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CONTINUING JUBILEE 2000 CELEBRATIONS



**ECUMENICAL COMMEMORATION OF WITNESSES TO THE FAITH
IN THE TWENTIETH CENTURY**

May 7, 2000

The Colosseum, Rome

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CONTINUING JUBILEE 2000 CELEBRATIONS

A. JUBILEE PILGRIMAGES OF POPE JOHN PAUL II

INTRODUCTION: THE SPIRITUAL NATURE OF PILGRIMAGE:

ADDRESS AT GENERAL AUDIENCE

February 16, 2000

At the General Audience of Wednesday, 16 February, the Holy Father spoke of the pilgrimages he would make to "the land that was uniquely marked by God's interventions in salvation history" and "to some of the places particularly linked to the Incarnation of the Word of God". However, since he would be unable to visit Ur of the Chaldees, the land of Abraham's origins, he invited his listeners to participate the following week in a special celebration in which "we will relive the key events of Abraham's experience". Here is a translation of the Pope's catechesis, which was given in Italian.

1. After the opening of the Holy Doors at the four Roman basilicas, we are now advancing at a great pace in the ecclesial journey of conversion and reconciliation offered by the Jubilee. As you know, one of the most significant and profoundly spiritual aspects of the Jubilee is a pilgrimage, a sign of every individual's condition as *homo viator*. As I stressed in the Bull of Indiction of the Jubilee, a pilgrimage is "an exercise of practical asceticism, of repentance for human weaknesses, of constant vigilance over one's own frailty, of interior preparation for a change of heart" (cf. *Incarnationis mysterium*, n. 7).

This inner meaning of pilgrimage is further deepened and complemented by the elements of faith and spirituality stemming from sacred places, which by ancient tradition are the destination of individual and community pilgrimages.

Indeed, like time, *space may also bear the stamp of particular saving actions of God*, and for precisely this reason there are some places where the encounter with the divine may be experienced more intensely (cf. *Letter Concerning Pilgrimage*, n. 2).

2. Aware of this basic spiritual meaning of pilgrimage, I decided to visit, in connection with the Jubilee celebrations, the land that was uniquely marked by God's interventions in salvation history. Therefore in the coming weeks I will go on pilgrimage, please God, to some of the places particularly linked to the Incarnation of the Word of God.

I would have liked first to visit *Ur of the Chaldees* (cf. *Letter Concerning Pilgrimage*, n. 5), the present day Tell el-Muqayyar in southern Iraq, the native land of Abraham, who later moved with his family to *Haran* (cf. *Gn 11:31*), where, according to the biblical

account, he heard the Word of the Lord inviting him to leave his country for the land that God would show him (cf. *Gn 12:1-3*).

With this invitation, Abraham became the instrument of a plan of salvation which embraced the future people of the Covenant and indeed all the peoples of the world. He obeyed and set out on his journey. With him *God's salvation began to travel the paths of human history*.

3. It is therefore important "*to follow Abraham's footprints*", to rediscover the signs of God's loving presence to man and to relive the faith experience of the person St Paul described as the father of all believers, whether circumcised or uncircumcised (cf. *Rom 4:11-12*). With his faith expressed in concrete and at times even dramatic decisions, such as abandoning the safety of his own land or the sacrifice of his only son Isaac, Abraham attained that righteousness which made him a friend of God; he fully accepted the divine plan for himself and his descendants, and became the father of a multitude of believers (...).

Aware of their own indissoluble bond with the ancient people of the Covenant, Christians acknowledge Abraham as their "father in faith" *par excellence* and are happy to imitate his example by walking "in his footprints".

4. It is for these reasons that I would have liked to go, in the name of the whole Church, to pray and reflect in that place, *Ur of the Chaldees*, from which Abraham set out. Since this has not been possible for me, *I would like at least spiritually to make a similar pilgrimage*. Therefore, next Wednesday at a special celebration in the Paul VI Hall, together we will relive *the key events of Abraham's experience*, knowing well that it is not only those who boast physical descent from the great Patriarch who look to him, but also all those who regard themselves as his spiritual offspring.

After this it will be possible to continue with grateful hearts on to the other places where salvation history unfolded beginning with Mount Sinai, where Moses received the revelation of God's Most Holy Name and first came to know his mystery.

I invite you now to accompany me in prayer on my pilgrimage to the places linked to salvation history, which will begin next Wednesday with the special celebration dedicated to Abraham, father of all believers.

ORE, February 23, 2000

(For the Pope's address at the commemoration on February 23rd just mentioned, see ORE, March 1, 2000)

1. PILGRIMAGE TO MOUNT SINAI

February 24-26, 2000

ADDRESS ON ARRIVAL IN EGYPT

February 24, 2000

The Holy Father's Jubilee pilgrimage to Mount Sinai began on Thursday afternoon, February 24, with arrival ceremonies at Cairo's international airport. On hand to welcome the Pope were President Hosni Mubarak, Patriarch Stephanos 11 Ghattas, C.M. of the Coptic Catholic Church, Grand Sheikh, Mohammed Sayed Tantawi, and other dignitaries of Church and State. After being greeted by President Mubarak, the Holy Father gave the following address in English.

Mr President,
Your Beatitude Patriarch Stephanos,
Grand Sheikh Mohammed Sayed Tantawi,
Dear People of Egypt,

As-salāmū 'alāikum — Peace be with you!

1. For many years I have been looking forward to celebrating the 2,000th anniversary of the Birth of Jesus Christ by visiting and praying at the places specially linked to God's interventions in history. *My Jubilee pilgrimage brings me today to Egypt.* Thank you, Mr President, for making it possible for me to come here and to go to where God revealed his name to Moses and gave his Law as a sign of his great mercy and kindness towards his creatures. I greatly appreciate your kind words of welcome...

2. In Christian times, the city of Alexandria — where the Church was established by the disciple of Peter and Paul, the Evangelist Mark — nurtured renowned ecclesiastical writers like Clement and Origen, and great Fathers of the Church such as Athanasius and Cyril. The fame of St Catherine of Alexandria lives on in Christian devotion and in the name of many churches in all parts of the world. Egypt, with Sts Anthony and Pachomius, was the birthplace of monasticism, which has played an essential part in preserving the spiritual and cultural traditions of the Church.

The advent of Islam brought splendours of art and learning which have had a determining influence on the Arab world and on Africa. The people of Egypt have for centuries pursued the ideal of national unity. Differences of religion were never barriers, but a form of mutual enrichment in the service of the one national community. I well remember the words of Pope Shenouda III: "Egypt is not the native land in which we live, but the native land which lives in us"....

My visit to St Catherine's Monastery at the foot of Mount Sinai will be a moment of intense prayer for peace and for interreligious harmony. To do harm, to promote violence and conflict in the name of religion is a terrible contradiction and a great offence against God. But past and present history give us many

examples of such a misuse of religion. We must all work to strengthen the growing commitment to interreligious dialogue, a great sign of hope for the peoples of the world.

As-salāmū 'alāikum — Peace be with you!

This my greeting to you all. This is the prayer I offer up for Egypt and all her people.

May the Most High God bless your land with harmony, peace and prosperity.

ORE, March 1, 2000

VISIT TO POPE SHENOUDA III

February 24th, 2000

On Thursday evening, February 24, the Holy Father paid a courtesy visit to His Holiness Shenouda III, Pope of Alexandria and Patriarch of the See of St. Mark. Becoming a Bishop with the name Shenouda in 1962. He was elected the 117th Pope of Alexandria in 1971.

At the end of his visit to the Patriarch, the Holy Father made a few extemporaneous remarks in English.

I am very grateful for all you have said, Your Holiness. So I am convinced that Egypt is really a Holy Land and all of us coming to Egypt from Rome, all of us feel that we are coming to another home. The home of St Mark, and St Mark was so close to Peter. St Mark who wrote the Gospel for the Romans. St Mark, disciple of Peter and the founder of the Church in Egypt. So, all of us coming from Rome feel at home here. I am very grateful for this hospitality, for your words, for your prayers. God bless Egypt; God bless the Church of Pope Shenouda. Thank you.

ORE, March 1, 2000

HOMILY AT MASS

February 25th, 2000

On Friday morning, February 25, the Holy Father went to Cairo's Sports Stadium to celebrate Mass with the people of Egypt. The Roman-rite liturgy was offered in French, with Scripture readings and hymns in Arabic and other languages. Concelebrating with the Pope were the Patriarchs present and the 15 Catholic Bishops of Egypt. Faithful from the Coptic, Latin, Maronite, Greek, Armenian, Syrian and Chaldean communities participated in the Eucharist, whose texts were taken from the feast of the Flight into Egypt (17 February). After the Gospel was chanted in Arabic according to the Byzantine usage, the Holy Father preached the homily in French. Here are excerpts.

1. "Out of Egypt have I called my son (Mt 2:15). Today's Gospel recalls the flight of the Holy Fam-

ily into Egypt where they came to seek refuge. "An angel of the Lord appeared to Joseph in a dream and said, 'Rise, take the child and his mother and flee to Egypt, and remain there till I tell you: for Herod is about to search for the child, to destroy him'" (Mt 2:13). In this way, Christ too, "who became man so that man could receive the divinity" (St Athanasius of Alexandria, *Contra Arianos*, 2, 59), wished to retrace the journey which was that of the divine call, the route which his people had taken so that all the members of the people could become sons and daughters in the Son. Joseph "rose and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfil what the Lord had spoken by the prophet, 'Out of Egypt have I called my son'" (Mt 2:14-15). Providence led Jesus along the paths upon which in former times the Israelites had marched to go towards the promised land, under the sign of the paschal lamb, celebrating the Passover. Jesus, the Lamb of God too was called out of Egypt by the Father to fulfil in Jerusalem the Passover of the new and irrevocable covenant the definitive Passover, which gives salvation to the world.

2. "Out of Egypt have I called my son". Thus speaks the Lord, who brought his people out of the condition of slavery (cf. *Ex* 20:2) to establish a covenant with them at Mount Sinai. The Passover feast would always be the remembrance of that liberation. It commemorates this event, which remains present in the memory of the people of God. When the Israelites departed for their long march, under the leadership of Moses, they did not think that their wanderings in the desert would last for 40 years until they reached the promised land. Moses himself, who had led his people out of Egypt and had guided it throughout this time, did not enter the promised land. Before he died, he only contemplated it from the height of Mount Nebo, before handing on responsibility for the people to his successor Joshua.

3. While Christians are celebrating the 2,000th anniversary of the birth of Jesus, we must make this pilgrimage to the places which saw the beginning and unfolding of the history of salvation, the history of the irrevocable love between God and men, the Lord's presence in time and in human lives. We have come to Egypt, on the path upon which God guided his people, with Moses as their leader, to bring them into the promised land. We are setting out, guided by the words of the book of Exodus: leaving our condition of slavery, we are going towards Mount Sinai, where God sealed his covenant with the house of Jacob, through Moses, in whose hands he placed the tables of the Decalogue. How beautiful is this covenant! It shows that God does not stop speaking to man in order to give him life in abundance. It places us in the presence of God and is the expression of his profound love for his people. It invites man to turn to God, to allow himself to be touched by God's love and to fulfil the desire for happiness which he bears within himself. If we

accept wholeheartedly the tables of the Ten Commandments, we will live fully by the law which God has placed in our hearts and we will have a share in the salvation which the Covenant made on Mount Sinai between God and his people revealed, and which the Son of God through his work of redemption offers to us.

4. In this land of Egypt, which I have the joy of visiting for the first time, the message of the new Covenant has been transmitted from generation to generation through the venerable Coptic Church, heir to the apostolic preaching and activity of the Evangelist St Mark who, according to tradition, suffered martyrdom in Alexandria. On this day let us give fervent thanks to God for the rich history of the Church and for the generous apostolate of its faithful, who down the centuries have been ardent witnesses to the Lord's love, sometimes even to the point of shedding their blood.

With affection I thank His Beatitude Stephanos II Ghattas, Catholic Coptic Patriarch of Alexandria, for his words of welcome; they bear witness to your community's living faith and fidelity to the Church. I cordially greet the Patriarchs and Bishops who are taking part in this liturgy, as well as the priests, religious and all the faithful who have come to accompany me in this stage of my Jubilee pilgrimage. I also extend respectful greetings to the authorities and all those who have wished to be present for this celebration. We have the Orthodox Coptic Patriarch, Pope Shenouda III our brother, and all the Bishops and faithful of this Church. I extend my best wishes to His Holiness Pope Petros VII, Greek Orthodox Patriarch of Egypt, and to all the faithful of his Church.

5. In this Jubilee year, as we recall that Christ is "the Head of the Body, the Church" (*Col* 1:18), we must seek ever more ardently to make resolute progress on the path of the unity which he willed for his disciples, in a spirit of trust and fraternity. In this way our common witness will give glory to God and be more credible in the eyes of men. I pray to our heavenly Father that serene and fraternal relations, in charity and good will, will be developed with all the Churches and Ecclesial Communities, which I greet here with respect. Such a climate of dialogue and reconciliation will help to find solutions to the problems which still impede full communion. It will also promote respect for the sensitivities of each community, as well as for their specific way of expressing their faith in Christ and celebrating the sacraments, which the Churches must reciprocally recognize as administered in the name of the same Lord. In celebrating the Passover of the Lord during this pilgrimage, may we relive the Pentecost experience, when all the disciples — gathered — together with the Mother of God — received the Holy Spirit who reconciles us with the Lord and is the principle of unity and strength for mission, making of us one body, the image of the world to come! (...)

ORE, March 1,2000

February 25th, 2000

After celebrating Mass on Friday, February 25th, in Cairo's Sports Stadium, the Holy Father had lunch with the Patriarchs and Bishops at the Apostolic Nunciature. In the afternoon he went to Our Lady of Egypt Catholic Cathedral for an Ecumenical Meeting with the leaders of other Christian Churches and Ecclesial Communities of Egypt. The celebration took the form of a Liturgy of the Word, with readings from 1 Jn 4:18-22 and Jn 17:1 lb-21. After the proclamation of the Gospel the Pope gave the following address in English.

“ The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all ”! (2 Cor 13:14).

Your Holiness Pope Shenouda,
Your Beatitude Patriarch Stephanos,
Bishops and Dignitaries of the Churches
and Ecclesial Communities of Egypt,

1. With the blessing of St Paul, which leads us directly to the heart of the mystery of Trinitarian communion, I greet all of you with deep affection and in the bonds of love which unite us in the Lord.

It is for me a great joy to be a pilgrim in the country which gave hospitality and protection to our Lord Jesus Christ and the Holy Family; as it is written in the Gospel of St Matthew: “ Joseph rose and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfil what the Lord had spoken by the prophet, ‘ Out of Egypt have I called my son ’ ” (Mt 2:14-15).

Egypt has been home to the Church from the beginning. Founded upon the apostolic preaching and authority of St Mark, the Church of Alexandria soon became one of the leading communities in the early Christian world. Venerable Bishops like St Athanasius and St Cyril bore witness to faith in the Triune God and in Jesus Christ, true God and true man, as defined by the first Ecumenical Councils. It was in the desert of Egypt that monastic life originated, in both its solitary and communal forms, under the spiritual fatherhood of St Anthony and St Pachomius. Thanks to them and to the great impact of their spiritual writings, monastic life became part of our common heritage. During recent decades that same monastic charism has flourished anew, and it irradiates a vital spiritual message far beyond the borders of Egypt.

2. Today we give thanks to God that we are ever more aware of our common heritage, in faith and in the richness of sacramental life. We also have in common that filial veneration of the Virgin Mary, Mother of God, for which the Coptic and all the Eastern Churches are renowned. And “ when we speak about a common heritage, we must acknowledge as part of

it, not only the institutions, rites, means of salvation and the traditions which all the communities have preserved and by which they have been shaped but first and foremost this reality of holiness ” (Encyclical Letter *Ut unum sint*, n. 84). For faithfully guarding and preaching this heritage, the Church in Egypt has undergone heavy sacrifices and continues to do so. How many martyrs appear in the venerable *Martyrology of the Coptic Church*, which dates back to the terrible persecutions of the years 283-284! They gave glory to God in Egypt, through their unfaltering witness unto death!

3. From the beginning, this common apostolic tradition and heritage has been transmitted and explained in various forms which take account of the specific cultural character of peoples. As far back as the fifth century however, theological and non-theological factors, combined with a lack of fraternal love and understanding, led to painful divisions in the one Church of Christ. Mistrust and hostility arose between Christians, in contradiction with the fervent desire of our Lord Jesus Christ who prayed “ that they may all be one ” (Jn 17:21).

Now, in the course of the 20th century, the Holy Spirit has brought the Christian Churches and communities closer together in a movement of reconciliation. I recall with gratitude the meeting between Pope Paul VI and His Holiness Pope Shenouda III in 1973, and the *Common Christological Declaration* which they signed on that occasion. I give thanks for all those who contributed to that important achievement, especially the *Pro Oriente Foundation* in Vienna and the *International Joint Commission* between the Roman Catholic and the Coptic Orthodox Church. Please God, this *International Joint Commission*, and the *Joint International Commission for the Theological Dialogue between the Roman Catholic and the Orthodox Church* will soon function normally once more, especially in view of certain fundamental ecclesiological questions needing clarification.

4. I repeat what I wrote in my Encyclical Letter *Ut unum sint*, that *whatever relates to the unity of all Christian communities clearly forms part of the concerns of the primacy of the Bishop of Rome* (cf. n. 95). I therefore wish to renew the invitation to all “ Church leaders and their theologians to engage with me in a patient and fraternal dialogue on this subject, a dialogue in which, leaving useless controversies behind, we could listen to one another, keeping before us only the will of Christ for his Church ” (n. 96). With regard to the ministry of the Bishop of Rome, I ask the Holy Spirit to shine his light upon us, enlightening all the Pastors and theologians of our Churches, that we may seek together the forms in which this ministry may accomplish a service of love recognized by all concerned (cf. *Homily*, 6 December 1987, n. 3; *Ut unum sint*, n. 95). Dear Brothers, there is no time to lose in this regard!

5. Our communion in the one Lord Jesus Christ, in the one Holy Spirit and in one baptism already

represents a deep and fundamental reality. This communion enables us to bear common witness to our faith in a whole range of ways, and indeed it demands that we cooperate in bringing the light of Christ to a world in need of salvation. This common witness is all the more important at the beginning of a new century and a new millennium which present enormous challenges to the human family. For this reason too, there is no time to lose!

As a basic condition for this common witness, we must avoid anything which might lead, once again, to distrust and discord. We have agreed to avoid any form of proselytism, or methods and attitudes opposed to the exigencies of Christian love and what should characterize the relationship between Churches (cf. *Common Declaration* of Pope Paul VI and Pope Shenouda III, 1973). And we recall that true charity, rooted in total fidelity to the one Lord Jesus Christ and in mutual respect for each one's ecclesial traditions and sacramental practices, is an essential element of this search for perfect communion (*ibid.*).

We do not know each other sufficiently: *let us therefore find ways to meet! Let us seek viable forms of spiritual communion*, such as joint prayer and fasting, or mutual exchanges and hospitality between monasteries. *Let us find forms of practical cooperation*, especially in response to the spiritual thirst of so many people today, for the relief of their distress, in the education of the young, in securing humane conditions of life, in promoting mutual respect, justice and peace, and in advancing religious freedom as a fundamental human right.

6. At the beginning of the Week of Prayer for Christian Unity, on 18th January, I opened the Holy Door of the Basilica of St Paul-Outside-the-Walls in Rome and crossed its threshold together with representatives of many Churches and Ecclesial Communities. Together with me, His Excellency Amba Bishoi of the Coptic Church, and representatives of the Orthodox Church and of the Lutheran Church raised the Book of the Gospels to the four cardinal points. This was a deeply symbolic expression of our common mission in the new millennium: together we have to bear witness to the Gospel of Jesus Christ, the saving message of life, love and hope for the world.

During that same liturgy, the Apostles Creed was proclaimed by three representatives of different Churches and Ecclesial Communities — the first part was proclaimed by the representative of the Greek Orthodox Patriarchate of Alexandria. Afterwards, we offered one another the sign of peace, and for me that joyful moment was a foreshadowing and a foretaste of the full communion which we are striving to achieve among all Christ's followers. May the Spirit of God soon grant us the complete and visible unity for which we yearn!

7. I entrust this hope to the powerful intercession of the *Theotokos*, the Archetype of the Church. She is the all pure, all beautiful, all holy creature, able to "be the Church" as no other creature can ever be.

Sustained by her maternal presence, we shall have the courage to admit our faults and hesitations, and seek the reconciliation which will enable us to "walk in love, as Christ loved us" (cf. *Eph* 5:2). Venerable Brothers, may the third Christian millennium be the millennium of our full unity in the Father, the Son and the Holy Spirit.

At the end I wish to thank Pope Shenouda, most cordially, for the moving words he said. I share the hopes which he expressed and I wish to reciprocate by saying: "We love you too".

ORE, March 1, 2000

HOMILY AT MOUNT SINAI

February 26th, 2000

On Saturday morning, February 26th, the Holy Father made his long-awaited Jubilee pilgrimage to Mount Sinai, where God "revealed his name! Here he gave his Law, the Ten Commandments of the Covenant! ". The Pope arrived at St Catherine's Monastery and was welcomed by the hegumen, Greek Orthodox Archbishop Damianos, who escorted him into the monastery church. After pausing for several minutes in prayer, the Pope was shown many of the monastery's historic treasures. He also, venerated the roots of the burning bush (located behind the altar area), the relics of St Catherine of Alexandria and Jethro's Well. The Holy Father then went to the Garden of Olives outside the monastic enclosure, where he presided at a Liturgy of the Word, consisting of readings from Exodus and Mark's account of the Transfiguration. After the Gospel was proclaimed, the Pope preached the following homily in English.

Dear Brothers and Sisters,

1. In this year of the Great Jubilee, our faith leads us to become *pilgrims in the footsteps of God*. We contemplate the path he has taken through time, revealing to the world the magnificent mystery of his faithful Love for all humankind. Today, with great joy and deep emotion, the Bishop of Rome is a pilgrim to Mount Sinai, drawn by this holy mountain which rises like a soaring monument to what God revealed here. *Here he revealed his name! Here he gave his Law, the Ten Commandments of the Covenant!*

How many have come to this place before us! Here the People of God pitched their tents (cf. *Ex* 19:2); here the prophet Elijah took refuge in a cave (cf. *1 Kgs* 19:9); here the body of the martyr Catherine found a final resting-place; here a host of pilgrims through the ages have scaled what St Gregory of Nyssa called "the mountain of desire" (*The Life of Moses*, II, 232); here generations of monks have watched and prayed. We humbly follow in their footsteps, to "the holy ground" where the God of Abraham, of Isaac and of Jacob commissioned Moses to set his people free (cf. *Ex* 3:5-8).

2. God shows himself in mysterious ways — as the fire that does not consume — according to a logic

which defies all that we know and expect. He is the God who is at once close at hand and far-away; he is *in the world but not of it*. He is the God who comes to meet us, but who will not be possessed. He is "I AM WHO I AM" — *the name which is no name!* I AM WHO I AM: the divine abyss in which essence and existence are one! The God who is Being itself! Before such a mystery, how can we fail to "take off our shoes" as he commands, and adore him on this holy ground?

Here on Mount Sinai, the truth of "who God is" became the foundation and guarantee of the Covenant. Moses enters "the luminous darkness" (*The Life of Moses*, II, 164), and there he is given the Law "written with the finger of God" (*Ex* 31:18). But what is this Law? *It is the Law of life and freedom!*

At the Red Sea, the people had experienced a great liberation. They had seen the power and fidelity of God; they had discovered that he is the God who does indeed set his people free as he had promised. But now on the heights of Sinai, this same God seals his love by making the Covenant that he will never renounce. If the people obey his Law, they will know freedom for ever. The Exodus and the Covenant are not just events of the past; *they are for ever the destiny of all Gods people!*

3. The encounter of God and Moses on this mountain enshrines at the heart of our religion *the mystery of liberating obedience*, which finds its fulfilment in the perfect obedience of Christ in the Incarnation and on the Cross (cf. *Phil* 2:8. *Heb* 5:8-9). We too shall be truly free if we learn to obey as Jesus did (cf. *Heb* 5:8).

The Ten Commandments are not an arbitrary imposition of a tyrannical Lord. They were written in stone; but before that, they were written on the human heart as the universal moral law, valid in every time and place. Today as always, the Ten Words of the Law provide the only true basis for the lives of individuals, societies and nations. Today as always, *they are the only future of the human family*. They save man from the destructive force of egoism, hatred and falsehood. They point out all the false gods that draw him into slavery: the love of self to the exclusion of God, the greed for power and pleasure that overturns the order of justice and degrades our human dignity and that of our neighbour. If we turn from these false idols and follow the God who sets his people free and remains always with them, then we shall emerge like Moses, after 40 days on the mountain, "shining with glory" (St Gregory of Nyssa, *The Life of Moses*, II, 230), ablaze with the light of God!

To keep the Commandments is to be faithful to God, but it is also to be faithful to ourselves, to our true nature and our deepest aspirations. The wind which still today blows from Sinai reminds us that God wants to be honoured in and through the growth of his creatures: *Gloria Dei, homo vivens*. In this sense, that wind carries *an insistent invitation to dialogue between the followers of the great monotheistic religions* in their service of the human family. It suggests that in God we can find the point of our encounter: in God

the All Powerful and All Merciful, Creator of the universe and Lord of history, who at the end of our earthly existence will judge us with perfect justice.'

4. The Gospel reading which we have just listened to suggests that Sinai finds its fulfilment on another mountain, the mountain of the Transfiguration, where Jesus appears to his Apostles shining with the glory of God. Moses and Elijah stand with him to testify that *the fullness of God's revelation is found in the glorified Christ*.

On the mountain of the Transfiguration, God speaks from the cloud, as he had done on Sinai. But now he says: "*This is my beloved Son; listen to him*" (*Mk* 9:7). He commands us *to listen to his Son*, because "no one knows the Father except the Son and anyone to whom the Son chooses to reveal him" (*Mt* 11:27). And so we learn that the true name of God is FATHER! The name which is beyond all other names: Abba! (cf. *Gal* 4:6). And in Jesus we learn that our *true name is Son, Daughter!* We learn that the God of the Exodus and the Covenant sets his people free, *because they are his sons and daughters*, created not for slavery but for "the glorious liberty of the children of God" (*Rom* 8:21).

So when St Paul writes that we "have died to the law through the body of Christ" (*Rom* TA), he does not mean that the Law of Sinai is past. He means that *the Ten Commandments now make themselves heard through the voice of the Beloved Son*. The person delivered by Jesus Christ into true freedom is aware of being bound *not externally* by a multitude of prescriptions, *but internally* by the love which has taken hold in the deepest recesses of his heart. The Ten Commandments are the law of freedom: not the freedom to follow our blind passions, but *the freedom to love, to choose what is good in every situation*, even when to do so is a burden. It is not an impersonal law that we obey; what is required is loving surrender to the Father through Christ Jesus in the Holy Spirit (cf. *Rom* 6:14. *Gal* 5:18). In revealing himself on the Mountain and giving his Law, God revealed man to man himself. *Sinai stands at the very heart of the truth about man and his destiny*.

5. In pursuit of this truth, the monks of this monastery pitched their tent in the shadow of Sinai. The Monastery of the Transfiguration and St Catherine bears all the marks of time and human turmoil, but it stands indomitable as a witness to divine wisdom and love. For centuries monks from all Christian traditions lived and prayed together in this monastery, listening to the Word, in whom dwells the fullness of the Father's wisdom and love. In this very monastery, St John Climacus, wrote *The Ladder of Divine Ascent*, a spiritual masterpiece that continues to inspire monks and nuns, from East and West, generation after generation. All this has taken place under the mighty protection of the Great Mother of God. As early as the third century Egyptian Christians appealed to her with words of trust: We have recourse to your protection, O Holy Mother of God! *Sub tuum praesidium confugimus, sancta Dei Gen-*

etrix! Through the centuries, this monastery has been an exceptional meeting place for people belonging to different Churches, traditions and cultures. I pray that in the new millennium the Monastery of St Catherine will be a radiant beacon calling the Churches to know one another better and to rediscover the importance in the eyes of God of the things that unite us in Christ.

6. I am grateful to the many faithful from the Diocese of Ismaylah, led by Bishop Makarios, who have come to join me in this pilgrimage to Mount Sinai. The Successor of Peter thanks you for your steadfastness in faith. God bless you and your families!

May the Monastery of St Catherine be a spiritual oasis for members of all the Churches in search of the glory of the Lord which settled on Mount Sinai (cf. *Ex* 24:16). The vision of this glory prompts us to cry out in overflowing joy: “*We give thanks to you, o holy Father, for your holy name, which you have made to dwell in our hearts*” (*Didache*, X). Amen.

ORE, March 1, 2000

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REFLECTION IN ROME AFTER THE PILGRIMAGE:
ANGELUS,

February 27, 2000

Before leading the recitation of the Angelus on Sunday, February 27, the Holy Father reflected on his recent pilgrimage to Mount Sinai and spoke of his forthcoming visit to the Holy Land. Here is a translation of his address, which was given in Italian.

Dear Brothers and Sisters,

1. I thank the Lord who, after the special commemoration of Abraham celebrated in the Paul VI Hall last Wednesday, enabled me in these days to make my *intended pilgrimage to Egypt*, the hospitable land which gave refuge to the Holy Family when fleeing from Herod, which has welcomed the Gospel since apostolic times and which is heir to an ancient culture. The climax of this pilgrimage was going up to Mount Sinai.

I am grateful to President Mubarak and to the Egyptian authorities, the organizers and everyone who in various ways helped me to make this visit in the footsteps of Moses. I once again thank the Orthodox Coptic Church, with whose Patriarch, His Holiness Shenouda III, I had a cordial conversation, as well as Hegumen Damianos and the Greek Orthodox monks for their hospitality at Mount Sinai.

2. I send a warm and grateful greeting to the fervent Catholic community, with whom I was able to celebrate a solemn Holy Mass in Cairo's Sports Stadium on Friday, in which all the Churches of Egypt took part: the Coptic with Patriarch Ghattas, the Latin Maronite, Greek, Armenian, Syrian and Chaldean.

An important ecumenical meeting was held in the new cathedral consecrated last Christmas, with representatives and faithful of the Churches and Ecclesial Communities in Egypt. In this regard I would like to emphasize how productive the dialogue with the Orthodox Coptic Church has been and I pray the Lord that it may bear ever richer fruit of mutual knowledge and collaboration...

Now my thoughts turn to the *principal goal of my pilgrimage*, the ancient Monastery of St Catherine on *Mount Sinai*. There, in a simple but moving ceremony, I was able to commemorate both the moment when God spoke from the burning bush and revealed his name “I am” to Moses, and the moment when he made the Covenant with the People on the basis of the Decalogue. The fundamental norms of the natural law are reflected in the Ten Commandments. The Decalogue shows the way to a fully human life. Without it there is no calm or peaceful future for individuals, families or nations.

3. My gaze now turns to the Holy Land, where, God willing, I will go the last week of March. As I thank those who have accompanied me in prayer and continue to be close to me with their spiritual support, I pray the Mother of the Redeemer that my visit to the places where the Word of God “pitched his tent” among human beings 2,000 years ago may benefit the whole Church and all the world.

ORE, March 1, 2000

GENERAL AUDIENCE

March 1, 2000

At the General Audience of Wednesday, March 1st, the Holy Father reflected on his recent journey to Egypt, the first stage of his Jubilee Pilgrimage, speaking especially of its high point, his visit to Mount Sinai. Here is a translation of excerpts of the Pope's catechesis.

1. With great joy I was able to go on pilgrimage to Egypt last week in the footsteps of Moses. The high point of this extraordinary experience occurred at the foot of Mount Sinai, the Holy Mountain: holy because it was here that God revealed himself to his servant, Moses, and told him his Name; holy, too, because it was here that God gave his people the gift of his Law, the Ten Commandments; holy, lastly, because by their constant presence believers have made Mount Sinai a place of prayer.

(...) 3. I am grateful to Archbishop Damianos, the Hegumen of St Catherine's Monastery, and to his monks for the very cordial welcome they gave me. The Archbishop, who waited for me at the monastery entrance, spoke to me of the precious “biblical relics” preserved there: Jethro's Well and, especially, the roots of the “burning bush”, before which I knelt, recalling the words in which God revealed the mystery of his being to Moses: “I am who I am”. I

was also able to admire the marvellous works of art that the prayer and contemplation of the monks have produced down the centuries.

Before the Liturgy of the Word, Archbishop Damianos recalled that Mount Horeb rose right above us with the summit of Sinai, the peak of the Decalogue, the place where God spoke to Moses “ in fire and darkness”. For centuries in these surroundings a community of monks have pursued the ideal of Christian perfection in “continual contemplation of nature and tireless control of the senses ”, availing themselves of the traditional means of spiritual dialogue and asceticism. At the end of the meeting the Archbishop kindly accompanied me to the airport with some of his monks.

During the pilgrimage I had talks with His Holi-

ness Patriarch Shenouda III, head of the Orthodox Coptic Church, and with Mohammed Sayed Tantawi, Grand Sheikh of al-Azhar and religious leader of the Muslim community. I express my gratitude to them and also to His Beatitude Stephanos II Ghattas, Patriarch of Catholic Copts, and the other Archbishops and Bishops there.

I cherish fond memories of the significant meeting with representatives and faithful of the non-Catholic Churches and Ecclesial Communities in Egypt. May the ecumenical progress which has been made in the 20th century by the grace of the Holy Spirit undergo further development that will bring us ever closer to the goal of full unity, for which the Lord Jesus ardently prayed. (...)

ORE, March 8, 2000

2. JUBILEE PILGRIMAGE TO THE HOLY LAND

March 20-26, 2000

During his pilgrimage to the Holy Land, the Holy Father had contacts with Christians, Jews and Muslims. In keeping within the competence of the Pontifical Council for Promoting Christian Unity and the Holy See's Commission for religious Relations with the Jews we emphasize in what follows only the

Popé's ecumenical contacts with other Christians and his contacts with the Jewish Community.

His specific meetings with Christians and Jews were intermingled during the days of his pilgrimage. Nevertheless we present each of these contacts separately in order to show them more clearly.

ECUMENICAL ASPECTS

ARRIVAL IN AMMAN, JORDAN

March 20, 2000

On Monday afternoon, March 20, Pope John Paul II arrived at Queen Alia International Airport in Amman, Jordan, to begin his long-awaited Jubilee Pilgrimage to the Holy Land. H.M. Abdullah II, King of Jordan, accompanied by the Royal Family, authorities of Church and State, and the Diplomatic Corps greeted the Holy Father on the first stage of his seven-day journey. After being welcomed by the King, the Pope gave an address in English.

Your Majesties,
Members of the Government,

1. In a spirit of profound respect and friendship, I offer greetings to all who live in the Hashemite Kingdom of Jordan: the members of the Catholic Church and the other Christian Churches, the Muslim people whom we followers of Jesus Christ hold in high esteem, and all men and women of good will.

My visit to your country and the entire journey which I am beginning today is part of *the religious Jubilee Pilgrimage which I am making to commemorate the 2000th anniversary of the birth of Jesus Christ*. From the beginning of my ministry as Bishop of Rome, I

have had a great desire to mark this event by praying in some of the places linked to salvation history — places that speak to us of that moment's long preparation through biblical times, places where our Lord Jesus Christ actually lived, or which are connected with his work of redemption. My spirit first turns to Ur of the Chaldeans where Abraham's journey of faith began. I have already been to Egypt and Mount Sinai, where God revealed his name to Moses and entrusted to him the tablets of the Law of the Covenant.

2. *Today I am in Jordan, a land familiar to me from the Holy Scriptures: a land sanctified by the presence of Jesus himself, by the presence of Moses, Elijah and John the Baptist, and of saints and martyrs of the early Church (...)*

ORE, March 22, 2000

MASS IN AMMAN, JORDAN

March 21, 2000

On Tuesday morning, March 21, the Holy Father went to the Amman Stadium at Al-Hussein Youth City sports complex to celebrate Mass with Jordan's Catholic communities. The Holy Father preached the homily in English. Here are excerpts.

“A voice cries out: In the wilderness prepare the way of the Lord! Make straight in the desert a highway for our God!” (Is 40:3).

Your Beatitude, Brother Bishops and Priests
Brothers and Sisters,

1. The words of the prophet Isaiah, which the Evangelist applies to John the Baptist, remind us of the path which God has traced through time in his desire to teach and save his people. Today, as part of my Jubilee Pilgrimage to pray in some of the places connected with God's saving interventions, divine Providence has brought me to Jordan. I greet His Beatitude Michel Sabbah and thank him for his kind words of welcome. I cordially embrace the Greek Melkite Exarch Georges El-Murr and all the members of the Assembly of the Catholic Ordinaries of the Holy Land, as well as the representatives of the other Churches and Ecclesial Communities. I am grateful to Prince Raad and to the civil authorities who have wished to honour our celebration with their presence.

... 5. During the last five years, *the Church in this region has been celebrating the Pastoral Synod of the Churches in the Holy Land...*

The Synod has involved a deeply felt experience of communion *with the Lord*, and also of intense *ecclesial communion*, like the disciples gathered around the Apostles at the Church's birth (cf. *Acts* 2:42; 4:32). The Synod has made clear that *your future lies in unity and solidarity*. I pray today, and I invite the whole Church to pray with me, that the Synod's work will bring a strengthening of the bonds of fellowship and cooperation between the local Catholic communities in all their rich variety, between all the Christian Churches and Ecclesial Communities, and between Christians and the other great religions which flourish here.

6. In this year of the Great Jubilee, *the whole pilgrim people of God returns in spirit to the places connected with the history of our salvation*. After following in the footsteps of Abraham and Moses, our pilgrimage has now reached the lands where our Saviour Jesus Christ lived and traveled during his earthly life. “In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son” (*Heb* 1:1-2). In the Son all the promises were fulfilled. He is the *Redemptor hominis*, the Redeemer of man, the hope of the world! Keeping all this before you, let the whole Christian community of Jordan be ever more steadfast in faith and generous in works of loving service.

May the Blessed Virgin Mary, Mother of the Church, guide and protect you on the way! Amen.

ORE, March 29, 2000

VISIT TO WADI AL-KHARRAR

March 21, 2000

On Tuesday afternoon, March 21, the Holy Father went to Wadi al-Kharrar in the Jordan Valley, where he

led a prayer service commemorating the Baptism of Jesus. During the ceremony the Pope offered a brief reflection in English. Here is the text.

... In the Gospel of St Luke we read that “the word of God came to John the son of Zechariah in the wilderness; and he went into all the region about the Jordan, preaching a baptism of repentance for the forgiveness of sins” (3:2-3). Here, at the River Jordan, where both banks are visited by hosts of pilgrims honouring the Baptism of the Lord, I too lift up my heart in prayer:

Glory to you, O Father, God of Abraham, Isaac and Jacob! You sent your servants the prophets to speak your word of faithful love and call your people to repentance. On the banks of the River Jordan, you raised up John the Baptist, a voice crying in the wilderness, sent through all the region of the Jordan to prepare the way of the Lord, to herald the coming of Jesus.

Glory to you, O Christ, Son of God! To the waters of the Jordan you came to be baptized by the hand of John. Upon you the Spirit descended as a dove. Above you the heavens opened, and the voice of the Father was heard: “This is my Son, the Beloved!”. From the river blessed by your presence you went forth to baptize not only with water but with fire and the Holy Spirit.

Glory to you, O Holy Spirit, Lord and Giver of life! By your power, the Church is baptized, going down with Christ into death and rising with him to new life. By your power, we are set free from sin to become the children of God, the glorious Body of Christ. By your power, all fear is vanquished, and the Gospel of love is preached in every corner of the earth, to the glory of God, the Father, the Son and the Holy Spirit, to whom be all praise in this Jubilee year and in every age to come. Amen.

Before imparting the final blessing the Holy Father said:

I wish to thank everyone who has taken part and all who helped in the organization. A special word of thanks goes to the Patriarchs and Bishops, the priests, the sisters. It has been a moving experience to celebrate with the Catholic community of Jordan. And I cordially greet the representatives of other communities who have come from many other parts of the Middle East. I am grateful to you all.

ORE, March 29, 2000

IN ISRAEL

MASS IN BETHLEHEM

March 22, 2000

The Pope arrived in Israel on March 21st, and was greeted by Government and Church leaders (see below p.107)

After arriving in Bethlehem on Wednesday morning, March 22, the Holy Father went to Manger Square, in front of the Basilica of the Nativity, where he cele-

brated Mass and preached the homily. Later that afternoon he made a private visit to the Grotto of the Nativity in the basilica itself: Here are excerpts of the Pope's homily, which he preached in English.

I thank Patriarch Michel Sabbah for his kind words of welcome and I cordially embrace all the members of the Assembly of the Catholic ordinaries of the Holy Land. Significant is the presence, in the place which saw the birth of the Son of God in the flesh, of many of the Eastern Catholic communities which form the rich mosaic of our catholicity. With affection in the Lord, I greet the representatives of the Orthodox Churches and of all the Ecclesial Communities present in the Holy Land.

... 5. In that peace, I greet all the Palestinian people, aware as I am that this is an especially important time in your history. I pray that the recently concluded Pastoral Synod in which all the Catholic Churches took part will encourage you and strengthen among you the bonds of unity and peace. In this way you will bear ever more effective witness to the faith, building up the Church and serving the common good. I offer the holy kiss to the Christians of the other Churches and Ecclesial Communities. I greet the Muslim Community of Bethlehem and pray for a new era of understanding and cooperation among all the peoples of the Holy Land...

Today we look back to one moment 2,000 years ago, but in spirit we embrace all time. We gather in one place, but we encompass the whole earth. We celebrate one newborn Child, but we embrace all men and women everywhere. Today from Manger Square, we cry out, we cry out to every time and place, and to every person, "Peace be with you! Do not be afraid! ". These words resound through the pages of Scripture. They are divine words, spoken by Jesus himself after he rose from the dead: "Do not be afraid!" (Mt 28:10). They are the words of the Church to you today. Do not be afraid to preserve your Christian presence and heritage in the very place where the Saviour was born. (...)

ORE, March 29, 2000

MASS IN KORAZIM

March 24th, 2000

On Friday morning, March 24, the Holy Father went to Korazim in Galilee, where he blessed the site of the nevi' " Domus Galilaeae", a formation and conference centre being built by the Neocatechumenal Way, and celebrated an outdoor Mass with young people on the Mount of the Beatitudes. The Pope gave the homily in English. Here are excerpts.

" Consider your calling, brothers and sisters " (1 Cor 1:26).

1. Today these words of St Paul are addressed to all of us who have come here to the Mount of the

Beatitudes. We sit on this hill like the first disciples and we listen to Jesus. In the stillness, we hear his gentle and urgent voice, as gentle as this land itself and as urgent as a call to choose between life and death.

How many generations before us have been deeply moved by the Sermon on the Mount! How many young people down the centuries have gathered around Jesus to learn the words of eternal life, as you are gathered here today! How many young hearts have been inspired by the power of his personality and the compelling truth of his message! It is wonderful that you are here!

Thank you, Archbishop Boutros Mouallem, for your kind welcome. Please take my prayerful greeting to the whole Greek Melkite community over which you preside. I extend my fraternal good wishes to the many Cardinals, to Patriarch Sabbah and to the many Bishops present and all the priests. I greet the members of the Latin community, including the Hebrew-speaking faithful, the Maronite community, the Syrian community, the Armenian community, the Chaldean community, and all our brothers and sisters of the other Christian Churches and Ecclesial Communities. I extend a special word of thanks to our Muslim friends, to the members of the Jewish faith and to the Druze community (...)

At the moment of his Ascension Jesus gave his disciples a mission and this reassurance: "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations... and behold I am with you always, until the end of the age" (Mt 28:18-20). For 2,000 years Christ's followers have carried out this mission. Now, at the dawn of the third millennium, *it is your turn*. It is your turn to go out into the world *to preach the message of the Ten Commandments and the Beatitudes*. When God speaks, he speaks of things which have the greatest importance for each person, for the people of the 21st century no less than those of the first century. The Ten Commandments and the Beatitudes speak of truth and goodness, of grace and freedom: of all that is necessary to enter into Christ's kingdom. *Now it is your turn to be courageous apostles of that kingdom!*

ORE, March 29, 2000

MASS IN NAZARETH

March 25th, 2000

On Saturday morning, March 25, the Holy Father went to the Basilica of the Annunciation in Nazareth. There he prayed at the grotto marking the site of the Holy Family's house, where the Word was made flesh, and then celebrated Mass in the upper church for the Solemnity of the Annunciation. After the proclamation of the Gospel, the Pope gave the homily.

... In Nazareth, where Jesus " grew in wisdom and age and grace before God and men" (Lk 2:52), I ask the Holy Family to inspire all Christians to *defend the*

family, defend the family against so many present-day threats to its nature, its stability and its mission. To the Holy Family I entrust the efforts of Christians and of all people of good will to defend life and to promote respect for the dignity of every human being.

To Mary, the *Theotókos*, the great Mother of God, I consecrate the families of the Holy Land, the families of the world. ...

ORE, March 29, 2000

ECUMENICAL MEETING IN JERUSALEM

March 25th, 2000

After greeting the consuls general at the Apostolic Delegation and praying at the Basilica of the Garden of Gethsemane on Saturday afternoon, March 25th, the Holy Father went to the Greek Orthodox Patriarchate of Jerusalem for an Ecumenical Meeting with representatives of the Churches and Ecclesial Communities in the Holy Land. During the meeting the Pope gave the following address in English. Here is the text.

Dear Brothers and Sisters in Christ,

1. With profound gratitude to the Most Holy Trinity I make this visit to the Greek Orthodox Patriarchate of Jerusalem, and I greet all of you in the grace and peace of our Lord Jesus Christ. I thank Your Beatitude Patriarch Diodoros for your fraternal hospitality and for the kind words you have addressed to us. I greet Your Beatitude Patriarch Torkom, and all the Archbishops and Bishops of the Churches and Ecclesial Communities present here. It is a source of great joy to know that the heads of Christian communities in the Holy City of Jerusalem meet frequently to deal with matters of common interest to the faithful. The fraternal spirit which prevails among you is a sign and a gift to the Christians of the Holy Land as they face the challenges before them.

Need I say that I am greatly encouraged by this evening's meeting? It confirms that we have set out on the path to knowing one another better, with the desire to overcome the mistrust and rivalry inherited from the past. *Here in Jerusalem*, in the city where our Lord Jesus Christ died and rose from the dead, *his words ring out with special resonance*, particularly the words he spoke on the night before he died: "that they may all be one, that they may all be one; ...so that the world may believe that you have sent me" (Jn 17:21). It is in response to that prayer of the Lord that we are together here today, all followers of the one Lord despite our sad divisions, and all conscious that his will obliges us, and the Churches and Ecclesial Communities we represent, to walk the path of reconciliation and peace.

This meeting reminds me of the historic meeting here in Jerusalem between my Predecessor Pope Paul VI and the Ecumenical Patriarch Athenagoras I, an event which laid the foundations of a new era of contacts between our Churches. In the intervening years we have learned that the road to unity is a difficult one. But this should not discourage us. We must be

patient and persevering, and continue to move ahead without wavering. *The warm embrace of Pope Paul and Patriarch Athenagoras stands out as a prophetic sign and source of inspiration, urging us on to new efforts to respond to the Lord's will.*

2. Our aspiration to fuller communion between Christians takes on a special meaning in the land of the Saviour's birth and in the Holy City of Jerusalem. Here, in the presence of the different Churches and Communities, I wish to reaffirm that the ecclesial note of universality fully respects legitimate diversity. The variety and beauty of your liturgical rites, and of your spiritual, theological and canonical traditions and institutions, testifies to the richness of the divinely revealed and undivided heritage of the universal Church, as it has developed down the centuries in the East and in the West. There exists a *legitimate diversity* which in no way is opposed to the unity of the Body of Christ, but rather *enhances the splendour of the Church* and contributes greatly to the fulfilment of her mission (cf. *Ut unum sint*, n. 50). None of this wealth must be lost in the fuller unity to which we aspire.

3. During the recent Week of Prayer for Christian Unity, in this year of the Great Jubilee, many of you joined in prayer for greater understanding and cooperation among all Christ's followers. You did so in the awareness that *all the Lord's disciples together have a common mission to serve the Gospel in the Holy Land*. The more united we become in prayer, in prayer around Christ, the more courageous we shall become in confronting the painful human reality of our divisions. The pilgrim path of the Church through this new century and the new millennium is the path traced out for her by her inherent vocation to unity. *Let us ask the Lord to inspire a new spirit of harmony and solidarity among the Churches* in facing the practical difficulties which beset the Christian community in Jerusalem and the Holy Land.

4. Fraternal cooperation among the Christians of this Holy City is no mere option; it has a significance all its own in communicating *the love which the Father has for the world in sending his only Son* (cf. Jn 3:16). Only in a spirit of mutual respect and support can the Christian presence flourish here in a community alive with its traditions and confident in facing the social, cultural and political challenges of an evolving situation. Only by being reconciled among themselves can Christians play their full part in making *Jerusalem the City of Peace for all peoples*. In the Holy Land, where Christians live side by side with the followers of Judaism and Islam, where there are almost daily tensions and conflicts, it is essential to overcome the scandalous impression given by our disagreements and arguments. In this city it should be eminently possible for Christians, Jews and Muslims to live together in brotherhood and freedom, in dignity, justice and peace.

5. Dear Brothers in Christ, it has been my intention to give a clearly ecumenical dimension to the

Catholic Church's celebration of the Jubilee Year 2000. The opening of the Holy Door at the Basilica of St Paul-Outside-the-Walls, at which so many Churches and Ecclesial Communities were represented, symbolized our passing together through the "door" which is Christ: "I am the door, if any one enters by me, he will be saved" (*Jn* 10:9). Our ecumenical journey is precisely this: a journey in Christ and through Christ the Saviour to the faithful fulfilment of the Father's plan. With God's grace the 2000th anniversary of the Incarnation of the Word will be a "favourable time", a year of grace for the ecumenical movement. In the spirit of the Old Testament Jubilees, this is a providential time for us to turn to the Lord in order to *ask forgiveness* for the wounds which the members of our Churches have inflicted upon one another down the years. This is the time to ask the Spirit of Truth to help our Churches and Communities to engage in an ever more fruitful *theological dialogue*, which will enable us to grow in the knowledge of the truth and come to the fullness of communion in Christ's Body. From the *exchange of ideas* our dialogue will then become an *exchange of gifts*: a more authentic sharing of the love which the Spirit unceasingly pours into our hearts.

Your Beatitude reminded us of Christ's prayer on the eve of his Passion and Death. *This prayer is his last will and testament, and it challenges us all.* What will be our response? Dear Brothers in Christ, with hope-filled hearts and unfailing trust, let us make the third Christian millennium the millennium of our new-found joy in the unity and peace of the Father, the Son and the Holy Spirit. Amen.

ORE, March 29, 2000

TO ARMENIAN ORTHODOX PATRIARCH OF JERUSALEM

March 26th, 2000

On Sunday morning, March 26, the Holy Father paid a courtesy call on Armenian Orthodox Patriarch Torkom II Manoogian in Jerusalem. Here is the English text of the Pope's greetings to the prelate.

Your Beatitude,

It gives me great pleasure to visit you in your own residence, after having had the joy of meeting you in Rome on the occasion of the memorable visit of His Holiness Karekin I in December 1996. I cordially repeat the words I spoke at that time to the Catholicos Patriarch of All Armenians: "May the grace and cordiality of our meeting become like *a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts' (cf. *2 Pt* 1:19)".

Our meeting today is yet another step forward which the Lord has granted us for the strengthening of ties between the Catholic Church and the Armenian Apostolic Church. In this Jubilee Year when we pray more intensely that the Lord will grant us the gift of unity, may our friendship be like a prayer rising up to the Father like incense, like the fragrance of

the evening sacrifice offered on the Cross by his beloved Son.

Your Beatitude, in visiting your home I feel like a brother in the midst of brothers who together are striving to build up the Church of Christ. I thank you for your gracious welcome, and I ask the risen Lord to grant to you and to all the clergy and faithful of the Armenian Apostolic Church in the Holy Land his gifts of prosperity, joy and peace.

ORE, March 29, 2000

MASS AT CHURCH OF THE HOLY SEPULCHRE

March 26, 2000

On Sunday morning, March 26, Pope John Paul II celebrated Mass at the Church of the Holy Sepulchre in Jerusalem, the culmination of his seven-day Jubilee Pilgrimage to the Holy Land. Representatives of other Churches and Ecclesial Communities also attended the liturgy. After the proclamation of the Gospel the Pope preached the following homily in English. Here is the text.

... 2. In this, "the Mother of all Churches" (St John Damascene), I extend warm greetings to His Beatitude Patriarch Michel Sabbah, the Ordinaries of the other Catholic communities, Fr Giovanni Battistelli and the Franciscan Friars of the Custody of the Holy Land, as well as the clergy, religious and lay faithful.

With fraternal esteem and affection I greet Patriarch Diodoros of the Greek Orthodox Church and Patriarch Torkom of the Armenian Orthodox Church, the representatives of the Coptic, Syrian and Ethiopian Churches, as well as of the Anglican and Lutheran Communities.

Here, where our Lord Jesus Christ died in order to gather into one the children of God who were scattered (*Jn* 11:52), may the Father of mercies strengthen our desire for unity and peace among all who have received the gift of new life through the saving waters of Baptism. (...)

... *The Resurrection of Jesus is the definitive seal of all God's promises, the birth-place of a new, risen humanity, the pledge of a history marked by the messianic gifts of peace and spiritual joy. At the dawn of a new millennium, Christians can and ought to look to the future with steadfast trust in the glorious power of the Risen One to make all things new (cf. *Rv* 21:5). He is the One who frees all creation from its bondage to futility (cf. *Rom* 8:20). By his Resurrection he opens the way to the great Sabbath rest, the Eighth Day, when mankind's pilgrimage will come to its end and God will be all in all (*1 Cor* 15:28).*

Here at the Holy Sepulchre and Golgotha, as we renew our profession of faith in the risen Lord, can we doubt that in the power of the Spirit of Life we will be given the strength to overcome our divisions and to work together to build a future of reconciliation, unity and peace? Here, as in no other place on earth, we hear the Lord say once again to his disciples: "*Do not fear; I have overcome the world!*" (cf. *Jn* 16:33).

ORE, March 29, 2000

CONTACTS WITH JEWS

ON ARRIVAL IN ISRAEL

March 21, 2000

Tuesday afternoon, March 21, aid the Holy Father flew from Amman, Jordan, to Ben Gurion Airport in Tel Aviv, Israel, where he was greeted on his arrival by President Ezer Weizman, Prime Minister Ehud Barak, Archbishop Boutros Mouallem of Acre for Greek Melkites and other dignitaries of Church and State. After being welcomed by President Weizman, the Pope gave the following address in English. Here is the text.

Dear President and Madame Weizman,
Dear Prime Minister and Madame Barak,
Dear Israeli Friends,
Your Excellencies, Ladies and Gentlemen,

1. Yesterday, from the heights of Mount Nebo I looked across the Jordan Valley to this blessed land. Today, it is with profound emotion that I set foot in the Land where God chose to "pitch his tent" (Jn 1:14; cf. Ex 40:34-35; 1 Kgs 8:10-13), and made it possible for man to encounter him more directly.

In this year of the 2,000th anniversary of the birth of Jesus Christ, it has been my strong personal desire to come here and to pray in the most important places which, from ancient times, have seen God's interventions, the wonders he has done. "You are the God who works wonders. You showed your power among the peoples" (Ps 77:15).

Mr President, I thank you for your warm welcome, and in your person I greet all the people of the State of Israel.

2. My visit is both a personal pilgrimage and the spiritual journey of the Bishop of Rome to the origine of our faith in "the God of Abraham, of Isaac and of Jacob" (Ex 3:15). It is part of a larger pilgrimage of prayer-and thanksgiving which led me first to Sinai, the Mountain of the Covenant, the place of the decisive revelation which shaped the subsequent history of salvation. Now I shall have the privilege of visiting some of the places more closely connected with the Life, Death and Resurrection of Jesus Christ. Along every step of the way I am moved by a vivid sense of God who has gone before us and leads us on, who wants us to honour him in spirit and in truth, to acknowledge the differences between us, but also to recognize in every human being the image and likeness of the one Creator of heaven and earth.

3. Mr President, you are known as a man of peace and a peacemaker. We all know how urgent is the need for peace and justice, not for Israel alone but for the entire region. Many things have changed in relations between the Holy See and the State of Israel since my Predecessor Pope Paul VI came here in 1964. The establishment of diplomatic relations between us in 1994 set a seal on efforts to open an era of dialogue on questions of common interest con-

cerning religious freedom, relations between Church and State and, more generally relations between Christians and Jews. On another level, world opinion follows with close attention the peace process which finds all the peoples of the region involved in the difficult search for a lasting peace with justice for all. With newfound openness towards one another, Christians and Jews together must make courageous efforts to remove all forms of prejudice. We must strive always and everywhere to present the true face of the Jews and of Judaism, as likewise of Christians and of Christianity, and this at every level of attitude, teaching and communication (cf. *Address to the Jewish Community of Rome*, 13 April 1986).

4. My journey therefore is a pilgrimage; in a spirit of humble gratitude and hope, to the origine of our religious history. It is a tribute to the three religious traditions which coexist in this land. For a long time I have looked forward to meeting the faithful of the Catholic communities in their rich variety, and the members of the various Christian Churches and Communities present in the Holy Land. I pray that my visit will serve to encourage an increase of inter-religious dialogue that will lead Jews, Christians and Muslims to seek in their respective beliefs, and in the universal brotherhood that unites all the members of the human family, the motivation and the perseverance to work for the peace and justice which the peoples of the Holy Land do not yet have and for which they yearn so deeply. The Psalmist reminds us that peace is God's gift: "I will hear what the Lord God has to say, a voice that speaks of peace, peace for his people and his friends, and those who turn to him in their hearts" (Ps 85:8). May peace be God's gift to the land he chose as his own! Shalom.

ORE, March 29, 2000

VISIT TO CHIEF RABBIS

March 23, 2000

After celebrating Mass at the Chapel of the Cenacle on Thursday morning March 23, the Holy Father paid a courtesy call on Ashkenazi Chief Rabbi Israel Meir Lau and Sephardic Chief Rabbi Eliyahu Bakshi-Doron at Hechal Shlomo, the headquarters of the Chief Rabbinate. During the meeting the Pope made a few remarks in English. Here is the text.

Very Reverend Chief Rabbis,

It is with deep respect that I visit you here today and thank you for receiving me at *Hechal Shlomo*. Truly this is a uniquely significant meeting which — I hope and pray — will lead to increasing contacts between Christians and Jews, aimed at achieving an ever deeper understanding of the historical and theological relationship between our respective religious heritages.

Personally, I have always wanted to be counted among those who work, on both sides, to overcome old prejudices and to secure ever wider and fuller recognition of the spiritual patrimony shared by Jews and Christians. I repeat what I said on the occasion of my visit to the Jewish community in Rome, that we Christians recognize that the Jewish religious heritage is intrinsic to our own faith: "*you are our elder brothers* " (cf. *Address at the Synagogue of Rome*, 13 April 1986, n. 4). We hope that the Jewish people will acknowledge that the Church utterly condemns anti-Semitism and every form of racism as being altogether opposed to the principles of Christianity. We must work together to build a future in which there will be no more anti-Judaism among Christians or anti-Christian sentiment among Jews.

There is much that we have in common. There is so much that we can do together for peace, for justice, for a more human and fraternal world. May the Lord of heaven and earth lead us to a new and fruitful era of mutual respect and cooperation, for the benefit of all! Thank you.

ORE, March 29, 2000

VISIT TO ISRAELI PRESIDENT WEIZMAN

March 23rd, 2000

After visiting the Chief Rabbi on Thursday morning, March 23, the Holy Father paid a courtesy call on Israeli President Ezer Weizman at the Presidential Palace. They had a private meeting and then the Pope gave a brief address to the President and members of the Government. Here is the text of the Holy, Father's remarks, which were made in English.

Mr President,
Government Ministers,
Members of the Knesset,
Your Excellencies,

I am most grateful, Mr President, for the welcome you have given me to Israel. To this meeting we both bring long histories. You represent Jewish memory, reaching beyond the recent history of this land to your people's unique journey through the centuries and millennia. I come as one whose Christian memory reaches back through the 2,000 years since the birth of Jesus in this very land.

History, as the ancients held, is the *Magistra vitae*, a teacher of how to live. This is why we must be determined to heal the wounds of the past, so that they may never be opened again. We must work for a new era of reconciliation and peace between Jews and Christians. My visit is a pledge that the Catholic Church will do everything possible to ensure that this is not just a dream but a reality.

We know that real peace in the Middle East will come only as a result of mutual understanding and respect between all the peoples of the region: Jews, Christians and Muslims. In this perspective, my pilgrimage is a journey of hope: the hope that the 21st

century will lead to a new solidarity among the peoples of the world, in the conviction that development, justice and peace will not be attained unless they are attained for all.

Building a brighter future for the human family is a task which concerns us all. That is why I am pleased to greet you, Government ministers, members of the Knesset and diplomatic representatives of many countries, who must make and implement decisions which affect the lives of people. It is my fervent hope that a genuine desire for peace will inspire your every decision. With that as my prayer, I invoke abundant divine blessings upon you, Mr President, upon your country, and upon all of you who have honoured me with your presence. Thank you.

ORE, March 29, 2000

AT YAD VASHEM HOLOCAUST MEMORIAL

March 23, 2000

After paying a courtesy call on Israeli President Ezer Weizman on Thursday morning, March 23, the Holy Father went to Yad Vashem, Israel's principal Holocaust memorial. A brief service was held in the Hall of Remembrance, during which the Pope paused in prayer before the eternal flame and, with the help of Cardinals Cassidy and Etchegaray, laid a wreath of yellow and white daisies over the place where the ashes of many death camp victims are interred. The Holy Father later met a group of survivors from his hometown of Wadowice as well as his former classmate Jerzy Kluger. During his visit the Pope gave the following address in English. Here is the text.

The words of the ancient Psalm rise from our hearts: "*I have become like a broken vessel. I hear the whispering of many — terror on every side! — as they scheme together against me, as they plot to take my life. But I trust in you, o Lord; I say, 'You are my Góð (Ps 31:13-15).*"

1. In this place of memories, the mind and heart and soul feel an extreme need for silence. Silence in which to remember. Silence in which to try to make some sense of the memories which come flooding back. Silence because there are no words strong enough to deplore the terrible tragedy of the *Shoah*. My own personal memories are of all that happened when the Nazis occupied Poland during the war. I remember my Jewish friends and neighbours, some of whom perished, while others survived.

I have come to Yad Vashem to pay homage to the millions of Jewish people who, stripped of everything, especially of their human dignity, were murdered in the Holocaust. More than half a century has passed, but the memories remain.

Here, as at Auschwitz and many other places in Europe, we are overcome by the echo of the heart-rending laments of so many. Men, women and children cry out to us from the depths of the horror that they knew. How can we fail to heed their cry? No

one can forget or ignore what happened. No one can diminish its scale.

2. We wish to remember. But we wish to remember *for a purpose*, namely to ensure that never again will evil prevail, as it did for the millions of innocent victims of Nazism.

How could man have such utter contempt for man? Because he had reached the point of contempt for God. Only a godless ideology could plan and carry out the extermination of a whole people.

The honour given to the "just gentiles" by the State of Israel at Yad Vashem for having acted heroically to save Jews, sometimes to the point of giving their own lives, is a recognition that not even in the darkest hour is every light extinguished. That is why the Psalms, and the entire Bible, though well aware of the human capacity for evil, also proclaim that evil will not have the last word. Out of the depths of pain and sorrow, the believer's heart cries out: "*I trust in you, O Lord; I say, 'You are my God'*" (Ps 31:14).

3. Jews and Christians share an immense spiritual patrimony, flowing from God's self-revelation. Our religious teachings and our spiritual experience demand that we *overcome evil with good*. We remember, but not with any desire for vengeance or as an incentive to hatred. For us to remember is to pray for peace and justice, and to commit ourselves to their cause. Only a world at peace, with justice for all, can avoid repeating the mistakes and terrible crimes of the past.

As Bishop of Rome and Successor of the Apostle Peter, I assure the Jewish people that the Catholic Church, motivated by the Gospel law of truth and love and by no political considerations, is deeply saddened by the hatred, acts of persecution and displays of anti-Semitism directed against the Jews by Christians at any time and in any place. The Church rejects racism in any form as a denial of the image of the Creator inherent in every human being (cf. *Gn 1:26*).

4. In this place of solemn remembrance, I fervently pray that our sorrow for the tragedy which the Jewish people suffered in the 20th century will lead to a new relationship between Christians and Jews. Let us build a new future in which there will be no more anti-Jewish feeling among Christians or anti-Christian feeling among Jews, but rather the mutual respect required of those who adore the one Creator and Lord, and look to Abraham as our common father in faith (cf. *We Remember, V*).

The world must heed the warning that comes to us from the victims of the Holocaust and from the testimony of the survivors. Here at Yad Vashem the memory lives on, and burns itself onto our souls. It makes us cry out:

"I hear the whispering of many — terror on every side!... But I trust in you, O Lord; I say, 'You are my GoJ'" (Ps 31:13-15).

ORE, March 29, 2000

INTERRELIGIOUS MEETING

March 23rd, 2000

On Thursday afternoon, March 23, the Holy Father went to the Notre Dame of Jerusalem Centre for an interreligious meeting with Jewish, Christian and Muslim religious leaders. Three children's choirs performed separately and then together sang "Jerusalem of Peace", a song especially composed for the occasion. After Rabbi Meir Lau and Sheikh Taysir al-Tamimi had spoken, the Pope gave the following address in English. Here is the text.

Distinguished Jewish,
Christian and Muslim Representatives,

1. In this year of the 2,000th anniversary of the birth of Jesus Christ, I am truly happy to be able to fulfil my long-cherished wish to make a journey through the geography of salvation history. I am deeply moved as I follow in the footsteps of the countless pilgrims who before me have prayed in the Holy Places connected with God's interventions. I am fully conscious that *this land is holy to Jews, Christians and Muslims*. Therefore my visit would have been incomplete without this meeting with you, distinguished religious leaders. Thank you for the support which your presence here this evening gives to the hope and conviction of so many people that we are indeed entering a new era of interreligious dialogue. We are conscious that closer ties among all believers are a necessary and urgent condition for securing a more just and peaceful world.

For all of us *Jerusalem, as its name indicates, is the "City of Peace"*. Perhaps no other place in the world communicates the sense of transcendence and divine election that we perceive in her stones and monuments, and in the witness of the three religions living side by side within her walls. Not everything has been or will be easy in this coexistence. But we must find in our respective religious traditions the wisdom and the superior motivation to ensure the triumph of mutual understanding and cordial respect.

2. We all agree that religion must be genuinely centred on God, and that our first religious duty is adoration, praise and thanksgiving. The opening *sura* of the Qur'an makes this clear: "*Praise be to God, the Lord of the Universe*" (*Qur'an*, 1:1). In the inspired songs of the Bible we hear this universal call: "*Let everything that breathes give praise to the Lord! Alleluia*" (Ps 150:6). And in the Gospel we read that when Jesus was born the angels sang: "*Glory to God in the highest heaven*" (Lk 2:14). In our times, when many are tempted to run their affairs without any reference to God, *the call to acknowledge the Creator of the universe and the Lord of history is essential in ensuring the well being of individuals and the proper development of society*.

3. If it is authentic, devotion to God necessarily involves attention to our fellow human beings. As members of the one human family and as God's

beloved children, we have duties towards one another which, as believers, we cannot ignore. One of the first disciples of Jesus wrote: "If any one says, 'I love God', and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen, (1 Jn 4:20). Love of our brothers and sisters involves an attitude of respect and compassion, gestures of solidarity, cooperation in service to the common good. Thus, *concern for justice and peace does not lie outside the field of religion but is actually one of its essential elements.*

In the Christian view it is not for religious leaders to propose technical formulas for the solution of social, economic and political problems. Theirs is, above all, the task of teaching the truths of faith and right conduct, the task of helping people — including those with responsibility in public life — to be aware of their duties and to fulfil them. As religious leaders, we help people to live integrated lives, to harmonize the vertical dimension of their relationship with God with the horizontal dimension of service to their neighbour.

4. Each of our religions knows, in some form or another, the Golden Rule: "Do unto others as you would have them do unto you". Precious as this rule is as a guide, true love of neighbour goes much further. It is based on the conviction that *when we love our neighbour we are showing love for God, and when we hurt our neighbour we offend God.* This means that religion is the enemy of exclusion and discrimination, of hatred and rivalry, of violence and conflict. Religion is not, and must not become, an excuse for violence, particularly when religious identity coincides with cultural and ethnic identity. *Religion and peace go together!* Religious belief and practice cannot be separated from the defence of *the image of God in every human being.*

Drawing upon the riches of our respective religious traditions, we must spread awareness that today's problems will not be solved if we remain ignorant of one another and isolated from one another. We are all aware of past misunderstandings and conflicts, and these still weigh heavily upon relationships between Jews, Christians and Muslims. *We must do all we can to turn awareness of past offences and sins into a firm resolve to build a new future in which there will be nothing but respectful and fruitful cooperation between us.*

The Catholic Church wishes to pursue a sincere and fruitful interreligious dialogue with the members of the Jewish faith and the followers of Islam. Such a dialogue is not an attempt to impose our views upon others. What it demands of all of us is that, holding to what we believe, we listen respectfully to one another, seek to discern all that is good and holy in each others teachings, and cooperate in supporting everything that favours mutual understanding and peace.

5. *The Jewish, Christian and Muslim children and young people* present here are a sign of hope and an incentive for us. Each new generation is a divine gift to the world. If we pass on to them all that is noble

and good in our traditions, they will make it blossom in more intense brotherhood and cooperation.

If the various religious communities in the Holy City and in the Holy Land succeed in living and working together in friendship and harmony, this will be of enormous benefit not only to themselves but to the whole cause of peace in this region. *Jerusalem will truly be a City of Peace for all peoples.* Then we will all repeat the words of the prophet: "Come, let us go up to the mountain of the Lord ... that he may teach us his ways and that we may walk in his paths" (Is 2:3).

To recommit ourselves to such a task, and to do so in *the Holy City of Jerusalem*, is to ask God to look kindly on our efforts and bring them to a happy outcome. May the Almighty abundantly bless our common endeavours!

ORE, March 29, 2000

HOLY FATHER VISITS THE WESTERN WALL
AND PRAYS FOR FORGIVENESS

March 26th, 2000

On Sunday morning, March 26, the Holy Father visited the Western or "Wailing" Wall in Jerusalem, where he paused in prayer and left a written message imploring God's forgiveness for those who have caused the children of Abraham to suffer. Here is the English text of the Pope's message.

God of our fathers, you chose Abraham and his descendants to bring your name to the nations: we are deeply saddened by the behaviour of those who in the course of history have caused these children of yours to suffer, and asking your forgiveness we wish to commit ourselves to genuine brotherhood with the people of the Covenant.

Jerusalem, 26 March 2000

IOANNES PAULUS PP. II

ORE, March 29, 2000

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REFLECTIONS AFTER THE PILGRIMAGE

March 29, 2000

At the General Audience in Rome on Wednesday, March 29th, the Holy Father reflected on his Jubilee pilgrimage to the Holy Land. Here is a translation of some of his observations.

1. Following the commemoration of Abraham and my brief but intense visit to Egypt and Mount Sinai, my *Jubilee pilgrimage to the Holy Places* brought me to the land that saw the birth, life, death and resurrection of Jesus Christ and the beginning of the Church. My heart is filled with inexpressible joy and gratitude for this gift of the Lord, to which I had

so looked forward. After visiting the Holy Land during the Second Vatican Council, I have now had the grace of returning there, together with some of my collaborators, in the year of the Great Jubilee, the 2,000th anniversary of Christ's birth. It was a return, in a sense, to the origins, to the roots of our faith and of the Church.

... 5. In Jerusalem, the *Holy City for Jews, Christians and Muslims*, I met the Chief Rabbis of Israel and the Grand Mufti of Jerusalem. I then had a meeting with representatives of the other two monotheistic religions, Judaism and Islam. Despite great difficulties, Jerusalem is called to become the *symbol of peace among those who believe in the God of Abraham and submit to his law*. May men and women hasten the fulfilment of this plan!

At *Yad Vashem, the Shoah Memorial* I paid homage to the millions of Jewish victims of Nazism. Once again I expressed my deep sorrow for that terrifying tragedy and reaffirmed that we want to

remember" in order to commit ourselves together — Jews, Christians and people of good will — to overcoming evil with good, so as to walk on the way of peace.

Today many Churches, heirs to ancient traditions, live their faith in the Holy Land. This diversity is a great treasure as long as it is accompanied by a spirit of communion in total fidelity to the faith of the Fathers. The *Ecumenical Meeting* held at the Greek Orthodox Patriarchate of Jerusalem with everyone's enthusiastic participation marked an important step on the journey towards full unity among Christians. It gave me great joy to be able to speak with His Beatitude Diodoros, Greek Orthodox Patriarch of Jerusalem, and with His Beatitude Torkom Manoogian, Armenian Patriarch of Jerusalem. I invite everyone to pray that the process of understanding and of collaboration among the Christians of the various Churches will be strengthened and developed.

ORE, April 5, 2000

B. ECUMENICAL COMMEMORATION OF WITNESSES TO THE FAITH IN THE TWENTIETH CENTURY

PRESIDED OVER BY THE HOLY FATHER JOHN PAUL II TOGETHER WITH REPRESENTATIVES
OF OTHER CHURCHES AND ECCLESIAL COMMUNITIES

At the Colosseum, Rome - May 7, 2000

PRESENTATION*

I. THE IMPORTANCE AND SIGNIFICANCE OF THE ECUMENICAL COMMEMORATION

The Ecumenical Commemoration of Witnesses to the Faith in the Twentieth Century, to be held on Sunday 7 May of the Holy Year 2000, originated in the primatial concern of His Holiness Pope John Paul II:

— a concern for all the Churches and Ecclesial Communities including those not yet in full communion, that they may acknowledge an ecumenism lived in giving one's life in sacrifice for Christ;

— a concern for all Christians, that they may discern the effective presence of Christ and of the Holy Spirit even in the midst of persecutions and violence;

— a concern for the present and for future generations, that they may not forget the example of their brothers and sisters who bore witness to Christ and suffered persecution even while forgiving their persecutors.

The Commemoration is linked to the Holy Father's statement in the Apostolic Letter *Tertio Millennio Adveniente*. "In our own century the martyrs have returned, many of them nameless, 'unknown soldiers', as it were, of God's great cause. As far as possible, their witness should not be lost to the Church... This gesture cannot fail to have an ecumenical character and expression. Perhaps the most convincing form of ecumenism is the *ecumenism of the saints* and of the martyrs. The *communio sanctorum* speaks louder than the things that divide us" (TMA, N. 37).

The Commemoration of Witnesses to the Faith in the Twentieth Century, occurring during this Holy Year which celebrates the two thousandth anniversary of the birth of our Savior, is meant to give glory to Christ, the faithful witness of the Father (cf. *Rev* 1:5). It was he who bestowed the power of the Holy Spirit upon so many of our Christian brothers and sisters, enabling them to confess his name and

offer him the courageous witness of their faith, their hope and their love.

This most significant moment of the Jubilee Year 2000 is marked, according to the Holy Father's wishes, by the dutiful remembrance of "a witness which must not be forgotten" (*ibid.*). His Holiness has urgently called for a "purification of memory": the remembrance in prayer of those Christians who were victims of persecution also calls for a public commemoration of their death, which was inspired by love and accompanied by a plea for the forgiveness of their executioners. Like Stephen, they too died saying the words: "Lord, do not hold this sin against them" (*Acts* 7:60); and thus they shattered the chain of violence and prevented their memory from becoming a source of resentment and vengeance.

The Commemoration also clearly seeks to be ecumenical in character. For "the persecutions of believers — priests, religious and laity — has caused a great sowing of martyrdom in different parts of the world. The witness to Christ borne even to the shedding of blood has become a common inheritance of Catholics, Orthodox, Anglicans and Protestants..." (*ibid.*). This ecumenism in the giving of one's life and in the shedding of one's blood is surely something new, a sign of the times which ought to draw all Christians closer to full visible communion. Unity lived in the endurance of persecution is a call to make further progress towards the unity of a faith professed in life and proclaimed in the mission to all nations.

The Bull *Incamationis Mysterium* lists a number of historical and social situations which led to a flowering, even in the midst of injustice and cruelty, of a "noble profession" (cf. *1 Tim* 6:13) of faith on the part of Christian men and women from various Churches and Ecclesial Communities: "This century now drawing to a close has known very many martyrs, especially because of Nazism, Communism and racial or tribal conflicts. People from every sector of society have suffered for their faith, paying with their blood for their fidelity to Christ and the Church, or courageously facing interminable years of imprisonment and privations of every kind..." (IM, No. 13).

The *ecumenical* aspect of the Commemoration of Witnesses to the Faith in the Twentieth Century is particularly brought out by the explicit mention not

* N.B. The Presentation and the Ecumenical Service that follow are from the Booklet used at the Service on May 7, 2000. Some parts were already in English. Others are translations from the Italian.

only of members of the Catholic Church but also of Christians from other Churches and Ecclesial Communities. In addition, distinguished representatives of other Churches and Ecclesial Communities, accompanied by faithful from different nations, will join the Bishop of Rome in celebrating the Commemoration. All will take active part in the celebration through ritual gestures, by proclaiming the readings and the texts of the testimonies, and in prayer.

At this celebration the witnesses to the faith are commemorated not individually but collectively. They are grouped in various categories in such a way as to include the different continents, the various Churches and Ecclesial Communities, and the victims of all the regimes and ideologies of the twentieth century.

Without naming the witnesses to the faith in the prayers, some of them are explicitly mentioned either as the authors of the testimonies to be read or as subjects of the accounts narrated therein. The various testimonies have a *geographic* character, since they include all continents, an *historical character*, since they evoke the regimes and the ideologies of the twentieth century which persecuted the witnesses to the faith, and an *ecumenical* character, since they include members of various Churches and Ecclesial Communities.

II. THE UNFOLDING OF THE RITE

The Ecumenical Commemoration takes place at Evening Prayer of the Third Week of Easter; it thus falls in the Easter Season and in particular on the Lord's Day, when the Church celebrates the victory of the Risen Christ over sin and death. The Risen Lord opens the hearts of the faithful to the hope of everlasting life and gives meaning to suffering, tribulations and death itself. Evening Prayer is a time when the faithful of different Churches and Ecclesial Communities celebrate Christ as the "Joyful Light of the Holy Glory of the Heavenly and Immortal Father" (Hymn *Phos hilarori*).

The site chosen for the Commemoration is the Colosseum which, together with other places nearby, like the Circus Maximus, calls to mind the witness of faith given by the early martyrs of the Church of Rome.

The Commemoration takes place outside the amphitheatre, near the Arch of Titus. It is made up of various ritual moments and is preceded by a preparation which reflects the ecumenical and international character of the assembly.

Inside the Colosseum, prior to the start of the Commemoration, the Holy Father will offer a fraternal greeting to the Representatives of the other Churches and Ecclesial Communities.

1. Initial Rites

The initial rites include: a "statio" inside the Colosseum, the procession to the area of the celebration outside the amphitheatre, the Holy Father's introduction and the opening prayer.

a) Inside the Colosseum

After the opening hymn, the Holy Father greets the assembly. An invocation of praise to the Holy Trinity follows, recited by the Representatives of the Churches and Ecclesial Communities; it consists of a proclamation in different languages of texts drawn from the Book of Revelation (*Rev* 4:11; 5:12; 5:9-10; 5:13). The assembly responds to each acclamation by singing: *Amen. Alleluia*.

At the end of the invocations, the procession with the Cross and the Gospel Book sets out from the inside of the Colosseum, while the choir sings the Hymn to Christ, the Lord of the Millennia.

b) Place of the celebration

A large icon of the Crucified Christ dominates the platform where the celebration will take place. When the procession arrives at the platform, the Gospel Book is enthroned and incensed. The Holy Father then begins the celebration with an introduction and the opening prayer.

2. The Readings

The Liturgy of the Word is made up of the following readings:

First Reading: 1 Pet 1:3-9, 13-21: *The faith of the baptized tried by fire.*

Song between the Readings: The wedding feast of the Lamb: Rev 19:1-7.

Second Reading: Heb 12:1-6, 18-19a, 22-24: *Surrounded by this great cloud of witnesses.*

Gospel Acclamation: Alleluia: Jn 12:24-25: *Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit...*

Gospel: Mt 5:1-12: *Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.*

The Gospel is proclaimed in both a Western and an Eastern language.

After the Gospel, the choir acclaim Christ, the "Joyful Light", by singing the ancient Christian hymn "Phos hilaron".

The Holy Father then gives the homily.

3. The Profession of Faith, Testimonies and Prayers

The sign of peace follows the Holy Father's homily and precedes the profession of faith. The two deacons, in Greek and in Italian, invite all present to exchange a sign of fraternal fellowship. Meanwhile the choir and the assembly sing the hymn *Ubi caritas*.

The Holy Father then introduces the profession of faith. The Apostles' Creed is recited, using three different languages, by three representatives of the other Churches and Ecclesial Communities. The

assembly joins in each time by singing: *Credimus, Domine, Amen.*

After the profession of faith comes the specific commemoration of the witnesses to the faith in the twentieth century. The witnesses are grouped in eight categories honoring the memory of Christians from all Continents and from the different Churches and Ecclesial Communities: Catholics, Orthodox, Anglicans and Protestants.

Each commemoration or grouping is made up of the following elements: the reading of one or two significant testimonies (each testimony is introduced by a brief biographical note about its author); a prayer in the style of the Commemoration: *Remember Lord...*; and an acclamation by the assembly: *Kyrie eleison.*

At the end of the commemoration of each group of witnesses, a lamp is lit at the foot of the Crucifix which dominates the assembly and incense is burnt as a sign of the prayer of the just.

The testimonies and the prayers are meant to be a collective remembrance of specific groups of witnesses, evoking the different continents and the various situations in which Christians of various denominations have borne heroic witness to their faith.

The following groups of witnesses to the faith in the twentieth century will be commemorated:

1) Christians who bore witness to their faith under Soviet totalitarianism.

Two significant testimonies will be read: the first is from the Russian Orthodox Patriarch Tichon, while the second is from the Russian teacher and artist Olga Jafe, a witness of the *golog* in the Solovki Islands. Both relate the ecumenism of suffering uniting Catholics and Orthodox.

2) Witnesses to the faith who were victims of Communism in other nations of Europe.

Two texts are read, one by the Romanian Greek Catholic Bishop Joan Suci, the other by Father Anton Luli, an Albanian Jesuit imprisoned for seventeen years and then condemned to another eleven years of forced labor.

3) Confessors of the faith who were victims of Nazism and Fascism.

Tribute is paid to the courageous witness of the German Lutheran Pastor Paul Schneider in the Buchenwald concentration camp. The second testimony is that of Bishop Ignacy Jez, Bishop Emeritus of Koszalin-Kolobrzeg, one of the thousands of Polish priests interned in concentration camps. Ordained a priest on 20 June 1937, he was sent after four years of priestly ministry to Dachau as No. 37196.

4) Followers of Christ who gave their lives for the proclamation of the Gospel in Asia and Oceania.

Testimonies are read from Margherita Chou, the niece of the late Cardinal Ignatius Kung Pin-mei, Bishop of Shanghai, and from a group of Anglicans killed in a concentration camp in Japan.

5) Christian faithful persecuted out of hatred for the Catholic faith.

Witnesses to the faith in Spain and Mexico are commemorated: the former in the text of a moving document by the then Minister of the Republic Manuel Irujo and the latter in a sermon of the Bishop of Huejutla, José de Jesús Manríquez y Zafate, delivered in exile in Laredo, Texas, on the Feast of Christ the King, 27 October 1927.

6) Witnesses of evangelization in Africa and Madagascar.

The first testimony is that of Jolique Rusimbamigera, a seminarian who escaped the massacre at the minor seminary of Buta, Burundi, on 30 April 1997, in which forty-four Hutu and Tutsi seminarians were killed. The second testimony is that of a young Canadian Baptist missionary, W. G. R. Jotcham, who worked in the leprosarium of Katsina, in a Muslim area in Nigeria, and died a victim of charity in 1938.

7) Christians who gave their lives for love of Christ and of their brothers and sisters in America.

The testimonies remembered are those of the Capuchin missionary Bishop Alejandro Labaka, who worked tirelessly on behalf of the Amazonian people and died in Ecuador on 21 July 1987, and of Jesús Emilio Jaramillo Monsalve, Bishop of Arauca, Colombia, a Xavierian Missionary of Yarumal, kidnapped and killed at the age of 73 by a group of guerillas during a pastoral visit to rural parishes of his Diocese on 2 October 1989.

8) Witnesses to the faith in different parts of the world.

The first testimony is that of a monk of Tibirin, Algeria, Trappist Father Dom Christian de Chergé, killed in 1996. The second text is by the Armenian Apostolic Patriarch Karekin I, who died in 1999; it evokes the sufferings and martyrdom of the Armenian people.

The series of commemorations ends with a collective remembrance of all those victims whose faith was known to God alone.

Between the various testimonies religious hymns will be sung by choirs from different ecclesial traditions: a Lutheran choir, an Eastern Christian choir, an African choir, a Filipino choir and an Armenian choir.

The singing of the our Father in Latin, preceded by a brief introduction and followed by the doxology *Quia tuum est regnum*, concludes the various testimonies and prayers.

4. *Blessing and Dismissal*

The entire Commemoration ends with an exhortation by the Holy Father to keep alive the memory of the witnesses to the faith in the twentieth century in all the Churches and to bear courageous witness to the Gospel of Christ in every nation and in every sector of society.

The Holy Father then imparts the Apostolic Blessing. The deacon dismisses the assembly and the choir sings the recessional hymn.

III. CHARACTERISTIC RITUAL ELEMENTS AND THEIR SIGNIFICANCE

The Ecumenical Commemoration unfolds through a series of characteristic ritual elements.

1) The initial meeting of the Holy Father with the Representatives of the different Churches and Ecclesial Communities inside the Colosseum expresses the coming together of all Christians on the Lord's Day and in grateful memory of all our brothers and sisters who have professed their faith in Christ.

The celebration opens with the glorification of the Most Holy Trinity through the proclamation of texts drawn from the Book of Revelation.

The procession with the Cross and the Gospel Book is a sign of the ecumenical journey undertaken by the Churches in the footsteps of the witnesses to the faith, guided by the glorious Cross and by the one Gospel of Jesus Christ, who is the same yesterday, and today, and for ever.

2) The Biblical readings have been chosen to reflect the real meaning of the celebration. The first reading, taken from the First Letter of Saint Peter (1:3-9, 13-21), expresses the joy of those who have believed in Christ despite the testing of their faith in the crucible of suffering. The reading is followed by a text of the Book of Revelation: the eschatological canticle of the Heavenly Jerusalem for the wedding feast of the Lamb who was slain (19:1-7).

The second reading, taken from the Letter to the Hebrews, evokes the great cloud of witnesses who urge Christians on as they run the race of faith with their gazes fixed on Christ, the pioneer and perfecter of that faith (12:1-6; 18-19a; 22-24).

The Alleluia verse accompanying the Gospel procession repeats Jesus' words about the grain of wheat which must fall to the ground and die if it is to bear much fruit (Jn 12:24-25).

The Gospel takes up the magnificent words of the Beatitudes as recorded by Saint Matthew (5:1-12). The faces of the many witnesses to the faith are a clear expression of the power of Jesus' words. They reflect, as in so many living icons, the different aspects of the Beatitudes of the Good News of the Kingdom.

The Gospel is proclaimed in both Western and Eastern languages, as a way of emphasizing the universality of the Church and of the witnesses to the faith in East and West.

The assembly acclaims the Risen Christ in the words of the ancient evening hymn: *Phos hilaron*.

3) The moment of the Commemoration itself is richly evocative.

After the Holy Father's homily and before the joint profession of faith, the sign of peace is exchanged between all present, in memory of the witnesses to the faith, our brothers and sisters in Christ who sealed by their own blood the faith of the Creed which they professed. The sign of peace is introduced and accompanied by the hymn of our brotherhood in Christ: *Ubi caritas*.

The common profession of the Apostles' Creed is introduced by the Pope and proposed in its triple, trinitarian, division by three Representatives of the Churches and Ecclesial Communities in three different languages, while the assembly responds by singing: *Credimus, Domine, Amen*.

The series of testimonies and prayers seeks in some way to include the immense multitude of witnesses whom no one can count. These are Catholic, Orthodox, Anglican and Protestant Christians belonging to different Churches and Ecclesial Communities. Every continent and all vocations are represented.

The reading of the testimonies and the prayers of commemoration are done in various languages with the participation of faithful from different nations and from different Churches and Ecclesial Communities, as a sign of universality and of ecumenical sharing.

As mentioned above, this characteristic moment includes the commemoration of specific events through the reading of select testimonies. The Church of our time seeks to imitate an element of the ancient tradition of the early Church; the reading within the liturgical assembly of the *acta et passa*, the deeds and sufferings of Christians who had borne witness to their faith. These accounts were often in the form of letters from the different communities.

A ritual gesture accompanies and brings out the significance of the testimonies: for each intention a lamp is lighted at the foot of the Crucifix dominating the Commemoration and incense is burnt as a symbol of the prayer of the just which rises before God.

A number of choirs from various Churches and Ecclesial Communities then sing hymns from their respective religious traditions.

The series of commemorations ends with a prayer to God, the Father of all, for all the victims of violence, and with the singing of the Lord's Prayer.

The celebration concludes with a powerful exhortation by the Holy Father to keep alive the memory of these courageous witnesses to the faith.

IV. AN ECUMENICAL WITNESS BEFORE THE CHURCH AND BEFORE THE WORLD

The Ecumenical Commemoration of Witnesses to the Faith in the Twentieth Century is meant to be an act of praise to God who is exalted in his saints, a dutiful remembrance of our brothers and sisters who maintained fidelity to their faith in Christ the Lord of history, and an example for all Christians who are called in our day to bear faithful witness to the Gospel before the world.

All the Particular Churches have been asked to join the Holy Father by holding an ecumenical commemoration inspired by the texts and the prayers of the celebration to be held at the Colosseum.

In this way, in the spirit of Pope John Paul II's words in the Bull *Incararnationis Mysterium*, the memory of the witnesses to the faith will spread

throughout the world: “ Yes, this is the host of those who ‘ have washed their robes and made them white in the blood of the Lamb’. For this reason the Church in every corner of the earth must remain anchored in the testimony of the martyrs and jeal-

ously guard their memory. May the People of God, confirmed in faith by the example of these true champions of every, age, language and nation, cross with full confidence the threshold of the Third Millennium” (N. 13).

THE SERVICE

I. INITIAL RITES

" STATIO " INSIDE THE COLOSSEUM

While the Holy Father, the Representatives of the other churches and ecclesial communities, and the ministers assemble inside the Colosseum for the "statio", the choir sings:

IUBILATE DEO

The Choir

R. Iu- bi- la- te De- o, om- nis ter- ra, ser-
vi- te Do- mi- no in læ- ti- ti- a.

The Assembly repeats: Iubilate Deo... Iaetitia.

1. Cry out with joy to the Lord, all the earth. Serve the Lord with gladness. Come before him, singing for joy. R

2. Know that he, the Lord, is God. He made us; we belong to him, we are his people, the sheep of his flock. R.

3. Go within his gates, giving thanks. Enter his courts with songs of praise. Give thanks to him and bless his name. R

4. Indeed, how good is the Lord, eternal his merciful love. He is faithful from age to age. R

LITURGICAL GREETING AND DOXOLOGY

The Holy Father

In the name of the Father, and of the Son, and of the Holy Spirit.

R Amen.

The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

R And also with you.

His Eminence Gennadios, Archbishop-Metropolitan of the Greek Orthodox in Italy

Blessed be the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and for ever, world without end.

The cantor:

R. A-men, a-men. Al- le- lu- ia, al- le- lu- ia.

The Assembly repeats:

Amen, Amen. Alleluia, alleluia.

Rev. Dr. Ismael Noko, General Secretary, Lutheran World Federation:

‘O Lord our God, you are worthy to receive glory and honor and power! For you have created all things; by your will they came to be and were made! (Rev 4:11).

fc. A-men, a-men. Al- le- lu- ia, al- le- lu- ia.

Bishop Jonas Jonson, Lutheran Bishop of Stängnas, Co-President, Joint Working Group Between Catholic Church and World Council of Churches: (in German)

Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honor and glory and praise! (Rev 5:12).

R. A-men, a-men. Al- le- lu- ia, al- le- lu- ia.

Bishop Barnaba, General Bishop of Coptic Orthodox in Italy: (in French)

Worthy are you to receive the scroll and break open its seals, for you were slain. With your blood you purchased for God men of every race and tongue, of every people and nation. You made of them a kingdom, and priests to serve our God, and they shall reign on the earth (Rev 5:9-10).

Gt. A-men, a-men. Al- le- lu- ia, al- le- lu- ia.

His Eminence Edward Cardinal Cassidy: (in Italian)

Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honor and glory and praise! (Rev 5:13).

U. A-men, a-men. Al- le- lu- ia, al- le- lu- ia.

PROCESSION

The latin deacon leads the procession outside the Colosseum singing:

Procedamus in pa-ce.

Let us go in peace.

The Assembly:

In nomine Christi. Amen.

R In Christ's name. Amen.

The Choir and Assembly sing:

HYMN TO CHRIST, LORD OF THE MILLENNIA

1. What joy filled my heart when they told me:
Let us go to the house of the Lord! City of God, open
now your gates, rejoice, wellspring of every people!

R. The trumpet of the Great Jubilee sounds, to
proclaim that Jesus has set us free.

Chri- stus he- ri et ho- di- e, Fi- nis et Prin-

ci- pi- um; Chri- stus Al- phaet 0-me- ga.

I- psi gio- ria in sas- cu- la!

2. Sun and moon have already marked two mil-
lennia since you took flesh and became a part of every
race, sharing our woundedness, our history. R

3. Blessed are you, Mary, among women, and
blessed is the fruit of your womb! Blessed are your
breasts, which sweetly nursed our brother, the Son of
the Most High. R

4. Eternal Word, you are the Beloved and a pen-
etrating two-edged sword. O God of justice and of
mercy, you change our mourning into dancing. R

5. Upon you rests the Spirit of God. Ransom of the
oppressed, sight to the blind, you heal the hearts of the
downtrodden, you inaugurate the year of grace. R

6. O Living Wood, grant renewed life to our dry
and withered branches. Third millennium of new
hope, make known to his children the Father of
lights. R

7. You, O Breath, powerful, rushing wind, Fire
ever awaited, Holy Spirit: come and renew the face of
the earth, and fill the universe with your love. R

8. To you, Holy Father, who loved us; to you, o
Christ, the Light of every Life; to you, living Water,
Consoler, Lord our God, to you be all glory! R

ENTHRONIZATION OF THE BOOK OF GOSPELS

*Arriving at the place of celebration, the Orthodox
deacon places the Book of Gospels on the special
throne, then the Holy Father pours the incense in the
thuribles, and the two deacons, Orthodox and Latin,
incense the Book of Gospels.*

EXHORTATION AND PRAYER

The Holy Father:

Dear Brothers and Sisters: in this Jubilee year, the
joy-filled memorial of Christs coming into the world, in
the Easter light of his Resurrection, we, as Christians,
join in remembering before God and before the world
the witnesses to the faith in the twentieth century.

We celebrate this memorial here, at the Colos-
seum, and close to other places where so many of our
brothers and sisters in the first centuries of the
Church made their "noble profession" by the shed-
ding of their blood which then became the seed of
Christians.

The twentieth century too saw the witness of
many Christians who professed their faith amid per-
secutions, in prison, even to shedding their blood for
their fidelity to Jesus and to his holy Church.

Confirmed in faith and strengthened in hope by
the example of so many followers of the Lamb who
was slain, may all Christians be a sign of love and be
recognized in this way as disciples of Jesus Christ.

All pray in silence.

The Holy Father:

Let us pray.

Almighty and ever-living God, we give you thanks
because by your Holy Spirit you always accompany

Christ's followers in the world. May their faithfulness even to death, their hope in eternal life and their love for you and for their brothers and sisters inspire us to bear authentic witness to you in the fullness of communion.

We ask this through Christ our Lord.
R. Amen.

II. BIBLE READINGS

FIRST READING:

The faith of the baptised is tested in fire

Rev. Josef M. Maj, Official of PCPCU; member of the Commission for New Martyrs: (in Polish)

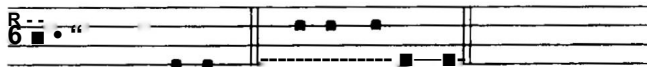
A reading from the first letter of Peter 1;3-9,13-21

Praised be the God and Father of our Lord Jesus Christ, he who in his great mercy gave us new birth; a birth unto hope which draws its life from the resurrection of Jesus Christ from the dead; a birth to an imperishable inheritance incapable of fading or defilement, which is kept in heaven for you who are guarded with God's power through faith; a birth to a salvation which stands ready to be revealed in the last days.

There is cause for rejoicing here. You may for a time have to suffer the distress of many trials; but this is so that your faith, which is more precious than the passing splendor of fire-tried gold, may by its genuineness lead to praise, glory and honor when Jesus Christ appears. Although you have never seen him, you love him, and without seeing him, you now believe in him and rejoice with inexpressible joy touched with glory because you are achieving faith's goal, your salvation.

So "gird the loins" of your understanding; live soberly; set all your hope on the gift to be conferred on you when Jesus Christ appears. As obedient sons, do not yield to the desires that once shaped you in your ignorance. Rather, become holy yourselves in every aspect of your conduct, after the likeness of the holy one who called you; remember, Scripture says, "Be holy, for I am holy".

In prayer you call upon a Father who judges each one justly, on the basis of his actions. Since this is so, conduct yourselves reverently during your sojourn in a strange land. Realize that you were delivered from the futile way of life your fathers handed on to you, not by any diminishable sum of silver or gold but by Christ's blood beyond all price: the blood of a spotless, unblemished lamb chosen before the world's foundation and revealed for your sake in these last days. It is through him that you are believers in God, the God who raised him from the dead and gave him glory. Your faith and hope, then, are centered in God.



Verbum Domini. R. Deo gratias.

CHANT BETWEEN LESSONS

The choir:

Ap 19, 1-7



The Assembly repeats:

Alleluia, alleluia, alleluia.

The choir:

Salvation, glory, and power to our God.

The Assembly:



The choir:

his judgments are honest and true.

The Assembly:

alleluia, alleluia.

The choir:

Sing praise to our God, all you his servants.

The Assembly:

Alleluia.

The choir:

all who worship him reverently, great and small.

The Assembly:

Alleluia, alleluia, alleluia.

The choir:

The Lord our-powerful God is King.

The Assembly:

Alleluia.

The choir:

Let us rejoice, sing praise, and give him glory.

The Assembly:

Alleluia, alleluia, alleluia.

The choir:

Let us rejoice and exult.

The Assembly:

Alleluia.

The choir:

Give glory to him.

The Assembly:

Alleluia, alleluia, alleluia.

The choir:

The wedding feast of the Lamb has begun.

The Assembly:

Alleluia.

The choir:

And his bride is prepared to welcome him.

The Assembly:



Al- le- lu- ia, al- le- lu- ia, al- le- lu- ia.

SECOND READING

We are surrounded by a great cloud of witnesses

*Rev. Juan F. Usma Gomez, Official of PCPCU:
(in Spanish)*

A reading from the letter
to the Hebrews

12:1-6,18-19a, 22-24

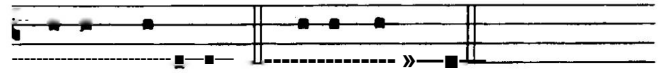
Since we for our part are surrounded by a cloud of witnesses, let us lay aside every encumbrance of sin which clings to us and persevere in running the race which lies ahead; let us keep our eyes fixed on Jesus, who inspires and perfects our faith. For the sake of the joy which lay before him he endured the cross, heedless of its shame. He has taken his seat at the right of the throne of God. Remember how he endured the opposition of sinners; hence do not grow despondent or abandon the struggle.

In your fight against sin you have not yet resisted to the point of shedding blood. Moreover, you have forgotten the encouraging words addressed to you as sons: " My sons, do not disdain the discipline of the Lord nor lose heart when he reproves you; for, whom the Lord loves, he disciplines; he scourges every son he receives".

You have not drawn near to an untouchable mountain and a blazing fire, and gloomy darkness and storm and trumpet blast, and a voice speaking words.

No, you have drawn near to Mount Zion and the city of the living God, the heavenly Jerusalem, to myriads of angels in festal gathering, to the assembly

of the first-born enrolled in heaven, to God the judge of all, to the spirits of just men made perfect, to Jesus, the mediator of a new covenant.



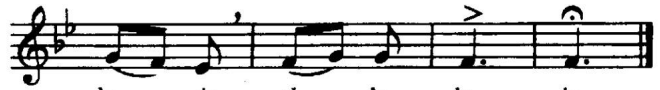
Verbum Domi- ni. ft De- o gra- ti- as.

PROCLAMATION OF THE GOSPEL

The choir:



Al- le- lu- ia, al- le-



lu- ia, al- le- lu- ia.

The Assembly repeats:

Alleluia, alleluia, alleluia.

The choir:

Jn 12, 24-25

If the grain of wheat falls to the ground and does not die, it remains alone; but if it dies, it bears much fruit.

The Assembly:

Alleluia.

He who loves his life loses it; and he who hates his life in this world will preserve it for eternal life.

The Assembly:

Alleluia.

GOSPEL

*Blessed are those who are persecuted for justice sake,
for theirs is the Kingdom of heaven*

V. The Lord be with you.

R And also with you.

✠ A reading from the holy Gospel
according to Matthew

5,1-12

R Glory to you, Lord.

When Jesus saw the crowds, he went up on the mountainside. After he had sat down his disciples gathered around him, and he began to teach them:

" How blest are the poor in spirit: the reign of God is theirs.

Blest too are the sorrowing; they shall be consoled.

Blest are the lowly; they shall inherit the land.
 Blest are they who hunger and thirst for holiness;
 they shall have their fill.

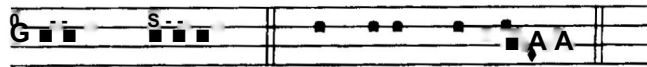
Blest are they who show mercy; mercy shall be theirs.

Blest are the single-hearted, for they shall see God.

Blest too the peacemakers; they shall be called sons of God.

Blest are those persecuted for holiness' sake; the reign of God is theirs.

Blest are you when they insult you and persecute you and utter every kind of slander against you because of me. Be glad and rejoice, for your reward in heaven is great".



Verbum Domini. U Laus tibi, Christe.

Rev. Makarios Segredos (Orthodox deacon) proclaims the same Gospel passage (in Greek)

The chorus:

Glory to you, Lord.

The Orthodox deacon brings the Book of Gospels to the Holy Father, who kisses it in a sign of veneration and blesses the assembly with it.

The proclamation of the Gospel having been completed, the chorus of the Ukrainian Orthodox Church of Kiev acclaims the Risen Christ with the words of an ancient evening hymn "Phos hilaron", sung in the Ukrainian language.

In the meantime, some of the faithful light torches, drawing the light from the Paschal candle.

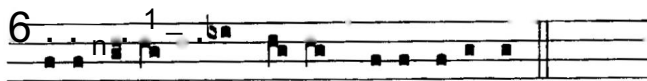
The Holy Father gives the homily (see below).

III. CONFESSION ON FAITH, WITNESS AND PRAYER

SIGN OF PEACE

UBI CARITAS

The choir:



R. Ubi caritas est vera, Deus ibi est.

Where charity and love are found, there is God.

The Assembly, repeats:

Ubi caritas est vera, Deus ibi est.

The Orthodox Deacon (in Greek):

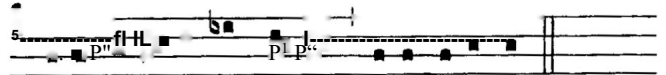
Let us love one another, so that with one heart we may profess our faith in the Father, the Son and the Holy Spirit, the consubstantial and undivided Trinity.

The Latin Deacon (in Italian):

Before we join in professing our faith, let us exchange a sign of peace, in the love of Christ who has gathered us in his name and in the memory of the witnesses who have given their lives in fearless testimony to the faith of the Apostles.

All exchange a gesture of peace, as a sign of fraternal communion

The choir:



R. Ubi caritas est vera, Deus ibi est.

The Assembly repeats:

Ubi caritas est vera, Deus ibi est.

The choir:

The love of Christ has gathered us together into one. Let us rejoice and be glad in him. Let us fear and love the living God, and love each other from the depths of our heart.

The Assembly:

Ubi caritas est vera, Deus ibi est.

PROFESSION OF FAITH

The Holy Father:

As we give thanks to God for the witnesses to Christ in the twentieth century, let us proclaim our faith: the faith of the Apostles and the martyrs, the faith of the undivided Church. For this faith our brothers and sisters suffered and gave their lives; often they set out for death professing in their hearts and on their lips their fidelity to the Gospel.

The cantor:



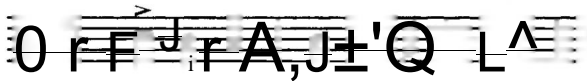
R. Cre-di-mus, Do-mi-ne, A-men.

The Assembly repeats:

Credimus, Domine. Amen.

Metropolitan Petros di Aksum, Greek Orthodox Patriarchate of Alexandria (in Greek):

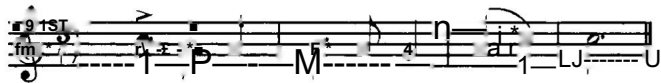
We believe in God, the Father almighty, creator of heaven and earth.



R. Cre- di- mus, Do- mi- ne. A- men.

Archbishop Iosif, Orthodox Patriarchate of Romania (in Latin):

We believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, died and was buried; he rose from the dead and is seated at the right hand of the Father.



R. Cre- di- mus, Do- mi- ne. A- men.

Rev. Dr. Cecil M. Robeck co-chair, Pentecostal-Catholic International dialogue:

We believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.



R. Ge- 'di- mus, Do- mi- ne. A- men.

TESTIMONIES AND COMMEMORATION

The Holy Father:

Dear Brothers and Sisters:

We are surrounded by a cloud of witnesses.

In the presence of God

and of the glorious Lamb who once was slain

in the grace of the Holy Spirit,

let us commemorate before the Church

and before the world

the witnesses to the faith in the twentieth century:

the countless unknown soldiers

who fought for the great cause of the Gospel.

With gratitude and hope,

with remembrance and heartfelt forgiveness

let us listen to the accounts of the sufferings

and the love

shown by some of our brothers and sisters in faith.

They are men and women of every land and people,

they belong to every Church and Christian community, they are of all ages and callings.

Let us listen and remember,

that we may never forget

the courageous witness of their faith and love.

1. Christians who bore witness to their faith under Soviet totalitarianism

TESTIMONIES:

His Holiness Tichon, Patriarch of the Russian Orthodox Church

His Holiness Tichon was born in 1865 and was elected Patriarch of the Russian Orthodox Church in November 1917. He forcefully defended the faith and the Church during the period in which the Soviet regime first came to power, enduring attacks, defamation and pressures of every kind. He died on 7 April 1925.

In an open letter dated 12 February 1918 and addressed to Nikolaj Troïckij, priest of the Eparchy of Tomsk, the Patriarch wrote:

Archbishop Longhin, Patriarchate of Moscow (in Russian)

“ On Russian soil too there have been confessors and martyrs of charity for their flock... In these evil times the Lord has raised up a series of new martyrs who have had a share in his Passion, bishops and priests ... killed and tortured by crazed and unhappy children of our country. Yes, let this cup pass us by. But if the Lord sends us trials and persecution, chains, torture and even death, with patience we shall endure it all, with faith that this will not happen to us without God's willing it and that our trials will not be without fruit, but will be like the sufferings of the Christian martyrs who conquered the world and brought it to Christ's teaching”.

(Source: *Akty Svjatejšego Tichona, Patriarcha Moskovskogo i vseja Rossii, pozdnejsie dokumenty i perepiska o kanoničeskom preemstve vyššej cerkovnoj vlasti; 1917-1943, a cura di M. E. Gubonin, Moskva, Pravoslavnyj Svjato-Tichonovskij Bogoslovskij Institut, 1944, p. 88).*

--

Ol'ga Jafa, witness of the Solovki Islands

Ol'ga Jafa, Russian teacher and painter, was born in 1876. She was exiled to the Solovki Islands from August 1929 to January 1931. At the time of her liberation she managed to salvage a series of documents concerning the history of the camp. She died in 1959. The manuscript of her memoirs, preserved in the city library of Saint Petersburg, is entitled The Island of the Augurs. There we read:

Metropolitan Ionafan of Kerson, Ukrainian Orthodox Church, Patriarchate of Moscow, (in Ukrainian):

ⁱ United in their labours, a young Catholic bishop and an Orthodox bishop worked together. The latter was an old man, emaciated and gaunt, with a gray beard, ancient of days but strong in spirit, who briskly carried his load... Who among us will some day have the good fortune of returning to the world and testifying to what we have seen here? And what we have seen is the rebirth of the pure and authentic faith of the first Christians, the union of the Churches in the person of the Catholic and Orthodox bishops who together shared in the same undertaking, a union in love and in humility”.

(Source: *Le isole degli auguri*, Manuscript found at the State Library of St. Petersburg, cited in J. Brodskij, Solovki. *Le isole del martirio. Da monastero a primo lager sovietico*, Milano, La Casa di Matrona, 1998, p. 152).

A minister places incense in the brazier in front of the Gospel stand.

PRAYER (in Ukrainian)

Remember, most merciful Father, all those who bore witness to their faith in prisons, concentration camps and gulags. They are an immense and nameless multitude beyond number: Metropolitan and Bishops, priests and deacons, monks and nuns, pastors and laypersons, men and women with unshakable faith in the Resurrection of Christ. They experienced *the Beatitude of the persecuted* and they found strength in your consolation.

Father remember them all.

A representative of the other churches and ecclesial communities lights on oil-lamp near the icon of the Crucifix. In the meantime the cantor chants:



R. Kyri- e, e- le- i- son; Ky-ri- e, e- le- i- son;



Ky-ri- e, e- le- i- son.

The Assembly repeats:

Kyrie eleison; Kyrie, eleison; Kyrie, eleison.

2. Witnesses to the faith who were victims of Communism in other nations of Europe

TESTIMONIES:

Joan Suci, Romanian Greek Catholic Bishop

Bishop Joan Suci was bom on 3 December 1907. A Romanian Greek Catholic, he was ordained a priest

on 29 November 1931. On 20 July 1940 he was named Auxiliary Bishop of Oradea Mare and then, in 1946, Apostolic Administrator of the See of Blaj. Bishop Suci gave a series of talks in the principal cities of the country, in which he clearly stated that it was not possible to reconcile Christianity and atheistic materialism. On 24 May 1950 he himself was taken to the prison of Sighet where he suffered hunger, cold and sickness, together with numerous tortures. On 27 May 1953 Bishop Joan Suci died in prison.

In two letters addressed to the faithful on 5 and 13 October 1948 he declared:

Miss Irina Costanza. Lazarescu, Orthodox Church of Romania (in Romanian):

"Good Friday has arrived for the Church. It is time, beloved faithful, to show whether we are with Christ or whether we are traitors like Judas... Do not be deceived by vain words, by political parties, by promises, by lies; remain strong, resolute, firm in the faith for which your parents and forebears shed their blood... We have no desire to sell out Jesus or the Church... If they take your churches, pray to the Lord, like the first Christians did when the pagan emperors destroyed their places of prayer and burnt the holy books”.

(Source: O. Bârlea et al., *Biserica Romana Unita*, Madrid, 1952, pp. 330-333).

* **

Father Anton Luli, Albanian Jesuit

Father Anton Luli, a Jesuit, was bom in Albania in 1910. He was rector of the Jesuit College and Seminary in Shkodrë. During Communist regime, he was imprisoned for seventeen years, followed by eleven years of forced labour, and he was prevented from exercising his priestly ministry. Released in 1989, he died in Rome on 9 March 1998.

At the Special Assembly for Europe of the Synod of Bishops, which began on 28 November 1991, he gave this testimony:

Rev. Jani Trebisca, Orthodox Church of Albania (in Albanian)

“ I learned what freedom is at eighty years of age, when I was able to celebrate my first Mass with the people. The years spent in prison were truly terrifying. During my first month, on the night of Christmas, they made me strip and hung me from the rafters with a rope, so that I could touch the ground only with the tip of my toes It was cold. I felt the icy chill moving up my body: it was as though I were slowly dying. When the freezing cold was about to arrive at my chest, I groaned desperately. My torturers heard, they kicked me mercilessly and then took me down. They often tortured me with electricity, putting the two electrodes in my ears: it was an indescribably horrible experience. That I remained alive is a miracle of God's grace. I bless the Lord who gave me, his poor

and weak minister' the grace to remain faithful to him in a life lived almost entirely in chains. Many of my confreres died as martyrs: it was my lot, however, to remain alive, in order to bear witness".

A minister places incense in the brazier in front of the Gospel stand Rev. Dr. Hans-Beat Motel, Moravian Church (in German)

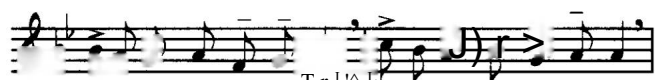
PRAYER (in Bulgarian)

Miss Miroslava Lazarova, Orthodox Church of Bulgaria:

Remember, O God and lover of life, all our brothers and sisters, Orthodox, Catholic and Protestant, who in many European nations under Communism patiently, even heroically, endured persecution, imprisonment, torture, abuse and death for the sake of the Gospel and because of their fidelity to their Church, often praying for their persecutors. They have experienced *the Beatitude of the poor* and they have been found worthy of your Kingdom.

May their memory be blessed, now and for ever.

A Representative of the other Churches and ecclesiae communities lights an oil-lamp near the icon of the Crucifix. In the meantime the cantor chants:



k. Kyri- e, e- le- i- son; l Cy-ri- e, e- le- i- son;



Ky-ri- e, e- le- i- son.

The Assembly repeats:

Kyries eleison; Kyrie, eleison; Kyrie eleison.

The Ukrainian chorus sings a chant from the Slavish Paschal-Liturgical tradition.

3. Confessors of the faith who were victims of Nazism and Fascism

TESTIMONIES:

Father Leonhard Steinwender on Lutheran Pastor Paul Schneider

Paul Schneider, a Lutheran pastor, was born in 1897 and became a member of the circle of pastors founded by Pastor Martin Niemöller. He was deported to Buchenwald in 1937 because of his opposition to Nazism. In the concentration camp he was the object of maltreatment and torture because he refused to pay homage to Hitler's swastika. In April 1938, he was put in solitary confinement in the camp's bunker, and it was here he spent the last fourteen months of his life. He died on 18 July 1939, as a result of torture and medical experimentation.

From his cell, Pastor Schneider proclaimed the Word of God in the camp, as Leonhard Steinwender, an Austrian Catholic priest also interned in Buchenwald, relates:

"In front of the single-storeyed building of the camp there stretched the immense parade-ground... On feast-days, in the silence of the roll-call, suddenly from behind the barred dinginess of the camp, there echoed the powerful voice of Pastor Schneider. He would preach like a prophet, or rather, he would try to preach. On Easter Sunday, for instance, we heard to our surprise the powerful words: "Thus says the Lord: I am the Resurrection and the Life! ' The long lines of prisoners stood at attention, deeply moved by the courage and energy of that indomitable will... He could never utter more than a few phrases. Then we would hear raining down on him the blows of guards' truncheons".

* * *

Ignacy Jeż, Bishop Emeritus of Koszalin-Kotobrzeg:

Bishop Ignacy Jeż, Bishop Emeritus of Koszalin-Kotobrzeg, was one of the many Polish priests interned in concentration camps. He was ordained a priest on 20 June 1937. In the fifth year of his priesthood he was brought to the camp at Dachau as N. 37196.

He has left the following testimony:

Mr. Piotr Nazaruk, Orthodox Church of Poland (in Polish)

"The concentration camps were death camps. They were rightly called *Vernichtungslager*, 'extermination camps', by those familiar with people who spent time there. To clarify matters, it was said that 'the only road to freedom for such people leads through the crematorium'.

The title of my recollections of the three years I spent in the *lager* at Dachau was taken from the canticles of the Old Testament: 'Light and darkness, bless the Lord' (Dt 3:72). To me those years seemed a time of immense darkness. But alongside the darkness, one could also see the truth of Saint Paul's words in the Letter to the Romans: 'where sin increased, grace abounded all the more' (Rom 5:20). The signs of this were quite numerous. Our spiritual strength increased thanks to the priests who were also interned, at times too because of the positive attitude of the lay persons who recited prayers in common each evening in the dormitories after lights off, and at other times because of Holy Communion, received from Block 26, despite the fact that it was officially prohibited by the camp regulations".

PRAYER (in Czech)

Remember, God of the darkness of Good Friday, God of the great silence of Holy Saturday and God

also of the joyful dawn of the Resurrection, all those Christians who were victims of Nazism — Lutheran, Reformed, Catholic and Orthodox, together with their brothers and sisters of other faiths. They endured the burden of forced labour, violations of their human dignity, hunger and thirst, the obliteration of their memory and finally death in the gas chambers and the ovens. They bore witness to *the Beatitude and the power of Gospel meekness*. They did not succumb to the power of darkness; resisting evil, they proclaimed the power of the God of life.

May the memory of your just ones remain ever alive in you and in us.

A representative of the other churches and ecclesial communities lights an oil-lamp near the icon of the Crucifix. In the meantime the cantor signs:

R. Kyrie-e, e-le-i-son; Kyrie-e, e-le-i-son;

Kyrie-e, e-le-i-son.

The Assembly repeats:

Kyrie, eleison; Kyrie, eleison; Kyrie, eleison.

Chant:

The "Mailänder Kantorei" Chorus, of the Evangelical Lutheran Church in Italy, sings a chant.

4. Followers of Christ who gave their lives for the proclamation of the Gospel in Asia and Oceania

TESTIMONIES:

Margaret Chou, a Chinese Catholic

Margaret Chou, a Chinese Catholic, was arrested at the age of 22 and spent the years from 1958 to 1979 either in prison or in labour camps. She writes of her experience:

Dr. George Vandervelde, World Evangelical Fellowship

"In the prison factory we worked eighteen hours a day seven days a week. The drums would wake us up at four every morning. Before long, due to extreme fatigue, I lost my appetite. At night, I just collapsed on my bed without even washing my face. The routine kept on for one year.

A few days after I arrived at the prison, the officer asked me: 'What is your crime?'. I snapped back: 'I did not commit any crime. I was arrested because I was a Catholic and tried to defend my faith'. The officer became very angry and shouted: 'If you did not commit any crime, why are you here?'. I was stunned by his extreme anger and shut up. The whole factory was dead silent. Because of this incident I discovered

several Catholics. We quickly united. Among them was a girl named Tsou who was turned in by a priest in the government-sponsored Patriotic Association. She was especially good to me. Unfortunately, after four years, she broke down mentally. The officer even used her mental condition as a violation of prison regulations. They tied her up. They hung her up and beat her. They extended her sentence twice. Although she has now completed her time, she is still in the labor camp as of this date without proper care".

(Source: Manuscript text in James T. Myers, *Nemici senza fucile. La Chiesa cattolica nella Repubblica popolare cinese*, Milano 1994, pp. 252-263).

Philip Strong, Anglican Bishop of Papua New Guinea

On 2 September 1942 Philip Strong, the Anglican Bishop of Papua New Guinea, was interned in a concentration camp together with his co-workers, eight ministers and two lay people. He had refused to leave the country, despite the fact that the advance of the war had placed the lives of European missionaries at risk.

Shortly before his arrest he wrote to his clergy:

Bishop Michael Charles Scott-Joynt, Bishop of Winchester, Anglican Communion:

"I have from the first felt that we must endeavour to carry on our work in all circumstances, no matter what the cost may be to us individually. God expects this of us. The Church at home, which sent us out, will surely expect it of us. The Universal Church expects it. The tradition and history of missions requires it of us. Missionaries who have been faithful to the uttermost and are now at rest are surely expecting it of us. The people whom we serve expect it of us. We could never hold up our faces again, if, for our own safety, we all forsook Him and fled when the shadows of the Passion began to gather around Him in His spiritual body, the church in Papua..."

(Source: *The Martyrs of Papua New Guinea. 333 Missionary Lives Lost During World War II*, Edited by Theo Aerts, University of Papua New Guinea Press, Port Moresby, 1994, p. 56).

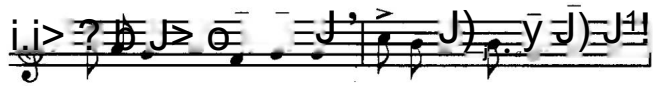
A Minister puts incense in the brazier in front of the Gospel stand.

PRAYER (in Vietnamese)

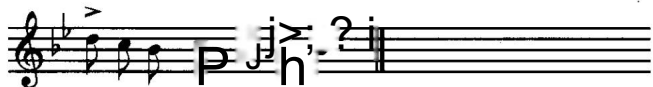
Remember, Father of our Lord Jesus Christ, all those who not only believed but also gave their lives for the Gospel which they preached in Asia and Oceania: pastors and faithful, religious men and women, catechists and laity, mothers and fathers, often united in their sufferings by a new bond of communion and fraternity, and a readiness to give their lives for one another. They have shown the power and the beauty of *the Beatitude of the peacemakers* and they shall be called children of God.

May their names be written in heaven.

A representative of the other churches and ecclesial communities lights an oil lamp near the icon of the crucifix. In the meantime the cantor chants:



ft. Kyri- e, e- le- i- son; Ky-ri- e, e- le- i- son;



Ky-ri- e, e- le- i- son.

The Assembly repeats:

Kyrie, eleison; Kyrie, eleison; Kyrie, eleison.

Chant:

The Philippine Chorus sings a chant.

5. Christian faithful persecuted out of hatred for the Catholic faith.

TESTIMONIES:

Manuel de Irujo, Minister of Justice in the Spanish Republican Government

Manuel de Irujo, Minister of Justice in the Spanish Republican Government, a Catholic, tendered his resignation on 11 December 1937. In a Memorandum presented at a Government meeting in the then capital of the Republic, Valencia, on 9 January 1937, he thus described the religious persecutions which had occurred during the first six months of the civil war:

“ Priests and religious have been arrested, thrown into prison, and shot in the thousands without any form of trial, and these incidents, although fewer in number, are still occurring. Not only in country villages where they are hunted down and killed in savage fashion, but also in towns and cities... Hundreds have been arrested and held in prison for no known crime other than that they are priests or religious... The police, who are carrying out house-to-house searches, making inquiries in homes, investigating the lives of individuals and families, destroy with scorn and violence religious pictures, printed materials, books, and anything connected with worship or which is a reminder of it ”.

(Source: Vicente Cárceles Ortí-Ramón Fita Revert, *Mártires Valencianos del siglo XX*, Valencia, Edicep, 1998, p. 28).

Bishop José de Jesús Manciquez y Zarate, Catholic Bishop of Huejutla

Born in 1884, he studied at the Pio Latino American College in Rome. Bishop of Huejutla (Hidalgo State) from 1922 to 1939, he was the most unyielding opponent of the anti-religious policy of President Calles. In May 1926, a few months before the outbreak

of the Cristeros civil war, he was arrested and placed under house-arrest because of his criticism of the anti-clerical Constitution which came into effect in 1917. Later he was forced into exile with all the other Mexican Bishops.

On 30 October 1927, in Laredo, Texas, on the Feast of Christ the King, he had this to say:

“The Great Sacrifice is no longer offered on the altars, the churches are deserted, consecrated women in tears and priests silently weep or endure the bitterness of exile; many of Mexico’s children have been barbarously sacrificed, others are in prison and a huge multitude has gone to foreign lands in search of refuge and bread.

And how has Mexico responded to all these wrongs? By proclaiming before the world the kingship of Christ; by praising and blessing Christ and kneeling before the Holy one of the Lord to ask mercy and forgiveness. Mexico has had the very high honor of proclaiming Christ the King on the battlefields in the heart of the twentieth century, and, before the admiring gaze of other nations, she has vigorously defended her faith, not only with prayers, not only with reparation, but by pouring out her generous blood in torrents ”.

(Source: Consuelo Reguer, *Dios y mi derecho. Antecedentes-Epopeya Cristera-Climax de la Epopeya Cristera Obishop-Boletines y Documentos*, México, Jus, 1997, pp. 704-705).

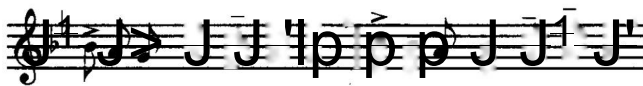
A Minister puts incense in the brazier in front of the Gospel stand.

PRAYER (in Spanish)

Remember, Father of holiness and fidelity, the immense assembly of all your sons and daughters who suffered persecution in some nations, even traditionally Catholic nations. They did not renounce the faith of their Baptism and in various ways proclaimed the name of Christ the King and Savior. They experienced the *Beatitude of those who are persecuted for righteousness' sake* and they remained faithful to the end.

May they receive from you the crown of glory.

A representative of the other churches and ecclesial communities lights an oil-lamp near the icon of the Crucifix, in the meantime the cantor chants:



ft. Kyri- e, e- le- i- son; Ky-ri- e, e- le- i- son;



Ky-ri- e, e- le- i- son.

The Assembly repeats:

Kyrie, eleison; Kyrie, eleison; Kyrie, eleison

6. Witnesses of evangelization in Africa and Madagascar

TESTIMONIES

Jolique Rusimbamigera, a seminarian from Burundi

Jolique Rusimbamigera was a student in the seminary of Buta when on 30 April 1997, although gravely wounded, he escaped from the massacre in which forty-four Hutu and Tutsi seminarians were killed because they refused to separate along ethnic lines.

A year later he gave this testimony:

Bishop Norvan Zakarian, Armenian Apostolic Church (in French)

"There were very many of them, a hundred it seemed to me. They entered our dormitory, the one of the three classes of the senior years, and they shot in the air four times to wake us up... Immediately they began to threaten us, and moving between the beds they ordered us to separate, Hutus on one side and Tutsis on the other. They were armed to the teeth: rifles, grenades, pistols, knives...

But we stayed together as a group! Then their leader lost patience and gave the order: 'Shoot these idiots who won't separate'. They fired the first shots at the ones under the beds... As we lay in our blood, we prayed and begged pardon for those who were killing us. I heard the voices of my companions who were saying, 'Father, forgive them, for they do not know what they are doing'. Deep within, I uttered the same words and offered my life into God's hands".

(Source: *Rodolfo Casadei, Lo splendido segreto di martiri di Buta in "Mondo e missione", May 1998, P- 48)*

W.G.R. Jotcham, a young Baptist medical missionary from Canada, who died in Nigeria

W. G. R. Jotcham, a young Baptist medical missionary from Canada, was born in 1915. Immediately after graduation he joined other missionaries working in the leprosarium in Katsina, in a Moslem area of Nigeria. In 1938, a meningitis epidemic struck the leprosarium and the nearby villages. Dr Jotcham worked tirelessly in the effort to assist the badly stricken population. He died at the age of 23, himself a victim of the epidemic. His first months of service were for him a great discovery of God's love, which he himself defined as a power capable of "reawakening the buried hopes of old people without love, of the blind, the crippled and those who have no voice",

Dr Joe Hale General Secretary of the World Methodist Council

"Who knows what thoughts lie hidden behind these faces? But we who see them can at least think of when Jesus walked among lepers with a very special compassion and cured them. These broken hearts have never been nourished with the bread of

heaven, these chill lives have never heard the Gospel story. What a privilege to be among the first to bring the good news of salvation...".

(Source: James and Marti Hefley, *By their Blood. Christian Martyrs of the Twentieth Century*, II ed., Grand Rapids, Baker Books, 1998, p. 430).

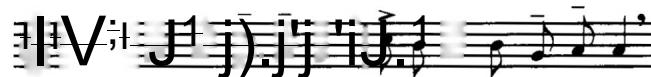
A minister puts incense in the brazier in front of the Gospel stand.

PRAYER (in Swahili)

Remember, Father of heaven and earth, all those Christians — Catholic, Orthodox, Anglican and Protestant — who proclaimed the Gospel of truth and life in the bountiful lands home to the ancient and yet young Churches in Africa and in Madagascar. With great effort they sowed the Word of life, watering it with their blood; at every moment of the great work of evangelization, their lives were images of that Word. They were witnesses of *the Beatitude of the merciful*; they prayed and offered their lives for their friends and their persecutors.

May these forebears in the faith be eternally remembered.

A representative of the other churches and ecclesial communities lights an oil-lamp near the icon of the Crucifix, in the meantime the cantor chants:



k. Kyri- e, e- le- i- son; Ky-ri- e, e- le- i- son;



Ky-ri- e, e- le- i- son.

The Assembly repeats:

Kyrie, eleison; Kyrie, eleison; Kyrie, eleison.

Chant:

The African Chorus sings a chant.

7. Christians who gave their lives for love of Christ and their brothers and sisters in America

TESTIMONIES:

The Most Reverend Alejandro Labaka, Catholic Bishop of Aguarico (Ecuador)

Bishop Labaka was born in Spain on 19 April 1920 in the small Basque village of Beizama. A Capuchin friar, he was Parish Priest of Pifo, Guardian of the Capuchins in Ecuador, and then Prefect and Vicar Apostolic of the Mission of Aguarico. He devoted himself completely to the Amazonian people, the Huaorani, also known as the Acuas.

On 21 July 1987, together with Sister Inés Arango,

another Capachin missionary, he was killed by the spears of the people to whom he had sought to proclaim the Gospel. While in Rome for the Council in 1965, he had written to Pope Paul VI:

"I felt very strongly within me the command to preach to all peoples and especially to these 'Acuas'. An effort to approach them began, but — and this is my question — to what point can I put at risk the life of missionaries, of lay people, and my own life, 'propter evangelium' Most Holy Father: if in God's plans it is necessary to sacrifice some lives in order to bring Christ to these tribes, then please offer us up, together with the Divine Victim, in your Holy Mass, so that we may be worthy of this grace and that we may obtain a special blessing for all the missionaries and for all who have been entrusted to us".

(Source: R.M. Grañde, *Arrescar la vida por el Evangelio*, Cicame-Coca 1997, p. 95).

...

The Most Reverend Jesús Emilio Jaramillo Monsalve, Bishop and Vicar Apostolic of Arauca (Colombia)

Bishop Jesús Emilio Jaramillo Monsalve was born in Colombia on 14 February 1916. On 3 December 1944, he was solemnly professed in the Yarumal Foreign Mission Institute. Ordained priest on 1 September 1940, he was consecrated Bishop and Vicar Apostolic of Arauca on 11 November 1970 and titular Bishop of Strumniza on 10 January 1971. In his Diocese he had to confront violence and social injustice. On 2 October 1989, at the age of 73, he was tortured and killed by a group of guerillas while making a pastoral visit to rural parishes in the Diocese.

From his writings:

"Where will we find a more perfect gift, to be taught the bitter experience of dying, if not in Jesus Christ?... It is my desire that death be the ultimate moment of my incorporation into Christ, a sharing in his pain and an expiation of my own sins and the sins of others. It is my desire, with all my frail nature, to divinize my suffering and my fear, uniting myself to the terror of the suffering Christ. Above all I confirm my faith in the Resurrection of Christ".

(Source: S.E. Mons. Jesús Emilio Jaramillo, *He ahí al Hombre, Palabras fugaces sobre Cristo*. Ed. Seminario de Misiones Extranjeras, Yarumal, Antioquia, Colombia, 1962, p. 172).

A minister puts incense in the brazier in front of the Gospel stand

PRAYER

Remember, Father of the poor and the outcast, all those who bore witness to the truth and the charity of the Gospel in America, even to the sacrifice of their own lives: zealous pastors like the unforgettable Archbishop Oscar Romero, killed at the altar while celebrating the Eucharistic Sacrifice, generous

priests, courageous catechists, men and women religious faithful to their consecration, laity committed to the service of peace and justice, witnesses of fraternity without limits. They showed the grandeur of the *Beatitude of those who hunger and thirst for God's righteousness*.

May they find peace in the vision of your countenance and be for us witnesses of hope.

A representative of the other churches and ecclesial communities lights an oil-lamp near the icon of the Crucifix, in the meantime the cantor chants:



R. Kyri- e, e- le- i- son; Ky-ri- e, e- le- i- son;



Ky-ri- e, e- le- i- son.

The Assembly repeats:

Kyrie, eleison; Kyrie, eleison; Kyrie, eleison.

8. Witnesses to the faith in different parts of the world

TESTIMONIES:

Dom Christian de Chergé, Prior of the Monastery of Notre Dame de F Atlas (Usherin, Algeria)

The Trappists of the Monastery of Notre Dame de Atlas in Tibherin (Algeria) had devoted their lives to dialogue with Islam and had chosen to remain in their monastery, even though it was located in the mountainous region of Medea, a high-risk area.

Dom Christian de Chergé had written: "Our state as monks [ruhban] binds us to the choice which God has made of us, which is for prayer and for a life of simplicity, manual labour, hospitality and sharing with all, especially the poor...". Seized by armed terrorists on the night between 26 and 27 March 1996, the monks were killed on 21 May 1996.

In his spiritual testament, Dom Christian de Chergé had written:

"When the time comes, I would like to be able to have that stroke of lucidity which would permit me to ask forgiveness of God and of my brothers in humanity, forgiving whole-heartedly, at the same time, whoever my killer might be. I do not see in fact how I could rejoice in the fact that this people whom I love should be accused of my murder. It would be too high a price to pay, to owe what might be called "the grace of martyrdom" to an Algerian, whoever he may be, above all if he says he is acting in fidelity to what he believes to be Islam [...].

And you too, friend of the last moment, who probably will not know what you are doing, yes, even for you I wish to say this *Thank you*, and this *A-Dieu*, commending you to God in whose face I look upon you.

And may it be granted us to meet anew, joy-filled thieves, in heaven, if it pleases God, our Father, the Father of us both. Amen”.

(Source: Testamento spirituale, in *Lettere dall’Algeria*, Torino, 1998).

* * *

H.H. Karekin I Supreme Patriarch and Catholicos of AU Armenians

His Holiness Karekin was bom on 27 August 1932 in Kesab, Syria. After completing his studies in Antelias, Lebanon and at Oxford, he was an observer at the Second Vatican Council. In 1963 was consecrated Bishop. He was the Catholicos of Cilicia and on 4 April 1995 was elected at Eichmiadzin Catholicos of All Armenians.

On 23-26 March 1999 he made his last visit to Rome, where he met His Holiness Pope John Paul II. He died, after a long illness, on 29 June 1999.

In 1991 he wrote:

Bishop Mar Bawai Soro, Bishop of Seattle, Assyrian Church of the East:

“ Allow me to illustrate this basic truth by the experience of my own Armenian people that I know best. Many historiographers have described Armenian history as martyrology. Yes’ Suffering, persecutions, destruction, massacres, deportation or forced emigration, genocide, — and what else? — appear on almost every page of our centuries-old annals. The survival of the Armenian people seems to have been a miracle... our history tells us that we have lost much in the past; but we have succeeded in not losing ourselves. We have committed many errors in the past; but we have not committed the error of losing faith and hope. That has been, to my understanding, the secret of our survival”.

(Source: Karekin I, *In search of spiritual life*, Antelias, 1991, pp. 138-139).

A minister puts incense into the brazier in front of the Gospel stand.

PRAYER (in Armenian)

Bishop Panossian, Catholicosate of Cilicia of the Armenians

Remember, God of our fathers in faith, all your children who have borne witnesses to the glory of Christ’s Cross as they dwelt in the midst of more numerous and powerful peoples, even to the sacrifice of their lives: our brothers and sisters of the ancient Churches of the East — Armenians, Syrians, Copts, Ethiopians and Eritreans, Maronites — and of other Churches and Ecclesial Communities. Meek and silent witnesses to your Kingdom in the nations of the Middle and Far East, they were victims of intolerance and religious intransigence. They revealed the splendor of *the Beatitude of the pure in heart.*

May they be welcomed into your Kingdom; may their memory never fade.

A representative of the other churches and ecclesial communities lights an oil-lamp near the icon of the crucifix. In the meantime, the cantor sings:



R. Kyri- e, e- le- i- son; Ky-ri- e, e- le- i- son;



Ky-ri- e, e- le- i- son.

The Assembly repeats:

Kyrie, eleison; Kyrie, eleison, eleison.

Chant

The Armenian Chorus sings a chant.

The Holy Father:

Remember, O Lord, all these men and women. In your infinite mercy welcome all the just who have died in your peace as courageous witnesses to the faith. You alone, Father of all, knew their virtue, their goodness of heart, their sufferings and their total fidelity to their religious beliefs.

May they be always with you, together with all the just, in everlasting memory.

And bestow your infinite, merciful forgiveness upon all their persecutors.

The cantor:



R. Kyri- e, e- le- i- son; Ky-ri- e, e- le- i- son;



Ky-ri- e, e- le- i- son.

The Assembly repeats:

Kyrie, eleison; Kyrie, eleison; Kyrie, eleison.

THE LORD’S PRAYER

The Holy Father:

With the prayer of the sons and daughters of God which Jesus has taught us and which the Spirit puts in our hearts and on our lips, let us call upon our merciful Father. Let us ask his forgiveness and let us offer forgiveness to all, so that the Father’s name will be blessed on earth as it is in heaven.

The Assembly



Pa- ter noster, qui es in cae- lis: sancti- fi- ce- tur no- men tu-

um; adve- ni- at regnum tu- um; fi- at vo- luntas tu- a,
 si- cut in cae- lo, et in ter-ra. Pa- nem nostrum co- ti- di-
 a- num da no- bis ho- di- e; et di-mit-te no- bis de- bi- ta
 nostra. sic- ut et nos di-mit-ti-mus de- bi- to- ri- bus nostris;
 et ne nos indu- cas in ten-ta- ti- o- nem; sed li- be- ra nos
 a ma- Io. Qui- a tu- um est re-gnum, et po- testas,
 et glo-ri- a in sae-cu-la.

PRAYER

The Holy Father:

Father, you willed that the glorious death of your Son, the Victim slain for our sins, should be the source of our reconciliation and peace. As we commemorate the witnesses to the faith in the twentieth century, grant that your Church may shine before the world with the splendour of the Beatitudes. May all the faithful be witnesses to a new humanity, cleansed by the blood of the Lamb and made one by Your Spirit of love.

We ask this through Christ our Lord.

R Amen.

IV. BENEDICTION AND DISMISSAL

INVITATION TO KEEP ALIVE THE MEMORY OF WITNESSES TO THE FAITH

The Holy Father:

At the conclusion of this celebration I thank all of you, and in particular the Representatives of the Churches and Ecclesial Communities gathered here to commemorate the witnesses to the faith in the twentieth century. I exhort all to keep alive the mem-

ory of our brothers and sisters and to imitate their example. From their hands may the younger generation in particular receive the torch of faith in order to bear witness throughout the world to the Risen Christ, the faithful Witness, in the one, holy Church which God has established in the world until the Lord Jesus Christ returns in glory.

BENEDICTION

The Holy Father:

Dominus vobiscum.

The Assembly:

Et cum spiritu tuo.

The Latin Deacon:

Inclinate vos ad benedictionem.

The Holy Father:

May the Lord bless you and keep you.

The Assembly:

R Amen.

The Holy Father:

V. May his face shine upon you, and be gracious to you.

The Assembly:

R Amen.

V. May he look upon you with kindness, and give you his peace.

R Amen.

V. May almighty God bless you, the Father, and the Son, ® and the Holy Spirit.

R Amen.

The Latin Deacon:

Let us praise the Lord.

R And give him thanks.

FINAL CHANT

EXSULTATE, IUSTI

The Choir:

From Psalm 32

Ring out your joy to the Lord, o you just; for praise is fitting for loyal hearts. Give thanks to the Lord upon the harp, with a tenstringed lute sing him songs. O sing him a song that is new; play loudly, with all your skill.

Here is a translation of the Pope's homily, which was given in Italian.

1. "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (Jn 12:24). With these words on the eve of his Passion, Jesus foretells his glorification through his death. We have just heard this challenging truth in the Gospel acclamation. It resounds forcefully tonight in this significant place, where we remember the "witnesses to the faith in the 20th century".

Christ is the grain of wheat who by dying has borne fruits of everlasting life. And down the centuries his disciples have followed in the footsteps of the crucified King, becoming a numberless multitude "from every nation race, people and language": apostles and confessors of the faith, virgins and martyrs, bold heralds of the Gospel and silent servants of the kingdom.

Dear brothers and sisters united by faith in Jesus Christ! I am especially happy today to offer you my brotherly embrace of peace, as we commemorate together the witnesses to the faith in the twentieth century. I warmly greet the representatives of the Ecumenical Patriarchate and of the other Orthodox Sister Churches, as well as those of the ancient Churches of the East. I likewise thank the representatives of the Anglican Communion, of the worldwide Christian Communities of the West and of the Ecumenical Organizations for their fraternal presence.

Gathered as we are at the Colosseum for this meaningful jubilee celebration, our coming together this evening is for all of us a source of great emotion. The monuments and ruins of ancient Rome speak to humanity of the sufferings and persecutions endured with fortitude by our forebears in the faith, the Christians of the first generations. These ancient remains remind us how true are the words of Tertullian who wrote: "*sanguis martyrum semen christianorum*" — the blood of the martyrs is the seed of new Christians (*Apol.*, 50, 13: CCL 1, 171).

2. The experience of the martyrs and the witnesses to the faith is not a characteristic only of the Church's beginnings but marks every epoch of her history. In the 20th century, and maybe even more than in the first period of Christianity, there has been a vast number of men and women who bore witness to the faith through sufferings that were often heroic. How many Christians in the course of the 20th century, on every continent, showed their love of Christ by the shedding of blood! They underwent forms of persecution both old and new, they experienced hatred and exclusion, violence and murder. Many countries of ancient Christian tradition once more became lands where fidelity to the Gospel demanded a very high price. In our century "the witness to Christ borne even to the shedding of blood has become a common inheritance of Catholics, Ortho-

dox, Anglicans and Protestants" (*Tertio millennio adveniente*, n. 37).

The generation to which I belong experienced the horror of war, the concentration camps, persecution. In my homeland, during the Second World War, priests and Christians were deported to extermination camps. In Dachau alone some 3,000 priests were interned. Their sacrifice was joined to that of many Christians from other European countries, some of whom belonged to other Churches and Ecclesial Communities.

I myself am a witness of much pain and many trials, having seen these in the years of my youth. My priesthood, from its very beginning, was marked "by the great sacrifice of countless men and women of my generation" (*Gift and Mystery*, p. 39). The experience of the Second World War and of the years following brought me to consider carefully and with gratitude the shining example of those who, from the beginning of the 20th century to its end, met persecution, violence, death, because of their faith and because their behaviour was inspired by the truth of Christ.

3. And there are so many of them! They must not be forgotten; rather they must be remembered and their lives documented. The names of many are unknown; the names of some have been denigrated by their persecutors, who tried to add disgrace to martyrdom; the names of others have been concealed by their executioners. But Christians preserve the memory of a great number of them. This is shown by the numerous replies to the invitation not to forget, received by the "New Martyrs" Commission within the Committee for the Great Jubilee. The Commission has worked hard to enrich and update the Church's memory with the witness of all those people, even those who are unknown, who "risked their lives for the sake of our Lord Jesus Christ" (*Acts* 15:26) Yes, as the Orthodox Metropolitan Benjamin of Saint Petersburg, martyred in 1922, wrote on the eve of his execution: "The times have changed and it has become possible to suffer much for love of Christ...". With the same conviction, from his cell in Buchenwald, the Lutheran Pastor Paul Schneider asserted once more in the presence of his prison guards: "Thus says the Lord, 'I am the resurrection and the life!'".

The presence of representatives of other Churches and Ecclesial Communities gives today's celebration particular significance and eloquence in this Jubilee Year 2000. It shows that the example of the heroic witnesses to the faith is truly precious for all Christians. In the 20th century, almost all the Churches and Ecclesial Communities have known persecution, uniting Christians in their places of suffering and making their shared sacrifice a sign of hope for times still to come.

These brothers and sisters of ours in faith, to whom we turn today in gratitude and veneration, stand as a vast panorama of Christian humanity in the 20th century, a panorama of the Gospel of the Beatitudes, lived even to the shedding of blood.

4. "Blessed are you when they insult you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven" (Mt 5:11-12). How well these words of Christ fit the countless witnesses to the faith in the last century, insulted and persecuted but never broken by the power of evil!

Where hatred seemed to corrupt the whole of life leaving no escape from its logic, they proved that "love is stronger than death". Within terrible systems of oppression which disfigured man, in places of pain, amid the hardest of privations, through senseless marches, exposed to cold and hunger, tortured, suffering in so many ways, they loudly proclaimed their loyalty to Christ crucified and risen. In a few moments we shall hear some of their striking testimonies.

Countless numbers refused to yield to the cult of the false gods of the 20th century and were sacrificed by Communism, Nazism, by the idolatry of State or race. Many others fell in the course of ethnic or tribal wars, because they had rejected a way of thinking foreign to the Gospel of Christ. Some went to their death because, like the Good Shepherd, they decided to remain with their people, despite intimidation. On every continent and throughout the entire 20th century, there have been those who preferred to die rather than betray the mission which was theirs. Men and women religious lived their consecration to the shedding of blood. Men and women believers died offering their lives for love of their brothers and sisters, especially the poorest and the weakest. Many women lost their lives in order to defend their dignity and purity.

5. "Whoever loves his life loses it and whoever hates his life in this world will keep it for eternal life" (Jn 12:25). A few minutes ago we listened to these words of Christ. They contain a truth which today's world often scorns and rejects making love of self the supreme criterion of life. But the witnesses to the faith who also this evening speak to us by their example, did not consider their own advantage, their own well-being, their own survival as greater values than fidelity to the Gospel. Despite all their weakness, they vigorously resisted evil. In their fragility there shone forth the power of faith and of the Lord's grace.

Dear brothers and sisters, the precious heritage which these courageous witnesses have passed down to us is a patrimony shared by all the Churches and Ecclesial Communities. It is a heritage which speaks more powerfully than all the causes of division. The ecumenism of the martyrs and the witnesses to the faith is the most convincing of all; to the Christians of the 21st century it shows the path to unity. It is the heritage of the Cross lived in the light of Easter: a heritage which enriches and sustains Christians as they go forward into the new millennium.

If we glory in this heritage it is not because of any partisan spirit and still less because of any desire for vengeance upon the persecutors, but in order to make manifest the extraordinary power of God, who

has not ceased to act in every time and place. We do this as we ourselves offer pardon, faithful to the example of the countless witnesses killed even as they prayed for their persecutors.

6. In the century and the millennium just begun may the memory of these brothers and sisters of ours remain always vivid. Indeed, may it grow still stronger! Let it be passed on from generation to generation, so that from it there may blossom a profound Christian renewal! Let it be guarded as a treasure of consummate value for the Christians of the new millennium, and let it become the leaven for bringing all Christ's disciples into full communion!

It is with a heart filled with deep emotion that I express this hope. I pray to the Lord that the cloud of witnesses which surrounds us will help all of us who believe to express with no less courage our own love for Christ, for him who is ever alive in his Church: as he was yesterday, and is today, and will be tomorrow and for ever!

ORE, May 10, 2000

ADDRESS AT THE REGINA CAELI

May 7, 2000

Before leading the recitation of the Regina Caeli on Sunday, 7 May, the Holy Father spoke of the Ecumenical Commemoration of Witnesses to the Faith in the 20th Century, which he would celebrate that evening at the Colosseum.

Here is a translation of the Pope's address, which was given in Italian.

Dear Brothers and Sisters,

1. This evening at the Colosseum an important event of the Great Jubilee will take place: the *Ecumenical Commemoration of Witnesses to the Faith in the 20th-Century*.

The century just ended was marked by dark shadows, but bright lights shone in the midst of them. They are the many men and women, Christians of every denomination, race and age who witnessed to the faith during harsh persecutions, in prison, amid privations of every kind and many also shed their blood to remain faithful to Christ, to the Church and to the Gospel.

The light of Easter itself shines brightly in them: indeed, it is from Christ's Resurrection that the disciples receive the strength to follow the Master in times of trial. This is why the commemoration is taking place in the *liturgical season of Easter*, whose third Sunday occurs today. And the place chosen speaks for itself: the *Colosseum* takes us back to the origins of Christianity, when so many early Christians bore their "beautiful witness" and became the seed of new believers.

2. Remembering the heroic witnesses to the faith in the 20th century means preparing the future and assuring it solid reasons for hope. The *new generations* must know the cost of the faith they have inherited, if they are to receive the torch of the Gospel with gratitude and shed its light on the new century and the new millennium.

It is also important to stress that this evening's celebration will have an *ecumenical character*: the testimonies of a number of Christians of various Confessions and Ecclesial Communities will be proclaimed. Their courage in taking the Cross of Christ upon themselves speaks louder than the things which divide us: the ecumenism of the martyrs is perhaps the most convincing (cf. *Tertio millennio adveniente*, n. 37). Love to the point of sacrifice purifies the Churches from all that can hinder or delay the journey towards full unity.

3. Among the lights of Christ's heroic disciples that of *Mary*, the faithful Virgin, martyr at the foot of the Cross, shines with singular brightness. From the *fiat* in Nazareth to the one on Calvary, her whole life was patterned by the Holy Spirit on that of her Son in bearing witness to God the Father and to his merciful love.

In the first community of Jerusalem Mary represented the living memory of Jesus, of his Incarnation, Passion, Death and Resurrection. When put to the test, every believer and every Christian community find support and comfort in the Blessed Virgin. To you, Mother of Hope, we entrust this day, so that the memory of these witnesses to the faith can help all Christians to walk with greater determination towards the full unity desired by Christ.

ORE, May 10, 2000

C. PRAYER VIGIL FOR THE FEAST OF THE TRANSFIGURATION IN RESPONSE TO THE APPEAL OF PATRIARCH BARTHOLOMEW I

August 5, 2000

The Ecumenical Patriarch, Bartholomew I, in preparation for the celebration of the Jubilee 2000, made an open appeal to Christians to celebrate the 24 hours of August 6, the Feast of the Transfiguration, with liturgical services and possibly other events to give glory to the Redeemer. Pope John Paul II accepted this invitation, and a prayer vigil for this feast on August 5 at the Basilica of St. John Lateran was built into the official calendar of the Church of Rome for Jubilee 2000 celebrations. The Pope made public references to this on at least three occasions calling attention to it on July 30th, August 5th and 6th. These statements, and Cardinal Cassidy's homily at the Prayer Vigil are published below.

THE POPE'S STATEMENTS

ANGELUS AT CASTEL GANDOLFO

July 30, 2000

...I also wish to invite everyone to join spiritually in the prayer vigil for the feast of the Transfiguration, which, in response to the appeal of Patriarch Bartholomew I of Constantinople, will be held on Saturday evening, 5 August, in the Patriarchal Lateran Basilica, in order to give glory to God, who in Christ fully manifested himself when he said: "This is my beloved Son; listen to him" (Mt 17:5).

ORE, August 2, 2000

ADDRESS TO JUBILEE PILGRIMS FROM VARIOUS NATIONS

August 5, 2000

On Saturday 5 August, the Holy Father received various groups of the faithful in the courtyard of his summer residence at Castel Gandolfo. After commenting on the liturgical memorial of the Dedication of the Basilica of St Mary Major, he entrusted everyone present to Mary.

Dear Brothers and Sisters!

I address a cordial greeting to all of you present here and I am pleased to welcome you today, the first Saturday of August. The Roman liturgy is celebrating the Dedication of the Basilica of St Mary Major, the first church in the Christian West to be named after

the Mother of God. My thoughts turn to Mary, Salvation of the Roman people, and to her I entrust your every intention. I would also like in a special way to entrust to her the solemn Prayer Vigil that will be held in the Basilica of St John Lateran this evening. It is an important prayer meeting, which is taking place at the suggestion of and in communion with the Ecumenical Patriarchate of Constantinople and the Orthodox Church on the eve of the feast of the Lord's Transfiguration. May this providential initiative encourage ecumenical dialogue and advance our common journey towards the full unity of all Christians.

ORE, August 9-16, 2000

ANGELUS

August 6, 2000

Before praying the Angelus at Castel Gandolfo on Sunday, 6 August, the feast of the Transfiguration of the Lord and the 22nd anniversary of Pope Paul VI's death, the Holy Father reflected on this liturgical celebration and on the example of his Predecessor, as well as on the Prayer Vigil requested by Ecumenical Patriarch Bartholomew I.

Dear Brothers and Sisters!

1. Today, 6 August, is the *feast of the Transfiguration of Our Lord Jesus Christ*, a liturgical celebration which Christians of the East and West observe on the same day.

In the context of the Great Jubilee His Holiness Bartholomew I, the Ecumenical Patriarch of Constantinople, took the initiative of inviting all Christians to join in an extended *Prayer Vigil* on the eve of this feast. The Catholic Church joyfully accepted this appeal, and yesterday evening an inspiring vigil was held at the Roman Basilica of St John Lateran, in a communion of faith and intentions.

It was a fitting occasion to emphasize our common profession of faith in Jesus Christ, Son of God, and our desire to obey his Gospel. According to today's Gospel account, Jesus "was transfigured" before Peter, James and John: "his face shone like the sun, and his garments became white as light" (Mt 17:2). Through the veil of his humanity, the Son of God, "Light from Light", revealed himself. And this was confirmed by a mysterious voice from on high: "This is my beloved Son with whom I am well pleased. Listen to him" (Mt 17:5). Here we have a

true epiphany: the manifestation of God's Son to the world.

2. We are at the centre of the Christian mystery and, consequently, of the Great Jubilee, which spurs us to renew our fidelity to Christ. The various Jubilee events are, in fact, privileged occasions for believers to encounter him and to tell him anew of their firm will to cooperate in his universal plan of salvation.

ORE, August 9-16, 2000

CARDINAL CASSIDY'S HOMILY

August 5, 2000

On Saturday evening, 5 August, the eve of the Transfiguration, Cardinal Edward I. Cassidy, President of the Pontifical Council for Promoting Christian Unity, presided in the Holy Father's name at a Prayer Vigil in the Basilica of St John Lateran celebrated in response to the appeal of Ecumenical Patriarch Bartholomew I of Constantinople. After the proclamation of the Gospel, the Cardinal preached the following homily.

Dear Brothers and Sisters,

We are gathered in the Cathedral Basilica of St John Lateran this evening to respond to the appeal that the Ecumenical Patriarch, His Holiness Bartholomew I, addressed to "all who believe in Christ and fight the good fight for him, wherever in the world they may be, to celebrate the 24 hours of 6 August — the Feast of the Transfiguration — with liturgical services and possibly other events to give glory to the eternal God 'born under the law, to redeem those who were under the law' (*Gal 4:5*)".

The Holy Father John Paul II gladly accepted the invitation of Patriarch Bartholomew and asked me to preside in his name at this prayer service. The Feast of the Transfiguration, celebrated on the same day by the Catholic Church and the Orthodox Church, not only calls us to reflect on the essential elements of our faith in Christ during this Jubilee Year, but at the same time reminds us that this faith is the common patrimony of all who look to Christ as their one Lord and Saviour.

The Gospel passage from St Mark (9:2-10) takes us to Mount Tabor where Jesus went with Peter, James and John. In that place they have an unforgettable experience. Jesus' Transfiguration takes place before their eyes. His clothes become glistening white, and they see him talking to the prophet Elijah and to Moses; when Moses came down from Mount Sinai carrying the tablets of the Covenant, the Ten Commandments, with his face bathed in light, the Israelites were afraid to come near him (cf. *Ex 34:30*). Jesus, the author of the New Covenant, the One who reconciled us with the Father by shedding his blood, links us on Mount Tabor with the site of the Covenant, the pact God made, through Moses, with the people of Israel. As the Second Vatican

Council declared: "The Church cannot forget that she received the revelation of the Old Testament by way of that people with whom God in his inexpressible mercy established the ancient covenant. Nor can she forget that she draws nourishment from that good olive tree onto which the wild olive branches of the Gentiles have been grafted" (Second Vatican Council, Declaration on the Relations of the Church to Non-Christian Religions *Nostra aetate*, n. 4).

Like the Israelites in Moses' presence, Peter, James and John are also *afraid* before the transfigured Christ. Then they hear that voice from the cloud above them: "This is my beloved Son; listen to him" (*Mk 9:6-7*). One could find no words better suited than these to echo the central theme of the Jubilee Year. With the celebration of the Jubilee, we proclaim that Jesus Christ is the Son of the Father, the Second Person of the Trinity, true God and true Man, who was born of the Virgin Mary and became man by the power of the Holy Spirit. In celebrating the Jubilee, we seek to respond more faithfully to the command that the Father lovingly gave us: *listen to him*. We who are baptized in the Body of Christ are also children of that same Father; we too are the children he loves; we are truly his beloved children! Through the work of grace, we are transformed into his image and confidently seek our future glory.

As Patriarch Bartholomew says in the message in which he called for this Prayer Vigil: "Perhaps no feast of the liturgical year can be considered more appropriate than the Transfiguration of the Lord for forcefully expressing and commemorating the future glory of the *last things* that have been revealed to us. A glory that is attained by practising perseverance and patience amidst the many sufferings of the present time".

The prayer we offer together this evening is the third ecumenical celebration on the Roman Calendar for the Jubilee Year and our thoughts turn to the two ecumenical events which have already taken place in this city. In the first place, the celebration at *St Paul-Out-side-the-Walls* on 18 January last, when Pope John Paul II, together with the envoy of the Ecumenical Patriarch, the Archbishop of Canterbury and other Christian representatives, crossed the threshold of the new millennium by passing through the basilica's *door*, a symbol of Christ, and with all those present renewed the commitment to carry his light to a sick world, so often compared to a *dark valley*. We also recall the second ecumenical event of the Jubilee, the celebration which took place at the Colosseum, not far from here, when, on 7 May last, the Pope and various authoritative representatives of the other Churches and Ecclesial Communities commemorated the heroic witnesses to faith in Christ and in the Gospel of the century which has just ended. At the Colosseum, in the radiance that shines from the *patrimony of the saints* belonging to all communities, the *dialogue of conversion* to full and visible unity was seen in the light of hope. In fact, the imperfect but real communion which is preserved and is growing at many levels of ecclesial life is already perfect in what we all consider the highest point of the

life of grace, *martyria* unto death, the truest communion possible with Christ, who shed his blood and, by that sacrifice, brings near those who once were far off (*Eph 2:13*) (cf. John Paul II, Encyclical Letter on Commitment to Ecumenism *Ut unum sint*, n. 84).

These ecumenical events encourage us, during the Jubilee Year, to reflect on what we Christians have in common; they also prompt us to understand the urgency of the duty to re-establish the unity of all Christ's disciples in answer to the prayer that Jesus himself addressed to the Father.

Referring to the disciples who shared the *Last Supper* with him, he raised his eyes to heaven and said, "I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me" (*Jn 17:20-21*).

So that the world may believe that you have sent me, so that the world may know the Son, the One who is transfigured on Mount Tabor; listen to his words, be transformed and have the hope that comes from his promises. This is our mission, a sacred mission which is too often weakened and obstructed by our divisions.

St Paul was forced to reprimand the first Christian community of Corinth because of the divisions and jealousies that afflicted it; for these same reasons, Pope Clement I was prompted to write a Letter to the Corinthians. The questions he asked them echo for us today as disturbing queries: "Do we not all have the same God and the same Christ? Is it not the same Spirit of grace who is poured out upon us all? Have we not received the same call from Christ? And so why do we wound and weaken the members of Christ, fomenting discord in our own body? Why are we so senseless and unreasonable as to forget that we belong, one and all, to the same body?" (*Liturgy of the Hours*, 14th Week, Monday).

How distant, diametrically opposed, is this situation from the example of Jesus, the Son of God, who washes the feet of the disciples and teaches them: "Whoever would be great among you must be your

servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (*Mt 20:26-28*).

In the last years of the past century, Christ's disciples have at last tried to learn this lesson. They have rediscovered that they are brothers and sisters in Christ, and have resolutely taken the way that leads them to deepen their unity and brotherhood. They have tried *not to wound and weaken Christ's members* and to remember that *they belong, one and all, to the same Body*.

In this celebration, in our prayer this evening, we must renew our commitment and work for the *most noble goal*, the restoration of our unity.

I would like to end my reflections with a few words that John Paul II addressed to the Patriarch of Romania, His Beatitude Teoctist, on the occasion of the historical visit which the Holy Father made to Bucharest in May last year: "Let us restore visible unity to the Church or this world will be deprived of a witness that only the disciples of God's Son, who died and rose out of love, can offer it so that it may be prompted to open itself to faith (cf. *Jn 17:2*). And what can encourage the people of today to believe in him, if we continue to tear the seamless garment of the Church, if we do not succeed in receiving the miracle of unity from God by working to remove the obstacles which prevent its full manifestation? Who will forgive us for this lack of witness? I have sought unity with all my strength, and I will continue to do all I can until the end to make it one of the priority concerns of the Churches and of those who govern them in the apostolic ministry" (Address to His Beatitude Patriarch Teoctist of Romania and the Holy Synod, 8 May 1999, n. 5; *L'Osservatore Romano* English edition, 19 May 1999, p. 3).

Let us answer the invitation of His Holiness the Ecumenical Patriarch Bartholomew I by making these words of John Paul II our own. Let us too seek unity with all our strength, and may God bless this commitment. So be it!

ORE, August 23, 2000

CONTINUING ECUMENICAL WORK

INTERNATIONAL MEETING OF ANGLICAN AND CATHOLIC BISHOPS

Canada, May 14-20, 2000

INTRODUCTION

1. THE DECISION TO HOLD A CONSULTATION

1996 was the 75th Anniversary of the start of the "Malines Conversations". It marked 30 Years since Archbishop Michael Ramsey made his groundbreaking visit to Pope Paul VI. At the end of the year Archbishop George Carey paid an official visit to Pope John Paul II.

During a special colloquium to mark the Malines anniversary Archbishop Carey and Cardinal Cassidy discussed whether an initiative should be taken to review what our ecumenical relationship of recent decades had accomplished. Others were also urging that it was time for some stocktaking.

In their 1996 Common Declaration Pope John Paul and Archbishop Carey stated that it might be "opportune at this stage of our journey to consult further about how the relationship between the Anglican Communion and the Catholic Church is to progress". They also looked forward to the Great Jubilee as "an opportunity to proclaim afresh our common faith...".

An extraordinary meeting of the 'Informal talks' between Anglican Communion and Pontifical Council for Christian Unity representatives, in January 1997, decided to begin planning for a special consultation. Each side wrote respectively to the Anglican Primate or to the President of the Episcopal Conference of a number of countries, where Anglicans and Catholics are side-by-side in significant numbers, asking for reactions to the idea and suggestions about the style of meeting and its agenda. The replies were positive and encouraging, and it was decided to go ahead with detailed planning for a meeting in May 2000.

2. THE TYPE OF MEETING

Drawing on advice given in the replies from the Episcopal Conferences and Anglican Provinces, a meeting was designed with the following characteristics:

— It was to be a consultation among bishops, since the Anglican Communion and the Catholic Church are both episcopally led;

— The number of participants would not be too large, so as to allow easy interaction and discussion. It would thus be a "working" conference rather than a series of presentations and talks by others;

— It would be a "closed meeting" conducted in a retreat-like atmosphere rather than in the glare of publicity;

— Participants would come from regions where there is a significant presence of Anglicans and Catholics and the relationship is, or should be, important;

— The Episcopal Conferences or Anglican Provinces concerned would be asked to nominate a senior bishop who could effectively speak for his country's bishops and bring back to them any results from the meeting;

— The agenda would involve a review and discussion of how relationships have developed in the different regions; the dialogue and what it has accomplished especially at the ARCIC level; the difficulties and obstacles; and the degree of real but imperfect communion Anglicans and Catholics share. The meeting would be encouraged to make recommendations for the future.

Consequently, in April 1999, invitations were sent to 13 Provinces and Episcopal Conferences, by the Archbishop of Canterbury and Cardinal Cassidy: Australia, Brazil, Canada, England and Wales, India (Latin Rite), Ireland, New Zealand, Nigeria, Papua New Guinea, Southern Africa, Uganda, United States, West Indies. In the event, the decision to invite a pair of bishops, one Anglican and one Catholic, from each place was to give the meeting a special character. It allowed them to compare notes in a very concrete way and to talk over how the relationship in their area might develop.

Additionally, the ARCIC Co-Chairmen were invited to participate, as well as the Secretary of the Pontifical Council for Promoting Christian Unity and the Secretary-General of the Anglican Communion. Cardinal Cassidy and the Archbishop of Canterbury presided over the sessions, assisted by two facilitators and various staff persons.

3. THE PROCESS USED AT THE MEETING

The Consultation was held at the Queen of Apostles Renewal Centre, Mississauga, Ontario.

The meeting began on Sunday 14 May with Evening Prayer in common, dinner, and a plenary meeting during which the work of the following days was presented. The two denominational groups then met separately so that the members could get to know their co-religionists and to check if there were questions, anxieties or misunderstandings about the coming days.

The week's work was carried out in a mixture of plenary sessions and discussions in groups and in pairs. The bishops themselves were the meeting's primary resources. Some were asked to prepare short presentations about aspects of the relationship in their particular country.

The week had two main parts:

Days 1-3 were devoted to the following topics:

— *Communion in prayer: a morning of prayer and reflection about ecclesial communion and conversion, drawing on official Anglican and Catholic texts, ended with a celebration in which baptismal promises were renewed.*

— *Communion in life: reflection and discussion about Anglican-Catholic relationships as they are in different parts of the world. The initial impetus for the discussion came from a report, prepared and circulated before the meeting, which summarised the results of a questionnaire sent to the participating regions.*

Each pair of bishops also spent time discussing the relationship in their areas.

— *Communion in Faith: a presentation of the ARCIC dialogue documents, which all had been asked to reread before coming, was followed by discussion of the degree to which they are known and have been received, and of possible future work for the dialogue.*

— *The goal of full, visible unity and its importance for the mission of the Church.*

An aide-memoire was prepared on Wednesday evening, assembling all the points and issues from the sessions of the first three days.

Also on Wednesday evening a public service of Anglican Evening Prayer was held in Toronto's Catholic Cathedral presided over by Cardinal Ambrozic, the Archbishop of Toronto, and his Anglican counterpart. Cardinal Cassidy read the Papal Message at the start of the service and the Archbishop of Canterbury preached. The Service turned out to be a particularly moving occasion for the bishops. It was supported by a large and enthusiastic congregation of local Catholics and Anglicans. The Cathedral was filled to capacity with some 1200 people and another 200-300 had to remain outside. Representatives of other Churches also attended.

Days 4-5 were given over to general discussion of all that had been experienced and raised in previous sessions, as outlined in the aide-memoire. In discussion groups and plenary sessions points were then gathered to form the basis of a draft plan of action. This, and a Statement from the participants, were refined and approved on the final day. Once again, the process involved denominational meetings to check that there were no anxieties which could not be voiced in mixed groups.

A press conference, involving Cardinal Cassidy, the Archbishop of Canterbury, and the two Canadian bishops, was held before the meeting ended.

Before concluding, pairs of bishops discussed how to take the meeting's results back to their countries and colleagues.

Throughout the week the liturgy gave shape and context to the discussion sessions. Each day began with the Eucharist, alternating Anglican and Catholic rites and respecting eucharistic discipline. The morning sessions were preceded by Morning Prayer, which incorporated a meditation relating the scriptures to the day's work. The afternoon sessions concluded with Evening Prayer.

The meeting produced a statement "Communion in Mission", as well as an action plan to implement it. Pope John Paul II's message to this meeting, the two documents just mentioned, as well as the press release and list of participants are presented here.

POPE JOHN PAUL II'S GREETING

To My Venerable Brother
Cardinal Edward Idris Cassidy
President of the Pontifical Council
For Promoting Christian Unity

I am pleased to send warm greetings and good wishes through you to all taking part in the current Consultation between Anglican and Catholic Bishops being held at Mississauga near Toronto.

I greet with particular affection His Grace the Archbishop of Canterbury, the Most Reverend Dr George Carey, who together with you has called this special gathering. On several occasions I have had the joy of meeting His Grace, most notably when he visited Rome in 1996 and when we opened together the Holy Door of the Basilica of St Pauls outside the Walls in Rome on 18 January this year. On each occasion we have prayed fervently for the restoration of the full visible unity which is Christ's will for his Followers.

I also greet in a special way my brother Aloysius Cardinal Ambrozic, and Anglican Bishop Terence Finlay of Ontario, who have welcomed all of you to Toronto, as well as all who have worked so hard to prepare this important meeting.

For more than thirty years the Anglican Communion and the Catholic Church have been on a journey towards the restoration of unity, guided by the Holy Spirit who leads into all truth. In some places there have been very positive developments, as bonds have been strengthened through common prayer and joint action for the sake of the Gospel. In other places we are not so far along the road. Our international dialogue, ARCIC, has given real signs of hope that in the end our journey will not be in vain, even though new and serious obstacles have slowed our progress.

In our Common Declaration December 1996, the Archbishop of Canterbury and I stated that it might "be opportune at this stage in our journey to consult together about how the relationship between the Anglican Communion and the Catholic Church is to progress". I am happy to learn that your meeting in Mississauga in this Jubilee Year of the Lord's Incarnation is in response to that suggestion. I pray that it will bear lasting fruit.

I thank all those who have so generously travelled long distances and given up their time in order to take part in the Consultation. The search for unity in truth, which will enable us to preach the Gospel powerfully and without reserve, is a quest for a pearl of great price. Together with all those taking part I pray that the Lord will grant you his gifts of wisdom, patience, repentance and love so that the spiritual bonds that have always linked Catholics and Anglicans may be strengthened and, where possible deepened even further.

From the Vatican

IOANNES PAULUS PP. II

STATEMENT.
COMMUNION IN MISSION

1. This meeting of Anglican and Roman Catholic bishops from 13 countries, convened by His Eminence Edward Cardinal Cassidy and His Grace Archbishop George Carey, gathered at Mississauga, near Toronto, Canada, from 14-20 May 2000. Our meeting was grounded in prayer and marked by a profound atmosphere of friendship and spiritual communion. We began on Good Shepherd Sunday, conscious of our common vocation as shepherds of the Good Shepherd, with a responsibility to lead God's people forward in active hope towards that unity in truth and holiness which our Lord wills for his Church.

2. We came together to address the imperative for Christian reconciliation and healing, in a broken and divided world. We were also conscious of the fact that Christian people around the world are celebrating two thousand years since the birth of Jesus Christ. In this year of Great Jubilee, in which the churches are acting co-operatively for the remission of unpayable Third World debt, we are aware of the need to leave behind all past deficits with which our churches have themselves been burdened, so as to enter the new millennium renewed in deepening unity and peace.

3. At this meeting we have naturally focussed on the special relationship between the Roman Catholic Church and the Anglican Communion as expressed in the *Decree on Ecumenism* of the Second Vatican Council. We also recognised the progress which has been made in our relations with other Christians and we recommit ourselves to the ecumenical endeavour with all Christian churches.

4. As day by day we prayed together and meditated on scripture in the chapel of Queen of Apostles Renewal Centre, we realised afresh both the degree of spiritual communion we already share in the richness of our common liturgical inheritance, but also the pain of our inability to share together fully in the

eucharist. As we listened to experiences from the different regions we were struck by the extent of inter-church collaboration, particularly common action for social justice and joint pastoral care in which Anglican and Roman Catholic clergy and lay people are involved. We noted with concern some of the problems our disunity causes to the mission of the Church, and recognised the opportunities for shared endeavour presented to us in the service of our fragmented world. As we reviewed the results of the Anglican-Roman Catholic International Commission (ARCIC), we came to appreciate the very impressive degree of agreement in faith that already exists. This alerted us to the serious obligation to intensify the process of reception of those agreements at the local level.

5. There is one specific point that has been driven home to us during the meeting. Over the last thirty years we have become familiar with the concept of 'degrees of communion'. Despite our acknowledged differences, we have regularly affirmed that we share in the fundamental communion of a common faith and a common baptism. This degree of communion holds within it the promise of the full visible communion to which God is calling us. Our experience at Toronto encourages us to believe that we have reached a very significant new place on our journey. We feel compelled to affirm that our communion together is no longer to be viewed in minimal terms. We have been able to discern that it is not just formally established by our common baptism into Christ, but is even now a rich and life-giving, multifaceted communion.

6. We have come to a clear sense that we have moved much closer to the goal of full visible communion than we had at first dared to believe. A sense of mutual interdependence in the Body of Christ has been reached, in which the churches of the Anglican Communion and the Roman Catholic Church are able to bring shared gifts to their joint mission in the world.

7. We appreciate that there are as yet unresolved differences and challenges which affect both Communion. These have to do with such matters as: the understanding of authority in the Church, including the way it is exercised, and the precise nature of the future role of the universal primate; Anglican Orders; the ordination of women; moral and ethical questions. Though interchurch families can be signs of unity and hope, one pressing concern has to do with addressing the need to provide joint pastoral care for them. Sometimes those in interchurch families experience great pain particularly in the area of eucharistic life.

8. However, we believe these challenges are not to be compared with all that we hold in common. The communion constituted by what we already share has within it an inner dynamic which, ani-

mated by the Holy Spirit, impels us forward toward the overcoming of these differences. Indeed, we have become conscious that we have embraced what may be described, not only as a new era of friendship and co-operation, but as a new stage of 'evangelical *koinonia* By this we mean a communion of joint commitment to our common mission in the world (*John* 17. 23).

9. The marks of this new stage of communion in mission are: our trinitarian faith grounded in the scriptures and set forth in the catholic creeds; the centrality of Christ, his death and resurrection, and commitment to his mission in the Church; faith in the final destiny of human life; common traditions in liturgy and spirituality; the monastic life; preferential commitment to the poor and marginalised; convergence on the eucharist, ministry, authority, salvation, moral principles, and the Church as communion, as expressed in agreed statements of ARCIC; episcopacy, particularly the role of the bishop as symbol and promoter of unity; and the respective roles of clergy and laity.

10. We believe that now is the appropriate time for the authorities of our two Communion to recognise and endorse this new stage through the signing of a Joint Declaration of Agreement. This Agreement would set out: our shared goal of visible unity; an acknowledgment of the consensus in faith that we have reached, and a fresh commitment to share together in common life and witness. Our two Communion would be invited to celebrate this Agreement around the world.

11. As our meeting proceeded we became increasingly aware that as bishops we ourselves have a responsibility to guide, promote, and energise the ongoing work of unity in our churches. We commit ourselves wholeheartedly to this task. Our action plan is appended to this statement.

12. The first recommendation of our action plan is that a Joint Unity Commission be established. This Commission will oversee the preparation of the Joint Declaration of Agreement, and promote and monitor the reception of ARCIC agreements, as well as facilitate the development of strategies for translating the degree of spiritual communion that has been achieved into visible and practical outcomes.

13. It is important to be clear that this new stage on our journey is but a step on the way to full and visible unity. Our vision of full and visible unity is of a eucharistic communion of churches: confessing the one faith and demonstrating by their harmonious diversity the richness of faith; unanimous in the application of the principles governing moral life; served by ministries that the grace of ordination unites together in an episcopal body, grafted on to the company of the Apostles, and which is at the service of the authority that

Christ exercises over his Body. The ministry of oversight has both collegial and primatial dimensions and is open always to the community's participation in the discernment of God's will. This eucharistic communion on earth is a participation in the larger communion which includes the saints and martyrs, and all those who have fallen asleep in Christ through the ages.

14. However, the shape of full visible unity is beyond our capacity to put into words. "God will always surprise us", as we were reminded in a meditation shared with us: "God cannot be understood through our human system or correspond to our positive or negative predictions for the future. ... In our ecumenical efforts we should keep in mind that one day we will rub our eyes and be surprised by the new things that God has achieved in his Church".

ACTION PLAN TO IMPLEMENT: COMMUNION IN MISSION

A. JOINT UNITY COMMISSION

Membership

The membership of the Commission to be predominantly bishops, to be appointed by the Pontifical Council for Promoting Christian Unity (PCPCU) and the Anglican Communion Office.

Accountability

The Joint Unity Commission will report to the Pontifical Council for Promoting Christian Unity and the Inter Anglican Standing Commission on Ecumenical Relations.

Mandate

The mandate of the Commission will include the following functions:

- to prioritise the ongoing work;
- to oversee the preparation of a Joint Declaration of Agreement and to plan the signing and celebration of the same;
- to promote and monitor the formal response and reception of the agreed statements of the Anglican-Roman Catholic International Commission (ARCIC);
- to promote the coherence of other bilateral dialogues that Anglicans and Roman Catholics are involved in;
- to examine the range of possible ways, within current canon law provisions, to deal generously and pastorally with situations of inter-church marriages involving Anglicans and Roman Catholics;

— to explore ways of communicating the results of the Toronto Meeting to provinces and episcopal conferences not represented;

— to commission the production of resources (bible studies, videos, CD-ROMs, etc) to assist in making the work of ARCIC known throughout the churches;

— to encourage Anglican provinces and Roman Catholic episcopal conferences to set up national Anglican-Roman Catholic (ARC) dialogue groups where they do not exist;

— to invite one or two national ARCs to study the implications of our common baptism for the roles of men and women in the Church, the results of which to be shared at all levels of the churches;

— to promote co-operation locally on clergy formation, education, and other pastoral matters;

— to promote collegiality through:

- encouraging episcopal participation in each others meetings at the international, national and local levels;
- encouraging a joint meeting of bishops at the level of provinces and episcopal conferences within 2 years;
- examining ways of ensuring formal consultation prior to one Church making decisions on matters of faith and morals which would affect the other Church, keeping in view the agreed statements of ARCIC;
- planning for a future review consultation of bishops within 5 years.

B. FOLLOW UP BY PAIRS OF BISHOPS

The pairs of bishops from 13 countries present at this meeting will endeavour:

— to report back to the bishops of the province / episcopal conference within 6 months;

— to share the results of this meeting with the clergy and laity at the national and local church level.

C. ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION

ARCIC is invited to consider the following possible agenda items:

— the drafting of a document to link all the agreed statements produced by ARCIC, which would be a coherent summary of the work thus far. The papers produced for this meeting may form the basis of this work;

— a study of the place of Mary in the life and doctrine of the Church.

ARCIC is urged to consider commissioning a volume of the agreed statements produced since *The Final Report* which would include introductory essays and selections of relevant responses to the texts.

D. ANNUAL INFORMAL TALKS

The Annual Informal Talks is a meeting of staff of the PCPCU, the Anglican Communion Office, Lambeth Palace, the Anglican Centre in Rome and the ARCIC co-chairmen. The next meeting in November will consider how the Joint Unity Commission and ARCIC will relate to each other.

E. THE PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY AND THE ANGLICAN COMMUNION OFFICE

Staff from these offices will explore the publication in book form of appropriate papers, presentations, sermons, the liturgy *Celebration of Common Baptism*, and other documents from this Anglican-Roman Catholic Bishops' Meeting.

Mississauga, 19 May 2000

PRESS/MEDIA RELEASE

BISHOPS CALL FOR NEW STEPS ON THE WAY TO UNITY

Anglican and Roman Catholic bishops came away from an international meeting at Mississauga, Ontario, more resolved to do all in their power to build upon the considerable agreement in faith they already share. Those present come from 13 regions of the world and were convened by Cardinal Cassidy, President of the Vatican's Council for promoting Christian Unity, and the Archbishop of Canterbury, Dr George Carey.

After a week, involving prayer together, worship, and a review of some 35 years of ecumenical dialogue and cooperation, the bishops are convinced that it is possible for Anglicans and Roman Catholics to mark a new stage in their search for unity.

While very aware of the well-known difficult problems that have to be faced before unity is achieved the bishops believe the degree of common faith, which they reviewed and experienced during their time together, is such that greater cooperation and mission is possible than is currently the case. They called for a Joint Commission to oversee the next steps and how relationships can develop further in different places.

Top of the agenda will be the preparation of a joint affirmation of faith. This would formally express the degree of agreement that already exists between Anglicans and Catholics. All at the Mississauga meeting believed that this extensive common faith needs to be officially acknowledged and celebrated. This itself should lead logically to consequences for the life of the two churches.

Because at least two bishops came from each of 13 regions, the meeting had the chance to take a detailed look at the situation in a variety of places. All emphasised how greater unity would strengthen the mission of the Church of Christ. In their final hours together, each pair of bishops dis-

cussed how they could return home to foster greater cooperation and a fresh commitment to seeking unity. They will bring their ideas to their fellow bishops.

At the end of the meeting the participants will release a statement entitled *Communion in Mission*, which describes their experience together and commitment to a significant step forward.

They expressed a particular vote of thanks to the Roman Catholic and Anglican dioceses of Toronto and their bishops for all the help received in the arrangement of the meeting; and to the director and staff of the Queen of Apostles Centre for the very special welcome they had received.

Commenting on the week, the Archbishop of Canterbury Dr Carey said it had been “ a heartening and hopeful meeting which encourages us to press forward towards the visible unity of the Church ”.

Cardinal Cassidy added: “ If the experience we have had here could be more widely shared our relationship would progress more rapidly”.

One bishop commented: “We leave here with hearts filled with hope for greater unity”.

Mississauga, 19 May 2000

TORONTO MEETING NAME LIST

ANGLICAN PARTICIPANTS

Archbishop of Canterbury: The Most Revd and Rt Honourable GEORGE L. CAREY

Aotearoa, New Zealand & Polynesia: The Rt Revd JOHN PATERSON, Presiding Bishop & Primate

Australia: The Most Revd PETER CARNLEY, Primate & Archbishop of Perth

Brazil: The Most Revd GLAUCO SOARES DE LIMA, Primate of Brazil & Bishop of São Paulo

Canada: The Most Revd MICHAEL PEERS, Primate of the Anglican Church of Canada

England: The Rt Revd JOHN HIND, Bishop of Gibraltar in Europe

India: The Rt Revd PETER SUGANDHAR, Bishop of Medak, Church of South India

Ireland: The Rt Revd Dr SAMUEL POYNTZ, Formerly Bishop of Connor

Nigeria: The Rt Revd JOSEPH A OMOYAJOWO, Bishop of Ijebu

Papua New Guinea: The Most Revd JAMES AYONG, Primate & Bishop of Aipo Rongo

Southern Africa: The Rt Revd DAVID BEETGE, Bishop of The Highveld

Uganda: The Rt Revd Evans MUKASA KISEKKA, Bishop of Luweero

USA: The Rt Revd EDWIN F. GULICK Jr, Bishop of Kentucky

West Indies: The Most Revd DREXEL GOMEZ, Primate & Bishop of Nassau & The Bahamas

CATHOLIC PARTICIPANTS

President, Pontifical Council For Promoting Christian Unity: His Eminence EDWARD IDRIS Cardinal CASSIDY

Australia: Archbishop JOHN BATHERSBY, Archbishop of Brisbane, Chair, Bishops' Committee for Ecumenical and Interfaith Relations

Brazil: Bishop ANTONIO CELSO DE QUEIROZ, Bishop of Cantanduva, Formerly Secretary General, Brazilian Bishops' Conference

Canada: Bishop Gerald WIESNER OMI, Bishop of Prince George, President Canadian Bishops' Conference

England: Archbishop CORMAC MURPHY-O'CONNOR Archbishop of Westminster, Chairman, Bishops' Conference Department for Mission and Unity, Formerly Co-Chairman, ARCIC

India (Latin Rite): Archbishop HENRY D'SOUZA, Archbishop of Calcutta, President of Conference of Catholic Bishops of India, Latin Rite

Ireland: Bishop ANTHONY FARQUHAR, Auxiliary Bishop of Down and Connor, Chair, Bishops' Commission for Ecumenism

New Zealand: Bishop JOHN CUNNEEN, Bishop of Christchurch, New Zealand Bishops' Conference Deputy for Ecumenism

Nigeria: Bishop Lucius UGORJI, Bishop of Umuahia

Papua New Guinea: Bishop DESMOND MOORE MSC, Bishop of Alotau-Sideia, Chairman, Bishops' Commission for Ecumenism, Co-Chair PNG ARC dialogue

Southern Africa: Archbishop GEORGE DANIEL, Archbishop of Pretoria, Vice-Chairman, Bishops' Department of Ecumenism

Uganda: Bishop PAUL KALANDA, Bishop of Fort Portal, President Ugandan Bishops' Conference

USA: Archbishop WILLIAM J. LEVADA, Archbishop of San Francisco, Chairman-Designate, ARC-USA

West Indies: Archbishop SAMUEL CARTER SJ, Formerly Archbishop of Kingston

OTHERS ATTENDING

Archbishop ALEXANDER BRUNETT: *Roman Catholic Co-chairman of ARCIC*

Bishop FRANK GRISWOLD: *Anglican Co-chairman of ARCIC*

Bishop WALTER KASPER: *Secretary of the Pontifical Council for Promoting Christian Unity*

Canon JOHN PETERSON: *Secretary General of the Anglican Consultative Council*

Guest Speaker Wednesday Morning

Father JEAN-MARIE TILLARD OP

THE STAFF TEAM

Process Facilitators

Dr MARY TANNER (Anglican)

Dr DONNA GEERNAERT SC (Roman Catholic)

Theological Consultants

Bishop JOHN BAYCROFT (Anglican)

Revd PETER CROSS (Roman Catholic)

Co-Secretaries

Canon DAVID HAMID (Anglican)

Monsignor TIMOTHY GALLIGAN (Roman Catholic)

Archbishop of Canterbury's Secretary for Ecumenical Affairs

Canon RICHARD MARSH

Secretarial Assistants For the Meeting

Mrs CHRISTINE CODNER - Anglican Communion Office

Fr FRANCIS KODIYAN MCBS - Pontifical Council for Promoting Christian Unity

Secretarial Assistant For the Archbishop of Canterbury

Mrs GILL HARRIS-HOGARTH - Lambeth Palace

VISIT TO ROME OF DELEGATION FROM THE ECUMENICAL PATRIARCHATE

June 28-29, 2000

ENCOUNTER WITH POPE JOHN PAUL II

June 29th

ADDRESS OF THE HOLY FATHER

On Thursday, June 29, the Holy Father met the delegation sent by His Holiness the Ecumenical Patriarch Bartholomew I for the feast of Sts Peter and Paul. The delegation consisted of His Eminence Athanasios, Metropolitan of Heliopolis and Theira, His Excellency Vsevolod, Archbishop of Skopelos and Archdeacon Tarasios. Here is the text of the Pope's address to them, which was given in English.

"Grace and peace to you from God our Father and from the Lord Jesus Christ" (Eph 1:2).

Venerable Brothers,

1. It is with great joy that I thank His Holiness the Ecumenical Patriarch Bartholomew I and the Holy Synod for sending you to Rome for the feast of the Blessed Apostles Peter and Paul. Your presence adds greatly to the joy of the Church of Rome as she celebrates her patron saints. The exchange of visits between Rome and Constantinople for our respective feast days has become an established custom and helps us to maintain ecumenical contacts in a spirit of prayer and fraternal consultation.

For the feast of St Andrew in 1979, I was able to visit the Ecumenical Patriarchate and confirm the Catholic Church's desire to continue on the path which, in the power of the Holy Spirit, will lead to unity among all those who invoke the Triune God and confess Jesus as Lord and Saviour. For the feast of Sts Peter and Paul in 1995, I had the privilege of welcoming to Rome His Holiness Bartholomew I, when we, like the brothers Peter and Andrew, gave each other encouragement in the following of the One who is "the way, and the truth, and the life" (Jn 14:6).

2. Our meeting today is taking place during the celebration of the Jubilee Year. I take the occasion to express my deep gratitude to the Ecumenical Patriarchate for having sent delegations to the two main ecumenical events of the Roman calendar of the Year 2000, namely the solemn opening of the Holy Door of the Basilica of St Paul-Outside-the-Walls, and the Ecumenical Commemoration of the Witnesses of Faith of the 20th Century. For her part, the Church of Rome willingly responded to the appeal of His Holiness the Patriarch for a Vigil of Prayer in preparation for the feast of the Transfiguration of the Lord.

The heart of the Jubilee Year is the universal call to reconciliation and peace. Together, Catholic and Orthodox Christians must create a future of more intense cooperation and brotherly love, leading to the full communion which is the Lords will for us. The prophetic words of Pope Paul VI and Patriarch Athenagoras I in their joint declaration of 1967 should be our constant inspiration: "The spirit which ought to inspire these efforts is the spirit of loyalty to the truth and of mutual understanding, with the effective desire to avoid the grievances of the past and every form of spiritual and intellectual domination" (*Tomos Agapis*, n. 195).

3. In the search for more fraternal relations between the Churches, the importance of a purification of memories makes itself felt at every turn. Tragic events of history have left a sad legacy in the minds and psychology of Catholics and Orthodox. I entrust to the mercy of God every such action not in harmony with Gods will for which sons and daughters of the Catholic Church have been responsible. Let us, together, in the third Christian millennium write a new history in a spirit of brotherly love, respect and cooperation.

4. Within a few days the Joint Commission for the Theological Dialogue between the Catholic Church and the Orthodox Churches will meet in plenary session. I shall accompany the work of the Commission with my prayers. It is my earnest wish that the dialogue may resume its normal course with new energy and commitment.

Dear Brothers, I thank you again for your visit and ask you to convey to His Holiness the Patriarch and to the Holy Synod my sentiments of deep esteem and respect. May the Lord grant us to grow always in mutual love. May he guide our steps on the way to full communion.

ORE, July 5, 2000

MESSAGE OF THE ECUMENICAL PATRIARCH, BARTHOLOMEW I

To His Holiness and Beatitude Pope John Paul II of the Senior Rome, rejoice in the Lord.

The Feast Day of the Throne of the Senior Rome affords our Humility the opportunity to communicate with Your Holiness as brothers in order to congratulate you and express to you our fervent and cordial best wishes, along with those of our Holy Synod, on this occasion.

The fact that Your Holiness recently allowed the Orthodox Metropolis in Italy of our Ecumenical

Throne to make use of the ancient Holy Church of San Teodoro in Palatino, located in Rome and situated at the Forum Romanum, along with its annexed auxiliary installations, constitutes an important and tangible manifestation of your sincere disposition towards our Church of Constantinople and the Orthodox Church in general.

We would like to offer you our own deepest thanks and those of the Ecumenical Patriarchate for this brotherly gesture of Your Holiness, and to express as well the sincere gratitude of the Orthodox people in Rome for your kindness. This brotherly gesture of Your Holiness is a confirmation of the important steps that have been undertaken in our days for the rapprochement of our two Churches. These steps prepare the ground for the deeper encounter of our Churches, an outcome long wished for by both sides. We do not overlook, of course, that there are still many important matters related to the faith on which our two Churches do not agree. We pray however from the depths of our heart that the theological dialogue between us, the next stage of which has already been planned to take place in Baltimore in a few days, may bear the much-awaited fruits. Your participation will play a tremendous role in the production of these fruits.

With such feeling and with good expectations, we embrace Your Holiness with festal cheer in the Lord. We also inform you that a Patriarchal Delegation under the leadership of our Holy Metropolitan Athanasios of Ilioupolis and Thira and with the participation of our Holy Archbishop Vsevolod of Skopelos, along with our Archdeacon Tarasios, would like to convey to you in person the feelings of our Most Holy Church of Constantinople and of us personally. We remain with deep love in Christ, with feelings of brotherhood, and with exceptional honor.

Beloved brother in Christ of Your Holiness

June 26, 2000

+ BARTHOLOMEW

HOMILY ON THE SOLEMNITY OF STS PETER AND PAUL

June 29, 2000

On Thursday evening, 29 June, the Holy Father celebrated Mass in St Peter's Square for the Solemnity of Sts Peter and Paul, patrons of the Church and city of Rome. During the sacred rite the Pope conferred the pallium on 24 Metropolitan Archbishops, who also concelebrated the Eucharist with him. Attending the liturgy was the Delegation from the Ecumenical Patriarchate of Constantinople, representing His Holiness Bartholomew I.

... 5. The full unity of the Church! I feel Christ's command echoing within me. It is a particularly urgent command at the beginning of this new millennium. Let us pray and work for this, without ever growing weary of hoping.

With these sentiments, I affectionately embrace and greet the Delegation from the Ecumenical Patriarchate of Constantinople, which has come to cele-

brate with us the liturgical feast of Peter and Paul. Thank you, Venerable Brothers, for your presence and for your heartfelt participation in this solemn liturgical celebration. May God grant us to achieve as soon as possible the full unity of all believers in Christ.

May we obtain this gift through the Apostles Peter and Paul, who are remembered by the Church of Rome on this day that commemorates their martyrdom and therefore their birth to life in God. For the sake of the Gospel they accepted suffering and death, and became sharers in the Lord's Resurrection. Their faith, confirmed by martyrdom, is the same faith as that of Mary, the Mother of believers, of the Apostles and of the saints of every age.

Today the Church again proclaims *their faith*. It is *our faith, the Church's unchanging faith* in Jesus, the only Saviour of the world; in Christ, the Son of the living God, who died and rose for us and for all humanity.

ORE, July 5, 2000

ANGELUS

June 29, 2000

On Thursday, 29 June, the Holy Father led the recitation of the Angelus with the thousands of faithful who had gathered in St Peter's Square for the Solemnity of the Holy Apostles Peter and Paul. The Pope asked them to pray for two intentions that are particularly close to his heart at the beginning of the third millennium. Christian unity and the new evangelization.

... 2. As we do every year, on this solemn occasion, we have the honour and glory of welcoming a Delegation from the Ecumenical Patriarchate of Constantinople, which is joining us to celebrate the Princes of the Apostles. I extend my cordial greeting and a fraternal embrace of peace in the Lord to each member of the Delegation.

The significant presence of these Brothers in faith is a gesture that invites us to hope and to continue, without ever being discouraged, on the path of ecumenical dialogue. We pray to the Lord that the Christians of East and West can experience as soon as possible the joy and grace of the full unity and unanimous communion of faith and apostolic, commitment.

I also invite you, dear pilgrims who have come from every corner of the earth for the Great Jubilee, to pray for this special intention at the tombs of the Apostles. To you I entrust the two intentions that are particularly close to my heart at the beginning of the third millennium: *Christian unity* and the *new evangelization*.

3. May St Peter intercede for us, so that the ministry of his Successor may be recognized and accepted by all as a service to the unity of God's People. Let us ask St Paul to support the Church's missionary work especially for those who have not yet received the Good News of Christ the Saviour. (...)

ORE, July 5, 2000

ECUMENICAL NEWS

JEAN-MARIE ROGER TILLARD, OP

(1927-2000)

Father Jean-Marie Roger Tillard OP, a theologian well known as one of the leading ecumenists of recent times died on November 13, 2000, at age 73.

Father Tillard who was born on September 2, 1927 in St. Pierre and Miquelon, entered the Canadian Province of the Order of Friars Preachers (Dominicans) and made his vows of profession September 15, 1950. He studied philosophy at the Dominican College in Ottawa and at the University of St. Thomas (the Angelicum) in Rome, and studied theology at the Saulchoir, the Dominican House of Studies in France, where he was ordained a priest on July 3, 1955.

Returning to the Dominican Priory of Saint-Jean-Baptiste in Ottawa in 1957, he became professor of dogmatic theology at the Dominican College of Philosophy and Theology, a post he had occupied ever since. He also taught at other institutions: in Canada at the Pastoral Institute of the Dominicans in Montreal, at Laval University and at St. Paul University. In Europe he taught at Brussels (Lumen Vitae), in England at St. John's College, at St. Stephen's House at Oxford, and at Lincoln College; In Spain, at Salamanca and Barcelona. Since 1981 he taught regularly at the Faculty of Theology of the University of Fribourg, Switzerland.

He was an expert for the Canadian Episcopate at the Second Vatican Council and was very often consulted by the Conferences of Catholic Bishops of both Canada and the United States. While Father Tillard served since 1980 as an official consultant to the Secretariat/Pontifical Council for Promoting Christian Unity, his collaboration with this office began long before that. In 1968 he was a member of the Catholic delegation at the World Council of Churches General Assembly at Uppsala, Sweden. He served on the Anglican Roman Catholic International Commission 1970-2000, the Disciples of Christ-Catholic Dialogue 1977-2000, and the Joint International Commission for the Theological Dialogue between the Roman Catholic Church and the Orthodox Church 1979-2000. He had been a member of the Commission on Faith and Order of the World Council of Churches 1975-2000, serving as a vice-moderator since 1978. His responsibilities as Professor of theology and his commitment to ecumenism involved him in research which has resulted in profound and creative theological publications, especially in the field of ecclesiology and sacramental theology.

Jean-Marie Tillard had the very rare gift of perceiving specific theological questions under study in

their relation to the whole Christian economy. This organic vision of the revealed truth strongly helped in situating the problems and in allowing encystments caused by past polemic discussions to be overcome. Through creative approaches, he was able to guide interlocutors towards and into that theological vision. Those who engaged in theology with him clearly realized that beyond the erudition and cultural traditions, his work was rooted in faith, its implications and its demands, and in a profound ecclesial sense.

Taking note of his achievements, a press release from the World Council of Churches stated that "Fr. Jean will be remembered by his Faith and Order friends with thanksgiving for his passionate commitment to the search for the visible unity of the church, for his penetrating insights, his flair and imagination, his humour and his ability to find appropriate ways to move beyond theological expressions crafted in isolation to common theological affirmation and agreement".

As well as its prayers for Fr. Tillard and his Dominican family, the Pontifical Council for Promoting Christian Unity expresses its gratitude for Fr. Tillard's long years of service in the cause of ecumenism and faithful collaboration with this Pontifical Council.

DISCIPLES OF CHRIST-ROMAN CATHOLIC INTERNATIONAL DIALOGUE

May 18-24, 2000

Halifax, Nova Scotia — The issue of "evangelization" was the major focus of the May 18-24, 2000 meeting of the 16-member Disciples of Christ-Roman Catholic International Dialogue Commission which gathered at the Atlantic School of Theology in Halifax, Nova Scotia.

The Most Rev. Basil Meeking, Bishop Emeritus of Christchurch, New Zealand, presented a paper on behalf of the Roman Catholic Church which outlined the basic understandings of the topics of "mission", "evangelization", and "witness" in relation to the church's teaching and its unity. Dr. Paul A. Crow, Jr., retired ecumenical officer for the Christian Church (Disciples of Christ) and co-chairperson of the Commission, prepared the Disciples paper on "Mission, Evangelism and Ecclesiology among the Disciples of Christ".

Four Bible studies were also offered related to the theme of the meeting that informed the Commission's discussion and dialogue. Dr. Eugene Borning, professor of New Testament at Brite Divinity School in Ft. Worth, Texas, explored the impor-

tance and impact of Psalm 90. Msgr. John Meier, professor at the University of Notre Dame (Indiana), explored basic understandings of gospel and evangelism in the New Testament as a whole, while giving particular attention to the Gospel of Mark.

The discussion throughout the week sought to identify both common understandings and differences between Disciples and Roman Catholics around the theme of the meeting, as well as to name issues which challenge both traditions as each engages in witness and evangelism in today's world.

An "agreed account" of the dialogue affirmed that the Church is "by nature a missionary community, a community of those who are sent by God into the world to share in the proclamation of the good news of the sovereign action of God to redeem the world (Mt 28:18-20)".

In carrying out the task of evangelization, both churches took note of the challenge to the relationship between the Gospel and today's culture. In the "agreed account" it was acknowledged that the Gospel "has to be preached to a world in which local and regional cultures are being displaced by a media-constructed consumerist world-view that presents the acquisition of costly things as the key to a full life".

The meeting was enriched by the visit of the full Commission to the Wyndholme Christian Church (Disciples of Christ) in Dartmouth, Nova Scotia, to participate in their Sunday morning worship service, where the Most Rev. Daniel Buechlein, Archbishop of Indianapolis and cochairperson of the Commission, delivered the sermon. Commission members were also received by the Most Reverend Terrence Prendergast, SJ, Archbishop of Halifax in his residence for an evening reception.

This meeting was the seventh session in this third phase of international dialogue between Disciples of Christ and the Roman Catholic Church (1994-2002) that has explored the overall theme: "The Individual and the Church". It is anticipated that the next two sessions (2001 and 2002) will produce an Agreed Statement bringing together the insights and common affirmations from the work of the previous meetings.

The Rev. Robert K. Welsh, president of the Council of Christian Unity, serves as staff to the dialogue team on behalf of the Disciples of Christ. Msgr. John Mutiso-Mbinda, secretary, the Pontifical Council for Promoting Christian Unity in the Vatican, serves as staff from the Roman Catholic side.

JOINT WORKING GROUP BETWEEN THE ROMAN CATHOLIC CHURCH AND THE WORLD COUNCIL OF CHURCHES

May 25-31, 2000

The Joint Working Group (JWG) between the Roman Catholic Church (RCC) and the World Council of Churches (WCC) held its first Plenary meeting, following the Harare General Assembly of the World

Council of Churches, in Antelias, Lebanon, 25-31 May 2000.

The meeting was held at the Armenian Catholicosate of Cilicia. Not only did the participants enjoy the generous material and spiritual hospitality of the Orthodox Armenian Community, but they had the privilege of receiving an incisive opening address from His Holiness Aram I, Catholicos of Cilicia. Mention should be made also of the joyful service provided by the deacons of the Armenian Orthodox Seminary who acted as stewards during the meeting.

Under the leadership of the co-moderators, Bishop Mario Conti and Bishop Jonas Jonson, the meeting examined the following themes with a view to determine more precisely the specific questions to be examined on each:

- the Ecclesiological Consequences of Baptism;
- National and Regional Councils of Churches and Ecumenical Instruments;
- the Nature and Purpose of Ecumenical Dialogue.

On this last-mentioned theme the meeting heard two substantial and challenging papers from Dr Konrad Raiser, General Secretary of the WCC, and Bishop Walter Kasper, Secretary of the Pontifical Council for Promoting Christian Unity.

Some attention was also given to three special issues:

- Social Thought and Action;
- Common Christian Anthropology;
- Mixed Marriages.

The meeting was marked by the presence for part of its duration of H.E. Cardinal Edward I. Cassidy, President of the Pontifical Council for Promoting Christian Unity. In his remarks to the participants, he underlined the importance of the JWG not only for relations between the RCC and the WCC, but also for the contribution it can and does make to ecumenism in general.

As the JWG held its Plenary meeting in the Lebanon it was only natural to seek contact with the various experiences of Christian life in that country which can be considered a crucible of ecumenical relations. A special session was held with representatives of the different Churches and also of the Middle East Council of Churches. Enlightening reports were listened to on the past experiences, current situation and future hopes with regard to ecumenical endeavors. To this should be added the possibility of experiencing the liturgical and musical tradition of the Armenian Orthodox Community, the visit to the Armenian orphanage in Jbeil, the visit to various monasteries, and the lunch hosted by Metropolitan Elias Aoudeh, of the Greek Orthodox Diocese of Beirut, former comoderator of the JWG.

This Plenary meeting of the JWG took place at a most significant moment in the history of Lebanon, the liberation of the Southern part of the country. In this light, the visit of a delegation from the JWG to

the President of Lebanon, His Excellency Emile Lahoud, took on added importance. The members of the delegation were able to assure the President of the continued solidarity of the WCC and RCC with the Lebanese people and of their readiness to assist in any way possible with the process of reconciliation and reconstruction that the new situation demands.

ROMAN CATHOLIC-PENTECOSTAL INTERNATIONAL DIALOGUE

Vienna, July 7-14 2000

The third annual session of the fifth phase of the International Roman Catholic/Pentecostal Dialogue took place in Vienna, Austria, July 7-14, 2000. The meeting was co-sponsored by the Pontifical Council for Promoting Christian Unity and some Classical Pentecostal Churches and leaders. This year's session was hosted by the Pentecostal team and took place at Am-Spiegeln Seminarzentrum, which is under the auspices of the Focolare Movement.

The goal of the Dialogue is a deepening of mutual understanding and respect between the two communities, and not organic or structural unity. The discussions were typified by an attitude of candor and trust. Each day was opened and closed with periods of devotions led alternatively by members of the two teams.

The topic of this year was *Conversion and Christian Initiation*. Biblical and Patristic Perspectives. The papers were read by Rev. Robert D. Duggan, Gaithersburg, MD, USA (Roman Catholic) and Dr. Matthias Wenk, Hindelbank, Switzerland, (Gemeinde für Urchristentum [name is Bewegung Plus as of January 1, 2001]).

The papers provoked wide ranging discussion on the way each side considers the question of conversion within the process of becoming Christian. This included reflection on Biblical perspectives and the ways in which each understands the insights on the same thing provided by leading Christians of the post-biblical period. The Catholic presentation focused especially on the *Rite of Christian Initiation of Adults* which was developed after the Second Vatican Council. The Pentecostal paper developed Biblical perspectives on the diversity of conversion experiences. Participants agreed that for both traditions conversion is an essential element of the Christian life, and that its ultimate purpose is a life of committed discipleship.

Co-Chairs of the Dialogue are Rev. Kàlian McDonnell, O.S.B. (St. Johns' University, Collegeville, Minnesota) USA and Rev. Cecil M. Robeck, Jr. (Assemblies of God, Fuller Theological Seminary, Pasadena, California) USA.

Other Roman Catholic participants included: Dr. Ralph Del Colle (Marquette University, Milwaukee, WI) USA; Mr. Hans Gasper (Deutsche Bischofskonferenz, Bonn) Germany; Sister Maria Ko, F.M.A. (Holy Spirit Seminary, Hong Kong) China; Rev. Patrick Lyons, O.S.B. (Glenstal Abbey, County Limer-

ick) Ireland; Msgr. John A. Radano, USA (Pontifical Council for Promoting Christian Unity) Vatican City; Rev. Luis Ramos, O.P. (Escuela Dominicana de Teologia, Mexico City) Mexico; and Rev. Juan Usma Gomez, Colombia (Pontifical Council for Promoting Christian Unity) Vatican City, who served as co-secretary.

Other Classical Pentecostal participants included: Rev. Gary B. McGee (Assemblies of God, Springfield, Mo) USA; Rev. Raymond M. Pruitt (Church of God of Prophecy, Oxford, MS) USA; Rev. Steve Overman (International Church of the Foursquare Gospel, Eugene, OR) USA; Rev. David Cole (open Bible Standard Churches, Eugene Bible College, Eugene, OR) USA.

JOINT INTERNATIONAL COMMISSION FOR THE THEOLOGICAL DIALOGUE BETWEEN THE ROMAN CATHOLIC CHURCH AND THE ORTHODOX CHURCH

Emmitsburg - Baltimore USA, July 9-19, 2000

The eighth plenary session of the Joint International Commission for the Theological Dialogue between the Roman Catholic Church and the Orthodox Church was held at Mount Saint Mary's College and Seminary in Emmitsburg, Maryland, USA from July 9 to 19, 2000. The Commission was hosted with great generosity by Cardinal William H. Keeler, Archbishop of Baltimore, with the assistance of the President, Rector and others of Mount Saint Mary's College and Seminary.

The meeting was co-chaired by Cardinal Edward Idris Cassidy, President of the Pontifical Council for Promoting Christian Unity, and Archbishop Stylianos of Australia, Ecumenical Patriarchate. Roman Catholic members were: Archbishops, Bishops and scholars from the United States, Italy, Austria, Belgium, Bosnia-Herzegovina, Germany, Greece, Israel, Lebanon, Poland and Romania. Orthodox members were: Metropolitans, Bishops and scholars from the Ecumenical Patriarchate of Constantinople, the Patriarchates of Alexandria, Antioch, Moscow, and Romania and the Churches of Cyprus, Greece, Albania, Poland, Finland and Estonia.

During the week, the members of the Commission attended a number of acts of worship including a Service of Prayer at the Basilica Shrine of Saint Elizabeth Seton, a Doxology at the Greek Orthodox Cathedral of the Annunciation in Baltimore, a solemn celebration of the Eucharist in the Catholic Basilica of the Assumption in Baltimore and a Divine Liturgy in the Greek Orthodox Cathedral of Saint Sophia in Washington. On all of these occasions they were received with great cordiality and hospitality by the local clergy and lay people of these various places.

The theme discussed at this plenary session was the "Ecclesiological and Canonical Implications of Uniatism", based upon the preliminary document prepared in Ariccia/Rome (1998) by the Commission's Coordinating Committee, a subject which has

assumed particular importance since the changes which occurred in Central and Eastern Europe over the last ten years.

The Joint International Commission has been particularly concerned with this question since its sixth plenary session in Freising (Germany) in 1990 and in its seventh session in Balamand (Lebanon) in 1993. Documents touching upon theological aspects as well as practical guidelines were issued by the Joint Commission in these meetings. Although reactions were generally positive, these documents met with some reserve and even outright opposition, sometimes from each side. Therefore, it was felt necessary to continue the reflection by the Joint Commission in order to find common understanding on this extremely thorny question.

The discussion of this plenary were far-reaching, intense and thorough. They touched upon many theological and canonical questions connected with the existence and the activities of the Eastern Catholic Churches. However, since agreement was not reached on the basic theological concept of uniatism, it was decided not to have a common statement at this time. For this reason, the members will report to their Churches who will indicate how to overcome this obstacle for the peaceful continuation of the dialogue.

The Commission sees the need for further study of the theological, pastoral, historical and canonical questions related to this issue. It understands well the complexity of the problems that are to be solved and at the same time the importance of this dialogue for the Churches. Despite all the difficulties, the Commission hopes that through this process it will be able to develop further its quest for full communion between the Roman Catholic and Orthodox Churches, a process which has already made notable progress in the plenary meetings of Munich (1982), Crete (1984), Bari (1986 and 1987) and Valamo, Finland (1988). This year, 2000 years after the birth of our Lord Jesus Christ, our Joint International Commission celebrates the 20th anniversary of the beginning of its work at Patmos and Rhodes in 1980. It is a beautiful opportunity to thank God — Father, Son and Holy Spirit — for what has been accomplished together during these two decades.

The Commission expresses its gratitude to the staff of the Archdiocese and of the College and Seminary who contributed to making this first meeting on the North American continent so pleasant. In a special way, it thanks those individuals and groups who accompanied its work with their constant prayers.

ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION
August 26 - September 3, 2000

The Anglican-Roman Catholic International Commission (ARCIC) met from 26 August to 3 September at the Priore St Benoit et Ste Scholastique, Montmartre, Paris. The Most Reverend Alexander J. Brunett, Archbishop of Seattle, USA, joined the Com-

mission as the Roman Catholic Co-chairman. The Anglican Co-chairman is the Most Reverend Francis T. Griswold, the Presiding Bishop of the Episcopal Church, USA. In addition, the Secretary of the Vatican's Pontifical Council for Promoting Christian Unity, the Right Reverend Walter Kasper, emeritus Bishop of Rottenburg-Stuttgart was welcomed as a new member. Dom Emmanuel Lanne OSB assisted the Commission as a consultant on matters related to the Eastern Church.

Since the Commission last met, an important international meeting between Anglican and Catholic bishops took place in Mississauga, Canada from 14th to 20th May, under the presidency of Cardinal Edward Cassidy of the Pontifical Council for Promoting Christian Unity and Archbishop of Canterbury Dr George Carey. The bishops concluded by issuing an action plan containing proposals for further steps towards unity between the Churches. Some members of ARCIC who had assisted at the Mississauga meeting were able to brief the rest of the Commission in detail about its results, particularly the recommendations concerning the theological dialogue.

In response to a specific recommendation from the Mississauga meeting, ARCIC carried forward its discussion on Mary in the life and doctrine of the Church, a topic to which it had given preliminary consideration last year because it was a master outstanding from its original mandate.

In addition, the Commission took note of reports of how its most recent agreed statement *The Gift of Authority* (May 1999) is being discussed in various parts of the world.

The Commission expressed its gratitude to the Benedictine Sisters of Montmartre for their warm hospitality and the opportunity to join with them each day in common prayer.

ARCIC will next meet in Dublin, Ireland from 27 August to 4 September 2001.

THE LUTHERAN-ROMAN CATHOLIC COMMISSION FOR UNITY
Comunità di Bose, 5-12 September 2000

The sixth meeting of the fourth phase of the Lutheran-Roman Catholic Commission on Unity took place from the 5th to the 12th of September 2000 at Comunità di Bose, an ecumenical monastic community located between Milan and Turin, Italy.

This dialogue is sponsored by the Lutheran World Federation (LWF) and the Pontifical Council for Promoting Christian Unity (PCPCU). On the Lutheran side, the Commission is co-chaired by Bishop Dr. Béla Harmati of the Evangelical Lutheran Church of Hungary. On the Roman Catholic side it is co-chaired by Bishop Dr. Walter Kasper Secretary of the PCPCU. The secretary on the Roman Catholic side is Rev. Dr. Matthias Türk (PCPCU) and on the Lutheran side Rev. Sven Oppegaard (LWF).

The other participants present were, on the Lutheran side: Prof. Dr. Kristen Kvam, the Rt. Rev. Samson Mushemba, Prof. Dr. Ricardo Pietrantonio,

Prof. Dr. Turid Karlsen Seim, Prof. Dr. Yoshikazu Tokuzen, the Rev. Dr. Piijo Tyorinoja, Prof. Dr. Gunther Wenz, Prof. Dr. David S. Yeago, Prof. Dr. Theo Dieter. On the Catholic side: the Rev. Dr. Polykarp Chuma Ibebuike, the Rt Rev. Dr. Alfons Nossol, Prof. Dr. Margaret O'Gara, Prof. Dr. Eberhard Schockenhoff, the Rt. Rev. Dr. Gerhard Schwenzer, Prof. Dr. Lothar Ullrich, Prof. Dr. Jared Wicks, S.J., Prof. Dr. Angelo Maffei. Ms. Raffaella Fazio assisted as administrative staffperson (PCPCU). The two interpreters were Ms. Donata Coleman and Ms. Ursula Gassmann.

From the beginning, the goal of the Lutheran-Roman Catholic dialogue has been the visible unity of the Church. The first phase of the dialogue (1967-1971) concentrated on the Gospel and the Church. The second phase (1973-1984) treated the Eucharist and the Ministry in the Church. The topic of the third phase (1986-1993) was Church and Justification.

The focal topic of the present phase is the Apostolicity of the Church. For the main part of its meeting this year, the Commission proceeded with its historical and theological work on the understanding of the apostolicity of the Church and the apostolicity of the ordained ministry in the Lutheran and Roman Catholic traditions. The Commission carried out this work on the basis of revised drafts received from the drafting group, which had met in Stuttgart, Germany, in the spring of 2000.

In addition, the Commission directed its attention anew to the part of its theme pertaining to the apostolicity of doctrine in the church. The Commission heard presentations prepared by each side concerning procedures with regard to the reaching of doctrinal decisions. In the continued process, attention will be given, among other things, to the issue of Scripture, tradition, and the Church remaining in the truth.

In the course of its meeting the Commission found convergencies in the respective assessments of important issues by the two dialogue partners. When the drafting group meets again next spring, it will further revise the existing texts as well as discuss new material to be developed.

The meeting took place in the year following the signing in Augsburg, Germany, of the Joint Declaration on the Doctrine of Justification by the LWF and the Roman Catholic Church. The participants expressed their gratitude for this highly significant ecumenical event. They also discussed openly current relations between the parties on the world level.

The Commission members were free to participate in the morning, mid-day and evening worship of the *Comunita` di Bose*. In addition, morning Eucharist was held every day. Alternating, the Roman Catholic participants celebrated the Eucharist with Lutheran participants present, and the Lutheran participants celebrated the Eucharist with the Roman Catholic participants present.

On the Friday afternoon the 8th, an excursion took place to the neighbouring city of Vercelli, where the Commission visited the Diocesan Museum and the

Cathedral. It met with Archbishop Enrico Masseroni who hosted a dinner, which was followed by an organ concert in the Cathedral.

On Sunday the 10th, the Commission went to Milan where the Lutheran members participated in the Sunday Eucharist service in the Protestant Church of Milan and the Roman Catholic members celebrated the liturgy according to the Ambrosian Rite in the Church of San Marco. After a common lunch in Centro Pastorale Paolo VI, the Commission was invited to special guided visits of the Cathedral of Milan and the Basilica of St. Ambrose. The dialogue members were also received by the Archbishop of Milan, Carlo Maria Cardinal Martini, and heard his ecumenical message to the Commission. The day in Milan was concluded by an organ concert in the Protestant Church by the prominent Italian organist of this church.

The Commission expressed its great appreciation for the way in which the visits were organized by the PCPCU in cooperation with the Archdioceses of Vercelli and Milan and the Lutheran congregation in Milan. Also, the Commission was unanimous in its appreciation of the way it was received by the *Comunita di Bose*, with its peace, its worship life with sung liturgies by sisters and brothers, its rich harvest of fruits and vegetables, and the genuinely hospitable environment it provided.

The next meeting of the dialogue Commission will take place in Denmark, 4-11 September 2001, upon invitation by the Evangelical Lutheran Church of Denmark.

ROMAN CATHOLIC-REFORMED INTERNATIONAL DIALOGUE

Castel Gandolfo, Italy, 13-19 September 2000

The joint commission, appointed by the Pontifical Council for Promoting Christian Unity, of the Roman Catholic Church, and by the World Alliance of Reformed Churches, held its annual session at Mondo Migliore, in Castel Gandolfo, near Rome, Italy, from 13 to 19 September 2000. This was the third session of the third round of this international bilateral dialogue. The report of the first round, 1970-1977, was entitled *The Presence of Christ in Church and World*, and that of the second, 1984-1989, *Towards a Common Understanding of the Church*.

The present third round, building on the results of the two previous phases, has as its general theme "Church as Community of Common Witness to the Kingdom of God". The co-chairpersons are the Most Revd Anthony J. Farquhar, Auxiliary Bishop of Down and Connor, Ireland (Roman Catholic) and Revd Prof. H. Russel Botman, the University of Stellenbosch, Republic of South Africa (Reformed). Monsignor Dr. John Radano (Pontifical Council for Promoting Christian Unity) and Revd Dr. Odair Pedros Mateus (World Alliance of Reformed Churches) served as co-secretaries.

Presentations were given by Revd Prof. Benedict T. Viviano, OP, (Roman Catholic, USA/Switzerland),

"The Kingdom of God and the Church", Revd Prof. Rathnakara Sadananda (Reformed), "God-language in the New Testament and Its Implications for the Understanding of the Kingdom of God", Dom Michel Van Parys, OSB (Roman Catholic, Belgium), "The Church as *creatura verbi* and *sacramentum gratiae* in Patristic Theology", Revd Prof. William Henn OFM Cap (Roman Catholic, USA/Italy) "Systematic reflection on the Church as *creatura verbi* and *sacramentum gratiae* " and " Systematic Reflection on the Church as Sign and Instrument of the Kingdom", Revd Prof. Leo J. Koffeman (Reformed, Netherlands), " *Sacramentality* and Instrumentality: A re-reading of *Towards a Common Understanding of the Church*, number 113" and Revd Dr. Peter Wyatt (Reformed, Canada), "A Reformed Perspective on Continuity and Discontinuity of the Church in History".

Other Roman Catholic participants included: Revd Dr. Henry O'Brien (Scotland), Dr. Donna Geernaert, SC (Canada), and Revd Prof. John Fuellenbach, SVD Germany/Italy. Other Reformed participants were: Revd Prof. Alasdair I.C. Heron (Scotland/Germany), Revd Dr. Huang Po-Ho (Taiwan), Revd Maria Luiza Ruckert (Brazil) and Dr. Heidi Hadsell (USA/Switzerland).

The meeting took place in the context of recent tensions experienced between Reformed and Catholics. These were discussed frankly by the dialogue partners in an ecumenical spirit which underlined the commitment of each continually to seek to understand the other. Although the recent Vatican Declaration *Dominus Iesus* was not addressed specifically to the World Alliance of Reformed Churches, the Alliance reacted strongly to some of its contents. Catholics in turn questioned negative reactions of the Alliance even to significant ecumenical initiatives on the part of the Catholic Church. Some of the issues underlining these tensions relate to significant differences in ecclesiology between Reformed and Roman Catholics. All agree that these tensions make clear the relevance and urgency of this dialogue and both sides expressed their deep and resolute commitment to the dialogue.

On Monday September 18, the dialogue commission was received in audience by Pope John Paul II and visited the Theological Faculty of the Waldensian Church in Rome.

The dialogue commission will meet for at least two more years before completing a report of its work.

The full text of the addresses given at the audience with Pope John Paul II follow.

The address of Dr Botman

Your Holiness,

On behalf of the Reformed members of the international dialogue between the World Alliance of Reformed Churches and the Pontifical Council for Promoting Christian Unity I thank you for inviting us

to meet with you today . We are in the middle of the third round of the dialogue , hoping to find break - throughs for our common witness in the world . We hope to complete this round with a further joint report within the next three years .

As your Holiness is aware , in recent years certain difficulties have arisen in the ecumenical relations between our churches . These difficulties are being addressed in our joint commission . We regard it our duty and calling to remain in serious dialogue with the Roman Catholic Church , even and especially when obstacles arise . Thank you .

Revd Prof. RUSSEL BOTMAN

Uniting Reformed Church of South Africa

The address of Bishop Farquhar

Holy Father,

The Dialogue between the World Alliance of Reformed Churches and the Catholic Church has produced statements which have given insights into how we can move forward together towards a deeper understanding of each other . At the same time there are , as our Co-chairman has mentioned , differences rooted in the fact that we have been separated for so many centuries .

We appreciate very much , Holy Father , the support you have given us by your invitation to meet you today and we know that this is an indication of your wish to see our Dialogue continue and face whatever difficulties and opportunities may lie ahead . We are truly grateful for your encouragement .

+ ANTHONY J. FARQUHAR

Auxiliary Bishop of Down and Connor

The address of Pope John Paul II

Dear Friends,

I am very pleased to have this opportunity to greet you during these days of your meeting here in Rome . You are now in the third phase of the International Dialogue between the World Alliance of Reformed Churches and the Catholic Church , a dialogue which began shortly after the Second Vatican Council and which has already led to significant results .

Within the ecumenical movement , theological dialogue is the proper setting for us to face together the issues over which Christians have been divided and to build together the unity to which Christ calls his disciples (cf. *Jn 17:21*) . In this dialogue we clarify our respective positions and explore the reasons for our differences . Our dialogue then becomes an examination of conscience , a call to conversion , in which both sides examine before God their responsibility to do all that they can to put behind them the conflicts of the past . At that point , the Spirit fills us with a yearning to confess together that " there is one body and one Spirit , ... one Lord , one faith , one

baptism, one God and Father of us all, who is above all and through all and in all ” (*Eph* 4:4-6), And we feel this as a duty, as something that must be done so that “the world may believe” (*Jn* 17:21). For this reason the commitment of the Catholic Church to ecumenical dialogue is irrevocable.

In this third phase, your dialogue has as its theme “Church and the Kingdom of God”. In recent history we have seen the agony caused by ideologies which have sought to displace God and his reign. How

important it is, at the beginning of the new millennium, for all Christians, long separated from one another, to feel deeply challenged by the Lord's exhortation: “The time is fulfilled, and the kingdom of God is at hand, repent, and believe in the gospel ” (*Mk* 1:15). May your dialogue embody the spirit of fraternal love and esteem needed to embrace these words of our Saviour.

“Grace to you and peace from God our Father and the Lord Jesus Christ” (*1 Cor* 1:3).

COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

The items presented earlier in this issue regarding contacts with Jews in the context of Pope John Paul II's pilgrimage to the Holy Land, March 20-26, 2000 are related to the work of the Commission for Religious Relations with the Jews. The Pope's Address to the new Ambassador of Israel to the Holy See printed here includes a number of issues related to the Commission's work.

TO AMBASSADOR OF ISRAEL TO THE HOLY SEE

September 18, 2000

On Monday September 18, H.E. Mr. Yosef Neville Lamdan, Ambassador of Israel, presented his Letters of Credence to the Holy Father. Here is the text of the Pope's English-language address to the new ambassador.

Mr Ambassador,

I am very pleased to welcome you to the Vatican and to accept the Letters accrediting you as Ambassador Extraordinary and Plenipotentiary of the State of Israel to the Holy See. My thoughts at this moment are of a deep and abiding gratitude: gratitude to God who in this year of the Great Jubilee led my pilgrim steps to the Holy Land and its peoples, gratitude to the civil and religious authorities for the welcome and attention they gave me during the intense days of my visit in March.

The Holy Land will always occupy a central place in the minds and hearts of Jews, Christians and Muslims. The Year 2000, with its commemoration of the birth of Jesus, could not but draw the loving attention of millions of Christian people in every corner of the earth to the places where Jesus lived, died and rose again. The vivid experience of my pilgrimage to the Holy Places lives on in my spirit as an extraordinary grace of God and a kind of testimony that I would like to leave, especially to the younger generation, as an invitation to build a new era of relations between Christians and Jews.

I hope above all that the religious nature of that visit will not be forgotten. My overriding purpose was to go from one Holy Place to another in a spirit of prayer, knowing that this "helps us not only to live our life as a journey, but also gives us a vivid sense of a God who has gone before us and leads us on, who himself set out on man's path, a God who does not look down on us from on high, but who became our travelling companion" (*Letter concerning Pilgrimage to the Places linked to the History of Salvation*, 29 June 1999 n. 10).

The Church is fully aware that "she draws sustenance from the root of that good olive tree on to

which have been grafted the wild olive branches of the Gentiles" (*Nostra aetate*, n. 4). The spiritual patrimony common to Christians and Jews is so great and so vital to the religious and moral health of the human family that every effort must be made to advance and expand our dialogue, especially on biblical, theological and ethical matters. And a fresh mutual and sincere attempt must be made at every level to help Christians and Jews to know, respect and esteem more fully each other's beliefs and traditions. This is the surest way to overcome the prejudices of the past and to raise a barrier against the forms of anti-Semitism, racism and xenophobia which are re-appearing in some places today. Today as always, it is not genuine religious faith and practice which give rise to the tragedy of discrimination and persecution, but loss of faith and the rise of a selfish and materialistic outlook bereft of true values, a culture of emptiness. Therefore your words, Mr Ambassador, about the need for moral leadership in responding to some of the more daunting challenges facing mankind in the new millennium find a ready echo in the convictions of the Holy See.

A continuing source of sadness is the elusive character of a definitive peace in the Middle East. We all rejoice every time a step forward is announced in the complex negotiations which have become an essential feature of relations between Israel and its neighbours, especially the Palestinian Authority. The continuation of dialogue and negotiation is itself a significant development. And it is important to acknowledge just how substantial is the progress made so far, lest those involved be discouraged at the size of the task still ahead. Sometimes the obstacles to peace appear so great and so many that to face them seems humanly impossible. But what seemed unthinkable even a few short years ago is now a reality or at least a matter of open discussion, and this must convince all concerned that a solution is possible. It must encourage everyone to press forward with hope and perseverance.

Concerning the delicate question of Jerusalem, what is important is that the way forward be the path of dialogue and agreement, not force and imposition. And what is of special concern to the Holy See is that the unique religious character of the Holy City be preserved by a special, internationally guaranteed statute. The history and present reality of interreligious relations in the Holy Land is such that no just and lasting peace is foreseeable without some form of support from the international community. The purpose of this international support would be the conservation of the cultural and religious patrimony of the Holy City, a patrimony which belongs to Jews, Christians and Muslims all over the world and to the entire international community. In fact, the Holy

Places are not mere memorials of the past, but are and must continue to be the nerve-centre of vibrant, living and developing communities of believers, free in the exercise of their rights and duties, and living in harmony with one another. What is at stake is not just the preservation of and free access to the holy places of the three religions, but also the free exercise of the religious and civil rights pertaining to the members, places and activities of the various communities. The end result must be — as I said during my visit — a Jerusalem and a Holy Land in which the various religious communities succeed in living and working together in friendship and harmony, a *Jerusalem that will truly be a City of Peace for all peoples*. Then we shall all repeat the words of the

Prophet: " Come, let us go up to the mountain of the Lord, ... that he may teach us his ways and that we may walk in his paths " (/s 2:3).

Mr Ambassador, my prayers are with you as you begin your mission as Israel's diplomatic representative to the Holy See, and I am certain that you will do everything in your power to increase understanding and friendship between us, in the spirit of the *Fundamental Agreement* and the other documents which are intended to guarantee its application. Likewise, the various offices of the Roman Curia will willingly cooperate with you as you discharge your high duties. May goodness and kindness follow you all the days of your life (cf. *Ps 22:6*).

ORE, September 20, 2000