cardinal with the title of Santa Croce in Via Flaminia. Together with Joseph Ratzinger he was the only cardinal created by Paul VI to participate in two conclaves, both in 1978 and in 2005. In fact on 19 April 2005 Benedict XVI asked Cardinal Baum to stand beside the newly-elected Pope as he greeted the Square from the Central Loggia for the first time as pope.

At the age of 49, he was one of the youngest cardinals of the time. As archbishop, he was on the front lines of dialogue with leaders of other religions, especially Judaism, and promoted minority rights, launching secretariats for African-American and Spanish-speaking Catholics. After welcoming John Paul II to his diocese in 1979, Cardinal Baum was called to Rome on 15 January 1980 as prefect of the Congregation for Catholic Education. From 1981-1986 he conducted the first apostolic visit to U.S. seminaries by Pope Wojtyła and collaborated on the Catechism of the Catholic Church and the

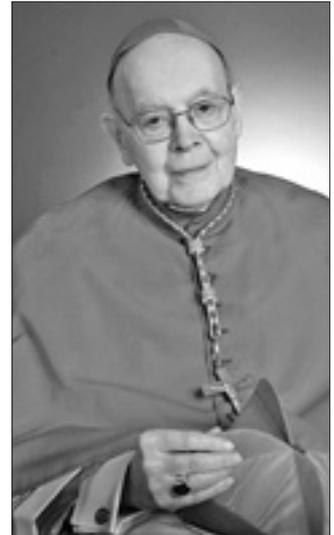
Cardinal William Baum, the former Archbishop of Washington, died at the age of 88 on Thursday, 23 July. On learning of his death, Pope Francis sent a telegram to Cardinal Donald William Wuerl, the current Archbishop of Washington. The following is the text of the Pope's telegram and the Cardinal's biography.

I was saddened to learn of the death of Cardinal William Wakefield Baum, Archbishop Emeritus of Washington, and I offer my heartfelt condolences, together with the assurance of my prayers, to you and to all the faithful of the Archdiocese. With gratitude for the late Cardinal's years of episcopal service in Springfield-Cape Girardeau and in Washington, and for his long service to the Apostolic See as Prefect of the Congregation for Catholic Education and subsequently Major Penitentiary of the Apostolic Penitentiary, I join you in commending the late Cardinal's soul to God the Father of mercies. To all present at the Mass of Christian Burial and to all who mourn Cardinal Baum in the hope of the Resurrection, I cordially impart my Apostolic Blessing as a pledge of strength and consolation in the Lord.

FRANCISCUS PP.

Apostolic Constitution on U.S. Catholic universities, *Ex Corde Ecclesiae*. After 10 years in the Congregation for Catholic Education, he was appointed Major Penitentiary on 6 April 1990. He maintained this post until 22 November 2001. As cardinal he was also a member of the Congregation for Bishops, the Congregation for the Eastern Churches, and the Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life. After serving for more than 20 years in the Roman Curia, he retired and returned to Washington, D.C.

The longest serving Cardinal in U.S. history, Cardinal Baum was a



priest for 64 years, a bishop for 45 and a cardinal for nearly 40.

Cardinal Baum's funeral will be celebrated on Friday afternoon, 31 July, in the Cathedral of St Matthew the Apostle in Washington. He will be buried in the crypt next to the Chapel of St Francis d'Assisi.

Members and substitutes elected by Episcopal Conferences

Towards the Synod

The following is a list of members and substitutes elected by several episcopal conferences and confirmed by Pope Francis on Friday, 24 July, for the 14th Ordinary General Assembly of the Synod of Bishops, which will take place from 4-25 October 2015, with the theme "The vocation and mission of the family in the Church and in the contemporary world".

AFRICA

Ivory Coast

Member: Bishop Ignace Bessi Dogbo of Katiola, President of the National Episcopal Commission for the Apostolate of the Laity

Equatorial Guinea

Member: Bishop Juan Matogo Oyana, CME, of Bata

Sudan

Member: Archbishop Paulino Lukudu Loro, MCCJ, of Juba
Substitute: Bishop Michael Didi Adgum Mangoria of El Obeid

Zimbabwe

Member: Bishop Xavier Johnσαι Munyongani of Gweru

AMERICA

Paraguay

Member: Bishop Miguel Ángel Cabello Almada of Concepción en Paraguay

Substitute: Bishop Pierre Jubinville, cssp, of San Pedro

ASIA

India

2nd Substitute: Bishop Lawrence Pius Dorairaj of Dharmapuri

Iran

Member: Archbishop Ramzi Garmou of Teheran for Chaldeans, Administrator of the Patriarchate of Ahwaz for Chaldeans

Substitute: Archbishop Neshan Karakéhyán, titular Archbishop of Adana for Armenians, Administrator of the Patriarchate of Ispahan, Esfáan for Armenians

Thailand

Member: Bishop Silvio Siripong Charatsri of Chanthaburi

Substitute: Archbishop Louis Chammiern Santisukniran of Thare and Nonseng

East Timor

Member: Bishop Basílio do Nascimento of Baucau, President of the Bishop's Conference

Substitute: Bishop Norberto do Amaral of Maliana

EUROPE

International Bishops' Conference of Sts Cyril and Methodius

Member: Bishop Ladislav Nemet, SVD, of Zrenjanin, Serbia

Latvia

Member: Archbishop Zbignevs Stankevičs of Riga

Substitute: Bishop Jānis Bulis of Rēzekne-Aglona, President of the Bishops' Conference

Scandinavia

Member: Bishop Teemu Sippo, SCI, of Helsinki, Finland

Substitute: Bishop Czesław Kozon of Copenhagen, Denmark

OCEANIA

Papua New Guinea and the Solomon Islands

Member: Bishop Anton Bal of Kundiawa, head of the Commission for Family Life



The place of Jesus' baptism is now a UNESCO World Heritage site

Beyond the Jordan

The Bethany of Jesus' baptism is situated just "beyond the Jordan". Less than 10 kilometres from the Dead Sea, the site has now been added to UNESCO's World Heritage list. It is the site of the mysterious manifestation where the preacher from Nazareth took the first steps of his public life. All four Gospels acknowledge that this event took place in the Jordan River but their agreement stops there. The only evangelist to be more specific is John, who speaks of a "Bethany beyond the Jordan". Another Bethany, the birthplace of Lazarus and his sisters Martha and Mary, can be found just outside of Jerusalem, which is not near the river. However in the third century no place outside of the Jordan had such a name. In fact Origen was convinced that there was an error in the transmission of the texts and thus proposed, in order to correct the error, substituting Bethany with the name "Bethabara", "where it is reported that John was baptizing". This variation can be seen in various Gospel manuscripts, while the place of the same name is depicted in the splendid mosaic of the sixth century discovered in 1987 in Madaba (what is now Jordan), with an inscription in Greek explaining "the place of the baptism of St John", facing "Ainon where Sapsafas is now found" on the river's east bank. Beyond this

textual matter, pilgrimages to the banks of the Jordan just a few kilometres north of the Dead Sea are believed to have been carried out since the third century. It was here that Jesus is believed to have been baptized by John, and it is – by no coincidence – the same place where tradition points Elijah's mysterious ascent into heaven.



Three women religious forced to leave Islamabad

The three Filipino missionaries of the Congregation of the Religious of the Virgin Mary, who were recently denied visa renewal by Pakistan, are now being forced to leave the country. They will be unable to continue teaching at the Convent School in Islamabad. According to the Fides Agency on 1 July, the High Court in the capital city of Pakistan has confirmed the Ministry of the Interior's decision to deny them residency.

Following the Ministry's initial decision, the Church in Islamabad appealed to the Court and the bishop sent a letter requesting an explanation. The court ruled that the government of Pakistan has "the right to grant or deny visas to foreigners". According to the Ministry's spokesperson the expulsion was motivated by complaints from some parents regarding the administration of the Convent School which has been founded and run by the nuns. The Ministry ordered an investigation and sent inspectors.

At the end of the investigation the government refused to renew the visas of the three nuns. The Convent School will continue its educational activity, thanks to the teaching staff, who are almost all Pakistani.

"We do not know why we were denied the renewal of our visas. Our work is always the same, that of education, for the benefit of the youth in Pakistan, of all religions. But we cannot stay in a country if we are considered illegal", said Sr Delia Coyoca Rubio, headteacher of the school. The reasoning stated for the denial of visa renewal was a "change in work".

Sr Delia, who is from the Philippines, continued: "Our educational institution has been open since 1992. I have been here since 2006 and our work has always been the same: to organize the school and teach. We have 2,300 young people on campus, and 1,000 in the second school: children and young people of all religions and social classes. Ours is a

service to education, for the common good of Pakistan". The sisters must renew their visas every two years and had been awaiting a response since April.

Australian faithful work to open a Catholic university in Erbil Educating against hatred and weapons



Medical students at Basra University College in Iraq

Catholics in Iraq are challenging the Islamic State, not with weapons or violence but through education and teaching, thanks to the contribution and support of the Australian Catholic University. This October courses will begin at the Catholic University of Erbil, which was desired by the Chaldean Church in Iraq as a concrete way to aid the Christian youth in the Middle East.

In recent days, Archbishop Bashar Matti Warda of Erbil for Chaldeans met with representatives of the Australian Catholic University (ACU) and the President of the Australian Catholic Bishops Conference and Archbishop Denis James Hart of Melbourne in order to better coordinate the necessary aid to complete construction on the university located in the city which is mostly Christian.

Chaldean Church sends humanitarian aid to Muslim refugees in Iraq

A great gesture of solidarity and brotherhood from the Chaldean Church in Iraq to the Muslim community. On 20 July, the Patriarch of Babylon for Chaldeans Louis Raphaël I Sako, along with the Vicar, Msgr Basel Yaldo, and his secretary, Fr Thomas Benham, as well as several representatives of Caritas Iraq, personally brought foodstuffs and pharmaceuticals to 250 families of Muslim refugees from the Anbar and Salahuddin provinces, who are residing in a camp along the Euphrates River.

These goods were brought outside of the city of Ramadi for Eid al Fitr, the day which marks the last day of Ramadan.

After expressing his best wishes for the feast, the Patriarch – according to the blog, Baghdad Hope – expressed his wish for the families to return to their homes as soon as possible. It was the sixth time that the Chaldean Patriarch and Caritas Iraq have brought aid to Muslim refugees.

At the beginning of Ramadan, Patriarch Sako sent a message to the Muslim community in which he underlined "the urgency for national reconciliation which, through the implementation of political reforms, may not exclude no part of Iraqi society". True heroism, the Patriarch said, "does not belong to those who fight wars or kill the most. A true hero is someone who works for peace on behalf of freedom and dignity for all".

The Chaldean Church provided the 30,000 square metres where the university will stand.

The goal from the outset was to create a private university open to all, which meets the needs of the people. The university will also serve as a centre for scientific research. Almost three years after the dramatic events that swept the northern regions of Iraq and led thousands of Christian refugees to flee from Islamic State jihadists to Erbil, the University will be a concrete sign of support to young Iraqi Christians, inevitably tempted to quit the country and leave behind the horrors of war and the uncertainties and threats that impact their future.

Four of the university's faculties, including the College of Economics, are expected to open in October.

Franciscan kidnapped in Syria is freed

Fr Dhiya Azziz, the Iraqi Franciscan who was recently kidnapped in Syria, has been released. The Custodian of the Holy Land made the announcement on 11 July. The friar had been taken from his parish in Yacoubieh, in the Orontes Valley, where several Christian villages are located. Early suspicions were focused on Al-Nusra, a jihadist group active in the region. However, the Custodian reported, "this group denied any involvement in his kidnapping and presumably aided police investigations in nearby villages" until Fr Azziz's release. According to friars of the Custodian, led by Fr Pierbattista Pizzaballa, who immediately after the event expressed his concern that "Fr Dhiya would be kidnapped by another jihadist group wanting to profit from his liberation". In the region there are "a plethora of groups operating with various interests". In other words, the goal was to demand ransom. In any case, the Franciscan "would have been treated well during his sequester".



"Being a missionary is not about proselytizing or mere strategy; mission is part of the 'grammar' of faith, something essential for those who listen to the voice of the Spirit who whispers 'Come' and 'Go forth'". Pope Francis wrote this in his message for the upcoming 89th World Mission Day to be celebrated on Sunday, 18 October 2015. The following is the English text of the Pope's message.



Dear Brothers and Sisters,

The World Mission Sunday 2015 takes place in the context of the Year of Consecrated Life, which provides a further stimulus for prayer and reflection. For if every baptized person is called to bear witness to the Lord Jesus by proclaiming the faith received as a gift, this is especially so for each consecrated man and woman. There is a clear connection between *consecrated life* and *mission*. The desire to follow Jesus closely, which led to the emergence of consecrated life in the Church, re-

sponds to his call to take up the cross and follow him, to imitate his dedication to the Father and his service and love, to lose our life so as to gain it. Since Christ's entire existence had a missionary character, so too, all those who follow him closely must possess this missionary quality.

The missionary dimension, which belongs to the very nature of the Church, is also intrinsic to all forms of consecrated life, and cannot be neglected without detracting from and disfiguring its charism. Being a missionary is not about proselytizing or mere strategy; mission is part of the "grammar" of faith, something essential for those who listen to the voice of the Spirit who whispers "Come" and "Go forth". Those who follow Christ cannot fail to be missionaries, for they know that Jesus "walks with them, speaks to them, breathes with them. They sense Jesus alive with them in the midst of the missionary enterprise" (*Evangelii Gaudium*, 266).

Mission is a passion for Jesus and at the same time a passion for his people. When we pray before Jesus crucified, we see the depth of his love which gives us dignity and sustains us. At the same time, we realize that the love flowing from Jesus' pierced heart expands to embrace the People of God and all humanity. We realize once more that he wants to make use of us to draw closer to his beloved people (cf. *ibid.*, 268) and all those who seek him with a sincere heart. In Jesus' command to "go forth", we see the scenarios and ever-present new challenges of the Church's evangelizing mission. All her members are called to proclaim the Gospel by their witness of life. In a particular way, consecrated men and women are asked to listen to the voice of the Spirit who calls them to go to the peripheries, to those to whom the Gospel has not yet been proclaimed.

The 50th anniversary of the Second Vatican Council's Decree *Ad Gentes* is an invitation to all of us to reread this document and to reflect on its contents. The Decree called for a *powerful missionary impulse* in Institutes of Consecrated Life.

For contemplative communities, St Theresa of the Child Jesus, Patroness of the Missions, appears in a new light; she speaks with renewed eloquence and inspires reflection upon the deep connection between contemplative life and mission. For many active religious communities, the missionary impulse which emerged from the Council was met with an extraordinary openness to the mission *ad gentes*, often accompanied by an openness to brothers and sisters from the lands and cultures encountered in evangelization, to the point that today one can speak of a widespread "interculturalism" in the consecrated life. Hence there is an urgent need to reaffirm that the central ideal of mission is Jesus Christ, and that this ideal demands the total gift of



"Wake up the world". These words of Pope Francis to consecrated men and women throughout the world, at the opening of the special year dedicated to them, will figure thematically at the World Meeting for Young Consecrated Men and Women, which will be held in Rome from 15 to 19 September.

As stated in the subtitle, "Gospel-Prophesy-Hope" are the core ideas on which the meeting, sponsored by the Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life, will be focused. For many, the event will be taking place in the period immediately before the novitiate, during the probationary term of discernment, in the period of temporary profession and within 10 years of perpetual or final incorporation into institutes and congregations. The purpose is to provide formation, through an in-depth biblical, theological, charismatic and ecclesiological analysis of the essential elements of consecrated life. It is also intended as an opportunity for attendees to share their own realities, aspirations and educational expectations, not to mention to celebrate and witness to the vitality of the religious vocation.

The meeting, which is among the initiatives for the Year of Consecrated Life, provides for community time, which will take place during the

morning sessions in the Paul VI Hall. It is a so-called "time for listening". Afternoon and evening meetings, however, will be held on the basis of language groups: Italian, French, English, Spanish and Portuguese. It is a time for giving back, celebrating and witnessing. The programme provides for in-depth analysis, listening to testimony, and for dialogue with and among young men and women. There will also be events open to the general public, such as the prayer vigil on Tuesday, 15 September, at 8:30 pm in St Peter's Square, and the concluding Mass on Saturday, 19 September, at 11:30 am in St Peter's Basilica.

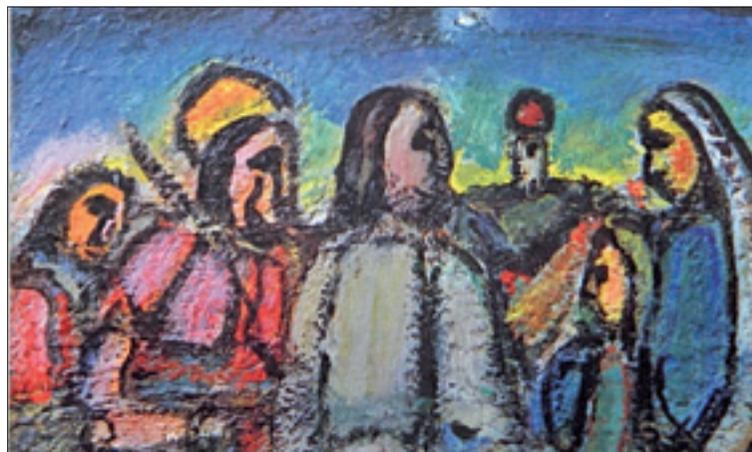
In an interview with the *Servizio informazione religiosa* (SIR) agency, Archbishop José Rodríguez Carballo, Secretary of the Congregation for the religious, presented information about the meeting. He explained that the essential themes to be discussed will include "consecration, fraternal life and mission". The young people "will be called upon to describe their joys and hopes. We expect at least 5,000 of them from all over the world". The prelate also noted that at times the focus is not "on the fundamental elements of consecrated life but on minor aspects". The secondary is often mixed up with the essential. Basically, he added, "in the beginning everything is essential but, as time

passes, there is a risk that it may all become secondary. The challenge is strengthening an identity which finds its unity in the essential elements of consecrated life: vows, fraternity and mission". For this reason, it is necessary to have "profound unity on these points and freedom on the rest".

Meanwhile, speaking to a symposium underway at the Redemptorist Center in Puttaya, Thailand, Cardinal Prefect João Braz de Aviz asked religious to return to a broader understanding of their vocation and their mission: "We cannot evangelize", he said, "using weapons or politics, but we must love the people we serve by putting Christ at the centre of our lives". The cardinal asked that no one feel superior as the result of their choice, because, he emphasized, the fundamental nature of the Gospel "is for everyone, and there are no first- and second-class Christians". It is important, he advised, to change one's manner of relating to power and money, to be willing to dialogue and discuss, and to place oneself at the service of the peripheries of the world.

The Holy Father's message for World Mission Day

The grammar of faith for consecrated life



Georges Rouault, "Jesus and the disciples"

ated Life. For contemplative communities, St Theresa of the Child Jesus, Patroness of the Missions, appears in a new light; she speaks with renewed eloquence and inspires reflection upon the deep connection between contemplative life and mission. For many active religious communities, the missionary impulse which emerged from the Council was met with an extraordinary openness to the mission *ad gentes*, often accompanied by an openness to brothers and sisters from the lands and cultures encountered in evangelization, to the point that today one can speak of a widespread "interculturalism" in the consecrated life. Hence there is an urgent need to reaffirm that the central ideal of mission is Jesus Christ, and that this ideal demands the total gift of

oneself to the proclamation of the Gospel. On this point there can be no compromise: *those who by God's grace accept the mission, are called to live the mission*. For them, the proclamation of Christ in the many peripheries of the world becomes their way of following him, one which more than repays them for the many difficulties and sacrifices they make.

Ask yourself why you chose the religious missionary life and take stock of your readiness to accept it for what it is: a gift of love at the service of the proclamation of the Gospel... the source of joy, liberation and salvation for all

Any tendency to deviate from this vocation, even if motivated by noble reasons due to countless pastoral, ecclesial or humanitarian needs, is not consistent with the Lord's call to be personally at the service of the Gospel. In *Missionary Institutes*, formators are called to indicate clearly and frankly this plan of life and action, and to discern authentic missionary vocations. I appeal in particular to *young people*, who are capable of courageous witness and generous deeds, even when these are countercultural: *Do not allow others to rob you of the ideal of a true mission, of following Jesus through the total gift of yourself*.

In the depths of your conscience, ask yourself why you chose the religious missionary life and take stock of your readiness to accept it for what it is: a gift of love at the service of the proclamation of the Gospel. Remember that, even before being necessary for those who have not yet heard it, the proclamation of the Gospel is a necessity for those who love the Master.

Today, the Church's mission is faced by the challenge of meeting the needs of all people to return to their roots and to protect the values of their respective cultures. This means knowing and respecting other traditions and philosophical systems, and realizing that all peoples and cultures have the right to be helped from within their own traditions

to enter into the mystery of God's wisdom and to accept the Gospel of Jesus, who is light and transforming strength for all cultures.

Within this complex dynamic, we ask ourselves: "Who are the first to enter into the mystery of God's wisdom and to accept the Gospel of Jesus, who is light and transforming strength for all cultures."

whom the Gospel message must be proclaimed?" The answer, found so often throughout the Gospel, is clear: it is the poor, the little ones and the sick, those who are often looked down upon or forgotten, those who cannot repay us (cf. Lk 14:13-14). Evangelization directed preferentially to the least among us is a sign of the Kingdom that Jesus came to bring: "There is an inseparable bond between our faith and the poor. May we never abandon them" (*Evangelii Gaudium*, 48). This must be clear above all to those who embrace the consecrated missionary life: by the vow of poverty, they choose to follow Christ in his preference for the poor, not ideologically, but in the same way that he identified himself with the poor: by living like them amid the uncertainties of everyday life and renouncing all claims to power, and in this way becoming brothers and sisters of the poor, bringing them the witness of the joy of the Gospel and a sign of God's love.

Living as Christian witnesses and as signs of the Father's love among the poor and underprivileged, consecrated persons are called to promote the presence of the lay faithful in the service of the Church's mission. As the Second Vatican Council stated: "The laity should cooperate in the Church's work

of evangelization; as witnesses and at the same time as living instruments, they share in her saving mission" (*Ad Gentes*, 41). Consecrated missionaries need to generously welcome those who are willing to work with them, even for a limited period of time, for an experience in the field. They are brothers and sisters who want to share the missionary vocation inherent in Baptism. The houses and structures of the missions are natural places to welcome them and to provide for their human, spiritual and apostolic support.

The Church's Institutes and Missionary Congregations are completely at the service of those who do not know the Gospel of Jesus. This means that they need to count on the charisms and missionary commitment of their consecrated members. But consecrated men and women also need a structure of service, an expression of the concern of the Bishop of Rome, in order to ensure *koinonia*, for cooperation and synergy are an integral part of the missionary witness. Jesus made the unity of his disciples a condition so that the world may believe (cf. Jn 17:21). This convergence is not the same as legalism or institutionalism, much less a stifling of the creativity of the Spirit, who inspires diversity. It is about giving a greater fruitfulness to the Gospel message and promoting that unity of purpose which is also the fruit of the Spirit.

The Missionary Societies of the Successor of Peter have a *universal apostolic horizon*. This is why they also need the many charisms of consecrated life, to address the vast horizons of evangelization and to be able to ensure adequate presence in whatever lands they are sent.

Dear brothers and sisters, a true missionary is passionate for the Gospel. St Paul said: "Woe to me if I do not preach the Gospel!" (1 Cor 9:16). The Gospel is the source of joy, liberation and salvation for all men and women. The Church is aware of this gift, and therefore she ceaselessly proclaims to everyone "what was from the beginning, what we have heard, what we have seen with our eyes" (1 Jn 1:1). The mission of the servants of the Word – bishops, priests, religious and lay – is to allow everyone, without exception, to enter into a personal relationship with Christ. In the full range of the Church's missionary activity, all the faithful are called to live their baptismal commitment to the fullest, in accordance with the personal situation of each. A generous response to this universal vocation can be offered by consecrated men and women through an intense life of prayer and union with the Lord and his redeeming sacrifice.

To Mary, Mother of the Church and model of missionary outreach, I entrust all men and women who, in every state of life work to proclaim the Gospel, *ad gentes* or in their own lands. To all missionaries of the Gospel I willingly impart my Apostolic Blessing.

From the Vatican, 24 May 2015
Solennitatem of Pentecost





The 2014 financial statements of the Holy See and Governorate

At the meeting of the Council for the Economy on 14 July 2015, Cardinal Pell and the staff from the Secretariat for the Economy presented the Consolidated Financial Statements of the Holy See and the Financial Statements of the Governorate. The Statements were prepared by the Prefecture for Economic Affairs and reviewed and verified by the Secretariat, the Audit Committee of the Council and an external auditor.

It was noted that 2014 was a year of transition to new Financial Management policies based on International Public Sector Accounting Standards (IPSAS). The former accounting principles and scope of consolidation (comprising 64 Holy See entities) were used in the preparation of the 2014 Statements. Managers were, however, asked to ensure they had included all assets and liabilities and to provide appropriate certification as to completeness and accuracy. Working with the external auditor, third party confirmation of balances was requested so that, consistent with sound audit practice, amounts could be independently verified. In order to include all assets and liabilities in the year-end balances and to prepare for the new policies, certain entries were included, which make direct comparison with 2013 figures difficult. Where necessary, main figures for comparison were provided to the Council.

The course of transitioning to new policies is progressing well and the Secretariat was able to report high levels of interest and cooperation in the various entities. The 2014 Financial Statements reflect an enormous amount of work by staff in many Holy See entities, particularly in the Prefecture for Economic Affairs. The Secretariat for the Economy and Council members expressed their gratitude for the rigorous and professional work and the strong commitment in implementing the financial reforms approved by the Holy Father.

The Holy See's Financial Statements for 2014 indicate a deficit of 25,621,000 euros, which is similar to the deficit of 24,471,000 euros, reported in 2013. Had the same accounting treatment applied in 2014 been applied in 2013, the 2013 deficit would have been reported as 37,209,000 euros – the improvement in 2014 was largely due to favourable movements in investments made by the Holy See. The main sources of income in 2014, in addition to investments, include contributions made pursuant to Canon 1271 of the Code of Canon Law (21 million euros) and the contribution from the Institute for the Works of Religion (50 million euros).

Net Assets increased by 939 million euros as adjustments were made to include all assets and liabilities

in the closing balances for 2014. For the entities included in the scope of consolidation, assets previously off the Balance sheet amounted to 1.114 million euros and liabilities amounted to 222 million euros. While the patrimonial situation in the Pension Fund was not reflected in the closing Balance sheet, it was reported that the new Pension Fund Board will be asked to prepare an updated assessment of the overall situation.

As in previous years, the most significant expense included in the Holy See Financial Statements is the cost of staff (126.6 million euros) and the Statements indicate total staffing of 2880 in the 64 Holy See entities included in the consolidation.

The Financial Statements for the Governorate for 2014 indicate a surplus of 63,519,000 euros which is a significant improvement on the 2013 surplus of 33,042,000 euros, largely due to continued recurring revenues from cultural activities (especially the Museums) and favourable movements in investments. Net Assets increased by 63.5 million euros and there were no adjustments necessary to include additional assets and liabilities in the closing balance sheets for 2014. The Statements indicate that the total number of employees came to 1,930.

Following the meeting of the Council for the Economy, the Secretariat for the Economy was advised that the Auditor confirmed the issuance of a clear audit certificate for the Financial Statements of the Holy See and Governorate.

The Council also received a further update on the 2015 Budget. The Budgets were prepared under the new Financial Management Policies approved last year by the Holy Father. The Council in late May received a detailed budget proposal prepared by the Secretariat. The proposal highlighted planned activities as well as the revenue and expenditure expected for the coming year. It also included specific proposals for each of the 136 entities on the list, as approved by the Holy Father, who are subject to the control and vigilance of the Council and Secretariat. The Budgets indicate that the deficits experienced in recent years are likely to continue in 2015.

While rapid progress is being made in implementing the reforms requested by the Holy Father, the complete transition to the IPSAS is likely to take several years. The 2015 Budgets and the 2015 Statements are the first important steps. Beginning in 2015, the Consolidated Statements of the Holy See will include the new practices and additional entities, as required under the new Financial Management Policies and IPSAS Standards.

A student remembers Martin West

The text must come first

NICHOLAS RICHARDSON

Martin West, one of the most distinguished classical scholars of his generation, died suddenly on 13 July 2015, aged 77.

He was an undergraduate at Balliol College, Oxford (1955-9), Research Fellow at St John's (1960-63), and subsequently Fellow and Praelector in Classics at University College, Oxford (1963-74). From Oxford he moved to the post of Professor of Greek at the University of London (Royal Holloway and Bedford New College, 1974 to 1991). For the last part of his career he returned to Oxford as a Senior Research Fellow at All Souls' College (1991 to 2004). He remained attached to All Souls after his retirement, and was made an Honorary Fellow in 2014.

Martin's scholarly output was phenomenal. He recently gave as his main research interests 'ancient Greek language, literature and music, Indo-European poetry and myth, and early Zoroastrianism'. He was the author of many editions of major works of Greek literature, especially in the field of poetry from Homer to the end of the fifth century, and of numerous books and articles on other subjects relating to

from Germany in the 1930s. With his insistence that 'the text must come first' Fraenkel emphasised the primary importance of establishing improved texts of ancient authors, by a thorough review of all the evidence, rather than simply acquiescing in the choices of previous editors. Martin claimed to have followed in his footsteps by making many textual improvements of this kind. He also stressed the value of a good commentary, especially those that 'have the ambition to build bridges out from the work under discussion to the rest of ancient literature'. His own early commentaries on the poems of Hesiod could be seen as excellent examples of this principle.

In literary history, as in textual work, Martin again insisted on the need to reconsider in a fresh and critical way the traditional accounts handed down from antiquity, and to be prepared to engage in new and bold hypotheses. As he himself admitted, his own speculations and conclusions often proved to be controversial, but he defended this by claiming that 'one must sometimes deploy one's imagination, while maintaining a critical (and self-critical) spirit'. It was this combination of critical acumen with imaginative scope that gave his work its originality.

Martin was happiest when he was at All Souls' College, which offered him all the freedom he needed to pursue his research, undisturbed by those irksome pressures which can disrupt the work of a scholar in today's academic environment. His achievement was recognised by many honours both at home and abroad, especially the International Balzan Prize for Classical Antiquity (2000), and the Kenyon Medal for Classical Studies of the British Academy (2002). It was crowned in 2014 when he was awarded the Order of Merit, an honour given to individuals 'of great achievement', which is in the sole grant of the Sovereign, and can only be held by twenty-four living members of the Commonwealth at any time. He was working, before he died, on a new critical edition of the *Odyssey*, to complement his earlier edition of the *Iliad*, and was planning further editions of other early Greek poetic texts.

In conversation Martin could be a man of few words. In fact in earlier days his silences were legendary. But he had a good sense of humour and a neat turn of phrase. An early instance of his wit and ingenuity is the pair of hexameter versions he published in 1964 of *Jabberwocky*, the nonsense poem of Lewis Carroll, done in the styles of Homer and the late Greek poet Nonnus.

His wife, Stephanie, is herself a well-known classical scholar. (They originally met at one of Fraenkel's seminars.) To her, and to all their family, the deepest sympathy of all their friends and colleagues is extended at his sudden loss. It is a loss that will also be keenly felt throughout the international world of classical scholarship.



classical literature, language, textual criticism, metre and music. But he also developed an interest in the relationship of classical Greek and Latin culture to the wider background both of other Indo-European and also of Near Eastern (or as he preferred to say West Asiatic) civilisations. His two major works in these areas are *The East Face of Helicon. West Asiatic Elements in Greek Poetry and Myth* (1997) and *Indo-European Poetry and Myth* (2007). In this respect Martin's work might possibly be compared with that of some of the anthropologists writing a century ago, particularly Sir James Frazer, whose *Golden Bough* attempted to set Greek religion and myths within a much wider comparative context. Like Frazer, he combined the ability to bring together a vast amount of material, drawn from other cultures, with expertise and precision in the traditional skills of the classical scholar.

Writing (in 2000) of his own scholarly aims and achievements Martin described the impact made on him and other young classicists by the great refugee scholar Eduard Fraenkel, who had come to Oxford



Safeguarding the musical traditions of Eastern Christianity

To sing with two lungs

MARY NOLAN

If the Church, as St John Paul II wrote in *Ut Unum Sint*, “must breathe with her two lungs” (54), she certainly must also learn to sing with both. A recent conference in Rome dedicated to “Safeguarding the Musical Traditions of Eastern Christianity” focused on ways to keep the Eastern lung strong and healthy in the years to come.

The conference, the first of its kind to be held at the University of Notre Dame’s Rome Global Gateway, brought together scholars and musicians from a dozen countries. They met from 24-26 May to discuss the musical traditions of 25 Eastern Christian communities. Learning these musical traditions requires a highly specialized linguistic and lexicographical training rarely found among young people today, due to complex cultural and political factors that threaten the survival of these traditions. But, as the congress demonstrated with live performances by the Nazrani Choir (Syro-Malabar), the Mgaloblebi Choir (Georgian Orthodox), and the Coro dei Papadhes di Piana degli Albanesi (Italo-Albanian Greek), a new generation of musicians has been inspired to study these sacred musical traditions simply by being exposed to their celestial beauty.

The conference, which was co-sponsored by the Pontifical Oriental Institute, also featured an introduction to the fundamental principles of Byzantine Chant by the Axion Estin Foundation of New York. Speakers included Kay Kaufman Shelemay, Nicola Tangari, Peter Jeffery and Joseph Palackal, all of whom proposed concrete ways to preserve the specific strands of Eastern sacred music. The International Centre for the Study of the Preservation and Restoration of Cultural Property and the Pontifical Council for Culture were both represented at the congress. Scholars and institutions together confronted the challenge of preserving chant as members of Eastern Christian communities spread across the globe in a new era of diaspora.

The UNESCO Convention for the Safeguarding of Intangible Cultural Heritage, signed in 2003 to safeguard the cultural heritage of differ-

ent communities against the “grave threats of deterioration, disappearance and destruction”, served as a springboard for discussion on how to implement the training needed to ensure that these valuable traditions survive. Local Christian communities were encouraged to use this document as a framework for organizing their own efforts to protect and hand down their respective musical heritage to younger generations.

Preserving the musical treasures of Eastern Christianity was indeed the practical aim of the conference, which stressed how music plays an indispensable role in building and shaping communities. The sweeping tide of modern technology, popular culture, and political persecution place these traditions in serious jeopardy, diminishing interest among young people and depleting the professional and educational resources needed to pass these traditions on.

The congress included the participation of 40 professors and students from the University of Notre Dame’s Program in Sacred Music, and also served as an opportunity for students of this burgeoning graduate program to experience the cultural richness of Europe and to share their own talents. The choir performed a concert of Spanish Renaissance polyphony at Rome’s national Spanish church, Santa Maria in Monserrato, and assisted at the Papal Mass celebrated at St Peter’s Basilica on the Feast of Pentecost. World-class organist Craig Cramer of Notre Dame and his students played historic instruments at the church of Santa Barbara dei Librai and Chiesa Nuova during their time in the Eternal City.

The trip also forged bonds of cooperation between the University of Notre Dame and the Pontifical Institute for Sacred Music. Peter Jeffery, organizer of the conference and a scholar of both Western and Eastern chant at Notre Dame, and Margot Fassler, director of the university’s Program in Sacred Music and herself a specialist in the sacred music of multiple periods, are confident that the relationship will benefit both institutions and promote greater awareness of the traditions of chant and polyphony in both the East and West as well as their importance in the liturgical life of the Church. Maestro Walter Marzilli

and Prof. Karl Prassl of the Pontifical Institute of Sacred Music, participants in the congress, also agree that both institutions have a crucial role to play in serving the musical needs of the Catholic Church worldwide.

“Speaking of the Churches of the East”, St John Paul continues in *Ut Unum Sint*, “the [Second Vatican] Council acknowledged their great liturgical and spiritual tradition, the specific nature of their historical development, the disciplines coming from the earliest times ... and their own particular way of expressing their teaching. The Council made this acknowledgment in the conviction that legitimate diversity is in no way opposed to the Church’s unity, but rather enhances her splendor and contributes greatly to the fulfillment of her mission” (50). Participants in this conference dedicated to Eastern chant came away with the firm conviction that sacred music – sung with both lungs – is a powerful means of revealing God’s splendor and spreading His Gospel.

On the 200th anniversary of Don Bosco’s birth

Dedication to a younger generation

A missionary saint who “goes out”, tireless, courageous, faithful to God and to young people. Pope Francis described Don Bosco this way in a message to the rector major of the Salesians, Fr Angel Fernández Artime,

on the bicentenary of the Founder’s birth. The letter – dated 24 June, the Solemnity of St John the Baptist, Don Bosco’s namesake – was delivered to the Salesians the day after the Pope made his pastoral visit in Turin on 21 and 22 June.

In the letter, the saint is defined as a courageous man, capable of making difficult decisions, ones which go against the tide, such as dedicating himself against the younger generation of the poor, in order to realize “a vast movement of poor for the poor”. The decision by the saint “to extend the service beyond the frontiers of language, race, culture and religion thanks to a tireless missionary impulse” was similarly prophetic for a multicultural and global society.

Tyndale Bible auctioned at Sotheby’s

On 15 July a rare copy of the first Bible printed in Great Britain was auctioned at Sotheby’s.

According to experts, the copy, which was translated by William Tyndale, was appraised at 25,000 to 35,000 pounds. Instead it sold at 60,000. The precious document was acquired for 25 shillings by anonymous student in a secondhand bookshop in Cambridge in the 1960s. The Bible was printed in 1537 and Tyndale was subsequently convicted of heresy sentenced to death by strangulation. Several copies of the Bible were burnt. In the years that followed, Henry VIII ordered new translations of the Bible to be published in the United Kingdom. Peter Selly, the senior specialist in books and manuscripts at Sotheby’s, explained that this copy of the Bible represents a treasure for the English language because it serves to enrich the vast patrimony of headwords and syntactic formulae. The copy itself evokes history, torment and intrigue.



Before leaving for Latin America the Holy Father spoke to members of Renewal in the Holy Spirit

Who are we to cause division?

On Friday afternoon, 3 July, in St Peter's Square, the Holy Father met with members of the Renewal in the Holy Spirit, who had come to Rome for their 38th annual Convention. The following is the Pope's address, which was given in Italian.

Dearest Brothers and Sisters,

Good afternoon and welcome. Even the water [referring to the rain] is welcome, because the Lord made it. I greatly appreciate your response to my invitation in January to meet here in St Peter's Square. Thank you for this enthusiastic and warm response. Last year in the stadium I shared with all those present several reflections which I would like to remember today – because it is always good to remember, to recall; the identity of the Catholic Charismatic Renewal, from which gave rise to the Renewal in the Spirit association. I shall do so with the words of Cardinal Léon-Joseph Suenens, the great defender of the Charismatic Renewal, as he described it in the second volume of his memoirs.

To start with, in this place, he recalled the extraordinary figure of a woman who did so much at the beginning of the Charismatic Renewal; she was his co-worker who also enjoyed the trust and affection of Pope Paul VI. I am referring to Veronica O'Brien: she was the one who asked the Cardinal to go to the United States to see what was happening, to see with his own eyes what she considered to be the work of the Holy Spirit. It was then that Cardinal Suenens got to know the Charismatic Renewal, which he described as a "flow of grace", and he was the key person for maintaining it in the Church. At the Mass on Pentecost Monday in 1975, Pope Paul VI thanked him with these words: "In the name of the Lord I thank you for having brought the Charismatic Renewal into the heart of the Church".

It is not a novelty of some years ago; the Charismatic Renewal has a long history, and in the homily of that very Mass, the Cardinal said: "May the Charismatic Renewal disappear as such and be transformed into a Pentecostal grace for the whole Church: to be faithful to its origin, the river must lose itself in the ocean".

The river must be lost in the ocean. Yes, if the river comes to a halt the water becomes stagnant; should the Renewal, this current of grace, not end in the ocean of God, in the love of God, it would work for itself and this is not of Jesus Christ, this is of the Evil One, of the father of lies. The Renewal continues, it comes from God and goes to God.

Pope Paul VI blessed this. The Cardinal continued, saying: "The first error that must be avoided is including the Charismatic Renewal in the category of a Movement. It is not a specific Movement; the Renewal is not a Movement in the common sociological sense; it does not have founders, it is not homo-

geneous and it includes a great variety of realities; it is a current of grace, a renewing breath of the Spirit for all members of the Church, laity, religious, priests and bishops. It is a challenge for us all. One does not form part of the Renewal, rather, the Renewal becomes a part of us provided that we accept the grace it offers us".

Here Cardinal Suenens spoke of the sovereign work of the Spirit who without human founders, aroused the current of grace in 1967. Renewed men and women who, after having received the grace of Baptism in the Spirit, as fruit of this grace gave life to associations, covenant communities, schools of formation, schools of evangelization, religious congregations, ecumenical communities, communities of help to the poor and the needy.

I myself went to the community of Kkottongnae, during my trip to Korea, and I also visited them in the Philippines. This current of grace has two international organizations recognized by the Holy See which are at its service and at the service of all its expressions throughout the world: "ICCRS" and "Catholic Fra-



ternity". This explains the history a bit, the roots.

Last year in the stadium I also spoke of unity in diversity. I gave the example of an orchestra. In *Evangelii Gaudium* I spoke of the sphere and of the polyhedron. It is not enough to speak of unity, it is not any sort of unity. It is not uniformity. Said thus it can be understood as the unity of a sphere where every point is equidistant from the centre and there are no differences between one point and another. The model is the polyhedron, which reflects the confluence of all the parts which maintain their originality in it and these are the charisms, in unity but in their own diversity – unity in diversity.

The distinction is important because we are speaking of the work of the Holy Spirit, not our own. Unity in the diversity of expressions of reality, as many as the Holy Spirit wills to arouse. It is also necessary to remember that the whole, namely,

this unity, is greater than the part, and the part cannot attribute the whole to itself. For instance, one cannot say: "We are the current called the Catholic Charismatic Renewal and you are not". This cannot be said. Please, brothers, this is how it is; it does not come from the Spirit; the Holy Spirit blows where he wills, when he wills and as he wills. Unity in diversity and in truth that is Jesus himself. What is the common sign of those who are reborn of this current of grace? To become new men and women, this is Baptism in the Spirit. I ask you to read John 3, verses 7-8: Jesus to Nicodemus, rebirth in the Spirit.

There is another point that it is very important to clarify, in this current of grace: those who lead. Dear brothers and sisters, there is great temptation for the leaders – I repeat, I prefer the term servants, those who serve – and this temptation for the servants comes from the devil, the temptation to believe they are indispensable, no matter what the task is. The devil leads them to believe they are the ones in command, who are at the centre and thus, step by step, they slip into authoritarianism, into personalism and do not let the renewed Communities live in the Spirit. This temptation is such as to make "eternal" the position of those who consider themselves irreplaceable, a position that always has some form of power or dominance over others. This is clear to us: the only irreplaceable one in the Church is the Holy Spirit, and Jesus is the only Lord.

I ask you: who is the only irreplaceable one in the Church? [from the Square: "the Holy Spirit!"] And who is the only Lord? [from the Square: "Jesus!"] Let us say that the Lord Jesus is the Lord,

let us praise Jesus, loudly! Jesus is Lord! There are no others. There have been sad cases in this regard. There must be a limited term of office for posts which in reality are services. An important service of leaders, of lay leaders, is to make those who will fill their posts at the end of their service grow and mature spiritually and pastorally. It is appropriate that every service in the Church have an expiry date; there are no lifelong leaders in the Church. This happens in some countries where there is dictatorship. "Learn from me, for I am meek and humble of heart", says Jesus. This temptation, which is from the devil, makes one go from servant to master, one dominates that community, that group. This temptation also makes one slide into vanity. And there are so many people – we have heard these two testimonies, of the couple and Hugo's – how many temptations lead to making a community suffer and hinder works, and

become an organization an NGO; and power leads us – excuse me but I will say it: how many leaders become vain peacocks? – power leads to vanity! And then one feels one can do anything, and then one slides into business dealings, because the devil always enters through the wallet: this is the devil's way in.

The founders who received the charism of foundation from the Holy Spirit are different. Because they received it, they have the obligation to look after it, making it mature in their communities and associations. The founders remain such for life, that is, they are the ones who inspire, who give inspiration, but let the inspiration go forward. In Buenos Aires I knew a good founder, who at a certain point became the advisor, and let others become the leaders.

This current of grace leads us forward on a path of the Church that in Italy has borne much fruit, I thank you. I encourage you to go forward. In particular, I ask you for your important contribution, especially to undertake to share with all in the Church the Baptism you have received. You have lived this experience; share it in the Church. And this is the most important service – the most important that can be given to everyone in the Church. To help the People of God in their personal encounter with Jesus Christ, who changes us into new men and women, in little groups, humble but effective, because it is the Spirit at work.

Do not look so much at having large gatherings which often end there, but to "homemade" relationships which stem from witness, in the family, at work, in social life, in parishes, in prayer groups, with all! And here I ask you to take the initiative to create bonds of trust and cooperation with the Bishops, who have the pastoral responsibility to guide the Body of Christ, including Charismatic Renewal. Begin to take the necessary initiatives so that all the Italian charismatic realities born of the current of grace, may bind themselves with these bonds of trust and cooperation directly with their Bishops, there where they are.

There is another strong sign of the Spirit in Charismatic Renewal: the search for unity of the Body of Christ. You, Charismatics, have a special grace to pray and work for Christian unity, so that the current of grace may pass through all Christian Churches. Christian unity is the work of the Holy Spirit and we must pray together – spiritual ecumenism, the ecumenism of prayer. "But, Father, can I pray with an Evangelical, with an Orthodox, with a Lutheran?" – "You must, you must! You have received the same Baptism". We have all received the same Baptism; we are all going on Jesus' path, we want Jesus. We have all made these divisions in history, for so many reasons, but not good ones. But now, in fact, is the time in which the Spirit makes us think that these divisions are not good, that



these divisions are a counter-testimony, and we must do everything in order to journey together: spiritual ecumenism, the ecumenism of prayer, the ecumenism of work, but of charity at the same time; the ecumenism of reading the Bible together.... To go together towards unity. "But Father, do we have to sign a document for this?" – "Let yourself be carried forward by the Holy Spirit: pray, work, love and then the Spirit will do the rest!"

This current of grace passes through all Christian Confessions, all of us who believe in Christ – unity first of all in prayer. The work for Christian unity begins with prayer. Pray together.

Unity, for the blood of today's martyrs makes us one. There is the ecumenism of blood. We know that when those who hate Jesus Christ kill a Christian, before killing him, they do not ask him: "Are you a Lutheran, are you an Orthodox, are you an Evangelical, are you a Baptist, are you a Methodist?" You are Christian! And they sever the head. They are not confused; they know there is a root there, which gives life to all of us and which is called Jesus Christ, and that it is the Holy Spirit who leads us to unity! Those who hate Jesus Christ, led by the Evil One, do not confuse one with the other. They know and therefore kill without asking questions.

And this is something that I entrust to you, perhaps I have already told you this, but it is a true story. It is a true story. In Hamburg, a city of Germany, there was a parish priest who studied the writings to carry forward the cause for the beatification of a priest killed by Nazis, guillotined. The reason: he taught children the catechism. And, as he studied, he discovered that after the priest, five minutes later, a Lutheran pastor was guillotined for the same reason. And the blood of both was mixed: both were martyrs, both were martyrs. It is the ecumenism of blood. If the enemy unites us in death, who are we to be divided in life? Let us allow the Spirit to enter, let us pray to go forward all together. "But there are differences!" Let us leave them aside; let us walk with what we have in common, which is enough: there is the Holy Trinity; there is Baptism. Let us go forward in the strength of the Holy Spirit.

A few months ago, there were those 23 Egyptians who were also beheaded on the beach in Libya, who in that moment said Jesus' name. "But they were not Catholics..." But they were Christians, they

are brothers, they are our martyrs! – the ecumenism of blood. Fifty years ago, at the canonization of the young martyrs of Uganda, Blessed Paul VI made reference to the fact that their Anglican companion catechists had also poured out their blood for the same reason; they were Christians, they were martyrs. Excuse me, do not be scandalized, they are our martyrs! Because they gave their life for Christ and this is the ecumenism of blood – pray, remembering our common martyrs.

Unity in working together for the poor and the needy, who are also in need of the Baptism of the Holy Spirit. It would be so beautiful to organize seminars of life in the Spirit, together with other Christian Charismatic realities, for brothers and sisters who live on the street: they too have the Spirit within who impels them, so that someone will open wide the door from the outside.

It seems that the rain has stopped. The heat is over. The Lord is good, first he gives us heat, then a good shower! He is with us. Let yourselves be guided by the Holy Spirit, by this current of grace, which goes forward always in search of unity. No one is the master. There is only one Lord. Who is it? [from

the Square: "Jesus!"]. Jesus is the Lord! I remind you: Charismatic Renewal is a Pentecostal grace for the whole Church. Agreed? [from the Square: "Yes!"]. If someone does not agree, raise your hand!

Unity in the diversity of the Spirit, not any unity – the sphere and the polyhedron – remember this well, the common experience of Baptism in the Holy Spirit and the fraternal and direct bond with the diocesan bishop, because the whole is greater than the parts. Then, unity in the Body of Christ: pray together with other Christians, work together with other Christians for the poor and the needy. We all have the same Baptism. Organize seminars of life in the Spirit for brothers and sisters living on the street, also for brothers and sisters marginalized by so much suffering in life. Allow me to recall Hugo's witness. The Lord called him precisely because the Holy Spirit made him see the joy of following Jesus. Organize seminars of life in the Holy Spirit for people who live on the street.

And then, if the Lord gives us life, I expect you all together at the meeting of the ICCRS and of the Catholic Fraternity, which are already organizing it, all of you and all those who wish to come at Pentecost in 2017 – it is not so far off! – here in St Peter's Square to celebrate the Golden Jubilee of this current of grace – an opportunity for the Church, as Blessed Paul VI said in St Peter's Basilica in 1975. We will gather to give thanks to the Holy Spirit for the gift of this current of grace, which is for the Church and for the world, and to celebrate the wonders that the Holy Spirit has worked in the course of these 50 years, changing the life of millions of Christians.

Thank you again for having responded joyfully to my invitation. May Jesus bless you and may the Holy Virgin protect you. And,

please, do not forget to pray for me, because I need it. Thank you.

Before the final Blessing, the Pope spoke the following words:

And with Bibles, with the Word of God, go, preach the novelty that Jesus has given us. Preach to the poor, to the marginalized, to the blind, to the sick, to the imprisoned, to all men and women. Within each one is the Spirit, who wishes to be helped to open wide the door to make him flourish again. May the Lord accompany you in this mission, with the Bible always in hand, with the Gospel always in your pocket, with the Word of Christ.

Differences be reconciled

During the meeting in St Peter's Square with the Movement of Renewal in the Holy Spirit, Pope Francis recited the following prayer:

We adore You, Almighty God, Father, Son and Holy Spirit. Father, send us the Holy Spirit that Jesus promised us. He will guide us to unity. He is the One who gives the charisms, who works variety in the Church, and it is He who brings about unity. Send us the Holy Spirit, that He may teach us all that Jesus taught us and that He may give us the memory of what Jesus said. Jesus, Lord, You asked for us all the grace of unity in this Church which is yours, not ours. History has divided us. Jesus, help us to go on the path of unity or of reconciled diversity. Lord, You always do what you promise, give us the unity of all Christians. Amen.

VATICAN BULLETIN

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Communio as requested in accord with can. 76 § 2 of the Code of Canons of the Eastern Churches to H.B. Grégoire Pierre XX Ghabroyan, canonically elected Patriarch of Cilicia for Armenians on 24 July 2015 by the Synod of that Patriarchal Church (25 July).

The Synod of Bishops of the Armenian Catholic Church, met in Bzormmar, Lebanon, from 14-24 July 2015, and elected Bishop Grégoire Ghabroyan as the new Patriarch of Cilicia for Armenians. Until now he has been Eparchial Bishop emeritus of Sainte-Croix-de-Paris, France, and Administrator of the same Patriarchal Church. The new Patriarch took the name Grégoire Pierre XX Ghabroyan (25 July).

Patriarch Ghabroyan, 80, was born in Aleppo, Syria. He was ordained a priest on 28 March 1959. He was appointed Apostolic Exarch for Armenian Catholics resident in France, and assigned the tit-

ular episcopal See of Amida for Armenians on 3 January 1977. He was appointed Bishop of Sainte-Croix-de-Paris on 30 June 1986, when the Apostolic Exarchate became an Eparchy of Sainte-Croix-de-Paris.

PAPAL LEGATE

The Holy Father appointed Cardinal Pietro Parolin, Secretary of State, as his Papal Legate to the celebration for the fifth centenary of the evangelization of East Timor, to be held in Dili, East Timor, on 15 August 2015 (25 July).

SPECIAL ENVOY

The Holy Father appointed Cardinal Josip Bozanić, Archbishop of Zagreb, Croatia, as his Special Envoy to the celebration for the 300th anniversary of the founding of the Shrine of the Miraculous Madonna of Sinj in the Archdiocese of Split-Makarska, to be held on 15 August 2015 (21 July).

The Holy Father appointed Cardinal Angelo Scola, Archbishop of Milan, Italy, as his Special Envoy to the Holy Mass to be celebrated held in Bobbio, Italy, on 30 August, on the occasion of the 18th International Meeting of the Colombian Community, on the 1400th anniversary of the death of St Colomanus (26 July).

The Holy Father appointed Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity, as his Special Envoy to the closing celebrations for the 1,500th anniversary of the foundation of the Abbey of St Maurice, Switzerland, which will take place on 22 September next (26 July).

NECROLOGY

Bishop Simon Pierre Saint-Hillien, CSC, of Hinche, Haiti, at age 64 (22 July).

Card. William Wakefield Baum, Archbishop emeritus of Washington, USA, at age 88 (24 July).

A reflection on the epic in Hebrew Scriptures

From the conquest of idols to the worship of the true God

JANE DOMINIC LAUREL, OP*

Among all the contemporaneous writings of their time, the Hebrew Scriptures stand alone in their unique conception of the holy, of the true God. Employing an ingenious yet incredibly human and even charming pedagogy, they teach us the nature of the true holy. Perhaps one of the most accessible images to describe this pedagogy is offered by Rabbi Jack Bemporad: the image of the epic. Incorporating his insights into the context of the Catholic faith, a beautiful image emerges.

In the typical epic, the protagonist leaves home, takes up a mission of momentous proportion, and, once the mission has been accomplished, returns home changed by the journey. If Israel as a corporate personality can be seen as the protagonist, and if we can see ourselves in Israel, the epic journey of the Hebrew Scriptures comes to life in a new way.

In Adam, we sin and so we are also justly forced to leave home, the intimate presence of God enjoyed by man in the Garden of Eden. The mission we are sent to accomplish is indeed one of momentous proportion: to uncover the mystery of *who* God is. The antagonist, cleverly disguised, presents himself under the identities of various pagan idols. We, Israel, the unsuspecting and oftentimes naïve protagonist, fall into the trap of idol worship; for, the antagonist draws us in by inciting us to fear or enticing us to desire. For example, when King Ahaz was full of crippling fear, surrounded by enemies on every side, he burnt up his own son as a sacrifice to a false idol (2 Kings 16); and, when Solomon was full of desire for sensuous foreign wives, he built temples to the gods Chemosh and Molech (1 Kings 11:7). But neither the fear nor the desire need be so dramatic; the subtle has its own appeal. The simpler fear of not having so abundant a harvest or the mere desire for notoriety and a more comfortable way of living leads to idol worship too. Bribing and propitiating, deceiving and being deceived, become a way of life. Before we know it, the antagonist has made us into his slaves, people who live only by fear and desire.

Trapped in the sin of idolatry, how is Israel to escape? Only by uncovering the identity of the antagonist. Thus, there is then the call to arms, the courageous struggle, the suffering in battle. By divine providence present in the battle, the enemy is pinned to the ground. He can finally be unmasked. In half-dread and half-delight, we pull the mask off his face only to discover in an ironically unbearable twist of plot – that he bears our own face. It is our own false self-image that is the antagonist. It is our own false self-



Marc Chagall, "Moses receives the Ten Commandments" (The Chagall Museum in Nice, France)

image that is in every idol, every sin, we ever worshipped. The false self-image coaxed us into the pressing need to be victorious, right, superior, comfortable, wealthy, and respected.

This is the confrontation at the heart of this epic within the Hebrew Scriptures: we must face who we are, who we pretend to be, and then

This is the confrontation at the heart of this epic within the Hebrew Scriptures: we must face who we are, who we pretend to be, and then what we must do

what we must do. Like Miriam and Namaan we bear the leprosy of the false self-image; like David we are confronted by Nathan and forced to look at the rationalizations we have made for our sins. Painfully, we must begin to refashion our own self-consciousness.

With the help of the law, the prophets, and our corporate history, we begin to see that we had rearranged our world so that we would be at the center of it and not God. We chose what was important; we chose what suited us (Is 44:9 ff.). We see why the prophets warned us again and again that we ought *never to feel good at the expense of another* – because every scapegoat, every group of people that became an object of our hatred, every person that we used or manipulated, and every individual whom we considered to be wrong, weak, sinful, or incorrigible actually became the means through which we were idolaters.

They were the means by which we made ourselves gods and judges, disparagers and gossipers – superior to the one, superior to the others. Through them we exalted our own false self-image, wove the lies we told to ourselves about ourselves, living in the realm of an oppressive unreality.

Nietzsche says that what distinguishes humans from other animals is the fact that we can lie. We feel that by this means we can manipulate and use others, and yet this very *modus operandi* immediately makes us vulnerable to others. If the other discovers the lie, what evil will they inflict upon us? Suffering under the lies of others and by our own lies, we become painfully aware of our own vulnerability and fragility. Only once we have come to this realization do we begin to desire to escape the slavery of idolatry, this worship of the false self-image.

Now, the Lord God can come and rescue us out of this slavery. He gives to us as our leader, Moses, "by far the meekest man on the face of the earth" (Num 12:3). Moses leads us through the desert of purification and transformation, and he asks the Lord on our behalf, "Show me Your face" – "Show me Your inner essence." The Lord does not answer by describing Himself in metaphysical terms; rather, He answers describing Himself in *ethical* terms: "The Lord, the Lord, a merciful and gracious God, slow to anger and rich in kindness and fidelity" (Ex 34:6). This is the secret of the way to freedom – the path we had been seeking, our way to victory. By undergoing suffering we can at last be moved by the suffering of another.

Seeing our own vulnerabilities and defenses, we can at last be moved to be compassionate toward the vulnerabilities and defenses of another. We see our common humanity, and we finally begin to understand the commandment: "Love your neighbor for he is *as you are*". Made in the image and likeness of the God who tells us He is mercy and compassion, we recognize that mercy and compassion must be the measure and guide for all our actions. We see who the Lord has been for us, full of patience and kindness. We see who we must be for others.

This is freedom from slavery. To love as the Lord God loves. This is the holiness of the true God. There is a sacredness to each human person, for each is made in the image and likeness of God. He shares in the dignity of God, and so he has a responsibility to live according to that dignity, loving the other persons who share that same image not as objects but as subjects. The Lord loves us not as objects but as subjects, relates to us through compassion, kindness, and patience, not through manipulation and use. Thus in the very exercise of the ethical divine attributes, we come close to God Himself. Being compassionate and gracious, patient and merciful to other human persons, we begin to see into the soul of the other – we begin to see and to understand also God Himself. The eyes of our hearts are continually purified, and we are continually transformed until at last we can return home to the Father's house victorious and utterly changed within.

Still another epic, a greater epic, circumscribes our own epic struggles: the epic of the God who does not fail. He who is the measure of all compassion, all kindness, patience, mercy, and fidelity begins His 'journey' in our time by creating not only that time but also us, other subjects made to be like Him. At the most decisive moment in history, this God Himself leaves His heavenly home most radically in the Incarnation – to put into flesh and words, blood and sweat, the compassion that is holiness, the compassion wherein He makes His own our vulnerability and fragility. The supreme epic hero weeps over Jerusalem and allows Himself to be crucified. By His death He shows the vulnerability of love in this act of supreme compassion. And yet, His omnipotence – His love and compassion – is such that violence and hatred, envy and fear, do not have the last word. He rises. He unites us to Himself, walks with us, suffers with us, strengthens and nourishes us, and transforms us inwardly, all the while leading us back home to Our Father's house.

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